

August  
21,  
1966

# A Distinguished Congregation:

# The Living Church



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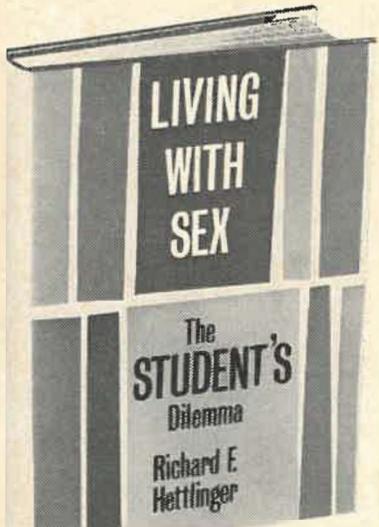
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## MUSIC AND RECORDS

By The Rev. Lewis M. Kirby, Jr.

### BACH TO BENDER AT CONCORDIA

—Schola Cantorum Choir, Concordia Seminary, St. Louis; Robert Bergt, director.

(2 records)

mono Schola Cantorum \$5.95

stereo Schola Cantorum 7.50

The Lutheran Church has long been in the forefront of a renaissance in the field of Church music. That Communion's publishing houses have been issuing music by the reams. The major emphasis has been on the old masters, mostly German and many little known, but many new composers are also being commissioned to write for the Church. Lutheran seminaries and colleges have also long been out front in their emphasis on high quality Church music. This record contains examples of the work being done at just one of these.

The present album was made at the annual summer session at Concordia Seminary in 1965. From what I gather from the liner notes, there is a yearly festival week which brings this school to a close. Here we have samples of the music learned and performed during that summer. Choral examples include Bach's *Motet V* and *Cantata #136*, and Jan Bender's motet *God So Loved the World*. The Ordinary from the plainsong *Missa Marialis* (see Hymnal, 1940) is also sung. Organ music by Handel, Van Den Gheyn, Krebs, Micheelsen, and Bender, is also heard.

The performances are all of a very high level, exemplary of the kind of emphasis Lutherans place on the musical art. The sound is also quite good. There are no audience noises since special recording sessions were held at the end of the festival week.

**BACH: Motets "Jesu, meine Freude"; "Komm, Jesu, komm"; "Der Geist hilft unsrer Schwachheit auf."**—The Norddeutscher Singkreis; Gottfried Wolters, director.

mono Nonesuch H-1060 \$2.50

stereo Nonesuch H-71060 2.50

Bach usually composed cantatas for use at Sunday services, but from time to time, most often for funerals, a special and more lengthy than customary motet was required. The infrequency of their use leaves us, therefore, with only a half dozen motets in comparison to nearly 200 cantatas.

The motets are among Bach's finest compositions. He used as many as eight distinct voice parts in some. They are entirely choral in character, utilizing no solo voices or independent instrumental parts. The music very closely conforms to the texts and heightens their meaning. Orig-

inally meant to be sung *a cappella*, or unaccompanied, they are often sung with some instrumental backing as on this disc which uses organ, cello, and double bass.

These are fine readings of the works, especially so considering the bargain price. I would suggest this disc to Bach novices who, as yet, have been timid about approaching the giant of Church music. The sound is excellent.

**ALLELUIA** — The Junior and Senior Choirs of the Church of St. James the Less, Scarsdale, New York; Robert N. Roth, Organist and Choirmaster.

This private label recording was made to celebrate the fiftieth anniversary of the city of Scarsdale. It includes "live" performances of Searle Wright's Easter cantata "The Green Blade Riseth," the *Te Deum Laudamus* in a setting by Benjamin



Britten, and four shorter pieces sung by the Junior Choir.

Mr. Wright's cantata receives its first recorded performance, as far as I know. It is a relatively short work expressing the essential joy of Paschaltide in a contemporary idiom.

The performances are all quite good, as are the soloists. The only fault I find lies not in the performances or the recording itself, but in the "dead" acoustical properties of the church building.

The recording can be obtained by writing direct to the parish or to Morehouse-Barlow Co. No price information was sent with my review copy.

It is to twentieth-century man that the Church must speak in the twentieth-century, not to first-century or thirteenth-century or seventeenth-century or thirtieth-century man. But I would draw attention to the fact that I have said 'the Church . . . in the twentieth-century,' not 'the twentieth-century Church.' There are twentieth-century Christians, but there is not, in the strict sense, a twentieth-century Church, any more than there is a twentieth-century Gospel. The Church, like the Gospel, is one throughout the ages, however much its forms of speech, worship and life may vary from time to time.

E. L. Mascall, *The Secularization of Christianity*, 4 (Holt, Rinehart and Winston.)

# The Living Church

Volume 153      Established 1878      Number 8

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## THINGS TO COME

### August

- 21. Eleventh Sunday after Trinity
  - 24. St. Bartholomew, Ap.
  - 25. Louis, King
  - 28. Twelfth Sunday after Trinity
- Augustine, B.

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

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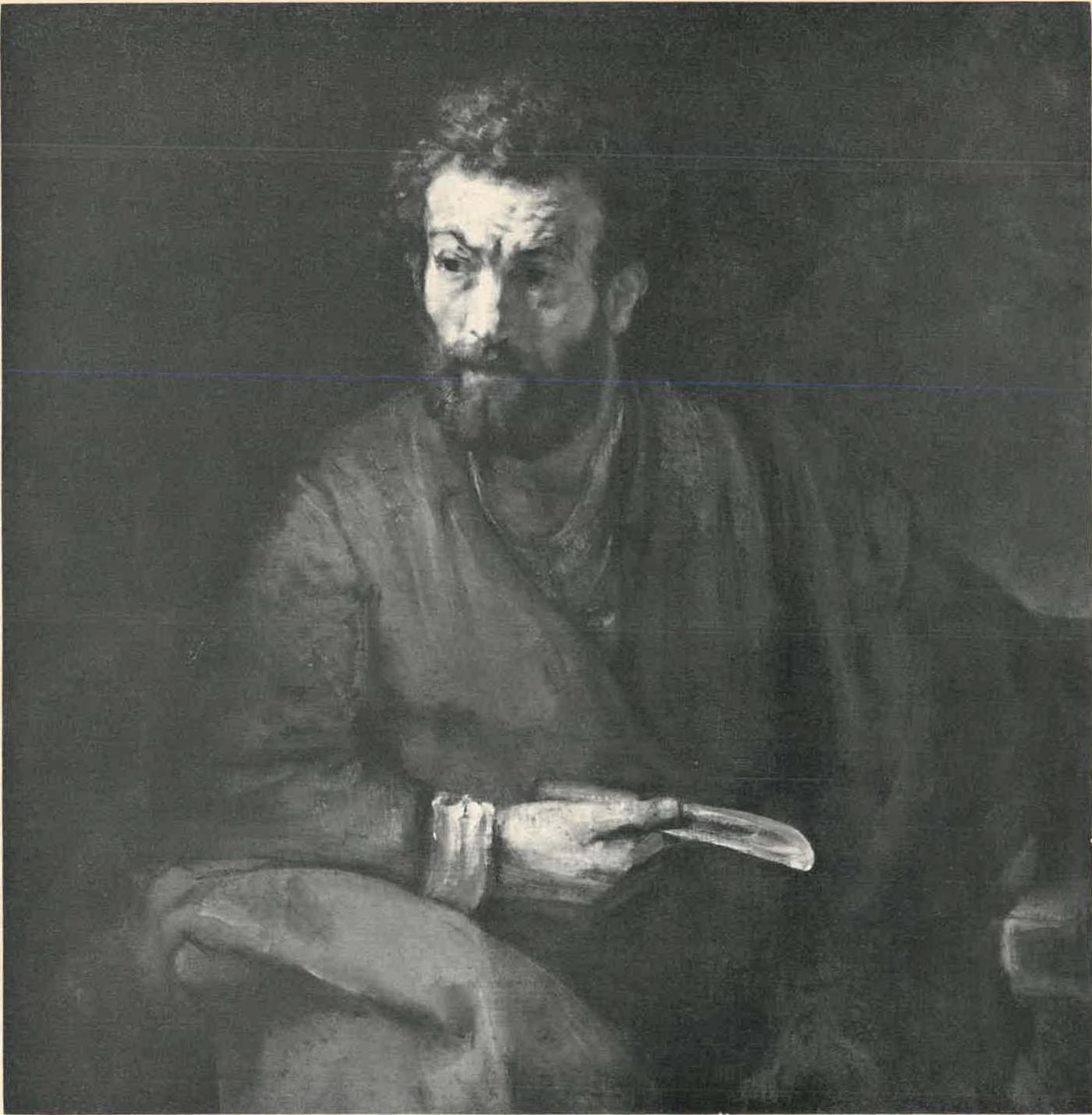
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**O** ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

The Collect for the Feast of  
St. Bartholomew, August 24th.

# The Living Church

For 87 Years:

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

August 21, 1966  
Eleventh Sunday after Trinity

## NEW YORK

### Butler Named Trinity Rector

The Very Rev. John Vernon Butler, 60, Dean of the Cathedral of St. John the Divine, New York, has been unanimously elected the fourteenth rector of historic Trinity Church, New York City, succeeding the Rev. Dr. John Heuss, who



Town & Country

Dr. Butler:  
from dean  
to rector

died March 20th [L.C., April 3d]. Dr. Butler's election, at a special meeting of the 20-member vestry of the parish, the largest in the Episcopal Church, was announced by Andrew Oliver, clerk of the vestry.

The dean will take office November 1st. Canonical consent to his resignation from the cathedral was given by cable by the Rt. Rev. Horace W. B. Donegan, the Bishop of New York, who has been vacationing in Madrid, Spain. Bishop Donegan said in the message to Dean Butler that he affirmed the election "reluctantly" and with "many deep thanks" for Dr. Butler's deanship of the cathedral since 1960.

In his new office, Dean Butler will administer a parish of almost 5,000 members who attend both the mother church in the heart of Manhattan's financial district and six affiliated chapels in various parts of Manhattan. No date was announced for his installation.

Dean Butler said that the Rev. Canon Bernard C. Newman, who has been acting rector since Dr. Heuss's death, would continue as Assistant to the Rector, a title dating from the parish's royal charter.

Trinity and its chapels are staffed by some 25 clergy. Members range from bankers and brokers to impoverished Lower East Side Negroes. Many bishops have lived in or served the parish. Dean Butler himself was a curate at Intercession Chapel from 1931 to 1933.

Dean Butler was for twelve years rector of Trinity Church, Princeton, N. J., be-

fore assuming the cathedral office. Previously he was rector of St. Peter's Church, Springfield, Mass., from 1933 to 1942, and St. Martin's, Providence, R. I., from 1942 to 1948. He was born in Worcester, Mass., and was graduated from General Theological Seminary.

In an interview Dean Butler told THE LIVING CHURCH that the rectorship represented a major challenge to him in the pastoral field. The mother church and its chapels, he said, are in powerful and strategic positions in the Diocese of New York to assist the growth of the Church in an era of urban projects and ministries.

He noted that like Trinity Church, his own Churchmanship "has always been on the Catholic side," adding that "I'm a Catholic in the reformed tradition." Politically, he is "an independent," he said.

Since he is a widower and his children have grown, Dean Butler observed, he would be comparatively free to travel about his scattered parish. "I'll roll with the punches," he observed. "I'll go where I am most needed."

Dean Butler described his years at the cathedral as "out of this world" and a period during which his relationships with the chapter and staff and the cosmopolitan congregation have been "wonderfully happy."

Dean Butler's emphasis on the pastoral will be made easier, Trinity officials said, by the fact that Dr. Heuss's regime was characterized by growth, expanding physical facilities, and refurbishing most facilities in one way or another.

## SPAIN

### Molina Is Dead

The Most Rev. Santos Martín Molina, Prime Bishop of the Spanish Reformed Episcopal Church and one of the top leaders of Spain's small non-Roman Catholic minority, died August 2d at the age of 65.

Once a target of bitter religious persecution, the bishop had been quoted last year as voicing appreciation of what he described as a noticeable easing of tensions so far as Roman Catholic - non-Roman relations in Spain were concerned.

In New York, the Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York, described Bishop Molina as "a most courageous opponent of the Spanish government's regulations against freedom

of religion." He said the Spanish prelate had "suffered much persecution because of the fact that he was a non-Roman bishop."

In speaking of difficulties, Bishop Molina could cite his own personal experiences. In March 1952, when he was the pastor of a non-Roman chapel in Seville, he was beaten up by a gang of fifteen to twenty boys—some of them allegedly wearing [Roman] Catholic Action buttons—who broke into the church and set fire to its Bibles, hymnals, and pews, crying "Down with Protestantism." A week after the attack on Bishop Molina, the strongly conservative late Pedro Cardinal Seguro y Saenz, Roman Catholic Archbishop of Seville, issued a pastoral letter in which he charged that "Protestant leaders were doing their utmost to convert Spain into a land for their missionary work and are threatening Spain's religious unity."

Born at Jaen, Bishop Molina was the tenth of eleven children born to a miner's family. He received most of his early education from an English Methodist laywoman missionary who had opened a school in his town. In 1935 he became pastor of the Church of San Basilio in Seville, but he had to wait for sixteen years before he could be formally ordained.

Because he was not permitted to leave



Spain, his ordination was made possible only when the late Rt. Rev. Reginald Mallett, Bishop of Northern Indiana, paid a visit to Spain. The ceremony took place behind closed doors. Five years later, the same prelate was one of the three bishops who consecrated Fr. Molina after he had been chosen to succeed the late Dr. Juan

Bautosta Cabrera, the first bishop of the Reformed Episcopal Church. The co-consecrators were the Rt. Rev. Stephen E. Keeler, Bishop of Minnesota and Dr. James McCann, Bishop of Meath, Ireland.

Full communion between the Church of England and the Spanish Church was established in 1963 by the Convocations of Canterbury and York. [RNS]

## TENNESSEE

### Gates Consecration Set

The Rev. William F. Gates, Jr., rector of St. Peter's Church, Columbia, Tenn., will be consecrated Suffragan Bishop of Tennessee at 10:30 A.M., September 9th, at Christ Church, Nashville. The Rt. Rev. John E. Hines, the Presiding Bishop, will be the chief consecrator, and the Rt. Rev. John Vander Horst, the Bishop of Tennessee, and the Rt. Rev. William Sanders, Bishop Coadjutor, will be the co-consecrators. The Very Rev. Jesse Trotter, dean of the Virginia Theological Seminary, will be the preacher.

Fr. Gates was elected suffragan bishop on May 18th [L.C., June 5th].

## CALIFORNIA

### Nominating Committee Reports

Eight clergy of the Church, four from the Diocese of California and four from outside the diocese, have been nominated to succeed the Rt. Rev. James A. Pike as Bishop of California, it has been announced by William H. Orrick, Jr., convener of the nominating committee. Seventy names had been submitted for consideration. In the course of five meetings of the committee, the list was narrowed to eight. Others may be nominated

from the convention floor. Included in the list are:

The Very Rev. George M. Alexander, dean of the School of Theology of the University of the South;

The Rev. Morris F. Arnold, director of the Urban Pilot Program, Diocese of Southern Ohio, and rector of Christ Church, Cincinnati;

The Rt. Rev. John M. Burgess, Suffragan Bishop of Massachusetts;

The Rev. John B. Haverland, president of the standing committee of the Diocese of California, and rector of St. Peter's, Redwood City;

The Rt. Rev. C. Kilmer Myers, Suffragan Bishop of Michigan;

The Rt. Rev. G. Richard Millard, Suffragan Bishop of California;

The Rev. Lesley Wilder, Rector of St. Matthew's, San Mateo, Calif.; and

The Rev. John R. Wyatt, Rector of Holy Trinity, Menlo Park, Calif.

Reportedly, the Very Rev. John B. Coburn, dean of the Episcopal Theological School; the Rt. Rev. Paul Moore, Suffragan Bishop of Washington; and the Rt. Rev. Stephen F. Bayne, director of the Overseas Department of the Executive Council, all asked that their names be withdrawn from the list.

Bishop Pike will preside over the September 13th convention at which his successor will be chosen. He officially resigns as Bishop of California on September 15th.

## SOUTHERN OHIO

### Area Information Center

St. Paul's Church, in Columbus, Ohio, has recently added to its extensive ministry to people living in a poverty area an information center to assist those who do not know where to turn for needed help. Located in South Garfield Square, the center is situated not in a church building



RNS

"SMALLEST" CHURCH: Lullington Parish in the Diocese of Chichester, which for ages has been celebrated as England's smallest parish church, has been found to be the remaining part of an earlier church destroyed by fire sometime around the twelfth century. An archeological team recently announced the discovery. The structure measures only 16 by 16 feet, and seats 20 people.

but between two bars—"where the action is and where the people hardest to reach are," in the words of the Rev. Hugh G. Carmichael, assistant at St. Paul's.

Two years ago, St. Paul's set up its community ministry in the poverty target area under the name of the Council of South Garfield square (CSGS). The Council and its program is now run by a board of 19 trustees, 15 of whom live in the community being served.

The Council is largely self-governing, under the directorship of Mr. Robert Beasley, himself a local resident. It hires its own staff rather than having staff personnel appointed by the Church. The people participating in the program decide what use will be made of the center and exactly what program will be developed.

Among its services, the center maintains a public bulletin board on which any area resident may display, without charge, job opportunities, help wanted ads, or any other such item. It maintains a secretarial-mimeograph service which provides paid-work experience for Youth Corps trainees and clerical workers living in the area.

## GOVERNMENT

### Morehouse on Prayers

Following is the text of a letter dated August 3d, sent by Dr. Clifford P. Morehouse, President of the House of Deputies of the General Convention of the Church, to Senator Everett M. Dirksen of Illinois, regarding the latter's proposal to permit voluntary prayers in public schools:

Although I am writing this letter on my official letterhead as president of the House of Deputies of the Episcopal Church, I want to make it clear at the outset that I am



In Columbus: ministry to the immediate

**THE LIVING CHURCH will publish the Presiding Bishop's remarks on this topic, received after press time, in next week's issue.**

doing so only for the purpose of identification and that the views expressed herein are my own and do not represent any official position of the Episcopal Church or its General Convention.

I am concerned over the report in the *New York Times* about the testimony of certain Church leaders in the first day of hearings on your proposal to permit voluntary prayers in public schools. Specifically, I am concerned with the statement attributed to Dr. David R. Hunter, speaking for the General Board of the National Council of Churches, to the effect that your amendment

would be the introduction of "state action and state power into the religious life of citizens where it is neither necessary nor effective."

While the viewpoint expressed by Dr. Hunter may be that of the General Board of the National Council of Churches, it does not necessarily represent the view of the member Churches of the NCC, and I suspect that it by no means represents the opinion of a majority of the lay members of these Churches.

So far as the Episcopal Church is concerned, no official action has been taken at the national level in regard to your proposed amendment, or the subject of voluntary prayers in public schools, with which it deals. There was a position paper prepared in opposition to the former Bricker amendment, but I understand that the particular point of objection there was the compulsory

feature of that amendment, which I believe is not true of your proposed amendment. In any case, neither the General Convention of the Episcopal Church nor its executive body, the Executive Council, has taken any

*Continued on page 14*

The view that Jesus was the son of Joseph and Mary is a piece of pure mythologizing. If the traditional view is rejected, the obvious supernatural alternative would be that Joseph's suspicions were justified and that Mary had been unchaste.

E. L. Mascall, *The Secularization of Christianity*, 268. (Holt, Rinehart and Winston.)

## Letter from London

Is it the Church's duty to limit its advice to its own members or should it attempt to guide a secular authority while fully recognizing that that authority is not governed by Christian principles? In other words, should the Church ever stand up and say to the state, "We know that you cannot accept the full Christian discipline. Nevertheless we, the Church, tell you that you should tackle so and so in such and such a manner?"

In some senses this is a still deeper question which lies behind the publication of *Putting Asunder: A Divorce Law for Contemporary Society* (SPCK.) The book is the report of a very high-powered group appointed by the Archbishop of Canterbury in January 1964 to examine English divorce law and the state of marriage generally. Its chairman is the Bishop of Exeter, Dr. Robert Mortimer.

One of its recommendations is that the breakdown of marriage should become the only basis of divorce, replacing matrimonial offenses. It further recommends:

More government financial backing to reconciliation agencies;

A duty on the court to adjourn divorce hearings if it is not satisfied that the resources of reconciliation have been exhausted;

A duty on the court to dismiss a petition, even though it is satisfied that a marriage has broken down, if it considers that a decree would be against the public interest because of the conduct of the petitioner;

That a court should withhold a decree until it is satisfied with the financial provision made for the dependent spouse and any children of the marriage.

In effect this would cause the trial of a divorce case to become in some respects "analogous to a coroner's inquest in that its object would be judicial inquiry into the alleged fact and causes of the 'death' of a marriage relationship." Our present legislation means that a court has to be more concerned about a matrimonial offense, even if it is only a single event such as an impetuous adultery, than the

general state of the marriage relationship. If these recommendations are implemented that will be altered.

There can be no doubt about the importance of these recommendations. The *Times* says the report "is bound to colour all future discussions of the subject." The effect it will have upon Christian opinion is likely to be even more revolutionary, especially since there are many who will misunderstand it—as some of our popular newspapers have already done. The misunderstanding consists in regarding it as a statement of what the Church thinks to be right whereas in fact it is a statement of what a Church group thinks to be expedient for the state in its present circumstances. What the group is proposing, therefore, is not directed at Church members but rather towards citizens who are not practising Christians. But how far can the distinction be communicated? As the *Church Times* says: "Is it expedient for a Christian group to give advice to the State which, to say the least, contradicts the Church's whole view of marriage as a Christian institution, when all the odds are that popular opinion will fail to appreciate the subtle distinction and seize on the recommendations as representing the Church's own view of what is right? The risk of such misunderstanding is so great as to make it almost a certainty. Can the popular newspapers really be blamed too much for coming out with headlines declaring that 'the Church favors divorce for incompatibility' or 'divorce by consent'?"

The *Times* newspaper says that to miss the distinction is to confuse two questions: "How the Christian doctrine on marriage should be applied within the Church is the first. The second, which the committee was invited to answer, is what the Church should say and do about the secular law on marriage and divorce. The distinction is a legitimate one.

"Nevertheless, some members of the Church will no doubt think it rather fine.

They should read the report in full before making up their minds about it. The duty is both pleasurable and rewarding. It is doubtful whether there has been published in recent times a more persuasive, thoughtful, or reconstructive plea on behalf of the breakdown of marriage doctrine, or a more effective condemnation of the present method of divorce only upon the grounds of a specific offense.

"What troubles the committee, initially, is the generally low opinion of divorce law which now prevails in Britain. Powerful voices for its reform are more frequently heard, not least among them that of the president of the Divorce Division, Lord Simon. Suspicions have grown about the increase of fabricated evidence and collusion which, in theory, should prevent divorce at all. There has been great exasperation, some lay and some legal, about the extent to which the law sometimes keeps in being marriages which have, transparently, come to an end.

"The committee boldly takes the view that what cannot be mended should be ended."

It should be made clear, of course, that *Putting Asunder* is the report of a committee. It still has to face all the hazards of ecclesiastical discussion and the even greater hazards of parliamentary debate before it could become law.

The Diocese of London, largest in this country, says that without a substantial extra income it is going to have to face drastic reduction in its work. Its latest financial year ended with a deficit of more than \$20,000 and this deficit came not from extra expenditures but from the difference between estimated and actual receipts.

The "Tirrell affair" has now presumably ended since the Rev. John Tirrell has resigned his post as junior assistant at St. Gile's Presbyterian Cathedral, Edinburgh.  
DEWI MORGAN



**"Holy Communion is celebrated daily, two or three times on Sunday. . . ."**

**T**he firm and lively spirit of Christianity prevails in robust health within Christ Church Parish, Whitehaven, Tenn., at the edge of Memphis. Christ Church might be compared to a struggling young family, with many children, whose income barely covers household expenses, but who somehow manages to help a neighbor in need; a family in which every member accepts the job best fitted to his experience and works cheerfully; a family that prays together and breaks bread together; a family in which the misfortunes of one evokes the concern and prayers of all; a family in which death's grief is overcome through corporate love and faith; a family that doesn't simply keep a light in the window for

wanderers, but carries it out to seek the lost, the lonely, and the hopeless.

Christ Church is no little island of super Christians, however; it is an amalgam of economic levels, backgrounds, races, and creeds. Its search for Christian principles went through discord, separation, financial crises, and the rending of old mores and folkways before its many individuals became one mind, one spirit, and one body.

Today, Christ Church is rapidly moving in two directions. As we have suggested, the parish is a close-knit family. But it doesn't end in mere parochialism. The Church leaves this warm, safe ground, and goes into the world where people are, but where Christianity often

## Christ Church

## A Close-kn

isn't. This, in effect, has been the mission of Christ Church, and it reflects its position as a pilot parish in a pilot diocese.

Last year, the parish was one of the top half dozen in number of Confirmations in the Diocese of Tennessee, with 52 new communicants to bring the total to 480. In 1965, 26 confirmands were children, which helps to underline the youthful qualities at Christ Church. The average communicant is 33 years old. An estimated 75 percent have belonged to other Christian bodies and more than half have been confirmed at Christ Church.

This youthful factor means transiency. The average parishioner has lived in Whitehaven less than four years. But the spirit at Christ Church is absorbed by new communicants and is carried away by those who leave. It is one of God's miracles that this spirit isn't really taken away, but grows stronger. This brings home the biblical truth that only by giving can the parish grow in His Spirit.

Holy Communion is celebrated daily, two or three times on Sundays, and the small chapel that once served as the original church is often used for mid-week Mass and prayer. The chapel basement looks like a discotheque club since it has been cleaned up and decorated by the youth of the parish. "Their basement" is youth headquarters for suppers, dances, parties, Sunday School classes, and serves

**By Sam A. Houston**

**Clerk of the Vestry, Christ Church Parish**

itehaven, Tenn.

# Family—

# t Reaches Out



"Many small groups study and work on both sacred and secular projects. . . ."

## A Distinguished Congregation

as the general base of operations for young people.

A multitude of unseen and unheralded activities attest to the spirit among communicants. There is the sexton who brings his wife and seven children to help clean up the chapel, great church, and parish

hall on Saturdays; (he also teaches Sunday School, is an active committeeman, and promotes countless projects to assist institutions and needy families;) and the river boat pilot who plies the Mississippi River and docks once a month in nearby Memphis to drop by and check everything

mechanical, from door locks to furnace filters. There is a C.P.A. who acts as treasurer, *gratis*; a credit corporation executive who gives counsel to families with money problems; and a registered nurse who spends her free hours caring for the elderly. There is a railroad executive who learned of a glut of bananas on the local market. He informed three teenage parishioners who then found a truck and rescued seven tons of the fruit for needy institutions.

Many small groups study and work on both sacred and secular projects, hold prayer sessions, devise community conversations to learn the area's needs and how to solve them, discover the Christian ethic behind the plays of a Tennessee Williams or Arthur Miller, probe the depths of ecumenism—and more. The commons room is turned into an art gallery regularly to display religious and secular art. In Advent, a competition is held for Memphis Art Academy students. This has opened a crack through which has poured a Christian ministry to many young students whose values haven't included Christ. Parish groups help support Fr. DeCosta's Boys' Town in Brazil; pay the full salary of Madame Pulmoni, a "Bible woman" of the Church of South India; aid Philippine lay readers; assist a county home for Negro dependent

*Continued on page 13*

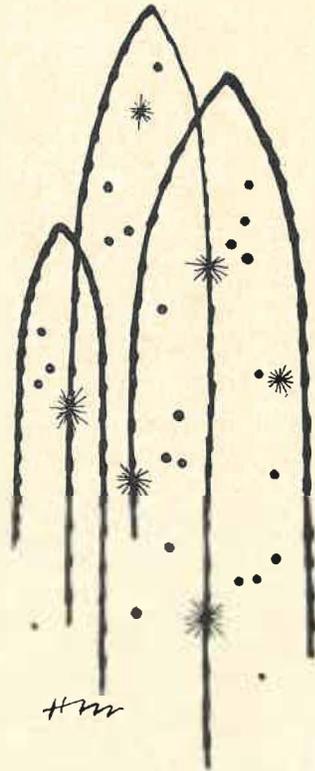


"A multitude of unseen and unheralded activities attest to the spirit among communicants."

## Distinguished Congregations 1966

This week we salute Christ Church, in Whitehaven, Tenn., as a distinguished congregation and winner of THE LIVING CHURCH'S 1966 award in the category of suburban or residential area parishes with less than 600 communicants. Whitehaven is a suburb of Memphis.

Here is a parish which has grown, but in the hard Christian way—not the easy way of seeking to please everybody before pleasing God. The fact that 75 percent of its people have belonged to other Christian bodies—a truly amazing percentage—means that Christ Church has effectively reached out to souls groping for the Faith and the means of grace which are to be found in the Episcopal Church. But people have been made to realize that one cannot be acceptably Christian while being at the same time hide-bound in prejudice or self-



bound in stewardship. When the parish became the first Episcopal church in its area to welcome Negroes to membership, it was threatened with bankruptcy through loss of financial support; but it did not waver. Today people of all races worship side by side in this strikingly beautiful contemporary church.

Only Christians who tithe their income are allowed

to serve on the vestry, and all members are urged to tithe, with the result that many do.

The result of this uncompromising loyalty to the Gospel in all areas of faith and life is a parish which is truly a family of God, to which it must be a great joy to belong.

## Principles of Church Union

### III

It is not surprising to find in *Principles of Church Union*\* this statement: "We understand that the episcopate historically came into existence without reference to any single doctrine or theory of its being or authority. We do not, therefore, set forward any such interpretation to the exclusion of others." (POCU, p. 49.) The united Church is to have bishops—"the historic episcopate, constitutionally defined"—because "this office is a principal symbol and means of continuity and unity of the Church" (p. 48). In other words, it is expedient that the Church should have bishops; and so long as no particular theory of episcopacy, such as the necessity for it, is imposed or implied, all good Christian men should be able to come in under this spacious episcopal umbrella. It is not surprising to find this concept of an episcopacy with no doctrine or theory bound up with it, because it is so commonly held even within so episcopal a body as the Episcopal Church.

But is it true, or reasonably tenable, that "the episcopate historically came into existence without reference to any single doctrine or theory of its being or authority?" This gets said often enough. Perhaps it is time for somebody to examine it, or at the very least to raise the question as to whether it even makes sense as a statement.

Do we ever talk this way about anything else in religion—saying that we maintain a practice or institution faithfully but we have no doctrine or theory about it? Imagine a Christian who rises at five o'clock every morning to make a long journey to his church to begin his day with Holy Communion. If you ask him what theory of the Eucharist he holds he may say, "Oh, I don't know; I'm just a simple layman, I've never thought it out." It would be absurd to say that he holds no theory of the Eucharist. Clearly, on the evidence of his behavior, the Blessed Sacrament is to him the very Bread of Life without which he cannot live. People never do anything without some theory of what they are doing, though it may be implicit rather than explicit. Too many Episcopalians have fallen into the slovenly sophistry that the Anglican Communion maintains the historic episcopate but with no official theory about it. The fact that a man may not lawfully administer the sacraments in any Anglican Church unless he has had episcopal ordination is the answer to that. It proclaims

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

that the Anglican Communion regards the historic episcopate as essential, necessary, indispensable to the fulfillment of the Church's mission and ministry. The individual Anglican may scoff at it, deny it, blush for it, all he pleases; but he cannot act lawfully within the Church except in obedient observance of it.

If Christians of other Communion who are discussing unity with the Episcopal Church are not fully aware of this *official* Anglican insistence upon the *indispensability* of the episcopate, they are entitled to full Christian candor on this point.

The authors of POCU "understand that the episcopate historically came into existence without reference to any single doctrine or theory of its being or authority." When *did* the episcopate "historically come into existence?" Here we face a problem about words. The term "bishop" as the title of a chief minister in the Church is a New Testament term, but like "presbyter" it was at first variously used. If, however, one thinks of the episcopate in its historic and catholic sense, as the ministry which Christ committed to the apostles in its fullness, it follows that the episcopate isn't at all a later development in the Church, or even a development; it is the original and constitutive ministry of the Church, and it is of Dominical foundation. Christ's chosen apostles were the first *episkopoi*—overseers, rulers, of the Church; so the episcopate "historically came into existence" when Christ created His ministry. This He did by calling the Twelve, before His crucifixion, and in empowering them to go forth and to act in His Name after His resurrection. He said to them, "As the Father hath sent me, even so I send you" (St. John 20:21); "He who receives you receives me, and he who receives me receives him who sent me" (St. Matthew 10:40). We could quote scores of New Testament passages in which Christ speaks to, and about, His chosen ministers. All such testimonies refer to the episcopate (we do not say exclusively), since the bishop is the man who has received in its fullness this ministry which Christ created. Others may share in this ministry, as presbyters (priests), deacons, or laymen; but the fullness of this ministry is in the episcopate, and has been so literally from the very beginning when Christ called and breathed Holy Spirit into His *apostoloi* (sent ones) who were the first *episkopoi* (overseers, rulers) of His Church.

If this traditional Catholic view of the origin of the episcopate is even substantially true, it becomes meaningless to say that "the episcopate historically came into existence without reference to any single doctrine of its being or authority." All that the New Testament, and sub-apostolic, writers tell us about the episcopal ministry as the very organ and instrument through which Christ feeds His flock is a "single doctrine of its being or authority"—a most single and unequivocal doctrine.

Those who follow the evidence from the New Testament period to that which immediately follows meet St. Ignatius, writing before 117, saying such things as: "Let that be accounted a valid Eucharist which is celebrated by the bishop, or by one whom he appoints. . . ." "As many as belong to God and to Jesus Christ, these are with the bishop." So, even if one rejects the catholic claim that "the episcopate historically came into existence" when Christ created the apostolic ministry and

chooses to fix it at a later time and stage, it is still meaningless to say that there was no single doctrine of the being and authority of the episcopate at the time of its emergence. There was a most single and most definite doctrine: that the bishops of the Church were the successors of Christ's chosen apostles, not only in time, but in ruling authority over the Church, and in carrying on and out Christ's mission from the Father to the world.

(To be continued)

## An Irrelevant Distinction

We are grateful to the Rev. Canon Charles M. Guilbert, Secretary of the Executive Council, for reminding us (letter p. 12) of the distinction between *members* of the Executive Council, most of whom are chosen by the General Convention, and *members of the staff* of the Executive Council, like the Rev. John Steidl, who was appointed by the Presiding Bishop. Most of our readers, we are quite sure, are aware of this distinction.

But in the particular case at issue and in controversy—the appointment of a Presbyterian minister to serve on the staff of the Executive Council—we submit that this is a distinction that doesn't make any real difference. To the Church at large, the term "Executive Council" means the body of people, headquartered at 815 Second Avenue, New York, both elected and appointed, who

### Lines for a New Day

We asked not life,  
But being born,  
Shall we not grasp the thorn,  
Surmount the strife,  
And take our place with those  
Whose like unasked life  
Left legacy of heroism:  
Made straight some path we tread?

Life's a high calling,  
Not a beggar's coin.  
None shall its approval rate  
Who break not down the frowning gate  
(Raised against cowards),  
And boldly beat resistant steel  
Into singing string.

William J. Alberts

*execute* the policies and program authorized by the General Convention. If it is a mistake to put a non-Anglican in a position on the official staff of the Church—and Mr. Steidl is certainly on *that*—to help determine what is to be taught to Anglicans in Christian education, then whether he is chosen by General Convention or appointed by Presiding Bishop is quite beside the point.

# LETTERS

Most letters are abridged by the editors.

## Presbyterian Appointment

The news report [L.C., July 3d] regarding the appointment of the Rev. John Steidl to a post with the Executive Council contains an error which serves to perpetuate a common misunderstanding: namely, the confusion of the members of the Executive Council with the officers and agents of the Council.

The Executive Council is a responsible elective body of 41 members: 28 are chosen by the General Convention, 9 by the several provinces. Of the remaining, one (the Presiding Bishop) is *ex officio*, and 3 (the vice-presidents and the treasurer) are elected by the Council itself upon the nomination of the Presiding Bishop.

The Rev. Mr. Steidl, of course, was not "appointed to the Executive Council," as stated in the article. He was appointed by the Presiding Bishop, in his capacity of President of the Council, to an officer position on the staff of the Executive Council. He will be one of the associate secretaries in the training services area of the department of Christian Education, with responsibility for leadership training, in which capacity (without appointment as an officer) he had previously served the department for a brief period.

(The Rev.) CHARLES M. GUILBERT  
Secretary, the Executive Council  
New York City

Editor's comment: See editorial page 11.

In addition to the three priests whose sentiments were expressed in the issue of July 24th, some of us laity were dismayed to read a Presbyterian minister will be "responsible for adult education and training projects" on a national level.

It is difficult to understand the preference of the Executive Council for a minister from another Church. Perhaps our many fine seminaries should shut their doors if they are unable to produce someone qualified for such an essential position, and our contributions toward theological education should be directed elsewhere.

Since the Rev. John H. Steidl is such an outstanding clergyman, it seems surprising that the Presbyterians consent to his release from active participation on behalf of their own people. May we anticipate that one of our priests will be offered a major Presbyterian post as a gesture of reciprocity?

ADELAIDE K. DAVIS  
Chicago, Ill.

In the General Convention of 1952, in Boston, the proposal for the organic unity of the Presbyterian and Episcopal Churches was defeated. Those of us who sat on the floor of the Boston Convention can recall some of the remarks made by the defeated opposition on that occasion such as, "The next time, we will win." In view of current developments, it seems that we must now ask ourselves, has "the next time" already come?

The appointment of a Presbyterian minister to the staff of the Executive Council of the Episcopal Church [L.C., July 3d] has been followed up by the Executive Council's

circularizing the clergy of the Church with a little book entitled "Principles of Church Union." This book might serve as a good outline of neo-Calvinistic theology but there is not one single page in it which does not offend, either by commission or omission, the obvious teaching of the Book of Common Prayer.

The book claims to be working toward a Church which is truly Catholic, truly Evangelical, and truly reformed. But the proposed theology is neither Catholic nor Evangelical, and only questionably reformed. We might well ask if a false ecumenism is now being employed to deprive Churchpeople of their hold on to the historic Faith of the Church. Our blessed Lord truly prayed for the unity of all Christians but not for that kind of unity which would sacrifice Christian truth.

(The Rev.) JOSEPH WITTKOFSKI  
Rector, St. Mary's Church  
Charleroi, Pa.

I note that repercussions are appearing concerning the appointment of the Rev. John H. Steidl, Presbyterian minister, to the staff of the Department of Christian Education [L.C., July 3d]. As a member of the Executive Council, I would just like to say that I registered a negative vote to the appointment of Mr. Steidl, my reasons being, as outlined in a letter to the Presiding Bishop, that I felt Mr. Steidl might be well equipped for the position, but that there must be priests in our own Church who are equally well equipped. I felt, also, that this was setting a bad precedent, and I could not go along with the statement that Mr. Steidl is a communicant in good standing in the Episcopal Church, while being an ordained Presbyterian minister.

(The Very Rev.) GORDON E. GILLET  
Dean, St. Paul's Cathedral  
Peoria, Ill.

May I add one more voice to the growing number of Churchmen who feel it is wrong to be so exuberant in our efforts at ecumenism with Protestant groups. The Rev. Mr. Steidl is not of our liturgical and historical traditions. Hence, his efforts in the field of adult education for Episcopalians would not emphasize the two important facets of our Church's teaching.

Poor decisions made suddenly too often are irrevocable.

(The Rev.) ALBERT P. CONNELLY, III  
Vicar, Church of Our Savior  
Palm Bay, Fla.

The incredible blunder by the Presiding Bishop in appointing a Protestant minister to office on the staff of the Executive Council lowers the prestige of the office of Presiding Bishop, and lowers even further any confidence we may have remaining in the Executive Council. This, and other irresponsible actions by members of the central bureaucracy, raises very acutely the question as to whether our bureaucrats are loyal to the Episcopal Church which supports them, or whether they are engaged in a conspiracy to destroy the Episcopal Church and submerge it into some United Cocu Church.

Let us declare in no uncertain terms that it is *not* inevitable that the Episcopal Church be submerged in the United Cocu Church, and that our Lord the Holy Ghost may still be calling us to remain as a faithful remnant

witnessing to the true Catholic Faith, regardless of how many millions may be in mammoth religious structures on both sides of us. It sometimes looks as though the Episcopal Church needs to be defended against her own national officials.

(The Rev.) ROY PETTWAY  
Rector, Church of Our Saviour  
Atlanta, Ga.

## Vacations from Church

I wish to congratulate THE LIVING CHURCH and artist Henry Martin for the exquisite irony of the cover picture of the July 17th issue. Too many "Good Christian Folk" go gaily on their summer vacations, abandoning Church, cleaning woman, and cat to their own devices "until September."

A. H. D. HEIBERG  
Washington, D. C.

## Additional Information

I would like to make a correction, for the sake of accuracy, in your account of the quota cut in the Diocese of Washington [L.C., July 31st]. The article read, "Bishop Moore was the target of a covert censuring movement among ranking Episcopal clergymen within the diocese. . . ." There was an open meeting of the senior wardens of the diocese at that time which had to do with their concern about my activity. To my knowledge, there has been no "covert movement" among the clergymen within the diocese. Quite to the contrary, they have been extremely loyal and understanding and cooperative.

(The Rt. Rev.) PAUL MOORE, JR.  
The Suffragan Bishop of Washington  
Washington, D. C.

## In Protest

I stand here outraged by a high-pressure salesmanship folder from Seabury Book Store. In blackface type against a scarlet background it demands to know what I would do in three situations where I could save my skin, rejoin my family, and save my dependents from bankruptcy, by (a) leaving an injured comrade to die, (b) becoming an adulterer, (c) committing suicide. It announces (at \$1.95 paperbound and \$3.95 clothbound) "a manifesto of individual freedom and responsibility which extricates modern man from archaic rules and codes" together with "a personal strategy for decision-making within a renewed Christian morality of loving concern." And it has the unmitigated gall to inform me that "Any act—even lying, premarital sex, abortion, and murder—could be right within a given situation."

When the official Episcopal Church book store, from the address of the official Episcopal Church Center in New York, presumes to twist my arm (in capital letters: "READ THE BOOK THAT BRINGS CHRISTIAN ETHICS UP TO DATE") that it may make profits from a volume of sewage which recommends that Christians use their "individual freedom" to break Commandments Nine, Seven, and Six of those Laws of God which were endorsed as binding upon men by the Lord Jesus Christ, then the official Church book store has sunk low indeed.

(The Rev.) HARRY LEIGH-PINK  
Vicar, St. Stephen's Church  
Stockton, Calif.

## CONGREGATION

Continued from page 9

children and crib-bound babies in a local home for the severely retarded; and help in the purchase of a plane for the Bishop of Liberia. The list is long.

It is, perhaps, in the presence of death that the spirit of love and faith at Christ Church is best seen. During the past year accidents caused the death of two small children, and cancer killed three men of the parish. In nearly every instance of death the body is taken to the church and placed in the oratory built for this purpose, while fellow communicants keep hourly watches during the long night before the funeral. The love and prayers of the congregation are in the oratory and with the family during this vigil, the Requiem Mass, and burial. The whole church is grieved by these tragedies, and is comforted.

Christ Church attempts many projects, many ideas, without fear of failure. Those ideas that work become part of the parish life; those that don't are dropped without guilt or a feeling of failure. Three such projects that became integral parts of the parish operation caused severe crises in the past. They were tithing, a new church building, and integration. As each was accepted the impact of Christian growth and fulfillment was felt by everyone. Each time, the church was made stronger.

The trio of problems is interwoven in the church's short history which began in 1946 with 13 Whitehaven families in a private residence, and the rector of a downtown Memphis parish. The worshippers then moved to Community House at Whitehaven High School and remained there three years until the small, traditional chapel was built on land given by a parishioner. It was a pleasant, peaceful little church, for awhile. Its founders hadn't reckoned on Whitehaven's becoming the fastest growing suburban area in Tennessee, and soon the 100-seat building was far too small. Whitehaven grew from less than 20,000 in 1950 to more than 80,000 in 1965. The original 13 family units had grown to more than 100, and the list of communicants continued to mushroom.

About this time the second rector in the parish's young life moved away and for five months Christ Church was without a regular priest. During this interim the congregation began to realize the parish needed a new evaluation and new goals for the changing community. The first of these was the obvious need for a new look at stewardship. The initial emphasis by the new rector, the Rev. F. W. Kephart, was tithing. The vestry decided to tithe, and since then at all subsequent annual parish meetings, the congregation renews this requirement for vestry candidacy. The parish lost several members while becoming educated to this practice;

but those who accepted the responsibility backed up their leadership with cash. This willingness to give welled over into the congregation and now many communicants tithe regularly. All members realize that tithing is the only firm basis for a stable parish life.

In the spring of 1963 a Negro family came to worship in Christ Church. Their presence marked the first crossing of the color line in a Shelby County suburban Episcopal church. Most of the parish members welcomed them. They had learned there can be no barriers among Christians. In the south, where separation of races had been a way of life, their acceptance by the previously all white congregation showed spiritual maturity. But acceptance wasn't total. Within a few weeks 15 families had left the parish. These included several of the affluent parishioners on whose financial aid the building program had largely been based.

Soon, the vestry issued a statement to calm the dissention caused by those who left: Christ Church welcomes all people without regard to race. But the picture became grim with predictions that Christ Church would go bankrupt within six months. Expenses were sliced to the bone and no diocesan apportionment and assessment was accepted for 1964. While the vestry kept paring the budget, the congregation accepted the challenge with renewed vigor and worked harder than ever—and more began to tithe. The search for new communicants increased and in addition to the two regular yearly inquirers' classes; a third annual class was instituted in the summer.

In 1965, the parish met 50 percent of its apportionment and weathered the crisis without a single special request for funds, and for the first time in five years didn't need to borrow money to help it through the summer months. More importantly, there was full harmony for the first time. After the turmoil of 1963, the congregation developed a bond, a warmth of spiritual fraternity that has been passed along to all those who come to Christ Church. The welcome may be expressed by the warm handshake and smile of the very first communicant of Christ Church, or by a teenage boy who moved to Whitehaven only last month but who has found and grasped the living Christianity that courses through the parish's people.

The traditional ministries will not succeed in a major city suburb where there are too few solid values, the congregation has found. Christ Church is fully aware that it does not live in the velvet plush and mahogany comfort of the Victorian Age. The parish's concept of Christian life begins at the altar, where parishioners meet, not to worship some distant, mysterious deity, but the Lord among them. At Christ Church the Spirit of God is made manifest, and with its strength soars outward to reach those who are lost, lonely, and hopeless.



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## NEWS

Continued from page 7

official action one way or the other, so far as I am aware.

Speaking for myself, and I am sure that in so doing I am speaking for a great many lay people of all Christian Churches, I should welcome a proper method of permitting prayer and Bible reading in public schools, provided that it did not involve any compulsion or denominational indoctrination.

It seems to me that the desirability of prayer and public worship under public sanction is amply borne out by the provision of a Chaplains' Corps in the Army, Navy, and Air Force; the practice of having an invocation or benediction at public meetings; and the opening of sessions of the Congress itself with public prayer by a publicly-appointed chaplain. If such prayers are permitted and encouraged in the Armed Forces, in public meetings, and in the courts of legislation, by what line of reasoning can they be said to be inappropriate for children and young people, and in a time when they are exposed to a wide-spread breakdown of morals and ethics, the voluntary recognition of a divine power and standard of conduct is highly to be desired.

The Bill of Rights provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Surely, this should include the free exercise of religion in the public schools, as well as in other public places—always provided that it is done without denominational or sectarian overtones which might constitute it in some sense "an establishment of religion."

If your proposed amendment would accomplish this aim, I am heartily in favor of it, and I am confident that the great

majority of the American people would also be for it. We must, of course, protect the rights of minorities; but I believe that the majority also needs to have its rights protected. Insofar as your proposed amendment would help to accomplish this, I am in favor of it, and hope that it will be acted upon favorably by the Congress of the United States.

In conclusion, I must reiterate that I am speaking for myself and for other like-minded individuals, and not officially on behalf of the Episcopal Church or any other religious or secular body.

This is a correction to the fourth paragraph of my letter of August 3d, in regard to the action (or lack of it) taken by the Episcopal Church at the national level in regard to the matter of prayers in public schools. In that paragraph I stated that "neither the General Convention of the Episcopal Church nor its executive body, the Executive Council, has taken any official action one way or the other, so far as I am aware."

Although I made this statement after checking with reliable sources, I have subsequently found that the Executive Council of the Episcopal Church (formerly known as the National Council) did take such action in a resolution of May 16, 1964. The pertinent part of the resolution read as follows:

*Resolved, That the National Council of the Protestant Episcopal Church record its considered opinion that amendments to the Constitution of the United States of America which seek to permit devotional exercises in our public schools should be opposed.*

I feel that I must advise you of this action in order to keep the record straight. It does not, of course, affect my personal belief in and support of your proposed amendment.

# PEOPLE and places

## Appointments Accepted

The Rev. Curtis T. Allen, former rector of St. Mary's, Middlesboro, Ky., is priest in charge of St. Anne's, Millington, Tenn. 4063 Sykes Rd.

The Rev. Edward P. Allen former vicar of St. Michael and All Angels', Corona Del Mar, Calif., is full time chaplain at the University of California, Irvine, Calif.

The Rev. Richard B. Bass is assistant at Christ the King, 26 Willow Dr., Orlando, Fla. 32807. He has been at St. Augustine's College, Canterbury.

The Ven. Thomas H. Carson, former archdeacon of the Diocese of Dallas, administrative assistant to the bishop, and executive director of mission, is the canon to the ordinary for work with the aged, and vice president and managing director of the Senior Citizens Foundation of Dallas, on September 1st. Address remains the same.

The Rev. Arden A. Clute, Jr., former assistant at St. Timothy's, Mountain View, Calif., is vicar of Good Samaritan, 1293 Potrero, San Francisco, Calif.

The Rev. Alfred B. C. Dawe, former lay vicar of St. John's, Dryden, Mich., is vicar of St. Mark's, N. William St., Marine City, Mich.

The Rev. Camille Desmarais, who was ordained to the diaconate June 17th, is vicar of the Silent Mission, West Hartford, Conn., and in charge of work to the deaf within the diocese. He has been deaf since 1942, when he had spinal meningitis. Address: 23 Thomson Rd., West Hartford, Conn.

The Rev. James H. Douglas, priest in charge of Christ Church, St. Joseph, and Grace Church, Waterproof, La., will be priest in charge of All Saints', Harahan, La. Address November 1st: 101 Moss Lane (70123).

The Rev. William P. Erwin, former McMath Fellow in pastoral counseling at the Institute for Advanced Pastoral Studies and Christ Church, Cranbrook, Bloomfield Hills, Mich., is rector of

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FEMALE SECRETARY WANTED for midwest boarding school. Reply Box M-390.\*

HOUSEMOTHER for girls' college preparatory school next September. Contact Fr. John Kress, St. Katharine's School, Davenport, Iowa.

WOMEN TEACHERS WANTED: History, biology, physical education, grade school; also housemother. Episcopal boarding school in midwest. Reply Box M-389.\*

### POSITIONS WANTED

A PRIEST, single, under 50 years of age, desires pastoral work in New England or New York state. Highly commended by former rector and parish. Write to: Clergy, 215 Bennett St., Bridgeport, Conn. 06604.

PRIEST, age 44, fifth year present parish, desires change; seventeen years parish experience, Marine Chaplain, four children. Reply Box R-397.\*

PRIEST, married, 41. Desires change to rectorship after 5½ years as assistant; 13 years' experience. Interested in work related to high school and college students. Churchmanship adaptable to parish. Reply Box Y-393.\*

PRIEST, single 41, moderate Catholic, 13 years' experience in parochial and institutional ministry, good pastor and preacher, desires small parish or mission. Reply Box L-399.\*

RECTOR, suburban parish, 25 years' experience, recommended by numerous bishops with whom associated, other references, a "builder," active in diocesan affairs, for personal reasons desires change to New England parish with real chance of growth. Inquiries invited. Salary minor consideration. Reply Box T-395.\*

SECRETARY, bookkeeper, mature woman, employed church New York City desires move New York State country surroundings. Needs position and small home. Reply Box J-398.\*

YOUNG PRIEST desires correspondence with Eastern States Catholic oriented parish in need of assistant to the rector. Excellent preacher, fine pastor, and published writer. Only parishes that place the worship of God first; and only rectors that respect the Canon Law and Rubrics, need answer this. Reply Box C-395.\*

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

### RETREATS

LONG WEEKEND RETREAT at House of St. Joseph of Nazareth. Labor Day, September 2-5. For reservations write or call: The Poor Clares, Maryhill, Mount Sinai, L. I., N. Y. Tel. 516 473-0659.

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### THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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### THE LIVING CHURCH

The Living Church

St. Paul's, Third St. and Clay Ave., Muskegon, Mich. 49440.

The Rev. Thomas M. Fowler, former vicar of St. Matthew's, Prosser, and St. George's, Kennewick, Wash., is rector of Holy Trinity, Sunnyside, Wash. Address: 212 Valley View Lane (98944).

The Rev. George Hollywood, former assistant at St. Stephen's, Orinda, Calif., is vicar of St. Martin's, Daly City, Calif. Address: 777 Southgate.

The Rev. Chester Howe II, former rector of St. Timothy's, Apple Valley, Calif., is vicar of St. Bartholomew's, Livermore, Calif. Address: 678 Enos Way.

The Rev. Lyman G. Kauffman, former rector of the Church of the Resurrection, Cincinnati, Ohio, is assistant at St. Thomas', 5690 S.W. 188th St., Miami, Fla.

The Rev. Theodore A. McConnell, curate at St. Peter's, Arlington, Va., will be curate and minister of pastoral care at Christ Church, 0 Garden St., Cambridge, Mass., September 20th.

The Rev. R. S. McGinnis, Jr., former rector of Christ Church, Augusta, Ga., is curate at Grace Church, New Orleans, La. Address: 3700 Canal St.

The Rev. Stiles B. Lines, former rector of St. Paul's, Delray Beach, Fla., is senior tutor and associate professor of history and applied Christianity at the School of Theology of the University of the South, Sewanee, Tenn. 37375.

The Rev. Robert L. Mathews, former vicar of St. Bartholomew's, Pewaukee, Wis., is curate at Good Shepherd, 1512 Blanding Ct., Columbia, S. C. 29201.

The Rev. Richard F. Neal, former rector of St. Peter's, Amarillo, Texas, is vicar of Good Shepherd, San Angelo, Texas. He is THE LIVING CHURCH correspondent for the Diocese of Northwest Texas. Address: Box 3142 (76901).

The Rev. A. Philip Parham, former priest in charge of All Saints', Pleasanton, and St. Timothy's, Cotulla, Texas, is priest in charge of St. Thomas', 416 El Portal, San Antonio, Texas 78232.

The Rev. Gary K. Price, who has been on sabbatical leave for the past year, has returned to his position as rector of Trinity Church, Arlington, Va.

The Rev. Sheldon Rankin, former vicar of St. Clement's, Woodlake, Calif., is priest in charge of a new mission in Rossmore-Leisure World, Walnut Creek, Calif.

The Rev. Warren N. Thompson, former priest in charge of St. Barnabas', Deland, Fla., is vicar



of Christ Church, Longwood, Fla. Address: Box 632 (32750).

The Rev. Richard H. L. Vanaman, former assistant rector of St. Thomas', Miami, Fla., is vicar of Calvary Church, Michigan City, and rector of Christ Church, 700 Randolph St., Holly Springs, Miss. 38635.

The Rev. James L. Vevea is curate at St. Paul's, 1924 Trinity Ave., Walnut Creek, Calif.

The Rev. George Woodgates, former associate secretary for camps and conferences for the Executive Council, is starting a third church in Bakersfield, Calif. Address: 400 Pleito Court (93309).

### Marriages

Miss Julianna Elias and the Rev. Charles D. Ridge were married in the Church of St. Michael and All Angels, Tucson, Ariz., June 25th. Fr.

Ridge is rector of St. Andrew's, 220 Crawford St., Nogales, Ariz. 85621.

### Retirement

The Rev. James B. Roe, former rector of St. John's, Mobile, Ala., retired August 1st, because of physical disability. Address: Rt. 1, Box 427-B, Theodore, Ala. 36582.

### Armed Forces

Chap. (Capt.) David E. Nyberg, 48th Combat Support Group (CH), Box 637, APO New York, N. Y. 09179.

### Degrees

The Rev. Frank MacD. Spindler of the Diocese of Maryland, received the Ph.D. degree, specializing in Latin American general and intellectual history, from the American University, Washington, D. C. Dissertation title: *The Political Thought of Juan Montalvo*.

### New Addresses

The Very Rev. Lawrence Rose, retired, Fuller Mt. Rd., Kent, Conn. 06757.

St. Katherine's Church, 4650 Meridian Rd., Williamston, Mich. 48895.

### Ordinations

#### Priests

Upper South Carolina—The Rev. William Cherry Livingston, priest in charge of Our Saviour, Trenton, and Trinity Church, Edgefield, S. C., address, c/o the church, Trenton, S. C. 29847.

#### Deacons

Upper South Carolina—Dennis Lee Smith, assistant at Grace Church, 1315 Lytleton St., Camden, S. C. 29020.

**THE EPISCOPAL CHURCH WELCOMES YOU EVERYWHERE (SEE LIST BELOW)**

## 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

**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.

### 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

### 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

### FORT MYERS, FLA.

**ST. LUKE'S** 2nd & Woodford  
The Rev. E. Paul Haynes, r  
Sun 8, 9, 11; Daily 7, ex Wed 10; HD 10 & 6;  
C Sat 4:30

### HOLLY HILL (DAYTONA BEACH), FLA.

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

### INDIAN ROCKS BEACH, FLA.

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

### 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

# GO TO CHURCH THIS SUMMER!

(Continued from previous page)

## ORMOND BEACH, FLA.

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

## 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

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

**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  
"Serving the Loop"  
Sun 9 HC; Daily 12:10 HC; Air-Conditioned

**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

## 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. Hohenschield, 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

The Living Church

## 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 (6 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

**HEAVENLY REST** 5th Ave. at 90th Street  
The Rev. J. Burton Thomas, D.D., r  
Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30;  
Thurs HC & LOH 12; HD HC 12

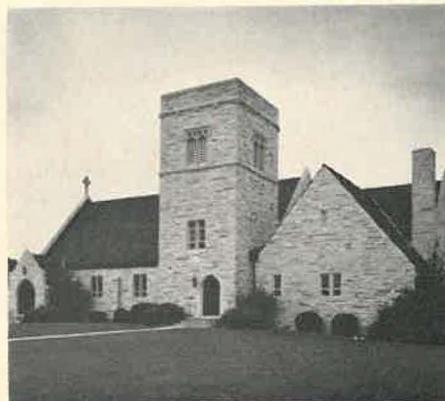
**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c  
Sun HC 8, Ch S 10:30, Cho Eu 11; Daily HC 7:30  
ex Sat; Sat 10; Thurs & HD 7:30 & 10

## ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler,  
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



GRACE EPISCOPAL CHURCH  
Holland, Michigan

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

### 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; Weekdays  
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP 7:45,  
HC 8; Organ Recital Wed & Fri 12:45; 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; the Rev.  
Richard J. Koch, ass't r; the Rev. Lawrence C.  
Butler, ass't minister  
Sun HC 8; MP, HC & Ser 10; HC 12:10 Tues & 7  
Wed; 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

## WESTERLY, R. I.

**CHRIST CHURCH** Broad & Elm Streets  
Sun 8 & 10; Daily Office 9 & 5; HC 9 Wed & HD;  
10 Tues, 7 Thurs; Cho Ev 5 Mon & Fri; C by appt

## 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

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