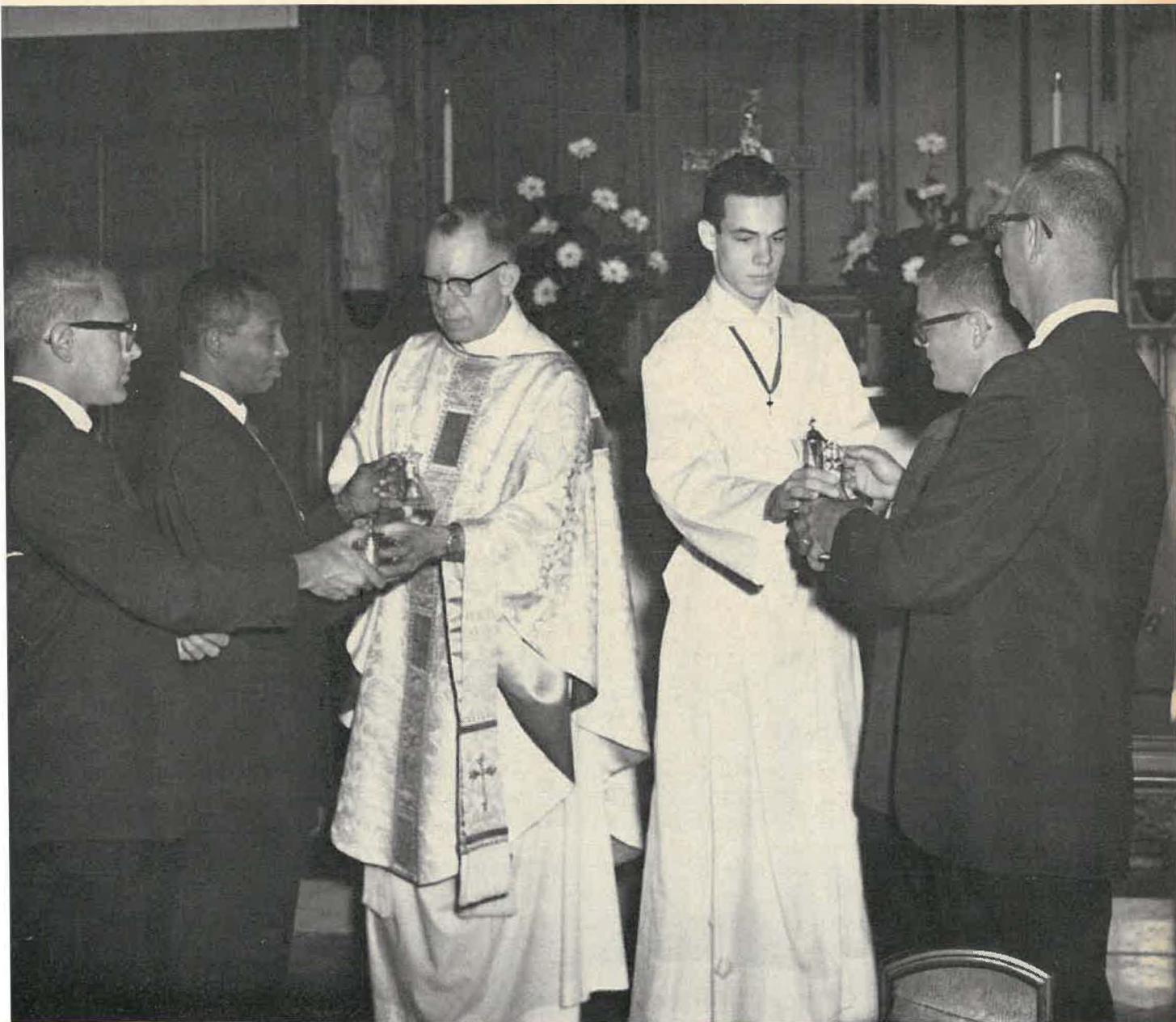


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BOOKS

The Eschatology of Paul in the Light of Modern Scholarship. By Henry M. Shires. Westminster. Pp. 287. \$6.95.

The Eschatology of Paul in the Light of Modern Scholarship is a discussion of the Apostle's eschatology in its various aspects—for example, the return of Christ, the end of the age, the state of Christians after death, the "spiritual body," and the present time of salvation as part of the *eschaton*.

Dr. Henry M. Shires' basic point of view is that there is rather little development in St. Paul's thought, and that with a few exceptions it is unified and consistent (p. 40). He finds no real "intermediate state" of the departed Christian in Paul. The Christian at his death is resurrected immediately and lives with Christ (p. 90), even though the *Parousia* is yet to come.

(The Very Rev.) S. E. JOHNSON, PH.D.
The Church Divinity School
of the Pacific

Fresh Every Morning. By Gerald Kennedy. Harper & Row. Pp. 194. \$3.95.

Fresh Every Morning is a volume of twenty sermons by one of our better known present-day preachers, Methodist Bishop Gerald Kennedy. In many ways, Bishop Kennedy stands as an heir of the great tradition of preachers at its best: men who feel it their special vocation to minister the spoken Word and who devote their highest efforts to that end. Like many preachers of this high tradition, Bishop Kennedy's gifts include the ability to take some seemingly insignificant text and make it come alive with meaning.

In fairness, it must be said that these sermons deal with the practical problems of daily life. They make no claim to theological depth. Of such great truths as God's redeeming Love and the response that demands from us, we hear only in passing. And yet, within this limitation, the presuppositions of these sermons are basically sound. Few of us should fail to find something in these sermons which speaks penetratingly to us.

(The Rev.) MERRILL A. NORTON
St. Margaret's Church, Inverness, Fla.

When Jew and Christian Meet. By LaVonne Althouse. Friendship Press. Pp. 90, paper. \$1.50.

A preliminary to dialogue as a means of better communication and understanding between Christians and Jews, *When Jew and Christian Meet* is directed chiefly to young people of both faiths with a view to overcoming existing prejudices. In two particularly helpful chapters LaVonne Althouse deals with questions and answers concerning Jews, their beliefs and their ritual observances. Emphasis is

placed on the importance of acquiring at least a working knowledge of Jewish history as part of the preparation for dialogue, and the writer stresses repeatedly the necessity of preparation. Without it, dialogue will be ineffective.

FLORENCE MARQUARDT
Christ Church, Whitefish Bay, Wis.

Sexual Morality. By Ronald Atkinson. Harcourt, Brace & World. Pp. 191. \$4.50.

Ronald Atkinson's book, *Sexual Morality*, is a summary guide to the positions held by various schools of moral philosophy in regard to certain sexual acts, deviations, and situations, both within and without marriage. He is, by his own admission, "a species of utilitarian," who respects the "received code," but only so far as it seems to promote the general welfare. In fact, though he respects the "received code," he is found almost always in opposition to it and sometimes in a rather high-handed manner. For an example of his high-handedness regarding customary mores, I quote from page 88: "... most of them are arguments against the acceptability of pre-marital intercourse. The main argument for it is too obvious to need statement." And that is that.

To Mr. Atkinson, sexuality is a purely functional fact of human existence, like eating. Sexual intercourse, therefore, is functional and to be regulated only by personal desire and "the greatest good" line of argumentation. To him, the basic moral argument in any situation is in terms of the right of the individual to exercise his or her sexual desires and nature in the manner most satisfying to the individuals concerned.

The concept of natural law is absolutely rejected. To quote: "I regard the whole conception of natural law as radically incoherent." And in another section "I have myself no enthusiasm at all for appraising human conduct as natural or unnatural." In his words, morality is "rather down-to-earth affair of avoiding harming people and dealing fairly with them." Yet, as down-to-earth as Mr. Atkinson would like to be, there is still a good deal left up in the air. Argument for A.I.D. must be based on the "hope" that physicians selecting couples for A.I.D. would exercise at least as much care as do the more reputable adoption societies.

The book has value in that it is a concise and readable exposition, almost "text book" in style, of the current moral dilemma in sexual matters, from free love to divorce to A.I.D., with a brief stopover at the problem of homosexuality. It does not answer questions or solve problems just as Mr. Atkinson says it won't, but it does give the outline of a wider scope of moral opinion than many may realize exists.

(The Rev.) ALBERT W. HILLESTA
St. Andrew's Church, Carbondale, Ill.

The Living Church

Volume 153 Established 1878 Number 6

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

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THINGS TO COME

July

7. Ninth Sunday after Trinity
10. Lawrence, Dn.M.
12. Clare of Assisi, Abs.
13. Hippolytus, B.M.
14. Tenth Sunday after Trinity
Jeremy Taylor, 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.

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

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August 7, 1966

LETTERS

Most letters are abridged by the editors.

Commendation

Your issue of June 12th was the best one in a very long time, with four splendid articles, and a very fine editorial. Particularly did I think the article by Fr. Kirby to be exceptionally good, in view of the long and continual propaganda we have endured urging us to throw away nineteen centuries of liturgical experience and adopt monotonous and boring crudities in worship. I am glad we are getting away from the principle "No change, not even for the better," but I hope we can at least hold to the principle "No change except for the better."

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

Special Request

This is to ask you a special request and favor.

To begin with, I would like to take the liberty to introduce myself to you. Being a senior student in this seminary (Igreja Episcopal do Brasil), I will be ordained to the diaconate at the end of this year. Consequently, I have just a few months ahead to consult the library here. Afterwards, I will probably be working in a small town where there is no theological library accessible to me. This is what concerns me a great deal now.

I will only be in contact with the Church in other areas of the world if I have a subscription to a magazine, like THE LIVING CHURCH.

I can't pay a subscription, but I would like to receive used numbers sent by other subscribers. I commit myself to pass those numbers on other colleagues in the ministry. Would it be possible for you to publish my letter, so that someone might perhaps help us by sending his used copies of THE LIVING CHURCH?

Sincerely yours,

LUIZ OSORIO PRADO

Caixa Postal 30.928
São Paulo—S.P.
Brazil.

Church Music

In his recent letter [L.C., June 19th], the Rev. Mr. Gable has raised a question which needs to be asked: what makes settings of the Mass in popular musical idioms acceptable and excerpts from romantic operas unacceptable for weddings?

From the inconsistent manner in which various standards are employed to admit one type of music to the Church, but are then changed to exclude another, it would appear that the situation is indeed incongruous. However, there are two factors, it seems to me, which should define the appropriateness for Church use of music in any idiom. 1) Is it skillfully written by an expert in the particular style, and is the arrangement compatible with the composer's intent? 2) Is the function for which the music was originally intended that for which it is now being used?

The so-called "traditional" (the tradition exists only in our imagination) wedding marches, from Wagner's *Lohengrin* and

Continued on page 13



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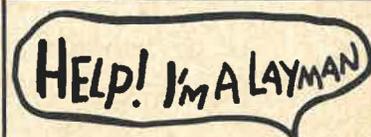
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and was lost, and is found.

From the Gospel for the
Ninth Sunday after Trinity

The Living Church

For 87 Years:

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

August 7, 1966
Ninth Sunday after Trinity

EPISCOPATE

Stevenson accepts

The Ven. Dean T. Stevenson, S.T.D., the Archdeacon of Bethlehem, has accepted his election [L.C., July 10th] as Bishop of Harrisburg, subject to the successful completion of medical examinations and receipt of the necessary consents.

First Negro Bishop

Recently the secular press carried a story about the nomination of the Rt. Rev. John M. Burgess, Suffragan Bishop of Massachusetts, for the bishopric of California, and it was stated that Bishop Burgess was the first Negro Bishop of the American Episcopal Church to serve in this country. A query by a reader prompted THE LIVING CHURCH to investigate this assertion. We find that it is not correct. Bishop Burgess was consecrated in 1962. But in 1918 two other Negroes were consecrated to serve as "Suffragans for the Colored Race" in southern dioceses — Arkansas and North Carolina. They were the Rt. Rev. Edward Thomas Demby of Arkansas, and the Rt. Rev. Henry Beard Delany of North Carolina.

The late Rt. Rev. Bravid W. Harris, a Negro, was a bishop of the American Church, but served overseas in Liberia.

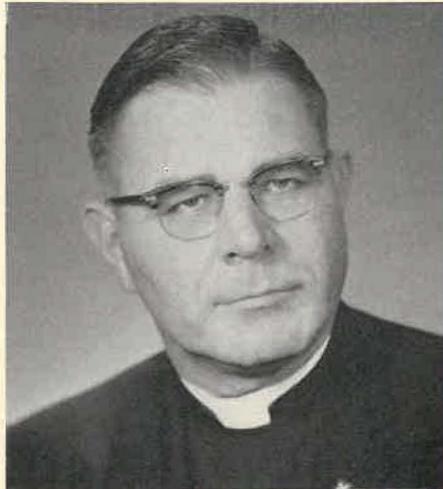
The late Rt. Rev. Bravid W. Harris, a Negro, was a bishop of the American Church, but served overseas in Liberia.

WCC

Church and Society Conference

By The Rev. ARTHUR WALMSLEY

What may well be the most important ecumenical gathering of 1966 was held at Geneva, Switzerland, July 12th-26th. Bringing together 410 delegates from all



Dean T. Stevenson

over the world, the World Council of Church's Conference on Church and Society was organized as the first truly international meeting on social trends and problems since the 1937 Oxford Conference. In several important respects, it differed from earlier meetings.

For one thing, it was truly ecumenical, in the "whole world" sense of the word. At Oxford there were few non-Westerners, and they were under a heading of "other participants." The World Council has been working hard at increasing the representation of non-Western Churches in its meetings, and at Geneva fully half of those present represented the developing nations of Africa, Asia, and Latin America. From the start, their presence and their concerns dominated the life of the conference which was preoccupied with their struggles to overcome hunger, develop their economies, and find political and cultural forms dictated by neither of the cold war giants.

The laity were present as never before. A good half of the delegates were laymen distinguished in economics, business, sociology, and education. Conference findings show less preoccupation with defining theological categories like "the responsible society" coined by the WCC's Amsterdam Assembly, and more emphasis on details of economic policy, the nature and function of the state, the changing patterns of social and cultural life, and a solution to the nuclear deadlock and the cold war. Dr. W. A. Visser't Hooft, retiring General Secretary of the WCC, set a note in his opening address which prevailed throughout:

"We know that the hopes . . . concerning the rapid closing of the gap between affluent and non-affluent societies are not being realized. We know that unless a profound change takes place in the thought and action of the developing nations, the world will become increasingly divided between a Northern part getting richer than is good for its soul and a Southern part which will continue to be plagued by poverty and probably even by widespread and acute famine."

There was a third sense in which the conference differed from such earlier meetings as Oxford. This was no gathering with a clear sense of how the Church is to speak to an increasingly secularized world. As one of the working groups put it:

"The discussions of this conference on Christians in the technical and social revolutions of our time overwhelm us with the complexity of (our) tasks — how to help people discern the meaning of these vast and powerful forces for individual concern and commitment, and how to shape the life of our Churches so that they may be instruments of God's judgment and grace in the world."

If in some quarters the tendency of ecumenical gatherings to make pronouncements about social problems creates discomfort, the declaration that "the Churches do not know clearly what their message is in these times" will create consternation in yet other quarters. The conclusions of the meeting — over 156 pages in all — reflect less sureness, more listening to the world, than one is accustomed to find at meetings of this sort.

Cold war tensions played a smaller part than might be expected. Russian and East European delegates made few ideological attacks. A notable exception was a statement of Metropolitan Nikodim, head of the foreign affairs

Harrisburg Election

Ballot number:	1		2		3	
	C.	L.	C.	L.	C.	L.
Nominees						
John H. Bonner, Jr. _____	3	21	1	14	—	1
Lee W. Burnett _____	11	28	12	32	16	30
Kermit L. Lloyd _____	7	18	2	7	withdrew	
Donald C. Means _____	9	21	9	16	6	9
William B. Spofford, Jr. _____	4	20	5	19	5	15
Dean T. Stevenson _____	15	43	28	77	36	121
A. Ervine Swift _____	8	27	6	24	—	13
Donald R. Woodward _____	4	11	—	1	—	—
Votes counted _____	63	191	63	191	63	189
Necessary to elect _____	32	96	32	96	32	95

office of the Moscow Patriarchate of the Russian Orthodox Church. Speaking at a press conference, he condemned the "cruel and lawless deeds of the U.S. in Vietnam;" challenged on such problems as the existence of anti-semitism in the USSR, he replied, "This is a mythical question; it does not exist. In intellectual circles and among those in leading positions the number of Jews is far beyond the numbers in other countries." Dr. Eugene Carson Blake, General Secretary-elect of the WCC, challenged the statement as not being a "balanced view" and as an example of "self-justification." The significance of the exchange is that it was so un-representative of the conference deliberations as a whole.

The conference findings cover problems of international and national economic policy, the challenges of the new technology, the nature and function of the state in a revolutionary age, the place of man and the new forms of community in changing societies, and the structures of international coöperation. Many of the conclusions will be a shock to Western — particularly U.S. — eyes. In fact, one of the most notable marks of the conference was the isolation of the United States in the eyes of most of those present. A strong statement on the Vietnam war was to be expected. The statement which passed was restrained in tone, but it does not obscure the fact that sentiment in most of the developing countries was close to the views outlined by Nikodim, the Russian Metropolitan. A split on the issue was avoided only after a plea for restraint by Dr. Visser't Hooft in favor of the language of a statement earlier adopted (February 1966 by the WCC's Central Committee).

American delegates met twice to consider independent action on Vietnam, and a strong telegram, signed by over 70 U.S. participants was sent to President Johnson, calling for restraint in the current episode involving American prisoners.

Plans for follow-up and interpretation to the American Churches have been made for the fall. The Rt. Rev. J. Brooke Mosley, Bishop of Delaware and vice-chairman of the conference, is collaborating with the Forward Movement in the production of a summary guide to be available in mid-fall. The Presiding Bishop, the Rt. Rev. John E. Hines, who attended the conference, plans a special presentation to the October meetings of the Executive Council and the House of Bishops. Other Episcopalians present were the Rev. Dr. Joseph Fletcher of the Episcopal Theological School, Dr. Charles Willie of Syracuse University, and Dr. Margaret Mead. Also the Rev. Myron Bloy, the Rev. Daisuke Kitagawa, the Rev. Burgess Carr of Trinity Cathedral, Monrovia, Liberia, and the Rev. Edmund DeSueza of the Dominican Republic. Your reporter served on the conference staff.

EASTON

Election Date Set

September 21st has been selected as the date of the special convention of the Diocese of Easton for the purpose of electing the sixth Bishop of Easton. The session will be held in Trinity Cathedral, Easton, Md.

Upon adjournment of the convention called for the election, another convention will convene immediately. Its purpose will be the appointment of a committee on cathedral structure and care.

The present Bishop of Easton, the Rt. Rev. Allen J. Miller, has announced his retirement at the end of the year.

AUSTRALIA

Loane Is New Primate

The newly elected Archbishop of Australia — Dr. Marcus Lawrence Loane, 55 — is a scholar who completed the normal three year course at Moore Theological College in Sydney in a year and a half, is a mountain climber who according to one report is running out of mountains, and is known as a conservative evangelical.

Dr. Loane, who is the first Australian-born Churchman ever named head of the Sydney See, was born in Tasmania and educated in or near Sydney. He was the former senior coadjutor bishop under Dr. Hugh Gough who resigned last May, and had been administering the see pending election of the new archbishop.



As he gave his first press interview after the election, Dr. Loane said, "All the way with LBJ in Vietnam is like a blank check, and I don't like blank checks." Calling on the Australian government for a clearer statement on its intentions and policy as a supporter of United States action in Vietnam, he said, "It is now greatly perplexing to know how events are going to turn out in Vietnam. The situation has become graver in the last three months. . . . It makes me wonder what the end of the road can be." [RNS]

NEWS FEATURE

Concerning Curates

By The Rev. J. G. SHIRLEY

The findings of a meeting of the rectors of parishes which also have curates have just been released. The meeting consisted of the clergy of parishes of the East Coast Archdeanery in South Florida,

and a day was spent in discussing the relationship of the rector and curate and the place of the curate in parish life. Rather than definitive guidelines, a summary of statements had general approval:

The role of the curate is not important; the relationship between the rector and curate is. Using the thought-forms of industry in parish life may be an error; can we base what a man does in terms of production? To see the role of the curate in terms of a full day's work for a full day's pay places the emphasis on time. The rector must take time to be with curates as persons, helping them to express their feelings about their own prayer life, family life, theology, parish matters, and other related subjects. There is a need to develop the sense of the ministry in the parish as one; this is a shared quest in which the total staff is seeking together to do the most effective kind of ministry. Administrative responsibility must be accepted by the rector, but a shared ministry means the selection of personnel for tasks in terms of a total parish ministry.

Concerning training, other statements were found: A mistake is made if we see a curate coming directly from seminary for the sole purpose of learning. All any rector has to offer are some successes and some failures. A staff must look together at what has to be done, evaluate it, and determine procedure. We, as rectors, are training the curate for the priesthood, not necessarily to become a rector. The rector needs to provide an orientation to the ministry which will allow the curate to be creative. Since most seminaries are unwilling or unable to ready a man for the practical parish ministry, the seminarian must be willing to accept a necessary degree of direction as curate. Expectations should be expressed by the rector to the curate with freedom to discuss them openly and fairly. The integrity of the parish is the responsibility of the rector and it is this that must be considered.

WASHINGTON

Cathedral Concerts

The summer evening festival of music and drama at the Washington Cathedral began on July 25th with Menotti's ballet, *The Unicorn, the Gorgon, and the Manticore*. It will end on August 21st with the last of four special programs on the history and development of the Mass, with the presentation of the *Missa Luba Folk Mass* and *Missa Brevis*.

In all there will be seven programs presented outside, on the Pilgrim Steps of the cathedral.

PENNSYLVANIA

Work in Rehabilitation

The Episcopal Fellowship of St. Dismas, in Philadelphia, is a unique organi-

AROUND THE CHURCH

zation of Churchmen whose objective is that of incorporating former prisoners into the life of the Church [L.C., December 12, 1965]. In his annual report for 1965-66 the Rev. Frederick F. Powers, Jr., staff chaplain, announces that the emphasis this year in the Fellowship's program will be upon training lay volunteers for work with prisoners. These volunteers "would visit inmates and later act as their parole sponsors," the chaplain explains. "They would write brief monthly reports and maintain frequent contact with the supervising chaplain. The chaplain would develop referral contacts with potential employers, social agencies, etc."

Fr. Powers frankly acknowledges several weaknesses in the present program, among them being the fact that "the idea of working with prisoners, with people addicted to alcohol or drugs, and with people who might have sex problems, is a threatening idea for many laymen."

The philosophy of the Fellowship, the chaplain states in his report, "is group-centered. It invites the inmate to participate in a democratic group process which leads to his fulfillment as a person in communion with Jesus Christ."

CONVENTIONS

South Florida: May 12th-14th

At the opening service of the convention held in Miami Beach, the Rt. Rev. Henry I. Louttit, Bishop of South Florida, spoke of the great changes in the past 21 years—"A diocese comes of age." . . . from 92 congregations to 200; from 1000 confirmed, to over 4,000 confirmed yearly; disbursements less than \$600,000, now \$9 millions (for local congregations). He also spoke of the great gains in Christian education, of the care of the elderly, and the refugee services.

St. Raphael's, Fort Myers, and St. Dunstan's, Largo, were admitted as parishes to the convention. A new committee was appointed to study diocesan division, for reporting to the next convention. The budget both administrative and missionary of \$1,452,608 was adopted.

A motion to allow women to serve on vestries was tabled, but the first reading of an amendment to the constitution permitting women delegates to convention and as officers of the diocese was approved. A memorial abolishing the death penalty, and directed to the state legislature was tabled.

The Living Church Development Program

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

Previously acknowledged \$9,884.20
 Receipts Nos. 7028-7032, July 21-25 60.00
 \$9,944.20

The Rev. H. A. Lycett, vicar of St. Paul's Chapel, Fort Collins, Col., is improved after several months of slow recovery following a severe auto accident March 8th.

A series of talks on "Growth through encounter" for NBC's Art of Living program, is being given by the Rt. Rev. James A. Pike.

The Rt. Rev. William H. Brady, Bishop of Fond du Lac, dedicated six large windows in the Cathedral Church of St. Paul, Fond du Lac, Wis., after the Solemn Mass on June 19th. The windows represent St. Anthony of Padua, patron saint of preachers; St. John Marie Vianney, patron saint of parish priests; St. Thomas à Becket; Blessed Charles I, King and Martyr; the Rev. Canon Charles Winfred Douglas, Doctor of Music, who prepared the first English settings in plain song for the Church while he was on the staff of the cathedral in the early part of the century; and the Rev. Dr. Francis Joseph Hall, who is portrayed holding a copy of *Dogmatic Theology*.

The Rev. W. Ross Baley, priest in charge of Trinity Church, Spruce Pine, N. C., has been appointed chairman of the committee on ministry in state and national parks. The committee works to secure advisers for student ministers assigned in national park areas. The appointment was made by the Bishop of Western North Carolina.

The Rev. Kenneth W. Paul, priest in residence of St. Mark's, Shreveport, La., and Episcopal chaplain at Centenary College, has received Vatican approval to teach a class in religion at St. Vincent's Academy for girls, in the Roman Catholic Diocese of Alexandria, La. The program was initiated in the Roman Catholic diocese, and its superintendent of schools, Msgr. H. C. Teacle, states that this is the first such permission granted in the United States. The Rt. Rev. Girault M. Jones, Bishop of Louisiana, has given his approval to the program and to Fr. Paul's teaching in the Shreveport convocation.

On July 4th, a service was held at St. George's Cathedral, Perth, West Australia, especially for Americans working in the area, either with American firms or with the U. S. Navy. The city and state governments were represented at the service. The American Consul in West Australia read the lesson. The luncheon in Burt Hall was American style—ham sandwiches, apple pie, and coffee.

In a general "MRI situation" the Rev. Peter Ashley-Brown, of Sydney, Australia, is spending a year working on the clergy staff of Christ Church, Whitefish Bay, Wis.

The restored St. Mark's Church and the new parish centre, Riverside, R. I., were dedicated on the Feast of Whitsunday by the Rt. Rev. John S. Higgins, Bishop of Rhode Island. On January 22, 1965, fire destroyed the parish house and severely damaged the church. Services were held regularly, with the only restriction being placed on the number of weekday services. In August 1965 the schedule of services was resumed in the church, and in October the cornerstone of the parish centre was laid.

An altar stone, which was the gift of the custodian of the Holy Land and the Franciscan Fathers in Jordan, was blessed and dedicated at St. Helena's, La Grange, Ill., June 12th. The stone comes from the church which St. Helena caused to be built sometime between 325 and 350 A.D., as a thanksgiving for her discovery of the true cross. The ruins of the original basilica were uncovered in 1910. This particular altar stone taken from those ruins has been set into the baptistry wall of the contemporary — 1965 — St. Helena's.

The Very Rev. John B. Coburn, dean of the Episcopal Theological School, Cambridge, Mass., has announced that the School has received a grant of \$250,000 from the Booth Ferris Foundation of New York City. This grant will be used to expand the Field Education program.

A solemn pontifical votive Mass of the Most Holy Trinity was celebrated at St. Matthias', Los Angeles, Calif., July 4th. It was followed by a caravan procession to the site of the parish relocation in Sun Valley, where intercessory prayers and a luncheon were held. Expansion plans in Los Angeles forced the move. St. Michael's Lutheran Church and educational wing were purchased in the spring, and on July 31st it became St. Matthias' in Sun Valley.

The Most Rev. Leon Grochowski, Prime Bishop of the Polish National Catholic Church, participated in the dedication of the cornerstone of a new church in Zarki, Poland, the birthplace of the late Prime Bishop, Francis Hodur, who organized the PNCC 69 years ago in Warsaw. [RNS]

A sabbatical leave for the Very Rev. Francis B. Sayre, Jr., dean of the Washington Cathedral, begins September 15th with a trip to Vietnam. He said, "The Church, especially here in the capital, has a responsibility to offer moral guidance about national problems such as war and peace. I can't speak intelligently about Vietnam until I have firsthand knowledge of the facts." [RNS]

by Blanche M. Taylor
Correspondent for Kansas



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The Vestry Meets

“This parish is the living illustration of the undeniable truth that the local congregation which meets the challenge of our Lord in His missionary call ‘to the uttermost parts of the earth’ is a parish that prospers and is blessed in its own upbuilding.”

Twenty-seven years after the Rt. Rev. James Wise, Fourth Bishop of Kansas, uttered these words St. James', Wichita, with a record of having founded seven new churches in Sedgwick County and an amazing history of both private and corporate devotion to the Church's mission at home and overseas, is

The Living Church

a recipient of a LIVING CHURCH "Distinguished Congregation" award. One might well ask, "What makes St. James' tick?" And if the reply were, "Inspired clergy leadership and complete dedication of the lay people to the doctrine of the ministry of the laity," it would be only the truth.

Since 1940 the priests in charge of St. James' have been demonstrating the value of a team ministry, and the Church in Kansas is richer for the young men who have been seasoned by their service under competent clergy. The present staff includes the Rev. Dr. Joseph Scott Young and three assistants: the Rev. A. A. Tocher, the Rev. Benjamin Harrison, and the Rev. Paul A. Westman. Their published monthly schedule reads like an airline timetable. The measure of the men who have served as rectors of this parish is apparent in the comments of the Suffragan Bishop of Oklahoma and Fr. Young. Both minimize their own gifts and emphasize the dedication of the lay people. Bishop Putnam writes:



The Episcopal Interracial Fellowship

of the parish bylaws resulted in an enlarged vestry and election of the two wardens by the people. The battle of the sexes has not been joined at St. James'. Women serve on the vestry and all important committees. Also, the president of the Women of St. James' and the parish chairman of laymen's work attend all vestry meetings where they have voice but no vote. The eight vestry committees have drawn large numbers of the congregation into the official life of the parish.

A unique aspect of the clergy-vestry relationship has existed since 1963, when, at the suggestion of the clergy, the December meeting was designated as a time for appraisal of the rector's administration and the performance of his assisting clergy during the preceding year. That there may be a thorough analysis of each facet of parish life, the clergy absent themselves from this meeting. Then the senior warden submits to the rector in writing the consensus of the body, together with any salient individual opinions.

It is difficult for the members of a large urban parish to develop close personal relationships. To overcome this handicap the Evangelism Committee in cooperation with the administration divided Wichita into 25 zones, each small enough to permit gatherings in the homes of the people. Zones are entirely under the leadership of the laymen. If invited to do so, one of the clergy team will attend a zone meeting, conduct the Eucharist at the dining room table, and remain for the covered dish dinner and informal discussion which follow. Parishioners are thus drawn into

closer fellowship, and there is added opportunity for mutual understanding and help. The chairman asks "Is it possible for those in need of a helping hand to grasp one which is never extended? . . . Mutual responsibility must begin at home before it can be extended outside the parish boundaries."

A strong chapter of the Brotherhood of St. Andrew, instituted last St. Andrew's Day, carries on in many of the fields formerly manned by an organization known as "The King's Men," as well as in those areas normally served by the Brotherhood.

And what do the women do besides hold what the *Wichita Eagle and Beacon* calls "the biggest tea party in Kansas?" Well, the 1966 Old English Tea was the 45th Annual Tea, and it followed the tradition of the women of St. James'. Every cent realized was used to support a project initiated long before MRI—*Centro Ximena*, for boys, at Guayaquil, Ecuador. Several years ago the women adopted the little parish *La Iglesia del Rey* in Guayaquil, and interested individuals have added their gifts to the corporate contributions of the women. At the May meeting of the vestry the parish committed itself to send by December 1968, \$2,000 to assist in the erection of a church at Huancavilca, just outside Guayaquil.

During the last ten years both the Junior and Senior Daughters of the King have undergone a major change in policy which has widened their concept of Church service from just altar duty to a workable lay ministry. They make hun-

Continued on page 11

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ita

"The most important aspect of the lay ministry at St. James' to me as rector, was the willingness of the people—men, women, and children, to be taught, and the enthusiasm with which they tackled responsibility to take a firm Christian stand on controversial public issues. . . . Though the laity were not in complete agreement with the clergy, they were always willing to listen and to support the clergy, even when they did dissent from clerical opinion. . . ."

This willingness to be taught—to support their clergy—takes many forms.

St. James' took seriously the injunction of the Anglican Congress of 1963 to examine first her own structure. Revision

Distinguished Congregations 1966

Each congregation which wins our Distinguished Congregation Award has something special about it, while at the same time resembling the other winners in being pre-eminent in those qualities which make a great servant church. What struck the contest judges as being most "special" about St. James', Wichita, (see page 8) was the way in which this parish has been able to convert MRI from a fine principle into impressive practice. To illustrate how *personal* MRI is at St. James': here are two families of the parish who between them have built a church and school in Basutoland, and the five children of these two families have earned and saved the money to provide the Prayer Books, Hymnals, altar cross, and candlesticks for this church. This is "getting everybody into the act" indeed, and at St. James', Wichita, this kind of devoted and joyous personal involvement seems to be common. We hope it spreads like a blessed contagion from St. James' to many other parishes throughout the Church.

Principles of Church Union

II

The section of POCU (Principles of Church Union)* dealing with the sacraments (p. 37f.) contains much sound material about Baptism and the Eucharist. But whatever is said about any of those rites or ordinances commonly known as the lesser sacraments — Confirmation, Matrimony, Holy Orders, Penance, and Holy Unction — is said in other sections and incidentally to other subjects.

There is one exception to the above statement. In the treatment of Baptism, it is said that "the united church will provide for those baptized a solemn act confirming baptismal vows, invoking God's blessing, and admitting them to the full privileges and responsibilities of church membership." This is the provision for what Episcopalians and some others know as Confirmation. The Consultation is right in associating it with Baptism. We wish that the Consultation had been specific about one question: Is Confirmation in the united Church to be administered by a bishop? If the united Church is to be "truly catholic" as well as "truly evangelical and truly reformed" then it must be. It is

true that in some Catholic bodies Confirmation is not administered directly by the bishop by laying on of hands — unfortunately, in our opinion — but rather indirectly by anointing the candidate with oil blest by the bishop. Nonetheless, in Catholic order Confirmation is a sacrament which only a bishop can administer. Until the Consultation gives explicit assurance that it will be so in the united Church it can hardly be said that the provision made for this sacramental rite is "truly catholic."

Episcopalians are taught by their Prayer Book to believe that part of the office of a priest is "to pronounce Absolution and Blessing in God's Name" (BCP 294). We have searched diligently through *Principles of Church Union* for evidence that such a ministry is being contemplated for the united Church, and we find none. Will the minister of the united Church be able — and willing — to *absolve*, i.e. pronounce God's forgiveness of the penitent sinner as Christ's official ministerial deputy, or will he be able and willing simply to pray for forgiveness on the sinner's behalf? We have yet to discuss this matter with a Protestant minister who believes that Christ has committed this authority and commission to absolve, to His ordained ministers. Will the ministers of the united Church accept this Catholic concept of the ministry of reconciliation? The *Principles of Church Union* as they now stand handle this admittedly delicate question by simply ignoring it. But eventually Episcopalians will have to make up their minds whether they are willing to abandon the principle and practice of priestly absolution, for the sake of union with Protestant bodies which never have believed in it. We are suggesting that it is better to face this issue now than later. By all means let it be faced, squarely and candidly.

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

(To be continued)

Here and There

“Funerals for pets are becoming increasingly popular; a woman attorney in Houston who has buried three dogs insists that the entire ten-minute Episcopal burial ceremony be read over the grave.” (*Newsweek*, July 18th, p. 47) We love dogs too, and are sure that God loves them. But we hope, with a shudder, that no Episcopal clergyman presides at this sick sacrilege.

American Christians may be reasonably encouraged by the results of a Gallup poll taken recently for *The Catholic Digest*. It reveals that whereas 32 percent of the persons interviewed never attend church, 38 percent attend every Sunday. Roman Catholics have by far the best record, with two-thirds of them attending Mass every Sunday. Episcopalians come off very poorly, with 40 percent of those interviewed never attending church and only 35 percent attending every Sunday. We believe that Episcopalians would make a much better showing if all of their pastors dutifully taught them their duty—“to worship God every Sunday in his Church” (BCP 291).

CONGREGATION

Continued from page 9

dreds of calls on new families, the sick and shut-in, and conduct a special ministry to the elderly confined in nursing homes.

A 1965 Lenten project was an exhibition of contemporary and traditional religious art. While the exhibition was on view only one day, more than 750 persons visited it. Some 110 contributors of Anglican, Roman, Greek Orthodox, Jewish, and Protestant persuasions lent more than 400 objects valued at not less than one-half million dollars. The project chairman said: "Understanding religion of our neighbors today is obligatory. How better can the posture of the Christian-Judaic world be demonstrated during Passion Week than by the ecumenical demonstration of this modest exhibit?"

Mission is contagious. Last year the young people earned \$100 for theological education and \$450 for work in South Africa and the Indian missions of the Southwest. A group of St. James' boys and girls spent work periods at missions to the American Indians of New Mexico and Arizona. The diocesan president of the Junior Daughters of the King expressed the consensus of the group in an editorial published in the parish paper, *The Tower*: "On that trip I learned that every one of us is a missionary, and that it is our duty to live up to the true meaning of the word. . . . Not everyone has a chance to work at an Indian, or any other type of mission, but everyone does have a chance to be a missionary in his own community."

At present the emphasis is on Turner House, the diocesan social service project located in a depressed area of Kansas City, Kan., and several of the young people have volunteered to spend work periods assisting in the program of the community center this summer.

Space permits only the merest mention of the ministry of music at St. James'. The organist-choirmaster reserves two days each week exclusively to the three choirs, the parish orchestra, and special musical events offered as community services.

Having first undertaken an honest appraisal and renewal of its local program, the parish then turned its attention to commitment of material resources. This was nothing new to St. James', where no missionary appeal has ever gone unheeded. Call it mission, outreach, extension, what-you-will, the need to share with others had not waited for MRI to activate it.

Beginning in 1952 this parent congregation has encouraged and furnished the nucleus of dedicated families to establish seven new churches in Sedgwick County. St. Christopher's (1952); St. Alban's (1955); and St. Stephen's (1962) are flourishing parishes. St. Mark's (1959); St. Matthias' (1959); and St. Bartholo-

mew's (1963) grow apace. St. Andrew's, in Derby, ten miles distant, was shepherded by clergy and lay readers from St. James' and St. Christopher's until the diocese could assume oversight and assign a full time priest to the work.

Obviously, when as in one instance 87 families withdrew simultaneously to start a new mission, the spending of the parent parish must be revised downward. St. James' has reduced her own numbers and her resources in order to send the Church into the new residential developments encircling Wichita. Her trained lay readers have left the beauty and comfort of the established parish to conduct services in school buildings, bottling plant, or union hall until the infant congregation could secure its own church building and priest.

The Church is well represented on the faculty of Wichita State University. These men and women, in all departments, have given countless hours to counselling Episcopal students, and have made such a strong witness on the campus that through them, many of the unchurched have been brought into the fellowship. In 1961 St. James' assigned a priest to half-time duty on the campus. Soon it was necessary to provide a student center. The vestry purchased a property contiguous to the university, remodelled it, and a group of women volunteers prepared lunches and remained on duty daily so that the chapel, lounge, and chaplain's office might always be available. Although the campus min-

istry is now incorporated into the diocesan college work program, St. James' continues to support the work with an annual grant of \$500.

When we asked the Rt. Rev. Frederick W. Putnam about the role of the laity in the Wichita Liturgical Conference of November 1962, he told us that the wardens and vestry were not quite sure what they were getting into, but they wanted to help, and they assumed full financial responsibility, including the Easter offering, to provide working capital for pre-conference arrangements. More than 300 parishioners were directly involved with committee work. The conference was over two years in the planning stage, and required about six months of intensive work to provide for the more than 900 people who attended.

The parish has participated actively in the city-wide Episcopal Interracial Fellowship. The incumbent president and secretary of the Fellowship are St. James' members. When the *Wichita Eagle* ran a front page article about the need for classroom facilities for the Headstart Program, the vestry, already thoroughly committed to Christian responsibility to the community, needed only two days to get a letter off tendering the facilities of the St. James' plant for this purpose.

One shrinks from putting a monetary value on mission, but dollars are one measurement of involvement.

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sions in the Wichita area and continuing to support already existing overseas projects such as the Guayaquil Mission and KEEP to which \$1,500 was contributed over an 18-month period, individual communicants and the corporate body have been led to make ever more and more generous gifts to others.

For the last three years the entire Thanksgiving offering has gone to the Presiding Bishop's Fund for World Relief.

St. James' pledge to the diocesan Extension Fund for Missions has been paid in full. Contributions totalling more than \$1,000 were sent last year to theological seminaries. This past year three families combined to establish trust funds totalling more than \$100,000, the income from which is to support theological education. The memorial committee has created another fund designed to supply aid to St. James' men studying for Holy Orders.

At its May meeting the vestry decided to support a young couple of the parish who have volunteered for a tour of duty in the Episcopal Frontier Corps at St. Christopher's Mission to the Navajos, Bluff, Utah. The Whitsunday open offering was given to the diocesan MRI project.

Two families of the parish have built from their private funds a church and school to accommodate 300 families at Thaba Tseka in Basutoland, Africa. The five children of those two families earned and saved the money to provide Prayer Books and Hymnals, the altar cross and candlesticks for this church.

Before the Bishop of Kansas could distribute information concerning the original diocesan project for MRI, St. James' had taken over the entire project as a parish effort, and the diocese was obliged to choose another commitment. St. James' pledged over \$11,000 to build and staff St. Agnes High School for Girls in Itka, India. More than half this amount has already been forwarded to India; the balance will be sent within the next three months.

On the evening of June 8, 1966, the most devastating tornado in the history of our country struck Topeka, the see city of Kansas. In less than twenty minutes over 200 Church families were rendered homeless and thousands of persons lost all their possessions. Within a week over \$500 in cash, and a carload of clothing and food were on their way from St. James' to the stricken city. More donations came in daily.

A former senior warden and MRI Chairman says: "The underlying principle to which this outstanding parish remains dedicated is simply this—the Church exists for none of us within it; rather it exists for us to share with everyone without it! We thank God for our clergy, our lay readers, vestry, and wardens, who with courage and vision have directed the boundless energy of this truly great parish."

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LETTERS

Continued from page 3

Mendelssohn's *Midsummer Night's Dream*, are first-class pieces of music written by acknowledged composers skilled in the romantic idiom, but they were both written with specific orchestral sounds in mind (and choral sounds, in the case of Wagner). From a musical standpoint they are clearly unsuitable for playing in any other arrangement than the original orchestration; any organist worth his musical salt ought to refuse to play them. Furthermore, they were not intended to be cut out as separate numbers and divorced from their musico-dramatic surroundings. Both pieces (and most other operatic excerpts, for that matter) fail on the second point: they were conceived for secular purposes and are as inappropriate for the Solemnization of Holy Matrimony as is any other music of secular origin.

As for the jazz and folk music we have so far used in church, this has generally failed the first point quite miserably, even by the standards of its own idiom. To single out two well-known cases (no personal affronts intended), Geoffrey Beaumont's *Twentieth-Century Folk Mass* and Ian Mitchell's *American Folk-Song Mass* are both the work of amateurs and are written in styles that were passé in popular music at the time of writing. For their own sakes and those of their congregations, I hope that



Frs. Beaumont and Mitchell are better priests than they are composers. Fortunately, both these works fulfill the second point, that of function.

Please do not misunderstand me. I am not against the idea of expressing the faith through popular musical idioms. Any idiom, it seems to me, may be as good as the next, provided it is well done. Towards that end, both Vince Guaraldi and Duke Ellington have produced music for sacred use in the idioms in which they are acknowledged masters. Likewise, the greatest sacred music was brought about in the past when the Church commissioned the most expert composers to compose for its needs. Let us remember the need for musical quality in planning new modes of expression for Church music today.

ARTHUR P. LAWRENCE, A.A.G.O.

Director of Music, All Souls Parish
Berkeley, Calif.

Birchites and Humor

Something that has amused me is the claim by some of your correspondents that "Birchers" have no sense of humor.

Well, I happen to be a member of the society, and I think I do have such a sense and so do all the other members I know. Your correspondent ought to come to Arizona and let me introduce him to a meeting.

With humanists and agnostics taking over the Church and Washington letting the Reds get away with murder, a sense of humor is good to have. It's about the only thing that keeps us going.

(The Rev.) F. M. BRUNTON
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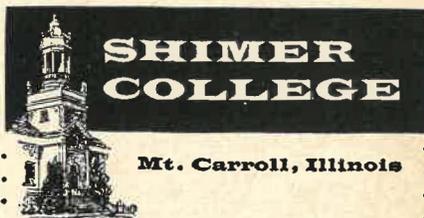
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The Rev. Paul R. Abbott, former vicar of the foreign mission, Monterrey, Mexico, is rector of Grace Church, 102 E. Live Oak St., Cuero, Texas 77954.

The Rev. Barton D. Berry, deacon, is curate at St. Paul's, 58 Third St., Troy, N. Y. 12180.

The Rev. W. Michael Cassell, Jr., former assistant at the Church of Our Saviour, Jenkintown, Pa., has completed the graduate residency work at Temple University. He will be chief chaplain and director of the department of religion at De Veaux School, Niagara Falls, N. Y., September 1st.

The Rev. Albert S. Chapplear III, former rector of the Church of Our Saviour, Mechanicsburg, Ohio, will become assistant to the rector of St. Mark's, Venice, Fla. Address August 1st: 401 Maggiore Rd. (33595).

The Rev. Claude A. Collins, former priest in charge of St. Paul's, Thomasville, N. C., is priest in charge of St. George's, Woodleaf, and Christ Church, Cleveland, N. C. Address: Box 37, Cleveland, N. C. 27013.

The Rev. Kenneth T. Cosby, former rector of St. Paul's, Trappe, and priest in charge of St. Paul's, Vienna, Md., is rector of St. Gabriel's, Douglasville, Pa. 19518.

The Rev. Carl E. Creswell, former assistant at Christ Church, Dayton, Ohio, is a chaplain in the U. S. Army.

The Rev. Robert L. Gilliam, former rector of St. Stephen's, Newton, Ia., will become rector of St. Luke's, Cedar Falls, Ia. Address August 1st: 1609 Walnut.

The Rev. James W. Haggard, former curate at Eastern Shore Chapel, Virginia Beach, Va., will become associate rector of Trinity Church, Baton Rouge, La. Address August 1st: 1833 Stanford Ave.

The Rev. Sidney S. Holt, former priest in charge of Christ Church, Rocky Mount, N. C., will become priest in charge of St. Thomas', Sanford, N. C., on August 1st.

The Rev. Robert L. Ihlefeld, former priest in charge of St. Stephen's, Spencer, and Holy Comforter, Cherokee, Ia., remains in charge of St. Alban's, Spirit Lake, and is also in charge of Grace Church, Estherville, Ia. Address: 808 N. 14th St., Estherville, Ia.

The Rev. William B. Key, former rector of St. Thomas', Hollywood, Calif., is rector of St. Martha's, West Covina, Calif. Address: 1125 S. Hollenbeck St. (91790).

The Rev. Edward H. Mansley, vicar of the Church of the Redeemer, Addison, N. Y., will become rector of St. Paul's, North Arlington, N. J. Address August 1st: 48 Belmont Ave. (07032).

The Rev. Byron J. McKaig is curate at St. Martha's, Box 386, West Covina, Calif. 91790.

The Rev. Canon Robert E. Merry, former rector of the Church of the Nativity, Crafton, Pa., will become director and coordinator of diocesan services in the Diocese of Pittsburgh. His is the first full time staff appointment under the 1966 Centennial Episcopal Advance Fund. Address September 15th: c/o Trinity House, 325 Oliver Ave., Pittsburgh, Pa. 15222.

The Rev. William G. Penny, rector of St. Joseph's, Queen's Village, N. Y., will become archdeacon of Queens and Nassau, Diocese of Long Island. Address September 1st: 152 Kilborn Rd., Garden City, N. Y. 11530.

The Rev. John H. Peterson, Jr., deacon, is curate at Christ Church, Hackensack, N. J. Address: 84 Sussex St. (07601).

The Rev. Carey E. Sloan III, former deacon in charge of St. Michael's, Tarboro, and St. John's, Battleboro, N. C., is priest in charge of St. Matthew's, Rowan County, Salisbury, N. C.

The Rev. Wayne LaMarr Smith, deacon, is in charge of Christ Church, 305 Church St., Brownsville, Pa. 15417.

The Rev. Ronald L. Swanson, former rector of St. Francis', Turlock, Calif., is a canon on the staff of St. James' Cathedral, Fresno, Calif. Address: 4762 N. Van Ness Blvd. (93704).

The Rev. Charles W. Tait, assistant at St. Andrew's, Wellesley, Mass., will become peace education secretary for the New York region of the American Friends Service committee. Address

August 1st: 15 Rutherford Pl., New York, N. Y. 10003.

The Rev. Frederick T. Vanderpoel, former rector of St. James', Penn Hills, Pa., is rector of St. Martin's-in-the-Field, Severna Park, Md.

The Rev. Theodore Weatherly, former rector of St. Matthew's, Homestead, Pa., is assistant at St. Stephen's, Sewickley, and in charge of Hill District Mission, Pittsburgh, Pa. Address: 403 Frederick Ave., Sewickley, Pa. 15143.

The Rev. Pitt S. Willard, rector of Emmanuel Church, Webster Groves, Mo., has been named ecumenical officer for the Diocese of Missouri. Address: 329 McDonald Pl., Webster Groves.

New Addresses

The Rev. William W. Lumpkin, Box 965, Rock Hill, S. C. 29731.

The Rev. Thomas Mabley, retired, 4121 S. Atlantic Ave., Daytona Beach, Fla. 32019.

The Rev. Albert L. Schrock, 209 W. Alhambra Rd., Alhambra, Calif. 91801.

The Rev. Beverley D. Tucker, North 19, East 3, Sapporo, Japan.

The Rev. William L. Wipfler, 537 W. 121st St., New York, N. Y. 10027. (August 1st).

Living Church Correspondents

Bethlehem—The Rev. John W. Watters, Secretary of the Diocese of Bethlehem, 825 Delaware Ave., Bethlehem, Pa. 18015, is the correspondent for the diocese.

Ordinations

Deacons

Arizona—James P. Fallis, Jr., assistant at St. Paul's, 11 E. 61st St., Indianapolis, Ind.; Blaine Gutmacher, team ministry of the White Mt. Missions, Box V, Holbrook, Ariz.; Donne E. Puckle, assistant St. Stephen's, Scottsdale, address, 1516 E. Osborn Rd., Phoenix, Ariz. 85014; G. Vance Vidal, assistant at San Pablo Mission, Phoenix, and El Buen Samaritano Mission, Glendale, Ariz., address, 517 W. Pima, Phoenix, Ariz.

Easton—Barclay R. Stanton, Jr., assistant at St. Paul's, Centerville, Md. After September 1st, assistant at Emmanuel Church, Chestertown, Md.

Harrisburg—David E. Lee, curate at St. Martin's, 600 Hawthorn Lane, Davis, Calif.; Richard J. Simeone, curate at St. Matthias', East Aurora, N. Y.

Iowa—William H. Petersen, deacon in charge of St. Stephen's, Spencer, All Saints', Storm Lake, and Holy Comforter, Cherokee, Ia., address, 200 E. Fifth St., Spencer, Ia.

Idaho—Frederick J. Spulnik, curate at St. Luke's, 18 James Lane, East Hampton, L. I., N. Y.

Long Island—Thomas L. Berlenbach, curate at St. Anne's, Old York and Welsh Rds., Abington, Pa.; Donald L. Carlow, Bishop's Office, 65 Fourth St., Garden City, N. Y. 11530; John M. Crothers, curate at St. Andrew's, Williston Park, N. Y., address, Box 27 (11596); John J. Krulis, Bishop's Office, 65 Fourth St., Garden City, N. Y. 11530; James W. Law, curate at St. Luke's, Anchorage, Ky.; Joseph E. Mills III, Bishop's office, 65 Fourth St., Garden City, N. Y. 11530; Salvatore A. Mistretta, curate at St. Christopher's, Roseville, St. Paul, Minn.; George C. Nenstiel, Bishop's Office, 65 Fourth St., Garden City, N. Y. 11532; Jack F. Nietert, curate at St. James', Albany Post Rd., Rt. 9, Hyde Park, N. Y.; George D. Stenhouse, assistant at St. Gabriel's, 196-10 Woodhull Ave., Hollis, N. Y. 11423; and Herman P. Stone, Bishop's Office, 65 Fourth St., Garden City, N. Y. 11532.

Louisiana—Frank L. Faust, curate at Trinity Church, 1833 Stanford Ave., Baton Rouge, La.; Ralph N. McMichael, curate at St. Marks, 908 Rutherford St., Shreveport, La.; and G. Palmer Partington, curate at Grace Church, 100 W. Church St., Hammond, La., and advisor to Episcopal students at Southeastern Louisiana College.

Michigan—Alfred B. C. Dawe, in charge of St. John's, S. Mill St., Dryden, Mich.; David C. Fox, assistant at St. Timothy's, 15820 Wyoming, Detroit, Mich. 48238; Thomas A. Fraser, assistant at St. Martin's, 24699 Grand River Ave., Detroit, Mich. 48219; Emery F. Gravelle III, graduate student at Berkeley Divinity School; Donald K. Hartsuff, assistant at St. Columba's, 1021 Manis-

tique Ave., Detroit, Mich. 48215; Robert V. Morris, assistant at St. James', 11491 W. Outer Dr., Detroit, Mich. 48223; and Robert M. Wills, Morgan Memorial Camps (for crippled children) Hayden Village, South Athol, Mass.

Milwaukee—Lee M. Benefee, assistant at St. George's, Milwaukee, Wis., address, 2513 N. 11th St.

Minnesota—John W. Barkley, assigned to the Diocese of South Dakota, 200 W. 18th St., Sioux Falls, S. D.; Miles Cooper, assistant at Gethsemane Church, 905 S. 4th Ave., Minneapolis, Minn.; James W. Howie, assigned to the Elk River, Minn. field, c/o Trinity Church—address after September 1st, 403 Quinn Ave., Elk River, Minn.; and John F. Husband, St. Andrew's, 2802 Minnesota Ave., Duluth, Minn.

Missouri—William F. Barrett, assistant at St. Anne's, Brooklyn, N. Y., address, 339 Clinton St. (11231); William L. Matheus, assistant at St. Stephen's, St. Louis, Mo., address, 1400 Park Ave. (63104); Gary A. Mitchener, assistant at Calvary Church, 123 S. Ninth St., Columbia, Mo. 65201; and Harvel R. Sanders, assistant at Grace Church, 514 E. Argonne, Kirkwood, Mo. 63122.

North Carolina—Sefton F. J. Abbott, in charge of St. Paul's, Thomasville, N. C.; Philip R. Byrum, at St. Michael's, 232 Old Sparta Rd., Tarboro, N. C., and St. Mary's, Speed, and Grace Church,

Lawrence, N. C.; Harold W. Payne, at Christ Church, Walnut Grove, N. C., and St. Philip's, Germantown, N. C.; and Clay H. Turner, in charge of St. John's, Battleboro, and Christ Church, Fairview Rd., Rocky Mount, N. C.

Degrees

The Rev. William B. Williamson, rector of the Church of the Atonement, Philadelphia, Pa., has received the Ph.D. degree in education from Temple University.

Marriage

The Rev. Fred L. Myer, rector of St. Anne's, McPherson, Kan., and correspondent for THE LIVING CHURCH, and Mrs. Virginia Lee Steeves Larson were married at St. Anne's, July 23d. Address: 623 E. Simpson St. (67460).

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Francis Hopkinson Craighill, 62, retired priest of the Diocese of Western North Carolina, died June 28th, following heart surgery in Houston, Tex.

He received the B.A. and B.D. degrees from the University of the South, and was ordained to the priesthood in 1929. He served churches in the Dioceses of Georgia, Upper South Carolina, New York, and Southern Virginia. He was rector of Bruton Parish, Williamsburg, Va., from 1938-1965 when he retired. He also served as a deputy to three General Conventions and as a delegate to the 1954 Anglican Congress. Since his retirement he had served as supply priest at All Souls', Biltmore, N. C.

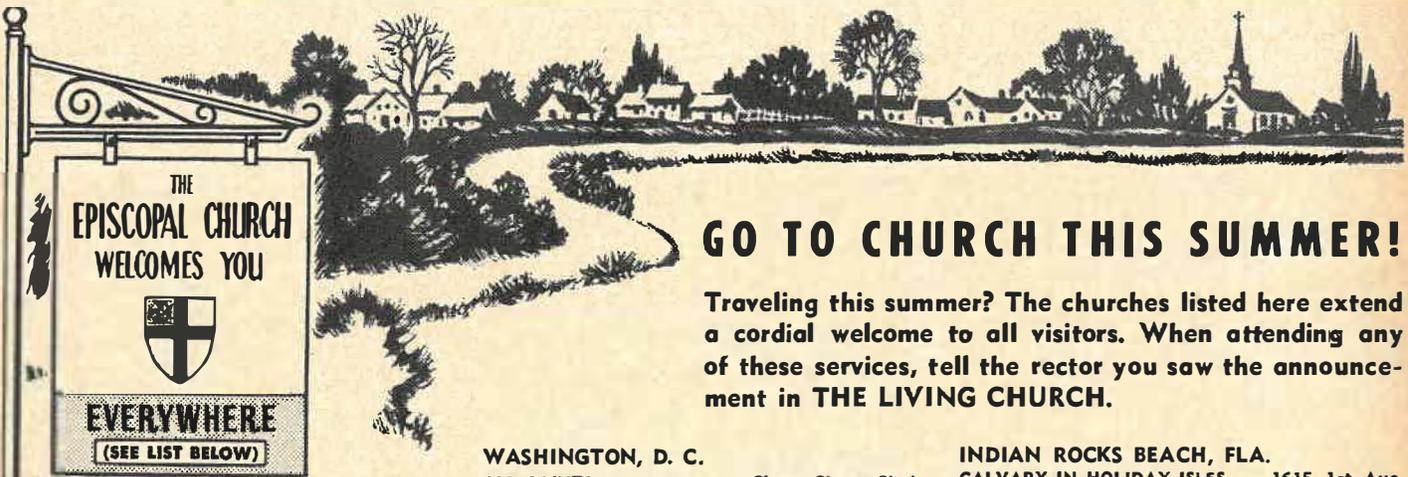
The Burial Office was read in St. John's-in-the-Wilderness, Flat Rock, N. C.

His wife preceded him in death. He is survived by a son, Francis, and a daughter, the wife of the Rev. William Tucker.

Marielle Perkins McKay, wife of the Rev. Robert B. McKay, died suddenly at home, in Caldwell, N. J., June 10th.

She and her husband lived in Little Falls, N. J., where Fr. McKay was rector of St. Agnes', for 42 years. They moved to Caldwell in 1954, when he retired. Mrs. McKay was a member of the Women's Guild of St. Agnes', and the Little Falls Woman's Club.

The Burial Office was read at St. Agnes'. In addition to her husband, she is survived by three sons and seven grandchildren.



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. Warster; the Rev. H. Weitzel
Sun Low Mass & Ser 7; Sol High Mass & Ser 10; Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD 7 & 6:30

SAN FRANCISCO, CALIF.

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

NORWALK, CONN.

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

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.

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

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

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

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

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(Continued from previous page)

CHICAGO, ILL. (Cont'd)

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. Hohenschild, 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 Brood & 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

The Living Church

GENEVA, N. Y.

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

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys MP & HC 7:15 (& HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
EP Tues & Thurs 5:45 Church open daily for prayer

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

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



EMMANUEL CHURCH
Newport, R. I.

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
The Rev. Leslie J. A. Long, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
Tues 8, Wed 10, Thurs 7; Int noon

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

ST. CHRISTOPHER'S CHAPEL

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

SCHENECTADY, N. Y.

ST. GEORGE'S

No. Ferry St.
The Rev. Darwin Kirby, Jr., r; The Rev. Richard W.
Turner, The Rev. Thomas T. Parke
Sun HC 8, 9, 11; HC daily 7; C Sat 8-9

UTICA, N. Y.

GRACE CHURCH

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

TULSA, OKLA.

TRINITY

Downtown 5th & Cincinnati
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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. Isackson, 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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL

23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D., dean;
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

MONTERREY, N. L. MEXICO

LA SAGRADA FAMILIA

Teotihuacan 122, Col. Las Mitras
The Rev. George H. Brant (telephone 6-07-60)
Sun 10 (English)

GENEVA, SWITZERLAND

EMMANUEL

4 rue Dr. Alfred Vincent
The Rev. P. R. Williams; the Rev. K. H. Pinneo
Sun 8 HC, 10 MP & Ser (HC 1S) July & Aug. only

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