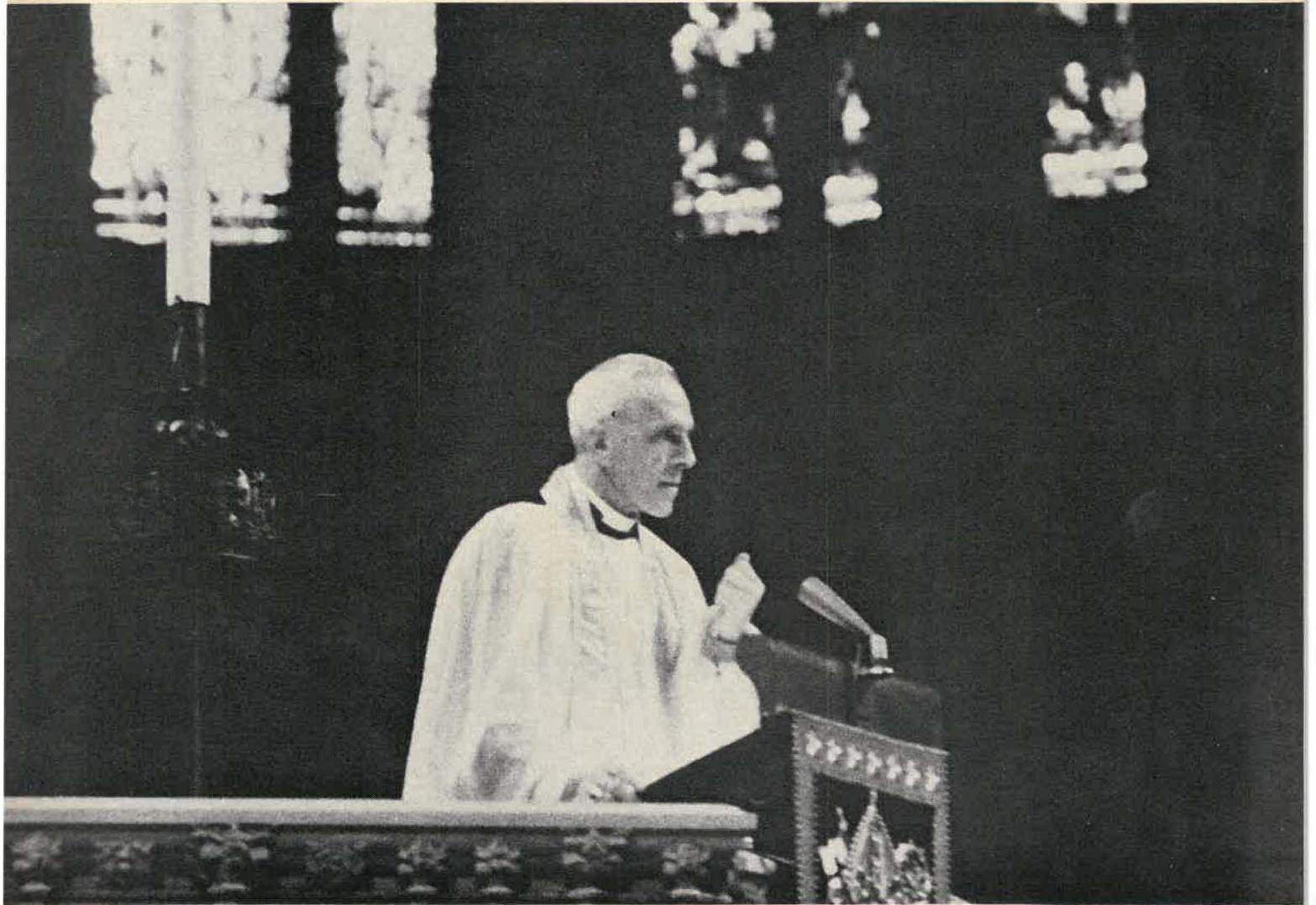


# The Living Church

May 8, 1966

30 cents



The Cathedral of St. John the Divine, New York City

Photo by Jo-Ann Price

Masaki in America

[page 5]

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Volume 152      Established 1878      Number 19

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

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**THINGS TO COME**

May

8. Fourth Sunday after Easter
9. Gregory of Nazianzus, B.
11. Cyril and Methodius, BB.
15. Rogation Sunday
16. Rogation Monday
17. Rogation Tuesday
18. Rogation Wednesday
19. Ascension Day
20. Alcuin, Dn.Ab.
22. Sunday after Ascension

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

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

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**B O O K S**

**After Death—A Sure and Certain Hope?**  
 By **J. A. Motyer.** Westminster. Pp. 95  
 paper. \$1.25.

*After Death—A Sure and Certain Hope?*, a volume in the "Christian Foundations" series, presents in a forthright manner what the scriptures alone reveal about life after death. The author maintains this purpose by collating abundant relevant Bible verses.

Professor J. A. Motyer, vice-principal of Clifton Theological College, England, concludes there is no valid scriptural belief for Universalism or Second Chance. Eternal life with God is for those who accept Christ now in the time of this mortal life; eternal punishment for the self-sufficient who reject Him.

*The decisive importance of this present life* sums up the book. God is not only love; He is also holy and just. A righteous God must deal with sin. Sin cannot be condoned; it must be atoned for. The Cross is the answer. Purgatory and requiems are ruled out by the totality of Bible teaching. This book is suggested for Advent reading dealing as it does with the four last things.

(The Rt. Rev.) **ROBERT E. GRIBBIN, D.D.**

\* \* \* \*

**Pole's Defense of the Unity of the Church.**  
 Trans. with Intro. by **Joseph G. Dwyer.**  
 Newman Press. Pp. xli, 349. \$6.95.

Shocked by England's repudiation of Roman jurisdiction, which to him seemed rejection of Christ-willed order for the Church; horrified by the judicial murder of his friends, the sagacious More and the saintly Fisher; Reginald Pole, King Henry's cousin and still a layman, wrote out of deep anguish his *De Unitate* in an effort to bring his royal kinsman to repentance for his crimes, branded as worse than those of Nero or the terrible Turk. Even Luther would have acted more humanely toward his adversaries. This moving document was primarily intended for the King's eyes alone.

In the first two books of the *Defense of the Unity of the Church* Pole is the uncompromising champion of Petrine-papal claims. With Book III he becomes the prosecutor, indicting a man he loves to save him from self-destruction and damnation. He becomes a physician who must cut and cauterize to cure malignancy. Here he rhetorically invites the English people to rebel and the Emperor to undertake an expedition of vengeance. This section was promptly translated to expose Pole as a traitor to his king and country. Otherwise there has been only fragmentary translation until now. In the short fourth book Pole acts as a pastor of souls, with a poignant appeal to Henry to repentance and amendment before the hour of doom should strike. And through it all he writes as a God-commissioned



prophet, pleading, warning, pronouncing the judgment of God against a tyrant whom still he loves.

Of the terrible sincerity in Pole's conviction of his prophetic mission there can be no question. But although it deals with momentous historical events, history this book is not. Granted the uniqueness of Rome's place in Christendom, the case for Petrine-papal *supremacy* is by no means so strong or simple as Pole would have it; nor did Henrican royal supremacy involve all that he implies. Further, England's breach with Rome had worthier motivation than royal lust and avarice. Unfortunately, under the conditions prevailing in the sixteenth century, free and evangelical Catholicism could emerge only through drastic action and in strongly nationalistic form. The ultimate justification for separation, however, must lie in the realm of religious truth rather than in nationalism. And this came only after Henry's death, under a queen who no longer made claim to be the Supreme Head of *ecclesia anglicana*.

Dr. Joseph G. Dwyer presents his translation as a contribution to the current ecumenical dialogue. Now that Rome is becoming other than she has been since Trent, this major treatise of Cranmer's successor at Canterbury deserves our serious consideration.

(The Rev.) PERCY V. NORWOOD, Ph.D.

\* \* \* \*

**Christ Encountered.** A Short Life of Jesus. By Roger Tennant. Seabury. Pp. 135 paper. \$1.45.

**Life in Christ Jesus.** Reflections on Romans 5-8. By John Knox. Seabury. Pp. 128 paper. \$1.25.

Believing that the Church "has finally and inexorably succeeded in making even Jesus boring," Roger Tennant sets out, in *Christ Encountered*, to restore for the modern reader the life of Christ to its pristine kerygmatic power. The result is a sermon narrative beginning with the ministry of Jesus and gathering dramatic force as it moves swiftly to the Easter climax. The biography is abbreviated from the four Gospels and the teachings are often recollected in a few key words so that the unity of Christ's ministry stands forth boldly. The author wants no part in demythologizing his subject. He assumes that for all of its minor obscurities, the life of Christ is destined to be the perennial mythology of the human race. Nonetheless, he is unafraid of supplying a running commentary for the sake of enhancing the Gospel's relevance to our day. This book could become a devotional classic.

Professor John Knox's great talent is lucidity of thought and expression. *Deo gratias*, he has turned so much of this talent to exposition of Pauline literature in *Life in Christ Jesus*. Knox describes Romans 5-8 as "the most serious and successful effort any New Testament

writer makes to describe from within the life in Christ." Knox elucidates the main themes in these chapters, taking particular pains to distinguish their "objective" and "subjective" meanings. His extraordinary clarity searches the depths of such Pauline concepts as state of grace, Jesus as both Lord and Christ, and death to sin. The discussion of the Holy Spirit's connection with belief in the Resurrection is richly suggestive. According to Knox, arguments over the physical resurrection are properly carried on only outside the Church's life; they are irrelevant to a Church which knows its Risen Lord as a Spiritual Presence. Also, the author's treatment of the Law forms an admirable propaedeutic to the current debate over the new morality.

(The Rev.) ROGER S. MARXSEN

\* \* \* \*

**The Life Within—The Prayer of Union.** By Dominic M. Hoffman, O.P. Sheed and Ward. Pp. 242. \$4.50.

*The Life Within* is no book for beginners in the spiritual life unless, as the author himself says, they wish to take a look at what lies ahead if they persevere and, thus encouraged, lay the volume aside until their spiritual progress makes it immediately germane. However, by familiar paradox those who have journeyed far, experienced much, and studied widely in the spiritual life are precisely those who most welcome additional guidance in the way. These will greatly appreciate what Fr. Dominic Hoffman has done in producing a practical guide, well and plainly written, which aims to make clear the beginning phases of the final part of the spiritual life—the unitive way. In definite yet supple, crisp yet undogmatic style he explores the problem of total detachment, with its solutions, and then plunges into the Dark Night with all its agonies and subtleties. Having come out on the other side, he goes on to explore Contemplative Prayer as the subtitle promises. From beginning to end the work reveals knowledge and love both of God and man.

Most readers will undoubtedly be especially grateful for the psychological understanding the author brings to the dread darkness in which the soul is purified. The unconscious is emptied out and the true self emerges, ready for union with God and high service to man. Skillful, knowledgeable interweaving of two sciences of the soul is certainly one of this book's great contributions and many excellencies.

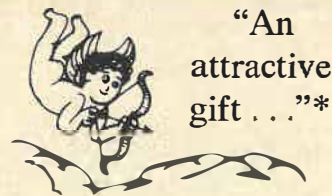
(The Rev.) GALE D. WEBBE

\* \* \* \*

**Joy to My Heart.** By Gene Gleason. McGraw Hill. Pp. 215. \$4.95.

Annie Skau, Norwegian missionary nurse to China and Hong Kong may be a present day saint, but in her biography by Gene Gleason, a newspaper man who knew her in Hong Kong, she doesn't quite

*Continued on page 12*



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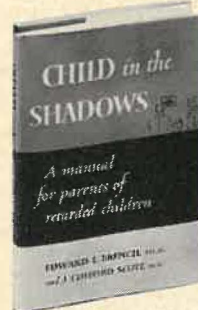
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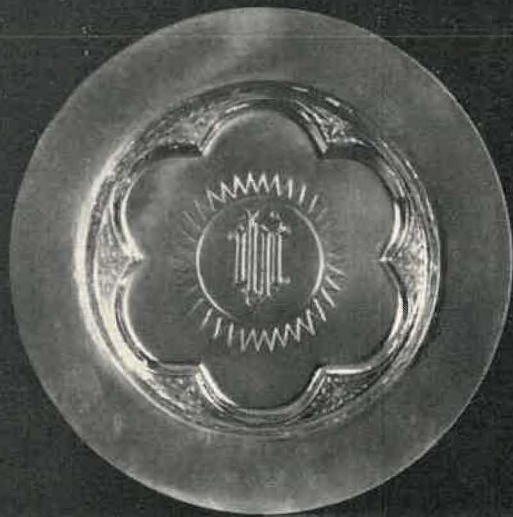
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**O** LORD Jesus Christ, who in a wonderful Sacrament hast left unto us the memorial of thy Passion: Grant us, we beseech thee, so to reverence the sacred mysteries of thy Body and Blood, that we may always perceive within ourselves the fruit of thy redeeming work; who livest and reignest with the Father, in the unity of the Holy Spirit ever, one God, world without end. *Amen.*

The Collect Of the Holy Eucharist  
from the Lesser Feasts and Fasts



# The Living Church

May 8, 1966  
Fourth Sunday after Easter

For 87 Years:

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

## CHICAGO

### More Concelebration

A service of Holy Communion was concelebrated by the Rt. Rev. Daniel Corrigan, director of the Home Department of the Executive Council, the Rev. Dr. Kenneth G. Neigh, general secretary of the Presbyterian Board of National Missions, and the Rev. Dr. Truman Douglass, executive vice president of the United Church Board for Homeland Ministries. It was a service for the delegates attending a tri-denominational conference on urban Church work, in the Del Prado Hotel, Chicago, Ill., April 19th. According to the *Chicago Sun-Times*, the service "was apparently without precedent in Chicago."

The liturgical form was written by members of St. Mark's-in-the-Bouwerie, New York City, for use on ecumenical occasions where the scope of participation exceeds present denominational policies concerning intercommunion. The



three concelebrants stood behind a head table set with breakfast dishes, just as were the several tables where delegates were assembled.

An offertory procession of four laymen brought three large pieces of bread on trays and a glass pitcher of wine to the three clergy. The bread was broken in a visible manner, then Bishop Corrigan, serving as president of the assembly, asked God's blessing "upon this bread and wine, that to us they may be His body and His blood." Communion was administered by the clergy to participants standing at the tables. The closing hymn and others sung earlier in the service, had accompaniment by two guitars.

The Rt. Rev. Gerald Francis Burrill, Bishop of Chicago, said in a telephone interview with THE LIVING CHURCH that he had not been consulted about the service previous to its happening, and that he had not known the details of what ensued.

At the conference work sessions, delegates recommended that the three Churches pool their national urban programs. They suggested "merging and eliminating competing camp sites, sem-

inaries, colleges, and residential church buildings." Another proposal was that the three Churches "promote the highest degree of communication, flexibility, and opportunity for understanding of basic facts and their applicability to the Church."

## EPISCOPATE

### Masasi in America

The Rt. Rev. Trevor Huddleston of the Community of the Resurrection is the Bishop of Masasi, and has fought white racism in Africa for years. At the time when he was provincial superior of the Community, with headquarters in Sophiatown, an African section of Johannesburg, South Africa, he was a most outspoken foe of the apartheid system of government there. His story of the situation was recounted in his book, *Naught for Your Comfort* published in 1956. Because of his fight for the rights of the non-whites, he became "officially unwelcome" in South Africa, and returned to the priory in London. In 1960 he was elected Bishop of Masasi in then Southern Tanganyika, now called Tanzania, which is in the Province of East Africa. Previously, the bishops had been appointed.

In New York, at the Cathedral of St. John the Divine, the bishop preached, on April 3rd, in English for the first time in three years. He preaches in the Swahili language in Tanzania. Bishop Huddleston is on a 40 day tour of the United States, 10 days of which were spent in the Diocese of Milwaukee, the companion diocese of Masasi.

While in Milwaukee, he addressed almost every organized group in the diocese, stressing that he had not come begging but had come with the prayers, wishes, and hopes of his people in helping to create a stronger Church. In his diocese, he has no money to give to Milwaukee, nor do his people, but they have talents and goods and prayers to share. In his talks, the bishop presented a geographical and historical picture of Africa as part of the history of the Church in Africa.

There was a special one day meeting at Wisconsin Dells for all of the clergy in the state of Wisconsin, which includes the Dioceses of Fond du Lac, Eau Claire, and Milwaukee, at which Bishop Huddleston spoke.

The bishop describes Tanzania as a Lazarus country of 9.5 million persons,

and Masasi as a remote country diocese in the far south. The people live simply on what they can grow in poor soil where water is one of the greatest lack. He used as an example of finances, the current budget of New York City, which is three times the budget of all Tanzania. There are 30,000 African Christians, and some 60 clergy whose salaries are \$28 a month. There are 34 parishes, three hospitals staffed by three doctors, and five permanent buildings in his diocese. There are only five buildings of permanence because the diocese can not pay for more.

Bishop Huddleston said that the Church in Tanzania has made a "fantastic contribution," which would continue into the future, because "always the Church has been a revolutionary body—always, because it is the Church alone that proclaims that man has a dignity that cannot be destroyed."

## EXECUTIVE COUNCIL

### The State of the Church

The following are excerpts from a letter to THE LIVING CHURCH from the Rev.



Canon Charles M. Guilbert, secretary to the General Convention.

"The committee on the State of the Church, reporting to the General Convention of 1964, and interpreting the triennial statistics, made the following statement: 'The number of clergy increased slightly, but the significant factor is that 25 percent of our clergy are now engaged in non-parochial ministries.'

"This statement seems to have caught the attention of many people and has been widely and frequently quoted. This is unfortunate because the statement is just not true. The basis of it is the fact that, as of December 31, 1963, there were 9,978 ordained persons, and that 2,515 were 'non-parochial.' But 'non-parochial' is not the equivalent of 'engaged in non-parochial ministries.' To begin with, the category includes approximately 1,100 men who were fully retired. Moreover, of the remaining 14 percent,



it does not follow that all of them were engaged in the kind of activities usually implied by the term 'non-parochial ministries,' and it certainly does not follow that all of them were specialists or bureaucrats."

At the request of the department of ministry of the NCC, Canon Guilbert did a study of 1964 clerical statistics. This showed "10,498 ordained persons, of whom 5,889 were priests in charge; 1,179 were assistants or associates; 103 were in transit (officiating in dioceses other than those of canonical residence); and 3,327 were non-parochial. Of this last figure, 1,187 were retired; 145 were bishops; 218 were intern deacons; 257 were perpetual deacons; 441 were active non-parochial priests such as chaplains—military, college, or institutional; 349 were teachers—seminaries, colleges, or schools; and 113 were in overseas posts. Thus there were 293 whose occupations were not known."

In a telephone interview with THE LIVING CHURCH Canon Guilbert said that he is presently preparing lengthier study on this subject.

#### JERUSALEM

### Lambeth Consultative Body

Preparatory conferences on projects and directories MRI and on missionary training were held in Jerusalem, before the general session of the Lambeth Consultative Body opened there on April 25th. At the meetings for projects and directories of Mutual Responsibility and Interdependence program, on April 14th-18th, under the leadership of the Rt. Rev. Ralph Dean, Bishop of Cariboo and Anglican Executive Officer, the problem of how to deal with applications for financial assistance, which far exceeded resources, lead the agenda. Bishop Dean reported income equal to 9 percent of the needs. The needs of some dioceses had a strong emotional appeal, and their wants were fully subscribed.

The Rt. Rev. Chandu Ray, Bishop of Karachi (Pakistan), preached at St. George's Cathedral on April 17th, not only to the clergy assembled for the numerous meetings but to a large number of pilgrims. Bishop Ray is a convert to Christianity from Hinduism, working in a Moslem land.

The missionary training meetings held from April 19th through the 22nd, were concerned with problems confronting missionary endeavor, preparation of missionary personnel, and the relationships of the traditional societies with the new conditions facing the Churches, particularly in the emerging nations. These sessions were under the guidance of the Rt. Rev. John Sadiq, Bishop of Nagpur (India). The Episcopal Church was represented by the Rev. Donald Bitsberger, executive secretary of the Division of Personnel of the Overseas Department of the Executive Council.

The reports of these committees were not published as the findings went to the Lambeth Consultative Body for consideration and decision. In 1964 this body, which meets in alternate years, added three metropolitans or alternates from Australia, Canada, and the United States. The Rt. Rev. Stephen F. Bayne, Jr., director of the Overseas Department and the Rev. Samuel Van Culin, executive director of the Division of Special Projects and Programs of the Executive Council, attended the meetings in Jerusalem.

#### NORTH CAROLINA

### Contraceptives for Students

A considerable black market in oral contraceptives, especially in the vicinity of colleges, has prompted the Rev. Joseph Fletcher, professor of Christian social ethics at the Episcopal Theological School, to state that "colleges should offer birth control services to unmarried students."

Dr. Fletcher spoke at a seminar on population policy at Chapel Hill, N. C., and said that most schools have taken this position that birth control information should be offered educationally but with no medical assistance. He added that "Nobody is suggesting that pills or devices should be sold in the campus bookstore, but a medical resource is owed to the student." Drugstores that don't require prescriptions for contraceptive devices have presented an "ethical evasion" he said. "If college health services have treatment to prescribe which is better than students can get at a drugstore, they ought to provide it." [RNS]

#### AWARDS

### Theology and Thrillers

The cover of the last Fall Book Number of THE LIVING CHURCH [October 10, 1965], contains just a hint of things to come. The category is listed as *Theology and Thrillers*, and one is guided to page 12 where the more exact title is "The Gospel According to 007."

The result of the printing of "The Gospel According to 007," is an award and recognition for the author, the Rev. O. C. Edwards, Jr., assistant professor of New Testament at Nashotah House.

On April 22nd, the 21st annual Edgar Allen Poe Awards dinner was held in New York, sponsored by the Mystery Writers of America. This event is a kind of "Oscar night" in the mystery field, and the awards are called Edgars which are given for the best contributions in such categories as mystery story, story by a new author, short story, movie, or TV

Christianity promises to make men free; it never promises to make them independent.

W. R. Inge (1860-1954)

show. Occasionally special awards are given, and in the past Tom Lehrer, Charles Addams, and Eleanor Roosevelt have won this award. This year, Fr. Edwards received the special award—a ceramic raven 10 inches tall—for his article.

Fr. Edwards' license plate reads M 38-007, which, being interpreted, means "M" for James Bond's boss and "38" for Bond's Smith and Wesson. 007 needs no explanation.

#### LAYMEN

### Theological Education for Women

The releasing of St. Margaret's House in June 1966, and Windham House in June 1967, to serve related but different concerns of the Church is a sign of health and hope, not failure. There have been queries as to "what is going on."

The schools were founded because at the time there were no places in the Episcopal Church where women could obtain a theological education. Now there are eight accredited seminaries admitting women, six of them on a full time basis. Besides the seminaries, new diocesan and regional training opportunities are being developed plus the newer type of training center such as the Chicago Urban Training Center.

St. Margaret's House and Windham House are not closing.

#### WASHINGTON

### Weigel Society Meets

Articles of incorporation were adopted and a board of directors and officers were elected at a meeting of the Gustave Weigel Society, Washington, D. C., on April 16th. The society has 161 charter members [L.C., March 6th], stretching from Heidelberg to San Diego, representing nine different Communion.

Guest speaker of the evening was Mr. Louis Cassels, religion editor of United Press International, who spoke of the heritage of the late Fr. Weigel, a Roman Catholic theologian. Mr. Cassels said that he was comforted to know that there can be people like Fr. Weigel, and that "*mirabile dictu*, some of them even wind up in Holy Orders." He went on to say that Fr. Weigel, a Jesuit professor at Woodstock College, "was for unity before Pope John made it respectable. . . . One afternoon in Rome, during the Second Vatican Council, he made this point before the daily press panel with a vivid sentence that I still remember. 'If we all draw closer to Christ we are bound to draw closer to each other.'"

The society, which is sponsoring retreats for June and July, elected Robert M. Balkam, St. Ann's Roman Catholic Church, Washington, D. C., chairman. The Rev. Elwyn D. Brown, rector of St.



John's, Mt. Ranier, Md., is secretary of the group.

The Rev. David J. Bowman, S.J., and the Rev. David G. Colwell, pastor of First Congregational United Church of Christ, Washington, conducted the worship service at the meeting, and the Rev. J. Hodge Alves, rector of The Falls Church, Falls Church, Va., read the closing prayers.

## ROMAN CATHOLICS

### Lifting of Excommunication

In the May issue of *The Catholic World*, the editor, the Rev. John B. Sheerin, has suggested in an article that Pope Paul VI might consider lifting the 1570 excommunication of Queen Elizabeth I as a way of removing obstacles between the Church of England and the Roman Catholic Church.

In writing about the visits of the Archbishop of Canterbury and the Pope, Fr. Sheerin, a Paulist, made the suggestion as a follow-up of Dr. Ramsey's statement, ". . . the more we can forget the controversies of the 16th century, the better." He wrote: "The first step might be for Pope Paul to lift, as he did the case of Patriarch Michael Cerularious, the 1570 excommunication of Queen Elizabeth." [RNS]

## NEWS FEATURE

### Around Mexico

"One does not 'drift' into the Episcopal Church in Mexico, but makes a firm choice according to conviction. Visitors from North America constantly remark that the operations of the Church in Mexico put them in mind of the early years of the Christian Church. . . . The shepherd indistinguishable from the sheep (for the wearing of clericals has been discouraged since revolutionary times), often finds that he has been guided to the very persons who had been hoping to hear the word of God." So wrote the Rt. Rev. Melchor Saucedo, Suffragan Bishop of Mexico, in his diocesan letter.

". . . In April, a field trip to Sonora and Sinaloa. Dedicated an adobe church built by the people of the countryside at Costa Rica. One confirmed and three infants baptized. At Fuerte, administered Holy Communion to a man dying of cancer. . . . Evening meal in small loncheria in Hermosillo, proprietor had no church affiliation but asked me to celebrate the Eucharist in his home on my next visit. . . . Irrigation introduced into the state of Sonora and Sinaloa. Resettlement program amounts to the birth of a new nation. . . . Mexican Episcopal Church should be there to grow with the people. . . . Just four missions for this entire area, served by one priest and lay reader living in a rented house, which is also the worship center. . . . The people of Los Mochis had collected no more than 260 pesos (approximately \$21) to-



RNS

Richard Cardinal Cushing, Roman Catholic Archbishop of Boston, speaks in Boston's Old North (Christ) Church in a service commemorating the 191st anniversary of the hanging of lanterns in the church's belfry to signal the ride of Paul Revere. Seated below the pulpit are the Rt. Rev. Anson P. Stokes, Jr., Bishop of Massachusetts, and the Rev. G. Earl Daniels, associate vicar of the church.

ward their building fund, but negotiations for purchase of land for a church plant are in progress. . . . In June travelled to the old border town of Mexacali where I hope to establish a mission, found ex-members of the Guadalajara congregation, who asked me to celebrate Holy Communion on my next visit. . . . In the port of Ensenada, I found a brother of a Mexacali family, who assured me that a church was needed and would be welcomed, also invited me to celebrate on my next visit. . . . To Tiajuana, where extreme poverty is as typical as the easy quick money is made and spent. Met Fr. Avery of St. Paul's, San Diego (Calif.) and others, to visit Los Amigos, a group of houses erected for the poor of Tiajuana by people of San Diego; also La Casa de Todos, a social center. Reminded again that the ministering to the physical needs must not supersede the work of spreading the Gospel, and administering the sacraments. The other clergy agreed that the opening of a mission station perhaps in charge of a full time lay reader, with a priest from San Diego, coming in at least once a month, should be the target. . . .

"Special projects: Approximately 1,300 sq. metros (1560 sq. yds.) on the west side of Guadalajara, has been given by the English speaking congregation as a center for church life. . . . Hoping for a grant from the Churchwomen in the U.S.A. to build a second church here, and offices which are now lacking. . . .

Acquired land on Lake Chapala for a young people's camp, needs much work. . . . 'The Roofless Church' at San Martine de los Flores. When Fr. Josue Diaz retired, grateful villagers presented him with a gift of unproductive land, where he began to build a church of adobe and local brick, also of his making. Others came to help. And now 'Jerusalem,' as it is called, is finished except for having uncovered windows, a dirt floor, doorway without a door, and no roof. Services are held. Fr. Diaz continues a typical rural ministry from his sleeping room where he has a collection of tools, medicines and supplies for neighborhood use."

Shortly after Bishop Saucedo's consecration, the practice of monthly meetings of district clergy and religious education workers, in his home, was started. These sessions have helped to combat the feeling of isolation, and have aided in the pooling of ideas and information. In Guadalajara there is no formal ministerial group. The men meet informally, and sometimes joint services are planned. The bishop added that the kind of dialogue between Roman Catholic and Protestants which is going on in other parts of the world has not been possible there, so far.

It is the heart that is not yet sure of its God that is afraid to laugh in His presence. — George Macdonald (1824-1905)



# L I F E

Can science create life? In these days this question is being raised more frequently and with intensified interest. The answer to the question is "yes." Of course science can create life. Even now without undue effort scientists can take certain basic molecules, organic and inorganic, and provide for their interaction in a controlled environment to produce a macro-molecule which possesses the rudimentary criteria for life. One of the primary pivotal themes in modern scientific investigation is the molecularity of life, how it is that certain molecules come together in specific ways to provide those structures in nature which characterize life. So very much for the wholeness and advancement of mankind depends upon the outcome of this vital activity.

Articles have appeared in our commercial magazines and periodicals about the research involving DNA and RNA. These letters denote the name of organic molecules which are present in all living cells. Life, health, and death seems to revolve around these two molecular structures.

Dr. Parrish attended St. Francis College, Georgetown University (Ph.D.) and Virginia Theological Seminary. He was ordained to the priesthood in 1960. He has been a chemist with the Army engineers, a research chemist with the Food and Drug Administration, a research biochemist with the George Washington University Cancer Clinic, and head of the science department at Virginia Episcopal School. He has also served churches in Washington, Va., and Fairfax, Va. He is soon to be associate professor of chemistry at Lynchburg College.

Biochemistry has been fascinated with the discovery of these molecules and will further its search into their genesis, structure, operation, and deterioration. Visions of potential discoveries in this field of scientific endeavor become truly exhilarating.

The question about science creating life is most often raised, not for information of how this will be done—and certainly not out of idle curiosity. Rather, it is asked out of anxiety, for such scientific activity conveys a threat to the basic belief of most people that somehow the mystery and integrity of God is locked in the mystery and integrity of life. Should science so illuminate life, they think, then it will at the same time eliminate God. This is an understandable thesis. There are some scientists who, already sensing the outcome of this biochemical activity, have done away with the necessity of a God in their thinking and have made their view public. However, this reasoning is entirely gratuitous. It assumes that God's very existence is somehow bound up with, and contingent upon, the molecular structure of life. It makes God contingent upon life.

Christians do not hold God contingent to anything. This simple statement, however, does not dispel the anxiety in the question. For unlike certain scientists, the non-scientific Christian layman is not inclined overtly to reject the necessity of God and, therefore, to allow man with his mounting technical knowledge to supplant Him. The core of the anxiety is the threat that God will be reduced in size and power, and science will be enthroned on high alongside God. This would be an offensive and frightening polytheism, shattering the very foundation of the Hebraic-Christian tradition so preciously gained and so vital to personal and social well-being.

Much of this threat arises because of a lack of understanding of God and His creativity—and of science and its creativity. The Christian Church has always taught from its Hebraic heritage that God is the creator of the universe. Life is a fact within that universe, and therefore an inviolate part of that creation. God's creativity was an immediate activity. There was a moment (understood here as a dimension of reference, not of time, for this moment pre-exists time) when there was no universe—there was only God. He willed into being a universe. Out of the depths of His love, He caused the universe to begin. This means that God created the substance and the form of matter inclusive with the dimensions of matter: mass, distance, and time.

All evidence of scientific review points to the fact that the universe had an evolutionary development, and that it is still evolving. This span of time is through an area that may be referred to as mediate creation. Thus God's immediate creation brought matter, with it dimension, into being. All that continued from that

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Can science  
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by the Rev. William  
Virginia Episcopal



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moment to the present, and will continue into the future, is in the realm of mediate creation. Science's creativity is solely within the range of mediate creation. It can create form, but it cannot create substance. It can manipulate, but it cannot add to the mass and energy of the universe. It can reproduce and it can alter the structure of substances; it cannot cause a substance to exist without supplying the material essential for that substance to exist.

God's immediate creation may well have been simply the bringing into existence of a cosmic supply of hydrogen in its isotopic forms which, under the provided conditions, gave rise to the elemental constituents of the universe. Certain of these elements interacted to form molecules and crystals; continuous alterations in the environmental conditions permitted the formation of macro-molecules bathed in a sea of water. These in turn aggregated and specialized to the formation of the first living cells. Cellular life aggregated and specialized to the formation of plant life and animal life—and man.

This is all too sketchy and brief an excursion. But it provides a quick background and insight into what science intends when it claims to create life. All life is essentially molecular, and the molecular basis of life is well within the realm of mediate creation. Therefore, it is liable to examination and understanding through the ongoing thrust of scientific investigation. And as an outcome of this intensive scrutiny, science will reproduce life as it finds it in nature.

The threat in the question also finds its power in an all too narrow understanding of life. Since man asks the question, he is simultaneously referring to life in human form. He has the imaginary picture in his mind of a scientist feeding a particular instrument certain basic molecules and solutions, turning on a switch, and producing an infant or a full grown man. The basic fear here is that man is threatened as a necessary element in the procreation of his species. Could science bypass natural reproduction and synthesize the human species with predetermined size and characteristics and abilities?

Anything imaginable is possible, and there is some area of possibility in this imagery. But science is not bent on, nor does it intend (at least in our generation) any such synthesis of the human species. The human body is composed of an astronomical number of cells possessing a variety of specializations and a definite order of location which together lend a harmony of function. Science is in no way equipped to proceed with the total synthesis of the human organism. Problems involved in bringing about the synthesis of a single cell with rudimentary specialization are of staggering complexity and will engage the interest of the

biochemist and other scientists for some time to come. Even so, as this progress is made and the veil of the mystery which covers life is in part penetrated, God will in no way be impinged.

Presently science is a long distance away from the synthetic production of cellular life. But long distances have been spanned in short periods of time in recent scientific activity. When science does reach this goal in which the mystery of life in its molecular composition, its kinetic operation, and its physical laws have been fully understood and are perfectly reproducible in the laboratory, it will have provided mankind with a richer understanding of himself and of his world. Man will have uncovered a broader base from which he can praise God, and his responsibility in stewardship will be more urgent than ever. Having gained control over such a vital power will bring man's moral and ethical responsibilities into even greater focus, surpassing perhaps his current and imminent responsibility for nuclear power.

There is no gripping or paralyzing threat to Christian integrity in the scientific investigation of life. The results of this activity will not eliminate God, nor will He be reduced in significance. On the contrary, God will be all the more revealed, as His creation becomes more and more marvelously illuminated. When all the evidence of the exacting evolution of life is rightly reviewed and understood, it will come together to fashion a new canticle of praise and exaltation to God, Father and Creator.



RNS

*illuminate life  
eliminate God?*

**P. Parrish, Ph.D.**  
ol, Lynchburg, Va.



This article is excerpted from Fr. Martin's report of the Diocese of Chicago's committee on the state of the Church. It was first presented at the diocese's convention in October 1965.

Someone tells the story of a midwestern grandmother whose children have been saving for years to send her to Europe. When we find her she is in London at historic Westminster Abbey. As the guide drones on in his professional tone, she listens attentively. Suddenly in the shadow of that historic Gothic Cathedral, she asks a question that leaves the guide slack-jawed. She says, "That's all very well, young man, but, tell me, has anybody been saved here lately?" It sounds almost impertinent to ask such a question in Westminster Abbey.

"Has anybody been saved here lately?" This is really the question the Church must answer. It has to do with the very nature and purpose of the Church. "Saved" will have different meanings to different people.

Harry Golden in his book *Only in*

port of the Church because of its stand against social discrimination. He said: "Perhaps the most tragic consequence of the defection and hostility of many of our members is the loneliness and isolation which (the situation) subjects many of our priests to be hated and often misrepresented and maligned by many of those who speak the same language and share so many of their traditions. This is perhaps the greatest of the burdens they have to bear."

Why do young men and women go into the Peace Corps and not into the Church's mission field? Why are members of all races active in the civil rights organizations and not the total Church? They want to see the Church involved in the struggle with today's problems. What I am pleading for is that the Cross of Christ be raised not only on the church steeple but also in the center of the market place. For Christ was not crucified between two candles on an altar but between two thieves upon a cross. He was crucified upon the town garbage heap where men talked smut and soldiers gambled. That's

dwelling. Jesus may be offering Himself in some of our closed, ingrown church edifices, only to say finally, "I never knew you."

"Has anybody been saved here lately?" The number of communicants in the Diocese of Chicago went last year from 52,468 to 53,128—a gain of only 660. Parishes gained 83; missions, 285. The number of children and adults in Church school decreased by 500 each, for a total loss of 1,000. It is encouraging to see through Chicago's department of Christian social relations that the image of the Church in this diocese is being changed from an isolated, indifferent body into a concerned, involved body of Christians. We have a ministry to the people in high-rise apartments in the inner city. Our social agencies are reaching out to help and to serve. Our ministry is in the jails and hospitals. We are becoming aware that the Church must concern itself with parishes and missions in the inner city left with enormous buildings too expensive to operate by a small group of people, and the answer is not to close them but

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America points out that we are becoming increasingly impersonal. He tells us of the day when he was working in the cleaning shop and a man came in and very impatiently demanded his laundry. Golden's mother had recently died, and his heart was broken. His immediate response to the man's demands was anger at his insensitivity. Suddenly he realized that, of course, the man wouldn't be interested in his mother's death; he was interested in his shirts. How could he be interested in Golden and his problems?

The Church in Laodicea came under the judgment of God. "I know thy works, that thou art neither cold nor hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." And this is where the Church is at the present moment in history. Whether we like it or not, we have a revolution on our hands, and it is because we have not been about our Father's business. The Church turned its back on the common people and Communism was born.

Edward Knapp-Fisher, Bishop of Pretoria, reported that some white members of his Church are withdrawing their sup-

port where He died. And that's what He died about. And that's where the Church must be and what the Church must be about.

D. T. Niles has reminded us that in Christ's parable of the Sheep and the Goats in the 25th chapter of St. Matthew, God's acceptance of man is depicted only in terms of human relationships—at the operational level. Dr. Niles asked the question, "Where does Jesus offer Himself?" And he answers, "Sometimes at the most unexpected places."

Today He may be offering Himself behind a radio microphone where a bishop is defending the rights of black men to be free; or He may be offering Himself in a court of law where a defense attorney is pleading for the life of a criminal, the victim of society's neglect and deprivation; or in the office of a housing authority where a concerned citizen is protesting the presence of rats and the lack of toilet facilities in a slum

minister in God's name to the people who are there.

The State of the Church is not what it should be. It is not what we would like it to be, but with Angela Morgan we say:

*To be alive in such an age!  
With every year a lightning page  
Turned in the world's great wonder book  
Whereon the leaning nations look  
Where men speak loud for brotherhood  
For peace and universal good;  
When miracles are everywhere  
And every inch of common air  
Throbs a tremendous prophecy  
Of greater marvels yet to be.*

*O, Thrilling age!  
O, Willing age!  
When steel and stone and rail and rod  
Welcome the utterance a God  
A trump to shout His wonder through  
Proclaiming all that man can do.*

by the Very Rev. Samuel J. Martin, D.D.  
Rector, Church of St. Edmund, Chicago, Ill.



# EDITORIALS

## The Itch to be Relevant

Thirty years ago, Emil Brunner wrote that "the time-honored scandal of Protestantism is its desire to keep pace with the times." This effort, he felt, is foolish and wrong. "When the Church tries to be modern she always arrives too late, and the world—rightly—is only amused by her 'modernity.'"

The agonizing itch of many Churchmen of today to be relevant, current, up-to-date, is this same tired and fruitless old vanity and striving after wind; and it is worse than useless because it distracts them from the Father's business.

To be sure, Christians must try to keep pace with all the good gifts which God is continuously bestowing through science and other means. They should do this for the same reason a good doctor tries to keep pace with medical advances—so that he can best do his job. But what Brunner means by keeping pace with the times is very different from this, and is in part a corruption of it. The corruption may be seen in one of its less noxious forms in the "in" parson talking (or trying to talk) "in" language to the "in" crowd, hoping to pass as an authentic "in-grouper" even though he is a parson. Or a Christian moralist with the itch studies the Kinsey Report, learns how most people actually behave sexually, and concludes that his job is to provide some kind of moral rationale for perversion and promiscuity. To find such illustrations of the dangers in the relevancy-first principle is all too easy today; but because it is a sacred cow, to raise questions about it is to be reactionary, Victorian, irrelevant, and even—unkindest cut—medieval.

What, then, is the Christian's true calling with respect to his "times?" If we have read the New Testament with any comprehension at all, it is to be neither abreast of nor behind his times, but *independent* of his times; and this he cannot be, so long as he sees as his first duty to God and neighbor being relevant and up-to-date. In the first Christian sermon, St. Peter exhorts the faithful to save themselves from "this untoward generation." (Acts 2:40) The old text might well be dusted off and brandished again in our day. It is rigorously relevant to the Christian's temptation in any age to make an idol of relevance.

Another truly relevant Scripture is Christ's promise of the Spirit, in the Gospel for the Fourth Sunday after Easter: "I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all truth. . . . He will glorify me, for he will take what is mine and declare it unto you." (St. John 16:12-14, *RSV*) He who alone is the Way, the Truth and the Life offers unfailing guidance to His people in their pilgrimage through time. This guidance always consists of the Holy Spirit's showing them more

and more of Christ the Truth, as fast as they grow in capacity to receive it. So, Christians can and must be constantly moving forward "into all truth." But the truth into which they move is Christ Himself. Any alleged truth which is not of Christ or conformable to Him must be a chimera, no matter how *à la mode*. The Christian under the Spirit's guidance will see at once, for example, that the cult of "Christianity without God" is such a chimera, since God is in Christ and Christ without God is inconceivable. The truth into which Christians are moving, when they are moving God's way, is always Christ's truth, never the world's. Christians who cannot see the difference between Christ's truth and the latest sophistries of "the times" are in bad trouble, and so is the Church.

To be free to serve and to follow Christ the Truth, one must be totally independent of "the times"—in this world but not of it. This is something the Holy Spirit is always speaking to the Church. It needs hearing and heeding today, in this untoward generation.



### NAVY WAR GAME

To R. W. D. and R. M. G.

(Lines written some years ago while watching two boys playing a game with ship models.)

Sailor lads with hearts of oak,  
Whose game repeats the wars of old —  
Trafalgar's towering line, or Drake's  
Swift clipping of the Spaniard's wings,  
The iron trap at Salamis  
Which checked the Persian host and freed  
The naked Greeks, or *Bismarck's* flight,  
The wounded fox at River Plate,  
Or Leyte, or the Coral Sea —  
O sons and scions of a breed  
Far older than our own new land,  
God keep you strong and valiant!

Like seamen of the long ago  
In Britain, Hellas, and the West,  
Who met the tyrant and defied  
His angry threats, then fought and died  
That others, free, might live —  
We too have walls of oak and steel,  
We too are bounded by the sea,  
We too must build our strength or yield,  
We too must guard the whole world's peace.

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**BOOKS**

*Continued from page 3*

emerge as a human being. In *Joy To My Heart* we have her life story from age 8 when her grandmother taught her to "pray for salvation," to her present work at Haven of Hope, a tuberculosis sanatorium in Hong Kong. In the years between she studied nursing, joined a small evangelistic Church, the Mission Covenant Church of Norway, and served for 8 years as a missionary in rural China during World War II and during the Communist takeover. Then after 2 years at home, she was sent to work with missionaries from other Churches in a disease-ridden typhoon-torn refugee settlement in Hong Kong.

Her life must have been one of drama and adventure, but much is lost in the telling. In the too few photographs, Annie's size (6 ft. 1 in.), her warmth, energy, and good nature show more clearly than in 100 pages of text. There are a few well-written poignant episodes; but for the most part what was surely her deep human concern coupled with steady childlike faith emerges in the book as pious exhortations. We are given short accounts of one wondrous healing after another, one conversion after another, one crisis after another which Annie met with joy, even the prospect of martyrdom at the hands of the Communists. Were there no failures? Was there no heart-

break, no discouragement, no fear at all? Ever?

The story is blunted too by mile for mile and date for date relating of Annie's many journeys, and in the second half, by an almost dollar for dollar account of the contributions that built a modern tuberculosis hospital in the slums.

Nurse Annie's story is worth telling. But one-fourth the words and four times as many photos could have told it better.

ANNE HIGH

\* \* \* \*

**Confess Your Sins**—The Way of Reconciliation. By **John R. W. Stott**. Pp. 92 paper. Westminster. \$1.25.

*Confess Your Sins* is a quaint little book which probably can be fairly described as "harmless." It is part of a series put forth as being "written by evangelical churchmen . . . to affirm for laymen the fundamental elements of Christian faith based on the New Testament." Its author, John Stott, is a rector in the Church of England and, by evidence of his writing, the sort of "confined conservative" who is convinced that all true perception of Christianity is contained by what is English and of the 16th and 17th Centuries, which he sees as the faithful manifestation of a glorious (though somewhat vague and undocumented) primitive Christianity.

The book purports to be an examination of and pastoral commentary upon the whole area of repentance. The first three chapters, "Secret Confession (to God)," "Private Confession (to an offended individual)," and "Public Confession (to the Church)," have many good things to say, and they lull the reader almost to a happy acceptance of the stated purpose of the book. One can become a mite suspicious of the author's intent, however, when he learns that two more chapters, a conclusion, and an appendix are devoted to the aim of establishing that the Sacrament of Confession is an evil corruption (chiefly, one must judge, because "The Reformers" so concluded).

A blurb on the back cover proclaims that the author's "conclusions offer assurance of forgiveness to the individual and open the door for modern ecumenical conversation on this subject." It is not clear that the author drew any conclusions, for conclusions, of their nature, follow rather than precede examination. This poor sinner found little in the way of assurance; and "ecumenical" would have to be perverted to a narrow exclusivism to be suitable to its use above.

(The Rev.) ROBERT F. STUB

**Booknotes**

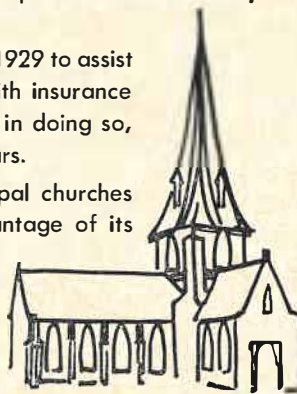
**This Jesus . . . Whereof we are Witnesses.** By **D. T. Niles**. Westminster. Pp. 78. Paper, \$1.25. Testimony to the power and relevance of Christ today by an eminent world Christian who is an English Methodist.

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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.

## Liturgical Irresponsibility

The ecumenical and liturgical irresponsibility of various officers and agencies of the Executive Council has, for some time, been a source of genuine distress to me. This distress reached extraordinary heights and depths in two recent events: first, a meeting of archdeacons at Roanridge Training Center, Kansas City, Mo., and, secondly, a tri-denominational conference on urban Church work in Chicago on April 20th.

The first event involved the substitution of the proposed rite of another branch of the Anglican communion for the American Prayer Book Rite of Holy Communion at an occasion which was the only opportunity provided on a given day for the celebration of the Holy Eucharist and the reception of Holy Communion. This was done under the guise of liturgical experimentation. It is my contention that this kind of liturgical experimentation is in no way permissible under the Canons of this Church. It strikes me as not falling within the scope of special authorized services for special occasions. Liturgical experimentation should be carried out on all levels in all places. "Dry Masses" and "demonstration liturgies" which can be observed and evaluated by participants and "celebrants" alike, lend themselves quite readily to discussion, criticism, and frequent revision. Meanwhile, the law and order of the Church can be secured, and the integrity of the worshipping community preserved.

Now, as for the kind of revolutionary departure exemplified in the tri-denominational "ecumenical celebration," my distress is nigh unto explosive. If I recall correctly, the bishops of this Church once resolved that the celebration of the Eucharist is the work of Churches and not the function of conferences and conventions, etc. In obedience to this admonition, it seems to follow that the work of constructing Eucharistic liturgies is the function of the Church or Churches and not conferences, etc. None of the participating Churches, to the best of my knowledge, gave any kind of official consent to the pretended rite. Certainly, the Episcopal bishop in whose jurisdiction the pretension occurred, was not even consulted. Despite the fact that the three "concelebrants" were ministers of Communion participating in COCU, nothing in the conversations to date seems to point in the direction of this kind of gun-jumping.

It is presumptuous for ministers of this Church to pick and choose their buddies for ritualistic playmates without reference to others with whom they are engaging in serious ecumenical discussion. This kind of *ad hoc* address to the contemporary ecclesiastical and religious situation is rather inimical than friendly to the cause of Christian reunion. The advocates of this kind of deviation speak long and loud about relevance, renewal, and mission. If they cannot be called to task on all three, they certainly can be on the first—the relevance of their remedy for the dismembered Body of Christ. Acts implying a corporate character which

is real neither in fact nor theory, do not relate to either the Church or the world as they are.

Instead of celebrating a unity that doesn't exist, we should commiserate a scandal that does! Instead of offering bread and wine, the traditional symbols of sacramental unity, we would do better to serve vinegar and tasteless crackers with bitter herbs to remind ourselves of the Passion of our Lord and the captivity of His dismembered Body. Instead of the words of institution, we might better quote our Lord's lamentation over Jerusalem. Such elements and rite and ceremony are far more relevant than *ad hoc* liturgical forms prepared for occasions "where the scope of participation exceeds present denominational policies concerning intercommunion."

If we are to experiment with new ways of speaking to man's condition in these times, let us, for God's sake and the world's, be honest, brave, and original; not deceptive, cowardly, and sentimental. For the Church corporate as well as Christians individually, the will of God demands obedience. The road of obedience is marked with penitence before forgiveness, amendment before consolation, death before resurrection. The Eucharistic banquet in which Christ is the one and only acknowledged host, and in which all Christians are truly brothers in Him, will not be achieved by any lesser means. [See CHICAGO page 5.]

(The Ven.) J. RALPH DEPPEN, D.D.

The Archdeacon of Chicago

Chicago, Ill.

## Alcoholism

In support of the Rev. Samuel B. Byrd, Jr.'s letter [L.C., March 20th], may I add that I believe much is being done in the field of alcoholism by the Church represented through its ordained ministry and its laymen.

In the March 20th issue in which Fr. Byrd's letter appeared, there was also a notification of the appointment of the Rev. Russell Murphy as Director of the Greater St. Louis Council on Alcoholism. I also serve full time in the field of alcoholism as the coordinator of Alcoholism Programs for Baltimore, with the Baltimore City Health Department.

After reading Fr. Golder's letter in the January 16th issue I contacted thirteen of the Church's seminaries throughout the country and have received replies from twelve of them. All twelve replied that they are doing something to educate the seminarians concerning this problem of alcoholism. In fact, Fr. Golder was mentioned as being lecturer at at least two of the seminaries who made replies.

Like Fr. Byrd, I also agree that there is still much to be done in the field of alcoholism, but I do believe that the Church is moving forward in this particular area.

(The Rev.) HARRY E. SHELLEY

Coördinator of Alcoholism Programs

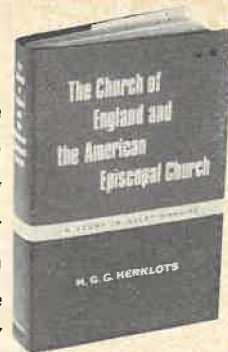
Baltimore, Md.

## Clergy Unions

I want to express my appreciation for the article by Frs. Barton and Kinsolving on labor unions for clergy. [L.C., April 17th.]

It has always been shocking to me that priests who certainly ought to be brethren, should permit such extremes of poverty and

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affluence among themselves. I know a cardinal rector who has no university degree whose salary is ten times that of a small town rector with an M.A. and a S.T.M. and who has served many years as a faithful well-loved pastor. Even within a diocese there are unjustifiable extremes in the stipends paid to the clergy. This engenders an uncharitable competitive spirit and builds barriers of envy and pride among the clergy when they ought to show a loving attitude toward each other.

As to the vulnerability of the office of parish priest, the local school teacher has little protection from the prejudices of the local school board, but the parish priest has

less. The large number of clergy I have seen leave their parishes because of the cruelty of the local congregations is frightening.

When we lay our hands upon a man, we clergy ought to feel a responsibility for his welfare and no priest should be left in a parish to succeed or fail without our deep concern.

(The Rev.) BERNARD G. BULEY  
Rector, Church of St. John Chrysostom  
Delafield, Wis.

### Anglican Orders

After reading the article on "Anglican Orders Discussed" [L.C., February 27th], some people have asked why it is important that

we get the Vatican's approval for the validity of Anglican Orders. These same people stated that the Pope seems to be appealing to the good will of Anglicans, because he inferred that these Orders could now be considered possibly valid, due to the participation of Old Catholic bishops in Anglican consecrations.

What about the intention to confect the sacrament of Holy Orders, held by our early Anglican bishops? They may have entertained such hatred for Rome that they decided not to consecrate or ordain the kind of sacrificing priests in the connotation of Rome. There is no doubt that these men were Christ Church-minded enough to want to do what Christ or the apostles wanted. It is true that these divines wished no part of the innovations of Rome which gave rise to almost superstitious practices in regard to the Holy Eucharist. They may have eliminated the specific office in their rite of ordination, but, there is no doubt, that these successors of the apostles, like Cranmer and Parker, wanted to continue the Church of Christ, as Christ and the apostles wanted it, not as Rome wanted it. This is evident from the fact that they accepted the need for bishops and the need for priests to be ordained by bishops, by continuing the laying on of hands. Even supposing that these Anglican bishops may not have believed that they were conferring a sacrament, but merely performing an ecclesiastical rite, the mere fact that they wished to do what Christ and the apostles wanted to do for His Church carried sufficient validity of intention to meet the conditions for a valid consecration or ordination, which Rome itself teaches in its sacramental theology to be the essential factor for the conferring of valid Orders.

(The Rev.) ELIGIUS G. RAINER, J.C.D.  
Batavia, N. Y.

### Marriage Canons

Among the many defects of character of Canon 17 and Canon 18 is the use of carelessly worded phrases and sentences.

The Book of Common Prayer refers in the Form for the Solemnization of Matrimony, to ". . . Holy Matrimony; which is an honourable estate, instituted of God, signifying unto us the mystical union that is betwixt Christ and his Church." In Canon 18 (b), however, we read that "marriage is a physical, spiritual, and mystical union of a man and a woman created by their mutual consent. . . ." What became of the mystical union betwixt Christ and His Church?

And what is meant by "We . . . desiring to receive the blessing of Holy Matrimony in the Church, do solemnly declare . . ."? (Can. 17, 3). Does it mean that, following a civil marriage, the couple wish the Church's blessing to be given in a church? What is the "blessing?"

(The Rev.) JAMES DAWE  
Rector, St. Aidan's Church  
Michigan Center, Mich.

*The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.*

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# PEOPLE and places

## Laymen

Mr. Bruce D. Carlson, who has spent two years with the Latin American programs of Church World Service, has been named joint representative of Lutheran World Relief and CWS in Chile.

Mr. Mark Gerstle III, formerly with departments in the Diocese of California, has been appointed director of the diocesan department of information services, Diocese of Washington, by the Rt. Rev. William F. Creighton, Diocesan.

Mr. Eric C. Hubert, business administrator for Trinity Church, Tulsa, Okla., has been named parish administrator for St. Paul's, Oakland, Calif., and program director for St. Paul's Towers (a retirement residence adjacent to the church), effective July 1st.

Mr. L. W. Robertson has been acting headmaster of San Rafael Military Academy, San Rafael, Calif., since March 4th.

Mr. Mark J. Volk, University of the South, Sewanee, Tenn., has been named a Woodrow Wilson Fellow for 1966-67. He and his parents, Mr. and Mrs. Laurence J. Volk, are communicants of St. Timothy's, Milwaukee, Wis.

## Addresses

The Father Superior, The Congregation of St. Augustine, 3682 Seventh Ave., San Diego, Calif. 92108.

The Rev. M. Esty Denkinger, 9 S. Bompert, Webster Groves, Mo. 63119.

The Rev. Frederick J. Masterman, Pomona Rectory, Stann Creek, British Honduras, Central America.

The Rev. Russell E. Murphy, Greater St. Louis Council on Alcoholism, Suite 912, University Club Bldg., 607 N. Grand, St. Louis, Mo. 63103. (Home address given L.C. March 20th.)

## Living Church Correspondents

West Missouri—The Rev. Donald E. Becker, rector of St. Matthew's, Raytown, Mo., is the correspondent for the diocese. Address: Box 9404 (64133).

## Degrees and Awards

The Rt. Rev. Lauriston L. Scaife, Bishop of Western New York, has been selected as the recipient of the 1966 Canisius College board of regents' Distinguished Citizen's achievement award.

The Rt. Rev. Richard S. Emrich, Bishop of Michigan, has been awarded the honorary L.H.D. degree, by the University of Detroit, Detroit, Mich.

## Laywomen

Miss Dorothy Brittain will be consultant to the department of Christian education, Diocese of Central New York, effective July 1st.

## Religious Orders

On March 12th, the Rev. Lincoln A. Taylor, O.H.C., received the life vows of Brother Boniface and Brother Gregory, of the Order of the Holy Cross.

On March 18th, the Rev. Fr. Paul, O.S.F., received the vows of Brother Thomas and Brother Michael, of the American Congregation of Franciscans.

On April 1st, the Rev. Fr. Paul, O.S.F., received the simple vows of Sister Mary Ancilla Domini and Sister Mary Therese, of the Poor Clares of Reparation.

On April 6th, the Sisters of St. Helena moved into their new convent in Augusta, Ga. Address: 3042 Eagle Dr. (30906).

## Retirement

The Rev. George F. White, rector of Trinity Church, Wauwatosa, Wis., for 37 years, has resigned effective July 1st. He will spend the following nine months supplying in parishes in Hereford and Devon, England.

The Rev. Arthur Wood, rector of Ascension, Cranston, R. I., will retire on September 30th. He was vicar of Ascension Mission in 1940, and named the first rector when the Church became a parish in 1943. He has also been a registrar of the diocese, and secretary of the diocese from 1939 to 1955.

## Armed Forces

Chap. (Lt. JG) Thomas D. Bond, CHC, USNR, All Faith Chapel, US Naval Ord, Test Sta., China Lake, Calif. 93555. He is a former assistant rector of St. Mark's, San Antonio, Texas.

## Renunciations

On March 17th, the Rt. Rev. Gray Temple, Bishop of South Carolina, acting in accordance with the provisions of Canon 60, Section 1, and Canon 64, Section 3(d), and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry, made in writing by William Seddon Lee.

On March 18th, the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry, made in writing, by Raymond Quincy Dalton. This action is taken for causes which do not affect his moral character.

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**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.

**JUNE AND AUGUST SUPPLY—WAYFARER'S CHAPEL,** eight miles east of East Gate to Yellowstone Park. Housing provided in the Absaroka Mountains in exchange for two services each Sunday. For information write: Mr. Bill Miller, 1535 - 20th St., Cody, Wyoming.

**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.

**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 midwest. Reply Box M-346.\*

## POSITIONS WANTED

**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.\*

**PRIEST,** Catholic oriented, married with three children, desires supply work in North East section for month of June. Reply Box T-353.\*

**PRIEST,** parochial experience, graduate student, seeks one year assignment, beginning September. Reply Box K-343.\*

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**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.

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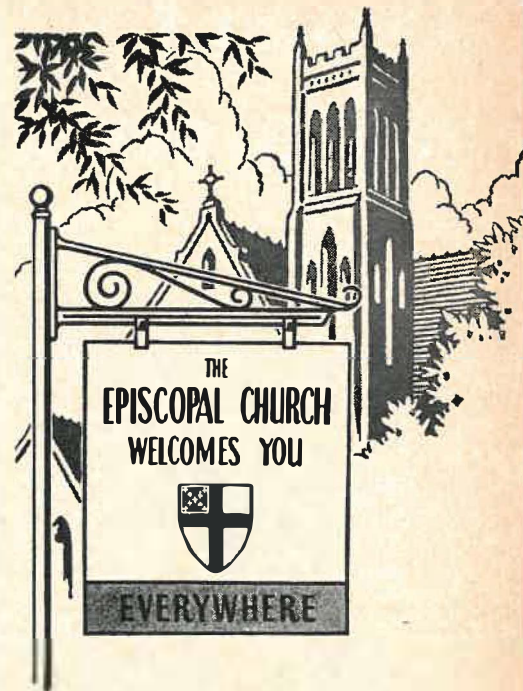
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The Very Rev. Charles A. Higgins, dean  
Sun 7:30, 9:25, 11

## 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

## HOLLY HILL (DAYTONA BEACH), FLA.

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Sun 7:30, 9 HC; Tues 7:30 EP; Wed 9:30 HC

## MIAMI, FLA.

**HOLY COMFORTER** 1300 SW 1st St.  
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Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

## 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  
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Sat 4:30-5:30, 7:30-8:30

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5:30, Wed 10, Sat 9

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The Rev. T. F. Frisby, r; the Rev. R. S. Shank, Jr., c  
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## 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  
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## NEW YORK, N. Y.

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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. IGNATIUS'** The Rev. Charles A. Weatherby, r  
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Sun HC 8, Ch S 10:30, Cho Eu 11; Daily HC 7:30  
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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

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

**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  
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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

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& by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
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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; Sat 9:30; C Fri 4:15-5:15, Sat 12-1

## 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

## KAILUA, OAHU, HAWAII

**EMMANUEL** Keolu Dr. at Wanao  
The Rev. Frederick A. Burnhill, D.D., v

Sun 7:30 & 9:30; Wed 10

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.