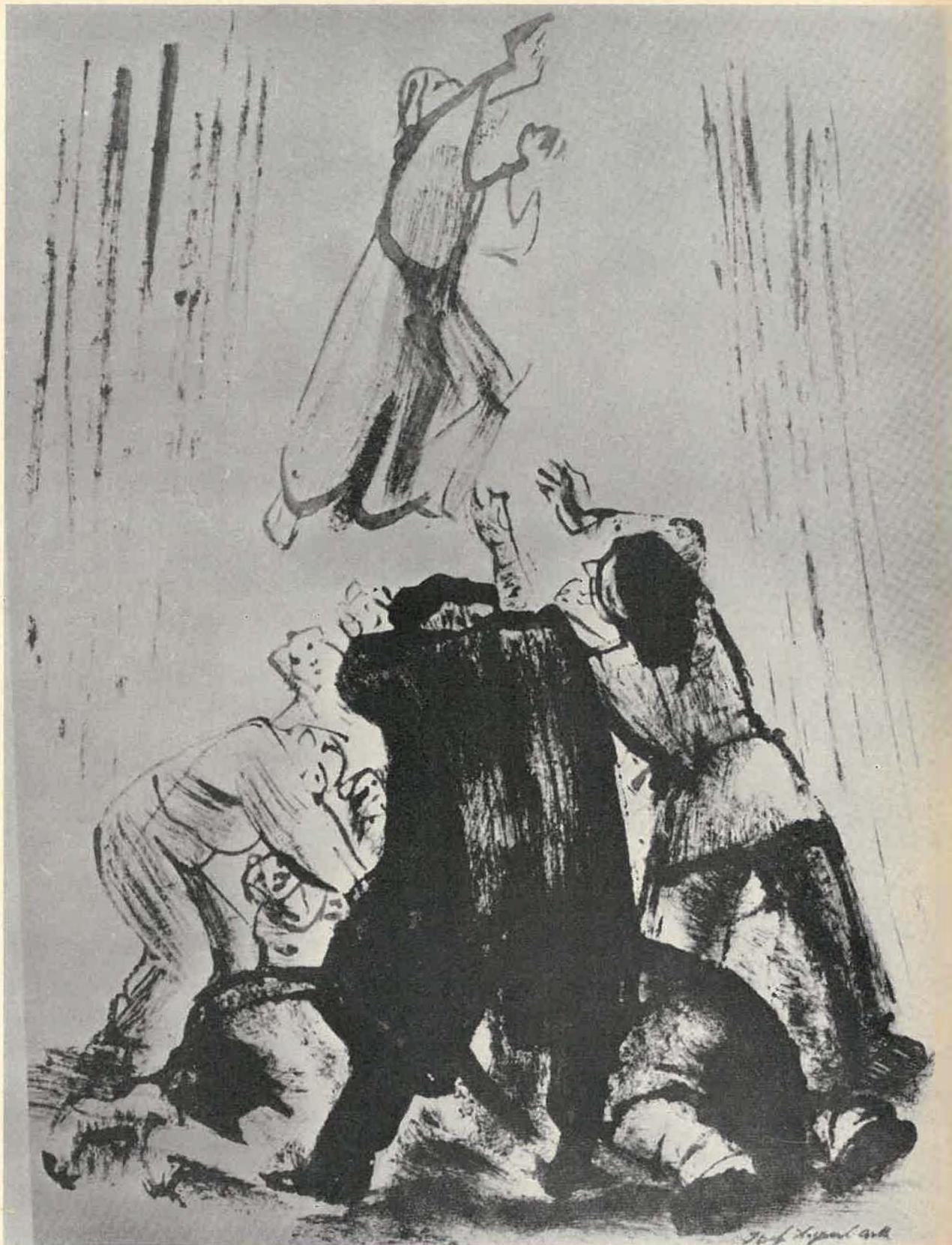


May
15,
1966

The Living Church

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Hegenbarth: *The Ascension*

Alleluia. Christ the Lord ascendeth into heaven;*
O come, let us adore him. Alleluia.

The Living Church

Volume 152 Established 1878 Number 20

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

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*Director

†Member

EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202

TELEPHONE: 414-276-5420

STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Layer, assistant editor. The Rev. Lewis M. Kirby, Jr., music and records editor. The Rev. William S. Lea, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. The Rev. James Considine, Jo-ann Price, contributing editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Georgiana M. Simcox, People and Places editor. Josephine Carter, editorial assistant. Donald Bruns, circulation manager.

DEPARTMENTS

Big Picture	4	Editorials	11
Booknotes	2	News	5
Deaths	15	People and Places	14

FEATURES

On Behalf of Vouchsafe	B. F. Williams	10
Won't Somebody Please Follow?	C. W. Sterling	8

THINGS TO COME

May

15. Rogation Sunday
16. Rogation Monday
17. Rogation Tuesday
18. Rogation Wednesday
19. Ascension Day
20. Alcuin, Dn.Ab.
22. Sunday after Ascension
24. Jackson Kemper, B.
26. Augustine, B.
27. Bede, P.
29. Whitsunday

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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BOOK NOTES

by Karl G. Layer

The Fathers of the Primitive Church. Selected and trans. by Herbert A. Musur. Mentor-Omega. Pp. 272 paper. \$.75. A good selection of early Christian writings; Ignatius of Antioch, Clement of Alexandria, Hippolytus of Rome, and many others are included. Also included are some photos of ancient world sites.

Selections from the Writings of Thomas Coke. Ed. by Warren T. Smith. The Upper Room. Pp. 32 paper. \$.15. "Establishing the Church," "Foe of Slavery," "To the Clergy," and four others.

The Church Today. By Geoffrey Francis Fisher. Available from the Diocese of Michigan, 4800 Woodward Ave., Detroit, Mich., 48201. Pp. 48 paper. \$1. The McMath Lectures delivered at St. Paul's Cathedral, Detroit, in 1962, by Lord Fisher. The four lectures are entitled, "The Church Apostolic," "The Church Catholic," "The Church, Holy," and "The Church, One."

What Doth the Lord Require of Thee. By Mildred Binns Young. Pendle Hill Pamphlet. Pp. 32 paper. \$.45. A short dissertation by a Quaker on what it means to be a Quaker in today's world.

The Implications of the Toronto Manifesto. By John Heuss. Seabury-Western. Pp. 30 paper. A reprint of the 1965 Hale Memorial Sermon delivered by the late Canon Heuss at Seabury-Western Seminary. The topic of one of current concern in the Church throughout the world—MRI and its implications.

Stories from the Bible: Six Unison Songs. Words by Peter Westmore, music by Edward Hughes. Galaxy Music. Pp. 15 paper. Six songs for children, based on O. T. stories, arranged for voices in unison and piano.

Assignment Overseas. By John Rosengrant and others. Crowell. Pp. viii, 129 paper. \$1.95. A practical guide on how to be a welcome resident and a worthy Christian abroad. Sections cover the different problems faced by people living overseas, information Americans should have about their own country, and a listing of sources for foreign employment, among others.

Primitive and Prehistoric Religions. By F. M. Bergounioux, O.F.M. and Joseph Goetz, S.J. Vol. 140 of the Twentieth Century Encyclopedia of Catholicism. Hawthorn. Pp. 160. \$3.50. A competent and scholarly treatment of pre-Christian religions which can be understood by the non-specialist in the field. The customary themes and topics such as

Continued on page 12

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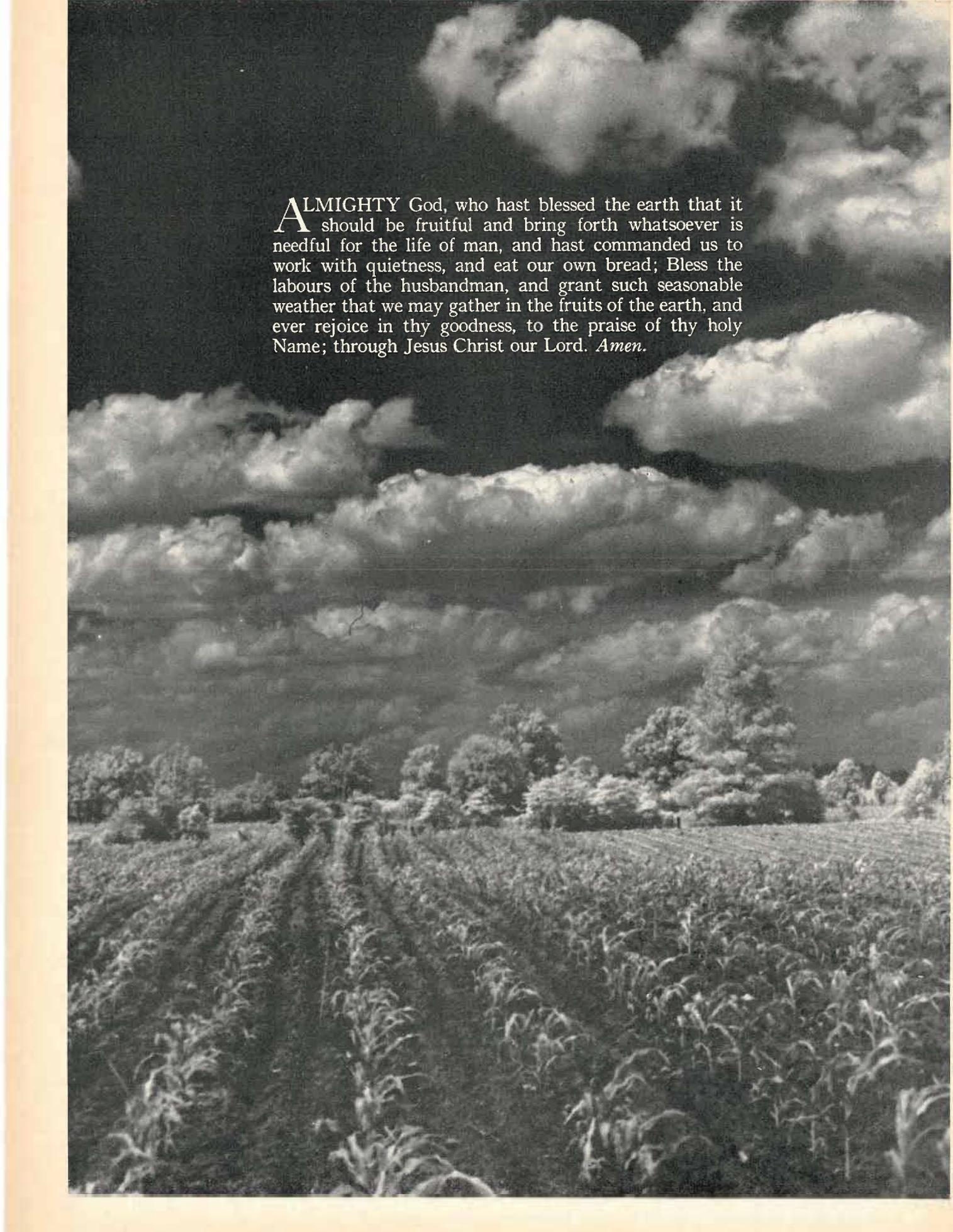
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ALMIGHTY God, who hast blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread; Bless the labours of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy Name; through Jesus Christ our Lord. *Amen.*

The Living Church

May 15, 1966
Rogation Sunday

For 87 Years:

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

COCU

"Sufficient Understanding and Agreement"

by HAROLD SCHACHERN

Leaders of the fifth annual Consultation on Church Union stated that their discussions in Dallas may have carried them well beyond the emotional, spiritual, and intellectual involvement of the people back home, in the matter of Christian unity. The real work of unity now must be done at the level of the man in the pew.

Reports from chairmen of five key commissions showed "strong sentiment in favor of a plan of union," with only a Methodist spokesman reporting any "foot dragging." Dr. Albert C. Outler, dean of the School of Theology at Southern Methodist University, cautioned repeatedly against both speed and over optimism. He said, "We must bear in mind that we are not writing a constitution for a united Church, but merely reviewing an outline of a plan. There will be irreversible decisions to be faced at different times, and as we go along we must determine how each step squares with the general conference or conventions of each denomination. One cannot proceed faster than the other." The consultation met May 2nd-5th.

Dr. Outler, who was the chief observer for the Methodist Church at the Second Vatican Council, said the consultation "will need the support of Church members to enable this discussion to progress from the level of consultation to formal negotiations. It is a question, therefore of bringing our constituents up to date on what has been accomplished and what our future aspirations are. We would be well advised not to suppose that this gap between the participants in the consultation and our constituents is a negligible factor."

Dr. Outler, who is a perfectionist in the wording of theological documents, cast a doubt on whether the proceedings can produce an acceptable first plan of union without considerable re-writing.

Dr. Eugene Carson Blake, originator of the plan who will soon take over as head of the World Council of Churches, has indicated that any attempt to send large portions of the document back to its drafting commission could delay final success immeasurably. He also indicated that it makes little difference how many amendments are made, as long as they

are made here [Dallas], rather than being delayed for a full year by redrafting.

Of the eight participating Churches—the Southern Presbyterian Church joined just prior to the opening of the Dallas meetings—only the Methodist and Episcopal Churches have failed to get approval of their national conventions to "enter into a plan of union." The consensus here is that the Episcopalians are willing to proceed boldly with the discussions on the belief that their rank and file members will approve whatever progress they report. Methodist delegates, however, appear to be more cautious. Dr. Blake told newsmen in Dallas that the drafters of the outline plan have "transcended their denominational positions."

The Rt. Rev. John E. Hines, the Presiding Bishop, who is serving as an alternate delegate, said that the consultation must be put on a definite track. If the consultation can produce a firm outline of union, Episcopalians "can go before General Convention in 1967 and have it accepted." He said that he was ready to place the prestige of his office behind any plan or union the Episcopal delegation finds acceptable. Bishop Hines also said, "As you know, we have our first team in here, and they think that the document is balanced and clear. We would hate to see too many changes made on it."

The Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia, in his opening of the consultation, called this "a crucial moment in life of this consultation because the commission's report and outline plan raise decisive questions," but he asked if the Churches are "ready for this step." He said, "I believe the time has come. I believe that we have sufficient understanding and agreement. I believe that our eight Churches need, at precisely this time, some clear call from us to them into deeper seriousness and study of our purpose."

NEW YORK

Conference on Extremism

by JO-ANN PRICE

A prediction that right-wing extremists plan a "takeover" of the General Convention in September 1967, was made by leaders of the Diocese of New York in a dramatic one-day conference (May 2nd) on "extremism" held at the Cathedral of St. John the Divine, New York City. The

proposed "coup" was described as one of many projects on the agenda of extreme right wing Episcopalians, some of them members of the John Birch Society, in a nationwide program of harassment of suburban priests and economic boycotts aimed at Episcopal support of the National Council of Churches.

During the meeting, 44 clergy heard in executive session the testimony of Father X, a New York area priest, who after preaching five sermons on the Negro rights issue was threatened and ostracized by right-wingers in his vestry and community to a point where his health broke down.

The Rev. Dr. John McG. Krumm, former Columbia University chaplain, and rector of the Church of the Ascension, Manhattan, and the Rev. Canon Walter D. Dennis, Jr., of the cathedral chapter, told in interviews of plans of extreme rightists to control the Seattle meeting of General Convention. "They're going to try to do what they can to stack the next General Convention, although Lord knows they did pretty well in 1964," Dr. Krumm said. "I may be too nervous, but there is a possibility of a coup," Canon Dennis said.

The cathedral program featured talks by Dr. Krumm, Father X, Sen. Gale W. McGee, (Dem., Wyo.), and the Very Rev. John V. Butler, Dean. A telegram of greetings was read from New York's Republican-Liberal Mayor John V. Lindsay, an Episcopalian. Some 35 laymen joined the clergy at the evening dinner session.

In his talk, Sen. McGee called on the clergy to fight "head-on" in the public forum of press, radio, and television, the "distortions and half-truths" now being circulated by an estimated 3,500 well-financed right-wing extremist groups against members of school boards, Churchmen, and community leaders.

Dr. Krumm described the Church people involved in the extreme right effort as "frightened people" who in the face of world revolutions—notably in minority rights—see "their whole world crumbling about them and with it their whole hope of status and importance and superiority." Unless Church leaders can bring the frustrated to a deeper knowledge of and Christian faith in "God's work in history," he said, "we're going to be in terribly serious trouble." Dr. Krumm continued: "People are going to withdraw

their money, and I tell you the price of their money is too high. We can't pay the price of irrelevance."

Dean Butler told the group that if the Church is threatened by rightists, "let us be penitent about it and realize that to some degree we have been responsible for the sort of understanding of the Christian faith that leads to this kind of heresy and unhappiness."

Replying to questions about the association of conservatism with extremist positions, Sen. McGee said that at present: "It is the conservative position that is being made to look ridiculous at a time when a conservative voice is desperately needed in this land. We have today the liberal and the conservative—there is a cause for both, and a time for both."

MICHIGAN

Freedom School

On April 20th, over a thousand students of Northern High School, Detroit, Mich., boycotted classes, and subsequent-

developed. And thus, many radical elements which would have used the boycott for their own ends were removed.

Bishop Myers also wrote that "social situations of this nature are never simple. . . . Mr. Gracie has provided us with a model for action for which we are grateful." In closing the bishop said, "We all are proud of Mr. Gracie's role in this affair and are delighted with the lay support he received from his vestry and congregation. We also are indebted to Mr. Brownell for his wise and sympathetic handling of a most difficult situation."

SOUTHERN VIRGINIA

Christian Social Relations

A joint meeting of the three Virginia diocesan departments of Christian social relations was held at Dabney House, the Town and Country Conference Center of the Diocese of Southern Virginia, April 22nd and 23rd under the leadership of the Rev. Arthur Barnhart, executive secretary of the CSR department of the Diocese of Pennsylvania.

Discussing "what we do," "what we should do," and "what we could do," those participating concluded that greater contact and coöperation was needed between the diocesan departments. As a first step, another meeting for next spring was planned, parallel departmental organization is to be implemented, and the departmental chairmen will work together on certain joint programs and problems as they arise.

ACU

duBois on Pike

The Rev. Canon Albert J. duBois, executive director of the American Church Union, told a meeting of the Metropolitan Branch of the Union on April 26th that the bishops of the Church have suffered a "tremendous loss of prestige" by their "failure to deal effectively" with the Rt. Rev. James A. Pike, the Bishop of California. Canon duBois, speaking at the Church of St. Mary the Virgin, Manhattan, asked laymen to take up the Pike issue to bolster the faith of the Church.

He said: "Our bishops scarcely understand the tremendous loss of prestige which they have brought on themselves by their failure to deal effectively with Bishop Pike of California. There being no strong voice to the contrary, the average layman inside the Church and outside thinks that Bishop Pike does indeed speak for the Episcopal Church. They [the bishops] have given him leadership by default and silence."

Canon duBois said that the Church was losing ground on several fronts—conversions, attendance at services, and response to promotion plans. "Our indecision," he asserted, "is removing us from

leadership in ecumenical matters and we are losing the respect we formerly enjoyed."

CONVENTIONS

Missouri

"The inescapable and sometimes impossible dilemma of a bishop in so many affairs is that he is both king and prime minister, judge and pastor. Under God's grace, this can be resolved if both clergy and bishop recognize that 'Father in God' represents not sentimentality but strong love."

With these words the Rt. Rev. George L. Cadigan, Bishop of Missouri, ended his address to the diocese at its annual convention, April 22nd - 23rd, at Christ Church Cathedral, St. Louis. The address was devoted to a discussion of the new structure which the convention had approved earlier in the sessions. One of the goals of the reorganization is to make the diocese more efficient and more flexible in responding to fast-changing circumstances. [L.C., April 17th.]

Amendments were ratified and canonical changes were approved to aid the reorganization. Basic in the structure is the enlarged standing committee, six each of clergy and laity, having all duties as designated by General Convention, and in addition, the supervisory power over the financial affairs of the diocese.

Instead of departments there are five divisions in the office of the bishop, each with an executive secretary who is appointed by the bishop and responsible to him. The Ven. Charles F. Rehkopf, the Rev. A. J. Morley, Mrs. Horace Barks, and Mr. Ingram F. Boyd, Jr., were the first named.

By voice vote, the convention adopted a resolution which called on all parishes and missions in the diocese to adopt statements that they will consider all prospective clergy placement without regard to race [L.C., April 24th], and a resolution authorizing a study of the 1964 resolution of the House of Bishops relative to open communion.

One new parish was admitted to convention: the Church of the Advent, Crestwood, St. Louis County. Six surprised laymen received citations and engraved plaques for their work in behalf of the diocese and the Church, from Bishop Cadigan, who never announces the names in advance of the presentations.

Georgia

An addition was made to Canon 31 for the Diocese of Georgia, at the recent diocesan convention, which states that any institution, such as a hospital, home, school, or the like, using the name Episcopal, must first petition the bishop or the bishop and council for recognition as a diocesan institution, and if so recog-

Continued on page 14



Mr. Gracie at St. Joseph's

ly held a Freedom School at St. Joseph's Church, two blocks from the school. Since then Dr. Samuel W. Brownell, superintendent of the Detroit schools, and the Rev. David M. Gracie, rector of St. Joseph's, have been working together in constructive ways to improve the educational facilities at Northern.

The Rt. Rev. C. Kilmer Myers, Suffragan Bishop of Michigan, presented the situation to the diocesan clergy, in a letter written on behalf of the three bishops of the diocese. In it he stated that the rector of St. Joseph's was able to act as he did because of his ministry in the community, where many of the students knew that he would listen, and that he was a priest whom they could trust; that by opening the doors of St. Joseph's, the young people were kept off the street where dangerous situations might have

At the annual meeting of the **Guild of All Souls** held at the Church of Our Saviour, Camden, New Jersey on April 23rd, **all officers and members** of the council were **re-elected** for the coming year.

At the Church of England's Theological College, Lichfield, a **new course of training for ordination** is to be introduced which **will combine a study of traditional theology with a study of the secular world.** Students will be formed into groups each of which will spend one year (out of the three-year course) in periods of work and planned projects outside the college. These will include environmental study at hospitals, schools, in industry, and the social services. A primary aim of the course is to train men for the parochial ministry rather than specialized service. [RNS]

The Rt. Rev. **Robert L. DeWitt**, Bishop of Pennsylvania, **has received the annual award of the Philadelphia Fellowship Commission** for "outstanding leadership in the area of civil rights."

A **resolution supporting proposed legislation to liberalize the 1873 abortion law** of the state of California, **has been passed** by the council of the **Diocese of California.** The resolution favors the inclusion of cases of rape, incest, and risk of grave physical or mental health impairment to mother or child.

The **Guardian Angels Foundation of Elk River, Minn.** **has completed two projects**—a nursing home and an apartment building for senior citizens. Members of the foundation are the 56 adult communicants of Trinity Parish in Elk River. Hill-Burton grants provided for much of the cost of the 60-bed nursing home, and a 100 percent loan was received from the Community Facilities Administration for the 24-unit apartment building. The Rt. Rev. Philip F. McNairy, Suffragan Bishop of Minnesota, and United States Senator Walter F. Mondale, dedicated the buildings. [RNS]

The Rev. Dr. **Powel M. Dawley**, sub-dean, and professor of ecclesiastical history at General Seminary, **was the speaker at the two day Easter-Bedell lectures at Bexley Hall**, on April 21st-22nd. The series which was open to clergy and laity, dealt with contemporary ecumenical concerns.

Seabury-Western Seminary was host to a **conference for the laity on considering vocations in the Church**, April 22nd-24th. Not only preparation for the ordained ministry was discussed, but also other areas of Church work such as the M.A. in Christian education, were presented.

The Rev. Dr. **Christopher FitzSimons Allison**, associate professor of ecclesiastical history at the University of the South, was the **M. Dwight Johnson Memorial lecturer at Seabury-Western Seminary**, April 13th-14th. His subject was "Guilt and the Historical Roots of Modern Moralism."

Canada's centennial next year will fete an international theological congress to be held in Toronto sometime in August 1967, the Most Rev. Philip F. Pocock, Roman Catholic Archbishop Coadjutor of Toronto, has announced. Anglican, Roman Catholic, Orthodox, and Protestant leaders and scholars from all over the world will be among the more than 1,800 expected to attend. [RNS]

Emmanuel Church, Kailua, Hawaii, has adopted the 9th Marine Battalion of the 3rd Marine Division in Viet Nam, whose chaplain is Lt. Peter D. MacLean, son of the Rt. Rev. Charles W. MacLean, Suffragan Bishop of Long Island. Through gifts of seeds, school supplies and sewing kits for the Vietnamese in villages, and books for the marines, all sent to Chap. MacLean for distribution, the church is actively part of MRI.

The **British Council of Churches**, which embraces all major non-Roman Churches, **recently voted to create a joint working group with Roman Catholics of England and Wales.** This is a move to stimulate Christian action on common problems. The Archbishop of Canterbury presided at the first session at which three regular Roman Catholic observers, and one new observer from the Roman Catholic Church in Scotland, were present. [RNS]

Plans for building an underground church to be used by Anglicans, Roman Catholics, and Protestants, **20 feet below London Airport have been temporarily stymied** due to serious financial difficulties. A drawing of the proposed \$300,000 church appeared in **THE LIVING CHURCH** [April 25, 1965] when hopes were high for contributors and in particular those firms connected with the airport. The chapel, if built, will be known as St. George's. [RNS]

The Most Rev. **Howard H. Clark**, Archbishop of Rupert's Land, **said in his Easter message that Canada's sympathy should be with the U. S. in its Vietnam dilemma.** The Archbishop, the Primate of All Canada, called on Canada to "play the role of mediator between the U. S. and communism" and further spoke on those who doubt the Church's influence, adding that they believe "the Churches are gullible, scolding the U. S., and naïvely trusting Russia and China." [RNS]

The **St. Bernard Parish (county) Library of Chalmette, La., invited clergy to add books concerning tenets of their respective Churches to a new section of the library, called "Know Your Church."** The section was dedicated on April 17th at a reception at the library at which time the Rev. James G. Hyatt, rector of St. Mary's, Chalmette, gave the dedicatory address. Dr. Lionel F. Capers and Mrs. Patricia M. Segleau, members of St. Mary's, were instrumental in starting this particular program.

The contemporary design of the **parish hall of Christ Church, Sausalito, Calif., was one of four outstanding examples of such designing cited by the National Conference on Religious Architecture.** The other winning designs which are chosen in an annual competition throughout the nation, were a Roman Catholic church in Solana Beach, Calif., a Presbyterian church in Marietta, Ga., and a Unitarian church in East Greenwich, R. I. The conference was sponsored by the NCC, the Guild for Religious Architecture, and the American Institute of Architects.

The Rt. Rev. **William F. Creighton**, Bishop of Washington, **attended the recent consecration of the third auxiliary bishop for the Roman Catholic Archdiocese of Washington** at St. Matthew's Cathedral. **He sat in the front row of the cathedral** along with Rabbi Norman Gerstenfeld, the Rev. David Colwell, past president of the Greater Washington Council of Churches, and Bishop John Wesley Lord, of the Washington Area Methodist Church. [RNS]

An **ecumenical dialogue** with the Rt. Rev. **Harry Lee Doll**, Bishop of Maryland, at St. Joan of Arc's Roman Catholic Church, Aberdeen, Md., **was part of the joint services held by the several churches in Aberdeen**, February 20th - April 8th. The Rev. Donald Nicholson, rector of the Church of the Holy Spirit, and the Rev. Lewis M. Kirby, Jr., rector of St. George's, and music and records editor of **THE LIVING CHURCH**, participated in the noon meditations held during the same period.

An **outgrowth of a small discussion group at Grace Church, Chanute, Kan., was a Seder on Maundy Thursday.** Mr. and Mrs. Max Alter, Jewish neighbors of the church for almost 50 years, and their daughter, Mrs. Maurice Weinberg of Coffeyville, Kan., assisted with the preparation of the food. Mr. Alter read the Kiddush and prayers in Hebrew, and the rector, the Rev. Richard J. Linter, read them in English. Mrs. Weinberg told the story of the Passover. Following the supper, there was a Celebration of Holy Communion in the Church.

Scene: Bishop's Office, Diocese of Antioch
Feast of St. Exaspera, A.D. LIV

(Barnabas, executive assistant to Paul, Bishop of Antioch, is putting letters in last minute order on the bishop's desk. Today he returns from a three-month journey during which time he has been conducting preaching missions, visiting congregations, and organizing new parishes.)

Barnabas: Welcome home, Bishop! It's good to have you back. Did you finally get your cloak? I sent it on to you, along with the parchments that had accumulated in the first ten days' mail.

Paul: The cloak caught up with me at Ephesus, but I had to pay extra postage on it. And next time, wrap it better, will you? I received the forwarded mail and managed to keep up on my correspondence, although Luke wasn't much help. He has a publisher's deadline to meet with that collection of sayings and stories that he has been gathering. He expects it to come out in paperback as well.

Barnabas: I see. Well, I hope you're in shape today. There are several matters that need your immediate attention. By the way, did you reply to that special delivery letter from the parish in South Rome?

Paul: I certainly did! Imagine! They demanded that I make a judgment in their favor granting dissolution of the pastoral relationship between them and Peter. He's been crusading again, and they are fed up. They claim that he is embarrassing them and making it difficult to get pledges toward the new church building.

Barnabas: Yes, so I heard. There is another letter from them, too. They are informing you and the council that until this matter is resolved satisfactorily, they are going to hold back paying their assessment to the diocese.

Paul: Old hat, Barnabas. So what else is new?

Barnabas: The news isn't all bad, Bishop. I have in my hand the letter of resignation of Alexander, the coppersmith, from the standing committee. At least he will be off our hands, anyway. What did you do that made him so angry?

Paul: You know Alexander. He is a pledge-card burner whenever he doesn't get his own way. He accused me of operating the diocese on deficit financing. I straightened him out quickly.

Barnabas: I have a note from Thomas. He informs me that his teaching contract is not going to be renewed at the University of Alexandria. He asks me what the chances are for getting the chaplain job at Athens. I wrote him that the odds were against him since your last visit to that campus. . . . I dislike bringing this up, Bishop, but I heard from the senior warden at Caesarea. He claims that Philip baptized a eunuch out at one of the mission stations south of there. An Ethiopian one, at that! He has been doing some lay reading and the parish is up in arms about it.

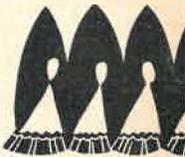
Paul: Poor Philip. He's about through there. That



—Hu

Won't

Please



by the Rt. Rev. Cha
The Bisho

parish hasn't recovered from the Ananias-Sapphira affair yet. Remember? He was the treasurer and got mixed up in the church finances. I have told Philip over and over again that he should stay in the north and take the parish at Troas. It is still vacant. The last three men they called turned them down.

Barnabas: Do you still plan on having the clergy conference at Mt. Hermon Lodge, Bishop? So far we have only five reservations. They say that it takes them away from the parish too long.

Paul: We will have the conference if I have to go alone. At least there would be one follower there. Me.

Barnabas: Except for this letter which I received from John (who incidentally is still at the old address—that concentration camp on Patmos), there remains only the parchments on your desk that are marked “Personal.”

Barnabas: Incidentally, there’s a man in the reception room who has been waiting to see you. A fellow by the name of Philemon. He wants to talk to you about Onesimus, the returned slave. Only he hasn’t returned. The man has a fire in the eye, Bishop.

Paul: Oh, no, not him! Will you go out and ask him to have lunch with me at the Club? I had better feed him first. Tell him I’ll meet him there at noon.

(Exit Barnabas)

Let’s see, here’s a letter from Aquila and Priscilla. They want permission to raise money for a parish house. A Christmas bazaar. Why do they press me? They know the diocesan policy grants no exceptions on these matters.

Well! What do you know! An answer to my last letter to the Corinthians. A protest letter, no less. So they are taking me to task for being out of the office and out of the diocese too much. I should send others out on missionary journeys instead. . . . What this diocese needs is a good administrator. . . . They’re great ones to talk, always taking Mediterranean cruises or else up in the mountains skiing.

(Barnabas returns)

Barnabas, I see that James has the pressure on him again in Jerusalem. Apparently he isn’t doing enough parish calling. They inform me here that all he does is pray, read, teach, and write letters, and that what they need is vigorous leadership. Big deal! What if nobody wants to follow? Answer me that!

Barnabas: That’s the whole trouble, Bishop. Every year for the past five years at diocesan convention you have thrown down a challenge in your charge. Not one of them has ever been picked up. I can certainly understand why you march at the rear of the procession. If you lead the procession, by the time that you got to the back of the church, there probably wouldn’t be anybody left in the line. . . . Oh, I almost forgot. A man just came in from the Sheriff’s office. He has a summons for you to go with him to appear before Festus.

Paul: Excellent! I’ve waited a long time for a chance to talk to the governor. Come on, Barnabas, follow me.

(Exeunt)

Somebody

Follow?



er W. Sterling, D.D.
f Montana

Paul: Dear old John. I suppose that he has run up his bill at the PX again and wants some assistance from my discretionary fund. Say! John would make a good MRI project for Dorcas and her friends, wouldn’t he? I shall write them. Perhaps they can get him a new typewriter, too. He does a lot of writing, you know.

Vouchsafe, v.t. (vouch + safe, i.e., To vouch or answer for, as safe)
 1. *Obs.* To guarantee as safe; guarantee. 2. To condescend to grant; concede; bestow. — v.i., To condescend; deign; yield.
 —Webster's Collegiate Dictionary

“. . . and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouch-

safe to give us for the worthiness of thy Son. . . .”

—Book of Common Prayer, p. 50

“Both now and ever vouchsafe to hear us, O Christ.” —*ibid.*, p. 59

“. . . and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine. . . .”—*ibid.*, p. 81

on behalf of

One day a speaker stood before a group of clergy and asked if anyone present knew the meaning of “vouchsafe.” No one dared to answer or hold up his hand. No one present had

it has ever been so. I have even heard one priest quote with approval the remark of a Roman Catholic priest, made before their new English language version of the Mass was issued: “Words are mere tools.” Yes, exactly; but shovels or micrometers? Shakespeare or Spillane?

To get to the point, should we now remove from our own liturgy “vouchsafe” and other such words? The liturgy's closest kin among literary forms is poetry. Poetry that has been explained is probably the most revolting mess that language affords. This point has been met with the admonishment that ours is not an age in which poetry is generally wanted or understood; in short, that to aim for such an expression is to miss the people of our time, or a large part of them.

Let us turn now to the above dictionary definition. “Condescend” is scarcely what one here means; but the authors were,

us, so graft inwardly in our hearts, so give us outward and visible sign, that we shall know, and know in such wise that no man may take the possession of it from us.” Could any dictionary maker dare to write such a thing? Of course not, for to say it thus is to say it passionately, and therefore to say it poetically. In a dictionary that would be scarcely less than obscene. In the Book of Common Prayer it is beyond rubies.

But “the people of our time?” Isn't there a point here to be met honestly? Is the modern mind now so blunted with data obtained by the scientific method that it can be only contemptuous of the passionate? Possibly. So much the worse for the modern mind. The scientific method was born of Christianity, for Christendom presented the world with a true “universe,” a creation that has unity because God is the One who made it. But one part of the modern mind is now prepared to assert that mystery and passion are at last gone as explanations for anything; that they were never anything but cloaks for ignorance. Such excuse as yet remains for them is but the shredded cloak we have not yet got around to clearing away. But progress is still under way, and soon all will be gone.

All this we must deny. Here a line must be drawn, and Christians must declare, “Explore we must, indeed. God gave us minds. Progress, yes; let it go forward. But as mystery yields to knowledge more mystery will yet be found beyond it. In the end, if end we find, it will but point to the mystery of the Persons in the Blessed Trinity, where passion and poetry and creation and redemption and sanctity have their origin.”

Are we so far retrogressed that poetry is alien to us utterly? In our time a great struggle is under way in our country and in others, for the liberation of a part of our people from brutalizing circumstances of life. My own fathers were as guilty of perpetrating such a thing as any Americans have ever been. Claude Bowers in *The Tragic Era*, an old-fashioned Southerner's view of the post-Civil War South, once spoke of the attempt of Thad Stevens to fasten on the South a government and a culture dominated by the Negro fieldhand “whose intelligence was scarcely above that of the mule he drove.” Think of it for a moment. The sweating mule under the open sky of a cotton field, and the beating, hammering sun boiling from the plowman's pores more sweat to fall into the new-turned furrow—but he adream upon Elijah and the stallions of the sun. Where do you think we got “Swing Low Sweet Chariot?” From that brutalized creature? Yes. Must a used car salesman, singing the glories of a '62 Chevy in tip-top shape, be resigned to less? Must a physicist in his laboratory be less than a man because he sometimes uses a computer?

Vouchsafe, O Lord, that we see it not.

Vouchsafe

ever looked it up, and everyone, therefore, feared to commit himself, to be made a fool of. No one present, however, had ever thought he needed to: he already knew what it meant from those contexts (as above) he continually uses in the order of his life.

Some men care about words, and some men care more than others. No doubt,

indeed, in a difficult position, and the explanation in the brackets means that at least their hearts were in their work, and that (to say it again) words are, some of them anyway, beyond the explainers of them. And such a word is “vouchsafe.”

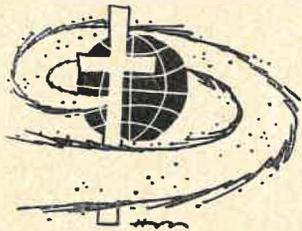
Timorously or rashly, then, what does one venture to mean? “So clothe upon

by the Rev. B. Franklin Williams

Rector, St. Thomas' Church, Pawhuska, Okla.

The Mobility of Jesus

“The early church’s belief in the Ascension can be read as its refusal to allow its Lord to be localized or spatially restricted. The Ascension in its simplest terms means that Jesus is mobile. He is not a baal, but the Lord of all history.” Harvey Cox makes this illuminating remark in *The Secular City* (p. 57). Although a fresh statement, it is not a new doctrine, and is in fact soundly orthodox. Catholic theology affirms that Christ’s ascending into heaven is His leaving behind Him the limitations of time, space, and flesh and His entering His eternal glorified state in which He can be present to all men at all times and in all places. Unfortunately there is little in the liturgical propers for the Feast of the Ascension, the Collect, Preface, Epistle, and Gospel, to convey this meaning. The emphasis there is on the miraculous nature of the event itself: Christ’s bodily ascent and disappearance in the cloud, His friends’ standing there gaping skyward until the mysterious white-appareled visitants broke up their



reverie, and the lesson to the faithful that while here below they can “in heart and mind thither ascend, and with him continually dwell.” The liturgical propers give a very unbalanced presentation of the meaning of the Ascension, and they make us feel rather sympathetic, for once, with Bishop Robinson in his protest against the naïvely literal “up there” concept of God’s transcendence.

Christ’s glorious Ascension is not His going away from us but His coming closer to us. It means that “Jesus is mobile. He is not a baal, but the Lord of all history.” A baal is a god of just one spot. By reasonable extension of meaning, a baal is a god of limited range, jurisdiction, concern and power. A god of America-only, of religion-only, of sacraments-only, is a baal. Jesus is not a baal. As mighty re-ascended Lord He is Lord of all history—of all times, all places, all people, all things, everything that goes on. The Ascension means this.

Where traditional theology would speak of the omnipresence or ubiquity of Christ the Lord, Cox uses the livelier term of mobility. It suggests that Christ is always going into every conceivable sort of human situation, to redeem His people. A corollary of this is that there

can be no human situation with which He is not concerned. Senator Russell of Georgia, a Christian and a wise and good man, nevertheless contradicted this Gospel truth when he said that the Civil Rights Bill of 1964 passed because “those damned preachers had got the idea that it was a moral issue.” For the Christian, an issue is a moral issue if it may be assumed that Christ the Lord has a loving concern with it; and if human beings are involved in the issue it *must* be a moral issue in this sense. Senator Russell might rationally have argued that the Civil Rights Bill was not morally or pragmatically the best way to deal with the issue of racial injustice, but that isn’t what he said. He said that the preachers were damned because they thought it a moral issue. (It wasn’t preachers only who had this crazy notion, quite obviously.)

The ascended Lord is wherever His people are, and all souls are His. It would help toward a richer understanding of the Ascension if at this season the Christian would read the parable of the sheep and goats (St. Matthew 25:31-46) with its awesome refrain: “Since you did it, or did it not, to the most insignificant of these people who are My brothers, you did it, or did it not, to Me.” Jesus in His divine mobility is not only with, but in, the people one is tempted to bypass or forget. So, if we want to see Him, meet Him, serve Him, worship Him, it is neither necessary nor wise to emulate those men of Galilee who stood there simply gazing up into heaven. A mobile leader must be actively followed whithersoever He may lead.

Here and There

Many thoughtful Churchmen are feeling increasingly doubtful of the wisdom of constructing lavish churches “in an era when our comfort is built upon the misery of others,” as Dr. Robert McAfee Brown put it recently at a conference on religious architecture. He raised the question: “Are not the immediate needs of starving men today such that we must never take for granted our right to build, when others cannot even take for granted the right to live?” Dr. Brown went on to stress the possibility of joint ownership and use of physical facilities by different Christian bodies, and Jewish as well. At the same conference an architect from Minnesota, Edward Anders Sovik, said that architects have been seduced by two principles—attempts to have the church “sensually pleasing” and to “do something exciting,” that is, produce “a novelty and sensation.”

Who can deny that there has been too much sheer extravagance in spending and sensationalism in building, especially since the second world war, in American churches? The esthetic issue Mr. Sovik raises is serious; the moral issue Dr. Brown raises is far more so. We dare to hope that American Christians are moving toward maturity in dealing with this problem of church building. If they are not, the divine doom pronounced upon the physical Temple of God in old Jerusalem may be re-enacted in modern America. The Church’s wealth consists not in the plant and property it possesses.

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BOOKNOTES

Continued from page 2

funeral rites, Deism, Totemism, and magic are covered.

A New Approach to Sex. By William Fay Luder. Farnsworth. Pp. xx, 103 paper. A conservative reaction to the "New Morality." The author states that "In their attempt to compensate for their inferiority, men have employed many methods to bully women. . . . The New Morality is a new and more subtle scheme in the age-old attempt of men to enslave women."

The Congregational Way. By Marion L. Starkey. Doubleday. Pp. xiii, 342. \$5.95. The author gives us a narrative of the development of the congregational system in America. The reader starts in Massachusetts with the "Church state," moves across the country in the "western movement," sees the development of many educational institutions, and finally comes to the contemporary with the development of the present United Church of Christ. A good history for young people and adults alike.

Little Children Shall Lead Her: "Adventures of a Sunday School Teacher." Written and ill. by Eleanor Ziesel. Fortress. Pp. 33. \$.75. This little pamphlet is the story of a young woman's first experience as a Sunday School teacher, starting with her reluctant acceptance of the job. Accompanied by humorous illustrations, it might be of interest to those contemplating whether to accept a call to teach or to those already involved in it.

The Bloody Wood. By Michael Innes. Dodd, Mead, & Co. Pp. 217. \$3.50. A novel of suspense for the sophisticated connoisseur of murder.

Understandings of Man. By Perry LeFevre. Westminster. Pp. 187 paper. \$2.45. Dr. LeFevre analyzes the various views of man held by such diverse secular and religious thinkers as Marx, Kierkegaard, Niebuhr, and Teilhard de Chardin. Originally intended for adult group study, this book is still valuable for such use.

Interpreting the Beatitudes. By Irwin W. Batdorf. Westminster. Pp. 160 paper. \$2.25. An unusual book, in that the author is not only concerned to argue for a certain interpretation of the Beatitudes but intends that his book will be an "exegetical primer" to introduce the layman in biblical studies to the way in which present-day scientific exegetes go about their task.

Paul Tillich. By J. Heywood Thomas. John Knox Press. Pp. 48 paper. \$1.00.

The author is an English admirer and interpreter of the late Dr. Tillich, and manages in this small book to introduce the reader to the fundamentals of Tillichian theology.

Ecumenical Studies in History, Nos. 3 and 4: The Finality of Jesus Christ in an Age of Universal History. By Jaroslav Pelikan. And **Misunderstandings Between East and West.** By George Every. Each \$1.75 paper. John Knox Press. Pelikan's book deals with the third century A.D. and its great Christological dilemma; Every's book is an historical survey of the schism between the East and the West in Christendom. These essays are scholarly, readable, and relevant to the major theological issues of today.

Church and State. By Luigi Sturzo. Two volumes. Pp. 584, paper. \$2.25 per volume. University of Notre Dame Press. First American and paper edition of a work which first appeared in French in 1938, and has become one of the major 20th-century contributions to the discussion of the Church-and-State relationship. Indispensable to the student of this question.

The Last Things. By Romano Guardini. University of Notre Dame Press. Pp. 118, paper. \$1.75. A welcome paperback which should reach many who need to know the writing of Guardini, one of the most universally admired spiritual masters of today. Unlike so many European writers, Guardini seems to lose nothing in translation. His discussion of the Last Things is devout, profound, yet simple.

The Forgiving Community. By William Klassen. Westminster. Pp. 253. \$6.00. Dr. Klassen, a professor of New Testament at a Mennonite seminary, sees the Church as the realm in which God's forgiveness operates through a fellowship of those who are both forgiven and forgiving. Thoroughly biblical, without being biblicist.

Christianity and Rival Religions. By Charles R. Springer. Fortress Books. Pp. 53. \$1.00. The author, who served nine years as a Lutheran missionary in India, believes that it is both necessary and possible to maintain the uniqueness of Christianity while at the same time engaging in constructive "dialogue" with other religions. This should be an excellent book for lay study groups.

Pastor to Pastor. By Reidar A. Daehlin. Augsburg. Pp. 124. Paper, \$2.50. Essentially practical counsel, by an experienced Lutheran pastor, to clergymen on the difficult art of "living the unlovable" in the work of the ministry.

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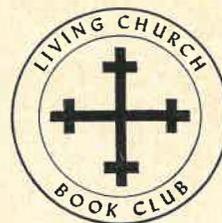
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NEWS

Continued from page 6

nized must further allow that at the next diocesan convention, said convention shall elect clerical and lay diocesan members to the institution's governing board in a ratio of not less than one to two, and that regular reports shall be made to the bishop and council. This addition would not apply to parochial institutions nor would it alter the situation of any institution existing prior to the adoption of the canonical addition.

The business sessions of the convention which met at Christ Church, Savannah, February 4th and 5th, were the lengthiest in recent years due to much deliberation of fiscal matters. At that time, pledges from the churches amounted to \$195,000, and the diocesan operating budget is only slightly less than that of the year just concluded. An item allowing for the continued operation of the Georgia conference center was restored to the budget. The budget as presented was adopted. The convention also adopted a constitutional change allowing the seating of delegates to convention without regard to sex.

In his address to the convention, the Rt. Rev. Albert R. Stuart, Diocesan, emphasized the sin of schism as presently known in the diocese, and declared that a deposed priest ministers the sacraments of the Church "without authority or grace." He also called for action in repossessing the property of St. John's, Savannah, presently occupied by the schismatic group, but which was not supported by the convention. A resolution calling for continued efforts toward reunion of the schismatic congregation with the Church was adopted.

The Rt. Rev. Thomas H. Wright, Bishop of East Carolina, and chairman of the Mutual Responsibility and Interdependence commission of the Church, spoke of his experiences travelling through the Anglican Communion throughout the world.

The Hon. William H. Mannes of Jacksonville, Fla., presented to the convention condemnation of the extreme rightist who criticizes the NCC and the participation of the Episcopal Church in the Council. On the convention floor, however, a resolution was introduced condemning certain functions of the NCC. But prior to its adoption by the convention, a positive preamble was affixed, in which was declared the many works of the NCC which receive approbation from the Diocese of Georgia.

The Ascension in its simplest terms means that Jesus is mobile. He is not a baal, but the Lord of all history. — Harvey Cox, *The Secular City*, 57. (The Macmillan Company 1965.)

PEOPLE and places

Appointments Accepted

The Rev. Holland B. Clark, vicar of Holy Trinity, Essex, Md., will be rector of Cunningham Chapel Parish, Millwood, Va., June 1st.

The Rev. Arthur T. Dear III, former curate at St. Stephen's, Miami, Fla., is vicar of Incarnation, Miami. Address: Box 318, Miami, Fla. 33133.

The Rev. Robert E. Eggenchiller, former assistant at the Church of the Saviour, Denville, N. J., is rector of Christ Church, Rochester Rd. at Fieldcrest Dr., Lockport, N. Y. 14094.

The Rev. Clayton W. Graves, former curate at Holy Spirit, West Palm Beach, Fla., is vicar of St. Martin's, Clewiston, Fla. Address: 207 N. Pacific Ave. (33440).

The Rev. Robert Carroll Johnson, Jr., former assistant rector of St. Peter's, Charlotte, N. C., is rector of St. Paul's, Smithfield, N. C.

The Rev. James W. McLeod, former vicar of St. Clement's, Rancho Cordova, Calif., is associate rector of Trinity Parish, Menlo Park, Calif. He will be pastor of Holy Trinity. Address: 350 Ravenswood.

The Rev. Charles G. Newbery, vicar of All Saints' Chapel, Princeton, N. J., will be rector of Christ Church, New Brunswick, N. J. Address July 1st: 5 Patterson St. (08901).

The Rev. Richard T. Nolan, associate chaplain and instructor in religion and mathematics at Cheshire Academy, Cheshire, Conn., will be a lecturer in political philosophy and philosophy of religion at the C.W. Post College of Long Island University, for the 1966 summer session.

The Rev. Waldo I. Peterson, former rector of St. Paul's, Berlin, Md., is rector of Trinity Church, Dorchester Parish, Church Creek, Md. Address: Box 86 (21622).

The Rev. Richard W. Reid, rector of St. Peter's, Brushton, and St. Paul's, Ft. Covington, N. Y., will be curate at Trinity Church, Potsdam, N. Y. Address June 1st: c/o the church, Fall Island, Potsdam, N. Y. 13676.

The Rev. Morgan C. Silbaugh, missionary in charge of St. John's, Phoenix, N. Y., has been appointed chairman of the department of Christian education for the Diocese of Central New York.

The Rev. Kenneth W. Simmons, former rector of Grace Church, Pine Island, and vicar of St. Peter's, Kasson, Minn., is vicar of Good Shepherd, Sunfish Lake, St. Paul, Minn. Address: 2035 Charlton Rd., Sunfish Lake (55118).

The Rev. J. Harmon Smith, former priest in charge of Holy Spirit, Tela, Honduras, is vicar of St. Anthony's, Carol City, Fla. Address: 3951 N.W. 172nd Terrace (33054).

The Rev. M. Elden Smith, former assistant at St. Philip's, Columbus, Ohio, is at St. Matthew's, Ashland, Ohio.

The Rev. Frederick Smythe, former rector of Christ Church, Mandan, N. D., and superintending presbyter of Indian work in North Dakota, is vicar of Our Father's House, Ethete, Wyo., and superintending presbyter of Indian work in Wyoming. Address: Ethete Station, Lander, Wyo.

The Rev. W. Eugene Snoxell, associate rector of St. James', Birmingham, Mich., will be associate rector of St. Mark's, Grand Rapids, Mich. Address August 1st: 134 N. Division (49502).

The Rev. Kenneth E. Trueman, rector of Christ Church, La Crosse, Wis., will be rector of Trinity Church, Wauwatosa, Wis. Address August 1st: 7822 Milwaukee Ave. (53213).

The Rev. Dennis R. Walker, former vicar of St. Bartholomew's, Palmer, Alaska, is associate rector of Holy Faith, Santa Fe, N. M. Address: 805 Allendale (87501).

Deposition

On March 24th, the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, acting in accordance with the provisions of Canon 62, and with the advice and consent of the clerical members of the Standing Committee, deposed William Vaughn Ischie, Jr.

Church Army

Capt. Harold M. Reece, C.A., Box 280, Immokalee, Fla. 33984. He is at St. Barnabas Church.

Laymen

John Chitty, a junior at Sewanee Military Academy, and cadet newspaper staff member, has been elected president of the Tennessee High School Press Association. He is captain of two sports teams, a member of the SMA honor roll, the Quill and Scroll Society, the choir, the saber drill team, and the Cum Laude honorary society. He is the son of Mr. and Mrs. Arthur Ben Chitty. Mr. Chitty is president of the Association for Episcopal Colleges, and a member of the Living Church Foundation.

Retirement

The Rev. Gordon Kidd, rector of St. James', Hyde Park, N. Y., for the past twenty years, retired May 1st.

New Addresses

The Rev. Clinton H. Blake, Jr., Sugar Hill, N. H.

The Rev. Harold L. Thomas, retired, Belle Crest Adult Home, State Rd., Shelter Island, L. I., N. Y.

DEATHS

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

The Rev. Canon Seth Wolcott Linsley, retired priest of the Diocese of Western Massachusetts, and father of the Rev.

John C. W. Linsley, and grandfather of the Rev. Anthony Wolcott Linsley Hollis, died in Hamden, Conn., March 31st, at the age of 97.

Canon Linsley was graduated from St. Stephen's College, and the General Theological Seminary, and was ordained to the priesthood in 1901. He served churches in Connecticut before being named rector of the Church of the Reconciliation, Webster, Mass. He was there for 28 years. Following his retirement in 1938, he was assistant priest at St. George's, Bridgeport, Conn.

A Requiem was said at St. James the Apostle, New Haven, Conn., and interment was in Riverside Cemetery, Shelton, Conn. Canon Linsley was preceded in death by his first wife, Juliette Peck, and his brother, the Rev. Chauncey Linsley.

He is also survived by his widow, Panna Korch Linsley, a daughter, and another grandson.

The Rev. Paul Andrew Walker, Ph.D., vicar of Epiphany Church, Timonium, Md., died March 1st, five days before his 55th birthday.

Dr. Ward was a graduate of Bowdoin College, and did his graduate work at Harvard University. He was a member of Phi Beta Kappa, and many other honorary and scientific organizations. He taught at the University of Connecticut and Randolph-Macon Woman's College. He was full professor and chairman of the biology department at the latter school from 1945 to 1961, when he retired from teaching.

He was ordained to the priesthood in 1956 and served several churches in Virginia before going to Timonium, in 1962, where there was a small group worshipping in a private home.

The Burial Office and Requiem were read in the recently completed Epiphany Church. Dr. Walker willed his body for the advancement of diabetic

research. The Paul A. Walker Memorial Fund has been established at the church.

He is survived by his widow, Nathalie Louise Moon Walker, a daughter, a son, and four granddaughters.

Martha Ellen Ryder Di Pretoro, wife of the Rev. Canon J. Alan Di Pretoro, rector of St. John's, Cohoes, N. Y., died in Yonkers, N. Y., April 15th, at the age of 46.

Mrs. Di Pretoro died from the results of an accident on the New York State Thruway on April 4th. She and her husband, who was driving, were



struck head-on, by a side-swiped car from across the center mall.

Funeral services were held at Trinity Church, Brooklyn, and interment was in Maple Grove Cemetery, Queens, N. Y. A Memorial Mass was held at St. John's, Cohoes, April 23rd. Memorials in her memory are being made to the Cathedral of All Saints, Albany, N. Y.

In addition to her husband, she is survived by two daughters, two sons, a brother, and others.

Martha Watson Taylor, Walkerton, Va., died April 10th.

Mrs. Taylor was a leader in religious and civic affairs, and was a former president of the Virginia branch of the then Woman's Auxiliary.

She is survived by her husband, Henry P. Taylor, two daughters and a sister.

CLASSIFIED

BIRTH NOTICE

The Rev. James W. Kilpatrick and Mrs. Kilpatrick of St. Matthew's, Henderson, Texas, announce the birth of their son, Andrew Roan, on Easter Eve, April 9th.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard for the Altar, dacron 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.

FOR RENT

COTTAGE, July and August, six rooms, porch and garage. Conveniently located on Long Lake, Adirondack Mts., New York. Cooking, refrigeration, etc., by gas. Water supply from Long Lake reservoir. Kerosene lamps. Sandy beach. Rowboat and canoe available. Private road. \$250.00 per month. Reply Box B-359.*

FOR SALE

BOOK STORES: Articles for resale—crosses, medals, prayer plaques. St. Philip's Society, West Stockbridge, Mass.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

POSITIONS OFFERED

CURATE: medium-sized, midwestern parish. University adjacent. Shared ministry in growing and congenial city. Reply Box A-355.*

D.C.E. NEEDED: St. Luke's Episcopal Church, Rochester, Minnesota, seeking replacement Director of Christian Education for July 1. New parish, young congregation, vibrant community-oriented approach to Christian Education. Full-time position for mature person, experience desired. Contact Rev. Robert D. Fenwick; give full background.

NEW YORK suburban parish desires correspondence with young clergy wishing affiliation as Assistant to the Rector with full parochial duties. Moderate Churchmanship. Reply Box C-351.*

PRIEST needed for small parish in northern Kentucky area. Place offers growth potential. Seek Prayer Book Churchman. Submit resumé to Box M-347.*

PRIEST to supply July 31 through September 4 for use of South Florida rectory. Those with pets or children need not apply. Reply Box C-348.*

SMALL mission on West Coast in inland stream and river fishing area would like to find older or retired priest to minister to them and to the community. Furnished apartment. This ad has Bishop's approval. Reply Box 0-334.*

TEACHERS WANTED: Junior High English and reading, 6th grade, remedial reading, music-Spanish combination for Church boarding school. Write to M. L. Horstman, Headmaster, Saint James School, Faribault, Minnesota 55021.

TEACHING VACANCY in Episcopal Girls' School in Virginia: Religious instruction—grades IX and X, perhaps one class for XI's, possibility of Senior Seminars in Christian thought and practice. Quarters and meals available for single teachers. Post begins September 1966. Reply Box C-358.*

WANTED: Director of Religious Education. Parish in large Southern city. State qualifications, experience, references, and salary expectation. Reply Box G-349.*

WANTED: Sunday supply, July 24 - September 4, New York suburb. No week-day duties. Reply Box C-352.*

WOMEN TEACHERS WANTED: Biology, History, Physical Education, Home Economics and Religion. Episcopal girls' boarding school in mid-west. Reply Box M-346.*

POSITIONS WANTED

ORGANIST-CHOIRMASTER at Southern parish desires change to Low Church parish within commuting distance New York City. Churchman. Twenty years' experience. Reply Box S-357.*

ORGANIST-CHOIRMASTER, B. Mus., age 28, fully experienced recitalist and service playing, adult and youth choirs, excellent liturgical background, seeks position in parish with high musical standards and good pipe organ. Reply Box C-330.*

ORGANIST-CHOIRMASTER desires full-time position in Liturgical Church. Excellent training (European and American) and experience. Very interested in work with young people. Reply Box S-345.*

SUMMER SUPPLY

PRIEST available for June and July; desires rectory, small stipend. Connecticut or New York preferred. Rev. Gerald Robertson, Nashotah House Seminary, Nashotah, Wis. 43058.

RETREATS

LONG WEEKEND RETREATS at House of St. Joseph of Nazareth. Memorial Day, May 27-30; Fourth of July, July 1-4; Labor Day, September 2-5. For reservations write or call: The Poor Clares, Maryhill, Mount Sinai, L.I., N.Y. Tel. 516 473-0659.

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

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THE LIVING CHURCH

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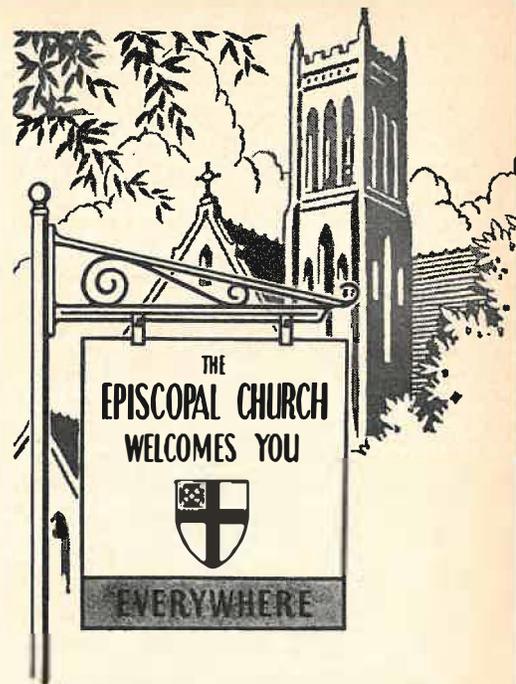
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THE LIVING CHURCH

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.



LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

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

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; 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

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

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD 10 & 6; C Sat 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

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.

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

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 Madison 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

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. 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; Wkdays MP & HC 7:15 (G 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.
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 & 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
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 Damosch, 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

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

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

THE PARISH OF TRINITY CHURCH

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. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; Weekdays 7:30, 5:30; Wed, Thurs, Fri 12:10; 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

FORT WORTH, TEXAS

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

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

WOODSTOCK, VA.

EMMANUEL CHURCH E. Court St.
In the beautiful Shenandoah Valley
Sun HC 8, 11 (1S) MP 11

KAILUA, OAHU, HAWAII

EMMANUEL Keolu Dr. at Wanaoa
The Rev. Frederick A. Burnhill, D.D., v
Sun 7:30 & 9:30; Wed 10