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# living church

February 27, 1966

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## BOOKS

### Montage Definition

**What Is Protestantism?** Edited by **Walter R. Bowie** and **Kenneth Giniger**. Franklin Watts. Pp. 190. \$5.95.

The organization of *What Is Protestantism* reminds one of a motion picture "montage:" a quick succession of brief film clips leaving the viewer with no clear image but rather an impression or an emotional reaction. What the editors have done here is to present a large number of very small snippets, some a paragraph long, few longer than a page, from a wide selection of writers, unified only in that what they have to say has something to do with Protestantism.

Bernard Shaw is here with a scene from *St. Joan* in which Joan declares she must follow her conscience rather than the dictates of the Church. There is a paragraph on the martyrdom of John Huss and a poem, "The Cotter's Saturday Night," by Burns, along with definitions of Protestantism by Tillich, Robert McAfee Brown, and others.

Unexceptionable stuff, all of it, and arranged with some care but, in spite of the importance of some of the writers, this is singularly bland production.

(The Rev.) EDGAR M. TAINTON, JR.

### New Treatment of An Old Subject

**The Formation of the New Testament.** By **Robert M. Grant**. Harper & Row. Pp. 194. \$4.

Robert M. Grant is an Episcopal priest who teaches at the Divinity School of the University of Chicago. Throughout his career he has had two interests which have perdured: the history of Biblical interpretation and the second-century fathers of the Church.

Since the history of the canon of the New Testament treats of that particular sort of interpretation which adjudicates which writings are to be considered sacred scripture and since that judgment was complete in broad terms by 200 AD, we have here a major scholar writing in the area of his specialization. Thus the academic competence of *The Formation of the New Testament* is assured.

One may wonder why another history of the canon has been written since there have been several great ones in the past. The answer is only partly that we have important new evidence; there is also a basic difference in line of interpretation. Whereas older scholars thought in terms of unilinear development, the current trend is to see more variety and more interplay between the great Church and the world around it. An additional reason for a new treatment is Dr. Grant's ability to disembroil himself from con-

temporary controversy and return for a fresh survey of the ancient texts. This does not mean, however, that his work has no relevance to the contemporary debate; it means rather that his contribution to the dialogue is new insight into the old documents.

With the other merits of the work we may also be grateful for Dr. Grant's lucid expository style which makes his scholarship available to the general reader.

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

### Booknotes

**Shorter Lexicon of the Greek New Testament.** By **F. W. Gingrich**. University of Chicago Press. Pp. 241. \$4.50.

In 1957 Dr. Gingrich collaborated with W. F. Arndt in the translation into English of Bauer's Greek-German lexicon of New Testament and early patristic Greek. The present work is an abridgement, restricted to the N.T. Even so, this "shorter" lexicon has some 6400 entries, and combines comprehensiveness with compactness.

**The Meaning of Prayer.** By the **Archbishop of Canterbury**. Morehouse-Barlow. Pp. 13. Paper, 45 cents. The contents were originally three broadcasts on the BBC in Lent 1965. In very simple and informal language Dr. Ramsey interprets Christian prayer as loving communion between God and man. The tone is warm and the treatment pastoral. Good either for individual reading or group study.

**The True Wilderness.** By **H. A. Williams**. Lippincott. Pp. 168. \$2.95. Twenty-two sermons by one of the more radical of the Cambridge "new theologians."

**A Treasury of Christian Verse.** Edited by **Hugh Martin**. Fortress Press. Pp. 126, paper. \$2. This is not just another anthology of the more familiar religious poetry, but a highly discriminating selection over 11 centuries, from Cynewulf to John Betjeman. This should be one of the best things in its line, for a long time to come.

**Eugippius' Life of Saint Severin.** Tr. **Ludwig Bieler**. Vol. 55 in the *Fathers of the Church* series. Catholic University of America Press. Pp. 139. \$4.40. Excellent translation and edition of a classic of hagiographical literature.

### On the Cover

The Rev. Edmundo Desueza reads the Holy Gospel at the Eucharist which accompanied his ordination to the diaconate.

# The Living Church

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## THINGS TO COME

### February

27. First Sunday in Lent  
(George Herbert, P.)

### March

1. David, B.
2. Ember Day  
Chad, B.
3. John and Charles Wesley, PP.
4. Ember Day
5. Ember Day
6. Second Sunday in Lent
7. Perpetua and Companions, MM.
8. Thomas Aquinas, F.
9. Wednesday in the Second Week of Lent  
Gregory of Nyssa, B.
11. Friday in the Second Week of Lent  
Gregory the Great, B.
13. Third Sunday in Lent
16. Wednesday in the Third Week of Lent
17. Patrick, B.

**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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## 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.

### Pension Fund

May I compliment you on the two articles regarding the Church Pension Fund. It is healthy to get criticism of such an important issue out in the open; and it is even better when we can have such straight-forward, factual answers as those in your January 9th issue. As a former accountant I have been impressed with the business-like way the CPF has been administered; the figures indicate we are getting top results; may we continue to hire qualified executives and keep our Pension Fund on sound financial and actuarial bases. No doubt better communications is a large part of the answer, and your articles have been helpful.

(The Rev.) A. S. TYSON  
Rector, St. George's Church  
Roseburg, Ore.

The article [L.C., January 9th] on the Church Pension Fund was interesting and revealing. The trustees of the Fund explained why they have to pay themselves salaries of \$45,000 and \$23,000, which is more than the Presiding Bishop gets. It seems, the trustees state, that football coaches get more than full professors (not always true, incidentally) hence "persons with investment and pension experience command salaries . . . commensurate with those paid by the Fund. To pay less would be the most expensive kind of folly."

In other words, "Where your treasure is, there will your heart be also." [Matt. 6:21]  
JOHN R. TUNIS  
Essex, Conn.

### Charity about Heresy

I am writing to answer the letter of Mr. Gustave Simons [L.C., January 16th], who was disturbed by my earlier letter [November 21st] in which I had inquired as to whether the Rev. Paul van Buren was in process of being deposed. By now Mr. van Buren has gained fame as one of the "God is dead" theologians.

I wrote my letter out of concern for the Church and the sacred ministry. Let me make it clear that I would be the first to defend Paul van Buren's right to be an atheist, but *not* while he is wearing a collar.

In a November issue of *The New Yorker*, Mr. van Buren is quoted by Ved Mehta, as saying this in an interview: "And about my being a clergyman . . . well, I don't pray. I just reflect on things. I am ordained, but when I am asked to preach or to perform services I usually say I would rather not. I would ask to be defrocked if that could be done in a quiet, inoffensive way, but it can't. Defrocking requires a lot of fuss. The news of the event would have to be published, and there are a number of Christians . . . people who believe that the kind of thing I am doing is making Christianity

*Continued on page 12*

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**O** God of mercy, enlighten the hearts of thy faithful people, and grant us after the example of thy servants, John and Charles Wesley, not to mind earthly things, but to love things heavenly; through Jesus Christ our Lord. Amen.

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# the living church

February 27, 1966  
First Sunday in Lent

For 87 Years:

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

## EXECUTIVE COUNCIL

### Endorsement of Guidelines

by JO-ANN PRICE

The "serious danger of explosion" on racial frontiers in northern cities and impoverished areas of the south has prompted the Church's Executive Council to respond with emergency funds and support for an appeal from the Episcopal Society for Cultural and Racial Unity.

At the Council's annual budget meeting in Seabury House February 9th and 10th, the policy makers not only responded affirmatively to a resolution from ESCRU — an unofficial agency of the Church — but immediately earmarked \$50,000 from a new \$257,474 Future Program Needs account to meet the growing "crisis of alienation within cities."

Through its Christian Social Relations Department, the Council also urged promotion of the use of "appropriate" guidelines for diocesan strategy in the event of race riots in northern cities. In this part of the CSR response, the words "appropriate guidelines" were substituted for "the ESCRU guidelines" — a reference to the recent ESCRU report entitled: "The Church and the Riots: Guidelines for Diocesan Strategy in Northern Urban Areas." Churchmen in Los Angeles and some southern dioceses said at the meeting they disagreed with parts of the ESCRU document, but were generally in accord with its suggestions.

Another section of the CSR responding statement asked that the 1966 Church and Race Fund, which supports the Delta Ministry of the National Council of Churches among its projects, be raised from its \$100,000 goal last year to \$150,000 this year.

The unofficial endorsement of the ESCRU guidelines by the Church's 41-member official interim policy-making body was praised by one of its spokesmen as "an important first." It was a major feature at a meeting filled with controversy over such things as the role of Churchmen in the recent sit-in of Negro farmhands at the deactivated Greenville (Miss.) Air Force Base.

"This is one of the finest things we've done," declared the Rt. Rev. Gerald F. Burrill, Bishop of Chicago, referring to the Council support for ESCRU. Displaying a copy of the ESCRU guidelines, the bishop said that the group's leadership had occasionally been criticized by Church officials in the past but that this

time, "they ought to know they've done a good job."

"With a small amount of editing out of inflammatory statements," commented Stephen C. Shadegg of Phoenix, Ariz., the "effectiveness" of the guidelines could be "increased." Otherwise, he said, the ESCRU document was "excellent." Other Councilors, among them the Rt. Rev. George M. Murray, Bishop Coadjutor of Alabama and L. Dale Pederson of Los Angeles, criticized specific statements in the ESCRU report as "false" or damaging to their own regions but said the guidelines were otherwise useful.

Race and the Church's participation in the National Council of Churches dominated other Council actions. As at the 1964 General Convention, the two issues seemed to come up at every turn.

After an hour's discussion initiated by a telegram (addressed to the Rt. Rev. John E. Hines, the Presiding Bishop) and a resolution, both from Charles M. Crump, of Memphis, Tenn., the Council said officially it deplored the breaking, entering, and seizure of federal government property at the Greenville Air Force base on January 31st by desperately poor Mississippi Negroes. The break-in was proposed at a three-day "Poor People's Conference" at Mount Beulah Conference Center, Edwards, Miss., called by the NCC's Delta Ministry, headed by the Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, the Mississippi Freedom Democratic Party, and the Mississippi Freedom Labor Union. Mr. Crump called the entry "a lawless act, not just a demonstration."

In the resolution, the Council urged federal, state, and local agencies to provide "adequate assistance to relieve the deplorable conditions of the Delta poor" which precipitated the incident. Council members, however, differed over the "lawlessness" of the sit-in.

"At issue here," observed Bishop Mur-

ray, "is the commission or sponsorship of unlawful acts by a leadership supported by our Church. In Mississippi and Alabama, the Episcopal Church is less than one percent of the population.

"A large percentage of the white people go to Churches where they are taught that God is the original segregationist, and that they must uphold God's law. If you uphold civil disobedience, you open a Pandora's Box. And the people who believe they are right, upholding God's law, will snipe from the bushes. . . . If you approve one unlawful act, where do you stop?"

The break-in "was not a lawless act, but the act of a law-abiding people trying to ask the law of the land to come to their aid," countered the Rev. Quinland R. Gordon, associate secretary in the CSR Division of Christian Citizenship.

"If this was a lawless act," commented Charles F. Bound, of Mount Kisco, N. Y., "it is up to the attorney general to act as though it were a lawless act."

The Greenville debate followed a flurry of demands put by Mr. Crump and Prime F. Osborn III of Jacksonville, Fla., to the Presiding Bishop, to explain his interpretation of the 1964 General Convention's directive to Episcopal delegates to the General Board of the National Council of Churches. This says that Episcopalians, who have five votes on the Board, should seek to restrain the Board from influencing specific legislation on which the Episcopal Church has not taken a stand. Mr. Crump said he felt that the St. Louis resolution "was an instruction to our delegation . . . to vote against taking a position" on issues where the Episcopal Church had not taken sides. They should do this "with all their strength," he urged.

Dr. Wilbur G. Katz, University of Wisconsin professor and expert in Church-state law, noted at this point that an instructed delegation is "not a good kind of deputation to send to the National Council." The issue hinged on the meaning of "seek to restrain" in the General Convention's resolution. It was "not untenable" that Episcopal delegates might be "free to vote their own convictions," he added.

"My own position," replied Bishop Hines to courtroom-type questioning by Mr. Osborn, "is that if the National Council designates a law — say one called 1708 on Housing before Congress — as an expression of Christian principle, I'd be against this. I don't think the National Council or the Executive Council should



say 1708 embodies Christian principle."

Stating that he had done his best to live up to the spirit of the General Convention resolution, the Presiding Bishop said he would express his views fully in an acknowledgment to a letter from the vestry of St. John's Church, John's Island, S. C., stating it was withholding some of its funds because of Episcopal involvement in the NCC.

In other actions, the Council:

(✓) Approved a resolution making an excess of \$468,554 from 1965 funds available to balance the 1966 budget, which has an estimated income of \$13,462,404;

(✓) Acknowledged efforts of the Dioceses in Georgia, Alabama, Louisiana, and West Texas to meet their quotas despite economic boycotts, threats, and withdrawals of parishes because of the Church's stand on race and/or the National Council;

(✓) Approved development of a \$30,000 pre-General Convention program of visits to dioceses to explain the implications of the Partnership Plan (versus quotas) of Church support;

(✓) Heard the first M.R.I. report, compiled by the Rt. Rev. Stephen F. Bayne, Jr., describe 127 projects involving \$1,126,467 undertaken so far as a "good beginning;"

(✓) Named the Rev. Charles Glenn, of New York, as CSR consultant for federal anti-poverty programs;

(✓) Met and sang a Portuguese song with the Rt. Rev. Plinio L. Simeos, Bishop of Southern Brazil, of the newly autonomous Church of Brazil, his wife, and his daughter, Vera, 20, and

(✓) Heard a summary of the contents of "Counselling the Young Churchman of Draft Age," a mildly worded revision of the controversial pamphlet "Choosing your Draft Classification," withdrawn from Churchwide circulation in December because of statements in it about conscientious objection.

One of the most personalized financial allocations was this year's distribution of United Thank Offering funds to programs and projects on Church frontiers. The General Division of Women's Work, turning down \$4.5 million in "unfulfilled" requests, allocated \$404,000 in grants. To make the choices, said Mrs. Robert H. Durham, of Detroit, required many "heart breaking" decisions.

## ALBANY

### No "Good Christians"

The Troy Area Churchmen's League met for Evening Prayer, and dinner at St. Paul's, Troy, N. Y., for their winter meeting. Mr. Frank Foster, executive director of the department of laity of the Diocese of Massachusetts, spoke on the changing role of the laymen. He said that there are no "good Christians" in the Church, but that we are all redeemed by Jesus Christ. He added, "We must not be edifice-conscious. . . . We must reach those who are 'beyond the Church,' with the Gospel of Jesus Christ." He called for more emotion in the Church and for "more awareness of ways to help the helpless and love the unlovable."

Each participating parish of the Troy deanery contributes \$15 each year to the league which is the "vehicle of the Episcopal men in the Troy deanery."

## ECUMENICAL RELATIONS

### COCU

Participants in the Consultation on Church Union (COCU) have agreed to organize pulpit exchanges and inter-church group study in all states this spring. The Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia, and chairman of COCU, has announced that Sunday, April 24th, has been named Consultation on Church Union Sunday.

Bishop Gibson said that the Consultation is encouraging joint study groups, prayer for Church union, and widespread use of pulpit guests across denominational lines wherever possible. Prof. Paul A. Crow, Jr., of Lexington Theological Seminary, is associate executive secretary of COCU and is in charge of arrangements for Consultation Sunday.

The Episcopal, United Presbyterian in the U.S.A., Methodist, United Church of Christ, Evangelical United Brethren, and Christian Churches have been active in setting up programs in various states. The African Methodist Episcopal Church has recently joined the Consultation.

The Episcopal Church is represented in COCU in Alabama, Alaska, Arizona, Connecticut, Delaware, Maryland, Massachusetts, Mississippi, North Carolina, Rhode Island, South Carolina, Virginia, West Virginia, and the District of Columbia.

### Taiwan

An historic joint prayer service of Roman Catholics, Episcopalians, and Protestants was held in the auditorium of the Provincial Nurse Training College, Taipei, Formosa, marking the close of Chris-

tian Unity week. The Rt. Rev. Paul Cheng Shy Kuang, Auxiliary Bishop of the Roman Catholic Diocese of Taipei and the Rt. Rev. James C. L. Wong, Bishop of the District of Taiwan, were in charge of the service attended by 985 Chinese and foreigners. Hymns of several traditions were sung, Scriptures were read, and a large choir, under the direction of the Rev. C. Y. Cheng, sang the Hallelujah Chorus, from Handel's Messiah. [RNS]

### Western North Carolina

For over a year, groups of laymen and clergy in a section of Asheville, N. C., have been meeting to consider Christian concerns which they have in common, and those which separate them. The clergy fell into "secondary" roles as the laymen entered more and more into leadership roles, laying ground rules for topics and methods of discussion.

From these meetings grew the basis for the service held on February 6th, in the Ira B. Jones School, Asheville. Talks were given by the Rev. H. Hunt Comer, rector of Grace Church, and the Rev. Joseph L. Howz, pastor of St. Anthony's Roman Catholic Church. Clergy of Ashbury Methodist, St. Eugene's Roman Catholic, and Grace Covenant Presbyterian Churches also took part. As a result of this special service, small ecumenical groups are being set up throughout the Asheville area.

### Progress and Roadblocks

Episcopalians and Roman Catholics attending a joint ecumenical study conference in Kansas City took what they hoped would prove to be a step toward intercommunion when they opened and closed their meeting by observing each other's celebrations of the Eucharist. Roman Catholic Bishop Charles Helmsing, of Kansas City-St. Joseph, said, concern-



In West Missouri (l to r), Bishops Vogel and Welles, and Fr. Guillot

RNS

ing the prospect of intercommunion: "We can't tell how many years it might take. That's in the hands of God. But sometimes He works pretty fast."

Scholars of both Communion presented papers to the group, which will meet again June 16-18 in Providence, R. I. The Kansas City meeting was the second such joint theological conversation between the Churches. Following the session it was announced that the group had found two basic points of agreement: a reaffirmation of the need for recognizing each other's baptism, and agreement in the affirmation of each other's faith. Continuing disagreement on the subjects of papal infallibility, the nature of authority in the Church, and Anglican orders was noted.

"Position papers" were presented by Fr. Bernard Cooke, S.J., chairman of the department of theology at Marquette University, representing the Roman Catholic Church, and Fr. Arthur Vogel, professor of theology at Nashotah House, for the Episcopal Church. Neither Fr. Cooke nor Fr. Vogel expressed any theological objection to joint Eucharistic services between the two Churches.

The Rt. Rev. Edward Welles, Bishop of West Missouri and co-host to the meeting with Bishop Helmsing, noted that there are signs of a breakthrough in the impasse over the validity of Anglican orders. He referred to the recent conversation [see **PAPACY**] between the Rt. Rev. George Luxton, a Canadian Anglican, and Pope Paul VI in which the Pope expressed a willingness to reconsider the question.

Another subject considered at the meeting was the question of mixed marriages. About twelve Roman Catholic and twelve Anglican clergy from the area were present at this discussion. It was decided that authorities of the two Churches will be asked to appoint a joint commission of theologians, canon lawyers, and pastors to attempt to harmonize the canons of both Churches dealing with mixed marriages.

Other participants in the discussion were: the Rev. Lawrence Guillot, the Rt. Rev. Cyril J. Vogel, the Rt. Rev. Aloysius Wycislo, Msgr. William Baum, the Rev. George Tvard, Prof. George Shipman and Prof. Thomas Neill, all Roman Catholics; and the Rt. Rev. John N. Allin, the Rt. Rev. John S. Higgins, and Messrs. Peter Day and Clifford P. Morehouse, all Episcopalians.

Meanwhile, far away in Rome, promoters of ecumenical activities received two roadblocks from curial authorities, it was reported by the *National Catholic Reporter*. The Holy Office forbade the clergy of St. Suzanna's American parish (Roman Catholic) to participate in a Bible service at St. Paul's Episcopal Church. It was ruled that the Roman Catholic clergy could participate officially only if the service was held at St. Suzanna's. Some Roman priests and seminari-

ans did attend the service at St. Paul's — unofficially. The other setback consisted of a refusal by the Holy Office to authorize an "open house and Bible service for Protestants," planned by the seminarians of the North American College.

#### **PAPACY**

### **Anglican Orders Discussed**

The possibility of a re-opening of the question of Anglican Orders by Roman Catholic theologians was discussed by Pope Paul VI and a Canadian Anglican bishop, the Rt. Rev. G. N. Luxton, Bishop of Huron, at a recent meeting in Rome, it is reported by *Canadian Churchman*, the national paper of the Anglican Church of Canada. "Determined not to waste time with small talk, the bishop asked the pope about a subject long a sore point between Anglicans and Roman Catholics," the paper reports. The subject: "Is the time not propitious for a further look at the Roman stand on Anglican orders?"

The pope expressed his belief that Pope Leo's bull of 1896, declaring Anglican orders "null and void," was still the definitive work on the subject, but agreed that perhaps in the new climate the matter might warrant further study, Bishop Luxton reported. The pope asked his visitor to send him material on the subject and promised to give it his personal consideration.

The Roman pontiff also said that he had heard mentioned the possibility that the Anglican Churches might come into federation as an autonomous branch of Western Christianity, like the Oriental rites. He remarked further that the fact of full intercommunion between the Anglican and Old Catholic Churches, and the participation of Old Catholic bishops in Anglican consecrations, might have some weight in any new consideration of Anglican orders.

#### **EPISCOPATE**

### **Bishop Fenner Dies**

The Rt. Rev. Goodrich R. Fenner, retired Bishop of Kansas, died February 14th at his home in Dallas. The death was sudden and unexpected. Services were held in the Church of St. Michael and All Angels, Dallas, on February 17th, with the Rt. Rev. George Quarterman, Bishop of Northwest Texas, and president of the Eighth Province, presiding. There was also a memorial service for the bishop in Grace Cathedral, Topeka, Kan., on the same day.

Bishop Fenner was born August 2, 1891, in Beeville, Texas. He was a graduate of Texas A and M College and the General Seminary. He was ordained to the priesthood in 1916, and served pastorates in Uvalde, Texas, Dallas, Texas, and Kansas City, Mo., before his election as bishop coadjutor of Kansas in 1937.



He succeeded Bishop Wise as diocesan in 1939. Bishop Fenner also served as an army chaplain, and was on the (then) National Council.

The late bishop is survived by his widow, Julia Hogan Fenner, of Dallas.

#### **WCC**

### **Blake Election Acclaimed**

Leaders and spokesmen of most major Churches have expressed satisfaction about the election of Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church U.S.A., as general secretary of the World Council of Churches.

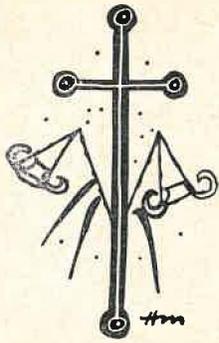
Dr. Peter Day, ecumenical officer of the Episcopal Church, noted that Dr. Blake is highly qualified to represent "the totality of all Christianity."

The editor of the conservative Protestant journal *Christianity Today*, Dr. Carl H. Henry, cautioned that the WCC executive post is one which could "unmake the Church" if the WCC is allowed to become "a Protestant-Orthodox curia." "He (Dr. Blake) needs the prayers of all God's people, for institutional Christianity has made too many mistakes in our century to take the future for granted," Dr. Henry said.

Richard Cardinal Cushing, Roman Catholic Archbishop of Boston, noted Dr. Blake's "clear concern for those issues which lie at the heart of our troubled times," and added that "his genuine ecumenical spirit cannot fail to promote progress in this important area of our religious life."

Dr. Blake will assume his new position in Geneva, Switzerland, some time during 1966, at a date to be announced later. He will continue in office until the WCC's Fourth Assembly in 1968, when he must stand for re-election. He succeeds Dutch-born Dr. Willem A. Visser 't Hooft, who has held the post since the World Council was formed in 1948.

The new general secretary is 59 years old.



# The CROSS —

At the center of all Christian thinking stands the Cross. Its mystery and power have dominated the lives of all Christian heroes — thinkers, prayers, writers, doers; all bear testimony to this event as the watershed of history and the fulcrum of their own lives. How shall we understand what the Cross does for us? How can we deepen our awareness of its centrality for our lives? What direction can our reflection take this Lent which will help us come closer to the life God intends for us? I want to help find the answer to these questions by saying just two things: one about the Cross and one about ourselves, both of them simple and obvious things that might enlighten our thinking or turn it in a new direction.

“It was now two days before the Passover.” With these terse words St. Mark opens his account of the Passion of Christ, and places that critical event in the context of another critical event. It is not merely a fortuitous coincidence that Jesus accomplished His deliverance in close connection with the Passover. The Passover was the celebration of the great deliverance of God’s people from slavery into freedom, from bondage into destiny. Behind nearly every development in Hebrew thought and tradition lay this tremendous event. Always this Passover week and its climax deepened the conviction of the Jews that God had acted on their behalf, that He had intervened in the moment of their necessity. Just as this celebration renewed their conviction, so it sharpened their awareness of their continuing need of God and His intervention and rescue.

Now in this age of Christ’s dispensation, the Cross has supplanted the Passover as the instrument of God’s deliverance of His people; the Cross is the Passover universalized, it is the deliverance of all mankind for which the Passover was a preparation. Supremely the Cross is — as the Passover was in a limited way — God doing for men what needs to be done for them, God giving men what they need. Just as the Passover was a timely intervention, a rescue just when rescue was needed, so the

Cross is a timely rescue, the provision by God of precisely what men need, precisely when they need it. However difficult this truth may be to articulate, this is in fact what we believe about the Cross; we believe that in it God is giving us what we need.

Every theory of the Atonement — that is, every attempt to explain how the crucifixion of Christ accomplishes God’s purpose — tries to lay out in rational terms what man’s deepest need is and how Christ’s death fills this need. Whether we express it in cosmic or human terms, in terms of ransoms or transactions, the simplest and most inclusive thing we can say about the Cross is that in it God gives us what we need. Man is incomplete, and this completes him; man is on the wrong road and this puts him on the right one; man is failing and this turns his failure to success; man is lost and this finds him; man is confused and this restores meaning for him; man is doomed and this rescues him.

All this is what we mean by deliverance; that which was needed has been provided. However we describe our predicament and its resolution, the two meet here on Calvary — here the problem of man meets the answer of God, man’s need is filled by God’s action. God gives us what we need.

Now we turn to a truth about ourselves which will help us make this deliverance more deeply our own. It is a commonplace to say that we appropriate the Cross by faith, that it becomes operative in our lives when we believe in it. We know that there is an effectiveness of the Cross prior to our act of belief and that our redemption has existence before our awareness of it; our affirmation of God’s deliverance does not produce that deliverance any more than our hearing produces the sound. But for sound to have any meaning our ears must pick it up, and for God’s deliverance to have any effectiveness in our lives we must appropriate that deliverance by an act of belief. God’s disposition towards me and his will for me are made visible in the Cross; still I must make what I here see

my own, I must take its meaning into myself before these things can become a living part of my life.

How to do this? How do I make God’s answer my own? How do I appropriate into my life what is in the beginning outside it? I want to suggest just one way. It would be unrealistic to say this represents the only way to describe appropriation of the Cross by the Christian, but it is at least one way to look at this process. In order to understand what I am going to say I want to look at how we respond to particular events in our lives and how we interpret the meaning of given episodes by the concepts which are a part of our mental and emotional equipment. Man is a thinking and a feeling creature, and we formulate out of our experience



by the Rev.  
Rector, Church of the

The Living Church

and our learning certain patterns of meaning which are colored by our feelings; to these concepts we refer the events of our life — in varying degrees of conscious effort — to help us understand their meaning and make the appropriate response. Let me illustrate what I mean.

Let us suppose two children are afflicted with sore throats, one the child of a 20th-century American mother and the other the child of a quite primitive society. The response these two mothers make to the sore throat will depend entirely on how they conceptualize the event, how they think about it and interpret its significance. The American mother will think of this in terms of infection, antibiotics, contagion, and the like; she will have an image of the role of the

This article is the first of a Lenten series by Fr. Sims, on the Cross. Those remaining will appear throughout the season.

# Our DELIVERANCE

child's physician and an idea of the extent to which the doctor will enter the case. Her response will be formulated on the basis of some kind of mixture of these and other relevant concepts. The primitive mother, on the other hand, is likely to think of her child's sore throat in entirely different terms: bad luck, the disfavor of the tribal deity, the witchcraft of an unknown enemy — such concepts as these cross her mind as she ponders this sickness. Her response will differ from the American mother's to the extent her concepts about this episode are different. The equipment — mental and emotional — which her experiences and her training have provided her will guide the mother in each culture to a decision about the meaning of this ailment and the proper course of action to ameliorate its effects. This is what I mean by the process of conceptualizing events in order to understand them and respond to them.

Or take an illustration from personal relationships. Here again we interpret the meaning of events by reference to the concepts we have built up out of our experience and our conscious efforts to learn and understand. The husband who arrives home late at night is greeted by an irate or an irenic wife depending on how she has interpreted the meaning of his tardiness. So it is with a casual remark that evokes an explosive response; somewhere a loaded concept of the meaning of the words or the tone of voice has come into play. These concepts are not flat and logical, they are strongly colored and have powerful emotional overtones, and they are a major element in the human, personal landscape of every living soul.

Thus do we generalize our experience and employ the resulting concepts to interpret later episodes in our personal history. What has this to do with the Cross? Simply this: that the Cross and its meaning for our life must become so intimate a part of our mental climate that it becomes our overriding conviction about reality and comes into play in every response we make to life. Just as the Cross

dominates history, so it is meant to dominate our interior landscape, and to stand at the center of those beliefs about reality by which we interpret the meaning of events and by which we direct our choices.

Whatever other concepts a given stimulus brings into focus, the belief that God has done for him what he needs dominates the Christian's reflection on the meaning of his experience. All the key verses of encouragement and comfort in the New Testament point to the adequacy of what God has done: "God was in Christ reconciling the world unto himself;" "In all things God works together for good;" "If any man sin we have an advocate;" and so on. All the supportive texts we were taught to build into our mental and emotional environment by memory or familiarity point to the fact that God has done for us what we stand in need of, that in the Cross He has measured with precision and tenderness man's predicament and has provided what that predicament requires.

Our response to any event is pervasively conditioned by our primary belief about God and God's attitude toward us. If I believe that the primary reality of my life — God's disposition toward me — is friendly to me, then my response is altogether different from what it is if I believe that primary reality to be indifferent or hostile to me. When I have made my own the New Testament's teaching about the Cross, I believe that the primary reality of my life is named Jesus, and that Jesus is loving and accepting of me, that He looks upon me as His child and His responsibility, and that He has done for me just what most needed doing. The Cross is our deliverance; it is God's timely rescue in every life when rescue is needed; it is His reassurance of love and favor when reassurance is needed; it is His declaration of forgiveness or worth or healing or a second chance or whatever the moment requires. Whatever is needed the Cross provides, for this is the miracle God has wrought on Calvary — for now and for eternity, He has given us what we need.



Rouault Etching

ward R. Sims  
phany, Grandview, Mo.

by the Rev. Kenneth D. Thompson  
Deacon, Christ Church Cathedral, Louisville, Ky.

I should have known. It was evident from the first. The Church periodical which normally sends a *year's* gift subscription to newly ordained men leaving seminary sent me a *six month's* subscription when I was ordained to the perpetual diaconate! However, this was just an indication of things to come. The degree to which the Church misunderstands, and sometimes hold in contempt, the perpetual diaconate was still to be fully seen. Though it is the Church which selects, approves, tests, and ordains its clergy, Churchmen continue to ask me, "What is a perpetual deacon, anyway?" A young Church school student was overheard asking the same question of

prepared a lengthy questionnaire and mailed it to all perpetual deacons for whom addresses were known. More than half were either undeliverable or failed to get a response. (There seems to be a serious lack of information as to just where these men are now serving.) In the 89 responses were represented 59 of the 89 U.S. dioceses.

From the replies the "average" perpetual deacon can be described as a man just under 50 years of age, ordained slightly over four years ago, married, two children of high school and college age, and generally employed in an executive or professional capacity with remarkable permanency — about twenty years in his

## The 2 1/2 Fold Ministry of the Church

another older child. The latter's response was somewhat vague: "It's the lowest form of Christian, I think. . . ."

None of this bears the remotest similarity to the words from the Preface to the Ordinal in the Book of Common Prayer:

*It is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been three Orders of Ministers in Christ's Church, — Bishops, Priests and Deacons.*

Well, what is a perpetual deacon, anyway?

The General Convention of 1952 approved Canon 34, Section 10 (a) which provides that a man "of devout character and proved fitness, desirous to serve in the capacity of Deacon without relinquishing his secular occupation and with no intention of seeking advancement to the Priesthood" may follow a shortened course of study and, upon completion of examinations and the recommendation of the standing committee, be recommended to the bishop to be ordained a deacon. Presently there are approximately 200 of these men serving the Episcopal Church.

Some of the problems (less humorous than those above) became obvious as I took up my ministry just two years ago. Some dioceses do not ordain or want perpetual deacons. A great variance exists as to the duties assigned by their bishops, and most such deacons admit inadequate preparation for what sometimes results in a very full ministry hardly distinguishable from that of priest.

In an effort to call some of these paradoxical situations to the attention of the Church — and to provide as clearly as possible the facts surrounding them — I

present field of secular employment. Our "average" deacon earns \$12,832 and usually receives a small remuneration from the church (usually a car allowance) which, when compared to his average of thirteen hours given weekly to his ministry amounts to less than minimum wage. The average perpetual deacon serves as an assistant rector (though the last convention provided that he can now be in charge of a congregation if there appears to be considerable need for him as vicar of a small mission church). Our man is assigned by his bishop and works under the supervision of a nearby priest.

At this point "averages" can no longer describe the perpetual deacon.

Respondents' study time for the diaconate ranged from 75 hours to 6,000 hours (averaging 997), depending upon the diocese represented. By comparison, seminary study generally requires 8,000 to 9,000 hours. His duties range from nothing more than a lay reader in dioceses where the diaconate seems misunderstood, to other dioceses where men are devoting up to 48 "moonlight" hours weekly as vicars of growing missions where they preach, baptize, teach, marry, bury and, of course, assist supply priests in the celebration of the Holy Communion. In 69 percent of the dioceses represented deacons are allowed to take the reserved sacrament to shut-ins. We read in *The Ministers of the Distribution of Holy Communion*, supplemental report II, prepared by the Rev. H. Boone Porter in 1964 for the Standing Liturgical Commission, that ". . . it is clearly the Catholic rule that when Holy Communion is administered in church in the normal course of eucharistic worship, it should be distributed by bishops, presbyters, or dea-

cons. Men in any of these three orders may distribute either the Bread, or the Wine, or both. They may so distribute to worshippers in the church, or to worshippers who, because of sickness, imprisonment, or other cause, must have the consecrated Elements carried to them elsewhere. There is, however, no doubt that such distribution has historically been a peculiar responsibility of the diaconate."

In virtually all cases, the ministry was a late vocation with the survey respondents — coming on the average around the age of 37. While the majority had college degrees by that time (thirteen percent with masters and ten percent with doctorates), most acknowledged that family demands, including financial necessities, would have prohibited entrance into seminary. Nearly one-third of the respondents pointed out, however, that they had not felt called to a "full-time" ministry. When presented the hypothetical question: "Would you seek seminary training at this time if finances were not a consideration?" only 27 percent answered affirmatively.

Multiple replies were frequent when asked of the difficulties experienced in maintaining two vocations. The most frequent reply concerned inadequate available time to do all that needed to be done in the church. A significant impediment (mentioned by twenty percent of the respondents) concerned the unfortunately low regard in which they felt priests hold the diaconate. "There is a definite feeling of resentment by priests toward P.D.s as interlopers," one commented. Other remarks are worthwhile: "Priests in general look upon us as a sort of hybrid laity." "As a perpetual deacon, I am made to feel more like a dripping water faucet than a surging pipeline." "Quite a few regard us as interlopers very much the same way a graduate nurse regards a practical nurse."

Perhaps the most frequent criticism of the perpetual diaconate by priests and bishops is that it is "a backdoor to the ministry." Indeed, an unrecorded number of perpetual deacons have sought and achieved the priesthood with little or no seminary training. The fact that the Canons provide that a man, before moving to the priesthood, must still pass the "full line" examinations required of seminarians, is not widely understood. There is unfounded criticism especially by those unfamiliar with this requirement and justified criticism in a few dioceses where the perpetual diaconate has, indeed, proved to be "a backdoor to the priesthood."

It appears obvious to all who are aware of the need for full-time clergy that our present clergy recruitment methods are woefully inadequate. In the last decade as Church membership grew eight percent our seminary enrollment dropped

*Continued on page 13*

## The True Wilderness

“The True Wilderness” is the title of a book of sermons\* by H. A. Williams, one of the Cambridge group of “new theologians.” The title is that of one of the sermons, which begins with this arresting paragraph:

“It is a pity that we think of Lent as a time when we try to make ourselves uncomfortable in some fiddling but irritating way. And it’s more than a pity, it’s a tragic disaster, that we also think of it as a time to indulge in the secret and destructive pleasure of doing a good orthodox grovel to a pseudo-Lord, the pharisee in each of us we call God and who despises the rest of what we are.”

There is at least one thing in this opening paragraph that is “fiddling but irritating” to us — the association of orthodoxy with grovelling to a celestial Pharisee. And this is only the first of a string of toe-stubbers throughout the sermon. But there is in it one vital and commonly neglected truth which needs recalling. “Lent is supposed to be the time when we think of Jesus in the wilderness,” he says; and “the wilderness belongs to us.” But it isn’t an external wilderness, like a desert. “Most people’s wilderness is inside them, not outside. Thinking of it as outside is generally a trick we play upon ourselves — a trick to hide from us what we really are, not comfortingly wicked, but incapable, for the time being, of establishing communion. Our wilderness, then, is an inner isolation.”

Fr. Williams prefers St. Mark’s account of Christ’s temptation (Mark 1:11-13) as “less talkative” than the more familiar accounts of SS. Matthew and Luke, in which our Lord’s encounter with Satan is dramatically externalized. Christ’s true wilderness was inside Himself. Because His temptations were real, they had to be interior; Satan invaded His inmost heart to challenge Him there. And it is in this true wilderness within himself that the Christian must always do battle with the Ancient Foe.

Mark uses language which Luke and Matthew feel they must tone down, when he asserts that the Spirit of God *drove* Jesus (in Greek it’s “threw Him out”) into the wilderness to be tempted. And on this point we entirely agree with Williams’s interpretation: “The story of Jesus reminds us that being thrown out in this way must be an inevitable concomitant of our call to God’s service. To feel isolated, to be incapable for the time being of establishing communion, is part of our training.” If as a Christian begins Lent, or at any other time, he feels out of communion, isolated, cut off from God and other souls on the deepest level of his being, empty, sterile, “weary, stale, flat and unprofitable” in himself, he is experiencing the true wilderness; and he should understand that the Holy Spirit of God has cast him into it. St. James had an insight to this when he

wrote: “My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience.” (St. James 1:2-3.) But James has moralized the matter to the point of obscuring God’s purpose in “driving” His faithful ones into the wilderness of temptation. It isn’t something like teaching a child to swim by throwing him into the water. It’s more like forcing a man to look at that which troubles him — his inner isolation and desolation, to look at it and to realize his own emptiness. For it is only when a man has faced and known and acknowledged his own emptiness that he is ready to receive the divine fullness of the Spirit of God and of Christ.

We lack communion: that is our emptiness, our true wilderness. The way to communion is Christ’s way; to quote Williams once more: “Christ’s glory is His full and satisfying communion with all that is. It is the opposite of being isolated. All things are His and He fills all things. This complete communion springs from a love which is able to give to the uttermost, a love which doesn’t give in order to get, but which finds in the act of giving itself its own perfect satisfaction. To love is to give. To give is to be. To be is to find yourself in communion with all about you. And this communion is glory. Christ’s glory and yours.”

To enter the true wilderness, driven thither by the Spirit of God, and there to be so filled with the Spirit as to enter into that true communion which is the true glory — such is the course and consequence of a true Lent.

## We Commend and Recommend

We give news coverage in this magazine to every diocesan convention or district convocation where we have a correspondent on the job, and we try to make that universal throughout the Church. But we fully realize that many readers are likely to read the account of their own convention and to skip the others. So doing they often miss something interesting and worthy of imitation — like what the Diocese of Florida did at its convention, reported in L.C., February 13th. That convention passed a resolution that Canon 16, Section 4 be read to every congregation in the diocese on the first Sunday in Lent, 1966:

“Every communicant or baptized member of this Church shall be entitled to equal rights and status in any parish or mission thereof. He shall not be excluded from the worship or Sacraments of the Church, nor from parochial membership because of his race, color, or ethnic origin.”

This comes from a diocese within which there have been and remain some ugly racial tensions and conflicts. We commend the clergy and lay leaders of Florida for their courage and integrity. And we urge the clergy throughout the Church to consider reading this Canon to the faithful this Sunday — the first Sunday in Lent. It is needed not only in Florida and the South.

\*H. A. Williams, *The True Wilderness*. J. B. Lippincott Co. The sermon quoted in this editorial first appeared in *Lenten Counsellors*, copyright 1962 by A. R. Mowbray & Co. Ltd.

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**LETTERS**

*Continued from page 3*

more meaningful for them . . . who would be upset. I don't want to upset them. If I really thought ordination was so important, or if some authority in the Episcopal Church came up to me and said that the kind of thing I was doing was heretical, I would immediately ask to be defrocked, without a heresy trial or that sort of thing. But no one has."

For the record, I again ask that the Rev. Paul van Buren be deposed. I charge him with heresy and request that his bishop and diocese act immediately. A better way, as he suggests, would be for him to renounce the ministry. He already has; now let him do it officially. I believe him to be a sincere and honest man, and here he should act on his convictions.

Mr. Simons accuses me of being uncharitable. No word in the English language used by Christians in our time is more misunderstood. Charity means, first and foremost, standing for truth. Our blessed Lord was crucified because He was perfect charity. Charity is living God's truth. In "the worldly Church" what we are caught up in is living for expediency.

Mr. Simons charges that I have not read *The Secular Meaning of the Gospel*. He is wrong; I have. And I say that this work, coming from a priest of the Church, is scandalous and unbelievable.

True charity will not allow what Paul van Buren has said and written to go unchallenged.

(The Rev.) PETER F. WATTERSON  
Rector, Church of the Holy Spirit  
West Palm Beach, Fla.

**God Is Not Dead**

So the little people say that God is dead! If they were to say that the ancient concepts of God, the ancient ideas of God, are dead, they would not be shocking and misleading good people the world over.

Let me suggest that these "theologians" move up to a fuller understanding by reading the chapter "The Idea of God" in the great book by Harry Emerson Fosdick entitled *A Guide to Understanding the Bible*, especially these concluding words of the chapter:

"Indeed, in retrospect, the road traveled by the idea of God through the Bible as a whole presents a fascinating spectacle.

"Beginning with a storm god on a desert mountain, it ends with men saying, 'God is a Spirit; and they that worship him must worship in spirit and truth.'

"Beginning with a tribal war god, leading his devotees to bloody triumph over their foes, it ends with men seeing that 'God is love; and he that abideth in love abideth in God, and God abideth in him.'

"Beginning with a territorial deity who loved his clansmen and hated the remainder of mankind, it ends with a great multitude out of every tribe and tongue and people and nation, worshipping one universal Father.

"Beginning with a god who walked in a garden in the cool of the day or who showed his back to Moses as a special favor, it ends with the God whom 'no man hath seen . . . at any time' and in whom 'we live, and move, and have our being.'

"Beginning with a god who commanded the slaughter of infants and sucklings without mercy, it ends with the God whose will it is that not 'one of these little ones should perish.'

"Beginning with a god from whom at Sinai the people shrank in fear, saying, 'Let not God speak with us, lest we die,' it ends with the God to whom one prays in the solitary place and whose indwelling Spirit is our unseen friend.

"Beginning with a god whose highest social vision was a tribal victory, it ends with the God whose worshippers pray for a world-wide kingdom of righteousness and peace."

New York City JOHN EDMOND HEWITT

**Several Hurrahs**

Having subscribed to THE LIVING CHURCH since 1919 and found it interesting, provocative, and educational, the January 23d number is one of the best.

Hurrah for the article on tenure! Its end would end so many problems. Christ spoke with the voice of authority. How the laymen wish the bishops would!

May the article on Education for Pastoral Care speed changes in our seminaries.

And by the way, we find we must go to the Baptist Church here for a Christian celebration of New Year's Eve! May the liturgy for our Church be written soon.

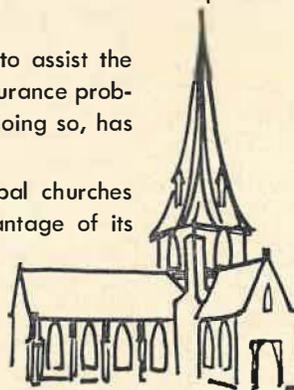
FLORENCE W. ADAMS  
Huntington, N. Y.

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ten percent! There still exists a shortage of nearly 900 Episcopal clergymen! In a world that teaches materialism while simultaneously demanding unprecedented incomes for livelihood, the problem of clergy shortage will doubtless get much worse. In a world of complex business and scientific technology, the Church, to many, is separated and out of touch with life where it is happening. Its clergy (45 percent of whom have never held any kind of employment except that of a clergyman) are often discounted as equally cloud-bound. The non-stipendiary minister, with one foot in the secular world, may well hold the answer. There is a heartening number of articles appearing on this subject, and conclusions of the February, 1964, Seabury House Conference favored expediting the recruitment of such men who might serve their Church as clergy while maintaining their secular occupations.

If this is the trend of things to come (and many reliable sources think it is) then a clearer definition of the perpetual diaconate seems all the more important.

The status of the perpetual diaconate, together with the duties of the order, must first be established and understood. Presently it is ravaging when a man carrying on a full and successful ministry in a given diocese is transferred by his secular employer to a diocese where he is denied continuance of his ministry by an unsympathetic bishop. A standard course of study together with standard texts and tests should be forthcoming from the national Church and administered at the diocesan level. Metropolitan areas should provide "night seminaries" for men training for the perpetual diaconate. The advantages of fellowship and the give and take of class room discussion is a great handicap in private study. Supervising clergy should be more carefully selected as many place the entire task of initiating study and assignments on the shoulders of the candidate. "Night seminaries" should utilize several clergy to provide the candidate exposure to more than one priest. This will assist in keeping the eventual deacon adaptable to future changes of his supervising priest.

Priests, zealous for a "closed shop," should look first at the needs of the Church and then to the absence of "professionalism" among the apostles, the first deacons, and the early fathers.

The diaconate must be restored to its New Testament significance and cease being considered as merely a probationary period prior to the priesthood — or at best only a stepping stone. The diaconate must also become more than just another pair of hands to administer the chalice. Not only is the catholicity of our Church at stake, but indeed, the fulfillment of our mission as well!

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**THE LIVING CHURCH**  
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**THE LIVING CHURCH**

# PEOPLE and places

## Appointments Accepted

The Rev. Charles B. Farrar, former rector of Guardian Angels, Lantana, Fla., is vicar of Holy Apostles, Satellite Beach, Fla. Address: 555 Grant Ave. (32935).

The Rev. Charles J. Griffith III, former vicar of St. Barnabas', Foreman, and Christ Church, Mena, Ark., is vicar of Trinity Church, Norton, and St. Luke's, Phillipsburg, Kan. Address: 102 E. Waverly, Norton, Kan. 67654.

The Rev. Robert H. Johnson, is no longer priest in charge of St. George's, Ft. George, and Our Merciful Saviour, New Berlin, Fla., but continues as priest in charge of St. Martin's-in-the-Highlands, 1735 Leonid Rd., Jacksonville, Fla. 33218.

The Rev. Canon Leroy D. Lawson, former rector of St. Barnabas', Deland, Fla., is rector of St. Peter's, St. Petersburg, Fla. Address: 140 Fourth St. N. (33731).

The Rev. Charles C. McNeer, former college chaplain serving four colleges in the Abingdon College project, in the diocese of Southwestern Virginia, is the leader in a team ministry to Wise, Dickenson, and Tazewell Counties, and vicar of St. Mark's, St. Paul, Va. 24283.

## New Name

Grace Church, Dallas, Texas, is now called **Our Lady of Grace**. The Rev. John M. Kinney is rector. Address: 2323 Coombs Creek Dr.

## Correspondents

The Rev. C. Lester Kinsolving, vicar of Holy Spirit, Salinas, Calif., is the **LIVING CHURCH** correspondent for the Diocese of California. Address: 1633 Los Gatos Way (93902).

## Leave of Absence

The Rev. Canon E. F. Shumaker, rector of Christ Church, Brownsville, Pa., is on leave of absence, because of his health. Address: Memorial Home Community, Penney Farms, Fla. 32079.

## Laymen

Mr. Richard F. Martin, communicant of All Saints', and an attorney in Fort Worth, Texas, has been appointed executive director of Episcopal Funds, a non-profit charitable corporation to manage monies and income, for the Diocese of Dallas.

## Ordinations

### Priests

**New Jersey** — The Rev. William Ellinger, curate at St. Luke's, Roselle, N. J., address, 208 E. Fourth Ave.; the Rev. Richard Humphery, curate at St. James', Trenton, address, 100 Washington Court; and the Rev. P. E. Meglathery, curate at Christ Church, Prince St., Bordentown, N. J.

**Oregon** — The Rev. Harmon Barasch, curate at Christ Church, Lake Oswego, Ore., address: 308 Tenth St.; the Rev. Richard C. Glidden, vicar of St. Timothy's Mission, Brookings, Ore., address, 329 Spruce St.

## Active Retirement

The Rev. H. Baxter Liebler, founder of St. Christopher's Mission to the Navajo, Bluff, Utah, will retire to Oljeto, Utah, May 1st. He will build a house adjacent to the hogan Church that is there, and will continue to celebrate and serve as needed. Oljeto is frontier Navajo country, where outposts are from sixty to one hundred-fifty miles from the mission at Bluff.

## Retirement

The Rev. Dr. Eversley S. Ferris, retired from the staff of the Episcopal City Mission Society, and from the staff of Bellevue Hospital, New York, effective December 31, 1965. Address: 30 Old Mill Rd., Great Neck, L. I., N. Y.

The Rev. Arthur McKay Ackerson, rector of All Saints', Atlantic City, N. J., since 1941, will retire from the active ministry on March 1st. Address: 1920 N. Highland Ave., Clearwater, Fla. 33515.

The Ven. R. Hodgson, archdeacon of Tauranga and vice-general of the diocese of Waiaapu, New Zealand, has retired at the age of 76.

The Rev. Lewis Owens Heck, who served St. Martin's-in-the-Field, Severna Park, Md., as vicar, and later as rector, retired February 1st. Address: 5334 Colony Court, Cape Coral, Fla.

The Rev. Roderic Pierce, who has been rector of Trinity Church, Buckingham, Pa., for twenty years, retired February 1st. Address: Lahaska, Bucks County, Pa. 18931.

## Suspension

On January 24th, the Rt. Rev. William H. Brady, Bishop of Fond du Lac, acting in accordance with the provisions of Canon 60, Section 1, and Canon 64, Sections 3 (d) and (e), suspended the Rev. Louis Wahl Falk III. This Suspension is pronounced for causes affecting his moral character, and will continue for the period of one year, until January 24, 1967.

## Deposition

On January 28th, the Rt. Rev. Henry I. Louttit, Bishop of South Florida, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, deposed Earle R. Hackett.

## Colleges

The Rev. E. Jerome Zeller, former assistant dean of men, Emory University, is now dean of men. He is serving as vicar of the Church of the Advent, Austell, Ga. Address: 1393 Harvard Rd. N.E., Atlanta, Ga. 30306.

## DEATHS

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

The Rev. Arthur Boxer Crichton, retired priest of the diocese of Vermont, died in a nursing home, Claymont, Del., January 15th, at the age of 85.

He was a graduate of Phillips Exeter Academy, Harvard, and the Episcopal Theological School, and was ordained to the priesthood in 1911. He served churches in Connecticut and Massachusetts before he became rector of St. Paul's, Vergennes, Vt. He was rector of St. Mark's, Newport, Vt., from 1931 until he retired in 1940.

Services were held at Ascension Church, Claymont, Del., and at St. Mark's, Newport. Interment was in Newport, Vt.

He is survived by his son Oliver W. Crichton, Shipley Heights, Del., and five grandchildren.

The Rev. Albert Ferryman Chillson, retired rector of Christ Church, Pompton Lakes, and Good Shepherd, Ringwood, N. J., died at his home in Reading, Pa., January 23d, at the age of 66.

He attended Kent School, and General Theological Seminary. He was ordained to the priesthood in 1930. He served churches in Jersey City, Ho-Ho-Kus, and Ramsey, N. J., before going to Pompton Lakes in 1935. He had been retired about four months. He spent his entire ministry in the diocese of Newark.

Deaconess Ethel Percy, retired deaconess, and communicant of St. Peter's, St. Petersburg, Fla., died in St. Petersburg, January 25th, at the age of 98.

Deaconess Percy was born in Millbrook, N. Y., and moved to St. Petersburg five years ago, from Lakeville, Conn.

A Requiem Mass was celebrated at St. Peter's. Interment will be in Brooklyn, N. Y.

Deaconess Percy is survived by a nephew, John E. Rogers, Lakeville, Conn.

Emily Perry Brown, widow of Reynolds D. Brown, died in Charleston, S. C., January 30th, at the age of 84.

The Burial Office was read at St. Michael's, by the Rev. Edward C. Coleman, rector, assisted by Mrs. Brown's son, John F. Russell, and her nephew, the Rev. James DeWolf Perry. Interment was in Old St. Andrew's Churchyard.

She is survived by a daughter, three sons, three grandchildren, a sister, and others.

**Margaret Frances White Edwards**, wife of the Rev. Henry Boyd Edwards, former rector of Ascension, Pittsburgh, Pa., died in Green Village, N. J., after a long illness, on January 23d.

Father and Mrs. Edwards lived in Skyland, N. C., following his retirement in Pittsburgh, then they moved to Green Village.

Besides her husband, Mrs. Edwards is survived by a son, a daughter, five grandchildren, and others.

**Mary Elizabeth Harding Henry**, mother of the Rt. Rev. M. George Henry, Bishop of Western North Carolina, and sister of the Rev. F. Harriman Harding, died February 1st, at the age of 86.

Mrs. Henry, widow of the late Mr. Henry, died in her sleep at the home of her daughter, Miss Mary Henry, Chapel Hill, N. C. She is survived by another son and daughter, and eight grandchildren.

**Elizabeth Johnston Hinks**, wife of the Rev. Joseph F. Hinks, rector of Christ Church, Milford, Del., died in Milford, after a long illness, on January 16th, at the age of 74.

She was a graduate of East Stroudsburg State Teachers College. She had been organist at Christ Church, Milford for 23 years.

Services were held in Christ Church. The family suggested memorial gifts to the church development fund.

Besides her husband, Mrs. Hinks is survived by a daughter, and others.

**Dr. Harry V. Holloway**, former vestryman of Christ Church, Dover, Del., died in a nursing home, January 18th, at the age of 90.

He was the oldest living alumnus of Washington College — class of 1895. He was the first state superintendent of public instruction, retiring in 1946, at the age of 70.

Services were held in Christ Church. The family suggested memorials to the Memorial Fund of Christ Church.

He is survived by his second wife, Elizabeth, and two grandchildren. His first wife and three children preceded him in death.

**Cmdr. Milton T. Holloway, USN**, and middler at Nashotah House, died after a long illness, on January 11th.

He was a candidate for Holy Orders from the diocese of South Florida, and a communicant of the Church of the Good Samaritan, Clearwater, Fla. He entered Nashotah House in 1964, after a career in education and in the Navy.

A Requiem Mass was sung at the Chapel of St. Mary the Virgin, Nashotah House, and burial was in the House cemetery.

He is survived by his wife, Ruth, and three sons.

**Mr. Joseph Holton Jones**, vestryman of Trinity Church, Wilmington, Del., died January 21st, at the age of 70.

Mr. Jones, an architect, was a graduate of the University of Delaware, and served in the army during WW I. He retired in 1960.

Services were held in Trinity Church. The family suggested that memorials be given to Trinity Church, or to the Washington Cathedral.

He is survived by his wife, the former Sarah Mc-Crea Chapman, a stepson, and two step-grandchildren.

**Elva D. Kingsbury**, communicant of Grace Church, Stanardsville, Va., died after a long illness, at the age of 67.

Miss Kingsbury worked in the Blue Ridge missions near Charlottesville, Va., from 1948 until her retirement in 1962.

The Rt. Rev. Samuel B. Chilton, Suffragan Bishop of Virginia, read the Burial Office, at Grace Church. Interment was in Black Well Hollow, Va. She is survived by her sister, Mrs. Henrietta K. Dodd.

**Mr. Sylvester A. Lyman**, former executive secretary of the Bishop's Pence program, diocese of Chicago, died in Evanston, Ill., after a long illness, on January 17th.

Mr. Lyman, a graduate of Northwestern University, served as executive secretary of the Pence program for 31 years, and Pence consultant for 2 years more.

A Requiem Eucharist was celebrated at St. Luke's, Evanston. The council of the Order of Episcopal Pencemen has established a S. A. Lyman Memorial Fund.

Mr. Lyman is survived by his wife, Betty.

**James Albert Pike, Jr.**, older son of the Rt. Rev. James A. Pike, Bishop of California, died of a self-inflicted gunshot wound, in a New York hotel, February 4th, at the age of 20.

He was born in Washington, D. C., and attended schools in the diocese of New York. He had been at Cambridge University for several months.

A James A. Pike, Jr. Memorial Fund has been established to aid in the education of students in the diocese of Matabeleland.

The Rev. Dr. John M. Krumm, rector of the Church of the Ascension, New York, read the service of committal before the body was cremated. The ashes were sent to San Francisco, where a Requiem was celebrated at Grace Cathedral, by the Very Rev. John Coburn, dean of the Episcopal Theological School, assisted by the Rt. Rev. Richard Millard, Suffragan Bishop of California.

Mr. Pike is survived by his parents, two sisters and a brother.

**Brig. Gen. John B. Rose**, treasurer of St. James', Warrenton, Va., since 1951, died January 13th.

He was graduated from West Point in 1907, and served in France during WW I, receiving the Legion of Merit award. He was a member of the general staff of the War department, 1935-1939, then commanded the Aberdeen Proving Ground, and later the Frankford Arsenal. He retired in 1945, and moved to Warrenton.

Gen. Rose is survived by two sons, Col. John B. Rose, Jr., USAF, and Julian K., seven grandchildren, and a brother.

**Mr. George Washington Stark**, former vestryman of St. Paul's Cathedral, and former trustee of Mariner's Church, Detroit, Mich., died January 29th, at the age of 81.

Mr. Stark was one of Detroit's best known newsmen, and was city historiographer since 1947. He headed the drive to save Mariner's Church, when it was to be razed by the city. He had written many church-related pamphlets.

Services were read at Mariner's Church, by the Rt. Rev. Richard S. Emrich, assisted by the Rev. Richard W. Ingalls, rector.

He is survived by his wife, the former Anne Campbell, two sons, a daughter, nine grandchildren, and a brother.

## GO TO CHURCH DURING LENT

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.

### PHOENIX, ARIZ.

**TRINITY CATHEDRAL** 100 W. Roosevelt St.  
Sun 7:30, 9, 11; Tues 12:10; Wed 10, Thurs 7; HD 12:10

### LA JOLLA, CALIF.

**ST. JAMES-BY-THE-SEA** 743 Prospect St.  
The Rev. Robert M. Wolterstorff, r  
Sun 7:30, 9, 11, Tues 8, Wed & Thurs 10, Fri 7:30

### LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watseka Ave.  
The Rev. R. Worster; the Rev. H. Weitzel  
Sun Masses 7, 9 & 11; Daily Mon, Tues 7; Wed, Thurs, Fri 7 & 9; Sat 9; C Sat 5-6

### 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

### NORWALK, CONN.

**ST. PAUL'S ON THE GREEN**  
The Rev. F. L. Drake, r; the Rev. A. E. Moorhouse;  
the Rev. R. I. Walkden  
Sun 8, 9:15 (Sol); Daily posted; C Sat 12:15

### 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

### WASHINGTON, D. C. (Con't)

**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 & 7; MP 6:45, EP 6; C Sat 4-7

### COCONUT GROVE, MIAMI, FLA.

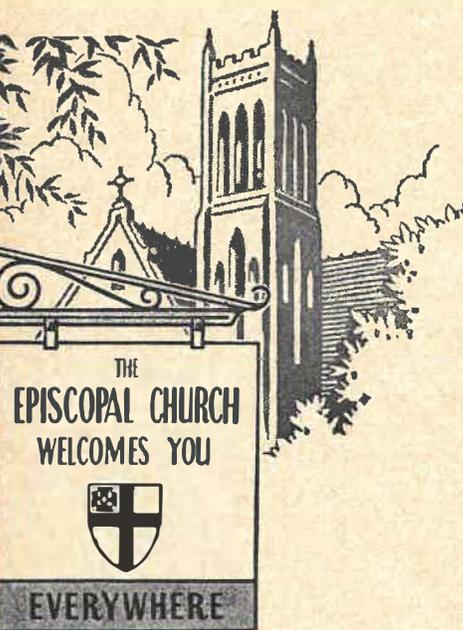
**ST. STEPHEN'S** 2750 McFarlane Road  
Sun HC 6:30, 7:30, 9, 11; Daily 7:15, 5:30; also Tues, Thurs, HD 6; Fri & HD 10; HD 6; C Fri 4:30-5:30, Sat 4:30-5:30, 6:30-7:30

### CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
The Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

*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; 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.



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# GO TO CHURCH DURING LENT

(Continued from previous page)

## FORT LAUDERDALE, FLA.

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

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

**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

**MIAMI, FLA.**  
**HOLY COMFORTER** 1300 SW 1st St.  
The Rev. R. B. Hall, r; the Rev. J. Valdes, asst  
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

**HOLY CROSS** 123 N.E. 36 St.  
The Rev. James M. Gilmore, Jr., r;  
the Rev. John A. Swinson  
Sun 7:30, 9, 11, 7; Tues, Thurs, HD 7; Wed, Fri, HD 10 (Wed LOH); Wed 7:30; Daily 5:30; C Sat 5:45

**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

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

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

**CHICAGO, ILL.**  
**CATHEDRAL OF ST. JAMES**  
Huron & Wabash  
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

**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 and Modison Sts.  
The Rev. MacAllister Ellis; the Rev. R. L. Jacoby  
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

**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

**ST. JOHN THE EVANGELIST; THE COWLEY FATHERS** 35 Bowdoin St., Beacon Hill  
Sun 8, 10 (Sung); Daily 7:30; Extra Mass Wed & greater HD 12:10 & 5:30; C Sat 4-5; 7:30-8:30

**DETROIT, MICH.**  
**ST. JOHN'S** Woodward Ave. & Vernor Highway  
The Rev. T. F. Frisby, r; the Rev. R. S. Shank, Jr., c  
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

**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, 1S MP; HC Tues 7, Wed 10:30

**LINCOLN, NEBR.**  
**ST. MARK'S-ON-THE-CAMPUS** 1309 R St.  
The Rev. George H. Peek, v-chap; the Rev. John L. Hall, ass't chap  
Sun 8:30, 10:30; Tues, Thurs 7; Wed, Fri 7:30

**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

The Living Church

**BINGHAMTON, N. Y.**  
**CHRIST CHURCH** 187 Washington St.  
The Rev. F. W. Dorst, r; the Rev. J. H. Ineson, c  
Sun 7:30, 9, 11; Eu Tues 6, 7:15, Wed 12:05, Thurs 10:30, Ser 12:05; Fri 12:05; C 7, Eu & Ser 8; EP Mon-Fri 5:30; Organ Recital Tues 12:05

**BROOKLYN, N. Y.**  
**ST. PAUL'S (Flatbush)** Brighton Beach Subway  
Church Ave. Sta. Brighton Beach  
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; Wkdays 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; Ev 4; Weekdays HC Mon, Tues, Thur, & Fri 12:10; Wed 8 & 5:15; Organ Rec Wed 12:10; EP daily 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.  
Sun 11. All services and sermons in French

**GENERAL THEOLOGICAL SEMINARY CHAPEL** Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7 (7:30 Sat & hal); Daily Cho Ev 6

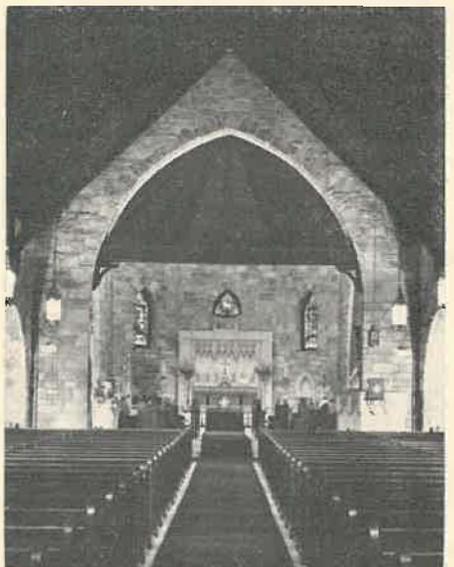
**HEAVENLY REST** 5th Ave. at 90th Street  
The Rev. J. Burton Thomas, D.D., r  
Sun HC 8 & 9, 11 MP Ser 11 ex 15; Wed HC 7:30; Thurs HC & LOH 12; HD HC 12

**ST. IGNATIUS'** The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

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

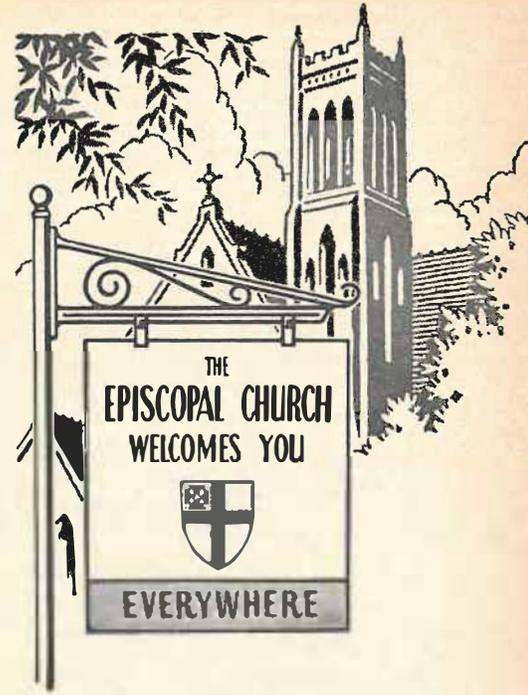
**ST. MARY THE VIRGIN** 45th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler  
Sisters of the Holy Nativity  
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6; Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30, 12:10; EP 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6, 7:30-8:30

**RESURRECTION** 115 East 74th St.  
Rev. Leopold Damrosch, r; the Rev. C. O. Moore, c;  
the Rev. C. L. Udell, asst  
Sun Mass 8, 9 (Sung), 11 (Sol); Daily ex Sat Wed & Sat 10; C Sat 5-6



**ALL SAINTS' CHURCH ALTAR AND SANCTUARY** CHEVY CHASE, MARYLAND

The line separating Maryland and the District of Columbia passes through the sanctuary and south transept, and half of the parish is geographically in the District of Columbia.



**NEW YORK, N. Y. (Cont'd.)**  
**ST. THOMAS** 5th Avenue & 53d 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

The Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
The 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; HC 8; C Fri 4:30 by appt

**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. LUKE & THE EPIPHANY** 330 So. 13th St.  
The Rev. Frederick R. Isackson, r  
Sun HC 9, 11 (1S & 3S); Tues 12 Healing Service

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

**ROSEMONT, PA.**  
**GOOD SHEPHERD** Lancaster & Montrose Ave.  
The Rev. James H. Cupt, Jr., r; the Rev. Wm. E. Stott, Assoc  
Sun 7:30, 9:30, 11:15 HC; Daily 7:30 HC; Thurs & HD 10 HC; C Sat 12:15-12:45, 4:30-5

**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