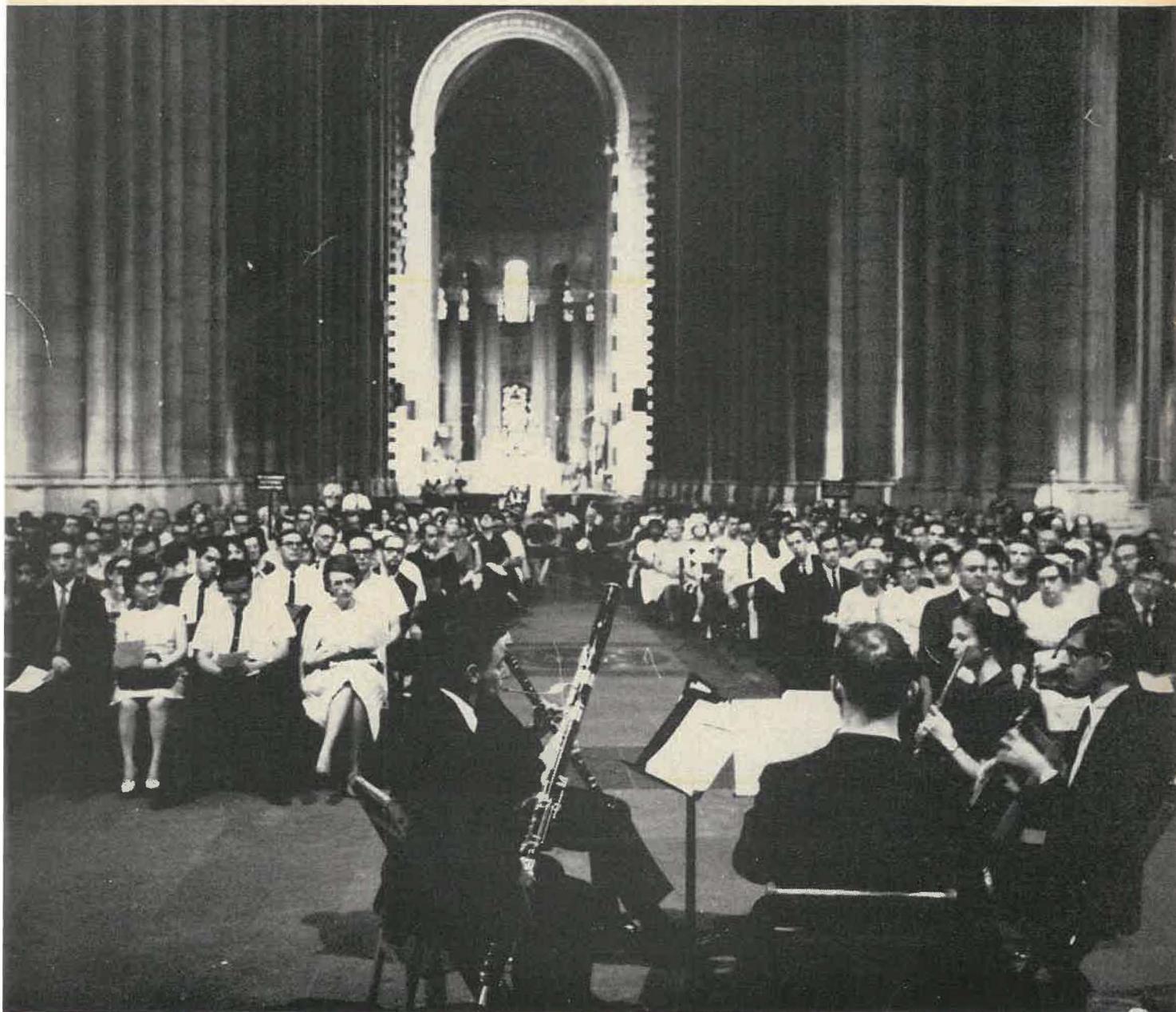


# The Living Church

July 31, 1966

30 cents



Bob Noble

Music in Church [page 5]

*Morehouse on the Ministry* [page 8]

**The Martyrs.** By Jack Mendelsohn. Harper and Row. Pp. 227. \$5.

"... the face of Jesus in the church's prized stained-glass window shattered into fragments." Four Sunday school children's bodies were also broken as the bomb exploded in Birmingham's 16th Street Baptist Church, in September of 1963. Martyrs were made that day to the cause of freedom and dignity for Negroes.

*The Martyrs* by Jack Mendelsohn, minister of Boston's Arlington Street Church, tells of sixteen men, women, and children who gave their lives for racial justice. It is devotional reading. God's terrible activity in history crashes through in the lives and deaths of these people. A man would have to be a stone not to be moved to moral outrage by the events described. I suggest that every bishop, priest, and layman read a chapter from the book along with his daily prayers, asking if God is not speaking to this world through the race crisis and in the lives and deaths of his people.

The book is carefully researched. Dr. Mendelsohn was given a leave of absence from his church in order to talk to survivors of Jonathan Daniels, Viola Liuzzo, George W. Lee, Medgar Evers, and many others. He went to the sources. The people described are seen in their heroism, humanity, and even their foibles. This is a book of good, though brief, biography, and of insights into God's activity in history.

(The Rev.) ROBERT WARREN CROMEY  
St. Aidan's Church, San Francisco, Calif.

\* \* \* \*

**The Secularization of Christianity.** By Eric Mascall. Holt, Rinehart and Winston. Pp. 286. \$6. *A Living Church Book Club selection.*

*The Secularization of Christianity* is the American edition of a book published in England last year by one of the Church of England's most eminent theologians, as a reasoned reply to the "new theology" of Bishop Robinson and others. Dr. Eric Mascall sees this movement as a well-intentioned effort to make Christianity acceptable to the modern world by simply agreeing with the modern world about God and man. The proper business of Christian theology, as he sees it, is not to do this, but rather to try to bring the world to God as revealed in Christ. This is not to deny the necessity of listening to the world as well as talking to it. Mascall both affirms this necessity in principle and conforms to it in practice. He has taken the trouble to learn the secular and non-theistic philosophies of the age. Therefore he is equipped from both sides, belief and unbelief, to evaluate the efforts made by such contemporary bridge-builders as Robinson and Dr. Paul van Buren.

Patience, calmly, he analyzes *Honest to God, The Secular Meaning of the Gos-*

*pel*, and the other basic writings of this school of accommodationists; but despite the quietness of style and manner his critique is devastating in effect. Some of his verdicts upon the men he criticizes are grave indeed; such as his statement that "Robinson is so anxious to persuade himself and others that all good men are 'really' Christians that he invests all his key-words and concepts with both a Christian and a non-Christian face and, having obtained recognition of the latter, adroitly substitutes the former for it" (p. 161). He never makes a charge like this without careful demonstration of his basis for doing so.

One of the most familiar complaints about orthodox Christianity is that of narrowness. The new theology promises to liberate us from the stifling dungeon of the old faith into the broad, bright mansions of the new. But, as Mascall observes, "in the reduced, secularized, demythologized Christianity which we are being offered in place of the historic faith of Christendom the most striking characteristic is its narrowness; there is in it nothing of the cosmic breadth of a religion which sees the whole universe as held in the loving hand of a God who created it and redeemed it" (p. 271).

Although this book is not difficult reading, neither is it light. It should be read reflectively if it is to be inwardly digested and gratefully savored as it deserves.

(The Rev.) CARROLL E. SIMCOX, Ph.D.  
The Editor

### Booknotes

by Karl G. Layer

**The Indwelling Spirit.** By Robert W. Gleason, S.J. Alba House. Pp. 119. \$3.95. The intention of this book is to study "the indwelling of the Holy Spirit in the souls of the just." The work surveys the scriptures, particularly John and Paul, the Fathers, and many theologians, particularly Scheeben and de la Taille. Fr. Gleason's volume is interesting but not easy reading.

**Can't We All Be Rich?** By David M. Graybeal. Friendship. Pp. 158 paper. \$1.75. A study of the problem of poverty, intended for older teenagers. The author describes attitudes toward poverty and riches over the years and presents a Christian approach to the poverty question today. Although a capsule sketch of facts and ideas from the earliest times is given, the author's central reference is to the period from the 1929 depression to the present.

**Wealth and Want in One World.** Edit. by Muriel S. Webb. Friendship. Pp. 126 paper. \$1.95. A symposium reflecting varying viewpoints on the poverty problem today. One contributor is Trevor Huddleston, Bishop of Masasi.

# The Living Church

Volume 153

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Number 5

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

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July

31. Eighth Sunday after Trinity  
St. Joseph of Arimathea

August

4. Dominic, F.  
6. The Transfiguration of Our Lord  
7. Ninth Sunday after Trinity

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

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

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The Living Church

# The Living Church Book Club

offers as its current selection

## THE SECULARIZATION OF CHRISTIANITY

By E. L. Mascall

Nobody in the Anglican Communion, or anywhere, is better equipped to answer the challenge to the Christian faith of the so-called "new theology" than the distinguished author of this book — Dr. E. L. Mascall, of the Church of England. And this is exactly what he does in *The Secularization of Christianity*. Here is the answer of competent Catholic theology to the negations of Bishop Robinson, Dr. van Buren and others who assume that the living God of the Bible and the Church cannot possibly "live" for the modern secular mind.

This book is for thoughtful people who are not content to get their theology from the newspapers and the popular magazines.

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Gian Girolamo Savoldo: *The Transfiguration*

Three Lions

**O** GOD, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistening; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

The Collect for  
The Transfiguration

# The Living Church

July 31, 1966  
Eighth Sunday after Trinity

For 87 Years:

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

## WASHINGTON

### Quota Cut

The Diocese of Washington may meet with some difficulty in reaching its annual mission contribution quota as a result of a letter sent by the vestry of All Souls' Church, Washington, D. C., to other diocesan churches. The letter stated that the mission quota of \$11,800 was being cut to \$6,000, and explained that the 1,250 member church did not want its funds used to help influence legislation or to foster public demonstrations.

The *Washington Post* said that the vestry's letter "apparently" had as one of its major objections last winter's activities of the Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, in promoting the "Free D.C." movement. This has drawn criticism for one method of securing financial support. At the time, Bishop Moore was the target of a covert censoring movement among ranking Episcopal clergymen within the diocese, but the attempt did not prevail, the newspaper said.

In the All Souls' parish newsletter in April, the rector, the Rev. Frank W. Blackwelder, commented on the "Free D.C." movement which called for a boycott of businesses not in line with the movement's objectives of home rule for the District of Columbia. He said: "That an Episcopal bishop should be leading this ruthless attack on the Board of Trade to compel the board to act in a manner it judges not best for Washington is perplexing and out of place."

The All Souls' vestry said in its letter: "We do not want our contributions to the Lord's work used to propagandize controversial state subjects such as so-called 'fair employment,' sale or rental of private property, termination of nuclear defense experiments while other nations proceed with such developments, nor do we approve the use of Church funds or personnel to foster public demonstrations or marches that tend to breed disrespect for law and order and the property rights of others."

The letter was also critical of clergy control of the diocese in formulating stands on political issues, the national body of the Church, and the National Council of Churches. It said these three bodies "are controlled by the clergy, laymen having only a minority influence."

Bishop Moore came into national attention two years ago for his pronounce-

## Coming next week: A Distinguished Congregation

ments and activities during racial demonstrations in Jersey City, N. J. Since then, he has taken a prominent role in projects involving social problems in the nation's capital. He is also chairman of the NCC's Delta ministry which assists Negroes in Mississippi.

The action of All Souls' parish has met with some reaction by three other Washington parishes, *THE LIVING CHURCH* learned at press time. One of these, the Church of the Atonement, has announced its intention to raise funds for the diocese to make up for the loss incurred by All Souls' reduction of its contribution. The vestries of two other parishes, St. Margaret's in Washington and St. John's in Bethesda, Md., issued a joint statement asserting that "economic pressure is not a legitimate tool" for members of the diocese.

The two bishops of the Diocese of Washington sent a letter to all the clergy defending the right and asserting the duty of the Church to engage in such social action as had been condemned by All Souls' Parish.

## COVER STORY

### Music in Church

The Cathedral of St. John the Divine became a giant concert hall July 10th for the first of four chamber music recitals replacing the sermon at the regular Sunday Evensong services. The Juilliard Woodwind Quintet provided the relaxed, informal program behind the great bronze doors of the edifice. Cathedral officials, who had set up for an audience of 80 or 100, were pleasantly surprised when some 500 persons showed up for the concert despite sweltering New York weather.

The 4 p.m. Evensong was preceded by an organ recital by Helen Garvey, organist of Grace Church, Middletown, N. Y. Other concert groups in the series are: July 18th, the Academy Quartet of New

York City; July 24th, the Brass Arts Quintet; and July 31st, Dennis Davies, pianist.

The innovation was described by a cathedral spokesman as a step toward discarding the "unreal cleavage between secular and sacred music," and to recognize "the universality of great music equally in the Church and in the world at large."

## SPACE

### More Episcopalians Launched

John W. Young, who has had his third astronaut assignment for the Gemini flights, is a communicant of St. Christopher's, League City, Texas. Michael Collins, his partner, is also a communicant of St. Christopher's.

## COCU

### Wider Invitations Issued

An invitation to Churches which have had observer status at sessions of the Consultation on Church Union to become full participants has been extended by Dr. David B. Colwell, chairman of the Consultation. Dr. Colwell said that the renewed invitation came in response to inquiries from four denominations about possible full participation.

The American Baptist Convention at its 1966 meeting rejected full participation in COCU, but there was strong opposition, led by some seminary professors, to this decision. Another Church which has voted against full participation is the Church of the Brethren.

Among the Churches with observers at COCU sessions are the Anglican Church of Canada, the Polish National Catholic Church, the Religious Society of Friends, and the Roman Catholic Church.

[RNS]

## LOS ANGELES

### Cathedral Films Founder Dies

The Rev. James Kempe Friedrich, 62, president of Cathedral Films, and assistant at All Saints', Beverly Hills, Calif., died in a hospital, July 12th, following a heart attack July 3rd, at the church.

Fr. Friedrich attended the University of Minnesota and Virginia Theological Seminary, and was ordained to the priest-

hood in 1936. He began his ministry as assistant at Christ Church, Red Wing, Minn.—his native city—before going to California. He served several churches in the Diocese of Los Angeles, and had been at All Saints' since 1957.

He founded Cathedral Films, Burbank, Calif., in 1938. This ministry of film grew from a Sunday School of five children in the projection room in his home. Recently the firm's audio-visual materials were sent to the Diocese of Polynesia, the MRI companion of the Diocese of Los Angeles.

A memorial service was held at All Saints', July 16th. Dr. Friedrich is survived by his wife, Alberta Elaine Mohn, a son and two daughters.

#### **GOVERNMENT**

### **Tax Deductions**

Following a barrage of protests from Church spokesmen, the U. S. Treasury Department has ordered a restudy of certain proposals which, if legally enacted, would greatly curb what might be deducted from personal income tax on "deferred" donations to such organizations as churches.

The Internal Revenue Service is trying to work out an applicable distinction between contributions "for the use of" an organization and those "to" an organization. What triggered the protests was an IRS proposal which would have forbidden a donor to claim more than 20 percent tax deduction for a donation of tangible personal property to an organization on a deferred basis—that is, if the title to the donation would not pass to the recipient organization until some later time. But, the IRS proposal stipulated, if the

donor were making his gift "to" the organization, that is, turning it over here and now rather than at some future time, as much as 30 percent of his adjusted gross income would be deductible.

There have been some indications that the controversial proposals might be dropped altogether. [RNS]

#### **NORTH INDIA**

### **Plans for United Church**

The long struggle to achieve an inclusive united Church of Northern India and Pakistan has moved a step nearer with the approval of the revised plan of union by the Calcutta Diocesan Council of the (Anglican) Church of India, Pakistan, Burma, and Ceylon (CIPBC). In addition to the Anglican CIPBC, Methodist, Baptist, Christian (Disciples of Christ), and United Brethren bodies are involved in the negotiations.

The plan now being voted on holds the Bible as the decisive standard of faith and accepts the Apostles and Nicene Creeds as witnessing to and guarding that faith. According to the plan's provisions for the ministry, all ordained ministers of the participating Churches may become ministers of the United Church by a mutual laying on of hands in which the spiritual heritage of each body is shared. [RNS]

#### **JERUSALEM**

### **Jewish-Christian Sect**

A 58-year-old professor at Hebrew University, Shlomo Pines, reportedly stunned Christian scholars in Jerusalem recently in a lecture reporting the discovery of an historical account of an early

Jewish-Christian sect which denied the divine Sonship of Christ. This sect, according to the recently-discovered evidence, criticized Paul the Apostle for two reasons: his teaching that Jesus was the Messiah, and his refusal to restrict his teaching and mission to Jews.

The basis of Prof. Pines' thesis is an Arabic manuscript about 1,000 years old which contains a much older Syriac account of the Jewish-Christian sect.

The Jewish scholar reports that the sect was forced to flee Jerusalem about 62 A.D., but in his opinion the sect continued underground until at least the tenth century. It strictly observed Old Testament practices, including circumcision and Sabbath observances on Saturday. However, it followed Jesus and the Jewish Mishna in adopting a liberal interpretation of the Jewish law. [RNS]

#### **SCOTLAND**

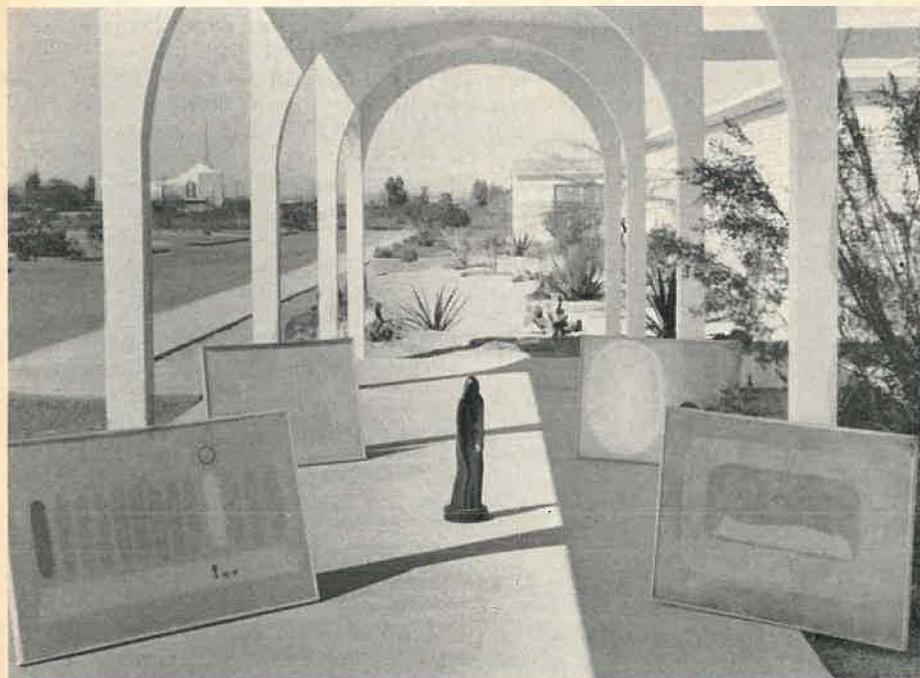
### **Controversy**

by the Rev. THOMAS VEITCH

The suggestion that the meetings of the Representative Church Council should in the future be held over weekends instead of midweek, as at present, is raising a storm of controversy. Behind the suggestion is the feeling that at present the laity can only be represented by elderly or middle and upper class people who are not tied to jobs as ordinary working or business people are.

The Bishop of Edinburgh, Dr. K. M. Carey, writing in the Edinburgh Diocesan Gazette, says . . . "The fact is that we in this Province have been exceedingly . . . perhaps excessively . . . fortunate in having regular celebrations of Holy Communion on every Sunday of the year. In many churches overseas communicants are extremely fortunate if they have one celebration a month. The suggestion that there is something wrong in transacting business on the Lord's Day seems to me to be misconceived. This surely is excessive Sabbatarianism! Of course, worship in church comes first on a Sunday, but surely it is part of our Lord's command that we should love the Lord our God with all our minds, and there cannot be anything wrong in applying our minds to the Church's business . . . even financial business . . . on a Sunday provided we have first worshipped God in church."

Fr. Barry, rector of St. Salvador's, Edinburgh, however, writes . . . "The Church's business is worship; it is her life blood, and the highest form of worship



A traveling religious art exhibit in the Diocese of Arizona is booked into the Christmas season for some areas. The artists, many of whom are Churchmen, represent various types of creative work, but all on the theme of religious inspiration and insight.

#### **The Living Church Development Program**

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$9,485.30  
Receipts Nos. 7002-7027, July 5-19 398.90

\$9,884.20

The Living Church

is the Holy Eucharist. Dare we deliberately refuse to the majority of our people the possibility of taking part in this worship and of receiving the sacrament, in order that we, their clergy and lay representatives, may meet in comfort to talk about finance and administration?"

## CONVENTIONS

### Western Michigan: May 17th-18th

The annual convention of the Diocese of Western Michigan was held in Muske-

gon. Speaker at the convention banquet was the Rt. Rev. C. Kilmer Myers, Suffragan Bishop of Michigan. Mr. Irving W. Colburn of Chicago, who is architect of the diocese's diocesan center-cathedral, also addressed the convention.

The convention was informed that pledges amounting to \$1,300,000 have been received in the campaign for the center-cathedral. The estimated total cost of the unique building will be about two million dollars.

Among actions of the convention were: establishment of a minimum clergy salary of \$5,300; passage of a resolution favor-

ing the reduction of the clergy retirement age from 65 to as early as 62; passage of several other resolutions, among them one calling for a committee to keep the diocese informed on the progress of the Consultation on Church Union.

In his charge to the convention, the Rt. Rev. Charles E. Bennison, bishop of the diocese, stressed the need for the development of an urban ministry adequate for the growing need, and emphasized the providential character of urbanization. "See how the cities serve God's purposes," he said. "In them people are brought to

*Continued on page 12*

## Letter from London

There is one good thing about this time of the year. It brings us lots of American visitors, and since many of them come to St. Bride's I am able to catch up on some of the family gossip.

Two such visitors have had a vast press here. Billy Graham and Hugh Hefner. At least, I suppose Hugh Hefner was here in person. After all, if someone spends three million dollars fluffing up a heaven for bunnies, he must surely see the place with his own eyes. Three million dollars for bunnies. He must be a real animal lover. And it must keep him so busy that he has no time to be a playboy.

Billy Graham, I know for a fact, was here in person. He and his wife Ruth came to my home for a party to meet leading editors. What a dynamic pair they are. It is impossible to fail to be impressed by their sincerity and single-mindedness.

But this is no place for a personal profile. The question is rather: what effect did they have on what has come to be called the world's swingingest city?

There is, of course, no final answer to that question. But undoubtedly Billy Graham has made God a talking point in pubs and places where plebs pontificate. It would be interesting to know who had the most column inches: Billy Graham in the last few months or John Robinson at the height of the *Honest To God* shindig.

Statistically: Billy Graham had around 90,000 people for his final meeting. The organizers had suggested that 110,000 might be expected. The last meeting of his 1954 Crusade drew 120,000. Financially the crusade—with a budget of nearly a million dollars specifically for this purpose—seems to be about breaking even. In all some 42,000 people "took the decision," more than in the 1954 crusade.

Another recent visitor to the U.K. was His Beatitude Justinian, Patriarch of the Rumanian Orthodox Church. The guest of the Archbishop of Canterbury, His Beatitude fulfilled a very wide program of engagements, and the visit has been

described as one of the most successful ever made by the head of another Church. Before his departure, His Beatitude and Dr. Ramsey signed a joint communique which included:

"In private and informal conversations the Patriarch and the Archbishop with their companions were able to talk over relations between the Rumanian Orthodox Church and the Church of England, and the Patriarch reminded the Archbishop that the Holy Synod of the Rumanian Orthodox Church had on June 6, 1966, adopted in their entirety the agreements reached between the two Churches after the conference held in Bucharest in 1935. The Patriarch and the Archbishop also had opportunity to consider the Anglican-Orthodox Joint Doctrinal Discussions which, it is hoped, may be resumed in the next year.

"The Patriarch and the Archbishop pray that their meeting may be used by Almighty God for the furtherance of Christian unity. It is their hope that relations between the Holy Orthodox Church and the Churches of the Anglican Communion may go forward from the positions already reached in earlier years, and that these relations will help towards the restoration of unity amongst all Christian people."

In the course of their full program of engagements the Patriarch and his Rumanian companions attended a number of services in Anglican churches. The communique notes: "At all these services there were present members of many Christian Churches represented in England. As they took part in the Anglican services and made various visits, the representatives of the Rumanian Orthodox Church observed with satisfaction that between the two Churches there exists an important common liturgical basis, and they noticed the growing interest in Orthodoxy of the clergy and people of the Church of England."

The Church of England Council on Foreign Relations reports that there has been a marked increase in coöperation with Roman Catholics in the past year and that, thankfully, is true. The co-operation has taken all sorts of forms, including, so local newspapers have said,

Anglican clergy assisting at weddings in Roman churches. All the more surprising therefore is the fact that the Roman authorities have refused permission for the Bishop of Portsmouth, the Rt. Rev. J. H. L. Phillips, to help officiate at his daughter's wedding in a Roman church in September. The Vatican, however, has given permission to the bridegroom to accompany the bride at a service of blessing in Portsmouth Cathedral which will take place after the Roman ceremony.

The marriage, so the *Church Times* reports, was discussed by the Archbishop of Canterbury and the Pope last March during Dr. Ramsey's visit to the Vatican. Miss Phillips has given a verbal promise that any children of the marriage will be brought up as Roman Catholics.

In an opinion paragraph the *Church Times* comments: "The implications of this sorry business are as obvious as they are deplorable. No one would wish to say anything to increase the unhappy tensions which must have been created for the two people primarily concerned. But as a matter of public policy it must be said that no bishop of the Church of England ought ever to have courted this humiliating rebuff. The idea of a bishop of the Established Church of this country seeking 'permission' from Rome to do anything suggests that Rome has an authority in this country which she does not possess.

"If only people in the unhappy position created by present Roman policy on mixed marriages had the courage and good sense to stand firm against spiritual blackmail and unworthy threats, they would find (as many have in fact found) that the Roman bluff can be called."

The Rt. Rev. Wilfrid Parker, Bishop of Pretoria from 1933 to 1950, died recently, aged 83. A distinguished man in his own right he equally deserves note in this transatlantic column as the son of Rosamond, daughter of the Most Rev. Charles Longley who hosted the first Lambeth Conference in 1867.

DEWI MORGAN

I wish I could swing into the traditional theme—the one that was so dear to the hearts of commencement speakers in my youth. I should tell you that the world is waiting breathlessly for you to bring order out of the chaos into which the older generation has plunged it. I should assure you that, after a brief and comfortable curacy in some ivy-covered Gothic church, you would be called to preach the comfortable gospel to comfortable men and women in comfortable pews, and that dear old ladies would invite you to innumerable proper tea parties to tell you how much they enjoyed your sermons.

Unfortunately, this assurance would not be true. Indeed, it was not true in a previous generation; and, if it were true, I should think that any self-respecting priest would consider it a fate worse than death. I am sure that you have not devoted these years of study, prayer, and meditation in school, college, and seminary to prepare for such a life. Moreover, we laymen neither need nor want priests who are immovable fixtures in this world of bewildering change.

No; you are going out to face a world and a Church in crisis. Your parishioners, and other persons with whom you must deal, will include (in the words of Billy Graham) “the beatnik, the rebellious youth, the price-rigging executive, the draft-card burner, the school cheat, the professional bearded protester, the pregnant high school girl, the dope addict, the vandal, the bribed athlete”—and a host of other unsavory characters. You will also have to cope with a huge and ever-transient company of complacent parishioners who fill the pews of even our best churches—weather permitting—but who take their concepts of Christianity mostly from the pages of the Sunday supplements and the *Reader's Digest*. You will also encounter some devoted Christian saints—and these may cause you even more trouble than some of the sinners.

Consider, for example, St. Thomas Becket as your bishop. He was always in trouble with the civil authorities, and he expected his clergy to go along with him, even to the point of martyrdom.

Or St. Simeon Stylites as your senior warden. He would sit on his nine-foot pedestal and look down his long nose at you. I'm sure he would take a dim view of liturgical changes and of Christian social action.

I shall say nothing of the militant St. Joan of Arc as president of your ECW, nor of the domineering St. Hilda as your director of Christian education. I doubt if she'd approve of buzz-groups in the ongoing fellowship.

But they are all—even the wardens and vestrymen—children of God. They all need the message of redemption that is yours to proclaim; and they need the strength of the sacraments that are yours to administer.

You are not called to be a chaplain to



the complacent, but to be a missionary to the disturbed, the puzzled, and the confused. I use the word “missionary” intentionally, because every priest and indeed every committed Christian is called upon to be a missionary, whether in the new nations overseas, the underprivileged areas of our great cities, or the overprivileged parishes of our rich suburbs.

At a recent meeting of the Mutual Responsibility Commission there was a discussion of the question: “What is the mission of the Church?” One of the best answers was given by the late beloved rector of Trinity Church, Canon John Heuss. I should like to rescue his statement from the obscurity of the MRI minutes and commend it to you as a guide for the sacred ministry whose duties you are about to take upon yourself. Dr. Heuss said: “The first obligation of any section of the Christian Church is to worship God; its second task is to proclaim the Gospel of Christ and to do it in terms that are realistic and meaningful to the time in history and the culture it attempts to reach. In fact, wherever the Church is being true to its vocation, it is difficult to say where worship ends and missionary outreach begins, because each is so much a part of the other that they are in reality the same thing. Missionary work can never be cut up into separate little pieces. There is ONE mission. The Christian mission may take place in a church, a parish hall, an executive's office, a labor union meeting, a civil rights demonstration, a native's hut; on a plane, train, or ship—in short, wherever a Christian, be he ordained or a lay person, meets another human being.” This is the heart of our call to mutual responsibility and interdependence in the Body of Christ.

We live in an age of catch phrases and clichés. One of these is the statement, so often heard from the pulpit, that we are living in a post-Christian era. I do not agree. I can think of no era so completely Christian that we can consider

# MIN

# Pre-Chr

This article is a  
house's commencement  
the General Sermon  
present it to the  
Church in the  
concepts expressed  
purely local impact

by Clifford P  
President, House

ourselves as *post*. The first century, with its social corruption and persecutions? The twelfth, with its great cathedrals, but also its grinding serfdom and its private wars? The sixteenth, with its mutual excommunications and its heresy burnings? The first half of the twentieth century, with its Communist and Fascist perversions, its world wars, and the ovens of Buchenwald? Which of these, or what other century, can you truthfully describe as Christian?

I think rather that we are living in a pre-Christian era, much like that of the primitive Church. I prefer to look forward to what Chad Walsh described in the title of one of his books as “The Early Christians of the Twenty-first Century.” I believe that the greatest days of the Christian Church lie in the future. How far in the future I do not know, but much of the “early Christianity” of the future depends upon you and the other ordinands of every Communion who are graduating today and who will be the bishops, priests, and pastors, the theologians

# TRY

## Christian Era



from Dr. More-  
ness delivered at  
May 25th. We  
of *The Living*  
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ties of the Church

gians and—I fear—the executive secretaries of the coming generation.

Let's take a brief look at this pre-Christian age in which we live. There are some theologians who tell us that the God of Christianity is dead. St. Paul would not hesitate to denounce them as false prophets and liars. He used even stronger words on occasion.

But what about the primitive gods of the Roman Empire, under which Christianity came to birth? Are they dead? I think they are very much alive. They may have changed their names, but many of them have become the objects of worship for much of our American public.

Who is great Jupiter but the god of big business, of the demanding labor union, and of the American way of life? Who is Mars but the even more powerful god of war, whose grim visage presides over so much of our life and who threatens even to destroy our very humanity?

Who is Venus, if not the presiding deity of the so-called and badly misnamed New Morality? Her figure is perhaps the best

known and most worshipped of any of the ancient pantheon, and there are some who would have even the Christian Church remodelled in her image.

Who is Mercury, but the all-pervading genius of mass communications—the messenger of these other gods and often of the devil as well? (Perhaps I should not mention the devil; he was supposed to have died even before God did.)

Only Bacchus has failed to change his face; but he has become eminently respectable and has added the traffic in drugs and narcotics to his stock in trade. I hear that he has recently been awarded the dis-honorary degree of LSD, which may be freely interpreted as "Doctor of Lethal Substances."

Indeed, I fear that the only one of the ancient gods and goddesses who is in eclipse today is Minerva, the goddess of wisdom. Even she can be found if you search the nooks and crannies of our modern civilization, and to possess her is an objective worthy of the search. She is the only pagan goddess worth saving.

No, the only change in these gods and goddesses is that they have come down from the heights of Mount Olympus and established their dwelling places on Wall Street, on Madison Avenue, Fifth Avenue, and Broadway, and on ten thousand Main Streets throughout the country. We may not yet be able to visit the planets named for them, but they have come to us without benefit of space ships or unidentified flying objects. You will find their devotees all about you, sometimes even in episcopal palaces or halls of theological learning. (I wish I were still speaking only of Minerva.)

In the midst of this world, this temple of the clamoring ancient gods, you are called, like St. Paul of Athens, to summon worshippers to the altar of the Unknown God. And believe me, the God that we worship is unknown to much of the world in which we exercise our ministry. Nevertheless, He is the one, true, living God, and He still dwells among His

people, however they may reject, ignore, or deny Him.

Hold fast to your faith in God and in His only begotten Son, Jesus Christ our Lord. Do not dare to minimize or deny Him while you wear His uniform. If you ever come to believe that God is dead, run—do not walk—to the nearest Morehouse-Barlow store, and we shall gladly refund the full purchase price of your clerical collar.

You begin your ordained ministry in the Church at a time of great stirring and excitement. The winds of ecumenicity, of liturgical reform, of new kinds of ministry are beginning to stir, and they will blow with increasing strength. The Church is ripe for a new reformation, and you are called to be in the forefront of it. But remember that not every wind that blows is the breath of the Holy Spirit. St. Paul's warning against being "tossed to and fro and carried about with every wind of doctrine" (Eph. 4:14) is still valid. You will have to be diligent in prayer, in sacrament, in study, and in service to your fellow men if you are to grow in wisdom and stature and in favor with God—sometimes without regard to being in favor with man.

The Church is conscious as never before of its call to answer our Lord's high priestly prayer that it may be one, even as He and the Father are one—and for the excellent reason that He gave: "that the world may believe." Pray and work for that unity; but remember that if it is true to its mission the Church must not only be One, but must also be Holy, Catholic, and Apostolic. I believe that our own Anglican Communion has a unique opportunity to contribute to the realization of this four-fold nature of the Church; but I also believe that we have at least as much to learn from Christians of other Communion, both Catholic and Protestant, as we have to offer them.

Keep an open mind so that truth may enter from all sides. But when truth does enter, clamp onto it resolutely; do not let it blow out the other side. Three hundred years ago Samuel Butler wisely wrote: "An open mind is all very well in its way, but it ought not to be so open that there is no keeping anything in or out of it. It should be capable of shutting its doors sometimes, or it may be found a little drafty." While I am not one to encourage draft-dodging, I should gladly subscribe to this exception.

Welcome then to this forward step in your ministry to God's people. It is a ministry that all of us share, clergy and laity together; but one in which we of the laity look to you of the clergy for teaching, for guidance, and above all else, for example of Christ-like living.

May Almighty God who has given you the will to do all these things grant you also the strength and power to perform the same, that He may accomplish His work which He has begun in you, through Jesus Christ our Lord. Amen.

## EDITORIALS

# Principles of Church Union

The *Principles of Church Union*, adopted by the Consultation on Church Union last May, are now before the Church for study and discussion.\* In the Preamble, the Consultation submits these Principles "to the constituencies of the participating churches for study and comment." We are giving them our study and we offer our comments in the hope that our words will be helpful and not hurtful to the cause of Christian unity.

Because these Principles are meant to be the basis for further inter-Church negotiation toward the goal of complete organic unity, it is clear that if any man believes that he can show just cause why union on this basis should not take place he should now speak, or else hereafter forever. . . .

There is very much indeed in the *Principles* that we can heartily approve and endorse. If the quantitative canon could here be applied, we should be able to say that almost all of the contents of this document we find entirely acceptable. But that canon cannot appropriately be applied to matters of faith. All Christians studying these proposals will necessarily, and rightly, restrict their comments to the things which they find difficult or impossible to accept, and this we now undertake to do, at the risk of sounding "negative."

We meet our first serious difficulty on page 23, in the section dealing with the Apostles' and Nicene Creeds. These are properly called "ancient symbols;" we gratefully note the assurance concerning the Apostles' Creed that "the united church will use this symbol." But it is explained that the united Church will use it "as a corporate act of praise and allegiance which binds it to the apostolic gospel and to the faith of the one Church in all centuries and continents." This language is troubling in its vagueness. For ages the Apostles' Creed has been the baptismal confession of faith in the

\**Principles of Church Union*. Forward Movement Publications. 25 cents.

*The Reports of the Four Meetings*. Forward Movement Publications. 25 cents.

Western Church, and the basis of elementary catechesis, and the Anglican Churches have followed this rule. We are not arguing that things must continue to be done in the united Church just as they have always been done in the Catholic Church. But in this case we ask why we should seriously consider a reduction or alteration of the Apostles' Creed's traditional role in the Church's worship and teaching. This Creed does not simply bind the Church to the apostolic Gospel; it rehearses the mighty acts of God which constitutes the apostolic Gospel. It is, so to speak, the Church's official synopsis of the Gospel.

As for the Nicene Creed, no assurance is given that it will be used at all in the united Church's worship and teaching. We are told that "the united Church will urge its teachers and pastors to develop a deeper historical understanding and a fuller theological appreciation of this Creed, believing that this will lead to more mature knowledge of the Scriptures and more profound grasp of Christian truth." Yes; but is this all? We know some Anglican clergymen, to be sure, who could certainly use that deeper understanding and theological appreciation of the Nicene Creed. But the same can be said for a deeper study of the Athanasian Creed, St. Augustine's *Confessions*, Dante's *Divine Comedy*, and the U. S. Constitution. The Consultation seems to relegate the Nicene Creed to this category of great and precious testaments of the spirit which deserve reverent study. It is hard to imagine most Episcopalians being willing to accept this excision of the great Eucharistic Creed from its place at the heart of their worship and faith, and especially when no reason is given for this extraordinary drastic surgery.

Before passing from the Creeds we must raise another question which eventually will have to be faced. If the two great Catholic Creeds are given a reduced or optional position in liturgical use and in teaching authority in the united Church, what will this do to ecumenical relation and dialogue with the Catholic Churches? The Roman Catholic Church, the Orthodox Churches, the Old Catholics, the Polish National Catholics—all these bodies give the Nicene Creed a requisite, not optional, status among things necessary to be believed. We fear that if the united Church does less or other than that it will do so at the cost of widening the breach between it and the historic Catholic Communions.

(To be continued.)

## LETTERS

Most letters are abridged by the editors.

### Questions about COCU

I have read with interest and mounting concern the reports of the Episcopal Church's involvement in COCU. First, let me state that I recognize the necessity for a united Christianity and inter-Church cooperation. My own ministry is shared with clergy of other Churches in what is proving to be a happily coordinated Christian mission.

Our involvement in COCU raises for me these concerns:

1. The outlined program for union appears to suggest some serious differences regarding the nature of the ministry and its relation to the sacraments, and would seem

to be contrary to our Prayer Book teaching on these subjects.

2. Can the American Episcopal Church negotiate a union apart from the whole of the Anglican Communion with or without the Chicago-Lambeth Quadrilateral principles?

3. The fact that the General Convention will make the final decision whether the Episcopal Church will participate in this program leaves me very anxious. I am not presently convinced that the General Convention truly represents the mind and heart of our Church. Its nature prohibits complete representation, and I doubt that the clergy and lay deputies are, as a body, theologically competent to make such a serious decision.

4. I am puzzled by the silence of those

bishops and other clergy who might be expected to view this plan with concern. I have heard no thoughtful debate on the issue as yet.

5. The press has been permitted to report COCU in such a way that I must ask if we Episcopalians are prepared to state corporately what it is that we are and what it is that we are not. The description of the union as the formation of a "super Protestant Church" and our identity described as one of eight "Protestant denominations" has remained unchallenged. Such reporting creates for me hurt and embarrassment. Individually speaking, it is dishonest reporting. I cannot, without qualification, call myself a Protestant. I realize that the words "Protestant" and "Catholic" have become so

charged that they may have outlived their usefulness in describing what the nature of the Church truly is. This fact does not excuse the continual misrepresentation of many loyal Episcopalians by the press.

Finally, I question whether this approach to life is fundamentally right. I have a deep spiritual bond with many Christians who are not Anglican — whose faith and witness are rich with authenticity and who serve as continuing inspirations to me. I fear however, that legal union might actually break down this spiritual unity which exists among us. We now trust each other in our united Christian mission while recognizing our differences. We do this without a formal agreement. Furthermore, I could not enter any union scheme which would jeopardize relations with our Roman Catholic and Lutheran brethren. If the Episcopal Church were to enter into such a union agreement, I would be a priest without a Church, for it does not appear that in COCU *presbyter* is *priest* writ large.

I live daily with the rejection of the Church by young people who see it as an irrelevant relic — not our Church only, but Christianity in general. I am not convinced that legal union would produce any change in this attitude, nor do I see how it will provide occasions for Christian growth. If those who now question the ecumenical effectiveness of the World Council of Churches and the National Council of Churches have any validity, I should think that the same question could be asked of COCU.

Why is this union considered desirable? And, why must I be forced to become that which I do not desire in the name of what this age thinks to be Christian unity? I welcome, and I hope other Churchmen will welcome, direction and help. I trust that the Church will become honest with itself and the world in which it lives so that when we have finished with this matter we shall speak single-tongued, but, perhaps, in diverse manners.

(The Rev.) HENRY N. F. MINICH,  
Chaplain, Canterbury House  
University of Miami  
Coral Gables, Fla.

### More Patronal Hymns

The game of finding patronal hymns [L.C., June 5th] to the several sorts and conditions of men can obviously go on and on:

- Musicians—Around the throne of God, a band
- Surfers—Breast the wave
- Urban planners—City not made with hands
- Alarm clock makers—Come, my soul, thou must be waking
- Losing jockeys—Forth in thy name, O Lord, I go (e.g. Kauai King was 4th in the Belmont stakes)
- Construction engineers—How firm a foundation
- Nurserymen—I know a rose tree springing
- Tourists—I know not where the road will lead
- Cigarette advertisers—Light's abode, celestial Salem
- Medical receptionists — My soul with patience waits (patients)
- Census takers—Remember all the people
- Margarine makers — Spread, O spread, thou mighty word
- Golfers—There is a green hill far away.

Good hunting (see # 243).

(The Rev.) KINGSLEY SMITH  
Assistant Rector, Trinity Church  
Towson, Md.

**Editor's comment.** To the several other contributors of patronal hymns, thanks; we wish we had space to publish them all.

### "No Anglicans Need Apply"

With reference to the Steidl appointment [L.C., July 3d]: I am not surprised that the Presiding Bishop has seen fit to give a resounding vote of "No Confidence" in the clergy of the Episcopal Church by securing the appointment of a Presbyterian minister as the national Executive Council's adult education and training projects director, with the statement that said person is "the man best qualified for the job."

Such refreshing candor does much to restore the confidence of Anglican clergy in a Presiding Bishop and a House of Bishops which has demonstrated considerable pusillanimity in cleaning its own house of heterodoxy, heresy, and hair splitting. Since the bishops have found it so hard to insure a loyalty to the discipline, doctrine, and worship of this Church among themselves, it is only natural that it should have been assumed that those in lesser orders were as casual as they, and that the only logical course was to find some Presbyterian, Methodist, Baptist, or Lutheran clergyman who had a presumptive loyalty to Anglicanism through being conscientiously identified with another persuasion.

It is high time that the parish clergy were put on notice that they are a bunch of apostate boobs and incompetents when it comes to educating their adult membership. I trust that this appointment will insure that all the clergy of the Church will do a more faithful work in convincing Anglicans in general that we have a highly efficient and desirable stake in the One, Holy, Catholic, and Apostolic Church, but that Presbyterians are far more competent to point it out than we.

I imagine that this letter will be regarded as the blathering of a disgruntled applicant, but I honestly didn't even know the job was open. The whole affair smacks of the same delicious irony that marked the teacher's college catalog I picked my graduate courses out of several years ago. "Course #00—*The Teaching of French*. Blah-blah-blah. No knowledge of French required." How did this job description go? "The Spiritual Care and Feeding of Adult Anglicans. Blah-blah-blah. No Anglicans need apply."

(The Rev.) M. JOHN BYWATER  
Rector, St. Paul's Church  
Quincy, Florida

I note that the reason the Presiding Bishop gave for the appointment of a Presbyterian minister to the Executive Council of the Episcopal Church was, "he is the man best qualified for the job."

My first thought is that the fact that he is by choice a Presbyterian and not an Episcopalian disqualifies him for the job! Are the theological views of a Presbyterian minister to be the guiding lights of our future adult education and training projects? Does not his professed view of the Church, the ministry, and the sacraments conflict with the traditional views of the Episcopal Church? Or are these unimportant?

I see more questions raised—bad questions raised—by this appointment than are answered.

(The Rev.) WILLIAM J. MARVIN  
Rector, Christ Church  
Towanda, Pa.

I didn't know whether to laugh or to cry when I read [L.C., July 3d] what the Presiding Bishop had to say about the appointment of a Presbyterian minister to the Executive Council. If "he is the man best qualified for the job" of being responsible for adult education and training projects, then what kind of reflection does this make upon the priesthood in this country?

Now the poor adults in the Church can get all the existential "goodies" from Yale Divinity School. "To your tents, O Israel."  
(The Rev.) I. SEAMAN WILLIAMS  
Rector, St. Michael's Church  
Chickasaw, Ala.

### Polish Catholicism

As a Polish National Catholic and a long-time subscriber to THE LIVING CHURCH, I have been at a loss to read in your publication any news of the 1000th anniversary of the acceptance by the Polish state of Western Rite Christianity in 966 A.D. Then there is the observance being held throughout the PNCC this year, along with the "Millennium," of the "Centennial" of Prime Bishop Francis Hodur's birth. (Bishop Hodur, a former Roman Catholic, organized the Polish National Catholic Church in America and was its first bishop.)

Here in Lynn, Mass. where some 2,500 Polish-Americans reside in a city of 98,000, it was members of the small PNCC parish of the Holy Cross who approached the predominantly Roman Catholic "United Polish Organization" with plans for "Millennium" commemorative programs. At first this lay group was uninterested in proposals from PNCC sources and so the matter was taken to the local Polish Roman Catholic pastor who agreed to back our efforts in the spirit of Vatican II.

On May 1, 1966, ecumenical religious rites were held in St. Michael's (Polish) Roman Church with participants from area Episcopal, Orthodox and Protestant churches as well as Roman parishes in attendance. The Rev. Gary J. Lemmon, rector of the Episcopal Church of the Incarnation, participated. On the following Wednesday, Mr. Robert D. Gamble, senior at Episcopal Theological Seminary in Cambridge, Mass., spoke to a capacity audience on the subject: "Tragedy and Hope: Poland's Present and Future." In discussing Church life in Poland he stated that he is concerned over the state of the "Catholic Church of Poland," an Old Catholic body (the PNCC in America) in communion with the world-wide Anglican Communion, as much as he is concerned as a Christian over the tribulations being experienced by the predominant Roman Catholic Church there.

I really believe that there are now many PNC's who would read your magazine if more were included from time to time about the PNCC.

ROBERT F. MOODY  
East Lynn, Mass.

**Editor's comment.** We appreciate this, and will try to keep the PNCC always in mind.

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## NEWS

Continued from page 7

live close together and, in so doing, love becomes essential and all distinctions—economic, racial, social, cultural—are gradually abolished as men learn to share, as they must. The community gradually becomes more important than the individual but it is only as the community becomes important that the individual himself can be fulfilled."

### Western Massachusetts: May 20th-21st

The implications of MRI and how the diocese is meeting the responsibilities where it is involved was the opening presentation in the address given by the Rt. Rev. Robert McConnell Hatch, Diocesan, to delegates meeting in Christ Church Cathedral, Springfield, Mass.

He then discussed additional benefits to diocesan clergy: bringing stipends into line with present day conditions; assisting with children's college educations—\$500 per year per child (in college) of the clergyman who has been canonically resident in the diocese for a period of from five to ten years; \$1,000 per year per child (in college) of the clergyman who has been active in the diocese for ten years or longer; enabling clergymen who have served many years in the diocese, and who for good and sufficient reasons wish to retire at the age of 65, to do so without suffering a loss in pension.

Bishop Hatch also spoke of conferences for young people, of a program for citizens in inner city areas of Springfield and Holyoke, and increased service to the aged.

A total budget of \$565,740.37 was approved. Of that figure \$148,267 is the Executive Council quota; \$8,800 is for the Massachusetts Council of Churches; \$15,000 for educational fund for clergy children; and \$4,500 for seminary assistance—\$500 for each seminarian to be paid directly to the seminary.

No financial provision was made for the Church center, because by the end of 1966, the diocesan share of the responsibility will have been fulfilled.

Last year the Order of St. Anne requested an opportunity of locating within the diocese for the purpose of establishing a facility for the mentally retarded. The 1966 convention approved the possibility, and empowered the diocesan council to appropriate funds for the obtaining of land—the amounts to come from budgetary sources.

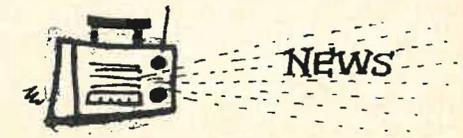
One outcome of the 1965 racial disturbances which indicated racial injustices in Springfield was the adoption of a resolution concerning a possible recurrence: the council of race relations is to continue to press for an open door policy on the part of the police chief and the mayor of Springfield that all racial groups seeking justice be heard by them, and that

appropriate action be taken; and that the diocesan committee on Christian social relations devise a means to keep fully informed of the racial events in Springfield and throughout the diocese, and that this information be promptly disseminated to all the clergy of the diocese.

### Newark: May 19th

A total budget of \$696,864 was adopted by delegates but only after a \$30,000 item had been deleted. That item had been incorporated into the regular diocesan budget and was to have been sent to the Missionary District of Liberia, the companion diocese of Newark, for a portion of the cost of a new school in Cape Palmas. Later a resolution was passed that would authorize the voluntary raising of the \$30,000 on a fair share principle among the parishes and missions of the diocese.

Minimum clergy salaries in 1967, will be: deacon—\$4,600 minimum raised to \$4,750 in 1967; priest in training (first two years in the priesthood)—\$5,100



minimum raised to \$5,500 in 1968; and priest—\$5,300 minimum raised to \$6,000 in 1968. In addition to these salaries, the usual perquisites are offered as well as an \$800 car allowance.

A memorial to General Convention was adopted, to study the matter of retirement before 68; for increases in benefits after retirement; and other changes in benefits, only if they can be financed without increase in the current assessment rate.

The convention also adopted a resolution drawing attention of Churchmen to take steps in their business dealings and communities to curtail economic transactions with Rhodesia. Another resolution accepted dealt with purchasing from suppliers who enforce non-discriminatory employment practices.

A tabled resolution: Priests and deacons would be required to make clear to all candidates for confirmation the necessity to accept and believe in the equality of all mankind in the sight of God, the Church, and its people. Until the candidates accepted this, they would not be presented for confirmation.

St. Luke's Church, Haworth, was admitted as a parish.

Both bishops of the diocese addressed the convention. The Rt. Rev. Leland Stark dealt with questions concerning the severe theological storm in which the Church is now beset; Christian unity; and the Church's meddling in civil affairs. The Rt. Rev. George E. Rath, Suffragan Bishop of Newark, spoke on the Church for the future, which must be "a Church that fulfills the job description written in the Creeds."

## AROUND THE CHURCH

Because the clergy of **St. Peter's, Portland, Maine**, requested some "tender loving care" for the church, **work parties of parishioners spent five Saturdays cleaning and refinishing the nave, chancel, and sanctuary**, and the Altar Guild made a red velvet dossal with gold valance. The entire project was completed prior to the lighting of the Paschal Candle on Easter Even.

The spring issue of *The Farm Letter*, written and published by the Rev. Daniel Goldsmith, vicar of the Church of Our Saviour, Sherburne, Vt., **carried a note of thanks to: George Walker**, for a load of hay; Oren Bates, for a load of wood; St. Paul's Church, for 50 hymnals; and Howard Towne, for opening the cemetery. The church property is also known as the Church Mission Farm.

At the **100th anniversary service in honor of the founder of the four Polish National Catholic Churches** in the Detroit-Hamtramck convocation, June 12th, the Rev. Dr. Robert L. Whitaker, director of the Diocese of Michigan School of Theology, addressed the congregation in English, and the Rev. Everett W. Francis, diocesan associate director of program, gave the benediction in English.

Plans for a year-long self-study survey of the **Diocese of Central New York**, by the Division of Research and Field Study of the Executive Council, **will begin with convocation meetings in the fall**. The diocese is experiencing a heavy population explosion in its larger cities and towns. As an example, the suburban areas

around Syracuse show increases from 9.1 percent to 36.1 percent since 1960.

"Teaching in a Christian perspective" was the central theme of the recent **consultation on religion in education held at Sewanee, Tenn.** Dr. Allen W. Becker, headmaster of St. Stephen's School, Austin, Texas, and Dr. William R. Mueller, professor of English at Goucher College, were the main lecturers for the week-long conference.

The **Florida Christian migrant ministry**, a coöperative work of fifteen religious groups, **has received \$500 from the Young Churchmen of the Diocese of South Florida.** The Rt. Rev. William L. Hargrave, Suffragan Bishop of South Florida, and retiring president of the migrant ministry, said that it was the largest gift from a youth group in the state ever made to the ministry.

On June 12th, **Trinity Church, Highland Park, Ill.**, now in its 92nd year, was consecrated by the Rt. Rev. Charles Larabee Street, retired Suffragan Bishop of Chicago. In 1901, the sanctuary and three bays of the present church were opened for public worship, and at that time they were blessed. The church was organized as a parish in 1874, and the first rector, the Rev. Frank Olin Osborne, was paid \$800 a year. In 1876, the site of the present church building was purchased for \$900, and a frame building was completed the following year. It burned December 30, 1899. Wolcott Hall, the present parish house was completed in 1912.

## PEOPLE and places

### Appointments Accepted

The Rev. Donald C. Aitken, rector of St. David's, Aurora, Ill., will become rector of St. Elizabeth's, 556 Vernon Ave., Glencoe, Ill., August 1st.

The Rev. Donald S. Amussen, missionary of St. Paul's, Utica, N. Y., and member of the diocesan council of Central New York, will become assistant chaplain of Massachusetts General Hospital, Boston, Mass., September 1st.

The Rev. Craig Biddle, former curate at St. Peter's, Morristown, N. J., is rector of the Church of the Annunciation, Oradell, N. J. Address: 644 Center St. (07649).

The Rev. Charles K. Blanck, former rector of St. Timothy's, Columbia, S. C., is assistant to the rector, Christ Church, 8 N. Church St., Greenville, S. C.

The Rev. Charles B. Brown, associate rector of Palmer Memorial Church, Houston, Texas, will become rector of Trinity Church, Morgan City, La., on August 1st.

The Rev. Frederick P. Davis, former locum tenens of All Saints', Miami, Okla., is assistant chaplain and instructor in Bible and mathematics at Casady Episcopal School, Oklahoma City, Okla. Address: 2142 Dublin Rd. (77120).

The Rev. Roger O. Douglas, vicar of the Church of the Saviour, Denville, N. J., will become rector of St. Matthew's, Wilton, Conn. 06897, August 1st.

The Rev. Frank L. Durkee II, is assistant to the rector of St. Thomas', Washington, D. C. Address: 1618 N.W. 15th St. (20009).

The Rev. Donald W. Gaines, former assistant at St. James-by-the-Sea, La Jolla, Calif., is rector of St. John's, San Bernardino, Calif. Address: 264-14th St.

The Rev. David V. Guthrie, Jr., former professor of history and political science, Madison College, Harrisonburg, Va., is instructor in political science and religion, and head of the division of social studies at Davidson County Community College, Lexington, N. C.

The Rev. George J. Hampshire, priest in charge of St. Mark's, Raleigh, N. C., is also in charge of St. Christopher's, Garner, N. C. Address: 2411 Glascock St., Raleigh, N. C. 27610.

The Rev. Clayton T. Holland, former vicar of Holy Family, McKinney, Texas, is curate at St. Mark's, 4 Church St., Cocoa, Fla. 32922.

The Rev. Thomas B. Hubbard, curate at Trinity Church, Elmira, N. Y., will become rector of Gethsemane Church, Park St., Sherrill, N. Y., August 1st.

The Rev. Preston T. Kelsey, former assistant at St. Thomas', Hanover, N. H., is rector of St. Alban's, 1501 Washington Ave., Albany, Calif.

The Rev. William Laddau, former assistant at St. Clare of Assisi, Ann Arbor, Mich., is assistant at St. James', Birmingham, Mich. Address: 355 W. Maple St. (48011).

The Rev. Harry H. Leventis, former curate at St. Paul's, Key West, Fla., is in graduate school at the University of Missouri, Columbia, Mo.

The Rev. Robert D. Ligouri, rector of Emmanuel

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**EXECUTIVE** seeking administrative position. Experienced in children's homes, settlement houses, principal of elementary school. Male; references; available September 1st. Reply Box N-392.\*

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### THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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### THE LIVING CHURCH

Church, East Syracuse, N. Y., will become part time assistant at St. Alban's, Syracuse, on September 15th. He also plans to study at Syracuse University. Address: 219 W. Heman St., East Syracuse, N. Y.

The Rev. **Donald W. Mayberry**, former canon missionary and director of Christian education in the District of North Dakota, will become rector of St. Peter's, 420-29th Ave., San Francisco, Calif., September 1st.

The Rev. **Carlyle H. Meacham**, former vicar of St. Anne's, Anna, Ill., is Episcopal chaplain to students at Illinois Wesleyan College, Bloomington, and Illinois State University, Normal. Address: 102 S. Vale, Bloomington, Ill. 61701.

The Rev. **Robert W. Merchant**, former curate to the vicar of All Saints' Chapel, Princeton, N. J., is priest in charge of St. Paul's, Columbus, Wis., and in charge of the new congregation at Sun Prairie. Address: 714 Park Circle, Sun Prairie, Wis. 53590.

The Rev. **Charles H. Morris**, assistant at St. Michael and St. George, Clayton, Mo., will become vicar of St. Francis', St. Louis County, Mo. Address: 11221 Larimore Rd., St. Louis, Mo. 63138.

The Rev. **Paul C. Morrison**, former curate at St. Mark's, Frankford, Philadelphia, Pa., is rector of Christ Church, 428 Peedee Ave., Albemarle, N. C.

The Rev. **Willys Neustrom**, former vicar of Christ Church, Central City, Neb., is priest in charge of Incarnation, Salina; Transfiguration, Bennington; and St. Peter's, Minneapolis, Kan. Address: 723 Albert St., Salina, Kan. 67401.

The Rev. **Frederick A. Pope**, rector of St. George's, Dayton, Ohio, will become rector of St. Stephen's, Ferguson, Mo. Address: 33 N. Clay Ave. (63135).

The Rev. **Sterling M. P. Rayburn**, former curate at St. James', Ormond Beach, Fla., is in Europe for the summer, then will work in Bartolo, Puerto Rico.

The Rev. **Wade Renn**, curate at Grace Church, Newark, N. J., will become chaplain of St. Mark's College, Mapanza, Choma, Zambia, Central Africa on September 15th. He will also be an instructor in physics.

The Rev. **Martin H. Risard**, former rector of Emmanuel Church, Rapid City, S. D., is vicar of St. Andrew's, Riverside Dr., Ben Lommond, Calif.

The Rev. **Morgan C. Silbaugh**, former missionary at St. John's, Phoenix, N. Y., is associate rector of St. Thomas', 137 Gertrude St., North Syracuse, N. Y. 13212.

The Rev. **Eugene Stech**, former rector of St. Barnabas', Newark, N. J., is vicar of St. Barnabas', San Francisco, and St. Francis', 399 San Fernando Way, San Francisco, Calif.

The Rev. **John F. Stevens**, executive secretary of the department of Christian social relations of the Diocese of Texas, will become the associate executive officer of the joint urban program for the Executive Council. Address August 1st: 815 Second Ave., New York, N. Y. 10017.

The Rev. **Richard L. Stinson**, former rector of St. Luke's, Hope, N. J., is associate priest of Good Shepherd Mission, Ft. Defiance, Ariz.

The Rev. **Douglas Thompson**, former curate at St. Matthew's, Portland, Ore., is vicar of St. Mary's, Gardiner, and St. Andrew's, Florence, Ore.

The Rev. **Charles S. Tyler**, rector of St. Andrew's, New Berlin, N. Y., will become rector of St. John's, Northampton, Mass. Address September 1st: 14 Harrison Ave. (01060).

The Rev. **Guy Walsler**, vicar of the Church of Our Saviour, Secaucus, N. J., will become rector of St. John's and St. Mark's, Newark, N. J. Address August 1st: 830 Lake St. (07104).

The Rev. **Lindsay Warren**, vicar of St. Timothy's, Salem, Ore., will serve as chaplain and director of religious education for students at Good Samaritan Hospital, Portland, Ore., August 15th.

The Rev. **Richard C. Zollner**, assistant rector of St. Timothy's, Littleton, Col., will become assistant rector of St. Barnabas on the Desert, Scottsdale, Ariz. Address August 15th: 6715 N. Mockingbird Lane (85251).

## Resignations

The Rev. **Robert Ellis** resigned as executive secretary of Province VIII department of college work as of September 30th. He will do further study in the field of mental health.

The Rev. **Thomas S. Knox** resigned as curate at St. Philip's, Coral Gables, Fla., on May 31st.

The Rev. **Robert Southwell** resigned as vicar of St. Mary's, Gardiner, and St. Andrew's, Florence,

Ore., on July 1st, to serve again as an army chaplain.

## Leave of Absence

The Rev. **Peter Paulson**, chaplain to students at Good Samaritan Hospital, Portland, Ore., is on leave, to complete his training which will make it possible for the hospital to open a fully accredited school for chaplains.

## Church Army

1966 Class of Cadets:

Sr. **Katherine T. Corbin**, Grace Church, 14 Berkeley St., Norwalk, Conn. 06850.

Cadet **John H. Haraughty**, M.C.C.A. Project, Baltimore, Md. Address: 70 E. 51st Pl., Tulsa, Okla., for forwarding.

Cadet **James H. Kauluma**, Missionary District of South Dakota. Address: 124 Pierrepont St., Brooklyn, N. Y. 11201, for forwarding.

Cadet **Carroll D. Messmore**, St. Philip's, 919 Gaines St., Little Rock, Ark. 72202.

Cadet **James T. Powell**, "Camelot," St. Francis Boys' Homes, Lake Placid, N. Y.

Sr. **Patricia Salerno**, St. Martha's and Grace Churches, The Bronx, N. Y. Address c/o St. Martha's, 1858 Hunt Ave., The Bronx, New York, N. Y. 10462.

Cadet **Thomas L. Tull**, Fort Yukon, Alaska. Address: c/o St. Stephen's, Fort Yukon, Alaska 99740, for forwarding.

Sr. **Barbara L. Wilson**, home economics teacher, Hope Farm, Dutchess County, N. Y.

Cadets **Harry L. Cummings** and **Warner S. Dickey** may be addressed c/o Church Army House, 124 Pierrepont St., Brooklyn, N. Y. 11201.

## Retirement

The Rev. **L. S. Cook** resigned June 1st, as priest in charge of Good Samaritan, Liberty Boro, and Church of the Transfiguration, Clairton, Pa. He will be a supply priest in the London, England, area.

The Rev. **James Dawe** retired June 30th. He served the Anglican Church of Canada for twenty years before coming to the United States. Most recently he had been rector of St. Aidan's, Michigan Center, Mich. Address: 35 Carruthers Ave., Kingston, Ontario, Canada.

The Rev. **Carroll M. Bates**, who has been rector of St. Andrew's, Linden, N. J., since 1957, will retire September 1st. Address August 1st: Kingswood Gardens, New Windsor, N. Y. 12550.

## Marriages

The Rev. **John T. Splinter**, curate at Immanuel Church, Racine, Wis., and Miss **Barbara Ann Schaefer** were married at St. Mark's, Milwaukee, Wis., June 25th.

The Rev. **Elmer H. Witmer**, rector of St. Mary Ann's, North East, Md., and Mrs. **Dorothy Perkins Demond** were married at St. Mary Ann's, June 25th.

The Rev. **Donald D. Cole**, assistant at St. James', Milwaukee, Wis., and Miss **Shirley Jean Beyritz**, were married at St. James', July 1st.

## Ordinations

### Priests

**Central New York**—The Rev. **E. Richard Davenport**, in charge of St. Paul's, Brownville, and Sackets Harbor, N. Y., address, 210 S. Washington St., Brownville.

**Erie**—The Rev. **Lawrence Paul Woodrum**, vicar of the Church of Our Father, Foxburg, and Episcopal chaplain to students at Clarion State College, Clarion, Pa., address, 324-13th St., Franklin, Pa.

**Lexington**—The Rev. **George Castano**, vicar of St. John's, 703 E. Main St., Corbin, Ky.

**Oregon**—The Rev. **Kenneth Lawrence**, vicar of St. David's, Drain, Ore., address, 3150 Hillside Dr., Cottage Grove, Ore. 97424.

**Rochester**—The Rev. **Sherrodd Ray Alnritton**, assistant at Christ Church, First and Cedar Sts., Corning, N. Y.

## Restoration

The Rt. Rev. **Richard S. Emrich**, Bishop of Michigan, acting in accordance with the provisions of Canon 65, Sections 2 and 4, remitted and terminated the Sentence of Deposition pronounced on

Forbes Ross De Tamble, on April 16, 1958, and restored him to the Order of the Priesthood on June 12th.

### Renunciation

The Rt. Rev. Walter M. Higley, Bishop of Central New York, 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 Lemuel Theron Bowen.

### Degrees

The Rev. G. William Brumbaugh, rector of St. Timothy's, Gull Lake, Richland, Mich., was awarded the Ph.D. degree from the University of Minnesota.

The Rev. Francis C. Lightbourn, S.T.M., librarian of the University Club, Chicago, Ill., was

awarded the M.A. degree in library science from Rosary College. He is a former book editor of The Living Church.

### Seminaries

**Episcopal Theological School:** Joseph R. Nelson is a student chaplain intern at St. Elizabeth's Hospital, Washington, D. C., for a nine weeks' course.

**Protestant Episcopal Theological Seminary in Virginia:** Ballard Dorsee, Thomas A. Gregg, and William T. Newland, Jr., are student chaplain interns at St. Elizabeth's Hospital, Washington, D. C., for a nine weeks' course.

### Honorary Degrees

The Rev. R. Emmet Gribbin, Jr., Episcopal chaplain at the University of Alabama, received the honorary L.H.D., from the university at the recent commencement ceremony.

Mr. J. Jefferson Bennett, member of the Standing Committee of the Diocese of Alabama, and former president of the diocesan laymen's association, and present vice president of the University of Alabama, received the honorary L.L.D., from the university at the recent commencement ceremony.

### New Addresses

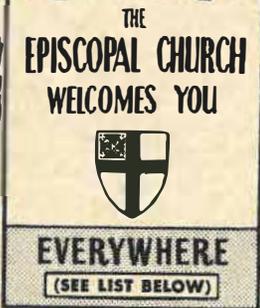
**Diocese of Upper South Carolina,** Box 1789, Columbia, S. C. 29202.

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

The Rt. Rev. John A. Pinckney, Box 1789, Columbia, S. C. 29202.

The Rev. Arthur J. Rantz, 5690 N. Kendall Rd., Miami, Fla. 33156.

The Rev. J. Harmon Smith, 17701 N.W. 57th Ave., Carol City, Fla. 33054.



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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 Watska Ave.  
The Rev. R. Worster; the Rev. H. Weitzel  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
Wkdays 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; Mass daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &  
12; MP 6:45, EP 6; C Sat 4-7

**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.

### 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 1S)

### FORT LAUDERDALE, FLA.

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

### ST. MARK'S

1750 E. Oakland Park Blvd.  
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP &  
HC 7:30; Wed HU 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 1S HC; Tues HC 10, Wed HC  
7:30, HD 7:30

### GRACE

33 W. Jackson Blvd.—5th Floor  
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Sun 9 HC; Daily 12:10 HC; Air-Conditioned

### ST. MARGARET'S

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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

### 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

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# GO TO CHURCH THIS SUMMER!

(Continued from previous page)

## 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 & 15 11; MP 11 ex 15

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
The Rev. E. John Langlitz, r  
The Rev. W. W. S. Hohenschield, S.T.D., r-em  
Sun HC 8, 9, 11, 15 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

**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

The Living Church

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

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler,  
the Rev. T. E. Campbell-Smith  
Sun Mass 7:30, 9, 10, 11 (High); Ev B 6;  
Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30,  
12:10; EP 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6,  
7:30-8:30

**RESURRECTION** 115 East 74th St.  
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 & Woll 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 noon

**ST. LUKE'S CHAPEL** 487 Hudson St.  
The Rev. Paul C. Weed, v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
& by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c  
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn  
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat  
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low  
Mass

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c  
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP  
5:30; Daily; 7:45 Matins, 8 Mass, 5 EP

## 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.  
Leach  
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

## SEATTLE, WASH.

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

## KAILUA, OAHU, HAWAII

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



CHURCH OF ST. LUKE AND THE EPIPHANY  
Philadelphia, Pa.