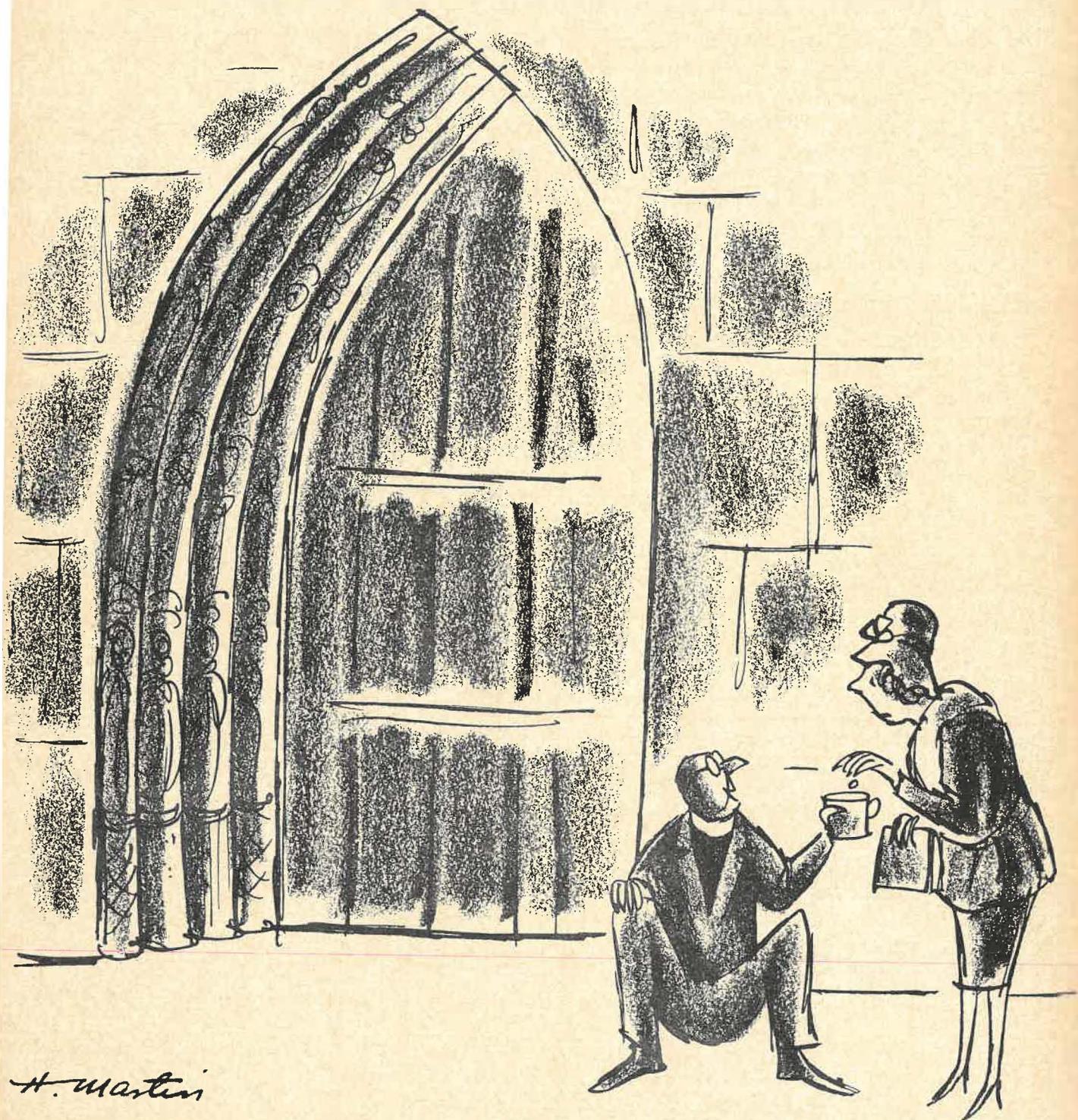


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July 17, 1966

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MUSIC AND RECORDS

by the Rev. Lewis M. Kirby, Jr.

ENGLISH CATHEDRAL MUSIC 1770-
1860 — Choir of Saint John's College,
Cambridge; George Guest, conductor.

London Argo RG 406 \$5.95
stereo London Argo ZRG 5406 5.95

Church music in the early nineteenth century was in rather poor condition, at least until one Samuel Sebastian Wesley fell heir to the task of revitalizing it. This recording contains music by him and by several of his contemporaries.

I, personally, cannot wax enthusiastic about the music of this period in England. Much of it is "pretty" and appeals to many people still who were brought up on a diet of almost nothing else. I suppose what I miss more than anything is a sense of profundity in the music itself, especially when the text seems to cry out for it. To hear a group of boy-sopranos sweetly singing, for instance, Nares's florid setting of *Souls of the Righteous* leaves me rather cold. I really don't see how the "sweetness and light" outlook expressed by this music has much relevance or realism in our day. It simply strikes me as phony, perhaps all right for its time but certainly tending to foster the unreal approach to Christianity which, I think fortunately, we are leaving behind.

One thing for sure, this music is certainly out of keeping with the new re-emphasis on the corporateness of worship. Wesley, himself, abhorred the idea of asking the congregation to join in singing, as witnesses this quotation: "The beautiful Choral Service of the Church, like other sublime things, would necessarily render the auditor speechless, and produce a tone of feeling far different from that which results in utterance." Are we "auditors" in public worship? Is this still the prevailing thinking in Great Britain? If so, it is no wonder that only 10 percent of the population appears in church on a Sunday to "audit" a service! The question for us is, how much is this attitude and the use of this music still common here at home?

The choir sings the music well. The recording is also quite good. Beyond that, I cannot be too positive in my approach to this record.

SALVA REGINA: CHORAL MUSIC
OF THE SPANISH NEW WORLD
1550-1750—The Roger Wagner Chorale.

Angel 36008 \$4.79
stereo Angel S36008 5.79

This recording is issued under the auspices of the Latin American Center of the University of California at Los Angeles. It contains long-forgotten vocal music—both secular and sacred—by com-

posers in colonial Latin America. Did you know that musical excellence already prevailed to the south of us *before* the settlement of Jamestown? Did you know that the first opera written and performed in the New World was presented in Lima, Peru, 31 years before George Washington's birth? I certainly didn't and for this reason none of the composers' names are familiar—Padilla, Franco, Lienas, Hidalgo, Araujo, Zumaya, Herrera, Orejón y Aparicio, Bocarregra, and Torrejón y Velasco. But don't let your unfamiliarity with these names stop you. This is highly developed music. Much of it is exquisitely and hauntingly beautiful (Franco's *Salva Regina*, for instance). Some is joyous and catchy. One of the pieces by Araujo is especially interesting in that it borrows heavily on early Negro dialect and music. The American Negro spiritual was not, we discover, the earliest contribution of the Negro to music.

Once again, Dr. Wagner leads performances of utmost finesse and superb beauty. Having watched him in rehearsal once, I can attest to the fact that he is a perfectionist. This characteristic shows in the results he is able to get.

Several years ago, Columbia issued two discs of early Moravian music in North America. Now we must thank Angel for pioneering in another new area which has heretofore been untouched. The reproduction is fine.

MENDELSSOHN: *Elijah* (Highlights) — Elizabeth Harwood, soprano; Marjorie Thomas, contralto; Richard Lewis, tenor; John Shirley-Quirk, bass; Royal Choral Society and Royal Philharmonic Orchestra; Sir Malcolm Sargent, conductor.

Angel 36288 \$4.79
stereo Angel S36288 5.79

Mendelssohn's greatest oratorio is heard, in highlight form, on this disc issued to commemorate the seventieth birthday of conductor Malcolm Sargent. *Elijah* was begun early in the 1840's and was given its first performance in Birmingham, England, in August, 1846. For the premiere the composer employed a chorus of 270 voices and a large orchestra of 125, of which 93 were strings. The musical forces on this disc are also appropriately large. The dramatic sweep and melodic beauty of Mendelssohn's music have made *Elijah* a standard in the libraries of innumerable choral groups throughout the world.

I cannot fault the performances here. There is only one slight reservation. It is that the largeness of the choir tends to obscure the clarity of the words. However, since the text is printed on the album cover, this is not of major consequence.

In general the sound is good, especially so in stereo.

The Living Church

Volume 153 Established 1878 Number 3

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

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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THINGS TO COME

July

17. Sixth Sunday after Trinity
William White, B.
22. St. Mary Magdalene
24. Seventh Sunday after Trinity
Thomas a Kempis, P.
25. St. James, Ap.
26. Parents of the Blessed Virgin Mary
27. William Reed Huntington, P.
29. SS. Mary and Martha of Bethany
30. William Wilberforce
31. Eighth Sunday after Trinity
St. Joseph of Arimathea

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.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

July 17, 1966

LETTERS

Most letters are abridged by the editors.

Who's a Threat?

In his letter [L.C., June 19th] protesting your editorial about the recent conference on "extremism on the right," the Rev. John M. Krumm states that the Anita Foundation is publishing material which charges that "there is a plot to take over the Churches for Marxist communism, and that Bishop Robinson, Bishop Pike, the National Council of Churches, and many local clergymen are a part of this plot."

As the editor of *The Christian Challenge*, which is published by the Anita Foundation, I cannot help but be curious as to where Dr. Krumm got his information, and when he has read a copy of our publication. *The Christian Challenge* was established to defend and protect the Faith — not to indulge in name-calling or witch-hunting. Our primary concern is with the trend toward humanism in the Churches — not with a "Communist plot."

To set the record and Dr. Krumm straight, may I quote from the masthead of *The Christian Challenge*: "The Anita Foundation has no dues, no assessments, and publishes *The Christian Challenge* to encourage the faithful to learn, to know, and to do the things necessary to strengthen the parish, the diocese, and the Episcopal Church throughout the world."

If Dr. Krumm considers this objective to be a danger or threat to the Episcopal Church, then perhaps it is time for somebody to conduct a conference to discuss the

threat of Dr. Krumm to the Episcopal Church!

The Anita Foundation also lends financial support to the Episcopal Seminary in Kentucky, St. Martin's Episcopal School in Corpus Christi, Texas, and similar worthy efforts.

The Dr. Krumms in the United States have frequently accused many Americans of "seeing Communists under their beds." I would suggest that the Dr. Krumms may be suffering from the reverse complaint and are seeing "right-wing extremists" under their beds.

DOROTHY A. FABER
St. Clair Shores, Mich.

Alcoholism and the Clergy

It certainly seems strange to me that Bishop Pike would take church people to task for being too judgmental about alcoholics [L.C., May 1st]. My observation, after many painful experiences, is that they—at least among Episcopalians—are judgmental of those who *don't* go along with the drinking, which has escalated all out of proportion, involving bishops and clergy.

The Rev. Wm. B. Van Wyck says that the numbers of clergy affected are "astronomic". His article [L.C., May 1st] is a 'must' reading. Episcopal chickens have come home to roost, for too many, like Bishop Pike, have been tolerating alcoholic beverages among the clergy, without realizing, and without due warning of, the pressures to be "good sports" that so easily push clergy into "inappropriate" and "problem drinking" (Van Wyck).

ELIZABETH P. GUERRY
Norfolk, Va.



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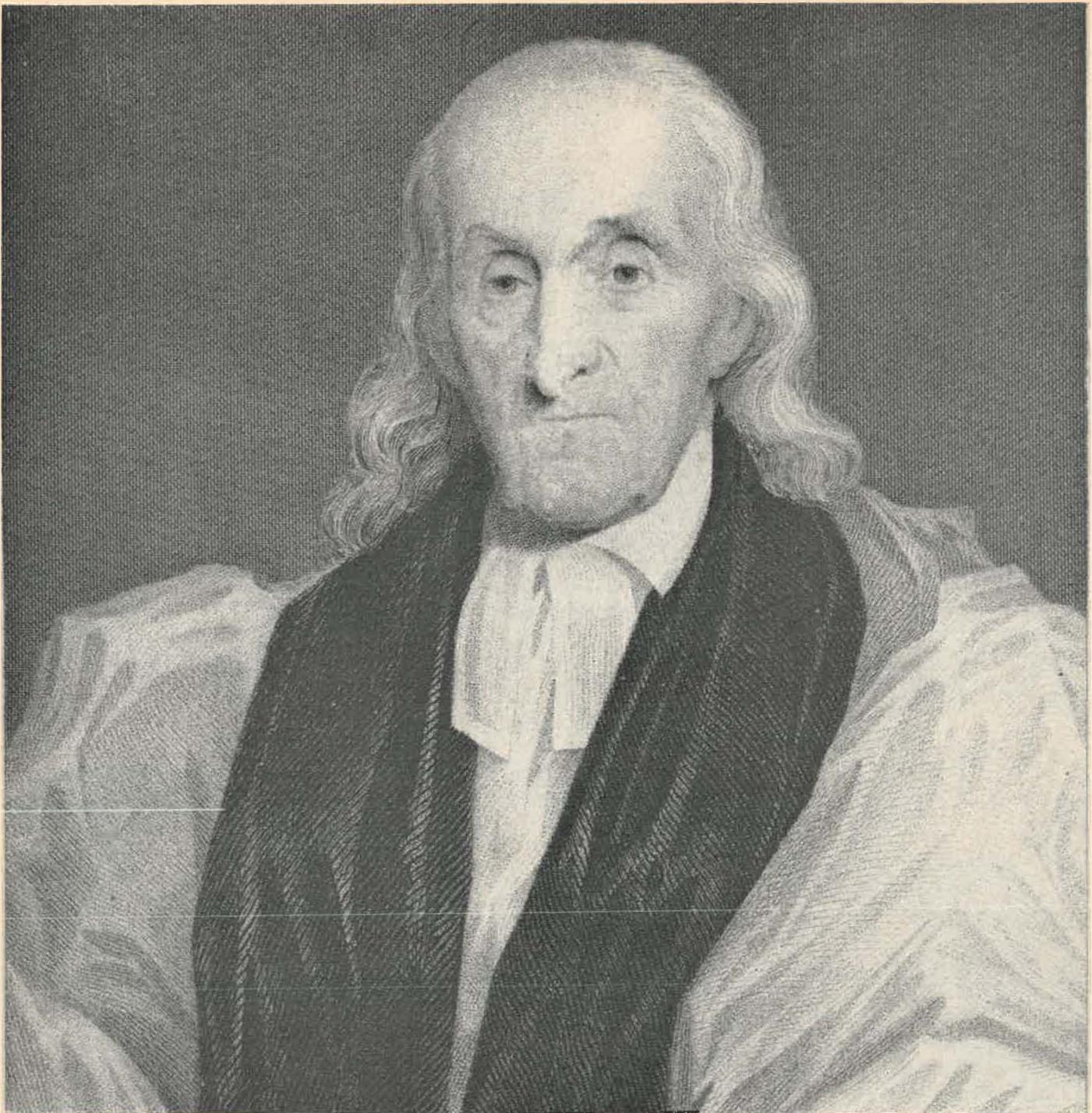
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O GOD, who dost ever hallow and protect thy Church: Raise up therein through thy Spirit good and faithful stewards of the mysteries of Christ, as thou didst in thy servant William White; that by their ministry and example thy people may abide in thy favour and walk in the way of truth; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit ever, one God, world without end. Amen.

The Collect for
William White

The Living Church

July 17, 1966
Sixth Sunday after Trinity

For 87 Years:

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

ECUMENICAL RELATIONS

Joint Commission Meets

In a policy statement outlining progress of unity negotiations on various ecumenical fronts, the Joint Commission on Ecumenical Relations on June 16 expressed support for the recently-adopted "Principles of Church Union" of the Consultation on Church Union if the COCU proposal "keeps open every possible relationship with all Christian bodies."

The unanimously-adopted report by the 42-member commission, winding up a three-day meeting at the Sea Cliff Inn, in Nantucket, Mass., said members also had agreed to continue with "a deeper intensity" conversations with Pentecostal and conservative Evangelical Churches. Some of these contacts were made between a subcommittee headed by the Rt. Rev. Edward R. Welles, Bishop of West Missouri, with the Assemblies of God.

Present *ex-officio* at the commission meeting were the Rt. Rev. John E. Hines, the Presiding Bishop, and Dr. Clifford P. Morehouse, President of the House of Deputies of General Convention.

The statement issued at the close of the session, according to Dr. Peter Day, Ecumenical Officer of the Church, was designed to give Church people "a picture of what the commission is doing" at a time of ferment and conversations with many Christian Communions. Referring to COCU, the document noted that Episcopal representatives have agreed with those from sister Churches on a set of "principles of Church union" which may lead to an actual plan of union. The principles "include elements which we would hold as essential—the authoritative position of Holy Scripture and the Creeds, the central sacraments of Baptism and Holy Communion, and the Historic Ministry in its three-fold order."

While the drafting of this type of agreement presents "obvious" difficulties, the commission said it was its "intention" to keep the door open, in the continuing COCU talks, to unity negotiations with other Christian bodies. The commission particularly had in mind, Dr. Day explained, Christian Communions of a Catholic tradition.

The seven partners in COCU besides the Episcopal Church are the African Methodist Episcopal Church; the Disciples of Christ; the Evangelical United Brethren Church; the Presbyterian Church

July 17, 1966

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in the U.S.; the Methodist Church; the United Church of Christ; and the United Presbyterian Church in the U.S.A. Together they have approximately 24 million members.

In other signs of "deepening fellowship," the commission gave enthusiastic support to these developments:

—the "steady and now deeply significant dialogue" with the Roman Catholic Church as a result of the Second Vatican Council;

—the forthcoming Pan-Orthodox and Pan-Anglican Joint Doctrinal Commission;

—significant new plans "for the enhancement of our tie with the Polish National Catholic Church;"

—coördination of Episcopal ecumenical participation "in both the National and World Council of Churches;" and

—the reports of reunion from many of the 19 Churches of the Anglican Communion, particularly the Methodist-Church of England conversations and Anglican-United Church of Canada consultations.

NEWARK

Civil Rights Organization

Representatives of fourteen Morris County, N. J., civil rights organizations spent June 17th-19th, at the retreat house of the Community of St. John Baptist, Mendham, N. J., for the first of several planned sessions on improving communications and morale in the Morristown area.

The program, which was organized by the Rev. Robert C. Harvey, assistant rector of St. Peter's, Morristown, will be continued with sessions in October and in December.

Trainers at the Mendham session were several clergy from the Diocese of Newark. Representatives of the Morristown police department also attended the June meetings.

Exploration of Merger

The Rev. Louis Hunton Berry, senior active priest in the Diocese of Newark,

and rector of the largest Negro parish in New Jersey, was feted at dinner May 19th, to honor him for his long and faithful ministry of 42 years at St. Philip's.

The Rt. Rev. Leland Stark, Bishop of Newark, told the audience of approximately 500 that meetings of a highly preliminary nature have been held at St. Philip's and at Trinity Cathedral, looking toward the exploration of a possible merger between the two congregations.

St. Philip's was destroyed by fire in 1964. Since then services have been held in the parish house.

The Very Rev. Ledlie Laughlin, dean of the cathedral, had reported to the bishop, that a congregational meeting on May 15th, presented a highly favorable reaction to the exploration of a possible merger. The bishop asked for further study by St. Philip's, reminding the parishioners that the vote would be on the exploration of a possible merger.

St. Philip's presently has 800 baptized members and the cathedral has 250 on its rolls. Trinity Cathedral has sufficient accommodation for any expansion, and the parish house and parking lot are adequate for any foreseeable future expansion.

NEW YORK

Fire Investigation

The Rev. James A. Gusweller is conducting his own investigation of the fire that reduced his church to a stone shell last December 1st [L.C., December 19th], and of what he considers to be related criminal activities on West 84th Street near Columbus Avenue, New York. He is looking into sales of narcotics and a series of violent deaths in buildings near the ruined Church of St. Matthew and St. Timothy, 26 W. 84th Street.

In a special article in the *New York Times* for June 22d, Mr. McCandlish Phillips wrote that Fr. Gusweller, assisted by a vestryman and five friars, has been questioning informants in secret meetings, some of them in "shrub-screened coverts in Central Park at night or very early in the morning." The vestryman, a banker, has been out at dawn some days questioning informants.

Fr. Gusweller contends that the possibilities of arson in the fire and of murder in the violent deaths have not been fully explored. He said, "People have told us that our fire was set."

Officials at police headquarters June

21st, described the department's efforts on what was formerly known as "the worst block in New York City" as "massive" and extraordinarily intensive. The Fire Department also said that the fire's "cause has never been determined."

Sisters Leave

The rector of St. Mary the Virgin, New York City, the Rev. Donald L. Garfield, has expressed sorrow and regret that the Sisters of the Holy Nativity have withdrawn the sisters who have been doing work which was begun by the community in 1899 at the church.

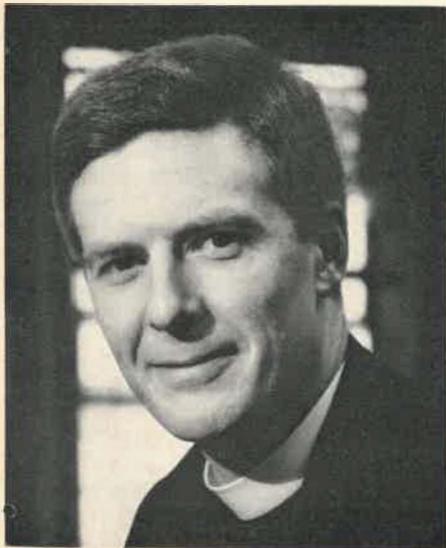
The sisters wish to consolidate their work elsewhere, Fr. Garfield stated. He added that he hopes another community will continue and expand the sisters' work at St. Mary's.

Wall Street Ministry

A ministry aimed at the 400,000 suburbanites who pour into New York's financial district five days a week, is under way. The Rev. Francis C. Huntington, who is on the staff of Trinity Church, and 18 members of an ecumenical committee have launched the new Wall Street Ministry. Next year a clergyman from another Communion will be added to the ministry, to work with Fr. Huntington. The Rev. Eugene O'Neil, S.J., a vice president of Fordham University, is a member of the ministry's board.

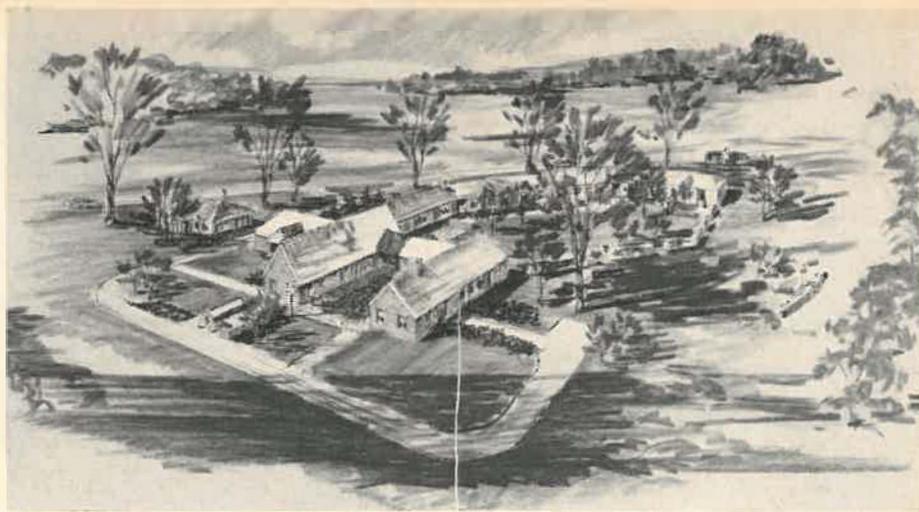
Some cues for the work will be taken from that of the Rev. Hugh C. White, Jr., who is head of the five man Detroit Industrial Mission, and from others across the country. Mr. White has been director of the Detroit mission since 1956.

Fr. Huntington studied at a brokerage house in order "to speak the language of the area." He said, "It is the business of the churches to be helping people examine their styles of life and to be ever making connections between the things they believe in and the things they do.



Fr. Huntington

Bauer



The Oratory of the Little Way

Jesus could do this only because He was present with the fishing fleets and in the market places."

NEWS FEATURE

Oratory of the Little Way

by JO-ANN PRICE

A unique new retreat house, the Oratory of the Little Way, is under construction in Gaylordsville, Conn., as a memorial to the wife and the son of a priest on the staff of Trinity Parish, New York City.

The project began as a private labor of love undertaken by the Rev. Benjamin Russell Priest, director of the counselling service of Trinity Parish, after the death from cancer of his son, David, 19, in 1959, and the death of his wife, Dagmar, on December 17, 1963. The effort has snowballed to a \$500,000 project.

After the death of his wife and son, Fr. Priest told THE LIVING CHURCH in an interview, he did not know what to do with his apartment furnishings. The Rev. Paul C. Weed, Jr., vicar of St. Luke's Chapel of Trinity Parish, offered some suggestions, however. Fr. Weed not only had some ideas but he had 4½ acres of land in Connecticut for a house. Why not make it a retreat house? Fr. Weed donated the site.

The next person to enter the picture was John L. O'Brien Jr., Manhattan architect and vestryman of Grace Church, White Plains. He designed such a place for Fr. Priest. The Oratory can accommodate a maximum of 12 people. Each retreatant will have a private room with a shower and bath, and will need emerge only to have meals or pray in the little chapel.

The Oratory, incorporated as a non-profit organization in the state of Connecticut, has an ultimate goal of \$500,000. This includes an endowment of approximately \$200,000, the income of which is intended to assure the institution's upkeep. Fr. Priest is president of the corporation and initial director of the retreat

house. Members of religious orders are included on the board.

The Oratory's patron saint is Saint Thérèse of the Child Jesus—the Little Flower—who entered the Carmelite convent in Lisieux, France, at the age of 15.

Since Fr. Priest began the retreat house project, contributions small and large, some even from Roman Catholics, have reached him. The financial goal is still a long way off. But he plans to move his furniture to Gaylordsville in August, anyway. "After all," says he, "who should underestimate the power of prayer?"

LOUISIANA

Arts and the Church

"Art is not an optional luxury," the Rev. Urban T. Holmes said. "It is the very essence of the proclamation of the Gospel." The Episcopal chaplain at Louisiana State University was one of the speakers at the recent seminar on arts and the Church held at St. Paul's, New Orleans.

An assistant professor of art at Xavier University, Sister Lurana, S.B.S., remarked that she uses "contemporary" to refer to that which is truthful about the use of living means.

The Rev. Henry H. Crisler, rector of St. Anna's, New Orleans, said that churches should be stripped of all that is not true art, and that art and architecture should be shaped around "the liturgy of God's people in joyous celebration of the Eucharist."

Taped folksongs were presented by the Rev. W. Donald George, Episcopal chaplain at Tulane University, who cited them as examples of a trend toward their more frequent use in religious services.

ARIZONA

"Justice, Brotherhood, and Freedom"

More than 50 clergy of various religious bodies signed a statement in

Letter from London

Phoenix, Ariz., after a recent meeting at Trinity Cathedral.

The Rt. Rev. Joseph M. Harte, Bishop of Arizona, was one of the signers. Roman Catholic, Protestant, and Jewish leaders also signed, pledging "justice, brotherhood, and freedom among all peoples of our city . . . and in other areas where our talents and persuasion can be brought to bear."

The statement read in part: "Social justice and freedom to develop one's full potential are not just rightful and proper requirements under the law; they are mandatory facts in the divine nature and His whole creation. Where there is hate, injustice, and lack of accepting love and outgoing social concern, God is denied and any religion, personal attitude, or conduct that affects or condones social wrong is irreligious and is repulsive to the divine word and nature."

The final sentence dealt with systems active in our lives: "We renounce all systems (whether religious, social, or civil), which perpetuate, tolerate, or permit social injustice or in any way permit any person from achieving his God-given potential."

MISSOURI

Advice on Music

Mr. Alec Wyton, organist and master of choristers of the Cathedral of St. John the Divine, New York, played for a re-



Alec Wyton

cent ecumenical service at the Second Presbyterian Church, St. Louis, and later spoke to those in attendance.

In his advice to keep liturgical music "natural" he referred to guitars at Mass, if they are indigenous. He said that in a grand cathedral the music should be a soaring tribute to God, but in a small church singing by the people is more appropriate. Mr. Wyton had found the

Continued on page 12

The Prime Minister of Northern Ireland, Captain O'Neill, has spoken for the vast majority of his countrymen and many beyond when he sharply condemned the activities of the Rev. Ian Paisley, who is known as the Moderator of the General Assembly of the Free Presbyterian Church of Ulster.

Mr. Paisley is the man who seems determined to use every method he can to disrupt any sort of ecumenical conversations with Rome. It was he who led the demonstrations against the Archbishop of Canterbury's visit to the Vatican and created the disturbance at Westminster Abbey when Roman Catholics appeared there on a public occasion. Recently he and his supporters had a demonstration in Belfast which resulted in considerable disorder. Police who were called in to restore peace on the occasion were injured while Lady Erskine, wife of the Governor of Northern Ireland, became ill after being subjected to a barrage of abuse on the occasion.

Paisley and the activities of his faction have been entirely disowned by the General Assembly of the Presbyterian Church in Ireland.

One day, I suppose, somebody will do something about the Thirty-nine Articles. Or rather, to get the record straight, the Anglican Church in the British Isles will do something about them: for back as far as 1888, the Lambeth Conference was saying that they are not essential to Anglicanism.

Interest, if not warm passions, in the topic has been aroused by a vigorous sermon by the Rev. David Edwards, at present editor of the SCM Press and dean-elect of King's College, Cambridge, in the annual sermon of the Modern Churchmen's Union. He describes the English clergy's obligation to assent to them as "an unseemly farce which damages the good repute of the ministry of the Word and Sacraments and mocks the consciences of most Christian laymen. . . ."

"The end of compulsory assent would not alter the theological position of the Church of England as this really is. But it would alter the Church's image. At present, sophisticated people know that any clergyman of the Church of England is allowed to disagree with the Articles. I have never concealed my own disagreements. I have observed that bishops themselves disagree with the Articles, privately and publicly. It is commonly said that the Articles make sense only as a document of history.

"But a man contemplating ordination has to be told about this oath which would be required of him at one of the most solemn moments in his life. A new rector or vicar has to mislead his more innocent

parishioners into believing that his teaching will be based on the Articles. And this assent seems dishonest.

"The Articles," so David Edwards said, "imply that our God is a monster whose 'justice' must be appeased by a sacrifice before he will be reconciled. The Gospel says the Father accepts responsibility for his creation and loves it to the end.

"We read that 'the flesh lusteth always contrary to the spirit' (IX). What an attitude to our marriages and our meals, our art and our sport!

"We read that 'works done before the grace of Christ are not pleasant to God' (XIII). What a comment on the intelligence of God in making all those Indians and Chinese, and in allowing half a million years to pass between the emergence of *homo sapiens* and the birth of Jesus! Here is another contradiction of the actual teaching of Jesus, with his strong sanity about the flesh and with his compassionate understanding of the Gentiles . . .

"It is a test of ecumenical sincerity and today it is a vital test. For do we not advise Rome to break away from the unhappy controversies of the past?"

We have been having a visit from His Beatitude Justinian, Patriarch of the Rumanian Orthodox Church. He came as the guest of the Archbishop of Canterbury who had visited him a year ago in Bucharest. The Patriarch was warmly greeted on a wide variety of occasions and was received by the Queen at Buckingham Palace.

Symbolically it may be said that he has left a new sort of light behind him since it fell to him to switch on the new floodlighting of St. Paul's Cathedral after its recent face-wash.

Anglicans visiting the Costa Brava this year will for the first time have regular services available on Sunday evenings at the most popular resorts. And all by courtesy of the Roman Catholics. Following a recent meeting of the Roman Bishop of Gerona, Dr. Jubany, and the Rev. Brian Moore, resident Anglican chaplain at St. George's Church in Barcelona, the bishop has offered well equipped parish centers at Calella, Lloret de Mar, and San Feliu de Guixols—places known to thousands of visitors. DEWI MORGAN

The Living Church Development Program

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\$9,485.30

"I commenced work on February 22, 1872. I put up the main building and a porch, put in windows and a floor, siding on the outside, and shingles on the roof."

By Nel



Evans

St.-Philip's-in-the-Field, Colorado's "sweet little church" and one of her oldest, is readying for its annual homecoming service. Located in Douglas County, about 25 miles south of Denver on what is now Highway 85, at the hamlet of Sedalia, this mountain country meeting house is peculiarly appealing to worshipers who have known it through the years.

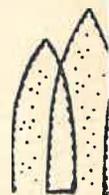
Actually, this year's homecoming service, while only the ninth official one, springs from a long line of such gatherings. Since 1872—and two years before that plans were in the making—the church has served its people well. Before it had a pastor, justices of the peace heard marriage vows in St. Philip's, and friends read burial services for friends who were "put to rest" in Bear Canon Cemetery which surrounds the historic church. What if the congregation did sit on planks supported by grocery boxes in lieu of seats or pews? What if they sang hymns from memory, a *cappella*, for lack of musical instrument?

Old-time diaries of these worshipers reveal no feeling of lack in their church facilities, but only joy that they "now

have a church." They donated both work and money and without assistance built their church from "rough lumber hauled down Devil's Gap on Garber Creek from Round's Mill in the mountains."

"I commenced work on February 22, 1872," reads the diary of old-timer N. S. Grout, whose daughter still belongs to St. Philip's. "I put up the main building and a porch, put in windows and a floor, siding on the outside, and shingles on the roof. I received \$200 for the work." He lists names of those homesteaders who contributed work and those who contributed money, and states that the work was finished on April 26, 1872.

"And no sooner was our work done, to the joy of all our womenfolk who were the backbone of pushing for a place to worship, than the Methodist circuit riders came and held services there. A man named Lambert came and posed as a Methodist minister and urged the people to finish their church proper and pretty. He was liked so well that funds began to come in, donated and raised by suppers, *etc.* And when they raised \$600 and were ready to finish, Lambert and the money disappeared.



Mount a

Meet i





Country

House



"This so discouraged the people to have their trust betrayed that, though they continued to hold church services, Sunday school, weddings, burials, and community doings there, the building was never finished until the Episcopalians took it over from the Methodists."

The trade spoken of took place in 1887, with the Rt. Rev. William E. Spalding, Bishop of the Diocese of Colorado, trading a church in the area of what is now Evergreen, Colo., for the property. He it was who gave "the little church" its present name of St.-Philip's-in-the-Field, consecrating it thus after the biblical event of St. Philip's meeting with the Ethiopian eunuch in the desert.

Shortly after its consecration, the church was sealed inside with "eastern ceiling." There was a platform and communion rail added, and over all one coat of oil and one coat of varnish. Outside was added a vestibule and sacristy, brick chimney, new roof, drop siding and "its first complete coat of paint, bring the total consideration to \$885."

Then it became "our pretty little church" to its parishioners. And so it has remained, both as to physical repair and in the temporal life of its people. There's

a saying that if one ever worships at St. Philip's he'll always come back. It seems to be a true saying.

That's why its present vicar began the annual homecoming services. Regular second and fourth Sunday services, special Memorial and Easter Day services, and services "at other times as announced" just didn't seem to satisfy the urge of former members and friends who wanted to worship in the church of their childhood. So many of them spent summer vacations in Colorado and wanted to "congregate at St. Philip's."

Each homecoming brings more people than the last one. Special services with visiting clergy, outstanding sacred music, and a celebration of the Holy Eucharist, make up the day's program. And afterward, a luncheon is served by the women's guild. All this keeps "congregating in the church of our fathers a wonderful part of going home for our vacations" to friends, neighbors, and former members, who might not otherwise worship together.

This summer, the little church so full of history will add yet another page to its story.



Evans

1888 — the same — 1966

Shortly after its consecration, the church was sealed inside with "eastern ceiling." There was a platform and communion rail added.

Mr. Welch's Strange New Gospel

Has the John Birch Society a theology all of its own, and if so what is it? The question had never occurred to us, until we found it both asked and answered in a little book entitled *The Christian and the John Birch Society*,* by Lester DeKoster.

At the outset we must make a distinction between what the JBS believes and what Mr. Robert Welch believes. Maybe this is a distinction that isn't a difference. What Mr. DeKoster examines is Mr. Welch's theology as set forth in the *Blue Book*, which is the bible of the JBS. So far as we can make out, a person could be a member of the Society without subscribing to the articles of Mr. Welch's creed; but he would be somewhat in the position of a Roman Catholic personally dissenting from a "pious opinion" before it becomes dogma *de fidei*. (If you don't like this analogy, skip it; it isn't critically germane.)

To say the least, what Mr. Welch says about God, man, and man's duty to God and his neighbor—and says it right out in the *Blue Book*, is something that the loyal member of the body of the JBS (Welch's phrase, incidentally) must take seriously. And it is this gospel of Mr. Welch which Mr. DeKoster examines "from the perspective of orthodox, conservative Christianity." Here is no political or religious left-winger dutifully blasting away at the Birchites. DeKoster's own stance is Calvinist, but it could just as well be Catholic or Lutheran. One of the several odd facts about Mr. Welch's theology is that it is much more liberal and modernist than it is conservative. (If ever he finds out that we accused him of liberal leanings he'll sue us for sure; but we cannot resist a thumping good paradox.)

John Birch himself was a devout Christian, an army captain killed in China in 1945. In his last letter he wrote to his father: "As it pleases God to use my voice for preaching His Gospel, I expect to be doing that." John Birch was committed to the Good News of God in Christ reconciling the world to Himself. Does the society which bears his name preach and propagate this Gospel? Nobody even pretends that it does. Among the "comfortable words" of Mr. Welch's gospel are such suggestions as that Justice Warren should be impeached and the "Communist-Negro revolutionary movement" should be exposed.

Mr. Welch is not reticent about his religious beliefs, and sets them forth with generous thoroughness in the *Blue Book*. He would not for anything disturb the beliefs of "devout Catholics and fundamentalist Protestants," but speaking for himself he would say that the keystone of his faith is that line of Tennyson: "For I doubt not through the ages one increasing purpose runs." The Bible was written by "poetic spirits of their respective ages" and it consists of "man's most profound

All-Seeing

All-seeing,
God will see,
Discerning the bow in the watery mud,
More than the mud and mess of me.
His sight will pierce through seep and sin,
And the all-seeing God knows of
Christ within,
Mirroring love.

Henry Hutto

thoughts, most permanent beliefs, and deepest faith." So the Bible is fine for people with a taste for it, but Mr. Welch gets his own supreme inspiration rather from that golden line of Tennyson and from another single line by one Harry Kemp: "Thou hast put an upward reach into the heart of man." This, and not St. John 3:16, is for him the quintessential text of true religion. It's all here. "To make us truly religious, we do not need to know anything more about God, man, and man's relationship to God than is given by a reverent understanding of that line."

The "increasing purpose" and the "upward reach" together constitute the core of Mr. Welch's credo. Mr. DeKoster observes, in assessing these two cardinal tenets, that they "fit very nicely the competitive struggle into which he wishes to resolve society. His views enable him righteously to denounce social legislation as inimical to progress." If Mr. Welch is right in his evolutionary optimism, as DeKoster says, "then every historic Creed of Christendom is wrong; then the 'upward reach' must replace the bended knee, and then a glance into unlimited time must supplant the eye lifted to the Cross."

The JBS is not an organization but a body, Mr. Welch insists; and, Mr. DeKoster notes, "the closest analogy he can find to express what he means by that is nothing less than the Catholic Church! The head of what Mr. Welch calls this 'monolithic body' is Mr. Welch! And the 'body' is held together by a 'personal loyalty' to its head, so strong that members of the 'body' will 'demand of themselves more sacrifice and more work than they have ever put into any organization.'"

Here is a most noteworthy point. Any member of the Church who thinks of becoming a member of the Birchite body, united by "personal loyalty" to its "head" Robert Welch, should consider that he is being asked—indeed, required—to place the JBS ahead of the Church as an object of his sacrifice and work. Mr. Welch clearly spells it out; and with his own "upward reach" he claims for himself a primacy over the mystical body of the JBS which somehow brings to mind another master and head of a body—only that other one was the Hero of a great *downward* reach, in rescuing love.

In the Gospel of God to which John Birch wanted to devote his life, there are commanding words about love even for one's enemies, repentance, humility, forgiveness, overcoming evil with good. There is none of this debilitating nonsense in the gospel of Robert Welch. "The tactical vocabulary of the *Blue Book*," as Mr.

*Published by William E. Eerdmans; paperback, 75 cents.

DeKoster remarks, "consists of terms like these: 'play rough . . . slimy characters . . . dirty gang . . . hard-boiled . . . drastic . . . mean and dirty . . .'" If the enemy is mean and dirty, you beat him by being meaner and dirtier. Such is Mr. Welch's counsel of eternal victory.

Many faithful Christians in America today are tempted to join the Birchites because that society is ostensibly against some things that they too are against. And has not Mr. Welch said that he has no wish to disturb the religious beliefs of others? Yes, he has said it. But he

contradicts himself over and over, categorically, on this point. If the "member" of the "body" is asked to give an obedient loyalty to the "head"—who is not Jesus Christ but Robert Welch—he is in fact being asked to embrace Mr. Welch's theology; for the question of who is to receive one's ultimate loyalty is *the* theological question.

For any Christian who wants to keep both his Christian theology and his Christian morality intact, the JBS with its strange new gospel hardly seems to be the answer.

BOOKS

The Theology of Rudolf Bultmann. Edit. by Charles W. Kegley. Harper & Row. Pp. 320. \$5.75.

The work of Rudolf Bultmann in the interpretation of the New Testament over nearly half a century has proved to be one of the chief influences upon the Christian thought of our time. For the past twenty years it has been impossible for any specialist in biblical study to perform his task without making use of the technique of "form criticism" of which he was, with Martin Dibelius, the great pioneer. For the past ten it has been impossible to ignore his scheme of "demythologization;" if one did not embrace it in whole or in part one has been at least compelled to react against it. Many Protestant thinkers have seen his treatment of scripture as the essential carrying forward of the work of Luther for our day, while Catholic and Jewish scholars have found in it fresh insights into the essential meaning of Christianity. Most of his important writings have now appeared in English.

In view of these facts, an introduction to the thought of Prof. Bultmann is clearly overdue, and Charles Kegley has arranged to provide it for the American public in *The Theology of Rudolf Bultmann*. The plan on which the volume is assembled is sound. The editor in a preface explains his own intention, and Bultmann himself has contributed a brief explanation of his own life and of how he has been led to his particular concerns. Then there are sixteen essays that deal with individual themes or problems of Bultmann's work, and finally a reply by the subject of this investigation to the criticisms expressed. With such a scheme there can be little doubt that the evaluation has been accurate and perceptive. The expert will find in this a useful compendium of fact and theory on an important issue of his study, and for the aspirant to scholarly eminence it will prove a very satisfactory introduction. Perhaps in the nature of the case the work could not be expected to fulfill any other function, for Bultmann's thought is complex and radical, and cannot be appreciated without the acquiring of a considerable background in the critical study of the Bible.

It is not, however, a possible textbook

for the first-year seminarian who seeks to comprehend a significant factor in his course of study, and one will find few undergraduates in college departments of religion who will be able to profit greatly from it, however useful it may prove to the college teacher of religion. Nor will it be easy reading for the parish priest, or for the concerned and instructed layman. There are far too many sentences that will have to be read twice if one is to grasp their true import. Valuable though the work is, it will probably serve a limited public.

This is true not only because of the complexity of the book's thought, but equally because of our real lack of familiarity with the culture out of which it springs. Nine of the sixteen essayists are German, one Danish, one British, and five American; of the latter, one represents Judaism and one is Anglican—John Macquarrie. The subject of the book, however, is a manner of interpretation of scripture that had its birth in Germany and that demands an awareness of German culture for its understanding.

Nor is the problem solely a theological one. The German essayists, and the subject of their essays, know the guilt of Nazi experience in a way that we cannot. Beyond this, they write from a nation that has known defeat and forcible partition, and the awareness of this in Bultmann affects even the work of his foreign interpreters.

For those who can make use of it, and it is to be hoped that many will try, this is a good book, and attractively presented by its publisher. But it is not designed for popular sale.

(The Rev.) J. H. W. RHYS, D.Th.
The School of Theology, Sewanee

* * * *

Pastoral Theology. By Michael Pfliegler. Trans. by John Drury. Newman. Pp. 311. \$6.95.

The Rev. Michael Pfliegler is a German priest whose work, *Pastoral Theologie* was first published by a German house in 1962. His purpose in writing the book is to provide a pastoral manual which deals with today's problems. He stresses hodegetics (pastoral direction) rather than either of the other two activities of pastoral theology: homiletics and liturgy.

The author speaks out of the knowledge of his own Communion, the Roman Catholic Church; and he stresses that the priest is the basis for the pastoral ministry—that he must possess a well integrated personality, rooted in the living faith. The priesthood is not a job nor a profession for its basic character makeup does not affect his work to any significant degree. The author also stresses the fact that the pastoral ministry must be a living example of what he preaches. When a person has a lofty vocation and is expected to set a good example, the discrepancy between his preaching and his behavior is the more glaring. The author says that according to Karl Rahner there is as yet no well developed theology of the pastor. However, he quotes Rahner still further in the statement that the pastor, in a very real sense, is the living and tangible representative of the Church.

There are several excellent sections in the book, and one especially that has to do with counseling for life in the area of the sex drive and sexual morality, with preparation for marriage, etc. The final section of the book deals with man, woman, and family, and the danger confronting them such as artificial birth control techniques, urbanization of society, and general moral and spiritual decline aided by the entertainment industry, broad materialism, and the modern acceptance of unsanctioned relationships.

Pastoral Theology is an excellent manual for the Roman Catholic priest because of the emphasis on his total ministry. As for the reader who is not a Roman Catholic it would be well worth perusing, not only for the information contained, but for a better understanding of the ministry of a sister communion.

(The Rev.) OSBORNE R. LITTLEFORD
Church of St. Michael and
All Angels, Baltimore, Md.

Booknotes

by Karl G. Layer

Foundations of Ecumenical Social Thought. Edit. by J. H. Oldham. Fortress. Pp. xv, 211. \$5. This is a report of the Conference on Church, Community, and State, held at Oxford University in 1937. The problems discussed, however, are surprisingly contemporary.



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AROUND THE CHURCH

The championship baseball team of **St. Paul's University** (Rikkyo University), Tokyo, received the Emperor's Cup June 6th, at Meiji Jingu stadium, then went to filled Tucker Hall at the university to attend a service of thanksgiving. The Rt. Rev. Naohiko Okubo, Bishop of North Kanto and chief chaplain of the university, conducted the traditional athletes' service, which was established in 1953, according to the university president, Dr. Masatoshi Matsuhita.

The Ven. **William Allan Pyatt, M.A.**, dean of Christchurch, New Zealand, has been appointed **Bishop of Christchurch**, by the Archbishop of Canterbury. He succeeds the Rt. Rev. Alwyn Keith Warren, whose resignation was effective June 23d. The new bishop has served as dean since 1962, and previously he had been vicar of St. Peter's, Wellington; vicar of Hawera; and vicar of Brooklyn, all in the Diocese of Wellington.

The contemporary-styled **St. Paul's, Albany, N. Y.**, which was founded in 1827, and its parish building were consecrated by the Rt. Rev. Allen W. Brown, **Bishop of Albany, on June 4th.** The buildings are located on the diocesan property, "Good Samaritan Center." The Rev. J. Raymond McWilliam, rector, was the celebrant of the Eucharist, and the Rev. Darwin Kirby, rector of St. George's, Schenectady, preached. The old St. Paul's had been demolished in 1964, to make way for the south mall redevelopment.

On June 8th, Miss **Lilias Powell, 65**, a native of London, Ontario, received a set of **Imperial wooden cups from health and welfare minister Zenko Suzuki, to commemorate her 20 years of service with Japanese tuberculosis patients.** She went to Obuse-machi, Japan, in 1934 as chief nurse at Shisei Sanitarium, managed by the Anglican Church of Canada. She spent WW II years in Canada, but returned to Japan at the close of the war. Though the sanitarium accommodates only 120 patients, Miss Powell estimates that her patients exceed several thousands. She sailed for Canada June 10th.

Lt. Comdr. **John Sumter Bull**, a Tennessee Churchman has been transferred from Patuxent, Md., to Houston, to be one of the 19 new astronauts. His parents are communicants of Calvary Church, Memphis, and his cousin, the Rev. John H. Bull, is rector of St. James', Knoxville, Tenn.

Mrs. A. J. Davies, communicant of St. Mary's, St. Paul, Minn., celebrated her 96th birthday during a recent tour around the world. She is the oldest living graduate of St. Mary's Hall, Faribault, Minn.

NEWS

Continued from page 7

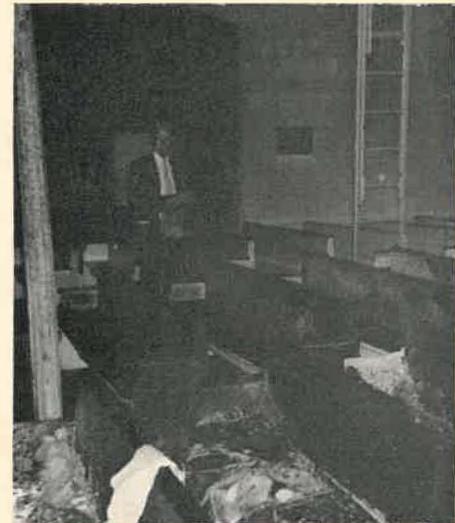
"Missa Luba," the African Mass with drums and native chants very beautiful.

He does not believe in downgrading to appeal to the lowest taste and elements, thought the congregation must be taken on its level. "What is needed," he said, "is for someone to take the music people know and understand and fit the right words to it. This is what Martin Luther did." [RNS]

ALBANY

Another Fire

The heaviest damage from the June 22d fire at Calvary Church, Burnt Hills, N. Y., centered in the sacristy and its adjacent



rafters and windows. Heat from the fire blew the pipes from the organ—only four remained in place.

A passer-by who just happened to be the assistant chief of the Burnt Hills fire department, saw the flames and turned in the alarm. The Blessed Sacrament and some furnishings were saved. Those furnishings will have to have extensive repairs.

Last fall a renovation of the church building was completed at a cost of over \$10,000. A decision now is pending on rebuilding or relocating on another part of the church property. The Rev. Leon E. Cartmell is rector.

ANGLICAN COMMUNION

M.R.I. — Or Pre-M.R.I.?

by the Rt. Rev. R. S. DEAN
Executive Officer, Anglican Communion

This is a question that the executive officer has frequently to ask as he roams round the world, and all those associated with him—and they are many—have increasingly to do so too. Undoubtedly there is a good deal of misunderstanding rife about the whole concept of "Mutual Responsibility and Interdependence in the Body of Christ"—that document with

the cumbersome title which emerged at the time of the Anglican Congress, Toronto, 1963. This is plain from the questions that are asked of the executive officer, though they take different forms as they come from different quarters, each revealing some kind of misunderstanding.

People in the so-called "responding" Churches are likely to ask such questions as "when will the five years of M.R.I. be over?" Those from the so-called "requesting" Churches are still prone to look on M.R.I. as a quick answer to their wants—which are not always the same as their needs. Both kinds of questions spring from misunderstanding.

The questions from some in "responding" Churches betray their notion that M.R.I. is a once-for-all financial appeal of \$15,000,000 or £5,000,000 in five years, after which we can presumably all lapse into our previous habits of stewardship. Yet this is specifically denied in the document itself which says, with reference to these figures, "This should not be understood as a once-in-a-lifetime appeal. It is no more than a first step forward, without reference to the longer range needs."

The questions from the "requesting" Churches betray their notion that this is a wonderful way of gaining things that might otherwise be denied. Yet the document says that the figures referred to are over and above our existing budgets and engagements, to meet already known needs."

What does all this mean? It means that M.R.I. itself has little or no real reference to a specific sum or a specific time period, and that all efforts to raise that sum within that time can only be described as pre-M.R.I., that is to say, what is needed for M.R.I. to begin to operate at all. The sooner we understand this, the better for us all.

Again and again it has to be said that M.R.I. is not a scheme or a blueprint, much less a financial trick, but a description of what the Church—the whole Church—would look like if it really were in fact what it is in intention—the body of Christ.

Thus M.R.I. is, on the one hand, nothing new—certainly nothing that began in Toronto in 1963. It is the attitude of the Church as it appears in the New Testament, where one part of the Church ministers to another in its needs, and where "if one member suffer, all the members suffer with it." Similarly on the other hand, M.R.I. does not end in 1968 or whenever the five years are said to run out, but it is an ongoing process that will last until time shall end, and will go on as long as the Church is called to be the Body of Christ in the world. Isn't it time, therefore, that we looked again at the Toronto document? Leaving aside (for once) the specifically financial figure and specific time period, what does it really call for?

I have space for reference to a small part of it only. For example, it says, "We must undertake a comprehensive study of the needs and resources throughout our Communion." We know something of the needs (and of wants too), but what Church in the Anglican Communion has really studied its resources, or having done so, has indicated its willingness to share those resources, recognizing as the document says that "mission is not the kindness of the lucky to the unlucky; it is mutual, united obedience to the one God whose mission it is?" The document goes on to say, "the form of the Church must reflect that." Who

would dare to say that it does?

Another example speaks of "a parallel commitment as to man-power." Has any Church yet really looked at itself in this light? And if in the process that would mean fewer priests in one place than at present, and more in another, with a consequent recognition that this must inevitably mean a new look at the ministry of the laity, then that is precisely what the document says.

Is it too late for every Church, every diocese, indeed every parish to look at itself afresh? It surely cannot be too late, precisely because this is what the Church as the Body of Christ has continually to

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do. That is M.R.I., and we have not really grappled with it yet.

We are still in the stage of pre-M.R.I., and we shall not get beyond it until we take to heart the fact that the Toronto document asks, "that every Church seek to test and evaluate every activity in its life by the test of mission and of service to others, in our following after Christ."

There can be no further delay if we are serious about Christ's mission to the world, about which we talk so much. Sometimes I wonder if we are!

CONVENTIONS

Southern Ohio: May 10th-11th

The pilot diocese program of the Diocese of Southern Ohio was the subject of much of the address given by the Rt. Rev. Roger Blanchard, Diocesan. He spoke, too, of the MRI relationship with the Diocese of Brazil, which is also shared with the Dioceses of Ohio and Indianapolis. He told the delegates that a committee was working on a proposal that would provide a separate board of trustees for Bexley Hall to operate independently of the board for Kenyon College. [L.C., March 27th] The companion relationship with the Diocese of Long Island "will be mutually beneficial as both dioceses seek to respond to new ways of mission and ministry in the future," the bishop said. [L.C., February 20th]

Mr. Meryl Ruoss, planning consultant of the diocese, presented the long range process for the Church in Southern Ohio.

The offering taken at one of the convention services was designated for Bexley Hall seminary.

PEOPLE and places

Appointments Accepted

The Rev. Stephen G. Alexander, former staff member at St. Peter's, Columbia, Tenn., is priest in charge of the Church of the Redeemer, Shelbyville, and chaplain of Webb School, Bell Buckle, Tenn. Address: East Lane St., Shelbyville, Tenn.

The Rev. Peter H. Beckwith, assistant at St. John's, Plymouth, Mich., will become assistant at St. Paul's, Jackson, Mich. Address August 1st: 1103 S. Grinnell St.

The Rev. Arthur W. Benolken, curate at the Church of the Mediator, Chicago, Ill., will become vicar of the Church of the Resurrection, Route 2, Box 975, West Chicago, Ill., on September 15th.

The Rev. Thomas S. Bigelow, vicar of St. Mark's, Pecos, Texas, will become vicar of St. Stephen's, Lubbock, Texas. Address August 1st: 5011-11th St. (79416).

The Rev. Edwin L. Bishop, former rector of All Saints', Hillsboro, Ore., will become chaplain of Bishop Dagwell Hall, 6300 S.W. Nicol Rd., Portland, Ore., 97223, on September 1st.

The Rev. George C. Brower, former priest in charge of St. Simon's, Lawrenceburg, Tenn., is rector of St. Timothy's, Kingsport, Tenn. Address: 2250 Hawthorne St. (37664).

The Rev. W. Russell Daniel, former rector of St. Andrew's, Ft. Valley, Ga., is rector of All Saints', Warner Robins, Ga. Address: Box 835 (31093).

The Rev. Charles C. Eden, curate at the Church of the Redeemer, Elgin, Ill., will become vicar of St. Boniface', 16301 S. Oak Park Ave., Tinley Park, Ill., on August 1st.

The Rev. Edward L. Fry, vicar of Emmanuel Church, Lockhart, Texas, will become vicar of St. Peter's, Berger, Texas. Address July 20th: Box 988 (79006).

The Rev. Elvin R. Gallagher, associate rector and school director of All Saints', Phoenix, Ariz., will become vicar of St. James' Mission, Tanana, Alaska, July 30th.

The Rev. J. N. Keith Gibson, rector of Tortola, British Virgin Islands, will become vicar of Holy Cross, Kingshill, St. Croix, U. S. Virgin Islands, August 1st.

The Rev. Donald L. Hungerford, rector of St. Mary's, Big Spring, Texas, will become rector of St. John's, Odessa, Texas. He is president of the

Standing Committee of the Diocese of Northwest Texas. Address September 1st: Box 2721 (79761).

The Rev. Russell Keith Johnson, rector of St. Mark's, Evanston, Ill., will become rector of St. Mary's, 306 S. Prospect Ave., Park Ridge, Ill., on September 1st.

The Rev. Franklin A. Mahlau, former assistant at St. James', Hyde Park, N. Y., is rector of the parish. Address: c/o the church (12538).

The Rev. Robert H. Manning, former Episcopal chaplain at Emory University, Atlanta, Ga., is priest in charge of All Souls', Garden City, All Saints', Savannah Beach, and St. James', Pooler, Ga. Address: 301 Phillips Ave., Port Wentworth, Ga. 31407.

The Rev. Richard C. Martin, Episcopal chaplain at George Washington University, Washington, D. C., will become senior curate at St. Paul's, 2430 K St., N.W., Washington, D. C. 20037, August 1st.

The Rev. John McKee III, former vicar of All Saints', New Orleans, La., is Episcopal chaplain at Emory University. Address: Religious Life Office, Emory University, Atlanta, Ga. 30322.

The Rev. Donald Menzi, former assistant at Calvary Church, Cincinnati, Ohio, is vicar of St. Andrew's, Main St., Addyston, Ohio.

The Rev. Gerald S. Moser, former assistant at Grace-St. Luke's, Memphis, Tenn., is priest in charge of St. Mary Magdalene, Elk and Washington Sts., Fayetteville, Tenn.

The Rev. Robert S. Park, former assistant at St. Mark's, Shreveport, La., is rector of St. John's, Minden, La. Address: 409 N. Broadway (71005).

The Rev. Rudolph L. Ranieri, Jr., former senior curate at St. Paul's, Washington, D. C., is rector of Mt. Calvary, 816 N. Eutaw St., Baltimore, Md. 21201.

The Rev. Glen E. Riley, curate at St. John the Evangelist, Flossmoor, Ill., will leave August 1st, to work with the Executive Council on a pilot project in Spain and France.

The Rev. Thomas D. Roberts, vicar of Christ Church, Alto, Tenn., is also vicar of St. Bede's, Manchester, Tenn. Address: Rt. 2, Deeherd, Tenn. 37324.

The Rev. John H. Seabrook, priest in charge of Trinity Church, Dublin, Texas, will become curate at Grace Church, 950 Broad St., Newark, N. J. 07102, August 1st.

CLASSIFIED

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EXCHANGE

RETIRED PRIEST, vigorous, definite Catholic. Will offer house in exchange for Sunday duty and pastoral work. South Florida. Reply Box W-382.*

LIBRARIES

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

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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.

POSITIONS OFFERED

BUSINESS MANAGER needed for large metropolitan Florida parish. Unusual opportunity for dedicated layman to relieve multi-priest staff of non-priestly duties. Reply Box J-386.*

NURSE for small boarding and day school for girls. Live in. State experience. Give references. Reply Box B-380.*

PRIEST, part time or half time. 45 minutes from Manhattan. Pleasant residential seashore area. Stipend, housing, other benefits. Perfect for family man coming to N. Y. C. to further studies. Reply Box T-387.*

WANTED: Choirmaster and organist. Boy choir, St. Cecilia Choir and bell ringers. Salary \$3,500.00. St. James' Church, New London, Connecticut. Paul D. Wilbur, Rector.

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

POSITIONS WANTED

D.C.E., 23, trained but inexperienced, now at Union Seminary, available September 1. Highest recommendations. Write or call Rector, Emmanuel Church, Southern Pines, N. C.

DEVOTED PRIEST, married, 2 children, 25 years' experience; desires work East Coast. Correspondence, references exchanged. Reply Box R-381.*

ORGANIST-CHOIRMASTER, M. Mus., desires full-time position with liturgical program, adequate organ. Comprehensive background and experience. Reply Box S-389.*

PRIEST-EDUCATOR, 39, with 13 years' experience as teacher, chaplain, and administrator, seeks position as head of parish day school or as chaplain-administrative assistant of preparatory school. Experience in admissions, promotion, curriculum, publications, sports, college guidance, budget and fund raising. Can be available September 1966 if need is urgent. Reply Box W-384.*

YOUNG WOMAN experienced in domestic and foreign traveling desires position as traveling companion. Reply Box S-388.*

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

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THE LIVING CHURCH

The Living Church

The Rev. Harold H. Weicker, former assistant at St. Clement's, Berkeley, Calif., is canon missionary at Trinity Cathedral, Phoenix, Ariz. Address: 114 W. Roosevelt St. (85003).

New Addresses

The Rev. Harry Leigh-Pink, 3838 Plymouth Rd., Stockton, Calif. 95204.

The Rev. John F. Mangrum, 4910 San Nicholas, Tampa, Fla. 33609. (rectory).

The Rev. Sherrill B. Smith, Jr., 232 Buttonball Lane, Glastonbury, Conn. 06033.

The Rev. Sherrill B. Smith, Sr., Cheshire Rd., Prospect, Conn. 06712.

The Rev. A. Orley Swartzentruber, 289 Western Way, Princeton, N. J. 08540. He is completing the Ph.D. requirements at Princeton University.

Retirement

The Rev. F. Craighill Brown, who was professor of pastoral theology at Berkeley Divinity School, New Haven, Conn., since 1953, retired from the active ministry, for reasons of health, on June

30th. Address: 91 Cornfield Lane, New Guilford, Conn. 06437.

The Rev. Victor L. Dowdell retired January 1st. For the past ten years he had been rector of St. Luke's, Cambridge, N. Y. Address: Rensselaerville, N. Y. 12147.

The Rev. Alvin B. Porter, a former rector of St. James', Stanton, Del., and a former vicar of Christ Church, Delaware City, Del., retired several months ago. Address: 2105 St. James Church Rd., Wilmington, Del. 19808.

Evangelical Education Society

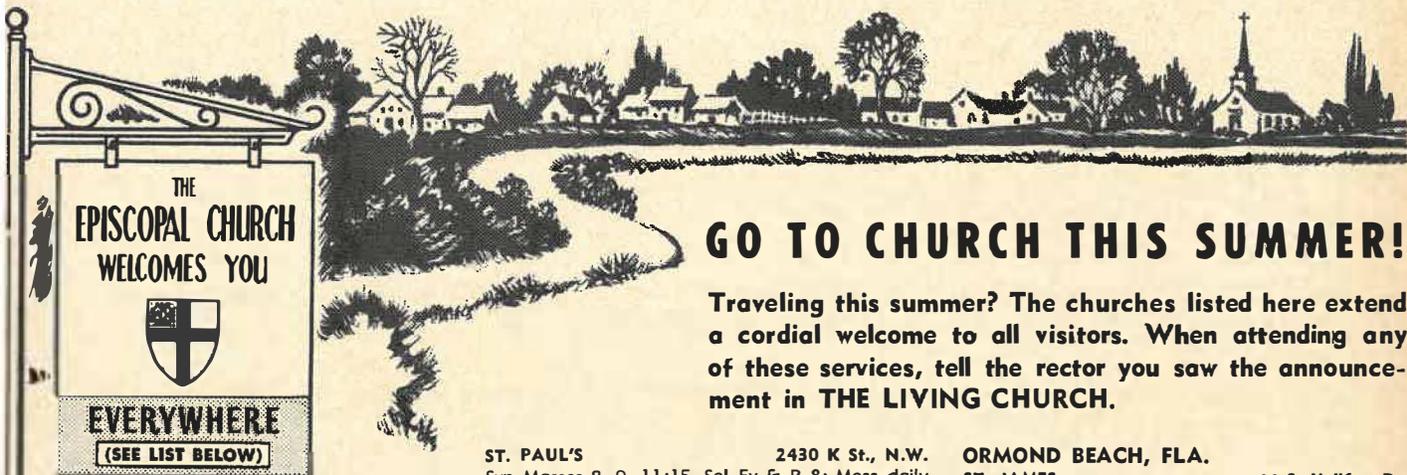
Miss Judith E. Upham, St. Louis, Mo., is the first woman to have received a merit scholarship from the society. Forty other theological students also received merit scholarships making a total grant of \$14,700 to students from 24 dioceses.

Correction

The Rev. John P. Christensen was restored to the priesthood on May 18th. Not John P. Christian as reported in the L.C. June 12th.

When once one believes in a creed, one is proud of its complexity, as scientists are proud of the complexity of science. It shows how rich it is in discoveries. If it is right at all, it is a compliment to say that it's elaborately right. A stick might fit a hole or a stone a hollow by accident. But a key and a lock are both complex. And if a key fits a lock, you know it is the right key.

G. K. Chesterton, *Orthodoxy*, 151. Dodd, Mead & Co.



GO TO CHURCH THIS SUMMER!

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

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 Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

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

NORWALK, CONN.

ST. PAUL'S ON THE GREEN 60 East Ave.
The Rev. F. L. Drake, the Rev. A. E. Moorhouse,
the Rev. R. I. Walkden
Sun 8 & 10; Daily as posted; C Sat 12:15

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 10; Daily 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Moss 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 Very Rev. John G. Shirley, r
Sun 7, 8, 10; Daily 6:45

DAYTONA BEACH, FLA.

HOLY TRINITY BY-THE-SEA Grandview & Ora
The Rev. David J. Dillon, Jr., r
Sun 8 HC, 10 MP & Ser (HC 15)

FORT LAUDERDALE, FLA.

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

ST. MARK'S

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

HOLLY HILL (DAYTONA BEACH), FLA.

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

INDIAN ROCKS BEACH, FLA.

CALVARY-IN-HOLIDAY-ISLES 1615 1st Ave.
The Rev. Frank L. Titus, r
Sun 8:30, 10:30; HD 10

MIAMI, FLA.

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

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

ORMOND BEACH, FLA.

ST. JAMES 44 S. Halifax Dr.
The Rev. Robert G. Tharp, r
Sun 7:30 & 10

ST. PETERSBURG BEACH, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

ST. CHRYSOSTOM'S

1424 N. Dearborn Pkwy.
The Rev. R. B. Hall, r; the Rev. G. N. Price, assoc.
Sun HC 8, MP 11 ex 15 HC; Tues HC 10, Wed HC
7:30, HD 7:30

GRACE

33 W. Jackson Blvd.—5th Floor
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ST. MARGARET'S

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

PLYMOUTH, IND.

ST. THOMAS' N. Center & W. Adams
The Rev. William C. R. Sheridan, r
Sun H Eu 7 & 9

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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.

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

PORTLAND, MAINE

CATHEDRAL CHURCH OF ST. LUKE 143 State St.
Sun HC 7:30, 9, 11; EP 5:30; Daily MP & HC 7:30
ex Mon 10:30, Tues 7, Thurs 9:30; Daily EP 5:30

BALTIMORE, MD.

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

ST. MICHAEL & ALL ANGELS' 2001 St. Paul St.
The Rev. Osborne R. Littleford, D.D., r
Sun H Eu 7:30, 9, 11, 4; Daily Eu

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

DETROIT, MICH.

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

FLINT, MICH.

CHRIST CHURCH East Hamilton at Bonbright
Sun 8 HC, 10; Wed HC 6:30, 10; Thurs HC 6;
HD HC 6; Daily MP 7, EP 7

HOLLAND, MICH.

GRACE CHURCH 555 Michigan Ave.
The Rev. Wm. C. Warner, r; the Rev. D. L. Clark, c
Sun HC 7:30, 9 & 1S 11; MP 11 ex 1S

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hahenschield, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LIVINGSTON, MONT.

ST. ANDREW'S Third and Lewis
The Rev. C. Jack Faas, r
Sun 7:30 HC; 9 HC (1S & 3S); MP (2S & 4S);
Wed 7:30, 9 HC

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

NEWARK, N. J.

GRACE CHURCH Cor Broad & Walnut Sts.
The Rev. Herbert S. Brown, S.T.D., r
Sun 7:30, 9:15, 11; Daily 7:30 ex Fri 9:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
Sun HC 8, 9:30 & 1S 11; MP 11 ex 1S; Daily HC
7:30 ex Fri 9:30

TRENTON, N. J.

TRINITY CATHEDRAL W. State St. & Overbrook Ave.
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10; HD 6:30

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
The Rev. F. W. Dorst, r; the Rev. J. H. Ineson, c
Sun HC 7:30, 10; Thurs HC 10:30; HD 12:05

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

GENEVA, N. Y.

ST. PETER'S Genesee at Lewis
The Rev. Norman A. Rimmel, D.D., r
Sun HC 8, 9:30, 11

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys MP & HC 7:15 (& 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; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
EP Tues & Thurs 5:45 Church open daily for prayer

The Living Church

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

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

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
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
Sun Mass 7:30, 9, 10, 11 (High); Ev B 6;
Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30,
12:10; EP 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6,
7:30-8:30

RESURRECTION 115 East 74th St.
Rev. Leopold Damrosch, r; the Rev. C. O. Moore, c;
Sun Mass 8, 10 (Sung), 7:30 Daily ex Sat; Wed
& Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat
HC 8:15; Tues 12:10; Wed 5:30

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St
The Rev. Bernard C. Newman, S.T.D., acting r
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; 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 non

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

SCHENECTADY, N. Y.

ST. GEORGE'S No. Ferry St.
The Rev. Darwin Kirby, Jr., r; The Rev. Richard W.
Turner, The Rev. Thomas T. Parke
Sun HC 8, 9, 11; HC daily 7; C Sat 8-9

UTICA, N. Y.

GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, S.T.D., r
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

TULSA, OKLA.

TRINITY Downtown 5th & Cincinnati
Pilgrimage Church of the Southwest
Curtis W. V. Junker, Dr.D., J. E. Dillinger, C. R.
Leech
Sun HC 9, 11 (1S & 3S) Daily Eu and Offices

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isacksen, r
Sun HC 9; 10 (1S & 3S)

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

NEWPORT, R. I.

EMMANUEL Spring & Perry Sts.
The Rev. Daniel Quinby Williams, r
Sun HC 7:45; MP & Ser 10 (HC 1S); Thurs & PB
Holy Days HC 10:30

DALLAS, TEXAS

ST. MATTHEW'S CATHEDRAL 5100 Ross Ave.
The Very Rev. C. Preston Wiles, Ph.D., dean
Sun 7:30 H Eu, 9 Family Eu, 11 MP & H Eu;
Daily H Eu 6:30, Wed & HD 10; C Sat 5

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.

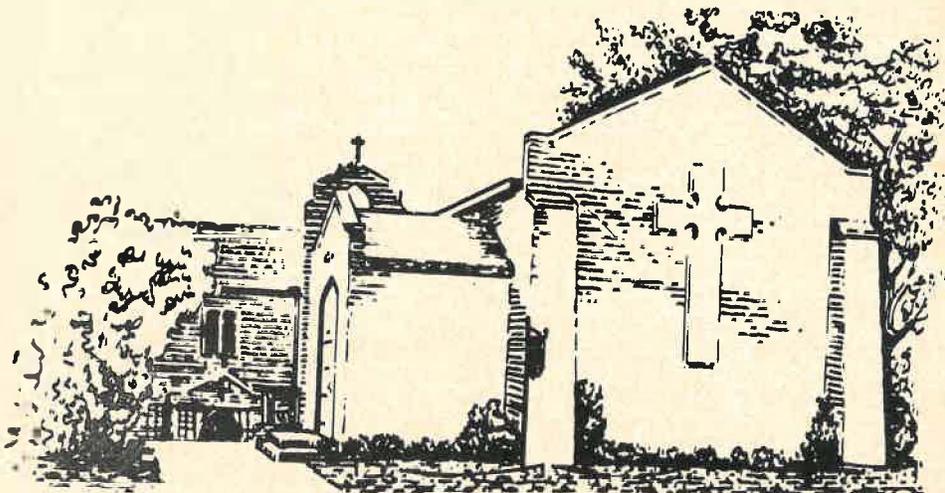
EMMANUEL CHURCH E. Court St.
In the beautiful Shenandoah Valley
Sun HC 8, 11 (1S) MP 11

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
The Rev. John B. Lockerby, r
Sun 7:30 H Eu, 10 Mat & H Eu

KAILUA, OAHU, HAWAII

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



THE CHURCH OF OUR SAVIOUR
Atlanta, Georgia