

# The Living Church

October 2, 1966

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## Reflection &

*“The Consultation on Church Union approves the document “Principles of Church Union” for transmission to the constituencies of the participating churches for study and comment, . . . with the understanding that this document, together with the suggestions received from the participating churches, and which are in due course approved by the Consultation, shall become the basis upon which to formulate a Plan of Union.”*

The Resolution preceding the  
Principles of Church Union

## Suggestions

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## The Armed Forces Ministry

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# The Living Church

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

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## THINGS TO COME

October

2. Seventeenth Sunday after Trinity
4. Francis of Assisi, F.
6. William Tyndale, P.
9. Eighteenth Sunday after Trinity

**NEWS.** Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

**PHOTOGRAPHS.** *The Living Church* cannot assume responsibility for the return of photographs.

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## BOOKS

**Love, Suffering, Providence.** By Jean Vieujean. Trans. by Joan Roth. Newman. Pp. 124. \$3.50.

In the short span of *Love, Suffering, Providence* l'Abbé Jean Vieujean offers his answers to the perennial problem of human suffering in relation to divine love and providence. The size of the book, however, is deceptive, for it is in no sense easy reading. This may well be due in part to problems of translation. But the reader is also tempted to question whether the lines of reasoning in various sections of the book are really consistent with each other.

In general, the author stands in the great French mystical tradition; but at times, he lapses into a rather trite moralism. Nevertheless, at times, one may find himself rewarded for his delving by some fine gems of spiritual insight.

(The Rev.) MERRILL A. NORTON  
St. Margaret's Church  
Inverness, Fla.

\* \* \* \*

**Principles of Christian Theology.** By John Macquarrie. Scribner's. Pp. 477. \$7.95.

For years teachers of theology have sought in vain for a really good one-volume textbook of philosophical and systematic theology, one that would devote itself not so much to

students' questions as to helping them to answer new questions and to formulate their present questions better. Now at last this need has been supplied. I have no hesitation in saying that of its kind John Macquarrie's *Principles of Christian Theology* is the best thing to appear in the twentieth century.

We hear a great deal nowadays about the new theology, but most of it is in the first place not new and, in the second place, not really theology at all. The task of the new theology is to restate the entire substance of the catholic tradition in the language of our own day. Of course ours is a day in which there are many languages, but at the moment I think that the sources of the new theological language are three.

1. The existentialist tradition, especially today Heidegger and Sartre, a strand in modern philosophical thought that goes back to Kierkegaard and Nietzsche;

2. Linguistic analysis of a more or less positivistic kind, whose great twentieth-century prophet is Wittgenstein;

3. The evolutionary naturalism which provides most ordinary, reasonably-educated men of the twentieth century with their chief notions about what constitutes the essence of "modern thought." In the theological world this is best represented today by the work of Teilhard de Chardin.

From these sources we derive the language and concepts in which the great

tradition is now being expressed, but the restatement must be a restatement and in no sense a new statement. The theological question of our time is not so much what to say but how to say it. So much of what is called the new theology is neither new nor theological. Macquarrie's book is really new and truly theological. I have some points of difference with him. For example, he leans much more heavily in the direction of the existential than in that of linguistic analysis. Heidegger is referred to or quoted 26 times whereas there are only two references to Wittgenstein. (Of course this would be just as bad or even worse the other way round, but the figures imply an unjustifiable lack of balance.) Evolution is mentioned five times and there are apparently no quotations from Teilhard de Chardin. The work, in other words, is hardly balanced philosophically.

On the other hand, it is frequently a brilliant book and a great contribution not only to theological understanding but to the ecumenical movement. The author is evidently aware that since John XXIII and the Second Vatican Council the great question for non-Roman Christians is their response to the tremendous revolution that has occurred in the Church of Rome, which is indeed the most significant event in twentieth-century Church history. He is very discerning and in no way rancorously Protestant about the papacy, and the section on Mariology and its essential place in Christian doctrine is very well conceived and excellent indeed. He strongly commends the new title of Mary recently proclaimed by the Pope, "Mother of the Church." He says that it is in the context of the doctrine of the Church that Mariology rightly belongs. It is really magnificent that a professor from an institution with the kind of tradition represented by Union Seminary should include six pages on Mariology in a one-volume textbook of systematic theology containing only 464 pages. These pages are evidence not only of high theological insight but of serious ecumenical concern. But there is no reason why we should pick out this subject in particular. The treatment of natural theology with its frank acknowledgement that the new existential style of writing is merely doing the same thing in a differ-

ent way is quite excellent, and the sections on Christology and the Trinity are exceedingly profound and satisfying.

There is no need to say more except to urge all teachers of theology to recommend and use this book, I would almost say as they would use no other.

(The Rev.) J. V. LANGMEAD CASSERLEY, D.Litt.  
Seabury-Western Theological Seminary

## Booknotes

By Karl G. Layer

**Discussion Starters for Youth Groups.** By Ann Billups. Judson. Pp. 224 paper. \$3.75. A group of situations which may be acted out are presented and followed by a suggested plan for discussion of the points brought up in the situation. The intended audience here is the teenager who is having trouble with one or more of the problems that are current at that time in the young person's life. The approach here is basically a good one, but the situations seem almost too contrived to be believed. It might be just as successful to simply start discussing the topic, omitting the skit.

**Luther's Works: Vol. 41, Church and Ministry III.** Edit. by Eric W. Gritsch. Fortress. Pp. xvi, 412. \$6. The present volume of this excellent series includes "On the Councils and the Church, 1539," "Against Hanswurst, 1541," and "Against the Roman Papacy, an Institution of the Devil, 1545," as well as an introduction by Gordon Rupp.

**That His Word Will Live.** By Olive Ross Thompson. Philosophical Library. Pp. 69. \$3.50. Meditations on the mystery of God by one who has sought to know Him. Mrs. Thompson seeks in this book to encourage the act of knowing.

**Bread and Wine.** By A. M. Roguet. Macmillan. Pp. 231. \$5.95. Here is material designed as meditative themes for the Sundays and Feasts of the Church Year. They are concerned with the liturgy for these days, are academic in tone, useful for addresses. The author is a French Dominican and director of the Center for Liturgical Study in Paris.

## Our Ecumenical Age

**Q:** If an Anglican priest converts to [Roman] Catholicism, are the confessions he heard before his conversion invalid?

**A:** They are invalid even if he doesn't convert. The poor Anglican sinner that this "priest" has absolved is, sadly enough, like a man who thinks he has filled a book with enough green stamps for an Eternal Reward. When, on the last day, he comes to the Redemption Center, God looks at the book and hands it back, saying with a frown, "These are not my stamps. Go somewhere else." Still clutching his worthless scrip, the bilked penitent falls headlong down the crystal stairs, bumping his head all the way to the bottom.

From *The Monitor*, official publication of  
The Roman Archdiocese of San Francisco

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*The Feast of  
Francis of Assisi  
October 4th*



Ivanov-Rinov: St. Francis

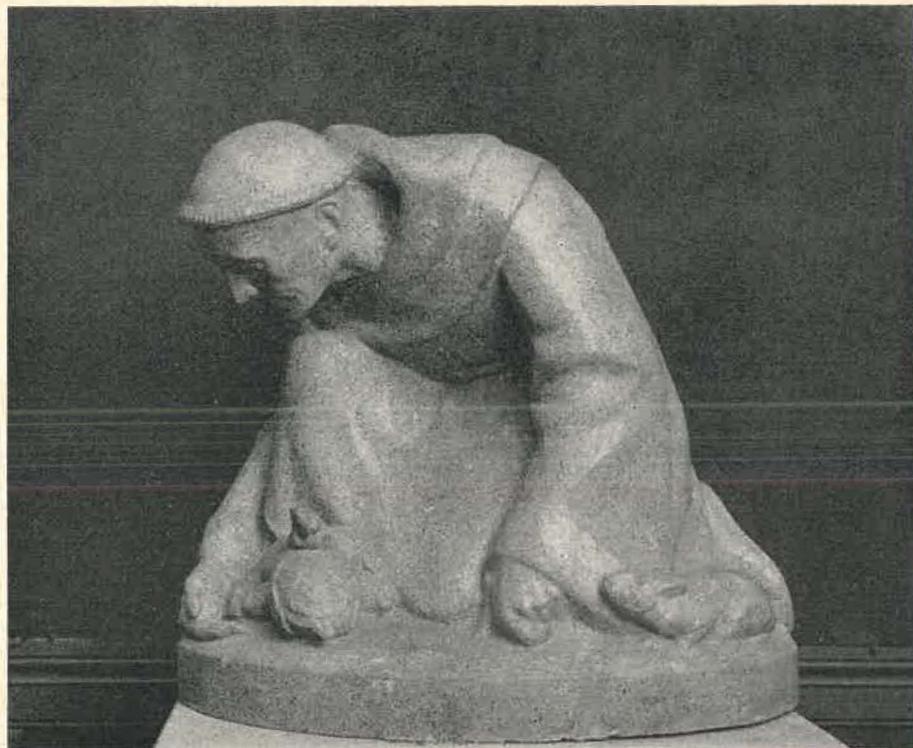


Henelt: St. Francis

*On the Loss of a Family Pet*

**O** Lord God, King of Heaven and earth, Word of the Father by whom all things were made and given unto us; we entreat thee mercifully to behold us Thy servants. As Thou dost grant Thy help in our labor and necessities, so vouchsafe of Thy loving kindness and mercy to bless this beloved family pet which has departed this life. Grant also unto us Thy servants both temporal aid and Thy heavenly grace, that we may thankfully praise and glorify Thy Holy Name for having given us the love and companionship of this Thy creature. All this we ask in the name of the Father, Son, and Holy Ghost. *Amen.*

Clarence F. Decker



Juléy

# The Living Church

October 2, 1966  
Seventeenth Sunday after Trinity

For 87 Years:

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

## EPISCOPATE

### Gates Consecrated in Tennessee

Special guests in procession at the consecration of W. Fred Gates, Jr., as Suffragan Bishop of Tennessee, September 9th, were the Most Rev. Joseph A. Durick, of the Roman Catholic Diocese of Nashville; the Rev. John S. Sfikas,



Bishop Gates

Nadia

pastor of Holy Trinity Greek Orthodox Church, Nashville; Rabbi Randall M. Falk, of the Nashville Temple; and Methodist Bishop Homer E. Finger, Jr. The Rt. Rev. Joseph H. Seiner, pastor of St. Henry's Roman Catholic Church, and the Rev. Leland Caulder, pastor of First Lutheran Church, both from Nashville, were also in procession.

Consecrator was the Presiding Bishop, who also spoke at the luncheon following the service. The co-consecrators were the Bishop of Tennessee, the Rt. Rev. John Vander Horst, and his coadjutor, the Rt. Rev. William E. Sanders. The Very Rev. Jesse Trotter, dean of Virginia Theological Seminary preached.

Participants in the ceremony at Christ Church, Nashville, included the Rt. Rev. Oliver J. Hart, retired Bishop of Pennsylvania; the Rt. Rev. Raymond Brown, Diocesan of Arkansas; the Rt. Rev. James L. Duncan, Suffragan Bishop of South Florida; the Rt. Rev. Randolph R. Claiborne, Diocesan of Atlanta; and the Rt.

Rev. Gresham Marmion, Jr., Diocesan of Kentucky.

The new suffragan bishop, who has been rector of St. Peter's, Columbia, Tenn., for the past 23 years, will supervise the financial affairs of the diocese and its department of Christian education which includes the division of camps and conferences. He will also pay official visits to college centers and diocesan institutions, and will share in parochial visits.

### It's Taylor in Easton

At a special convention held in Trinity Cathedral, Easton, Md., on September 21st, the Rev. George E. Taylor was elected to succeed the Rt. Rev. Allen J. Miller as Bishop of Easton when he retires on December 31st.

Fr. Taylor, who is at present rector of Old St. Paul's Church in Chestertown, Md., was elected on the third ballot, his name having been on the list of 27 submitted by the diocesan nominating committee. Details of the balloting will appear in a later issue of THE LIVING CHURCH.

### Gilman Dies at 88

The retired Bishop of Hankow, the Rt. Rev. Alfred Alonzo Gilman, 88, died in Pompton Lakes, N. J., September 13th.

Since his retirement in 1948, the bishop had lived part of each year with his son, Frederick, in Pompton Lakes. The rest of the time he lived with his daughter, Mrs. Francis S. Hutchins, wife of the president of Berea College.

Bishop Gilman, who played a major role in emergency relief for refugees in the Hankow area of China during WW II, first went to China in 1902. He was consecrated Suffragan Bishop of Hankow in 1925 and became the diocesan in 1937. From 1917 to 1924 he was president of Boone College, later named Central China College. From 1913 to 1916 he was editor of the *Chinese Churchman*.

During the war, the Chinese placed the bishop in charge of Hankow as the Japanese approached. After the attack on Pearl Harbor he was imprisoned by the Japanese and later was returned to the United States. He went back to China in 1944 and again had to leave the country because of the Communist takeover.

Born in North Platte, Neb., in 1878, he received his B.A. degree from the University of Nebraska in 1898, his B.D. from the Philadelphia Divinity School in

1901, and his S.T.D. there in 1917. In 1905 he married the former Gertrude Carter, who preceded him in death.

Bishop Gilman is also survived by another son, Edward, of Montclair, N. J.

### Barnds Consecrated in Dallas

The particular duties of the new Suffragan Bishop of Dallas the Rt. Rev. William Paul Barnds, Ph.D., former rec-

**THE LIVING CHURCH learned at press time that a formal presentation against the Rt. Rev. James A. Pike, retired Bishop of California, is being made by a committee of bishops, of which the Rt. Rev. Henry I. Louttit, Bishop of South Florida, is chairman. Bishop Pike is being charged with disloyalty to the Church's Constitution; teaching doctrines contrary to those held by the Church; violation of the Constitution or Canons of General Convention; violation of ordination vows; and conduct unbecoming a clergyman.**

tor of Trinity Church, Fort Worth, Texas, will lie in the supervision of 52 missions in the diocese.

The consecration of Bishop Barnds was held in St. Matthew's Cathedral, Dallas, September 15th, with the Presiding Bishop as consecrator. Co-consecrators were the Bishop of Dallas, the Rt. Rev. Avery Mason, and the senior Suffragan Bishop of Dallas, the Rt. Rev. Theodore McCrea.

The bishop's son, the Rev. William J. Barnds, had the unique assignment of preaching at his father's consecration. Fr. Barnds, who is vicar of St. Paul's, Ogallala, Neb., found himself in the incongruous situation of giving advice to his father. Also assisting in the service, was the bishop's son-in-law, the Rev. James W. Garrard, rector of St. Luke's, Stephenville, Texas.

The Barnds will continue to live in Fort Worth.

### Hubbard to Resign in Spokane

The Rt. Rev. Russell S. Hubbard, Bishop of Spokane, has resigned his see for reasons of health. He has had major surgery twice in the past year. The resignation will be submitted to the House of

Bishops at its October meeting with the request that it be made effective April 30, 1967.

Consecrated in 1948 as Suffragan Bishop of Michigan, Bishop Hubbard was elected in 1953 to the Missionary District of Spokane. Eleven years later he became the first diocesan when the district was admitted as a diocese. During his episcopate the number of parishes and clergy have nearly doubled, membership has increased by half, and the budget has been increased five times.

Bishop Hubbard is also in his fifth year as president of the Province of the Pacific.

## ORGANIZATIONS

### **Center for Human Interaction**

The Berkeley Center for Human Interaction, a new organization designed to bring about a closer working relationship among the northern California churches, seminaries, and the University of California, will use the buildings and grounds of St. Margaret's House, a former training center for women workers in the Episcopal Church. The Rev. Canon Trevor A. Hoy is serving as the director and the Rt. Rev. Richard Millard, Suffragan Bishop of California, is chairman of the board of directors.

Bishop Millard said that the center will serve both as a conference area, where groups of not more than 25 can meet, under special leadership, and as a gathering place where programs can be designed to meet specific needs of community groups, churches, and educational and other institutions. Initial programs of the center will be supported by a grant from the Episcopal Churchwomen during 1966 and 1967.

## WASHINGTON

### **Sayre and Vietnam**

What are we doing in Vietnam? What purpose is behind the U. S. involvement beyond the military requirements of the moment? Because the declared policy of our government is cloudy in these areas, the Very Rev. Francis B. Sayre, Jr., dean of the Washington Cathedral, is now on his way to Vietnam to try to find answers by talking with men in combat units. He knows his way around in Asia, having served as a navy chaplain aboard the cruiser San Francisco, during WW II.

On sabbatical leave, Dean Sayre left Washington, September 15th. His visit to combat zones was cleared by military authority, and by the Secretary of Defense. The dean said recently, "The Church has a responsibility, especially in the capital city where difficult decisions are made every day, to offer moral guidance about national problems such as war and peace, as well as private, personal

matters. I can't speak intelligently about Vietnam until I have first-hand knowledge of the facts. That's why I have to go out there."

## MINISTRY

### **Boyd in San Francisco**

The Rev. Malcolm Boyd, who gave up a career in television and radio 11 years ago to enter the ministry, is being paid \$1,000 a week for a month's engagement at the *hungri i*, in San Francisco. There he presents a program of prayers and comments, sometimes with guitar accompaniment. He has said that the fees will be given to the civil rights movement.

Mr. George Dugan writing in the *New York Times*, for September 17th, quotes Fr. Boyd as saying in a recent interview held in a Times Square restaurant, that the Christian Churches have "elected to remain outside existential concerns, wallowing in their own archaic and esoteric church-as-usual affairs." He proposed that



they establish urban centers offering after-theater hi-fi, late evening coffee, and old fashioned "bull sessions" on love and sex. He favored "bar evangelism" wherein a roving cleric might supplant the bartender as a psychological counselor.

### **Jenks in Chelsea**

In the once exclusive, then poor, and now on the way up neighborhood of St. Peter's Church, New York, the Chelsea Teen Coffee House, in the church's parish house, is in favor with teen agers and their parents.

The house was established about a year ago by the vicar, the Rev. Robert T. Jenks, who also has encouraged the house members (50 cent fee) to use their talents to decorate the walls of their room. There is also a get-it-out-of-your-system carving board that is full of initials and quotations. The tables and chairs remain unmolested by the would-be carvers. Ciub members may participate in a varied program which includes combo concerts, drawing and painting lessons, checkers, dancing, and even French lessons.

In charge of activities is Walter Carlson, a senior at General Seminary, who is in the process of forming a young adult group whose program will include lectures, discussions, and drama.

### **St. Clement's, New York City**

The sermon was a play; the communion

element, loaves of white bread; the Epistle, a reading from *Time*; and a guitar player accompanied the congregation's singing of "We Shall Overcome." All this and more were part of the morning service at St. Clement's, New York, September 18th. Yet no worshipper could be found who found fault with the reverence of the service.

Many months ago, the church did away with the pews. Instead, three tiers of seats surround three sides of the round stage in the center of the sanctuary. A moveable altar stands on the edge of the stage. As the service began, the Rev. Eugene Monick, the rector of St. Clement's, stood up, smiled, and said, "Good Morning." He announced that a short play would supplant the Introit, and the actors took their places to perform the eight-minute, one-act sketch, "The Taxicab," written by Toby Campion. The actors were teen agers from Christ Church, Bronxville, and from Huguenot Presbyterian Church, Pelham, N. Y.

Fr. Monick was the celebrant, and was assisted by the Rev. J. Donald Bane, rector of Christ Church. During Communion, the congregation sang "We Shall Overcome." At the close of the service the celebrant clasped the hands of the ushers, intoning "Peace be with you." They in turn passed the blessing on to each row of persons, who in turn clasped the hands of their neighbors.

When the service was over, "the plain altar was transformed into a coffee dispensing table and the smoke of incense was supplanted by a cigarette haze," Mr. George Dugan wrote in the *New York Times* for September 19th.

## MISSOURI

### **Mixed-Marriage Guidelines**

The Rt. Rev. George L. Cadigan, Bishop of Missouri, has endorsed a set of guidelines for Episcopalians in his diocese when interfaith marriage is contemplated. Prepared by the Rev. W. Murray Kenney, former rector of St. Mark's Church, St. Louis, the advisory paper was designed to be of particular help in dealing with the marriage of an Episcopalian and a Roman Catholic.

The paper takes note of the increasing number of mixed marriages in a pluralistic society and interprets the major disagreement as centering around Roman Catholic laws regarding validity of marriages and religious training of children. It reminds Episcopalians of their own Communion's strong questioning of mixed marriages, as expressed by the Lambeth Conference in 1948. At the same time, it suggests that no general rule can be expected to apply to every interfaith marriage, and proposes that each case be handled "pastorally and ecumenically."

In commending the paper, Bishop Cadigan described it as "good Anglican compromise" and said that the pastoral

emphasis is the important one, "always giving consideration of individual circumstances, consistent with the rubrics of the Book of Common Prayer and canon law of the Episcopal Church."

## CANADA

### Council Sessions

The Most Rev. Howard H. Clark, Bishop of Rupert's Land and Primate of All Canada, took issue with an observation in a Canadian publication that the Church "moves with the speed of a glacier."

Sessions of the national Executive Council of the Anglican Church of Canada, meeting in Fredericton, N. B., showed that there is a definite speed-up underway in the reorganization of the Church and the implantation of programs, the Archbishop stated. Throughout the meetings, he said, "the desire to serve people where they are is evident . . . and this may mean some change in our parish system." Dr. Clark added that it is clear "that the rate of social change is not uniform, and that in many places, the old-fashioned parish is still the best way of bringing Christian truth and Christian love to people."

The Executive Council devoted considerable discussion to the "God is Dead" theology, a topic which the Archbishop called inevitable in the current era of rapid change. His own reaction to the radical theology is: "He's a pretty lively corpse. Basically we still seek to bear witness to the living God, as Christians. We realize that sometimes in the past there has been a danger of us having such an inadequate concept of Him that we might in fact be worshipping idols."

## ALBANY

### Church Home Dedicated

The dedication of the new Episcopal Church Home and the Chapel of Christ the King, Troy, N. Y., was held September 11th, with the Rt. Rev. Allen Brown, Bishop of Albany, officiating. Clergy of the Troy area parishes responsible for the upkeep of the home, guests of the home, and many laity of the area attended.

The ceremony opened with a service on the steps of the home which was first established 112 years ago. The home's chaplain, the Rev. Leland L. Harrison, the Rev. Robert L. Seekins, past president of the home's board, under whom the new home building was begun, and the Rev. Canon Frederick E. Thalman, rector of St. Paul's, Troy, took part in the service. Following this there was a procession to the chapel, which has a seating capacity of 30. The home itself has accommodations for only 16.

The building contains individual rooms with private bath for each guest, recreation, kitchen, dining and cleaning facilities,

and office space. At present there are four lifetime guests, the remainder being monthly boarders. Admission of new residents is on the boarding basis only, as no lifetime contracts have been available since 1960. Three other lifetime members are living in nursing homes in the area, as the home has no infirmary or hospital facilities, and is for the well only.

The board consists of the clergy and one layman from each of the seven parishes in Troy, and from the parish in Waterford. A woman's associate board, from the same parishes, cares for the personal needs of the residents.

## NEW HAMPSHIRE

### MacDowell Memorial

A memorial service August 21st, in All Saints', Peterborough, N. H., marked the tenth anniversary of the death of Marian MacDowell, founder of the MacDowell Colony.

The colony, which grew from a log studio built for Edward MacDowell in



Mrs. MacDowell

1899 to include 30 secluded studios on 400 wooded acres, was established by Mrs. MacDowell as a memorial to her husband, who died in 1907. She died in 1956 at the age of 98, at Hillcrest, the small estate that contained that first log studio. International in reputation, the colony has provided a working retreat for painters, sculptors, composers, and writers.

Lessons at the service were read by James B. Simpson, writer and senior seminarian at Nashotah House. Mr. Simpson, whose book *The Hundredth Archbishop of Canterbury* appeared in 1962, was also a writer in summer residence at the colony. Music for the service included works by Ellis B. Kohs of Los Angeles, and Virgil Thomson of New York, both composers in residence; and organ music played by David Pizarro of Cambridge. Another colonist's work was displayed in the Lady Chapel—The Madonna, by Blanche Dombak.

In his sermon, the Rev. Webster Barnett, rector of St. David's, Minnetonka Mills, Minn., praised the MacDowell Colony for its work in helping to develop the God-given spirit of creativeness. He quoted a former colonist, Willa Cather, who wrote that "artistic growth is more than it is anything else a refining of the sense of truthfulness."

## AROUND THE CHURCH

**The 8th Bishop of Rangoon**, the Rt. Rev. Francis Ah Mya, a Burmese, was enthroned in Holy Trinity Cathedral, Rangoon, on August 29th. He succeeded the Rt. Rev. Victor Shearburn, who resigned his see to return to England, following the repatriation order sending all holders of foreign registration certificates home. The new bishop said, "We are a national Church overnight, and I find myself the first national bishop of the diocese." In the past, Bishop Ah Mya has played a leading role in reconciling differences between Christians and Buddhists on religious and political grounds. For this he has been honored by Burma. [EPS]

**Ground has been broken for the Church of the Transfiguration, Indian River, Mich.**, and construction is to be completed by February 1st. The property, purchased three years ago, consists of eighteen acres of woodland and allows for the lower level of construction to be built into a hillside. The Very Rev. Roy A. Welke is vicar of the mission, which has been using a specially-designed trailer coach as a chapel.

The Rev. **Malcom Boyd**, a film maker before he was ordained to the priesthood, has called the **John Huston production "The Bible,"** a "bad movie," and has suggested that the Church share some of the blame for failing to help the producers understand the meaning behind the literal words of scripture. [RNS]

**"The Last Hoorah"** and **"Picnic"** were viewed by high school students of the **Diocese of Milwaukee** in conference at Camp Webb and used as matter for discussion periods analyzing the life relationships used in the movies.

**A service for world peace was held September 19th**, in the Chapel of Christ the Lord, at the Church Center, New York City. The special intention was for the 21st session of the United Nations and prayers were offered for Dag Hammarskjöld and others who have given their lives in international service.

### 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 .....\$12,567.98  
Receipts Nos. 7221-7248, Sept. 7-20 ..... 608.45

\$13,176.43

Presenting itself to almost all parishes of the Episcopal Church is a rich pastoral challenge—ministering to and providing sacramentally for our Church people serving in the armed forces. At first, it might seem odd that an active duty military chaplain indicates this as a particularly *civilian* opportunity. For many of us—clergy and laity alike—believe that when our parishioners go off to military service they will be shepherded by our Episcopal priests serving as chaplains in the armed forces. This, of course, is true. We are here and are trying. Yet, without strong civilian help, we few are able only to begin to do the job.

Consider some simple arithmetic. There are about 140 Episcopal chaplains on active duty in all the branches of the armed forces. Using the Navy as representative of all the rest, there are but 35 Episcopal chaplains out of the total of about 940 Navy chaplains of all persuasions. These 35 Episcopal Navy chaplains are the priests available for the coverage of our people who leave their home parishes to serve in the Navy, which embraces in chaplaincy coverage as well both the Marine Corps and the Coast Guard. There are 35 Episcopal chaplains then to cover the world-wide commitment of our Navy.

Consider, further, the simple problem of geography. There are but four Episcopal chaplains (not solely in the Navy, but serving in all branches of our military service) in the First Province which comprises all New England. In comparison, this same geographical area is served by about 1,079 civilian diocesan clergy. Does it not become increasingly evident that regardless of our "care and diligence" we few military chaplains cannot feed the sheep all alone. We need help. Where, chiefly, will we find it?

We priests and, as a consequence, our parishes and the whole *laos*, the people of God, are called to provide for the sheep of Christ. The magnificent charge by the bishop in the service of Ordination states, ". . . have always printed in your remembrance how great a treasure is committed to your charge . . . to feed . . . to seek for Christ's sheep that are dispersed abroad. . . ." Churchmen have seen mirrored in these words the mind and heart of our Lord, the Good Shepherd Himself, who comes where we are, both to seek and to save, to feed and to send.

The Church, the Body of our Lord Christ at work in His world, continues on in its tranquil, redemptive life. We can see in its steady rhythm a rich duality.

Fr. Bolles, a line officer in World War II, has been on active duty as a chaplain for more than four years, serving both in the destroyer force, Atlantic Fleet, and also for the past two years as chaplain of the Naval Hospital, Chelsea, Mass. Prior to returning to duty in the Navy, he has served some eleven years in varying parochial charges in both the Dioceses of Rhode Island and Indianapolis. He currently holds orders to serve with a regimental landing team of the Marine Corps.

# Ministry to the Armed I

There is, first of all, the interior nurture of the Church in love, being fed and sustained by the power of God. And then, in that same love and power, the same redeeming apostolic fellowship is sent in compassionate self-giving towards the needs of men—towards the heartache and the joy of the world. Whether we be priest or layman, two great claims have a central place in our hearts. Not only the "cup of cold water," "the stranger," and every expression of compassion, but also, "This is My Body which is given for you. . . ."

Dr. Massey Shepherd, describing the work and mission of the laity in the most incisive terms wrote: "The highest privilege of our common ministry is to offer the service of our lives to one another and to God in the liturgy, and in particular, in the Eucharistic Sacrifice. For in this action our Lord, who is our great High Priest, makes us sharers in His redeeming work for the reconciliation of God and Man." (*The Worship of the Church*, page 207) Yet, unless you and your parishes assist us, the active military chaplains, it won't take over much imagination to see that your parishioners will not have the opportunity of sharing in this action and ". . . the often receiving of the Holy Communion. . . ." Without your parochial help, we cannot do it.

Recollecting our Lord's continual compassion for the multitude, for quite ordinary, simple people, our own priestly ministry demands that we try to mirror something of the same caring and, as a consequence, provide for the Eucharist as readily as possible. This does neither minimize nor disparage the warm and steady pastoral office of chaplains of other persuasions towards our people. It is, rather, very simply to provide the opportunity for our people to meet our Lord "in the breaking of the Bread," as done literally in thousands of our parishes Sunday by Sunday across the world. Can we not see this provision as one aspect of carrying out the apostolic injunction, "While we have time let us do good unto all men; and especially unto them that are of the household of faith. . . .?"

Concern, awareness of need, and a desire to share have led many parishes



Holy Communion aboard the USS Van Voorhis

By LCDR Hébe

Chaplain,  
C



and clergy to do creative work along these lines. Much has been done and done well. Yet, even more is needed. Here are some practical steps and attitudes readily at hand to attempt to carry out our Lord's mission and command.

- (1) Keep alert to the reality that those serving in the military, as Kipling wisely wrote so long ago, are ". . . single men in barracks most remarkably like you. . . ."
- (2) Become truly aware of the few Episcopal chaplains and our far-scattered duty stations.
- (3) Try to refer your parishioner to a rector or vicar close to your communicant's place of duty. A letter or a phone call expressing your concern will mean much.
- (4) Utilize your own people to seek out the service person. Regardless of the fact that we have many senior officers and others in the commissioned ranks, the significant reality is that the great bulk of our people are in the enlisted grades. Thus, just to write to your parishioner, and say, "St. John's is only five miles away from your post," will truly not alone solve the problem. (It might as well be 85 miles away for the usual ability of the younger enlisted person to get himself there.) There are many burdens upon those in the lower enlisted grades which inhibit their ability to come and go. It takes permission, a stand-by, a pass (signed in due order by all the proper people), and transportation—all that sort of thing which is so much a part of our military lives—to enable them to get off.

Thus here is a tangible work in which a parish committee could share: the seeking out of the often young parishioner (and maybe bringing along a friend); arranging to pick him up; bringing him to the parish church for Holy Communion; taking him home to breakfast to share in a family time afterwards; maybe spending an afternoon or an

evening with other young people; and then returning him to his post or ship. This sort of project can be (and has been) done by committed people in a parish who could relish a simple opportunity of doing something for Jesus and His Church. At the Naval Hospital in Chelsea we recently made such an arrangement for a young Greek Orthodox Airman 3rd class. Speaking personally, I know what such a morning meant to me when, on a long cruise to Africa, I was brought to the Eucharist and then had breakfast in the deanery of our cathedral in Capetown.

- (5) Be aware of the great value of a personal letter or a periodic mailing. Letters from home mean a great deal to us, especially when we are far away. A few words on a postal; the use of the Rev. Allen W. Clark's splendid "Home Prayers;" the steady "Forward Day by Day;" even a box of cookies—all can help. When your people get off in "the big world outside," they will be far removed from even the simplest expressions of the Church's life. Hence, this sort of effort means far more than you might imagine.
- (6) Consider, also, if your parish is near to a military installation, the possibility that you might, as part of your pastoral office, try to celebrate Sundays in the station chapel at a late hour. (Or early, if that's better for you. But Sunday is often the only day people in the military can sleep.) This, of course, will have to be worked out with the command and the post chaplain, but this sort of thing has been done and has worked. A word of caution, however. If you start such an effort, do not be overly discouraged if you do not find yourself "jammed to the gunwales" with communicants. My first celebration as an active duty chaplain—held at a long-established hour in a highly accessible place—had a congregation of one besides myself. Many more came later.
- (7) Tell your people to list themselves as *Episcopalians* whenever they are asked their religious allegiance. It is now a guaranteed right of all members of the armed forces to indicate their own preference. It is the only way we have of knowing who our people are.
- (8) Remember that the Rt. Rev. Arnold Lewis and his staff who serve out of the office of the bishop for the armed forces are vitally concerned about provision for our people. They will readily provide the Armed Forces Prayer Book, the service cross, forms for both spiritual communion and sacramental confession, and an excellent pamphlet entitled

*Continued on page 14*

## A Civilian Opportunity

olles, CHC, USN

al Hospital  
ss.

## Concerning C.O.C.U.

Several years ago, this magazine went out of the reprint business, finding it economically unfeasible to issue reprints of articles for which there was more than ordinary demand. But every rule is made to be broken now and then, and because so many readers have expressed a desire for reprint copies of our editorial critique of *Principles of Church Union* we have reprinted this in the form of a pamphlet. In a regular advertisement on page 3 of this issue you will find information about price and how to order.

We urge clergy and other leaders of parish study programs to make available to Churchpeople at large both the booklet, *Principles of Church Union*, which can be secured from the Forward Movement Publications, and our critique of this most important document. At the risk of giving the impression that we are against ecumenism, which nowadays is about as popular as being against motherhood, we have stated the specific difficulties we find in the proposals set forth by the Consultation on Church Union in *Principles*; and we are frank to say that we hope the next General Convention will make clear that Anglicans cannot go along with some of these proposals as they stand. The Consultation's proposals are in the booklet *Principles*; our criticisms of some of these proposals are in our editorial pamphlet. Of course we want our position to be heard and pondered; but only as the position of which we are critical is heard and pondered.

## Here and There

It is a pleasure to agree with Bishop Pike whenever we can, and we can do so unreservedly in thanking him for his leadership in the current fight to revise California's archaic abortion laws. Our California correspondent, the Rev. Lester Kinsolving, is directing the drive for the legalization of therapeutic abortion in cases of pregnancy from rape, incest, or if a deformed or mentally deficient child is expected, or if the mental or physical health of the mother is jeopardized. It seems incredible that in this day and nation a physician can be prohibited by law from performing such a service when this is requested by the patient—or victim, but so it is in California. If it were being proposed that the power to make this decision should be given to anybody other than the pregnant woman, such as a judge or a medical board, we should be emphatically against it; but this is not an issue in the present case. The champions of this change in the law are fighting the good fight for human beings in dire need of medical help, and we hope that they win the day.

## Consecration of a Bishop

*Beati quorum via integra est: qui ambulant in lege Domini*

Stripped not to himself, to the One  
 Come from the dead, that great Shepherd  
 Whose hands and feet he is, Whose might  
 and mind, he feels the glowing vestments  
 slip over his misgivings. The T. V. screen  
 skims by his raw humility.  
 At the Great Hymn his ringed hand begins  
 to wipe away the grief in wet eyes,  
 to collect fishes and a loaf,  
 to take the garment out of pawn.  
 He can't smell roses or hear trumpets! The Dove  
 of the everlasting Covenant plunges  
 claws into his breast. *And the spread blood hardens  
 the sweaty shirt of a good workman.*

Eve Triem

## “ . . . food to our use and us to thy service . . . ”

O God, who in black depths of furthest space  
 The fiery giant stars dost set in place  
 Yet by their individual names dost call  
 The photons and electrons — each and all —  
 To each and all of us Thy blessing give  
 That we may eat Thy present gift and live;  
 That each of us may use this mutual meal  
 Our mutual will to heaven to make real —  
 Use energies renewed in Thine intent  
 So to conceive, envision, and invent  
 And shape a universe that Thou may'st find  
 A home in every body, will, and mind.  
 We ask this blessing in His living Name  
 Who clothed in joy and strength and atoms  
 came. *Amen.*

Betsy Curtis

## A Parish Call

The years have past.  
 The autumn of life draws to a close.  
 Family and friends are gone . . .  
 And isolated within walls of lonesome silence,  
 A tired but faithful heart beats out its welcome.  
 Trembling hands reach to enfold a stranger's  
 hands . . .  
 And we are strangers no more.  
 Eyes cloud, reddening with tears of joy . . .  
 The joy of finding that someone does care.  
 The love of Christ wells up in our midst,  
 And we know, without speaking . . .  
 God is with us!

Carl G. Carlozzi

You have invited your readers to comment on your editorials in criticism of the *Principles of Church Union* adopted by the Consultation in Dallas earlier this year. What put the match to your powder, apparently, is the statement on p. 49 (Forward Movement pamphlet) "We understand that the episcopate historically came into existence without reference to any single doctrine or theory of its being or authority." That set you off, and when you were through there was nothing left of a hope that union along the lines of the *Principles* might in time be realized.

But a sentence immediately following that quotation might have moderated your attack if you had paid attention to it. It reads: "We do not, therefore, set forward any such interpretation to the exclusion of others." (Italics mine.) Is that position any different, after all, from that which has obtained and still obtains throughout the Anglican Communion?

And I write this letter merely to point out that ever since the famous "Letter to all Christian Churches" from the Lambeth Conference of 1920, successive Lambeths have, while holding to the historic episcopate as a necessary basis for union, nevertheless not demanded any particular theory or interpretation of it. I quote the Lambeth Conference Report of 1930, p. 115: "When, therefore, we say that we must insist on the historic episcopate but not on any theory or interpretation of it, we are not to be understood as insisting on the office apart from the functions." (Italics mine.) And in the report from the 1958 Lambeth, the committee on Church unity, dealing with unity negotiations in Lanka, recognizes the "justice" of the "conscience clause" in the provision that "No one particular theological interpretation of episcopacy shall be demanded from any minister or member of the Church of Lanka." So I submit that the authors of the *Principles* were quite in line with present-day Anglican thought.

That this is so is seen also in the reports on the unity negotiations now going on in Great Britain and in Canada. The Anglican members of committees find it enough to have episcopacy willingly accepted by the other Churches, and they are proceeding in the faith that work and life together, and time, will make the unity real. Shall the P.E.C.U.S.A. go it alone? That is what you are asking it to do, if you demand not only the acceptance of episcopacy but also a particular theory and interpretation of it. And union on your terms will never be brought about: the other Churches will not accept them. And if your views should prevail at the next General Convention, the time will surely have come for Christian candor and for us to stop talking about union. We shall be saying what Rome says to us: "Come back home—it's the only way."

(The Rev.) FRANCIS J. MOORE, D.D.  
Retired editor  
Forward Movement Publications  
Cincinnati, Ohio

In your continuing editorial on the *Principles of Church Union*, although you frankly admit that "there is very much indeed in the *Principles* that we can heartily approve and endorse" you choose to take the tack of discussing those areas which you find difficult or impossible to accept at the risk of sounding "negative." This negativism you succeed in showing.

There is great need for full discussion and debate upon the issues of Church union. However, because many of the issues of this debate are new or relatively unknown at the so-called "grassroots level," a far greater need exists for us to seek to show first the positive aspects of such a proposal. Resistance to change is a natural phenomenon to which a negative leadership tends to add ammunition. Fear of change just because it is a change from the *status quo* is a real fear.

The U.S. Constitution underwent several revisions and subsequent amendments to make its wording more clear and precise. Likewise, our Constitution and Canons of the Protestant Episcopal Church have shown growth and revision to maintain relevance. So too with COCU. The document now available for discussion is a working document and not a finished work. Through debate and discussion pro and con the uniting principles of Church union will be formed. The answer to your question [L.C., July 31st] "Yes; but is this all?" is of course, no! Revisions are bound to come as the discus-

"the Episcopal ministry," but into the ministry of the Church of God.

For the celebration of the Holy Eucharist, the Catholic priesthood is necessary; if the directions of the Book of Common Prayer are faithfully followed, every ordination to the priesthood in the Episcopal Church includes "a sermon declaring how necessary that Order is in the Church of Christ." We cannot enter into unity or union schemes that use "presbyter" as an evasive substitute for *priest*, any more than we can into one that uses "Catholic" in a non-catholic sense, or "accepts the Catholic creeds" in any post-Reformation sense.

We are "clearly and unequivocally committed to the Apostles' and Nicene Creeds as the symbols" of the Catholic Faith. We "hold the Nicene Creed as the essential core of the continuous, historic tradition of the Church and therefore an element in the life of any united Church. The Apostles' Creed is likewise held to be the minimal baptismal confession. Thus our Church is irrevocably committed to the historic creeds and regards

## Reflection &

C.O.C.U.

## Suggestions

sions continue and before an actual plan of union is formulated.

I would like to thank you for opening up debate in the L.C. by use of your continuing editorial comments.

(The Rev.) ROBERT B. NEWLAND  
Curate, Trinity Church  
Portsmouth, Va.

The terms of the Chicago Quadrilateral are binding on the Episcopal Church. This Church has formally adopted them as her own. Likewise, the Catholic faith of the undivided Church is ours to hold, to defend, to live, to spread abroad. We have no other faith. We have no members "of the Episcopal Church," however we may say so for convenience sake. We are baptized into the Church of God, not into the Episcopal Church, and all our sacraments are Catholic sacraments, as informed Churchmen well know. Catholic sacraments require (excepting only Holy Baptism) administration by Catholic ministers; and our ministry is Catholic: our ministers are not ordained into

the Nicene Creed, as it was affirmed at the Council of Chalcedon in 451 A.D., as an indispensable norm for the Christian Faith." (Pastoral Letter, House of Bishops, 1960).

When we read that the Episcopal Church has agreed in principle with the *Principles of Church Union*, and wonder how it is that this agreement can be possible for us, let us remember our historic position, our Catholic origins, our Catholic nature, our Catholic Book of Common Prayer.

HERBERT J. MAINWARING  
Wollaston, Mass.

Thanks to the Rev. Mr. Minich [L.C., July 31] for voicing many of the concerns which I have about COCU. And thanks also to Fr. Simcox for his current editorials on *The Principles of Church Union*. I greatly fear the General Convention might buy this package uncritically if more voices are not raised in this fashion.

Historically, emotionally, liturgically, and functionally the Roman and other Catholic Churches are much closer to the Episcopal

Church than are the Protestant bodies. Our relations with the Philippine Church, PNCC, Old Catholics, and others, are cordial, harmonious, and *unforced*. Our relations with the rest of the Anglican Communion could be improved. Why, then, should we turn in the other direction, dilute or negate our great heritage, and strive so mightily to belong to a Super Protestant Church? One doesn't willingly lie in a procrustean bed. Perhaps the Episcopal members of the Consultation have been meeting with their opposite numbers for so long that they have established a healthy rapport and then *assumed* that this close relationship prevails at the local level.

It seems to me that the COCU proposals should rank third in priority. The first two: consolidation (through MRI?) of the Anglican Communion, and the rapprochement of

bodies who, like us, are in the great Catholic tradition.

JOAN STAATS

Bar Harbor, Maine

I would like to raise an objection to the COCU editorial in your September 4th issue. Technically and literally true, perhaps, but coming at this particular time, most tactless and self-defeating, in this day and age of ecumenicity. It smacks of the traditional posture of the Episcopal Church which regards all our Christian brethren of differing interpretations of the faith and places them beyond the pale with no recourse but their "submission." I feel this is a far cry from the Vatican decree on ecumenism with its patient and charitable request for listening to those who differ, to see what insights God may have given them; and I feel it is a slap

in the face to our reformed brethren who wrote with us the *Principles*.

"The Communion which is His gift to broken humanity, the holiness which marks His actions in us and among us, the catholicity which names what is always and everywhere accepted by Christians, the apostolicity which assures the identity of the Church across the centuries and links us to Christ's mission from the beginning. . . ." Does this not call us back to the Apostolic Succession? When so many of us who call ourselves Catholics see the tremendous strides now being taken by all Churches in our direction, is it intelligent to slap down these brethren simply because they haven't chosen to use the exact wording we would like them to?

(The Rev.) ROBERT E. MERRY  
Canon, Church of the Nativity

Crafton, Pa.



## EVERY FAMILY NEEDS GOD

Just as a child needs its father and mother, every family needs the Heavenly Father. Our faith in God gives us the foundation of our lives.

Every member of the family needs God . . . needs to communicate with Him, to read the Bible, pray, and meditate upon His word.

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With a selected Bible reading, prayer, and meditation for each day, THE UPPER ROOM will help your family to have meaningful daily devotions for Advent and the Christmas season.

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*If you are not already receiving The Upper Room, start your subscription with the Advent (November-December) Number, covering the Thanksgiving and Christmas seasons. Ten or more copies to one address, 10¢ per copy, postpaid. Individual yearly subscriptions (English or Spanish) \$1.00.*

### ***Pray with The Upper Room for World Peace***

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In a 1966 Gallup Public Opinion Survey of the six largest Churches, the Lutherans, Methodists, and Presbyterians showed a decrease in membership over the past fourteen years. The other three (Roman Catholic, Baptist, and Episcopal) showed an increase.

As the cavalry officer used to say in the wild west when under heavy Indian attack, "Close the circle!" So it would seem that unity proposals such as COCU are really prompted by *weakness*. A COCU Church would be a retreat for evangelism. Churches would be *closing* everywhere should this merger scheme be adopted.

(The Rev.) JAMES BRICE CLARK  
Rector, St. Barnabas Church

Omaha, Neb.

Because of the nature of this letter and the area that I am in, if this is printed I would appreciate your not using my name.

There has been a great deal of discussion regarding the Church Pension Fund of late, but one of the very important questions has not been asked. There has been a great push towards Church union schemes and I am sure that there is a feeling among many of the bishops and priests, as well as laity, that they are being stampeded. Many persons out of conscience and loyalty to the Catholic Faith are suspect about many of the findings. If the findings are accepted by the Church with a simple majority, many bishops, priests, and laymen will, out of conscience, be unable to go along with the majority decision.

If this comes to pass, these people will feel that the Church is deserting them, and a practical question will arise regarding their future. Those who are dedicated to the new format of the Church in conscience and loyalty must respect the minority, and I would suggest a dissolution of the Church Pension Fund according to the amount that was put in for the individual clergymen. The Pension Fund then could not be used as an economic bludgeon to keep the minority in line. I believe that this would open up the debate and allow freer discussion as to the future of the Church.

Name Withheld

Province VIII

The debate in the columns of THE LIVING CHURCH which preceded the General Convention of 1946 so aroused the laity as well as some of the clergy to the danger which threatened the Episcopal Church in the movement to merge with the Presbyterian Church, and thus lose her identity as a Catholic Church, caused that effort to go

The Living Church

down to crushing defeat. Such stalwart defenders of our Catholic heritage as Bishop Manning, as well as others, and the magnificent editorials appearing in the L.C., saved the Church from disaster twenty years ago.

Now, again, the existence of the Episcopal Church is threatened by the movement through the Consultation on Church Union's proposal to merge the Church, not with just one other body as in 1946, but with some six or more Protestant groups which, if successful, will completely destroy the Church as we have received it down through the centuries from our Lord through His holy Apostles and their successors, through the Church of England, to the present time. The danger now is much greater than it was twenty years ago inasmuch as at that time there was a minority report against the proposal from our committee advocating the merger. Now, however, I have learned of no minority report from our Church representatives on the Consultation on Church Union.

But now, your excellent editorials pointing out the serious dangers again confronting our Church and emanating from COCU, may well be the beginning of an upsurge of determination among those who would preserve the Faith once delivered, and enshrined in the Book of Common Prayer, from complete destruction as an integral and organic part of the Body of Christ. So, let the debate come on with full force.

(The Rev.) F. NUGENT COX  
Retired

Greensboro, N. C.

The thoroughness and general excellence of your articles on *Principles of Church Union*, now concluded, could hardly have been exceeded, most particularly the conclusion [L.C., September 4th].

You encourage us to enter into discussion "while the matter is in the discussion stage." May I, as one active in the Episcopal Church almost forty years, state very briefly, my position? *Viz: There are no sacraments without the apostolic succession*; and I would not want to be—nay, could not be—a communicant of any Church without sacraments.

This, sir, is the apex of the entire matter.

JESSE A. JEWETT

Pittsburgh, Pa.

Don't the reverend gentlemen currently engaged in the discussions on Church union (COCU) realize that unless the proposed ministry of a united Church includes the sacerdotal office, and unless the proposed Eucharist be indeed the Holy Sacrifice, that all their labor is in vain? Without these central principles, such a united Church would without doubt be "truly evangelical," and "truly reformed," but could not possibly be "truly catholic." How can Episcopalians enter into such a union without these issues being squarely faced and settled?

ROBERT E. SARGENT

Brooklyn, N. Y.

I read in an Episcopal publication that a "small group of Anglicans broke away from the Church of South India," and in another publication the number was 80,000. Just what is going on in the CSI? And what does this mean in our proposed COCU Church?

Why form a union if half the number break away?

ALAN A. SNOW

Balboa Island, Calif.

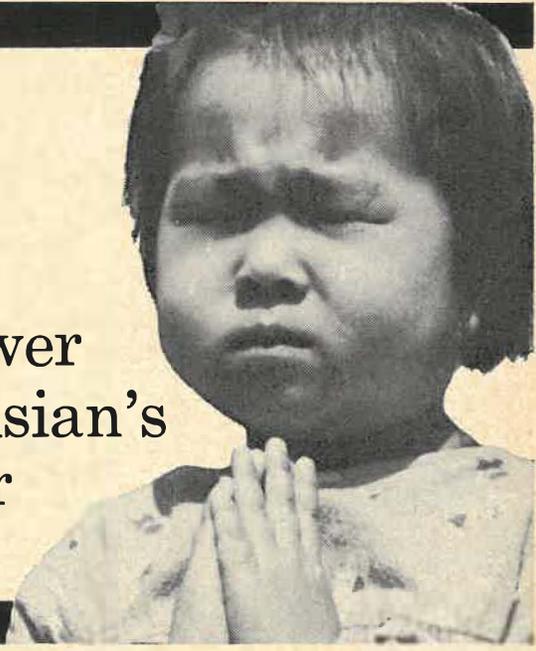
October 2, 1966

You have done us a great service by your study of the significance of *Principles of Church Union*, and you have thus induced some of us to read the official statement of these Principles. The objective of organic union could not be better stated than in the preamble on p. 14: "Mutual enrichment must be served and guarded. Visible unity should take away from us nothing except our separateness, and add to our common treasury as much as possible of what is true and good in the tradition of each of the constituting Churches." I take this to mean that no Church should be expected to give up anything in its faith and practice that is considered significant and vital. In the statement of the Principles, this is what I am afraid Anglicans are being asked to do. The

particular points you have made illustrate this.

I wish you would have analyzed the significance of the provisions for the Eucharist. I feel very uneasy about this. It has been my understanding that the greatest real obstacle to organic union is the very different views taken of this sacrament—that the Anglican finds in it the Real Presence of our Lord in His Body and Blood, while the Protestant Churches consider the sacrament more in the nature of a memorial. I really do not know whether the adoption of the proposal in the Principles would recognize the Real Presence or not. It does provide for "the use of Christ's words of institution" (p. 43); but on the same page it mentions

## You can answer this little Asian's prayer



This tiny Korean darling is the victim of a ravaged society. Abandoned by parents, with no one to care, somehow she was brought to one of COMPASSION'S Homes where Christian love and care abound for more than 22,000 children at present. Could you have turned her away?

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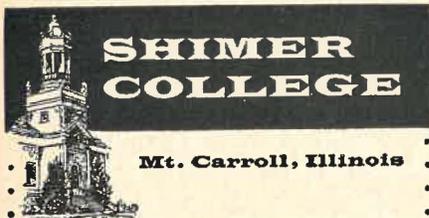
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the presence of Christ in what seems to be a figurative sense.

We certainly do not have to think alike in every last detail. But if we do not think alike as to the very heart and significance of the sacrament, than our "sharing together" is a subterfuge. I do not see how true organic union can be founded on insincerity.

There are other evidences in the Principles of an attempt to present a superficial appearance of agreement, while ignoring fundamental disagreement. Perhaps the Consultation is in too much of a hurry. The members of the Consultation have had ample opportunity to learn to understand the nature of the faith and worship of their associates from other branches of the Church, and their mutual understanding has evidently brought about truly remarkable progress toward unity on their part. If such opportunity were now given members at the "grass-roots" level to discuss these matters with members from other Church groups, perhaps we should make better progress toward real unity.

F. BRUCE GERHARD

Summit, N. J.

Hip-hip-hoorah for your provocative editorials on *Principles of Church Union*. As a former minister of nine years in the Methodist Church, I do not want to be swallowed up by the giant octopus COCU is creating. It takes no prophetic powers to see the dominating influence of the larger denominations which in turn will remold the smaller denominations into the tradition of the majority. Those who have chosen the Episcopal Church from other denominational backgrounds will ardently fight to preserve those elements of our Church which we have found attractive and sacred.

I should hope you would publish these editorials in booklet form. I would like to purchase copies for distribution in my parish.

(The Rev.) PHILIP E. WEEKS  
Vicar, All Saints' Church

South Hill, Va.

Editor's comment: See editorial on page 10, and ad on page 3.

The fact that the Spirit will lead the Church into all truth does not mean that the Church will never be affected by misunderstanding or will never diverge from the path along which God is directing it; it does mean that it will be protected from irreparable catastrophe. To vary the metaphor, the Church is like a stream which picks up from time to time a good deal of rubbish in its course, but sooner or later deposits it on some convenient sandbank. To change the metaphor again, the guidance of the Spirit acts like a negative feed-back, which corrects the loss of direction to which the Church is continuously subject.

E. L. Mascall, *The Secularization of Christianity*, 234. Holt, Rinehart and Winston.

# ARMED FORCES

Continued from page 9

"Seek out the Church." Most diocesan armed forces chairmen have these and will make them available to parishes for distribution. All are much appreciated when given, and are another concrete and simple avenue of caring.

- (9) Keep your service people in your prayers both publicly and privately. Not only is this of value to them, but it will also be helpful to stretch the horizons of concern and could lead others to offer help in this ministry of support.
- (10) Realize both the immediate and the long-term effect of your efforts to feed the flock. There is a well-known naval line-officer saying that goes like this: Loyalty down begets loyalty up. When one truly understands the reality that, apart from your efforts, the chances of our people finding the Church will be almost nil, then your caring will bear fruit not only now but also in the days ahead. Somehow, through you, grace and love were made available when they were needed. Loyalty towards the Church will be strengthened.

Baron Von Hugel's statement, which will stay with us through time, was simply that "It's the caring that counts." If this is true and if the response to the claim of pity will be the basis of judgment, as our Lord solemnly taught us all, then our caring and our helping our people to care must be fed and nourished by Him who, at every moment of every day, is reaching out to our world with love, compassion, and power. Evelyn Underhill put it this way, "As Christ gives Himself to feed us, so we have to incarnate something of His all-loving, all sacrificing soul." (*The Light of Christ*, page 89) So truly has this been at the heart of the Church's life from the Apostles' time until now, that a bishop of the Church, Paul Moore, once wrote: "Especially in the Eucharist, one is brought back to the norm of Christianity; he finds the pattern and power of God's action. Sunday by Sunday, this Eucharistic action takes place all over the world; this is the beating heart of the Church. . . ." (*The Church Reclaims the City*, page 68)

There at your parish altar and on ones like it from cathedrals to mission stations and also mess decks of destroyers and hoods of jeeps in the far corners of the world, we bring His mighty Offering and pour into it all our feeble devotion and caring for the souls whom He does love. At the Eucharist we bring the causes—the claims, the failures, the hopes—and meet Him in His majesty and humility—and are sent out again—in the beating heart of the Church, to share His love and help bring His Kingdom.

We need your help for His sake.

## Appointments Accepted

The Rev. David S. Alkins, rector of St. Paul's, Walla Walla, Wash., is also headmaster of St. Paul's School for Girls. Address: 323 Catherine St. (99362).

The Rev. Harmon B. Barasch, former curate at Christ Church, Lake Oswego, Ore., is vicar of St. Timothy's, Salem, Ore. Address: 292 N.E. 20th St. (97301).

The Rev. Herbert J. Beadle, Jr., formerly studying at the Pastoral Center, Houston, Texas, is director and pastoral counsellor of St. Jude's House, Atlanta, Ga. This is a church sponsored agency for the rehabilitation of alcoholics. Temporary address: c/o All Saints', 634 W. Peachtree St., for forwarding.

The Rev. Robert H. Betts, former assistant at St. Michael and St. George, Clayton, Mo., is assistant at Grace Church, 385 Essex St., Salem, Mass.

The Rev. William A. Bosbyshell, former rector of St. John's, Eau Gallie, Fla., is rector of St. John's, Newberry, and St. Bartholomew's, High Springs, Fla. He is also studying at the University of Florida. Address: St. John's, Newberry, Fla. 32669.

The Rev. Frederic F. Bush, Jr., former rector of St. Matthew's, Wheeling, W. Va., is rector of St. Paul's, Delray Beach, Fla. Address: Box 2256 (33444).

The Rev. Paul B. Clayton, former vicar of Holy Apostles and the Church of the Messiah, both in Fort Worth, Texas, is a fellow and tutor at General Seminary. Address: c/o the seminary, 175 Ninth Ave., New York, N. Y. 10011.

The Rev. Nicholas W. Dand, former curate at St. Ann's, Sayville, N. Y., is vicar of St. Christopher's, Massapequa, N. Y. Address: 1100 Hicksville Rd., Seaford, N. Y. 11783.

The Rev. Richard F. Ebens, former assistant at St. John's, Norristown, Pa., is rector of St. Luke's, Hudson, Mass. Address: 68 Washington St. (01749).

The Rev. Franklin C. Ferguson, former vicar of Grace Church, Paris, Tenn., is rector of St. Paul's, Murfreesboro, Tenn. Address: 1506 Jones Blvd. (37130).

The Rev. Jack T. Gimlin, former vicar of St. Andrew's, Newfane, and St. John's, Wilson, N. Y., is rector of St. Jude's, Dash and Macamley Sts., Buffalo, N. Y. 14220.

The Rev. John L. Jenkins, former vicar of Our Saviour, Augusta, and Trinity Church, Harlem, Ga., is rector of St. Mark's, Radium Springs, Albany, Ga. Address: 2425 Cherry Laurel Lane, Albany (31705).

The Rev. William C. Newmarch, former rector of St. John's, Iron River, Mich., is vicar of St. Barnabas' Mission, Garland, Tex. Address: 3209 Maple Dr. (75040).

The Rev. William H. Payne, formerly of the Diocese of New Jersey, is assistant to the dean of St. Paul's Cathedral, 127 N.W. 7th St., Oklahoma City, Okla. 73102.

The Rev. Jordan B. Peck, Jr., former vicar of St. Paul's-in-the-Pines, Fayetteville, N. C., is vicar of St. John the Divine, Agana, and headmaster of St. John's School, Tumon Bay, both in Guam. Address: c/o the church, Box FB, Agana, Guam 96910.

The Rev. John Penn, deacon, is in charge of St. John's, Dickinson, N. D. Address: Box 50 (59601).

The Rev. Carl E. Glockley, former priest in charge of St. James', Grafton, and St. Peter's, Park River, N. D., is priest in charge of St. Luke's, Bowman, N. D., and chaplain of Bowman Hospital. Address: Box 997 (58623).

The Rev. Jackson Hershbell, former curate at St. John the Evangelist, Hingham, Mass., is coordinator of the humanities department of the University of North Dakota. Address: 2213 N. 12th Ave., Grand Forks, N. D. 58201.

The Rev. Frank Hintner, former canon of Gethsemane Cathedral, Fargo, N. D., is rector of St. John's, Shadyside, Md. 29867.

The Rev. C. Clyde Hoggard, former rector of St. Peter's, Pittsburg, Kan., is vicar of St. Peter's-in-the-Valley, Valley Station, Ky. Address: 5902 Alanadale Dr. (40172).

The Rev. David Holsinger, former curate at Trinity Cathedral, Sacramento, Calif., is rector

of Grace Church, Jamestown, N. D. Address: 411 N.E. 2nd Ave. (58401).

The Rev. Parkman D. Howe, Jr., is chaplain of Darrow School, West Lebanon, N. Y. 12195.

The Rev. William P. Scheel, former assistant at St. David's, Minnetonka, Minn., is a master at Shattuck School, Faribault, Minn. 55021.

The Rev. A. E. Smith, rector of St. George's, Bismarck, N. D., will be a canon of Gethsemane Cathedral, Fargo, N. D. He is also the North Dakota correspondent for *The Living Church*. Address October 1st: 821 S. 3rd Ave. (58102).

The Rev. Robert W. Stringer, former rector of St. Paul's, Sistrerville, W. Va., is vicar of All Saints' Mission, South Charleston, W. Va. Address: 308 Harris St. (25309).

The Rev. Donald J. Tepe, former curate at Grace Church, Grand Rapids, Mich., is vicar of St. Alban's, North Muskegon, Mich. Address: 2065 W. Giles Rd. (49445).

The Rev. Robert W. Tobin, former vicar of St. Peter's, Borger, Texas, is director of the Canterbury School, Accokeek, Md. Address: Rt. 1, Box 523 Accokeek (20607).

The Rev. Robert F. Underwood, rector of St. David's, and former vicar of St. John Baptist, both in Scranton, Pa., will be rector of Christ Church, New Brighton, Pa. Address October 1st: 1221 Third St. (15066).

The Rev. David L. Watkins, former curate at Good Shepherd, Columbia, S. C., is Episcopal chaplain at the University of South Carolina. Address: St. Patrick's Chapel and Student Center, 610 Pickens St., Columbia, S. C. 29201.

## Retirement

The Rev. Canon H. Dimmick Baldy, rector of St. Jude's, Buffalo, N. Y., since 1928, retired September 30th. Address: 8 Ravenswood Terrace, Buffalo, N. Y. 14225.

The Rev. Carroll M. Bates, vicar of St. Andrew's, Linden, N. J., since 1957, retired September 1st. Address: 53 Kingswood Gardens, Newburgh, N. Y. 12550.

The Rev. Imri M. Blackburn, Ph.D., professor of ecclesiastical history at Nashotah House, since 1960, has retired. Address: 3697 Shallowford Rd., Apt. E, Doraville, Ga. 30040.

The Rev. Canon Leslie F. Chard, rector of St. John the Baptist, Dunkirk, N. Y., since 1928, has retired. Address: Middlesex Apts., Freedonia, N. Y. 14063.

## DEATHS

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

The Rev. Curtis Hoyt Dickens, 101, retired priest of the Diocese of New York, died in La Jolla, Calif., August 25th.

Fr. Dickens was a graduate of Tufts Theological Seminary and was ordained to the priesthood in 1905. He was a USN chaplain for 31 years, and retired as dean of the chaplains' corps and chief of chaplains of the USN in 1929. He was rector of St. George's, Newburg, N. Y., from 1929 to 1934, when he became rector emeritus. He was a member of the Connecticut General Assembly from 1942 to 1947, and belonged to numerous patriotic societies. He also published the Church Service Book with Hymns for the US Navy.

The Burial Office and Requiem were read at St. George's, and a memorial service was held at St. James-by-the-Sea, La Jolla, at the same hour on August 30th.

Thelma Summerson Wandall, communicant of the Church of the Good Shepherd, Pitman, N. J., and mother of the Rev. Fred S. Wandall, died August 13th, of injuries sustained in an auto accident.

Mrs. Wandall was a past directress of the Altar Guild and past president of the New Jersey state medical auxiliary.

The Burial Office and Requiem were read in the Church of the Good Shepherd.

She is survived by her husband, Dr. F. G. Wandall, another son, a brother and four grandchildren.

## EXCHANGE

ENGLISH PRIEST desires six to twelve month exchange with interested American clergyman. For details write to The Rev. H. O. Punchard, The Vicarage, Litlington, Hertsfordshire, England.

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PIPE ORGAN—1928 E. M. Skinner 3-manual, 23-ranks, 34-stops, 15 couplers. Now in use. Available late June 1967. You remove it. Console already detached; available immediately. Total \$5,000 or best offer. Reply Box J-406.\*

SMALL Christmas items for Church School distribution; quantity rates. St. Philip's Society, West Stockbridge, Mass.

## LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard for the Altar, dachron and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Palls embroidered in wool. Write for our catalogue. Mary Moore, Box 3394-L, Davenport, Iowa 52808.

## POSITIONS OFFERED

ORGANIST-CHOIRMASTER, New Jersey suburb. Good pipe organ, two choirs, weekday evening rehearsal and Sunday services. Good salary, with assurance of increases for right person. Contact The Rev. Edward Keller, 75 Union Avenue, Little Falls, New Jersey.

PARISH in Phoenix, Arizona suburb has challenging opening for curate. Primary need in area of youth work and Church school, also to assist in all pastoral duties. Would be of interest to recent seminary grad. For further information send complete resume to St. Mark's Church, 322 North Horne Street, Mesa, Arizona.

WANTED: BIOLOGY and P.E. Teacher for mid-west boarding school for girls. Apply Box M-404.\*

WANTED: Housemother for boys' school in Pennsylvania. Reply Box G-407.\*

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

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- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

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## THE LIVING CHURCH

# CHURCH DIRECTORY

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

## LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watska Ave.  
The Rev. R. Worster; the Rev. H. Weitzel  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10; Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD 7 & 6:30

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D. C.

**ALL SAINTS** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., r  
Sun HC 7:30, Service & Ser 9 & 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; Sat 4-7

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun HC 6:30, 7:30, 9, 11; Daily 7:15 5:30; also Tues, Thurs, HD 6; Fri & HD 10; HD 6; 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  
The Very Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

## DAYTONA BEACH, FLA.

**HOLY TRINITY BY-THE-SEA** Grandview & Ora  
The Rev. David J. Dillon, Jr., r  
Sun 8 HC, 9:15, 11 MP & Ser (HC 1S)

## 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 & HC 10; Fri C 4:30

## HOLLY HILL (DAYTONA BEACH), FLA.

**HOLY CHILD** 1445 Flomich Ave.  
The Rev. Frederick R. Trumbore, v  
Sun 7:30, 9 HC; Tues 7:30 EP; Wed 9:30 HC

## ORLANDO, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES** Huron & Wabash  
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  
The 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

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Antecomunion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; 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.

## CHICAGO, ILL. (Cont'd)

**GRACE** 33 W. Jackson Blvd. — 5th Floor  
"Serving the Loop"  
Sun 10 MP, HC; Daily 12:10 HC

## EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY**  
Chapel of St. John the Divine  
Mon Thru Fri Daily MP & HC 7:15; Cho Ev 5:30

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw & Madison Sts.  
The Rev. R. L. Ranieri, r  
Sun Masses 8 & 10; Daily 7; Tues & Thurs 9:30; C as posted

## 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

## DETROIT, MICH.

**ST. JOHN'S** Woodward Ave. & Vernor Highway  
The Rev. T. F. Frisby, r  
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

## 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  
The Rev. Tally H. Jarrett  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu, & EP

## BROOKLYN, N. Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c  
Sun 7:30, 9, 11. HC daily

## 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 3:00

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC; 11 Morning Service & Ser; Weekdays HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10; EP Tues & Thurs 5:45 Church open daily for prayer

**SAINT ESPRIT** 109 E. 60 (Just E. of Park Ave.)  
The Rev. René E. G. Vaillant, Th.D., Ph.D.  
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**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
The Rev. J. Burton Thomas, D.D., r  
Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30; Thurs HC & LOH 12; HD HC 12

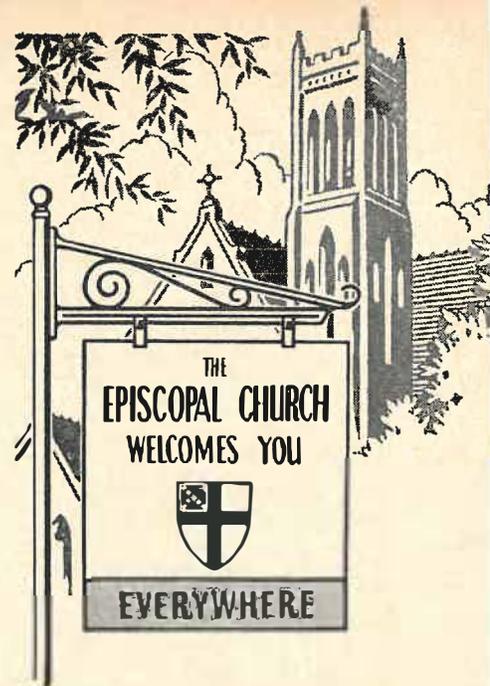
**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas H. Graf, D.D., r; Rev. C. N. Arlin, c  
Sun HC 8, Ch S 10:30, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

**ST. MARY THE VIRGIN** 46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler, the Rev. T. E. Campbell-Smith  
Sun Mass 7:30, 9, 10, 11 (High); Ev 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

**RESURRECTION** 115 East 74th St.  
The Rev. Leopold Damrosch, r; the Rev. C. O. Moore, c; the Rev. B. G. Crouch  
Sun Mass 8, 9 (sung), 11 (Sol); 7:30 Daily ex Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex Mon 12:10. Church open daily 6 to midnight

**THE PARISH OF TRINITY CHURCH**  
TRINITY Broadway & Wall St.  
The Rev. Bernard C. Newman, S.T.D., acting r  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays MP 7:45, HC 8, HC & Ser 12; EP 5:15; Sat MP 7:45, HC 8; Organ Recital Wed & Fri 12:45; C Fri 4:30 & by appt



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

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
The 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.  
The 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.  
The 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

**PHILADELPHIA, PA.**

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11; Weekdays 7:30 (ex Sat); Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15; Sat 12-1

**WESTERLY, R. I.**

**CHRIST CHURCH** Broad & Elm Streets  
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed & HD; 10 Tues, 7 Thurs; Cho Ev 5 Mon & Fri; C by appt

**RICHMOND, VA.**

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The 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

**PARIS, FRANCE**

**HOLY TRINITY PRO-CATHEDRAL** 23 Ave. George V  
The Very Rev. Sturgis Lee Riddle, D.D., dean; the Rev. James McNamee, c; the Rev. Jean Jacques d'Aoust  
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

**MONTERREY, N. L. MEXICO**

**LA SAGRADA FAMILIA** Teotihuacan 122, Col. Las Mitras  
The Rev. George H. Brant (telephone 6-07-60)  
Sun 10 (Engl), 11:30 (Spanish); Wed & HD 6:30 (bi-lingual)

**GENEVA, SWITZERLAND**

**EMMANUEL** 4 rue Dr. Alfred Vincent  
The Rev. P. R. Williams, the Rev. K. H. Pinneo  
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)