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[see page 7]



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The Living Church

Volume 154 Established 1878 Number 8

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DEPARTMENTS

Big Picture	6	Editorials	12
Books	2	Letter from London	9
Deaths	18	Letters	16
News			7

FEATURE

"Though I speak . . ." M. A. Kelley 10

THINGS TO COME

February

19. Lent II
22. Wednesday after Lent II
24. St. Matthias, Ap.
Friday after Lent II
26. Lent III

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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BOOKS

Companion to the Book of Common Prayer. By Herbert Waddams. Mowbrays. Pp. 86. 10s.6d. (\$1.46).

Canon Herbert Waddams of Canterbury has written his *Companion to the Book of Common Prayer* "first, to see . . . the significance of (each) section of the Prayer Book . . . and the role it plays in the life of the Church. Second, to look for the best way of taking our personal part in this life; and third, to try to discover how it can enrich our own private Christian life and practice." The book itself is pocket-sized so that it can be used with the Prayer Book but this advantage is somewhat offset by small print and crowded pages.

The book has chapters on the history, form, and use of the Prayer Book, admirably referring to the differences which exist between the various books in use in the Anglican Communion, yet showing their essential unity. The Eucharist is properly emphasized as the central act of Christian worship, with instructions for preparation, participation, and reception both spiritual and mechanical. The value of the daily office as the basis for a spiritual discipline of prayer and Bible reading is stressed. There is a chapter devoted to the Psalter and its use as well as to each of the occasional offices, showing how each can have its proper part in the over-all discipline of the Christian's life. Finally, there are chapters on discipline itself, on Christian unity, on ceremonies, and comparative lists at the very end give the contents of the English, Canadian, and American Prayer Books. This book will probably be found very useful by many, but no book of this size could be wholly satisfactory for a subject so vast.

The present atmosphere of liturgical thinking urged on by the ecumenical movement is producing so many and such rapid changes not only in rites but more especially in our attitudes toward their meaning that by the time such a book as this is written and published its stance will be found by many to be out of date. For me there is too much of the old-fashioned kind of mysticism with an almost mechanical approach to worship about this book for it to be altogether satisfactory. Such matters as hours of fasting and the kind of things to be fasted from as preparation for Holy Communion focus such attention on a mystical communion with God that communion in and with the Community is only included by implication. So much of the richness of the Church's real ministry on earth seems to be missed. The *Dominus Vobiscum* and *Sursum Corda*, for example, are called "an outburst of praise" to God (which they are), but no mention is made of the mutuality of blessing, the dialogue in worship which they also express. In

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speaking of Baptism the person is said to be "adopted by God into His family," but there is no mention of the part played by the congregation other than that of the parents and godparents in the human validation of the sacrament.

"Baptism is the means by which we are admitted by God into the membership of His Church—it is the sacrament of entrance into the Body of Christ: Confirmation is the means through which we receive strength to go on living our lives in the fellowship of the Body—it is the sacrament of spiritual strength: Holy Communion is the means by which we are constantly made new by coming with Christ to God—it is the sacrament of new life and growth in unity with God." This is all true; but more and more people today are looking in a book of this sort for answers to the question of how these things happen, and it is a good question which all of us should ask. I am afraid that this little book does not seem to me to give the answer.

(The Rev.) ROBERT S. S. WHITMAN
Trinity Church
Lenox, Mass.

* * * *

A Manual for Holy Week. Edit. by C. P. M. Jones. S.P.C.K. Pp. 202. 32s.6d. (\$4.54).

A total of twenty British writers, all of them learned in their fields, three of them laity, have produced *A Manual for Holy Week* which is (1) knowledgeable, (2) inspiring, (3) creative, and best of all (4) usable. The clergy especially will find this worthwhile, but many laity would also use it to their great advantage. The historical roots of our Holy Week customs are treated in sufficient length for a small volume, and the context of Christian practices points up both the strengths and weaknesses of our Anglican tradition.

Just reading the chapter headings suggests the wide range of topics which includes "The Three Hours," of course, but also such things as "Children and Holy Week," "Radio and Television," and "Religion in the Open Air." The final chapter on music provides a listing of musical works suitable for small parishes, plus works for larger ones. The Seven Last Words are given a creative commentary, useful to anyone who wants to preach on them. Any parson who has a copy of this book will probably use it again and again, especially if he's in the parish ministry.

(The Rev.) PAUL Z. HOORNSTRA
Grace Church
Madison, Wis.

* * * *

Person and Counselor. By Paul E. Johnson. Abingdon. Pp. 200. \$4.50.

Dr. Paul E. Johnson shows himself, in *Person and Counselor*, to be one of the real pioneers in the field of pastoral counseling in the responsive sense. He says that the counselor may belong to one of a number of professions. He may

be a physician, lawyer, psychologist, social worker, psychiatrist, or a pastor. He will have specialized in one field with the knowledge and competence which sets the orientation of his counseling. Each of these brings a distinct contribution from a special field of knowledge, and yet all engage in a similar activity of counseling. He reminds us that Dr. Allport, the Harvard psychiatrist, recognizes the person to be more than a conscious unity. The unconscious, reflex, and the physiological processes are no less important for the unity of the person than the conscious domain of the self. The counselor must come to understand that all living organisms are open systems participating in a larger context of relationships, and that among all biological organisms it is man who has an openness

surpassing any other living system. Johnson discusses the theology of relationship and presents in excellent graphic form the psycho-theological ground of community.

The author discusses responsive counseling throughout the book. His presentation is based on the fact that in a universe such as ours, we are bound to find mutual responses. This is especially true of our human relations where persons are continually responding to each other.

Within *Person and Counselor* we find references to many of the personality theories which were developed by the well-known psychiatrists. Dr. Johnson uses material from Freud, Jung, Rogers, Allport, and others, along with many references to the existentialist leaders and the

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THE RESURRECTION

By G. W. H. LAMPE and D. M. MacKINNON. Two Cambridge Professors of Divinity discuss the historical reality of Christ's bodily resurrection. This controversy, aired on B.B.C. broadcasts, has attracted wide attention in Britain. Paperbound, \$1.45

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theologians who have spent time in the study of personality and mental health. He says that the role of the Church in mental health must be a primary concern. It is the continuing work of the Church to seek the true fulfillment of growing persons in all the relationships of life.

This is an excellent treatise on the work of the counselor, and will be especially helpful to clergy who have more than a passing interest in the emotional needs of their people.

(The Rev.) O. R. LITTLEFORD, D.D.
St. Michael and All Angels' Church
Baltimore, Md.

* * * *

The New Church: Essays in Catholic Reform. By Daniel Callahan. Scribner's. Pp. 218. \$4.50.

The New Church by Daniel Callahan makes exciting reading for all who are interested in the practical implications of the revolutionary spirit that Vatican II has generated.

The author's most valuable insights appear in connection with his treatment of secularity in its impact on ecumenism, in the section entitled "Wrestling with the Secular," and later in his definitive discussion of the necessity of freedom of conscience for the layman, in a section entitled "Forming the Laity."

He is sobering when he points out that even if we could have complete Christian reunion, it is debatable "whether it

would have a decisive influence" on today's world, since he is probably correct in thinking that modern ecumenism is as much the result of social pressures and cultural change as of theological illumination and a dynamic desire for unity.

Callahan's appeal, backed by cogent reasoning, for full freedom of conscience for the laity (even in the administration of Roman Catholic colleges and universities), despite the serious risks this will inevitably involve, would probably have been regarded in most ecclesiastical circles, until quite recently, as an excessively optimistic dream on the part of an overzealous Roman Catholic liberal. But in view of what is currently being planned at St. Louis and Notre Dame Universities, Dr. Callahan's thesis reads like an up-to-the-minute news release. His case for entrusting to educated laity the leadership they should exercise in a lay and secular society assumes a prophetic dimension, with fulfillment coming sooner than perhaps even he himself had anticipated.

The opening section, entitled "Early Tensions: 1959-62," is the least useful part of the book. But, as the author says, he included it for the sake of a more complete record of the vast and unexpected changes sweeping the present-day Church of Rome.

Perhaps the chief merit of the book is that in dealing with highly controversial themes, the author's broad education (at

Yale, Georgetown, and Harvard) and highly developed conscience as an outstanding Roman Catholic layman combine with the instinct of a first-rate journalist to shed for us far more light than heat on issues of vital importance for the future of the Roman Catholic laity's involvement in human affairs generally.

(The Rev.) JOHN R. RAMSEY
St. John's Church
Ogdensburg, N. Y.

Booknotes

By Karl G. Layer

Zion Reconsidered. By Jacob J. Petuchowski. Twayne. Pp. 143 paper. \$4.50. This book looks at the classical doctrines of Zionism and Jewish nationalism both from the perspective of present-day Israeli realities—particularly in terms of Israeli culture and religious life—and from the perspective of the millennial Jewish religious tradition. Examined are such concepts as exile, redemption, spiritual center, Jewish culture, and ingathering.

The Meaning of the Second Vatican Council. By Harold Schachern. Pp. 46 paper. \$.75. This booklet is part of the Detroit Industrial Mission's series on Christian faith and industrial society. The author is a Roman Catholic layman on the religion staff of *The Detroit News*.

The Bishop Who Ate His Boots. By Frank A. Peake. Anglican Church of Canada. Pp. 190. \$4.50. A romantic adventure story of the pioneer work in the Yukon and North West Territories done by the Rt. Rev. Isaac Stringer.

Of Human Freedom. By Jean-Paul Sartre. Edit. by Wade Baskin. Philosophical Library. Pp. xiii, 158. \$4.75. Selections from some of the French existentialist's well-known writings. A good introduction to Sartre for those who want to witness the author speaking for himself.

Treasury of Thought. By Dagobert D. Runes. Philosophical Library. Pp. 395. \$.6. An anthology of short observations, arranged in alphabetical order, on various aspects, phases, and facts of life. Example: "Candor is insolent in a Sunday suit" (page 46).

Prayers for Young People. By William Barclay. Harper and Row. Pp. 128. \$2.95. This little book contains a morning and an evening prayer for each week of the year, together with a thoughtful guide to the life of prayer which is itself valuable.

The Triumph of Suffering Love. By Kenneth Cauthen. Judson. Pp. 78. \$1.95. The author writes: "This is the ultimate redemption of man—that the suffering love of God bears the guilt of

The Living Church DISTINGUISHED CONGREGATIONS CONTEST for 1967

For the third year, The Living Church is sponsoring a Church-wide contest to find the six best parishes and missions in the American Episcopal Church. These will be announced and described in our summer issues.

We ask our readers to help us find them, by nominating congregations which they think merit consideration.

The best congregations are those which, as congregations, best minister to their communities and to the world in the Name of Christ. We are looking for the congregations—not the clergy—which minister best.

Some things to look for in a congregation are: its awareness of the needs of people outside itself; its care for its own people; its stewardship of money, influence, and all resources in the service of God's kingdom throughout the world; its evangelistic outreach; its spiritual depth and growth.

If you write a nominating letter, simply tell us what you know about the congregation you are nominating which will give the judges a clear picture of its ministry.

Anybody may make a nomination except employees of The Living Church Foundation. Winners of last year's awards are not eligible for this year's competition.

Nominations by letter must be received by not later than March 1, 1967. They should be sent to:

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man's sin, melts the stony heart of the sinner, brings him to his knees in repentance, raises him to a new life."

A Short History of Christian Doctrine. By Bernhard Lohse. Fortress. Pp. xiv, 304. \$5. This well-written volume, covering the period from the first century to the present, approaches the subject from a topical rather than specifically chronological angle. The author argues against those who maintain that the Church should be without dogma of any sort.

Paul, the Man and the Myth. By A. Q. Morton and James McLeman. Harper and Row. Pp. 217. \$7.95. This highly technical work is a study in the authorship of Greek prose, and of the Pauline corpus in particular. The authors maintain that the Apostle wrote only Romans, I-II Corinthians, Philemon, and Galatians—all the rest of the epistles are the work of someone else. The work requires a knowledge of Greek on the part of the reader, and is, of course, concerned with NT textual minutiae.

Sin Streamlined. By M. E. Dahl. Ill. by Gordon Stowell. Mowbrays. Pp. 63 paper. \$.70. A clever, illustrated treatment of the reality and problem of sin for modern man.

Children's Booknotes

By Georgiana M. Simcox

The Incredible Detectives. By Don and Joan Caulfield. Ill. by Kiyo Komoda. Harper and Row. Pp. 76. \$2.95. Reginald, the bulldog, Mme. Cheng, the cat, and Hennessy, the crow find their kidnapped owner!

No Room in the Ark. By Alan Moorehead. Abridged by Lucy Moorehead. Harper and Row. Pp. 167. \$3.95. A trip through the parks and game preserves of Africa, seeing birds, animals, and reptiles living much as they have for thousands of years.

The Beginners Story of Minerals and Rocks. By Melvin Keene. Ill. by Harry McNaught. Harper and Row. Pp. 100. \$3.50. This is what it says it is. Plenty of illustrations and a good index.

The Wonder World of Metals. By Richard M. Pearl. Illus. with photographs. Harper and Row. Pp. 115. \$3.50. Written by a man who knows, for he has been a prospector, a research engineer, and is a writer and lecturer on earth sciences. Includes a quiz (and answers).

Great Undersea Adventures. Edit. by Helen Wright and Samuel Rapport. Harper and Row. Pp. 381. \$4.95. A marvelous collection of sea stories ranging from Jonah and the whale to Jacques

Piccard's seven-mile descent into the Pacific Ocean. Practically a "must own."

Melissa Finds a Mystery. By Susan Myers. Dodd, Mead. Pp. 143. \$3.50. Part of the charm of this book is its historical background. Winner of Dodd, Mead's Calling All Girls prize competition.

Jennie Lee, Patriot. By Anne Emery. Westminster. Pp. 176. \$3.50. Charleston, S. C., in 1780.

Fighting Indians of America. By David C. Cooke. Ill. with photographs. Dodd, Mead. Pp. 432. \$6. This combines the two volumes: *Fighting Indians of the West* and *Indians on the Warpath*, and adds the story of *Capt. Jack and the Modoc War*. A well-written record.

My Favorite Mystery Stories. Collected by Maureen Daly. Dodd, Mead. Pp. 310. \$3.50. The author of *Seventeenth Summer* has collected some true suspense stories with varied atmosphere. Good reading.

Across the Ocean Sea. By George Sanderlin. Ill. by Laszlo Kuhnyi. Harper and Row. Pp. 275. \$4.95. The story of Columbus and what went before his great first voyage includes material from Columbus's own journal and his biography written by his son. This is a source book and a history book presented as fascinating reading. Includes a bibliography, a timetable of events, a cast of characters, and an index.

Religious Freedom: The American Story. By Helene Hanff. Ill. by Charles Waterhouse. Grosset and Dunlap. Pp. 61. \$1.95. This is another Who, When, and Where book so well known to youngsters.

Charles Darwin. By Arthur Gregor. Ill. with photographs and drawings. Dutton. Pp. 189. \$4.75. A biography in three parts—voyage, discovery, and homecoming. The latter part discusses the evolution of man; the battle won; and Darwin today.

Stories of Famous Explorers by Sea. By Capt. Frank Knight. **Stories of Famous Explorers by Land.** By Capt. Frank Knight. Both ill. by Will Nickless. Westminster. Pp. 162 each. \$3.50 each. Exciting and good reading for youngsters 9-12.

King Alfred the Great. By Eleanor N. Johnson. Ill. by Arthur Wallflower. Westminster. Pp. 176. \$3.75. The story of the only English king to be called great, who, when a boy, had been told that it was his destiny to fight the dragons of ignorance and poverty in England. Includes a good bibliography.



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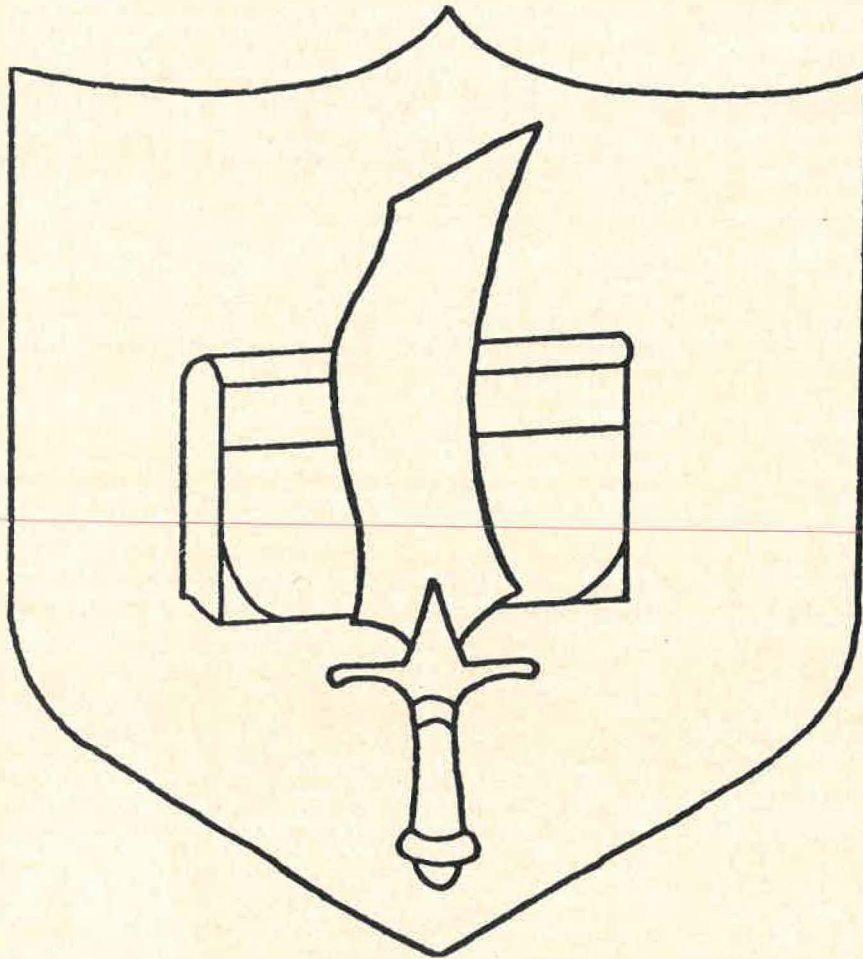
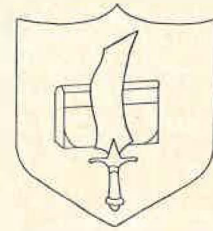
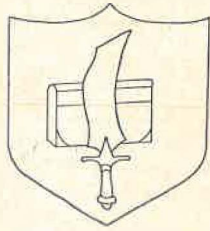
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O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

The Collect for
St. Matthias the Apostle

The Living Church

February 19, 1967
Lent II

For 88 Years:

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

EPISCOPATE

Martin Consecration in Long Island

The Diocese of Long Island now has two active suffragan bishops, the second, Richard B. Martin, having been consecrated February 2d, in the Cathedral of the Incarnation, Garden City.

Co-consecrators were the Bishop of Long Island, the Rt. Rev. Jonathan Sherman, and the Bishop of Western New York, the Rt. Rev. Lauriston Scaife. The Presiding Bishop, the Rt. Rev. John Hines, chief consecrator, was also the celebrant of the Eucharist. The Epistle was read by the Bishop of Southern Ohio, the Rt. Rev. Roger Blanchard, and the Gospel by the Suffragan Bishop of Massachusetts, the Rt. Rev. John Burgess.

Bishops, priests, and clergy of other Communion, as well as bishops of the Episcopal Church were in procession. Roman Catholic prelates included the Most Rev. John Boardman, Auxiliary Bishop of Brooklyn, and the Most Rev. Vincent Baldwin, Auxiliary Bishop of Rockville Center. Auxiliary Bishop Silas of New York represented the Greek Orthodox Archdiocese of North and South America.

Bishop Martin is the fourth Negro to be named a suffragan bishop of the Episcopal Church in the United States, but only the second to minister in an integrated situation. The first was Bishop Burgess of Massachusetts.

LONG ISLAND

Suit to Prevent Closure

The trustee of a tiny, 62-year-old church in North Bellmore, N. Y., has brought suit in the state supreme court to block the closing of St. Matthias' Church. Mrs. Vera Cooke, acting in behalf of the 13 families in the mission, seeks to prevent the closing of the church. She has attended the church all of her life, and other parishioners have attended for more than 40 years.

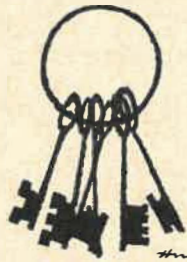
The suit was brought under the religious corporation law which bars the closing of a church that is not declared extinct, and also under the real property law.

The Diocese of Long Island wants to merge the 50-member congregation of St. Matthias' with the 125-family congregation of nearby St. Mark's Mission. Most

of St. Matthias' congregation is Negro while most of St. Mark's is white. The archdeacon of Queens and Nassau Counties, the Ven. William G. Penny, has stated that racial integration was not a factor in the proposed merger. "We felt the 13 families of St. Matthias' have much to contribute to the surrounding parishes. We think they can bring the faith and stewardship they showed at St. Matthias' to contribute greatly to the life of the whole community." Church officials say that the merger is aimed at strengthening the Church.

The St. Matthias' property had been conveyed to the corporation of diocesan missions of Long Island on September 29, 1904, by George and Elizabeth Williams "in trust for the use and occupancy of the Congregation of St. Matthias' Mission."

Named in Mrs. Cooke's suit were the Bishop of Long Island and the New York



State attorney general, the latter because he is the representative of the beneficiaries of the Williams' trust.

NEW YORK

Demonstration - Arrest

Three clergymen and a church worker were among twelve persons arrested in a demonstration protesting alleged discrimination against employment of Negroes at an urban renewal site in New Rochelle, N. Y.

The demonstration, in which some 150 people including students participated, was the second—the first was held January 25th—to protest the non-hiring of Negro workers by some of the unions involved in the eleven-acre construction project. The three clergymen and the church worker had been arrested previously because of their part in the demonstrations. One of the clerics is the Rev. Lorentho Wooden, rector of St. Simon's [Episcopal] Church.

The twelve arrested were charged and

later released in their own custody pending a hearing March 1st.

Clergy of the major faiths in New Rochelle have been united in backing the demonstrations and equal employment opportunities for Negroes. Local groups supporting the efforts have included the [Roman] Catholic Interracial Council, Ministerial Alliance, Anti-Defamation League, American Jewish Congress, and the NAACP.

The New Rochelle Human Rights Commission has said that it was not able to secure assurances from unions at the construction site that they would hire Negroes. Union officials on the job have been reluctant to disclose how many—if any—Negroes are employed. [RNS]

MICHIGAN

Episcopal Priest to Direct R. C. Project

A rehabilitation program for jail parolees jointly financed by the Roman Catholic Archdiocese of Detroit and the federal government, will be headed by an Episcopal priest. The Rev. Stephen Knight II will direct Project Return at the Detroit House of Corrections beginning in April.

The project, under the auspices of the new archdiocesan department of community affairs, will receive \$28,000 from the archdiocese and \$202,000 from the office of law enforcement assistance of the United States Department of Justice.

About 100 prisoners serving sentences of 60 to 90 days will be given training as truck drivers, mechanics, or waiters. They will live in dormitory cubicles, not cells, and will wear work clothes, not prison garb.

The project goal is to lower the number of repeaters at the city prison. In 1965 more than 59 percent of the city's prisoners were serving their second term.

Fr. Knight has been a counselor for a rehabilitation program for alcoholics at the House of Correction. His staff for the new program will consist of eleven counselors, job placement directors, and training instructors.

Draft Counseling

A center for use by young men seeking alternatives to service in the armed forces is sponsored by a group of Detroit clergymen, lawyers, and others. Regular counseling sessions are scheduled for Sunday

evenings at the center which is an outgrowth of the much publicized conference on the draft. The Rev. David M. Gracie, who conducted the draft conference, is chairman of the draft counseling center which is located in St. Joseph's Church.

Fr. Gracie, rector of St. Joseph's, said, "Those of us creating the center are opposed to American intervention in Vietnam and feel we have a responsibility to the many young men who are being forced to fight in a war they may not understand or agree with. This responsibility includes discussing with them alternatives to military participation in this immoral war."

FLORIDA

Proposed Liturgy Celebrated

The acolytes' festival of the Diocese of Florida this year marked a milestone. On January 8th, in St. John's Cathedral, Jacksonville, the Rev. Dr. Massey Shepherd, Jr., assisted by the cathedral clergy, celebrated the new proposed Liturgy of the Lord's Supper. The service is the product of the Standing Liturgical Commission of the Church, and will be brought to the General Convention in Seattle next September.

Dr. Shepherd cited three major areas of change: "the order and structure have been rearranged to allow a smoother flow of mood and emotion—once the priest has gone to the Holy Table there are no interruptions; second, minor changes in the wording replace archaic terms with more relevant words; third, greater emphasis has been placed on the joy and praise and thanksgiving to be found in the Eucharist—the act of thanksgiving."

NEVADA

R. Cs. in the Council of Churches

Anglican, Roman Catholic, and Protestant clergy and laity met at the University of Nevada, January 26th, to mark full participation by the Roman Catholic Church in the Nevada Council of Churches. It is reported that one other state council, New Mexico, has Roman Catholic membership.

The Most Rev. Robert J. Dwyer, Roman Catholic Archbishop of Reno, said in reply to a welcome, "It is necessary that we unite in a spirit of mutual understanding and consultation. We must pool our resources . . . and present a religious front to counter the things we know have to be dealt with in Nevada. I welcome this 'new look' in the Council of Churches. The past is a sad story of religious antagonism based not on theology but rather on history, or the interpretation of history."

Don Winne, deputy attorney general for Nevada who was elected president of the Nevada council, said, "Let us mag-

nify our areas of agreement and minimize our disagreements. Communication can lead us to unity. Let us begin to make Nevada a better, more humane society."

First vice president of the state council is the Rt. Rev. William Wright, Bishop of the Missionary District of Nevada, who gave the invocation at the historic meeting.

MRI

West Indies

A joint project of the companion dioceses of Maine and Bermuda will result in aid to the cathedral in the Diocese of Guyana, W.I. The work began last fall with financial aid to the West Indian Anglican Church. Excavation under the cathedral in Guyana and the erection of a hall which will include a kitchen and other facilities constitutes the major project. The church facilities will be available for the entire community.

The Rt. Rev. Oliver Loring, Bishop of Maine, visiting in the Diocese of Bermuda, said that the convenient traveling distance between Maine, Bermuda, and Guyana aided in the interest of companion relationships. He also said that Bishop Dean of Guyana had requested aid for his diocese. The Bishop of Bermuda, the Rt. Rev. John Armstrong, and several of his clergy have already visited both Maine and Guyana, and Bishop Loring said that he intended to go to Guyana soon himself.

Several parishes in Bermuda have begun companion relationships with parishes in Maine, and the goal is for each parish to have an American "sister."

CONVENTIONS

Florida: January 24th-25th

The 124th convention of the Diocese of Florida, meeting in St. John's Cathedral, Jacksonville, voted that its delegates and bishop, the Rt. Rev. E. Hamilton West, have authority to invite the 1970 General Convention to meet in Jacksonville. Delegates also passed two resolutions to permit women to become members of the diocesan convention, officers of the diocese, and to become members of vestries and mission boards.

In addition to resolutions regarding women, the committee of the state of the Church presented two other resolutions that were passed. The delegates voted that the next annual convention be held on a weekend in order that the delegations may "be both fuller and more representative of the breadth and depth of the membership of the parishes and missions which comprise the Diocese." The convention resolved that the chairman of each department of the diocese is requested to study the *Principles of Church Union* and their implication for the work of his department, and to report his findings to his department.

Approved was a record budget for 1967 of \$408,595 as compared to \$402,543 for 1966. At the roll call for 1967 pledges, the parishes and missions pledged \$405,866 which was an increase of \$12,000 over last year's pledges. The convention voted to send 31 percent (or \$125,000) of its income to the general work of the Church through the Executive Council. The diocese resolved to participate in the partnership plan with the National Church to "increase its giving to the General Church by one percent each year until a 50/50 relationship is established."

In regard to Florida's companion relationship with the Diocese of Trinidad and Tabago, the convention voted to request the General Convention to continue this companionship beyond the 1967 deadline. Two other resolutions were passed regarding the companion diocese: (1) "Resolved that the Department of Missions of the Diocese of Florida cover the expenses for two years for a chaplain at one of the universities in Trinidad"; and (2) "Resolved that the Department of Camps and Conferences provide a staff to conduct a two-week training conference in August 1967 for the diocesan camp in Trinidad."

Virginia: January 25th-26th

The Diocese of Virginia put itself solidly behind the movement for renewal in the Church at its 172d annual Council. Meeting in Arlington, the council voted resolutions memorializing General Convention to make changes which would update the Church.

At the same time, the council passed overwhelmingly the second reading of a canonical change which now permits women to serve on vestries. Women have served as delegates to council in the past.

Resolutions passed ask General Convention: to remove barriers prohibiting women from serving as deputies to General Convention; to reapportion itself by a method of proportionate representation, to reduce the House of Deputies to about 475; to let bishops approve lay assistance with the administration of Holy Communion; to allow other translations of the Bible to be used for the Communion Propers and other Prayer Book services; and to speed up Prayer Book revision.

Delegates spent the greater part of its time on the 1967 budget which was in excess of \$970,000 but which included a \$67,000 deficit. Council voted that each delegate would return to his church and ask the vestry to re-study its 1967 pledge with the view of making up the deficit. The deficit had occurred for a number of reasons. Council had authorized, in the past, increases in staff and services. At the same time, Virginia had been expanding missions on an authorized schedule with capital expenditures included in the operating budget. Delegates,

therefore, also voted that the Executive Committee should study ways to remove capital expenditures from the budget by 1968.

Southwestern Virginia: January 27th-29th

"If we truly believe in the stewardship principle that all money is God's, then we on the receiving end should have as strong if not a stronger voice in its use, even if it means changing our minds in the middle of the stream because a more pressing need arises." So challenged the Rt. Rev. David Reed, Bishop of Colombia-Ecuador at the opening missionary service beginning the 48th council of the Diocese of Southwestern Virginia, hosted by Trinity and Emmanuel Churches in Staunton, Va. With this M.R.I. insight in mind, the council approved a 9-point program for deepening the diocese's relationship with its Ecuadorian companion.

Aside from the usual elections and annual reports, the council heard of the success of its November diocesan-wide preaching mission, from the executive secretary of Appalachia South, Inc.; of the necessity and nature of ecumenicity on the college campus; and of the neces-

sity for a study of capital needs with a mind toward the 50th anniversary of the diocese two years hence.

A policy of financial and moral support of diocesan-related institutions was approved and memorials were passed on to General Convention dealing with lay administration of the Holy Communion, the use of alternative translations for all parts of the Prayer Book, and a study of ecumenical Eucharistic worship. A budget of \$333,238 was approved including salary raises for college workers, a part-time editor for the diocesan magazine, and a portion of the salary for an inner-city missionary in Roanoke.

Minnesota: January 29th-31st

Three significant actions were taken at the 110th annual convention of the Diocese of Minnesota during its meeting at the Cathedral Church of St. Mark, Minneapolis.

In his address opening the convention the Rt. Rev. Hamilton H. Kellogg, Bishop of Minnesota, requested that a coadjutor bishop be elected for the diocese. The convention gave its approval. Following reception of the necessary approvals a

special convention will be convened to elect the coadjutor. A committee of twelve clergy and twelve laymen was authorized to nominate possible candidates.

The second action of importance was the election of a woman to the standing committee for three years—Mrs. Frank E. Mathes, communicant of St. Christopher's, Roseville, and member of the executive board of the Church Women. This is the first time in the 110-year history of the diocese that a woman has been elected to the standing committee.

A third action involved the election of a second woman to the bishop and council for three years. She is Mrs. Lloyd Thorburn, of St. James', Marshall.

Delegates gave approval to a plan to reduce the size of future conventions—from the present 480 delegates to 315. A 1967 budget of \$439,705 was approved. The bishop reported that \$1,792,441 had been paid to the advance fund of the diocese for future capital needs. The fund was started in 1965 with pledges to be paid in three to five years. To date, \$1,062,171 has come in.

The Rt. Rev. Philip F. McNairy, Suf-fragan Bishop, told of the new format
Continued on page 14

Letter from London

Abortion is currently one of the talking points in the U.K. and there is a highly vocal minority demanding very much greater freedom, some of them going so far as to suggest that an abortion should be permissible at the will (or whim) of the mother. It was with such people in mind that the Archbishop of Canterbury told the Canterbury Convocation: "If we remember that this is to revert to the state of things in the ancient world before Christianity, it helps us to see what the role of Christianity has been in this matter."

Both infanticide and abortion had been widespread in the ancient world. With its vastly enhanced view of life Christianity had condemned both and had virtually equated the two. Both were destruction of life; both were murder. Dr. Ramsey did not think it right to identify infanticide and abortion. Nevertheless, "I believe we shall be right to continue to see as one of Christianity's great gifts to the world the belief that the human foetus is to be revered as the embryo of a life capable of coming to reflect the glory of God whatever trials it may be going to face."

Supporting the findings of the report *Abortion—An Ethical Discussion* (the Church Assembly passed a resolution welcoming it nearly a year ago), Dr. Ramsey commented on a current proposal to allow termination of pregnancy when "the woman's capacity as a mother

will be severely overstrained by the care of a child or of another child."

"Here too," he said, "we think of circumstances which draw out the sympathy of our hearts. But our hearts have also been moved by homes and families in which it is amidst the utmost difficulties that some of the most splendid things in human nature have been seen, with some of the characters without which the world would be the poorer."

Life, it seems, gets harder as one grows older—at least in some respects. Once upon a time it was so easy to write about Vatican relationships with other Christians. Nowadays it has become complex indeed. For example, the Pope recently ordained sixteen English-speaking priests. He used the opportunity to speak in warm terms of the new friendship between the Roman Catholic Church and the Anglican Church. Included among his words were, "These new priests have been chosen among a people who, in the course of history, have been, to us Romans, a cause of special drama: divided from us by half a world, but then, under the auspices of St. Gregory and St. Augustine, most dear and close to us; later, with immense pain, torn asunder from us; finally, in recent times, marked by a new friendship and new hope, that people strongly and sweetly draws to itself our very heart."

On the other hand, the Vatican has just flatly refused to support proposed

collaboration between a leading Anglican ecclesiastical historian and a Roman priest for a book on the Malines conversations. The rejection of a request for facilities—or rather its indefinite postponement, which amounts to the same thing—was decided at the official level, ironically enough at much the same time as the Pope himself was preparing a discourse on the value of liberty in historical research. This is another example of how the Roman Church's administration is able to go its time-honored way in spite of the known wishes of the Pontiff.

A Canadian priest named Fr. Lahey, who is working at Cambridge, recently wrote to the Vatican saying that he had been asked by Prof. Owen Chadwick, Dixie professor of ecclesiastical history at Cambridge, to cooperate on a book about Malines. Fr. Lahey asked for facilities from the Vatican to assist in what clearly would have been an interesting project. That an Anglican ecclesiastical historian of Prof. Chadwick's eminence should have proposed this form of collaboration was remarkable in itself.

Just to make it all more complex still, I have to report that during the week of prayer for Christian unity, Cardinal Heenan, Roman Catholic Archbishop of Westminster, visited Manchester in order to preach at a synagogue, the very first time that a Roman Catholic of his standing had done so.

DEWI MORGAN

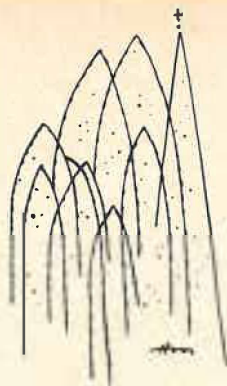
Al had increasingly pondered what being inside a church would be like, and had, throughout the summer, silently resisted his parents' hints and veiled prodding. Now he was finding out—he was lost. The familiar and jovial laughter, sights, and sounds he was so accustomed to weren't here at all. They were back in summer days of cavorting on yacht club porches, of being on board someone else's boat on the shining harbor, or exploding from gay carloads of friends after a cookout with watermelon and beer some balmy evening. These faces swimming about the parish hall coffee hour following the late church service were those of foreigners. They had a too intellectual and pale cast about them for his ease. These people would never laugh at his jokes or talk of the things he knew.

One upon another, silent fears assailed a very nervous Al Young as he edged his way around nodding heads protruding over correctly held tea and coffee cups. "What am I doing here, anyway?" he wondered. Here came that woman again, aiming like a bomb, ready to introduce him, for the third time, to a young girl who looked like she had spent the night in the library. Al quickly ducked behind some people lined up for seconds at the serving table. Ah, free for the moment.

Al allowed ten minutes more of forced politeness, whereupon the thought of escape suddenly flooded his mind. No more frozen smiles that made his lips quiver, no more his bowing head beside triumphant mother and father, who had at last achieved the urgent coup of getting their son into church. Forget the appearance—he wanted out.

Seeing the exit barred by a busy young couple handing out leaflets, Al darted through a door on his right and tumbled into the dark church itself. The silence stunned him. Sudden smells of old wood and velvet, blending with candle wax, hailed him as a stranger. The encounter was not at all unpleasant. As Al crossed in front of the altar on his way to the center aisle, he threw an awkward bow in the direction he thought correct. The marbled face of Christ, high above the altar, smiled down at his clumsiness. Scrambling toward the rear exit, he was startled by a hand at his side. Up from a dusky pew smiled an old man. The twinkling eyes and outstretched hand beckoned Al to sit, as if to listen with him to the silence. Before he was aware of what he was doing, or why, the boy sat down next to him. The old man spoke not a word, and Al respected his sanctity of quiet.

Stealing a sidelong glance at the cause of his interrupted flight, Al recoiled from thick, heavy features, a nose too swollen, and ears that seemed to have been wrinkled and puffed with age, then scorched and pressed against the side of the head with a hot iron. After a few



minutes of deafening and awkward silence, Al thought, "Perhaps he's forgotten I'm here." He was about to slip out of the pew and be on his way when the old man's eyes caught and held him in the warmest and friendliest grip he could remember. They spoke to him in silence, "Welcome, fellow fugitive of the coffee hour, I've been there too." At once something let go inside of Al, and he felt like talking to the old man as someone to whom he could say, "Look, I'm young and crazy and don't know where I'm going. I've done this and I haven't done that, and I was pretty good at such and such in school, and I feel this way about some things and just as strongly about other things. What can you tell me about this strange world of which I've never been a part?" Then, as abruptly as he had stopped the boy, the old man gave him a pat on the knee, rose, and left the church.

That was three Sundays ago. Now it was the end of September, and Al was recalling his summer over orange juice and coffee in the large, empty apartment. The days had lost their glow and left him with a sad, yet slightly angry and restless feeling. His friends had always said, "Stay loose, don't get so serious about everything." Now there was no one around to "stay loose" with. All Al's efforts at deep discussions had ended up in "Rah, Rah" drinking bouts, ready made for laughing it all off. Toward the end of the summer, after dropping kids off at their homes in the wee hours of the morning, Al used to cruise around in his dad's car, looking at all the churches in the various neighborhoods. They stood so tall, clean, and strong in the moonlight. He thought that if he could just get involved in one of these places nothing could affect him or leave him lonely. He wouldn't have to depend on filling his time so frantically with friends, parties, and always doing something.

Not only were the kids all gone back to school, but his parents were off touring New England "to see the turning leaves" or something. Al wasn't going

"Though I

I Corinthi

By Michael

back this year. Even summer school had failed to shove him through academically. He guessed he would enlist in a few weeks. Anything was better than being drafted by the Army. Now, all of a sudden, he spoke aloud to the walls, "It's Sunday; I don't know why, but I want to go to church. Besides, I can slip right out the door afterwards, if I want." After shaving mercilessly this direction and that, and spending at least ten minutes with his hair, Al picked out his best suit and tie and was on his way out to the elevator.

All during Mass he sat and thought how he'd love to sing in that choir. "How wonderful it sounds. What would my friends say if they saw me up there in a robe and all?" Of course he didn't go to the rail to receive. He couldn't—he didn't know what you were supposed to do. Besides, someone might tell him, right in front of everybody, that he didn't belong and to go back and sit down. That would be horrible. He also scanned the congregation in vain for a sight of the old man.

After the service was over and some kid in a black robe had put out all the candles, everyone kind of jumped up and swung around into each other, jabbering in confidential sounding stage whispers. Al got ready to make his exit out the back door when he caught a glimpse of what might have been the old man easing out a side exit of the church. On an impulse that he couldn't explain, Al turned back and allowed himself to be escorted up the side aisle and into the coffee hour by a couple of "greeters." Once inside the

Speak . . . ”



ans XIII:I

llen Kelley

din of noise Al smiled ferociously, listening and nodding politely as this person and that informed him that their guild or group was the one that really did the most for the church. “Wouldn’t he join and be a part of it all,” they asked. “We do this in the fall and that in the winter and are planning these other things for the spring, which is really the loveliest time of the year, don’t you think?” Al managed a “yes,” and began to breathe a little harder for the faces dancing in front of him seemed never to take a breath but kept on extolling the virtues of “our church.” Al, remembering his upbringing, held them at bay most graciously with his coffee cup. He had, however, been retreating toward the edge of the serving table and was now, very ungraciously, gobbling at his fifth or sixth donut. He began to search around the stream of talk and found most of the men standing, rather silently, around the perimeter, as if spectators waiting for the action to play itself out. At one point Al almost lost the thread of what was being said to him and only just in time managed an “oh, yes” and a smile, which got them going again. Finally he felt an urge to be off and thought he would go out through the church as he had the first time. He slipped away with thanks to the ones he had encountered for “making me feel so at home and helping me get to know the church better.”

This time the church was a haven that Al sought out, pausing inside of his own volition. He closed his eyes as he slowly walked in the crossing, and the smells and

quiet embraced him saying, “Calm down, these people aren’t after you, they’re only trying to make you feel at home.” When Al opened his eyes, he found himself in front of the chancel and sanctuary. There, before him, kneeling on the step of the altar, was a man—an old man. “He came back,” Al thought, almost out loud. In a few minutes, while Al waited at the crossing, the old man got up off his knees and turned to come down into the church nave. It was indeed the man that had stopped him in the church before, but so much bigger, it seemed. Al observed, underneath the man’s aged features, a strength and grace to his movements that he had not noticed the first time. He was anxious to talk to the old man about the coffee hour and all the things the people had said about the church, so he went up and grabbed his hand. To his astonishment the hand he thought to be careful of enveloped his in an almost painful grip. The smiling eyes were there as before, however, and Al relaxed. They went back along the nave and sat together in a pew. Again the old man was silent. Al couldn’t restrain himself this time. “What did they mean by all these organizations being the church? Did they really want me to join? They don’t even know me. Everyone tried to answer my questions about the church at once, so I couldn’t understand anything. What’s this place all about?” Leaning forward in the pew the old man’s face took on a fierce, fighting look as he struggled to form answers to the boy’s barrage. Suddenly he brightened, and sinking back in his seat, slowly raised his large arm in the direction of the altar. Following the pointing hand Al could see nothing except a lady in a gray robe and cap lifting something all covered with a shiny green cloth, off the altar. “Where . . . ? What’d you say?” Al whispered. But the old man was ignoring him now as he closed his eyes. The faint trace of a smile started about his lips as he began to slowly nod his head up and down. Al was confused and further frustrated. He guessed he would find no answers here either. Maybe the old guy was nuts. He felt embarrassed and

angry with himself for having blurted out in church to someone he didn’t even know. He backed his way out of the pew and started to leave. The old man made no attempt to stop him.

Fr. Young paused in the telling of his story and smiled across his desk at the middle-aged man sitting opposite him. “No reaction yet, Mr. White?”

“Well, Father, I don’t know. I don’t know what this place is all about either, or who to listen to anymore, and I’m supposed to be your senior warden. I want to make people happy with the church. I don’t know. I’m trying to find out what things they want me to do or not to do, and you’ve told me a story about an old man who did nothing, a confused young boy, and a couple of coffee hours. I’m sorry, I don’t mean. . . .”

“That’s all right; I haven’t quite finished yet. You see, the boy in the story was me about thirty years ago.” After a long silence Mr. White asked, “What happened to the old man? He wasn’t much help to you, was he?”

“Ah, let me finish. I came back, thank God, again and again to spend many an hour sitting in the church after services talking with the old man and, I think, began to find out what the church was about.”

“But, how could you? He wouldn’t speak to you, according to your story, but just sat there staring at our hanging cross and pointing at the altar.”

“He couldn’t speak words—he was dumb. He’d been a professional prize fighter who had received an injury in the ring that left him speechless. Aphonia, I think the doctors called it. When I first ran into him that lonely day in September he’d been a member of the church for about five years. He first came around silently asking his own questions fresh from the bowery—the worst looking mess you ever saw, so they told me.”

“Oh, no, poor guy. . . .”

“I don’t know. How poor do you think he really was?”

“Well, I mean look at . . .”

“He’d go on and off these binges for years, and three nights ago we went down there and brought his body back for a Requiem Mass.”

“Father, he must have been ancient if you first met him thirty years ago.”

“He was thirty-three then, but I’m not going to give you a sermon on healing now. Instead I’ve decided to hand you a story about a silent Churchman and a questioning young boy looking for a moonlit hiding place where nothing could affect him—no sense of loss, etc. You can look at it or not. Perhaps I haven’t given you any of the answers you’d like to hear.”

Then, really for the first time, Fr. Young looked openly and deeply into the face and eyes of his senior warden and wondered if that last comment was altogether necessary.

Whose Will?

“Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us. . .” No sooner are these words out of our mouths and tacitly acknowledged, than we return to our old and customary manner of thinking, and proceed to decide what is best for us and all mankind without much, if any, concern for what God’s way or plan might be for His world.

From the time of Adam on down to the present, man has tended to operate by the deistic principle. God is there all right, but is really nothing more than a kindly old grandfather who is nice to have around so long as He doesn’t get in the way, and who actually is quite out of touch with what is going on in “real life.” This is clearly reflected even by Churchmen when they acknowledge a strict division between the “sacred” and the “secular,” seeing little connection between what goes on in the sanctuary and in the vestry, or at the altar and in the office. Sunday and Monday are two different days in more ways than one.

In some respects our public worship tends to support rather than discourage this point of view. When we “assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask these things which are requisite and necessary, as well for the body as the soul,” somehow the emphasis always seems to rest and remain on the asking. At such times—particularly in times of great need—God’s presence is surely acknowledged and believed, and we besiege Him with request upon request for *what*—for knowledge of His will for us? Not usually. We ask Him to grant whatever it is we have in mind for our convenience. The fact that prayer is intended for the purpose of showing us God’s will for *us* rather than ours for God seems somehow generally to be lost. And the sad thing is that if God doesn’t see fit to achieve His purpose in precisely the manner we have in mind, we too often malign, criticize, or deny His goodness, if not His very existence.

The Collect for the Second Sunday in Lent does have something to say to us today in this world where there seem to be more questions than answers. The answers are there because God is there and because God holds all the answers. And it is only on His terms that we will learn them. The Church will someday once again be united; the war in Vietnam will eventually come to an end; civil justice and racial equality will one day be more than just laws on paper or resolutions of the National Council of Churches. All of these things will come to pass—but only on God’s terms and according to God’s plans. It is up to us to pray God the Holy Spirit that we may truly have the spirit of prayer and may truly know His will and have the desire and strength to make that will our own. And then we must *listen*. For only when we realize that He who made and governs this world really does reign in glory for all times, will we achieve, with Paul and all the saints, the crown of glory that is laid up for us.

KARL G. LAYER

Col. Grissom was right

In retrospect, it seems almost inevitable that the tragedy of the three astronauts had to happen—or something in the same order. The miracle is that it didn’t happen sooner, and hasn’t happened oftener. That no lives will be sacrificed in man’s future struggle with space is not too much to hope and pray for, but certainly too much realistically to expect. The very nature of this contemporary human striving for effective dominion over creation is such that the bravest and strongest must offer themselves, laying their lives on the line. Colonel Virgil Grissom, the laconic command pilot of the team, once declared: “If we die, we want people to accept it. The conquest of space is worth the risk of life.” These words are not only brave and selfless, but wise. Moreover, they express a Christian understanding of man’s vocation to “have dominion,” as Genesis has it, over creation.

There is a tendency, in fine and sensitive spirits, to shrink from the plain, sometimes frightening implications of the biblical doctrine of man as governor—under God—of the created universe. God wants man to have tremendous power and dominion. Man’s being in God’s own image means nothing if it doesn’t mean this. Man has power of life and death over the lower creatures. He now has power to split the atom and thereby to unleash forces of almost unimaginable power for evil—or for good. He is now trying to get off his own planet, to visit, to exploit, and to establish dominion over other planets. The first impulse of the sensitive, aware mind contemplating this is to cry, “No more! Man is not God. This is the arrogant, demonic *hubris* which hurled Lucifer from heaven and threatens to destroy man—at his own hand. Let man be content to be simply man—the poor earth-born creature he has been from the beginning, cousin of the ape, companion of Brother Ass, fool and sinner for whom Christ died.”

Man can never be over-burdened with humility. He cannot be too aware of his own moral unfitness to rule

While Sorting Stuff for a church rummage sale

Sometimes I wonder, Lord, what You will do
With all the rubbish that I give to You.
That broken doll, my anguish for her breaking,
The dust beneath the bed I force Your taking,
My influenza, my infernal pride,
I would not keep them: they are Yours beside
The spotless house which I refuse to have,
My freedom when I am Your humble slave.
I pass to You the clothes I have outgrown
And take the angels’ rubbish for my own.

Betsy Curtis

creation. He cannot overestimate his own terrible capacity for destroying himself if he makes one mistake. Yet, it is a part of man's destiny, and calling, as God's child—and God's coadjutor in the unfinished work of creation—to have dominion over *all* things created: not only over palm and pine, not only over the fish of the sea, the fowl of the air, the cattle, and all the earth, and every creeping thing that creepeth upon the earth, but over space, over time, over heights, over depths, over every creature. When man says, "I must not claim and exercise such dominion, since I am a poor, foolish, sinful mortal" he is not being humble; he is being disobedient.

On this theological ground, we think that the space program must go on, just as—and for the same reason, ages ago the unplanned but irresistible programs for exploring this planet, for contriving mechanical means of travel, for developing vaccines, and a thousand other such strivings after God-like powers had to go on: because God willed and commanded them. If some men must offer themselves a living sacrifice in such endeavors, this should not appall us as some new and evil thing. God gives man dominion as fast as man shows himself ready for it. But man's role is never easy, or bloodless.

Virgil Grissom was right. The conquest of space is worth the risk of life. The struggle must go on.

"All things come... and of thine own..."

It seems that somebody always has to come along and spoil our pleasure in one or another of the simple joys of life—the simple, unexamined, taken-on-faith joys in particular. Now it is Mr. G. C. Darton, an English Churchman who has written a letter to the editor of *Theology* (January 1967) denouncing what he calls "a declamatory sham." The object of his debunking is what is (or was, until we read his letter) our favorite offertory sentence in Church: "All things come of thee, O Lord, and of thine own have we given thee." It is being proposed that this sentence be added to the English Order for Holy Communion. Mr. Darton strongly objects.

His case against the line is this: It is bad poetry, "that is, images thrown together to make a line which has a facile ring of epigram but which has no single clear meaning for the imagination to seize." If everything is in fact "thine own," then it is absurd to say "we give thee" anything. Man under God is like a child living entirely on an allowance from his father. The boy buys his father an expensive birthday present; and if he uses the formula of this offertory sentence he blurts out "It's your money." This shows that he is either graceless or servile. The word "thine" turns the line into beautiful poetry, so in order to get the real thrust of its meaning we have to put it into this plain prose: "Everything that exists comes from you and out of what is yours we are giving you some."

This is what the line really says. Man cannot give anything to God unless he has a gift to offer. If what he offers is already God's, it is absurd to say "we are giving you some." To be sure, all that man has comes from God. But if God really *gives* it to him, it is man's to do with as he chooses. If he wants to give it back to God, he may, but it is then incorrect to say to God "it belongs to you anyway."

Returning to the figure of the son who lives on an allowance from his father, Mr. Darton sets up the following plausible dialogue. *Boy*, as he offers his gift: "It's all your money anyway." *Father*: "Why do you say that, when I gave it to you to spend as you liked?" *Boy*: "I was only trying to see it from your point of view." *Father*: "My point of view was that I gave you the money. I am your father, and not the Department of Inland Revenue." (Editor's note: over here the DIR is our beloved IRS.)

Mr. Darton's logical analysis of this sentence leaves it in bits and pieces. Now that he's got us to thinking critically about it for the first time we see something else in it that was hidden by the prettiness of the poetry, and that is the way in which it can nurture the Jack Hornerism lurking in the soul of every Christian. Saying or singing these lovely words just after he's dropped his "present" to God in the alms basin, the worshiper may be saying within himself, "What a good boy am I: God gave it to me, but here I am turning right around and giving it back to Him!"

Apathy

Down where I stood screaming
I saw a child one night
Eating of its arm.
All bloated with his blood and flesh,
Fat face all ghastly smeared,
Gargantuan legs a-spraddle in the mud.

Where I stood fixed, and horror sucked my strength,
Down where I stood screaming,
Somebody stop him! My God, somebody stop him!

Where my hoarse screams faded to ghostly sighs,
My God, my God, somebody stop him! My God, somebody stop him!
My God, my God, somebody stop him! My God, somebody stop him!

Right and left the people came and paused,
And looked, and shook their heads, and then moved on.

But some stood chuckling at the gruesome face,
All smirched as if with chocolate on his lips,
And then the urchin raised his stupid eyes,
And grinned, and brayed,
Down where I stood screaming,
My God, my God, somebody stop him! My God, somebody stop him!

William R. Mitchell

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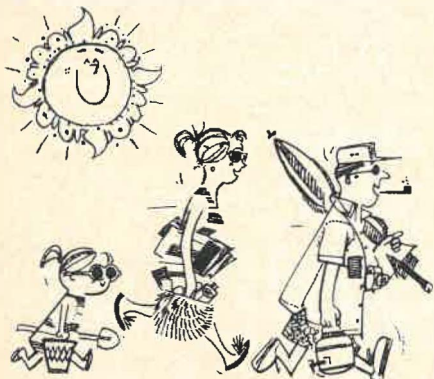
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NEWS

Continued from page 9

the diocese is setting up for its Indian missions that is "already working far beyond our expectations." The plan calls for a trainer-educator who works directly in training of teachers, parish leaders, and all lay workers, freeing the priest to be the sacramentalist. The success of this plan is leading the diocese toward development of a "regional parish ministry" for its town and country work. This, he stated, would mean fewer priests, of higher skill, serving larger areas, at better salaries, with team resources in education, training, and communication. As well, Bishop McNairy hailed the Church's participation in the Consultation on Church Union, saying "there are many practical steps we can take together. There are areas of Christian work and concern which are done better interdenominationally than alone."

Atlanta: January 27th-28th

The 60th annual council of the Diocese of Atlanta, meeting at the Cathedral of St. Philip, Atlanta, Ga., heard and approved Bishop Claiborne's request for a suffragan bishop to assist him. It adopted, after lengthy debate, the voluntary plan of giving in place of the quota system, beginning in 1969. In further action it established as a priority in mission expansion the starting of another project in the "inner city" and petitioned General Convention to seat women deputies at its triennial sessions.

In other actions the Church's program budget was adopted. The figure was about \$30,000 less than that proposed for 1967, but was more than \$20,000 above the 1966 amount. The budget as adopted is \$412,481. An organizational canon was passed which divides the diocese into five convocations instead of the former three. The Camp Mikell Board presented a plan for improving the work of the diocesan conference center. The chief feature is to place the entire program under a full time director. At present there is a manager and the directors are usually parish priests who take time off from their churches to supervise individual conferences.

Two churches were admitted as parishes: St. Jude's, Smyrna, and the Church of the Holy Cross, Decatur. The Church of the Resurrection, Atlanta, became an aided parish. St. Patrick's, Doraville, is a new mission, and the Nativity, Fort Oglethorpe, was made a mission station. Two missions within the diocese were closed. St. Elizabeth's, La Grange, and St. Christopher's, Columbus, have been for a number of years missions with only Negro members. These churches have voted to disband and their members have transferred to formerly all white churches. Two former members of one of the

missions have been elected to the vestry in the formerly all white church.

During the past year the number of communicants in the diocese rose from 25,342 to 26,440. Confirmations and receptions numbered 1,657.

AROUND THE CHURCH

Five members of the **Joint Commission on the Structure of General Convention and the Provinces met in Chicago** to draft the report which they will present to General Convention. What was planned for a day-and-a-half meeting was extended through the weekend by Chicago's record snowfall. During the meeting the group completed the report which will deal with such subjects as proportional representation, nomenclature of missionary districts, the right of women to serve as deputies to General Convention, and recommendations concerning provincial structure.

Two mission congregations in White Plains, N. Y., have been made into one. Formerly known as St. Francis of Assisi, Elmford, and St. Martha's, North White Plains, the new parish will be known as St. Francis of Assisi and St. Martha's, White Plains, using the St. Francis church building at the juncture of Rts. 100 and 119. The first services of the combined group was held February 12th, with the Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York, officiating.

A fourth service was added to the regular schedule at St. John the Evangelist, Flossmoor, Ill., on January 29th, the Sunday of the great Chicago blizzard. The curate, the Rev. Sanford E. Hampton, was unable to get to the church because of weather conditions, so he celebrated in his home for a congregation of 25, who were also unable to reach the church.

In order to assume the full-time duties of secretary of the **Christian Council of South Africa**, the Rt. Rev. **Bill Bendyshe Burnett, 55, has resigned his bishopric** in Bloemfontein, South Africa. All major Christian groups except the Dutch Reformed and the Roman Catholic Churches are members of the council which is an outspoken critic of the apartheid policies of the government. The bishop said that he "looks forward to a South African state wherein I won't be regarded as a dangerous person if I obey the law of Christian love in my personal relationships across the color line."

Recently Bard College, Annandale, N. Y., received two gifts, one of \$5,000 for the endowment fund from the Alix W. Stanley Charitable Foundation of New Britain, Conn., and the other, an anonymous gift of \$50,000 for the building and endowment programs.

The first annual conference of the Foundation for Christian Theology held

in Indianapolis in January was attended by clergy and laity from throughout the Church to discuss future projects of the foundation and fund-raising ideas to aid the teaching of sound Christian theology. Both Bishop Craine of Indianapolis and Bishop Moody of Lexington, addressed the group. The foundation expects to mail a copy of the monthly *Christian Challenge* to every Episcopal Church in the country on a regular basis and also is working on a book dealing with the historic faith of the Church. Each chapter of the book, which will be available before General Convention, will be written by a bishop of the Church.

The opening prayers for the sessions of New Mexico's House of Representatives frequently contain some reference to the political scene. The Rev. William Crews, rector of St. Bede's, Santa Fe, and house chaplain, added the following admonition at the 1967 opening session: "If we politicians haul people to church with the same enthusiasm in which we haul them to the polls, O Lord, maybe there wouldn't be as much for this body to consider." During the 1966 session, when reapportionment was a controversial topic, Fr. Crews's prayer commented on the then upcoming bill. Some representatives charged him with lobbying and moved to have him dismissed by the house. The legislators voted to retain their chaplain. [RNS]

Construction of the J. Albert Woods Science Laboratories, a long awaited addition to the University of the South, began in January. Included in the building will be a 300-seat lecture hall, botanical gardens, research labs, and classrooms.

ESCRU has announced plans for a massive signature-gathering effort in the Church, aimed at charging the Church with "heretical and blasphemous" practices fostering racism. The Atlanta based Episcopal Society for Cultural and Racial Unity said it is seeking signatures (at least 10,000) of Episcopalians in every diocese in the country for its petition which will be presented at the Seattle General Convention.

At a service for licensing lay readers for the Diocese of Arizona, Mr. Norman Hindle and Mr. George Claghorn were honored. Mr. Hindle, a lay reader in Arizona for 40 years, was originally licensed in England; and Mr. Claghorn, a newcomer to Arizona, has served the Church in various dioceses for the past 50 years. At the service 214 were licensed plus seven as junior lay readers.

The first exchange meetings with the newly formed Lutheran Pastor's Association of Miami, Fla., comprising all the branches of Lutheranism in that city, with the Miami clericus of the Miami deanery of the Diocese of South Florida,

was held at St. Philip's Church, Coral Gables, on December 13th. The visitors witnessed the Eucharist. At the meeting which followed, the Rev. Canon Don H. Copeland, director of the World Center for Liturgical Studies, Boca Raton, Fla., spoke on "Trends in Liturgical Renewal." The return meeting will be at a Lutheran church, when the Episcopal clergy will witness the new Lutheran liturgy in April.

The final story of life on earth for the Rev. John Bramwell, first rector of St. Paul's, Lansing, Mich., is at last complete. In visiting the cemetery in Eagle Harbor, Mich., the historiographer of St. Paul's, Robert J. Coleman, came across the grave stone for Fr. Bramwell, and this past summer St. Paul's rector, the Rev. William S. Hill, made a charcoal rubbing. The stone carving reads in part: ". . . John Bramwell, first rector of Grace Church, Clifton, Lake Superior, who died at Cliff Mine, Febr. 1st, 1859. Aged 37 years. For him to live was Christ and to die is gain." It was during Fr. Bramwell's tenure at St. Paul's, that the church was accepted as a parish in the Diocese of Michigan. His health was poor, so the bishop relieved him of his duties, and hoped the air of the Lake country would be beneficial. In addition to caring for Grace Church, Clifton, Fr. Bramwell worked in the Cliff mine and died in an accident there.

The Young Churchmen of Sewanee, Tenn., find themselves in a unique position, for they have elected a Presbyterian girl as their president. Cathy Cross, a senior at St. Mary's Hall, Sewanee, holds several extra-curricular positions, such as editing the school annual and presiding over the school council sessions, but she has plenty of time for the EYC.

Marking a "first time" in the Diocese of Indianapolis, a Roman Catholic priest, the Rev. Robert Dunn, S.J., preached at the ordination to the priesthood of his friend, the Rev. Peter H. Gray. The service was held in St. Philip's, Indianapolis, where Fr. Gray is the assistant.

A gift of \$10,000 to Seabury-Western Seminary from the Seabury Foundation will underwrite the equipping of the new audio-visual laboratory and closed circuit television in the seminary. The gift, from the members of his family, is a memorial to the late Charles Ward Seabury, who served the seminary as a trustee for 32 years until his death in 1966.

The Rev. Chester S. Shulda was ordained to the priesthood, January 25th, by the Rt. Rev. James Carman, Bishop of Oregon. But as Fr. Shulda also works in the Diocese of Olympia, the Rt. Rev. Ivol Curtis, diocesan, was celebrant at the service. The new priest has been and continues to be vicar of the mission work encompassing both sides of the area of the Lower Columbia River.



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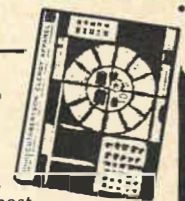
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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 100 words. Most letters are abridged by the editors.

Monasticism Today

THE LIVING CHURCH carried news [September 25, 1966] of the death of the ecumenical monastic community for men, the Brotherhood of Christian Unity, Wien, Mo. I addressed a letter to your office asking questions about this encounter with death. You published the letter and asked readers to provide answers to the questions if possible. To my knowledge, no replies.

In the autumn of 1966, after ten years of solitariness as superior-founder of the only Lutheran monastic community for men in the USA, the Rev. Arthur Kreinheder, St. Augustine House, Oxford, Mich., announced his induction into the Swedish Lutheran Brotherhood of the Holy Cross.

The January 14th edition of the *Detroit News* carried a news item from which I quote: "An experimental ministry which gained wide attention during its early years died quietly in Detroit this month. Parishfield, a ministry that sought direct action in the secular world, was founded 19 years ago by the Rev. Francis O. Ayers, Jr. . . . The original purpose was to explore, help, define, and encourage the role of the Christian layman in all aspects of life. . . . The Rt. Rev. Richard S. Emrich, Bishop of the Episcopal Diocese of Michigan, said, 'Parishfield is leaving a tremendous amount of accomplishment. I am grateful for the stimulus and thought of the ministry of the laity as stressed by Parishfield'."

I have the impression that, since WW II, there has been an unusual interest in the creation of religious community life in the USA. An amazing number of men, single and married, have actively tried, through the disciplines of religious community life, to serve God, humanity, and posterity. I have the impression that other newly-founded Christian religious communities have come and gone from the social scene. I have the impression that many of the older and presumably well-established male religious communities are steadily losing members. I have the impression that contemporary male youth are increasingly ignoring existing religious communities. I have the impression that family-centered parish churches could not care less about the needs and problems of potential and actual single male adults.

Regretfully, long experience drives me to the conclusion that the Church (the Churches) which began as an association of single men, or of men who lived as single men, has for so long been family-centered in nature, purpose, and philosophy, that single men, actual and potential, are wise to avoid Church membership and create their own instrument through which to express God's eternal concern to help distressed and needy single people, to serve humanity and posterity.

CLARENCE C. CASE

Lansing, Mich.

Feast of the Holy Apostles

You state [L.C., January 8th] that "there

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is no Feast of All Apostles in the Church's calendar." St. Simon and St. Jude (October 28th) comes pretty close to one, in fact if not in name. Only in the second lessons at Evening Prayer for the eve and for the day itself are these men mentioned by name in the Propers. The Collect speaks only of "Apostles and Prophets."

Since we know extremely little of most of "The Twelve"—and nothing at all of most of the "apostles" in the wider sense (cf. I Cor. 15:5,7)—this emphasis would appear to be a happy one. What we have in actuality is a Feast of All Apostles with the Feast of All Saints a few days later.

(The Rev.) FRANCIS C. LIGHTBOURN
Librarian, University Club of Chicago
Chicago, Ill.

Old Catholics

If the Rev. Michael J. Shank [L.C., January 15th] becomes better acquainted with Philadelphia, and takes interest in all American residents, he will discover four parishes of the Old Catholic Communion (Polish National Catholic) in and around the city, two within it, with which the Anglican Communion has inter-Communion through the 1931 Bonn Agreement.

HAROLD F. BICKFORD
Los Angeles, Calif.

Alcoholic Clergy

Kudos to THE LIVING CHURCH for its January 15th eye-catching cover and feature article which again drew attention to the need for treating alcoholic clergy. Fr. Sandercock's article was superb. It is high time we stopped hiding this "skeleton" in the family closet. It is no secret that many of the Church's clergy have a drinking problem; some of them are sick to the death. Surely with the knowledge and understanding which has come as a result of alcoholism research and education we know that alcoholism is a disease, that its victims are sick persons who can be treated and are worth rehabilitating. Any number of industrial firms have clearly demonstrated that alcoholism treatment programs cost less in dollars and cents than it does to ignore the problem and do nothing. Apparently the Church has learned nothing from industry's experience in this field. Instead, we stand idly in the market place passively watching the parade of desperately sick clergy march to inevitable doom, and feel no responsibility for them! This from a Church which on all sides is talking about mutual responsibility. One wonders how mutual it is. Is there any charity under heaven that could be closer to the heart of Christ than that to His very own in their sickness and despair?

On my desk are several recent articles from Roman publications (*America* and *U.S. Catholic*) which deal with this same problem within the Roman Communion. Scattered throughout the country are a number of recovery houses for alcoholic clergy of the Roman Church. One of the best known (and which occasionally has accepted one of our clergy) is Guest House at Lake Orion, Mich. It is run by a layman, Austin Ripley. Says he, "It costs \$55,000 to ordain a priest. Even leaving out the spiritual, reclaiming priests is a good investment. . . . The Church has done everything to alcoholic priests but put them in the ice house in their bare feet." Some 400 priests have left Guest House to resume their work.

No doubt many other Church-sponsored recovery houses have similar records. Yet with all the facilities now available to Roman clergy, Austin Ripley claims that "85% of all alcoholic priests now living will die of alcoholism for lack of facilities to treat them." The point to be remembered is that the alcoholism that is destroying Roman clergy is no different from the alcoholism that afflicts some of the Episcopal clergy. And to date—despite repeated pleas to the House of Bishops and to the General Convention to establish treatment centers for alcoholic clergy—there is not one. The sin and scandal is not that we have alcoholic clergy, but that the Church has done nothing to help them recover their health and restore them to active service.

When is the Episcopal Church going to "get with it"?

(The Rev.) JAMES T. GOLDR
Rector, Church of the Advent
San Francisco, Calif.

An Appeal

We are the chaplains at the annex of State Training Schools for Boys, where we work with 100 boys who come to us on court commitments from all over New York State. This training school, in operation since 1947, moved to its new facilities in 1962, and our inter-faith chapel has been the focus of our chaplaincy programs since then.

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Christian Giving

I read with great joy your December 25th editorial. Praise God that you wrote it!

In recent years, the Church has gathered around it and through it a plethora of persons who are concerned with making caustic editorial comments about society rather than entering *into* society in Christ's name, to heal and to feed and to reconcile as we were commanded to do. It would seem to me that the humanist's translation of our Lord's charge to St. Peter, "Feed My sheep," has been translated as follows: "Peter, 'con' the community into feeding My sheep and then you take credit for it!"

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—THE LIVING CHURCH

each year, but how much of it is done in response to our Lord's commands to heal and to feed in His name? Just check the average parochial or diocesan budget. All we seem to produce from our giving is "overhead" but no "production."

As an example, the Diocese of California if given the opportunity could generate 45 million dollars' worth of giving. The Community Chest in the same area needs only 14 million. Parochial expense would not exceed 7 million. We could then turn to the world and say, "if you want just bread go to the community, there is plenty there; but if you want bread and *listening* love come to the Church, there is plenty here too. If you want just pills and surgery, go to the community, there's plenty there; but if you want pills, surgery, and *healing* love, come to Christ's Body, there is plenty here too."

(The Rev.) JOHN S. YARYAN
Executive for Development
The Church Divinity School
Berkeley, Calif.

Editor's comment. Copies of this editorial are available upon order from **THE LIVING CHURCH**: 8¢ each, 6¢ each for orders of 50 or more.

St. Augustine's College

It is disappointing news to hear that St. Augustine's College, Canterbury, is closing as the central college of the Anglican Communion. [L.C., December 4th] As a former summer student at St. Augustine's, I want to say that the college served a valuable role in bringing together men from different parts of the world for worship, study, and discussion. My brief experience was one I shall never forget.

If the college closed for lack of support for such a vital "U.N." of the Church, how is it that no appeal for support went out, or why can we not work toward its reopening?

(The Rev.) FRANK W. HAWTHORNE
Rector, St. Peter's Church
Tecumseh, Mich.

Wanted: Examine for Priests

I want to express my appreciation for the Prayer for a Priest [L.C., January 15th]. I hope that many more prayers and other helps toward the devotional life, which come to you by virtue of the national distribution of your magazine, will be published from time to time.

Let me ask that you especially seek and perhaps print an examine for a priest, one which would have those direct questions which are pertinent to the daily work and life of a priest.

(The Rev.) ROLAND E. CLARK
Rector, St. Paul's Church
Medina, Ohio

Editor's comment. We should welcome any contribution that would meet this need.

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.

DEATHS

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

The Rev. Frederick Lamond Bradley, 67, retired priest of the Diocese of Central New York, died December 21st, after a long illness.

Fr. Bradley was a graduate of Trinity College and Berkeley Divinity School, and was ordained to the priesthood in 1924. He served churches in the Dioceses of New York and Massachusetts. Prior to his service as a chaplain with the USA in WW II, he had been rector of St. Paul's, Greenwich, and St. Stephen's, Schuylerville, N. Y., 1932-1941. He also was a former priest in charge of Trinity Church, Camden, and Grace Church, Waterville, in the Diocese of Central New York.

Services were held December 23d, and interment was in Hartford, Conn.

He is survived by his wife, the former Martha Isabel Fisher.

The Rev. Eugene Marsden Chapman, 56, rector of Trinity Church, Morgantown, W. Va., died December 22d, of heart disease.

Fr. Chapman, a 1931 graduate of Harvard University and a 1933 graduate of Episcopal Theological School, was ordained to the priesthood in 1934. He served churches in the Dioceses of Long Island, Western New York, and Rochester before being named rector of St. John's, Decatur, Ala., in 1944. In 1950 he became senior associate at Calvary Church, Pittsburgh, Pa., and in 1952, rector of Trinity Church, Beaver, Pa. In 1962, he became rector of Trinity Church, Morgantown. He had served as an examining chaplain in the Diocese of Pittsburgh, and was an examining chaplain in the Diocese of West Virginia at the time of his death.

He is survived by his wife, the former Sarah Frances Totten, and three children.

The Rev. William Charles Downer, 64, chaplain of St. Michael's Farm for Boys, Picayune, Miss., died December 23d, after a short illness.

Fr. Downer, a 1926 graduate of Nashotah House, was ordained to the priesthood in 1927. He served several churches in the Diocese of Chicago and was supply priest in the metropolitan area of Chicago, until 1946. During the next several years he was chaplain to the All Saints Sisters of the Poor, Catonsville, Md., the Sisters of St. Margaret, New Hartford, N. Y., and St. Martin's Retreat House, Bernardsville, N. J. Last June he went to St. Michael's.

The Burial Office was read and the Requiem Eucharist was celebrated in the chapel of St. Michael's Farm. Interment was in Nashotah House Cemetery, Nashotah, Wis.

There are no survivors.

The Rev. Westwell Greenwood, 71, retired priest of the Diocese of Los Angeles, died unexpectedly December 23d, in a Warwick, R. I., hospital, after a few hours of illness.

Fr. Greenwood received both the B.A. and M.A. degrees from Columbia University and attended General Theological Seminary and Episcopal Theological School. He was ordained to the priesthood in 1931. He served parishes in New York, Baltimore, North Carolina, Milwaukee, and Huntington Beach, Calif. He was also a WWI USA veteran. He retired in 1960, and for the past two years he had lived in Cranston, R. I., with his sister.

The Requiem Eucharist was celebrated at St. Mark's, Cranston. Fr. Greenwood's grand nephew served as acolyte.

He is survived by his sister, Mrs. Earle P. Bainton in Cranston, two other sisters, and several nieces and nephews.

The Rev. Henry Scott Miller, 80, retired priest of the Diocese of Central New York, died November 20th, in Elmira, N. Y., after a long illness.

Fr. Miller was a graduate of Earlham College and General Theological Seminary (1913), and held an M.A. from Wabash College. Ordained to the priesthood in 1918, he served churches in

Indiana before going to New York City. He was an assistant at Trinity Chapel, Trinity Parish from 1927 to 1930 when he became rector of St. James', Skaneateles, N. Y. He retired in 1957. He was an examining chaplain for the Diocese of Central New York, 1945-1956.

Services were held in Grace Church, Elmira. No relatives survive.

The Rev. Bernard A. E. MacLaughlin, 69, retired priest of the Missionary District of the Virgin Islands, died December 18th, of a heart attack.

Fr. MacLaughlin, a 1921 graduate of Nashotah House, was ordained to the priesthood in 1921. He served in the Dioceses of Fond du Lac and Newark, before going to the Church of the Transfiguration, New York, in 1928, first as curate and then as assistant. He became vicar of Holy Cross Mission, Kingshill, V. I., in 1941, and later served as registrar of the district, retiring in 1957.

Interment was in Christiansted, St. Croix, V.I. There are no survivors.

The Rev. Canon Caleb Brintnal Knevals Weed, 96, retired priest of the Diocese of Louisiana, died January 2d, in New Orleans, La.

Canon Weed, the oldest living priest of the diocese, had received his three earned degrees from the University of the South and its School of Theology, the latter in 1898. Ordained to the priesthood in 1899, he served churches in Arkansas from 1910 through 1920 he was rector of Good

kansas, South Carolina, Montana, and Tennessee. Shepherd, Lake Charles, La., then went to New Orleans as city missionary, retiring in 1945. He was also missionary on a part-time basis of the county prison. In 1939 he was named honorary canon at Christ Cathedral, New Orleans.

Services were held in the cathedral by the Bishop of Louisiana. Interment was in Metairie Cemetery.

He was preceded in death by his wife, Lucy. Survivors include four daughters, two sons, ten grandchildren, and six great-grandchildren.

The Rev. Canon Charles Myron Tubbs, 85, rector emeritus of Grace Church, Bath, Me., died January 3d, following a long illness.

Canon Tubbs, a 1904 graduate of Dartmouth College, and a 1922 graduate of Seabury Seminary, was ordained to the priesthood in 1917. He served churches in the Diocese of Western Massachusetts until 1921 when he became rector of Grace Church, Bath, retiring in 1951. He was named canon sacrist of St. Luke's Cathedral, Portland, in 1949, and honorary canon in 1952. He served the Diocese of Maine in many capacities including the diocesan council for 20 years and the standing committee for 19 years. He was also a former correspondent for THE LIVING CHURCH.

A Requiem Eucharist was celebrated by the Bishop of Maine in Grace Church. Interment will be in Oak Grove Cemetery in the spring.

He was preceded in death by his first wife and his son. He is survived by his second wife, the former Anna McCobb Trott, and a daughter.

The Rev. Frederick Everett Stillwell, 77, retired priest of the Diocese of San Joaquin, died December 3d, in Bakersfield, Calif.

Fr. Stillwell, a native of Ontario, was a graduate of Fargo College and received the M.A. degree from there also. A 1926 graduate of Chicago Theological Seminary at the University of Chicago, he served Minnesota missions in Bemidji, St. Paul, Virginia, and Lake City; and St. Mark's, Aberdeen, S. D. In 1950, he became vicar of St. Michael's Mission at the Naval Training Station, China Lake, Calif.

The Burial Office was read in St. Paul's, Bakersfield, and interment was in Greenlawn Cemetery.

He is survived by his wife, the former Adeline R. Paff, one daughter, two sons, and six grandchildren.

Elsie Cole Chamberlain, 53, wife of the rector of St. Paul's, Falls Church, Va., died suddenly December 12th.

Mrs. Chamberlain was a graduate of St. Agnes School for Girls and Stuart Hall. She and Mr. Chamberlain were married November 30, 1940, and since then they had lived in Weston, W. Va., and Alexandria Va., going to Falls Church in 1955. Mr. Chamberlain served as a chaplain in WW II with the USAF.

Services were held in St. Paul's, Falls Church, December 15th.

In addition to her husband, she is survived by her parents, Mr. and Mrs. George C. Cole.

LENT CHURCH SERVICES

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

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
The Rev. R. Worster; the Rev. H. Weitzel
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

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

NORWALK, CONN.

ST. PAUL'S ON THE GREEN
The Rev. F. L. Drake, r; the Rev. A. E. Moore-
house, c; the Rev. R. I. Walkden, d
Sun 8 H Eu, 9:15 Sol Eu; 11 MP (ex 15 H Eu);
C Sat 12:15

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

CHRIST CHURCH (Georgetown) 31st & O Sts., N.W.

The Rev. John R. Anschutz, D.D., r
Sun HC 8; Services 9:15, 11; Wed HC 7:30, 10:30

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; Sat 4-7

ROCK CREEK PARISH Rock Creek Church Rd.

Washington's Oldest Church
The Rev. E. Pinkney Wroth, Jr., r
Sun 8, 9:30 (Ch S), 11; Wed 11

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7:30, 9, 11; Daily 7:15, 5:30; also Weds
HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

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 & HC 10; Fri C 4:30

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

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

The Rev. F. William Orrick 1133 N. LaSalle Street
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

GRACE

33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

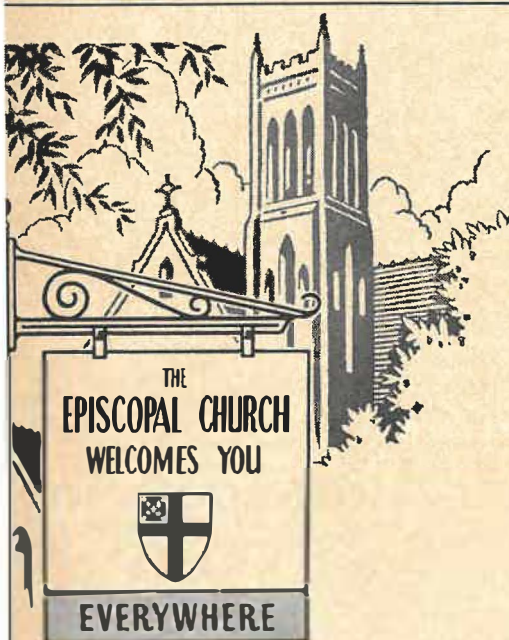
EVANSTON, ILL.

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Mon Thru Fri Daily MP & HC 7:15; Cho Ev 5:30

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranieri, r

Sun Masses 8, 9:30 (Church school) & 11:15
(Sung); Mon thru Fri Mass 7; Tues, Thurs & Sat
Mass 9:30; C Sat 4:30-5:30



MOBILE, ALA.

ST. PAUL'S 4051 Old Shell Rd.
The Rev. Wm. S. Mann, r; the Rev. W. J. Gould, c;
Mr. Jack Noble White, Organist-Choirmaster
Sun 7:30, 9:15, 11, 7; Wed HC 10; Fri HC 7

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Wolterstorff, D.D., r
Sun 7:30, 9, 11; Tues 8, Wed & Thurs 10; Fri 7:30

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

LENT CHURCH SERVICES

(Continued from previous page)

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

ST. JOHN THE EVANGELIST

The Cowley Fathers 35 Bowdoin St., Beacon Hill
Sun 8, 10 (Sung); Daily 7:30; Extra Mass Wed &
greater HD 12:10 & 5:30; C Sat 4-5; 7:30-8:30

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

FLINT, MICH.

CHRIST CHURCH 322 E. Hamilton Ave.
Sun HC 8, 11 (MP 2S), MP 9:15 (HC 2S); Daily
MP 7, EP 7:30; Wed HC 6:30, 10; Thurs 6

STURGIS, MICH.

ST. JOHN'S Williams & S. Clay Sts.
The Rev. Benjamin V. Lavey, r
Sun HC & Ser 8, 9 (Sung), 11; Mon, Thurs 9,
Tues 8, Wed 7, Fri 9, 5:15, Sat 10; Lenten Devotions
& add Thurs 5:15; C 4 (1 Sat) & by appt

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

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

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
The Rev. F. W. Dorst, r; the Rev. J. H. Ineson, c
Sun 7:30, 9, 11; Eu Tues 6, 7:15, Wed 12:05;
Thurs 10:30, Ser 12:05; Fri 12:05, C 7; EP Mon-Fri
5:30; Organ Recital Tues 12:05

BROOKLYN, N. Y.

ALL SAINTS 7th Ave. & 7th St.
The Rev. Elmore W. Lester
Sun 8, 9:30 HC; 11 HC 1S & 3S; MP 2S & 4S

CHRIST CHURCH, BAY RIDGE

7301 Ridge Blvd.
The Rev. M. L. Matics, Ph.D.; the Rev. M. J. Hatchett
Sun 8 HC, 11 MP (HC 1S); Fri HC 7:30

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c
Sun 7:30, 9, 11. HC daily

EAST MEADOW, LONG ISLAND

CHURCH OF CHRIST THE KING

DeWolfe Pl. at 5th & 6th Sts.
The Rev. Marlin L. Bowman, v
Sun HC 8 & 10

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;
Wklys MP & HC 7:15 (& HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S

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

SAINT ESPRIT

109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

The Living Church

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

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, 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 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10, Wed & HD 9:30; EP 6.
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, 7:30-8:30

RESURRECTION

115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
Sun Mass 8, 9 (sung), 11 (Sol); 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; EP 4; Daily ex
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex
Mon 12:10. Church open daily 6 to midnight

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Canon Bernard C. Newman, S.T.D., v
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

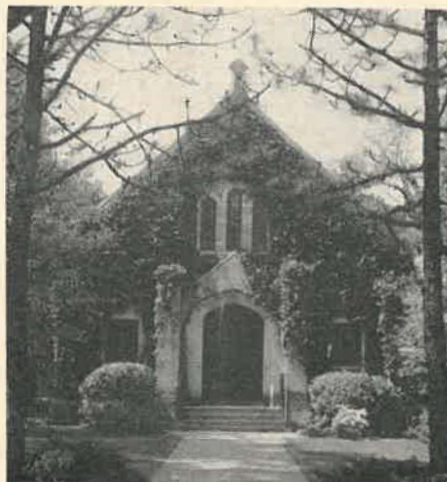
Broadway & 155th St.
The Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
Tues 8, Wed 10, Thurs 7; Int noon

ST. LUKE'S CHAPEL

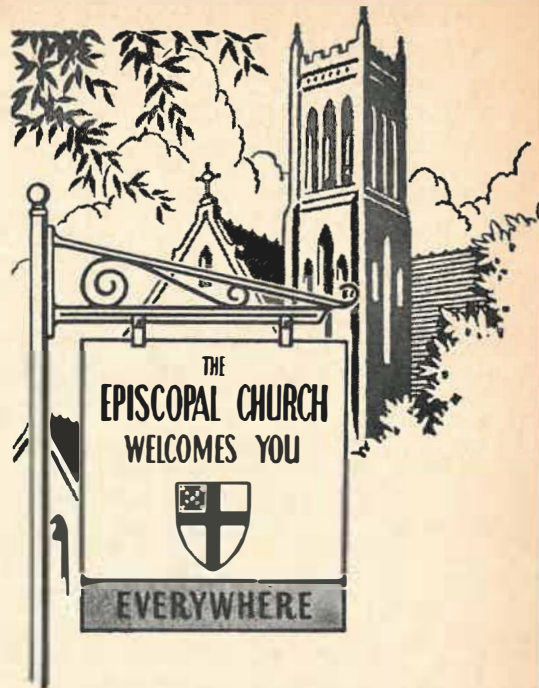
487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
& by appt

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



EMMANUEL CHURCH
SOUTHERN PINES, N. C.



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

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, Mon & Thurs 10;
Tues, Wed & Fri 12:05; C Sat 4:30-5 & 8-9

SOUTHERN PINES, N. C.

(serving Pinehurst)
EMMANUEL E. Mass. Ave.
Sun 8, 9:30, 11; Daily 10, 6 EP

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 220 So. 13th St.
The Rev. Frederick R. Isackson, r.
Sun HC 9, 11 (1S & 3S); Tues 12 Healing Service

ST. MARK'S

Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; Weekdays 7:30 (ex Sat); Wed,
Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15; Sat 12-1

NEWPORT, R. I.

EMMANUEL Spring & Perry Sts.
The Rev. Daniel Quinby Williams, r
Sun HC 7:45; MP & Ser 9:15 (HC last S), 11 (HC
1S); Thurs & PB Holy Days HC 10:30

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.

EPIPHANY 38th & E. Denny Way
The Rev. E. B. Christie, D.D., r
Sun 8, 9:30, 11; Wed HC 7:30 & 10

ST. THOMAS, VIRGIN ISLANDS

ALL SAINTS'
The Rev. Raymond E. Abbitt, r; the Rev. James
MacConnell, asst; the Rev. Richard Watson, asst;
Capt. Arthur Mussenden, C.A.
Sun HC 6:30, 8:30, 10:30; Ev & B 7:30; Masses
daily 6:30; C Sat 5-6

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