

The Living Church

August 28, 1966

30 cents



The Very Rev. Robert R. Parks, The Rt. Rev. Hamilton West, Mr. Charles W. Pruitt, and model of Cathedral Towers [page 13]

Housing for the Elderly

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The Living Church

Volume 153

Established 1878

Number 9

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

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

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THINGS TO COME

August

28. Twelfth Sunday after Trinity
Augustine, B.
31. Aidan, B.

September

4. Thirteenth 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.

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

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

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

BOOKS

The Future of Religions. By Paul Tillich. Harper and Row. Pp. 94. \$2.95.

The Future of Religions is a short book comprised of three essays in tribute to the life and work of Paul Tillich, plus four essays by Paul Tillich, including his last lecture "The Significance of the History of Religions for the Systematic Theologian." Also included are sixteen pages of photographic studies of Tillich made during his stay at the University of Chicago. It is therefore clear that the primary value of this book is that it serves as a fitting memorial and tribute to Tillich by drawing the reader into a fresh and varied contact with the work and memory of Paul Tillich.

A word should be said about the primary essay of the book, which give the book its title. In his essay on the significance of the study of the history of religions for the Christian systematic theologian, Tillich suggests that while there is no encompassing *heilsgeschichte* of all religions, there might be seen a dynamic appearance of mystical, prophetic, and secular criticism of the demonization of the Holy as it finds expression in the finite. The Holy tends to be demonized by being objectivized in some fashion, and the criticism tends to go overboard and lose the Holy. Thus there is set up no simple progressive line of historical fulfillment, but rather moments—*kairoi*—of decisive significance in the history of religion. Tillich calls this way of looking at the history of religions "dynamic-typological."

What value would such a study of religions have for us? It would show an inner *telos* in religion which is fulfilled in the Christ, for in Him the Holy and the necessary criticisms are kept in dynamic unity. Also it would help us to appreciate more concretely what we have in Christ and the need for the criticism in Him of our present Christian religiousness.

By way of criticism of this essay I can only say that it remains so general, and often ambiguous, as to raise a question in the reviewer's mind of exactly what the difference between a disciple of religions and "apostle of Christ" is. Openness is one thing but syncretism another. But perhaps the reviewer is overly cautious.

(The Rev.) JOHN H. RODGERS, JR., D.Th.
Virginia Theological Seminary

✦ ✦ ✦ ✦

Pascal. By Jean Steinmann. Harcourt, Brace, and World. Pp. 304. \$6.50.

Pascal by Jean Steinmann is a book for the devotees of this great French thinker. They will find it greatly rewarding because it was written by one who evidently loved his subject. This, however, does not prevent the author from keeping his balance and sense of proportion in dealing with a controversial figure who

has been called everything from "a sick man" to "a prodigious genius," and from a heretic to a saint. The portrait of Pascal is painted with sensitivity and skill, and the biographical detail (of which there is a great deal) adds to the reader's understanding of the turbulent cross currents which shaped both the mind and the spirit revealed in the *Provincial Letters* and the *Pensées*. Only rarely does the author disclose the difficulty of his task of being, at the same time, prosecutor, defender, and presiding judge!

This book is written with skill, scholarship, and devotion to its subject: but what the Abbé Steinmann says of the *Pensées* is true of his own work. "It will never be a book for the mass audience."

(The Very Rev.) H. N. HANCOCK, D.D.
St. Mark's Cathedral
Minneapolis, Minn.

* * * *

Christ and the New Nations. By **Martin Jarrett-Kerr, C.R.** S.P.C.K., Pp. 120. 6s. 6d. (\$90).

Fr. Martin Jarrett-Kerr, C.R., has described the impact of the Christian missionary movement on the "third world" of new Afro-Asian nations with profundity and humor.

By the use of anecdote and biographical sketch in *Christ and the New Nations* he shows the extent to which Christianity has been "not merely irrelevant but

simply unnoticed" in many parts of the world. In successive chapters he tries to look at the arrival of Christianity through the eye of the receiving people; reminds us that mission was frequently a brake upon imperialistic force; and shows mission as disturbing indigenous culture, but at other times capturing them alive.

The author's purpose in writing this book is best stated in his own words:

"It is the plea of this book that the most urgent talk for Christians of the West is not 'aid to the under-developed,' nor even at this stage 'Mutual Responsibility and Interdependence in the Body of Christ,' but the acquiring of a totally new outlook: the ability to see God's world, and God himself, through non-Western eyes; the imagination to feel with the outstretched hands of the recipients what the gifts we give them really weigh."

This book is fun reading that may well give the reader a new set of glasses with which to view both Christian missions and world politics.

(The Rev.) MILTON LEROY
Diocese of Cuba

* * * *

John XXIII and the City of Man. By **Peter Riga.** Newman. Pp. 230. \$5.50.

The author of a useful commentary on Pope John's encyclical *Pacem in Terris* has undertaken a similar, but perhaps more interesting, exegesis of the less known *Mater et Magister* in *John XXIII*

and the *City of Man*. Whereas the earlier statement dealt mostly with the problems of war, disarmament, and other aspects of international relations, the later papal document focuses on social and economic issues such as employment, labor organizations, government direction or guidance in economic matters (now termed "creative federalism"), private property, agricultural and industrial development, and the responsibilities of the informed Christian layman as "God's lieutenant in creation, prolonging creation in accordance with the image of God and man." Christian social teaching, in Peter Riga's view, "is not an afterthought attached to Christian doctrine. It is part and parcel of Christian teaching; as such, it must be studied and, above all, put into effective action."

The author's discussion follows the main sections of the encyclical. He begins with a chapter on the basic concepts as these are reviewed by John and are derived from *Rerum Novarum* (Leo XIII) and the radio broadcast of Pius XII in 1941. The fundamental principles of *Mater et Magister* are those of John's predecessors; only the application to the present situation of rapid social change differs.

Succeeding chapters are devoted to "Intermediate Groups and Unions," "Private Property"; "Agriculture," which has,

Continued on page 14

Four heroic figures of our time

PORTRAITS OF DESTINY

by Melville Harcourt

author of *Thirteen for Christ*

"THE four biographies in this book represent different people, different professions and different backgrounds. There is KAJ MUNK, the Danish pastor and playwright, who became a martyr for freedom of his people. There is DANILO DOLCI, who has dedicated his life to the service of the poor in Sicily. There is ALBERT LUTULI, who seeks to serve the black man in South Africa. Finally, there is VIOLETTE SZABO, who became a martyr for the freedom of her people by serving in the French Underground during World War II.

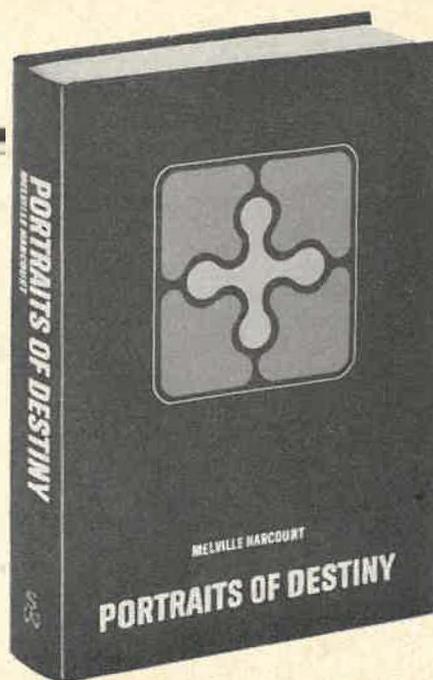
"But they all had something in common. They had faith to live by and they found their fulfillment living for others and in serving a great cause. When we read a book like this, we know again that living is being captured by a vision of greatness which is one of God's most precious gifts to those who love Him."

—BISHOP GERALD KENNEDY

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The Living Church

August 28, 1966
Twelfth Sunday after Trinity

For 87 Years:

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

GOVERNMENT

Hines on Prayers

Following is the text of a statement by the Rt. Rev. John E. Hines, the Presiding Bishop, on the subject of the Dirksen "prayer amendment" to the Constitution. The objection was incorporated into a blanket statement presented in behalf of the Executive Council by the Rev. Herschel O. Halbert, associate secretary of the Division of Christian Citizenship:

"I am personally opposed to the proposed constitutional amendment which would permit voluntary participation in prayer in public schools. In my opinion, prayer is an act of faith which can only be effective and worthwhile when it involves personal commitment on the part of the one who prays to God; and when it involves personal commitment to a way of life which stems from profound theological convictions.

"The public schools of this country, in the light of the traditional doctrine of the separation of Church and state, do not afford the best areas for the encouragement of the kind of faith from which prayer rightfully springs.

"Voluntary participation in prayer in public schools would more than likely promote divisiveness and would likely become a formalism which would militate against the very thing which the amendment apparently seeks.

"The encouragement of such prayer rightfully belongs in church, synagogue, and home. Its exclusion from the public school arena serves notice of the nature of this high responsibility upon those institutions which properly should cultivate it. I hope the amendment will not prevail."

Coming
next week:

A Distinguished Congregation

WCC

Communication Questions

Sixty-five Anglican, Protestant, Orthodox, and Roman Catholic mass communication specialists concluded after a two-day consultation in Geneva that they were in "basic agreement" on fundamental communication questions and that there is "no real barrier preventing us from facing relevant problems together."

Four specific recommendations of the conference included a suggestion that interested Churches establish a consultation to explore the development of a single press service for ecumenical news. Also recommended was common study and action with regard to global television programming, which the consultation said has become a "distinct possibility" within the next few years. Another suggestion called for mutual representation of Roman Catholic and World Council of Churches experts on current studies on modern communication; and a fourth recommendation called for collaboration and consultations looking toward the pos-

sible merger of the offices and other structures for communication in the various Churches.

The consultation agreed that the primary task of Christian communicators is "to tell the truth about Churches and not to make propaganda." [RNS]

WESTERN MICHIGAN

Cathedral Progresses

Several leaders of the Diocese of Western Michigan gathered with their bishop, the Rt. Rev. Charles E. Bennison, on August 4th, to offer prayers and to erect a sign on the site for the building of the diocese's new Cathedral Church of Christ the King.

Ground breaking for the building, which will formally seat 1,000 and house chapels, conference and classrooms, and administrative facilities, is being planned for late fall or early spring. The site consists of nearly thirty acres running just north of Highway I-94 and east of U. S. 131 in Kalamazoo County, Portage, Michigan. The see city of the diocese was changed, in May 1964, from Grand Rapids to Kalamazoo.

CHICAGO

New Center

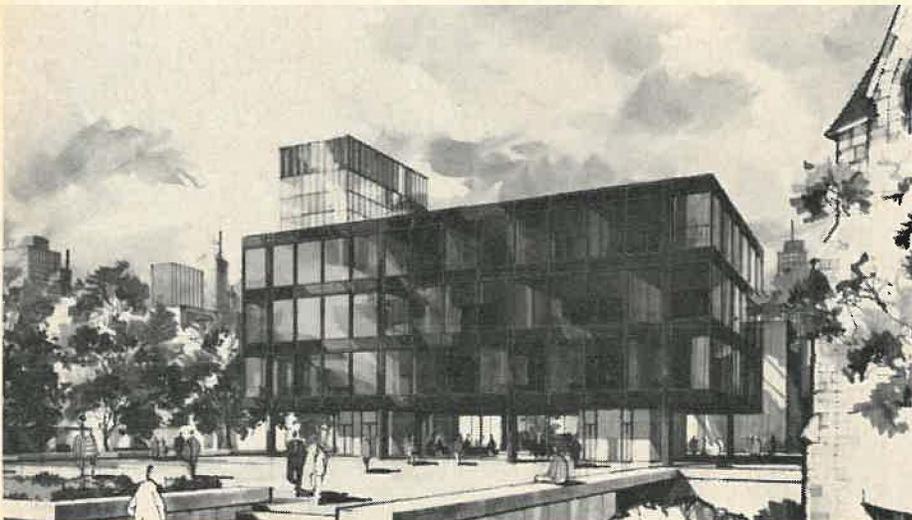
Early in June, a check for \$250,000 was presented to the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago. The anonymous donor wished to be known only as "a friend of the bishop." This gift together with several others already presented, have launched a new landmark for the Church and for Chicago—a new diocesan center and cathedral house.

The site for the proposed new administrative building and plaza will replace the old structure and will unite with St. James Cathedral. The design also allows for future expansion: the fourth floor will be roughed in; and the structural capacity will be able to accommodate still two more floors that could be added at some future date.

NEW ZEALAND

Ecumenism and Rugby

In his address to the synod of the Diocese of Auckland, the Rt. Rev. Eric Austin Gowing, Diocesan, spoke of the joint commission's statements on the basis for Church union, representing areas in which other Churches in earlier negotia-



Chicago's new center at Rush and Huron Streets

tions had encountered difficulties—namely, Faith of the Church, Baptism, and the Ministry. But the report of the commission stated that there is no insuperable barrier to union.

At one of the synod services, the new Order of Holy Communion was used. The General Synod had given authority for the experimental use of the Order provided Parliament passed a necessary amendment to the Church of England Empowering Act. There is to be no general use of the Order in parishes until October. The bishop said that "there cannot be the slightest doubt that liturgical reform is one of the ways in which the Holy Spirit is seeking to bring renewal to the Church."

In presenting the necessity for more work with and by the Maoris, and praising the areas where integration within parishes is taking place, Bishop Gowing paid tribute to the New Zealand Rugby Union on its decision that no rugby team would tour South Africa. The government of South Africa had stipulated that no Maoris could be included in a rugby team touring its country.

The bishop said that though he considered Dr. Billy Graham "a charming and sincere man," he did not think that Dr. Graham's method of presenting the Christian faith is suited "to our contemporary situation and our contemporary mood." The Auckland branch of the National Council of Churches had written to the Churches seeking support for the 1968 Graham crusade. The bishop said that the request was considered carefully, but in the view of misgivings of many about this type of crusade, it was felt that the Anglican Church should not be officially represented.

TENNESSEE

Ecumenical Investiture

At the investiture service for the Episcopal Third Order of St. Francis, held in St. Mary's Cathedral, Memphis, Tenn., July 23d, the Rev. Joseph Eckelkamp, O.F.M., pastor of the Roman Catholic Church of St. Mary, gave an exhortation on the Franciscan Rule of Life. Fr. Joseph, spiritual director of the Roman Third Order chapter in Memphis, preached at the invitation of the dean of St. Mary's Cathedral, the Very Rev. William A. Dimmick.

Miss Margaret Juny, organist at St. Thomas', Somerville, Tenn., a postulant, was invested as a novice in the order. Mr. Jack Castleman, a novice, made his profession and is now a member of the highest rank of the Third Order of St. Francis, in the Episcopal Church.

ATLANTA

Dialogue Sermons

Two churches in Atlanta have begun experimenting with sermons in dialogue

in an effort to stimulate participation by their congregations and to "wake up back pew sleepers."

The idea "rose out of a dissatisfaction with sermons as a means of involving people," said the Rev. Hugh Saussey, Jr., rector of Holy Innocents' Church, who has been using the method once a month. Mr. Saussey and the church's assistant, the Rev. Charles Fulghum, have been preaching in dialogue for more than a year.

The two men select a subject and then discuss it before the congregation on Sunday morning. "It's like anything spontaneous," Mr. Saussey said. "Sometimes it falls flat like an ad lib television program and sometimes it's great." There is no actual format preparation for the dialogue except that the two men get together the day before to go over the subject they will discuss before the congregation on Sunday.

Another church, St. Dunstan's, is also experimenting with dialogues. The vicar, the Rev. Donald Harrison, who substitutes them for regular sermons four or five times a year, describes the dialogue as "simply another way of trying to communicate." St. Dunstan's brings in outsiders to participate in the dialogues. [RNS]

NEW YORK

"New Visions" in Unity

"New visions" and "fresh horizons" in unity are stirring among the "Churches in separation" throughout the world, the Rev. John G. B. Andrew, Domestic Chaplain to the Archbishop of Canterbury, reported to a mid-summer congregation at St. Thomas Church, Manhattan.

Fr. Andrew accompanied the Most



Jo-ann Price

Fr. Andrew (l) with Dr. John Pierson, vestryman of the parish, outside St. Thomas Church after an Ecumenical Preaching Program.

Rev. Arthur Michael Ramsey, Archbishop of Canterbury, on his historic three-day visit at the end of March to Pope Paul VI. His personal account of the papal visit was a highlight of a summer Ecumenical Preaching Program at St. Thomas.

In an interview with THE LIVING CHURCH, after the service, Fr. Andrew said that the disputed changes in mixed marriage regulations announced by the Pontiff shortly before the Archbishop's visit were "possibly a first step in charity" and that further revisions are still "a possibility" in the future. He stated that as he watched history being made through a series of small but highly significant details during the three-day visit to Rome, he became "terrifyingly aware" of the new day for Christendom after 400 years of bitter rifts.

"Our Anglican history is stained with the tears and the blood of innocent lovers of Christ who disagreed with us and who were persecuted," Fr. Andrew reminded

Continued on page 16



Memphis Commercial Appeal

Tennessee investiture (l to r): The Very Rev. William A. Dimmick, Joseph S. McCoy, Jr. (Br. Vincent), Miss Margaret M. Juny (Sr. Mary Cecilia), George Lock (R.C. Br. Dominic), and Jack Castleman (Br. John Capistran).

It was on a Wednesday morning before the Eucharist that a little old maiden parishioner stopped to chat with me. "I suppose I will have to go to the county home when I can no longer take care of myself," she said, "and I won't mind that so much, but I will miss my church." To this I answered, "Do not worry. You have been faithful to your church when you were able, and I promise that the Church will come to you if you go to the county home." This assurance meant much to this woman who never missed the Wednesday morning or Sunday Eucharist, and contributed sacrificially to the Church from the money she was able to earn. But she closed the conversation with a comment that was very significant: "But you would think that the Church would have a place for old people like me when

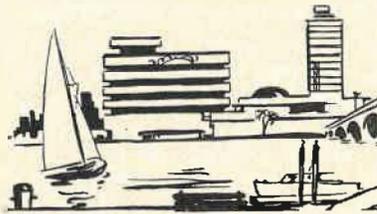
had a function to perform and a special service to render. Often generations were born in the same house, and the children usually married mates from across the street or over the hill. Today, what we consider large homes are small in comparison to homes of yesterday, and there is no room for three generations. There are instances where three generations live together happily, but in all too many cases such a house means a curtailment in the lives of the grandparents or in the lives of the children. And young people today move so frequently that it is not uncommon for a couple to have made as many as eight moves during the first ten years of married life. It is very difficult for aging parents to move this frequently.

Perhaps the most important reason for having special housing for the aging is



By The Rev. Clarence W. Sickles

Executive Director, Heath Village, Hackettstown, N. J.



we can no longer care for ourselves and there is no one to take care of us."

It is a question such as this which symbolizes the great concern our society has for aging people. Why are we expressing such special concern today? Society has always had aging people, and they were cared for in the normal patterns of life. So why do we need special care for the aging now?

First of all, we need special care for the aging because there are more elderly people in our society today than ever before. This is so because science has prolonged life expectancy. And imagine how many aging will be living when medical science is able to check diseases such as cancer and hardening of the arteries. Also, there are more aging people today than ever before because science has decreased infant mortality thus enabling children to live to old age.

In days past, three generations lived in a large house or lived in two houses on the same farm in a community where all the members of the family could be cared for as the need arose. There was room for each generation, and each generation

the fact that the elderly have been "emancipated." When I was a parish priest, I received a telephone call from a 78-year-old widow who told me in a stammering voice that she planned to be married. I said that I was delighted to hear this, and she replied with a great sigh of relief, "Oh, I am so glad to hear you say that, because my family think that I am being very foolish." One cannot but think that some people regard marriage among older folk as almost being immoral. Yet more and more of our elderly are thinking in terms of remarriage in later life. In a mature marriage, companionship is one of the most cherished experiences. It would be very hard to convey this truth to a young engaged couple, but one comes to understand this truth as one's marriage develops. With companionship playing such an important role in marriage, it can be readily understood why more and more older people are desirous of living in a community for the elderly where the possibility of marriage can become a reality.

It might be admitted that our new generation of elderly is being rejuvenated and

does have special needs. But is a person right in saying that the Church ought to provide for the needs of the elderly? Let us pursue this question. The Church is the body of Christ and by this we mean that the Church is supposed to do the Lord's work in the world today. Christ did two basic things in His life. One was to live a life of religious observance with times of prayer and meditation. The second was to live a life of service to others. Christ came to meet the needs of others, and certainly our elderly people cannot have an abundant life if we fail to heed their plea as expressed in Psalm 71:8: "Cast me not away in the time of my age; forsake me not when my strength faileth me."

The early Church patterned her life after that of our Lord. For there was both concern for the religious life and concern for a life of service to others. Our present day schools of learning and hospitals bear witness to this fact. And consider the nursing profession. In early England it was only the women of questionable morals who engaged in nursing and especially in nursing care for men. But then a group of religious women came to regard the care of the sick as the work of Christ, and banded together in the name

The

and

*New
Generation*

Church

of their Lord to form a religious order with their primary purpose being care for the sick. And consider the modern Sunday school. Its primary purpose in early England was to educate children who toiled sunup to sundown six days a week with no opportunity to receive schooling.

Service to others has always been characteristic of a healthy and vital Church; but all too often the Church of today is not overly concerned about the elderly. What a test of faith it must be for older people who no longer can sing in the choir or teach in the Church school or operate a booth in a bazaar or serve on the every member canvass or vestry to be left alone with an occasional visit by the rector. The words they so often heard from the pulpit when they were younger still ring in their ears, that all people are infinitely precious in the eyes of God, and the Church really cares about you. I personally think that people who say God is dead mean that if your God lives on Sunday morning and in parish house activities only and does not go forth in service in the name of Christ, then he cannot be a very live God.

There are those who fail to realize that there is a new generation of elderly, and

who fail to realize their special needs. Consequently such critics claim that we are segregating the aging population by removing them from the main stream of ordinary life. It must be admitted that this criticism has validity and is one which should be seriously considered. However, there is the other side of the coin. I know of older people who live in conventional garden apartments and object strenuously to the party upstairs and the constant noise of children playing under their windows. Even the most conscientious grandparents tend to be able to care for their grandchildren only on a limited basis. So there is much value in enabling older people to live together, free from the excessive noise and confusion which is a part of everyday life.

pattern of life which is going on all about us.

We live in a society today that has many paradoxes. One paradox is that there are jobs to be done and no one to do them, and there are people like the elderly with time and talent desirous of doing work with no work for them to do. The rejuvenated generation of elderly wants to use its time and talents in service for others. It is in communities for the elderly that there is time and opportunity to investigate jobs to be done and ways and means for the elderly to do them. For instance, I serve on the juvenile committee in our town. This is a most important service, and it takes time to do the job properly. In my experience, those on the Juvenile committee are young and



Heath Village, Hackettstown, N. J.

Scheller Co.

However, this is not to say that the elderly should be isolated. Care should be given to have a community for the elderly in town or near an urban area or a community where daily bus service could take the residents to shopping places. Programs should be established which will bring the community where the elderly live to the town and the town to the community of the elderly. Relationships should be planned which will have various organizations like the Scouts and the little league and the high school involved in the life of the community and the community involved in the life of these organizations. It can be planned so that older people living together need not be isolated from other age groups and yet still have the opportunity to have moments of quiet which they both desire and deserve. In the ordinary pursuits of life, we tend to socialize with our peers and group together for a common purpose such as attending college, serving in the armed forces, and/or going to church with people who believe the way we do. So living together in a community for the elderly is simply a continuation of a

busy people. It would seem that the elderly could serve very effectively here and that they would have time to receive special training to serve their community more effectively in working with juvenile delinquents. Consider the field of religious education and ask yourself what special courses of study we have for the aging? Surely the religious needs of the aging are different from any other group and, therefore, there should be a special course of instruction for them. What better place could there be than a community for the elderly to meet together with religious educators to determine their special religious needs and interests and how these needs and interests could be met in a course of study.

Yes, I believe that the Church should be of service to *all* members of Christ's Body. This service should be in the interest of our aging as well as any others, especially at a time when we see a generation of elderly which has been rejuvenated and which is now looking for new meanings and new purposes in life. Here is a wonderful opportunity; may the Church be ready to meet it.

he

of Elderly

The crucifer is gray-haired. In fact, in this church all the acolytes are mature men. Sunday services are held at 8:00 and 11:00 a.m. There is no nine o'clock family service and no Church school. There are no young people meeting in the church Sunday night and no Scouts during the week. There are often weddings and funerals in this church, but confirmations are few and baptisms rare. Yet this church has a growing and active congregation.

St. Christopher's Church, Sun City,

a time when most couples settle back in familiar home surroundings, these Episcopalians made daring decisions to commence living in challenging circumstances among total strangers."

Most of the homeowners in Sun City are married couples. At least one must be age 50 or over and there may be no permanent residents under 18. While Sun City and Youngtown are retirement communities, not all the residents are wholly retired. If vocations are not being pursued, avocations certainly are. One com-

the town is a problem. However, we have been blessed with the kind of workers who put their Church obligations first.

"We have innumerable activities in the community—from volunteer library work to golf tournaments, from sewing clubs to horseback riding clubs, from art and music clubs to swimming and dancing clubs. You name it and we have it, or we'll get it.

"The activities in the church are the same as you would find in any congregation except for children's and youth

St. Christopher's of

Sun

City



Jerry Svendsen

"St. Christopher's serves two . . . growing retirement communities."

Ariz., serves two newly-constructed and growing retirement communities—Sun City and Youngtown. "Our congregation," describes the Rev. Howard W. Blackburn, rector, "is the friendliest group I ever heard of, the most versatile, liveliest, and truly adventurous. Our 245 members come from over 50 different jurisdictions all over the world and from innumerable professions, careers, and businesses. They have fascinating backgrounds in culture and environment. At

municant at St. Christopher's recently remarked to the rector: "Guess I'll have to retire from retirement so I can find some time for myself."

Newcomers don't take long to get acquainted and involved in Sun City activities. Even though residents have daytime hours as well as evenings to give the Church, St. Christopher's, like any other church, must compete with all kinds of secular activities. Fr. Blackburn says: "Competition with the many activities in

groups. Our people are prominently represented among the officers of most organizations in the community. This includes members of the board of directors and operating officers of the Town Hall-Community Center and the Home Owners' Association, who are responsible for the expenditures of large sums of money."

St. Christopher's maintains a strong visitation program in which both clergy and laity participate. Newcomers are not only invited to come to church, but are often brought. During the year church members have many small informal home gatherings—conversational coffees, luncheons, teas, dinners, bridge parties, etc.—at which friends of the church and winter visitors are also included. A parish family fellowship and kinship has been built up which is probably stronger than that found in average parishes, Fr. Blackburn believes. Newcomers become a part of St. Christopher's church life more quickly

By Fritzi S. Ryley

Correspondent for Arizona

than they do in the average parish, he thinks, but hastens to add that newcomers could be as quickly assimilated in new parishes if they were as easily identified as in Sun City and if visitations and informal gatherings were pursued.

Nearly all members of St. Christopher's have been active members of their previous congregations. Nearly all members of the vestry and altar guild are experienced. Learning the experience and talents of the members of his congregation and putting these abilities to useful purposes is an integral part of Fr. Blackburn's ministry. Organizations at St. Christopher's include acolytes who need little training, choir, men's club, Churchwomen, and a prayer group which at present is also the study group.

"The ratio of our church attendance to our membership is the highest I have ever heard of," Fr. Blackburn says. "No one service is more popular than another, but our mid-week Holy Communion service at 10:00 a.m. each Wednesday is better attended than those at the same hour elsewhere."

St. Christopher's began on January 31, 1961, when a meeting was held in the home of the late Rev. John M. Hamilton, formerly of Roanoke, Va., with the then Bishop of Arizona, the late Rt. Rev. A. B. Kinsolving II, in attendance. After a community survey and a bit of discussion as to whether or not an Episcopal church could succeed in a retirement community, regular Sunday services were started on March 19th in the Youngtown Club House. The following November, the Rev. Harry Secker became part time vicar, and by July 1963, a vicarage was purchased and Fr. Blackburn became full time vicar. In a little over a year the church building was dedicated; and by October 1965, St. Christopher's was received as a parish of the diocese.

The original hard-working bishop's committee was composed entirely of former vestrymen. Today's wardens and 8-man, 1-woman vestry are almost as experienced.

Not a little of the rapid progress of



Del E. Webb Corp. Photo

Lawn bowling: an activity at Sun City

St. Christopher's is due to work of members of the congregation whose previous experience as realtors, architects, engineers, builders, contractors, and construction supervisors was utilized as much as possible. Then, too, funds were not needed for Church school rooms.

While the general age range of the congregation is from 40 to 80, there are a few younger parishioners—college students and a small number from nearby Luke Air Force Base.

The church has grown as the two retirement communities have grown. There are many transfers, but few confirmations as most new residents have already made their Church affiliations. Baptisms sometimes occur when grandchildren are brought to Arizona for this event.

While most residents come as married couples, when death occurs, widows and widowers are most apt to stay on in Sun City among their friends and in the fellowship of the Church. Fr. Blackburn

says that he ministers to lonely people as he would do in any congregation—finds work for them to do and enlists the help of others in the congregation to see that they participate in the worship and work of the Church. "No one," he states, "need be lonely long in St. Christopher's. Incidentally, our percentage of marriages of widows and widowers is very high."

Problems of the residents of Sun City are not those of "aging" or "health" which are problems everyone faces from birth on. But just like other mothers and fathers, they worry most about their children and grandchildren. Geographical distance may enhance the worry. But his parishioners travel a lot, from going back home to around the world.

Fr. Blackburn, who is 56 and chairman of the diocesan geriatrics commission, believes that there is no ideal age for ministering to a congregation such as his, nor ideal personality. "A good priest of the Church who loves his work and knows his business functions well in any situation if given a real opportunity," he states. And conversely, "All I do is what I would do in any parish."

That there is no special kind of work in the Church for any particular age is also Fr. Blackburn's belief. Some like to do one kind of work, others, another. Temperaments vary and some people may be "set in their ways" at any age. Many of Sun City's residents are in better health and following busier schedules than in their former towns. Many of the members of his congregation have taken on diocesan activities. And two retired priests are busy members of St. Christopher's.

Any Episcopalians planning to retire in Arizona may write Fr. Blackburn for further information: 103d and Peoria Avenues, Sun City, Ariz. 85351.



Bishop Harte, clergy, and communicants at ground-breaking ceremonies for St. Christopher's



Gunther Associates, consultants ; Davis Studio photo
St. James Terrace Apartments, Baltimore, Md.

The Church houses the Elderly



Gunther Associates, consultants
St. John's Home, Havre de Grace, Md.



St. Mary's Roland

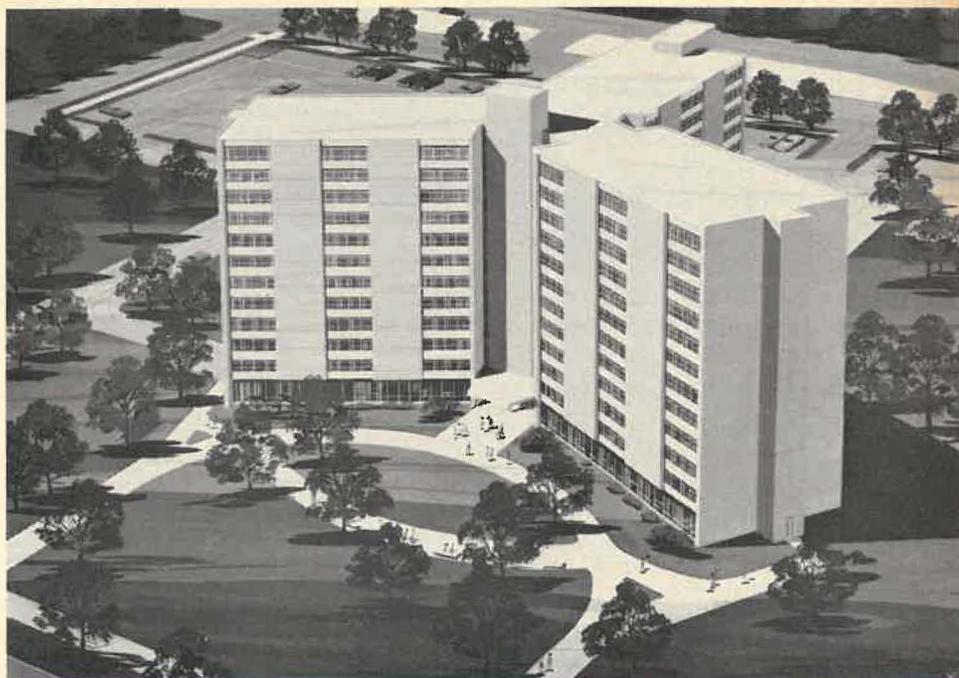


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Episcopal Housing of Lehigh Valley, Allentown, Pa.



Gunther Associates, consultants; photo by Hughes Co.
Episcopal Housing, Baltimore, Md.



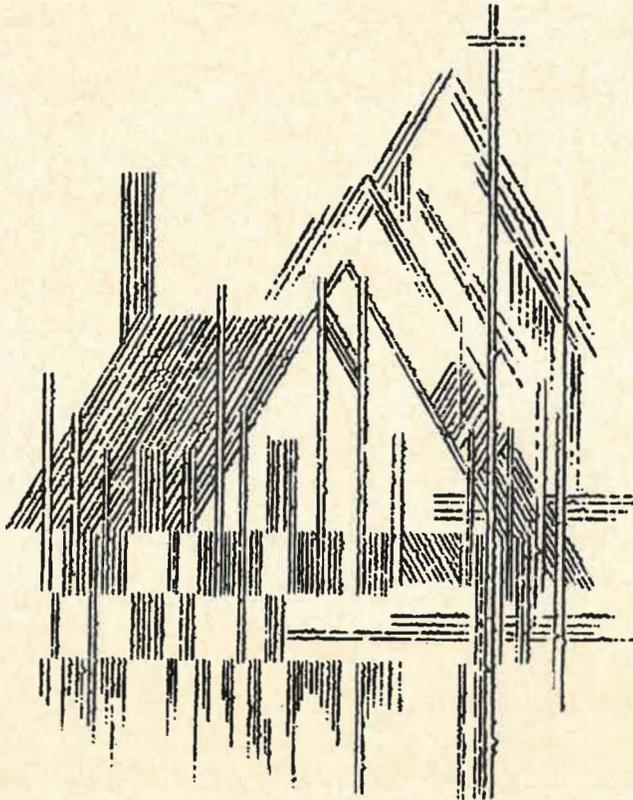
Gunther Associates, consultants

Memorial Apartments, Baltimore, Md.

Projects in General,

By Clyde C. Hall

Correspondent for Washington



Housing for the Elderly

A productively beneficial relationship has been established by the Episcopal Church over the past five years with the United States Government, in meeting the housing needs of elderly persons in Episcopal communities across the nation. The Housing and Home Finance Agency has loaned the Church upwards of \$20 million for housing facilities that will accommodate more than 2,000 persons.

Most of these funds have been made available for twelve projects financed by the Community Facilities Administration of HHFA. The director of the Senior Citizens Housing Division of CFA is Dr. Morton H. Leeds who stated in an interview with *THE LIVING CHURCH* that he is impressed with the "awareness on the part of Episcopalians of community services and what older persons need." CFA loans are made at a 3 percent rate for a fifty-year period on 100 percent of the loan, to Church and philanthropic groups, for purposes of building housing

for the elderly to care for themselves in normal neighborhoods. "Our loans are not designed to induce persons to live in segregated communities for old people," Dr. Leeds said, pointing out that nearly all, if indeed not all, of the Episcopal-sponsored projects are designed to maintain persons in normal communities.

Age segregation is not the answer, nor can the Church be content to be merely a landlord, according to the philosophy of the Rev. Gregory D. M. Maletta, now executive director of the ministry to the Aging in the Diocese of Washington. Writing in the special issue of *THE LIVING CHURCH* [June 28, 1964], Fr. Maletta warned against viewing the elderly as a "mere category." "Older people are human beings still in the process of fulfilling themselves," he wrote, and admonished Episcopalians that before starting a building program they would be advised to "keep in mind that older people wish to stay in the mainstream of life, and need to have easy access to relatives, friends,

shopping, medical, recreational, cultural, and religious facilities."

Burgeoning interest in elderly housing among Episcopalians has received impetus from the Rev. George Packard, rector of St. Mary's Church in downtown Baltimore, Md. Dr. Leeds noted that the first unit of St. Mary's Roland View Towers, Inc., in Baltimore, now completed, had a long waiting list, and is to be supplemented by an additional unit now under construction.

In addition to the projects supported by the Community Facilities Administration, Episcopalians administer three other projects under the insured mortgage program of the Federal Housing Administration. They are the Heath Village Project in Hackettstown, N. J.; the St. Barnabas Apartments of the Hamilton County Episcopal Community in Chattanooga, Tenn., and the St. Barnabas Nursing Home of St. Paul's Church; and the St. James House of Baytown, Texas.

and One in Specific

By The Rev. Arnold A. Bush
Correspondent for Florida

Cathedral Towers

One example of the work that is being done by the Church in the field of housing for the elderly, is Cathedral Towers in Jacksonville, a project in the Diocese of Florida.

Cathedral Towers is a 17-story, 250-unit apartment building, which is being erected into the sky of downtown Jacksonville. This non-profit retirement community is to be completed by the summer of 1967. The Towers will offer a gracious, comfortable home to persons age 62 or older, in the dignity of contemporaries—those with similar tastes, interests, and Christian concepts. Cathedral Towers will offer many activities, with its location in the heart of Jacksonville and its being within walking distance of six churches. There will be planned and supervised social events, arts and crafts programs, lectures and other things to provide an interesting life to the residents.

Since the official ground breaking on March 1st, there have been over 200 preliminary applications for apartments



Bodden Fotos

of Jacksonville

in this project. The \$3 million structure is the fruit of many efforts of the congregation of St. John's Cathedral in Jacksonville. The Towers will have 168 efficiency apartments, 71 one-bedroom apartments, and 10 two-bedroom apartments. The rents, according to Mr. Charles W. Pruitt, Jr., executive director of the Towers, will range between \$68 and \$82 for an efficiency; \$92 to \$106 for a one-bedroom; and \$130 to \$144 for a two-bedroom.

The project is being financed by funds made available by the Federal Govern-

ment through a loan from the Community Facilities Administration of the newly-created Department of Housing and Urban Development. The loan will be repaid over a 50-year period, beginning at the time the building is finished and occupied.

Judging from the enthusiastic response which he has thus far received, Mr. Pruitt anticipates the apartments to be filled before the completion of the building. Anyone interested may write the Admissions Committee, Cathedral Towers, 256 East Church Street, Jacksonville, Florida, 32202.

EDITORIALS

Thanks, Questions, and Answers

One of the several things that are making this a summer of our content at THE LIVING CHURCH office is the wonderfully generous response to our appeal for contributions to our development fund. Each one of these means much more to us than financial support, important though that is; each one tells us that "somebody likes us out there"—or at any rate believes in what we are trying to do for the Church through this publication. So, first of all, thanks from our editorial and corporate heart to those who are so generously standing behind us.

Some readers, along with their contributions, offer comments and questions which undoubtedly are in the minds of many others, so here are some answers.

Question: Might not the magazine be better, stand a better chance of being thoroughly read, and cheaper to produce, if published every two weeks rather than weekly? *Answer:* We've given this a lot of thought and analysis, and we always come up with the same answer: No. THE LIVING CHURCH is a news organ, and if it is to serve important Church news as hot from the griddle as possible it must come out as frequently as possible. Time is a large part of the essence in the dissemination of the kind of news for which people read the LC. Some readers, it is true, swamped by periodical reading matter in their homes, might prefer to have the LC less frequently; but other readers—and this writer is one of these—prefer to keep several books, magazines, and papers going all at once. It would cost no less to publish the magazine bi-weekly. We could not reduce our staff. Many of our advertisers want their material to appear on a weekly basis. A bi-weekly magazine would be

approximately twice the size of a weekly, so the cost of paper and production would be the same.

Question: Why can't your subscription price be lower? *Answer:* How we wish we could oblige! But the answer we must give, to be honest, is the answer which the honest butcher, baker, bishop, automobile dealer, congressman, or editor must give to the same question: Everything keeps going up and up for us. If we start going down and down in our price we'll soon go out and out in our existing.

Question: Have you ever considered switching to a newspaper or tabloid format? *Answer:* We have; undoubtedly we shall often do so again, and possibly one day find it feasible to make this change which so many people seem to think would be for the better. But as of now there are several facts and reasons which hold us to our traditional magazine format. First, we think that most people find a magazine of this size physically easier to handle and to read. Secondly, the magazine goes to its individual subscribers through the mail, and very often, as we don't need to tell you, it gets badly mangled in transit. It would fare worse if it were mailed as a newsprint piece. Thirdly, as a magazine rather than a newspaper it is much more appealing to the eye. Fourthly, we publish (or hope we do) some things that some people might wish to keep, and the kind of paper we use is much better than newsprint for permanent preservation. Fifthly, and finally, there is a general misunderstanding about the comparative costs of good magazine paper and newsprint. The latter is not substantially cheaper, but just barely so. We asked our business manager to determine exactly what percentage of our current total cost would be saved if we switched to newsprint. What do you guess—25 percent, or 5 percent, or what? The correct figure is .87 percent—less than 1 percent, on the basis of prices at this date of August 16, 1966. Not much of a saving for so serious a reduction in the quality of the magazine.

We shall keep looking for ways of doing our job better, more economically, and more effectively. Meanwhile, thanks to everybody who reads, supports, and cares about THE LIVING CHURCH.

BOOKS

Continued from page 3

by the way, a discussion of the plight of migrant farm workers, and "Economically Underprivileged Nations" with special reference to the countries of Latin America. The explication of the Johannine approach depends in good part on more detailed statements found in *Pacem in Terris*.

As in the case of John's treatment of international affairs, *Mater et Magister* is extremely rationalistic, rather than empirical in approach, and grounded on a view of Natural Law that even some Roman writers (Michael Novak, for example) would regard as outmoded.

The critical reader may query some other points in Riga's discussion, notably:

(1) The view set forth that labor unions are a necessary expression of Natural Law and "as such their formation and function

come under the moral and binding teaching of the Holy Father. This can be disputed by no Catholic nor by anyone who holds to the tradition of the natural law." (p. 37)

(2) The apparent commitment to the ideal of the self-sufficient family farm as the norm for agricultural life. This would seem as out of date and unrealistic as village grist mills and cottage industries.

(3) The social doctrine of the Church is as "authoritative" as her dogma. (p. 20)

On the positive side, there are a number of good points made, as it were, in passing:

(1) "While the Church recognizes that the right to private property is a natural right, she also recognizes that the right is not absolute."

(2) Although traditionally the Roman Church has been most concerned with "Catholic" labor unions, the present encyclical commends so-called "neutral" labor unions, i.e., those whose direct inspiration is not Christian principles *per se*, but rather

the demands of social and international justice.

(3) The so-called "right-to-work" laws "are basically incompatible with the moral law and therefore immoral." (p. 35)

(4) On pp. 13ff there is set forth an interpretation of the process termed "socialization" that has some significant, but probably unconscious, parallels with Teilhard de Chardin's view of the emergence of the *Noosphere*.

In general, the book is a valuable and thought-provoking summary of contemporary Roman social teaching.

(The Rev.) ALDEN D. KELLEY, D.D.
Bexley Hall

* * * *

A Jew in Christian America. By Arthur Gilbert. Sheed & Ward. Pp. xvii, 235. \$4.95.

The basic theological and philosophical tenets of Christianity as formulated dur-

ing the first four centuries of the Christian era were largely the result of the interaction of the Jews in Diaspora and the Roman-Hellenic world of which they were a part. The possibilities of a parallel interaction in our contemporary world in ferment reflect an obvious challenge for the inspired thinker or writer. I had hoped that this book would accept the challenge and do something about it. Unfortunately, it does not.

A Jew in Christian America is a compendium of magazine articles and addresses. It is disjointed and repetitive and reflects no continuing theme. It would have been better titled, "The Jews in Christian America." Except at the very beginning it reflects little or nothing about the inner emotional and religious life of Arthur Gilbert, the author, or any other individual Jew. On the contrary, it reads more like a high school textbook, full of factual references such as the names of the organizers of the National Conference of Christians and Jews, with relatively little religious insight and no development of the emotional structures of the protagonist at all.

Another basic weakness of the book is that it is written almost entirely from the point of view of Reformed Jewry and with an implicit sense of superiority as far as that segment of Jewry is concerned. There are occasional references to Conservative or Orthodox Judaism and their institutions, but they play a small part in the volume.

GUSTAVE SIMONS
Emmanuel Church, Weston, Conn.

* * * *

The Church Is Different. By Robert Adolfs, O. S. A. Harper and Row. Pp. 149. \$3.95.

A man leaves a walled city in which he has lived all his life. He travels around the world. Then he writes a book. It tells of how he feels about the world. If a reader is interested in such a book then he will be interested in *The Church Is Different*.

Robert Adolfs, who is a Roman Catholic and a priest, has discovered the world outside the ecclesiastical walls. Escaping into the world through the breach of the Vatican Council has filled him with what he labels as "a kind of intoxication."

His theme is the catholicity of the Church. He argues that the Roman Church has been less than catholic, more exclusivist than universal. Of course, he pleads for a return to "thorough, all-around expediting of her original commission and task." Sharp criticism is made of such things as the shadow government behind the back of Pius X. He seems to find papal infallibility as a rubber dogma which is hard to stretch over some strange pronouncements.

Love is professed for the Protestant world. This is somewhat less encouraging when the same type of love is expressed

toward the Communist world. He says one thing about ecumenism but seems to think another. He does say that through baptism we are all one single body—a concept that has not trickled down to all the grass-root priests.

The author has the enthusiasm of an American who has taken his first trip to Europe. Fr. Adolfs should take another trip. There is more to the world than he has yet seen.

(The Very Rev.) L. S. OLSEN, D.D.
Grace Cathedral
Topeka, Kan.

Booknotes

by Karl G. Layer

Liturgy in Development. Newman Press. Pp. 187. \$3.50. The Dutch Documentation Center was founded to provide historical and theological materials for the Dutch hierarchy at the Second Vatican Council. This volume is the first in a series of reprints of their materials, and speaks of the reasons for many of the changes in the liturgy. Current liturgical thought is well explained in a clear manner ideally suited for laymen and clergy alike.

To Conquer Loneliness. By Harold Blake Walker. Harper and Row. Pp. viii, 172. \$3.95. The first step in conquering this prominent social problem, according to this author, is "to make a real and meaningful contact with the reality of God in our lives." Dr. Walker is in the tradition of Norman Vincent Peale.

Man in Time. By Jean Guilton. Notre Dame. Pp. 139. \$3.50. Time, for this French philosopher, is not a fragmented conglomerate of past, present, and future, loosely bound by memories of the past and visions of the future; it is at once separate and unified. Here is a conception of time in which the past and the future exist in the present, and by extension, eternity fuses into the present moment.

Burma Through Alien Eyes. By Helen G. Trager. Praeger. Pp. 239. \$6.50. Missionary views of the Burmese in the 19th century.

The English Church: A New Look. Edit. by Leslie S. Hunter. Pelican. Pp. 176 paper. \$.95. This little book is an attempt to explain the phenomenon that is the English Church to anyone interested in learning of the ethos and mechanisms of that body. There is no attempt to "sell" a particular point of view, as several authors, all experts in their particular fields, are employed. The traditional question of Church and state is explained with historical references, as well as other more contemporary issues such as the Church's work in industrial areas. The book is easy and informative reading.

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NEWS

Continued from page 5

his listeners, "and we likewise have our own martyrs at the hands of Roman Catholic and Presbyterian fanatics alike." "God," he said, "has been patiently waiting through the centuries of disunity for our self-absorption, our self-righteousness, our argumentativeness, our false convictions, to die down." In rising from its "grave" of disunity, Churchmen on all sides have "seen men's lives given new vision, fresh horizons, and possibilities of unity before us."

AROUND THE CHURCH

The new Prime Bishop of the Polish National Catholic Church and chairman of the Church Council, is the Most Rev. **Julius Pekala of Wroclaw**, who was elected during the synod held in Warsaw. He succeeds the Most Rev. Maximillian Rode who had been primate since 1959. The Church in Poland is an autonomous branch of the Polish National Catholic Church of America. The Prime Bishop and the other newly elected bishops went to the state office for religious affairs to take the required oath of allegiance and loyalty to the Polish government. [RNS]

The Rev. **Darwin Kirby**, rector of St. George's, Schenectady, N. Y., has been conducting retreats and clergy conferences for the past several weeks in the Dioceses of Brisbane, Rockhampton, and North Queensland, all in Australia, and he spent a week with the clergy on Thursday Island, Queensland. Fr. Kirby also represented the Presiding Bishop at the 75th anniversary celebration of the founding of the New Guinea mission.

The Church of England and the Roman Catholic Church in England each have given \$63,000 toward the cost of building the inter-denominational chapel at the London airport. The City of London has also made a donation—its first for a building outside the city limits. Work will begin on the \$252,000 underground chapel in a few months.

Ground has been broken for the new St. Edward's Church, Wayzata, Minn. Services will continue to be held in the local junior high school until completion of the church building around the first of next year.

The vestry of Christ Church, Winnetka, Ill., has voted to put Episcopal colleges in the parish budget for \$1 per member effective immediately. There are 1,767 communicants of the parish. Mr. Arthur Ben Chitty, president of the Association of Episcopal Colleges, said that about 24 parishes have made substantial gifts to the association, and a few special groups have made donations; but that Christ Church is the first parish to take official action on a continuing basis.

The Rt. Rev. **Alphaeus H. Zulu**, Suffragan Bishop of the Diocese of St. John's in the Province of South Africa, has been elected Bishop of Zululand and Swaziland. He is the only black African bishop of the Church in South Africa, and will become the first such African to be in charge of a diocese in the country. Bishop Zulu has been a leader in ecumenical projects as well as within the Anglican Communion itself. [RNS]

The Rt. Rev. **C. Avery Mason**, Bishop of Dallas, has requested permission of the Dallas Park Board for removal of the remains of the Rev. **George Rottenstein** from the Masonic Cemetery in Pioneer Park, Dallas, to a chapel in the diocesan retreat and conference center north of Grapevine Lake, Texas. Fr. Rottenstein, who went to Dallas in 1856, was the first Episcopal priest in the area. He died in 1868. A city official said that he believed that the request would be granted, as County Judge W. L. Sterrett had already issued a removal order.

At the annual Hiroshima peace festival held August 6th in that city, Prime Minister Eisaku Sato prayed for the repose of the souls of the A-bomb victims in Japan. He also pledged his efforts to establish world peace. The festival was opened in Peace Park at 8 a.m. and at 8:15—the time when Hiroshima was turned into an "atomic desert"—the Peace bell and temple bells were tolled.

In 1943, **Frederick G. Hargesheimer**, who is now a research and development engineer for Remington Rand in St. Paul, Minn., parachuted into the jungle of New Britain from his disabled P38 and was cared for by friendly natives in Japanese held territory. In 1960, he visited the same area and decided that a school was needed. Back in the United States, he launched a campaign for funds for the school which was built for \$12,000 in 1963. The Airmen's Memorial School in Nantambu is operated by four teachers provided by the Australian government and the Methodist missions. Now, 23 years later, Mr. Hargesheimer, a communicant of St. John's in the Wilderness, White Bear Lake, Minn., is working toward the erection of a hospital in New Britain. Recently, he said that a vocational school is also needed to teach the youngsters how to improve their own village living, but that the big need is for a hospital.

The first Australian born Anglican Archbishop of Sydney, **Dr. Marcus Loane**, was enthroned in St. Andrew's Cathedral, Sydney, in solemn rites which were televised. The occasion marked the first time in Australian history that a Roman Catholic leader had attended such a ceremony. In this instance Norman Cardinal Gilroy, Roman Archbishop of Sydney, occupied a seat of honor. [RNS]

LETTERS

Most letters are abridged by the editors.

We Hope He's Right

I have often wondered whether eight or nine dentists out of ten ever really say anything about any particular toothpaste, or whether the chances really are that my doctor has prescribed any particular medication. So I wondered when I read the opening statement of a book review [L.C., June 12th]: "One often quoted fact in the East at the moment is the estimate of the Connecticut medical authorities that one out of six of all teenage girls in Connecticut between the ages of 13 and 19 is illegitimately pregnant in a given year."

If this means what it says, it seems to me that a little simple arithmetic would indicate that about 54.5 percent of all the girls in Connecticut who were within the 13 to 19 year age group at any time between January 1, 1960, and December 31, 1965, became illegitimately pregnant. Without any evidence one way or the other I just doubt it.

(The Rev.) LISLE B. CALDWELL
Rector, St. Mary's Church

Dade City, Florida

Ecumenism on Campus

I would like to comment on the news item *No Application for Grant* [L.C., June 19th] which states that the vestry of the Church of the Epiphany, Flagstaff, Ariz., has refused to apply for a grant from the Executive Council, because such grants could be received only if the proposed center were "ecumenical."

Being totally uninformed about the situation at Northern Arizona University and the relation of the Church of the Epiphany to the university, I do not wish to stand in judgment on their position. Undoubtedly there are circumstances and pressures which make their approach quite legitimate. I simply want to express first a personal opinion; and, second, make an observation based on the experience gained on the campus of the University of Wisconsin.

The Church's task in the "campus ministry" is first and foremost ecumenical. Practically speaking, the problems which confront us—size, complexity, phenomenal growth of a college or university—virtually precludes denominational rivalry and petty sectarianism. Beyond this, our own limitations, our ignorance and general inability to speak to the significant matters of university life, leave us little choice but to join forces and pool those resources we do have. While these practical problems force us to face squarely the real issues involved in any ministry to colleges or universities, they do not, in and of themselves, constitute the rationale for our common association. Any truly ecumenical effort seeks, theologically, to affirm the essential unity of the Church which is already given by Christ. We are therefore seeking, by our common action, to come to know what in fact we should be. Even beyond this peculiarly Christian concern, we hope that, when we find our Lord in the college or university, He will speak both to us and to those already there about our unity together in Him.

We cannot carry on a ministry today which calls people away from their natural communities into so-called "Christian"

groupings. The urgency of the situation facing the Church on the academic campus will not allow such a narrow approach. Denominational exclusivism must give way to theological openness and mutual cooperation. Whatever loss of denominational security each of us risks is far outweighed by the effective power to be found in a united approach.

Second, a few observations. At the University of Wisconsin we now have an openness among religious staff workers which was not present a few years ago. Programs are planned and conducted with mutual cooperation; services of worship are held weekly; we hope we are meeting needs of students and faculty in the university, whether they are in the area of moral decisions, social and political concerns, or just meeting some of the struggles of people as they attempt to get an education. I know from experience that a meaningful ecumenical approach can be made; and hopefully we might learn from others through our endeavors and thereby strengthen our own beliefs and commitment.

(The Rev.) PAUL K. ABEL
Chaplain, St. Francis' House
Madison, Wis.

Correction and Congratulations

You mention [L.C., June 5th] that the Rev. Donis D. Patterson of Venice, Fla., has received an honor certificate from the Freedoms Foundation and that it is "the only such award given to an Episcopal clergyman in the U.S.A."

I would like to call to your attention a sermon given by the Rev. Robert B. Watts, assistant at St. James-by-the-Sea, La Jolla, Calif., since it won for him the George Washington medal and \$100 as a Freedoms Foundation award.

It is heartwarming to know that we still have such clergy in our land, and we must pray that they always have this courage and the freedom to express their ideas.

JANE D. FOWLER
La Jolla, Calif.

The Christian Challenge

The letter of Dorothy Faber [L.C., July 17th] requires, I think, a reply from me.

I have read only one copy of *The Christian Challenge* and, despite Mrs. Faber's citation from the paper's masthead, which may sound innocent enough, I found the following in this issue (February, 1966):

1. The Bishop of Lexington's speech to a national conference sponsored by the magazine on January 18th and 19th in which, after discussing the Bishop of Woolwich specifically, Dr. Moody goes on to say, "It is atheistic Marxism which has been allowed by our carelessness and ignorance to worm its way into the centers of faith, into the churches, into the places where our clergymen are educated, and into church agencies of one kind or another. . . . These people have been getting into places of authority and power."

2. An article called "Impatient Laymen and the NCCCA," in which the actions of parishes such as St. Mark's, Shreveport, La., and Palmer Memorial Church, Houston, Texas, are extensively and favorably reported, specifically their withholding of payments on their assigned missionary quotas as a way of forcing compliance with their

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attacks on the NCCCA and other Church activities which are "involved increasingly in social and political issues." This article takes up most of the February issue; and despite the fact that two General Conventions, after extensive hearings and careful consideration, have voted *not* to withdraw the Episcopal Church from the NCCCA, the article publicizes the defiance of local parishes of this decision by withholding missionary support and reports all this in an obviously approving way.

Rather than quote more extensively from this issue of the paper, let me suggest that your readers secure copies for themselves (the masthead says *The Christian Challenge* will be sent to Episcopalians without charge) and make up their own minds whether it is not right-wing in its sympathies and point of view and whether it is not part of the movement of a militant minority to force the Church to bend to its will in the area of social and political influence through the undemocratic method of withholding lawfully imposed assessments and missionary quotas.

If this is what Mrs. Faber describes as an effort "to strengthen the parish, the diocese and the Episcopal Church," then may heaven deliver us from our friends.

(The Rev.) JOHN M. KRUMM, Ph.D.
Rector, Church of the Ascension
New York City

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

PEOPLE and places

Appointments Accepted

The Rev. Donald R. Behm, former rector of All Saints', Denver, Colo., is rector of All Saints', 346 Termino Ave., Long Beach, Calif. 90814.

The Rev. Leon P. Bryan, former vicar of St. Christopher's, Tampa, Fla., is rector of St. Barnabas', DeLand, Fla. Address: 245 N. Clara St. (32720).

The Rev. John P. Christensen will assist with mission work in the Diocese of Arizona, with initial emphasis on starting work in Green Valley, a retirement community near Tucson, September 1st. Address: 2626 E. Third St., Tucson, Ariz. 85716.

The Rev. David R. Cochran, former rector of St. John's, Northampton, Mass., is priest in charge of the Church's work on Standing Rock Indian Reservation, North Dakota. Address: Box 276, Fort Yates, N. D. 58538.

The Rev. Arthur Cody, former vicar of Holy Cross, Thomson, Ga., is vicar of Christ Church, Dublin, Ga. Address: 1114 Greenway Dr.

The Rev. Douglas Colbert, former assistant to the rector of St. Paul's, Minneapolis, Minn., is supply priest and is doing graduate work at the University of Hawaii. Address: 1833 Kalihi St., Honolulu, Hawaii 96819.

The Rev. John C. Danforth, former assistant at Epiphany Church, New York, is associated with St. Timothy's, St. Louis County, Mo. He is a lawyer. Address: #16 Colonial Hills Dr., St. Louis, Mo. 63141.

The Rev. Paul A. Dickson, former vicar of St. Martin's, Moses Lake, Wash., is assistant at St. Stephen's, Longview, Wash. Address: 1418 - 22d (98632).

The Rev. Joseph G. Drawdy, former vicar of St. George's Mission, Bradenton, Fla., is assistant at St. Boniface', 5615 Midnight Pass Rd., Sarasota, Fla. 33140.

The Rev. Edgar H. Forrest, former assistant rector of St. John's, Wilmington, N. C., is rector of Christ Church, North Brookfield, Mass. Address: 133 Main St. (01535).

The Rev. W. A. Donald Foster, former rector

of St. Paul's, Minneapolis, Minn., is rector of Christ Church, Albert Lea, Minn. Address: 309 Willamor Rd. (56007).

The Rev. C. Gilford Green, former curate at the Church of the Resurrection, Miami, Fla., is a part time assistant at All Souls', Miami Beach, Fla. He is also studying at the University of Miami. Address: 2443 Meridan Ave. (33140).

The Rev. John R. Griffith, former vicar of St. Cecilia's, Tampa, Fla., is rector of St. Francis', Tampa, Fla. Address: 6910 Tenth St. (33604).

The Rev. Paul C. Johansen, former curate at St.



Peter's, St. Petersburg, Fla., is vicar of St. Catherine's, Tampa, Fla. Address: Box 16112, Temple Terrace, Tampa, Fla. 33617.

The Rev. George E. Johnson, former vicar of All Saints', Tarpon Springs, Fla., is vicar of St. Christopher's, Tampa, Fla. Address: 4915 Webb Rd. (33602).

The Rev. Ralph F. Johnson, former curate at St. Paul's, Delray Beach, Fla., is a part time assistant at All Souls', Miami Beach, Fla. He is also studying at the University of Miami. Address: 2443 Meridan Ave. (33140).

The Rev. Terrell T. Kirk, assistant rector of St. Peter's, St. Petersburg, Fla., will become rector of St. Martin's, Pawtucket, R. I. Address September 1st: 1060 Newport Ave. (02861).

The Rev. Frederick G. Krieger, former assistant at Grace Church, Cincinnati, Ohio, is now addressed c/o the Diocese of Southern Ohio, 412 Sycamore St., Cincinnati, Ohio 45202.

The Rev. W. Joe Moore, former priest in charge of St. James', Bolivar, Tenn., is priest in charge

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

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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.

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BUSINESS MANAGER, experienced to relieve rector of non-priestly duties, seeks to relocate by January 1, 1967. Resumé sent on request. Reply to Box F-400.*

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

PRIEST-MUSICIAN, 31, married, 2 children, 6 years parish experience, extensive experience as organist-choirmaster, seeks full time curacy with special responsibility for ministry of music. Reply Box K-401.*

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.*

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.*

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of St. Francis', Norris, Tenn. Address: 158 W. Norris Rd.

The Rev. Daniel Munn, who has been studying in Switzerland, is chaplain at the Georgia Medical College and at the Medical College of Augusta, both in Augusta, Ga.

The Rev. Thomas E. Pantle is deacon in charge of the Church of the Resurrection, Loudon-Lenoir City, Tenn.

The Rev. J. R. C. Patterson, formerly in charge of St. Mary Magdalene, Sturgeon Falls, Ontario, is vicar of St. Francis', Grayling, and St. Elizabeth's, Higgins Lake, Mich. Address: 1425 Michigan, Rt. 1, Grayling, Mich. 49738.

The Rev. John T. Russell, rector of Christ the King, Orlando, Fla., is studying at the University of Indiana, Bloomington, Ind., while on leave of absence.

The Rev. Robert S. Shank, former assistant at St. John's, Detroit, Mich., is assistant at St. John's, 574 S. Sheldon Rd., Plymouth, Mich. 48170.

The Rev. Richard O. Singleton, former assistant at St. Michael's, Lincoln Park, Mich., is assistant at St. Andrew's, 306 N. Division St., Ann Arbor, Mich. 48104.

The Rev. Leonard W. Steele, retired in the Diocese of Vermont, is licensed in the Diocese of Albany. Address: 473 Livingston Ave., Albany, N. Y. 12206.

The Rev. Ronald R. Thomson, former assistant at Good Shepherd, Corpus Christi, Texas, is rector of St. John's, New Braunfels, Texas. Address: Box 524 (78131).

The Rev. Robert H. Wright III, former rector of St. Mark's, Radium Springs, Ga., is vicar of Holy Nativity, St. Simon's Island, Ga. Address: 1122 Ocean Blvd.

Ordinations

Priests

Eau Claire—The Rev. Arthur John Hildebrandt, rector of St. Andrew's, Ashland, Wis., address, 608 Third St.

Chicago—The Rev. John Cullen Willis, curate at St. Martin's, 1095 Thacker St., DesPlaines, Ill.

Georgia—The Rev. Reginald Gunn, vicar at Trinity Church, Cochran, St. Luke's, Hawkinsville, and St. Peter's, Eastman, address, c/o the church, Cochran, Ga.; the Rev. George Campbell Irving, vicar of Holy Cross, Thomson, Ga.; and the Rev. William R. Payton, curate at Good Shepherd, 2220 Walton Way, Augusta, Ga.

Massachusetts—The Rev. Martin J. Goshgarian, curate at St. Stephen's, 74 South Common St., Lynn, Mass. 01902.

Milwaukee—The Rev. John Denny Fischer, assistant at St. Andrew's, Madison, Wis., address, 1211 Rutledge St.

North Carolina—The Rev. John Grafton Cockrell, assigned to Ascension Church, Fork, and Good Shepherd, Box 35, Cooleemee, N. C. 27014; the Rev. Harvey Gerald Cook, assistant to the rector, St. Luke's, 211 N. Church St., Salisbury, N. C. 28144; the Rev. Thomas Joseph Garner, priest in charge of St. Paul's, and St. Philip's, 929 Church St., Salisbury, N. C.; the Rev. James Thomas Prevatt, curate at the Church of the Atonement, 73 Magnolia Ave., Tenafly, N. J.; the Rev. Carey Erastus Sloan III, St. Matthew's, Statesville Rd., Rowan County, Salisbury, N. C.

Spokane—The Rev. Robert Scott Dills, assistant at St. Timothy's, Yakima, Wash., address, Box 2097 (98901); the Rev. David Anderson Storm,

assistant at St. Stephen's, Spokane, Wash., address E. 1000 - 33d Ave. (#9203).

Virginia—The Rev. Charles L. Johnson, assistant at St. Thomas', Richmond, Va., address, 3602 Hawthorne Ave. (23222).

Deacons

Central New York—James M. Capen, missionary at St. John's, Phoenix, N. Y., address, 217 Loomis Terrace (13135); Barry W. Miller, curate at Zion Church, Rome, N. Y., address, 400 W. Chestnut St. (13440); and William Wright Rankin II, curate at Trinity Church, Elmira, N. Y., address, 601 Decker Ave. (14904).

Michigan—Ian Frederick Brown, assistant at Grace Church, Sixth and Court Sts., Port Huron, Mich. 48060; and Robert M. Wills, Urban Training Center, 40 N. Ashland Blvd., Chicago, Ill., September 1st.

Perpetual Deacons

Michigan—William L. Foster, assists at St. Luke's, 540 W. Lewiston, Ferndale, Mich. 48220; and Raymond F. Staebler, assists at St. Luke's, 15603 Wick Rd., Allen Park, Mich. 48101.

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Key—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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the Rev. R. I. Walkden
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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 1S)

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HD 9; C Fri & Sat 5-5:25

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HC 7:30; Wed HU & HC 10; Fri C 4:30

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

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The Rev. Frank L. Titus, r
Sun 8:30, 10:30; HD 10

MIAMI, FLA.

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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

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The Rev. Robert G. Tharp, r
Sun 7:30 & 10

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The Rev. John F. Hamblin, Jr.
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

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(Continued from previous page)

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

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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

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

The Living Church

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
122nd St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays 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

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

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

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

ST. MARY THE VIRGIN

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



CHURCH OF ST. URIEL THE ARCHANGEL
Sea Girt, New Jersey

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

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

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun MP & HC 7:45, 9, 10:50 & HC 5; EP 6; Daily
MP & HC 6:45 (ex Thurs 6:15); EP 6; C Sat 1
& 4:30

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 Ave.
The Rev. John B. Lockerby, r
Sun 7:30 H Eu, 10 Mat & H Eu

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in the promotion of church attendance by all
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