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E. J. Clark: *Opus 3 in Yew Wood*

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From the Epistle for  
The Visitation of the B.V.M.

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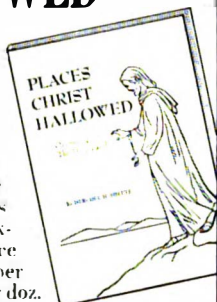
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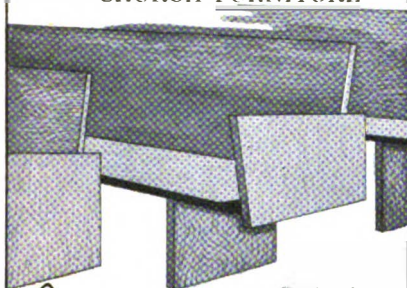
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# The Living Church

Volume 155      Established 1878      Number 1

*A Weekly Record of the Worship, Witness,  
and Welfare of the Church of God.*

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### THINGS TO COME

July

2. Trinity VI  
Visitation of the Blessed Virgin Mary
4. Independence Day
9. Trinity VII
11. Benedict, Abt.
16. Trinity VIII

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

The Early Christian Church. By J. G. Davies. Doubleday-Anchor. Pp. xvii, 4 paper. \$1.75.

It is gratifying to see single-volume histories of the Christian Church, or certain periods of its history, appearing from time to time. For many years F. Foakes Jackson's *History of the Christian Church to A.D. 461* was the chief single-volume history, but new writing has brought to us authoritative and up-to-date volumes which are easily accessible.

J. G. Davies's *The Early Christian Church* is a good and thoroughly usable work though its brevity sets limits to its use. The chapters of the book (except the first) have uniform outlines and subject-matter organization. This gives certain artificiality of structure but offers flexibility of use as any aspect of Church life readily may be traced through the five centuries covered by the work. Because of the brevity imposed in covering five centuries in some 400 pages many omissions have been necessary, but the author has a knack for revealing the gist of a development by his choice of the details which he can include.

For reviewing the history of the early Church this book would be an excellent choice, for almost every topic of importance is touched upon in its proper setting and details easily may be filled in by anyone who has been studying the historical material of the period. But for the beginner much would have to be supplied by the instructor or leader of a study group to give texture and clarity to many topics and developments.

(The Rev.) IMRI M. BLACKBURN, Ph.D.  
Nashotah House (ret)

✦ ✦ ✦ ✦

Orthodoxy and Anglicanism. By V. T. Istavridis. SPCK. 30s.

In these days when we all breathe ecumenicity, V. T. Istavridis, professor of modern Church history and ecumenical studies at the Patriarchal Theological Seminary at Halki, has made a distinct contribution to the specialized field of relationships between Orthodoxy and Anglicanism.

The first section of *Orthodoxy and Anglicanism* gives us an account of contacts from the beginning until 1960, placing before us in handy form information difficult to seek out elsewhere. The second section deals at length with doctrinal and practical questions which separate the Churches. This section is especially important in view of the Orthodox-Anglican consultations being held in North America as a contribution to ultimate unity.

Anglicans reading this book will find some errors, e.g., on page 14 a quotation is made which indicates that in some Orthodox circles the Lambeth Conference

ence is regarded as a synod. The reference on page 10 to "the General Synod of the American Episcopal Church" may be a translator's error.

This book is necessary for anyone who wishes to study our connections with the Orthodox Church. Prof. Istavridis writes from the Orthodox point of view. Anglicans meeting this viewpoint for the first time are generally puzzled, just as the Orthodox are when they deal with us. The presentation here will assist anyone to clear the first hurdle in attempting to approach the Orthodox for dialogue locally.

(The Rev.) ROBERT B. MACDONALD  
St. Simeon's Church  
Philadelphia, Pa.

\* \* \* \*

**Seeds of Destruction.** By Thomas Merton. Macmillan. Pp. 224 paper. \$1.45.

We all have our salad days and their memories. It may be that Rimsky-Korsakoff excited us then, or Khalil Gibran, or Elbert Hubbard. In growing into the fullness and stature of "the new man" we find that Beethoven's quartets, or John Donne, or T. S. Eliot became for us the better companions. Nevertheless, we never forget those tutors who led us to finer development.

Thomas Merton is one of these. We have followed him from the *Secular Journal* (whose very nostalgia warmed the cockles of his Wolcottian heart) on through his fascination with himself and the new vocation in *Sign of Jonas*, (his breathless encounter via diary with the novelties of priesthood). Indeed, we have been glad for the poetic scope of his books on sacraments, monastic history, and the mystery of redemption. He is a good writer, sometimes a great one. But *Seeds of Destruction* is not one of his best books. We used to criticize him for not being involved with the world. Now he shows us his involvement. And the old excitement is missing.

Merton speaks firmly for racial justice, showing very little justice on his part for the shamed whites who have broken their hearts to mitigate the tragedies of these last years. His letters have the overblown qualities of a sophomore Richard Halliburton of the religious life. They are just this side of sloppy and sentimental. His social views are correct and William Stringfellow has said them more skillfully. But he does offer wise comment on the role of the religious in confrontation with today's "world."

Some of *Seeds of Destruction* is very good; a lot of it is very obvious. Through it all rings Merton's constant self-righteousness with an air of "I know best about this." But every once in a while the old romantic bursts the bonds of his socially conscious literary corset. I like him best then.

(The Rev.) JOHN F. MANGRUM  
St. Mary's Church  
Tampa, Fla.

**Enemy In The Pew?** By Daniel D. Walker. Harper & Row. Pp. 240 paper. \$1.95.

In the preface, Daniel D. Walker states that his book "is about the laity, who need not only to understand themselves but to be understood by their ministers." It is clear to me that Mr. Walker needs to understand the laity, and that he does not, based upon his handling of the subject in *Enemy In The Pew?*

The title should entice a few readers, and appears to have been constructed for this result. However, there are few who will want to read far enough to learn that "the enemy" is not the laity after all. It is the spirits of "status seeking," "self-righteousness," and "irrelevancy" which are the enemy; "fear" and "helplessness" are also the enemy.

Although Mr. Walker's views on preaching may be disputed by liturgical laymen and clergy, they are understandable. This discovery led to the idea that the book might listen better than it reads. Regretably, it does not.

HORACE HENRY MEDAY  
St. Andrew's Church  
Tauf, California

\* \* \* \*

**The Last Adam: A Study in Pauline Anthropology.** By Robin Scroggs. Fortress. Pp. xxiv, 139. \$4.25.

For St. Paul, Jesus was the Last or Second Adam, the head of redeemed humanity. Some scholars have thought that non-Jewish speculations about a glorious first man exercised a formative influence on the Apostle at this point. Dr. Robin Scroggs questions this thesis. The Apostle, he considers, was familiar with specifically Jewish myths about Adam, and was reinterpreting them. In support of this he gives us a study of traditions about Adam in the OT and later Jewish writings; there are many points of contact with the Apostle's thought (e.g. Adam as bringer of sin and death) but the rabbis do not make Adam into "a savior figure who has a personal involvement in the acts or results of the eschatological events" (p. 58). For St. Paul, Jesus inaugurates the New Creation and is "the means by which the new humanity is attained." It is present here and now.

*The Last Adam* is a careful and well-documented study which will be required reading for all Pauline scholars.

(The Rev.) J. R. BROWN  
Nashotah House

### Booknotes

By Karl G. Layer

**Buddhism.** By Thomas Berry. Hawthorn. Pp. 187. \$3.95. This is volume 145 of the series known as the *Twentieth Century Encyclopedia of Catholicism*. Its author is a professor of the history of religions at Fordham University. This is a scholarly, yet simple and readable introduction to Buddhism.

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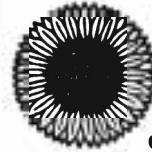


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# The Living Church

July 2, 1967  
Trinity VI

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## ECUMENICAL RELATIONS

### More Reaction to Myers

Mixed reaction has greeted the proposal [L.C., June 18th] of the Rt. Rev. C. Kilmer Myers, Bishop of California, that all Christians should recognize the pope as their chief pastor. A spokesman for the bishop said that he had received many phone calls and letters, with the only violent protests coming from the laity—"mostly women."

In a news conference, Bishop Myers said that his purpose "was to stir up discussion and debate." He said: "I see organizational unity with Rome as far off," and "a massive problem."

Peter Day, ecumenical officer of the Episcopal Church, said of Bishop Myers's proposal: "In its basics, it isn't anything new for Episcopalians to look upon the Bishop of Rome as the spiritual leader of all Christendom, although their interpretation is in quite different terms from that of the Roman Catholics. He [Bishop Myers] is not saying that the pope would issue orders to all our bishops or anything like that. He's talking about a kind of moral and spiritual leadership which indeed Pope Paul VI has been exercising."

Sharply critical was the Rt. Rev. Richard Emrich, Bishop of Michigan, whose suffragan Bishop Myers was when elected Bishop of California. Of his former colleague's proposal Bishop Emrich said: "His words will do no good and will not further unity at all."

The Rt. Rev. Edward R. Welles, Bishop of West Missouri, was supportive. "I fail to see anything controversial in this," he said. "It seems the most natural thing in the world. While respecting the right of any individual bishop to make pronouncements and suggestions, I think greater progress toward reunion will be made through the already existing channels."

The Bishop of Massachusetts, the Rt. Rev. Anson P. Stokes, Jr., said that he would welcome the idea of one person acting as spokesman for all Christians, but said he did not think he is ready "to accept the Bishop of Rome, chosen by the leaders of that Church, as the one who would necessarily be that leader."

Another Episcopal commentator was the Rt. Rev. Charles E. Bennison, Bishop of Western Michigan, who pointed out that Bishop Myers in proposing that the

pope be acknowledged as "chief pastor of the Christian family" was not proposing that the pope be acknowledged as "supreme, infallible ruler of Christ's Church."

Bishop Reuben H. Mueller of the Evangelical United Brethren Church, immediate past president of the National Council of Churches, said he doesn't think "we're ready for such a drastic step at this time."

Speaking for the Roman Catholic Church, Msgr. John Scanlon, in charge of Christian education for the Archdiocese of San Francisco, who was in Grace Cathedral as an observer when the sermon was delivered, called it "magnificent." He called it "an historic appeal for Christian unity, to which there must be far-reaching and significant response."

## SOUTH AFRICA

### Bishop Deported

The Rt. Rev. C. Edward Crowther, Bishop of Kimberley and Kuruman, South Africa, was finally allowed to return to his home "to settle personal matters," following his attendance at the second *Pacem in Terris* Conference in Geneva [L. C., June 25th]. He received the message from the South African embassy in Berne, Switzerland, and was told that "under no circumstances would he be allowed to remain in South Africa after June 30th." On that day a deportation order "in the public interest" would be issued.

Bishop Crowther, an American citizen, Mrs. Crowther, and their three children expect to return to the United States.

## LONG ISLAND

### Opposition to Lottery Tickets

The Bishop of Long Island is urging Episcopalians to refrain from purchasing New York State lottery tickets. The Rt. Rev. Jonathan Sherman, in a statement in the summer issue of the diocesan *Tidings*, calls upon laity and clergy "to refrain from participating in the lottery and to oppose it by whatever means their consciences dictate." While recognizing that the state lottery was approved by popular vote as a means of raising funds for education, Bishop Sherman condemned it as constituting "a repudiation by the electorate of its responsibility to

support essential services through direct taxation."

Earlier in the year, the bishop condemned gambling as a fund-raising activity in the Church, noting that while "gambling in itself is not evil, its use in connection with the Church is unprofitable in the long run."

## COCU

### Reformed Church Declines

At its 1967 General Synod, the Reformed Church in America voted against seeking full membership in the Consultation on Church Union. It presently has "observer" status in COCU.

Leading spokesmen of the Reformed Church have openly expressed reservations that the thrust of COCU is not well defined. Thus Dr. Howard G. Hageman, a prominent pastor, raised the question in a recent published article: "Are we being asked (in COCU) to participate in a grand conversation about those things which might make a Church union possible—guidelines, preliminaries, and all that sort of thing? Or are we being asked to participate in the preparation of a plan of union for ten or twelve Churches representing four or five ecclesiastical and theological traditions? On the basis of the information available, I don't honestly think there is anyone who can say." He indicated that as one Reformed Churchman he preferred to wait to see "what COCU is all about."

## Dates and Notes

Dates of future meetings of the Consultation on Church Union have been announced. The next one will be March 25-28, 1968, at the Sheraton-Dayton Hotel, Dayton, Ohio. Meetings for the subsequent years are: March 17-20, 1969; and March 9-12, 1970.

The 1968 prayer for the Consultation is supposed to be used on the Fourth Sunday in Lent, the day before the Consultation opens in Dayton. COCU Sunday will be April 28th, but the committee hopes that "much more will be done than a one-day observance."

Meeting in Washington, D. C., May 29-30, the executive committee implemented the resolutions adopted at Cambridge. Appropriate committees and commissions were set up to: receive the reports of the study of *Principles and Guidelines* and make recommendations



about them to the Consultation next year; begin work on unification of memberships, unification of ministries; and develop the structure of the united Church.

The Cambridge report plus *Principles of Church Union* and a study guide are included in the new Forward Movement publication entitled *Consultation on Church Union*.

#### AUSTRALIA

### Churchmen Oppose Vietnam War

Leaders of six Australian Churches have issued a "renewed cry of anguish and warning" against the Vietnam war, declaring that it is progressing daily towards a third world war and urging the Australian government to take positive steps for peace negotiations. Among the signers was the Primate of the Church of England in Australia, the Most Rev. Phillip Strong, Archbishop of Brisbane. The other leaders represent the Methodist, Presbyterian, Friends, and Armenian Apostolic Churches, and the Federal Council of the Churches of Christ.

In their statement the Church leaders said: "We are concerned that so few in Australia seem to feel that they have any responsibility to speak out or act in ways which might lead to a more cautious conduct of the war by the United States and Australian governments. We are convinced that the most obscene words in use today are 'I don't care' for, as soon as men stop caring about others, they disgrace humanity."

#### JERUSALEM

### War Relief

The Israeli-Arab war caused some damage to Jerusalem's Collegiate Church of St. George the Martyr and its adjacent buildings according to the Rev. Canon John D. Zimmerman, the American Church's representative in Jerusalem, and correspondent for THE LIVING CHURCH. The cathedral, the seat for the Most Rev. Campbell MacInnes, Archbishop in Jerusalem, is located within 100 yards of the armistice line and was in the midst of the battle. None of the staff was injured.

The chief damage was to the glass in the cathedral and the other buildings, St. George's College, the Hostel, the archbishop's residence, the library, and the canons' apartments. Canon Zimmerman and his wife moved to a hostel room from their apartment. The quarters of the Rev. Canon Harold Adkins, headmaster of St. George's School, was burned out. The army had used the building for defense.

In Geneva, the World Council of Churches appealed for an initial \$2 million to aid war victims throughout the Near East. An appeal for help also has been issued by the Roman Catholic In-

ternational Caritas, with whom the WCC is maintaining liaison. Episcopalians may contribute through the Presiding Bishop's Fund for World Relief.

#### PITTSBURGH

### Cathedral Burned

Trinity Cathedral, Pittsburgh, received serious damage from a fire that began in the basement under the nave on June 18th. Multiple fire alarms were turned in, beginning at 3 AM, after a passer-by smelled smoke. Firemen were forced to break five of the stained glass windows on the aisle side of the building, in order to reach the flames.

The dean of the cathedral, the Very Rev. A. Dixon Rollit, said that no estimate of damage could be given until the entire building and contents could be examined. The fire chief set damages at \$200,000. Renovation will be started at once, according to the dean.

Fire damage was confined to the nave where the floor collapsed. Flames scorched the high ceilings and smoke damage is found throughout the building. The reserved sacrament was intact.

Dean Rollit announced that services will be held in Trinity House and the side chapel without any interruption in schedules.

#### SOUTHERN OHIO

### Bishop Comments on Riots

The Rt. Rev. Roger Blanchard, Bishop of Southern Ohio, has issued the following statement concerning the recent outbreaks of racial violence in Cincinnati:

"We are all citizens of Cincinnati. We share in the joy and the pain of the city. We are neighbors—black and white. We know that there are inequities in our society. We know that there are those who have not become more and more impatient with the

inequities of opportunity in education, housing, in jobs and training.

"We can understand this and unless we who have the power to bring about change have done everything in our power to do so, then we have contributed to this impatience which has led to the emotional outbreaks resulting in violence which has taken the form of demonstrations, rioting, and looting. Since we share in the cause we should be cautious in pointing fingers of blame, in calling names, in scape-goating.

"This is not to justify or to condone violence. Law and order must be maintained for the good of all: the aggressor as well as the object of aggression—the rioter as well as those who suffer the wrath of rioters.

"Ultimately injustice can only be remedied by neighbors working together obtaining justice for all."

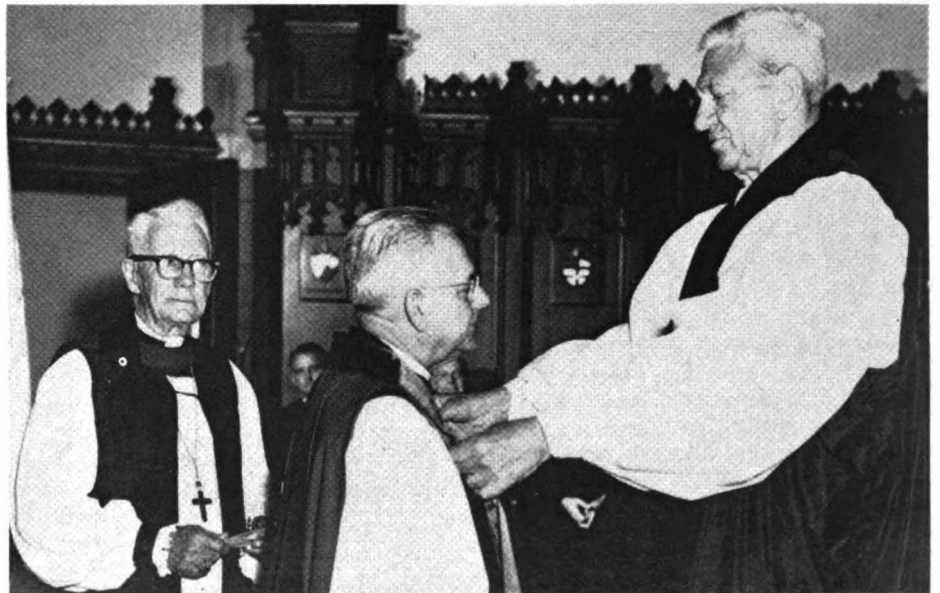
#### EXECUTIVE COUNCIL

### "Don't Send Flowers"

A special Laymen's Newsletter, jointly signed by the Rev. Howard Harper, D.D., and the Rev. Edmund B. Partridge, has been issued to explain the significance of the dissolution of the General Division of Laymen's Work—on its own motion—at the Executive Council meeting of May 17th. Dr. Harper was executive director of the now defunct division of the Executive Council and Mr. Partridge was associate director.

The newsletter explains the change through the years in the ministry of the layman within the ministry of the whole Church, and notes that a point has been reached at which it is "no longer logical that the laity be treated as a separate category of the Church's membership."

Eleven programs which were originally carried on by the General Division will be continued. Dr. Harper will oversee the pilot project on laymen's training centers. Mr. Partridge, who will be in the Department of Christian Education, will oversee



The Rt. Rev. Girault M. Jones, Bishop of Louisiana (center), is installed as the sixteenth chancellor of the University of the South by the retiring chancellor, the Rt. Rev. Charles C. J. Carpenter, Bishop of Alabama. Also taking part in the ceremony at All Saints' Chapel, Sewanee, are the Rt. Rev. Frank A. Juhan (left).

the following programs: lay readers' sermons and lay readers' training, field services and conferences, other courses for laymen, consultations, liaison and cooperation with the Church Army and the Brotherhood of St. Andrew, liaison with the department of the laity of the World Council of Churches, and liaison with the division of Christian unity of the National Council of Churches. The program of the Spanish Language Sermon Service will be developed by Mr. Partridge to the point where it can be taken over by the Spanish Language Publications Center, in San José, Costa Rica. Specific plans will be worked out later for the input of information from the field to the Council and for special contacts with provinces and dioceses where laymen's work continues on a separately organized basis.

The newsletter concludes: "Don't send flowers. Laymen's Work is not dead. All that has happened is that the gains of the last twenty-three years have been consolidated and the total Council will be serving you as a unit instead of in a welter of overlapping ways. From now on Mr. Partridge is your contact, here at the same old address. Keep in touch."

#### HONOLULU

### "Truly Superb" Ministration

Maj. Gen. Roy Lassetter, Jr., Commanding General, U. S. Army, Hawaii, presented a citation to the Rev. Howard B. Kishpaugh, rector of St. Stephen's, Wahiawa, Hawaii, for the "truly superb manner" in which he has "administered to the needs of the army community." The general also noted that Fr. Kishpaugh was "a constant source of strength and comfort to military dependents who were hospitalized during their husbands' absences and on many occasions had the hard duty of comforting those whose loved ones had been killed in action." The civilian clergyman was a Marine Corps PFC in WW II, serving at OCS, Quantico, Va., as an instructor in jungle warfare.

#### CALIFORNIA

### Abortion Law Liberalized

The California Assembly approved a liberalized abortion measure June 13th, and Gov. Ronald Reagan has said that he would sign it. The assembly vote was 48-30, much more decisive than the senate's 21-17 a week ago. The assembly defeated five sets of amendments which might have blocked passage.

The therapeutic abortion act, as the new law will be known, does not permit abortions in cases where the child is in danger of being born with a grave physical or mental deformity. Abortion will be allowed in case of forcible rape, incest, statutory rape of a victim under 15, or if there is "substantial risk that con-

tinuance of the pregnancy would gravely impair the physical or mental health of the mother."

#### ROMAN CATHOLICS

### Views on Celibacy

According to the Rev. Robert T. Francoeur, professor of biology at Fairleigh Dickinson University, enforced celibacy is the "Achilles' heel of Roman Catholic priesthood. It's tearing the priesthood apart and forcing the best priests to lead unreal lives. Our soundings show that about 400 American priests quit last year. I am almost certain that there will be a mass exodus from the ranks of the 30 to 45-year-old group if something isn't done fast. It could be a shambles."

Both Pope John XXIII and Pope Paul VI issued defenses of the ancient Roman Catholic law requiring priests to remain celibate. Pope Paul ruled that the topic could not be debated at Vatican II. Since then bishops have discouraged public discussions of the matter.

It is known that vocations to the priesthood are declining sharply. One novitiate that had 66 candidates to the priesthood five years ago, has six today. Yet Churchmen do not know for sure that celibacy is the cause. Other causes include authority, personality, and the rise of the laity in the Church that has opened new options for idealism.

The pope recently made it easier for married ex-priests to become reconciled with the Church, and the bishops of Holland have warned their people not to hold married priests up to opprobrium. The fact that the ex-priest is no longer to be regarded as a pariah has been converted in many quarters into tolerance of the view that priests may eventually marry with the Church's blessing, even though the pope has officially denied this.

#### PRESBYTERIANS

### Merger Intent Reaffirmed

The General Assembly of the Presbyterian Church in the U. S. has reaffirmed its determination to merge with the Reformed Church in America. The vote was 405 to 16. The Reformed Church meeting in Bristol, Tenn., June 10th, approved a similar statement.

The Presbyterian Church in the U. S. is concentrated in 16 southern states and has 955,000 members in 4,002 churches. The Reformed Church has 232,000 members in 927 churches, most of them in 26 northern states.

#### RHODE ISLAND

### Dr. Lyte Honored

Six hundred-thirty people, including the Governor of Rhode Island and the Mayor of Providence, gathered on the Feast of the Ascension to honor the Rev. John B. Lyte, Ed.D., at a testimonial din-

ner during his last year as rector of All Saints' Church, Providence. He has announced his retirement effective December 31st.

Dignitaries from Episcopal, Roman Catholic, and Protestant churches, and from synagogues joined with members of the parish, relatives, and friends to honor Dr. Lyte. The Rt. Rev. John S. Higgins pronounced the benediction and the invocation was given by Msgr. William J. Carey, rector of the Roman Catholic Cathedral Parish of SS. Peter and Paul. The Rt. Rev. W. Appleton Lawrence, retired Bishop of Western Massachusetts also attended.

#### SCOTLAND

### A Key Role Ecumenically

By The Rev. THOMAS VEITCH

Every year in the month of May the Representative Church Council of the Scottish Episcopal Church holds its meetings, and they are followed almost immediately by the deliberations of the General Assembly of the Church of Scotland. In recent years the discussions at both gatherings which have hit the headlines have been those on Church unity. The reason for this is that Great Britain holds a key position in ecumenical matters. Here in this island stand confronted the two principal Churches of world-wide Communion, one Anglican, the other Presbyterian, both national Churches, by law established. A union of Churches achieved here would have repercussions throughout the world.

The two Churches have much the same communicant membership. This may seem strange when it is remembered that the population of England is some nine times that of Scotland. But as a distinguished Anglican, the Rev. David L. Edwards, Dean of King's College, Cambridge, said at a meeting in Edinburgh during the Assembly, the Church of England represents today only a small percentage of the people of England. On the other hand, out of Scotland's five million inhabitants over three million belong to the national Church. While it is true that the position in Britain as a whole is important in ecumenical development, it is even more true to say that the crux of the position lies in Scotland. Here there exist today three Churches which have all in their time been the National, Established Church—the Roman, the Scottish Episcopal, and the Presbyterian. While most members of the Church of England are hardly even aware that the Church of Scotland differs from the English Church, Scotsmen are keenly alert to this fact and that union with the Anglican Church infers the acceptance of episcopacy.

At last year's meetings of the General Assembly, conversations on Church unity between Episcopalians and Presbyterians nearly came to an end. Only by a small



# Letter from London

majority was it decided to keep them going and a complete re-shuffle was demanded in the membership of the committee involved. However, since February of this year conversations have been taking place between the representatives of the Church of Scotland and the Scottish Episcopal Church.

Just before this year's meetings the Rev. Ian Henderson, professor of systematic theology in the Faculty of Divinity at the University of Glasgow, published a book called *Power Without Glory* in which he attacked the unity movement, stressing what he called "Anglican imperialism" which meant that any union would be on Anglican lines and that Presbyterianism would be lost in such a union. [See L.C., June 18th.] While the book is more violent in its condemnation of Presbyterian ecumenists and of Anglican aims than the facts justify, it does represent a feeling which is not uncommon in Scotland today. It is this feeling, often inarticulate enough, which moved the Inter-Church Relations Committee of the Church of Scotland to hit back fairly sharply in its annual report: "There are still some who see no need for a reunited Church in Scotland, and who desire to retain our own traditions and customs rigidly intact. If this view reflected the mind of our Church as a whole, or even of a very substantial number, then it would be best, and indeed only honest, to abandon the practice of holding conversations with those of other Communion. Mere ecclesiastical friendship, cooperation in good works, and occasional interchange of pulpits would then be sufficient. This is not the will of our Church as a whole; on the contrary the majority of our people recognize the divisions of Christendom as impoverishing the life of the Church and weakening its witness to the Gospel, and genuinely desire to find a way to the overcoming of these divisions."

When the report was presented to the Assembly by the Inter-Church Relationship Committee's convener, the Very Rev. Neville Davidson, lately minister of Glasgow Cathedral, he declared that, "after 400 years the high, harsh walls of suspicion and distrust are beginning to crumble. We see each other," he added, "in a new light and we realize that the common faith that we hold makes us, with all our differences, alike as members of God's household." On behalf of the committee he submitted a plea to the Assembly calling upon it to "note with satisfaction that the conversations between representatives of the Church of Scotland and the Episcopal Church in Scotland have been initiated."

It was at this point that it became apparent that the cordial desire for unity was not nearly so unanimous as the committee's words had set forth. The Rev. Dr. Harry C. Whitely, minister of the

*Continued on page 12*

Anglican Churches have the function of interpretation in the ecumenical dialogue says the Rt. Rev. John Moorman, Bishop of Ripon and observer at the Second Vatican Council. They should attempt to "explain to Rome why the Reformation was necessary and what benefits should have resulted from it" and should "explain to Protestantism why the Reformation was a tragedy, because Churches which resulted from it have lost, in varying degrees, some of the treasure of the Catholic Church."

If Anglicanism is to meet its vocation it must at all costs preserve its identity. "At the moment there are signs that the Church is about to lose some of those special characteristics which are part of our heritage and our chief asset in our conversations with the older Churches of both East and West." Any abandonment of the Anglican Ordinal for the sake of union with other Churches would have unfortunate results: "Once again doubts will be thrown on the validity of our orders and the progress now being made would be undone." The Church, says Dr. Moorman, is faced with "a very big decision. . . . It must be made *quickly*, for plans for local union are reaching maturity. It must be made *rationally*, on the basis not of emotion or enthusiasm, but of sound history and theology. It must be made *deliberately*, as a matter of policy, and not of drift. In this delicate situation we need much wisdom."

The principles of Mutual Responsibility and Interdependence are fully satisfied in the appointment of a New Zealander as dean of St. Paul's Cathedral. The Ven. Martin Gloster Sullivan, who has been Archdeacon of London and Canon Residentiary of St. Paul's since 1963, will take up his new office in July. He will be the first Commonwealth priest in history to hold this office.

Modern innovations in Church services, says the Provost of Wakefield, the Very Rev. Philip Pare, can be compared with changing fashions in teenagers' clothes. "They don't do much harm or good," he says. "They can be very silly if used unintelligently or carried to excess. Evening Communion, central altars, and the westward positions are fashions. In Church they correspond to the current use in the world of guitars with folksy songs, short hair, shorter skirts, and trouser suits for girls, long hair and narrow trousers for boys, and pop groups for all.

On the other hand, he is ready to meet a need. "It is because I recognize that the pressures of modern living have altered people's timetables considerably that I have tried to lay aside my own

built-in prejudices and find out whether there is a real need for evening Communion here at the cathedral. . . . Plainly one must supply a need if it is real and genuine."

Plans for a two-year interim period for St. Augustine's College, Canterbury, have now been announced. It ceases to be the Central College of the Anglican Communion at the end of this term and for two years it will be used for housing students from Christ Church College (a Church of England college of education primarily concerned with training school teachers). Vacation courses will be planned on the same lines as in previous years and the library will be available to readers.

Five "hermitages" have been blessed by the Archbishop of Canterbury. They will be inhabited by contemplative sisters who will lead a solitary life of prayer. They are at Bede House near Staplehurst, Kent, in the archbishop's diocese. The sisters are from the Community of the Sisters of the Love of God at Fairacres, Oxford. They will say their offices alone but will meet on Saturday nights for the common vigil and on Sunday mornings for the Eucharist.

Said the archbishop on the occasion: "Those called to this are not unpractical fuddy-duddies who don't know what is going on in the world, or weak people. It is a call to a life that is strenuous and vigorous and virile. . . . This place is going to be a constant home of prayer day and night. . . . I rejoice with all my heart that this community is here in the Diocese of Canterbury. In the name of the diocese, I welcome you, dear sisters, with great love and warmth."

If you are planning a trip to the U.K. in July you could do a lot worse than to make room in the schedule for a visit to Salisbury where from July 27th to 29th they are holding the Southern Cathedrals Festival. The program is far too long and too rich for inclusion here but The Festival Secretary, 59, The Close, Salisbury, will gladly send you a brochure.

The concept of stewardship and planned giving was imported—largely from the United States—into this country just over ten years ago. It also went to Australia just a few years earlier (prompting one Australian bishop to say "England gave us the Faith but America gave us the works").

In the peak year, 1961, there were some 700 initial campaigns undertaken. The number for 1966 was less than 200. A conference is to be held in London in July to examine the situation.

DEWI MORGAN

As our longevity increases and geriatrics becomes an increasingly important medical specialty, so housing for the elderly assumes a new importance. In recognition of this there are an ever-growing number of deluxe Church-sponsored retirement residences which undoubtedly meet a very real need. A different requirement is met by our Church homes for the elderly and infirm, for unfortunately good health has not kept pace with longevity. Yet there is another equally great need—a spiritual one—which, so far as I know, there has been no effort to meet, possibly because the Church is unaware of it. It is of this need I speak.

I have two wonderful devoted daughters, both married, one to a priest. When my husband died five years ago, both girls and their husbands asked me to live with them. I was deeply grateful, but still in my forties with a full and active professional life of my own, I of course declined. However, even had I been a great deal older and physically unable to live alone, I still would have declined both for the children's sake and for mine. Many years ago when grown children took their aged and infirm parents to live with them, houses were sufficiently spacious that the young and the old could each enjoy the necessary privacy. Today, with living space at a premium, the average couple lives in a home barely large enough to accommodate its own growing family. To "double up" to make room for a parent is likely to be a mutually uncomfortable process. Even in China where it is traditional for members of different generations to live under the same roof, it is doubtful that they could do so amicably were they continually under one another's feet.

Until a relatively short time ago I had said glibly, "When the time comes I'll enter a Church home." I did not know whereof I spoke until the past three years during which I have had occasion to visit several Church homes in different sections of the country. The same situation obtained in each (and I have since learned the pattern is a general one): They are lovely, well-managed institutions which cater competently to the physical needs of the residents. However, in each instance I was dismayed by what seemed to me the paucity of spiritual emphasis. It was then that I realized that if I were to live in such a home I would starve to death within a few months—not for lack of good meals, for they were uniformly excellent—but for lack of spiritual nourishment.

Out of curiosity I asked the chaplain of one such institution how many of the residents habitually attend the weekly celebration of the Eucharist. His reply was, "less than half." This confirmed the comment of another experienced chaplain who had remarked to me that contrary to general opinion, the elderly tend to grow less, rather than more religious with

the years. It seemed obvious to me that the residents of the homes I visited did not feel themselves spiritually deprived and were entirely satisfied with the present spiritual *status quo*. That this was so seems further indicated by the fact that the average Church home is filled to capacity and has a long waiting list. It is a question of individual requirement and habit, and I assume that the existing homes are meeting the spiritual needs of a particular segment of loyal and devout Episcopalians. However, there are numerous others like myself who are accustomed to a different sort of spiritual life. I refer to the hundreds of lay people (and many clergy) who are affiliated with our religious orders.

There are in the Episcopal Church at least 25 religious communities, ten of men and fifteen of women. Each community has associates consisting of men and women, priests and laymen, who are bound by simple rule to the specific com-

munity of their choice. In addition to associates some communities such as Holy Cross and the Order of St. Francis have lay confraternities. The latter also has a Third Order consisting of lay people and priests, known as tertiaries. A rough estimate of the number of lay people and clergy bound by rule in one capacity or another to our religious communities would be about 2,500.

I am both an associate of the Community of St. Mary and a Franciscan tertiary, and have had contact with many of our religious orders. All have told me that their associates (and in the case of the Franciscans, the Tertiaries who number about 300) have voiced a strong desire for a religiously oriented home in which they could retire. Clearly it would be impossible for each individual community to finance such a project; indeed no single community would find such a home feasible for use by its own associates only. However, it is my conviction

# Refuge

## for the

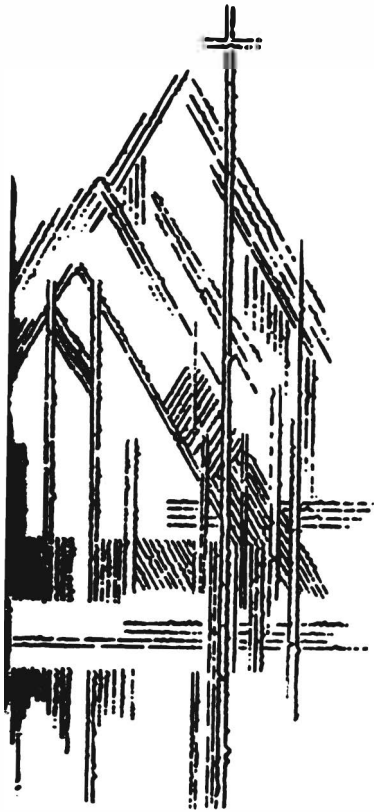
# Church's D





By  
Emily Gardiner Neal

Tertiary  
Order of Saint Francis



located near extant religious communities. A breakdown of the location of mother houses indicates that the preponderant number of these, of both men and women, is in the east.

It is my belief that many who are in any way affiliated with any of our religious orders would be willing to contribute toward the financing of such a project. I would hope and expect that further financial help would be forthcoming from the community at large and from the Church.

The need for such a home as I have described seems to me, and I suspect to many, a desperate one, particularly in view of the fact that I was recently told by a religious in one of our communities that some of our orders have no facilities to take care of their own when they become aged and infirm. Thus, when this time comes they are obliged to leave the

community and to seek shelter either with their families or in the typical secularly oriented home. Therefore the project I have in mind also could serve these truly "displaced" persons as well as the associates and tertiaries who, in our own way, are equally "displaced" by the Church we love in that we presently have no place to go which will meet our spiritual needs. Such a home as I envision would be not merely a refuge for the elderly and infirm, but would serve as a creative spiritual instrument for the Church and for the world. It could be a powerhouse of prayer and spiritual vitality.

I hope that any associate or tertiary who reads this will offer fervent prayer that what is now a dream may become reality. And being no more and no less self-centered than most, I also pray that it becomes a reality in time for *me* to take advantage of it.

# Displaced Persons

that if our religious orders would give impetus to the idea, a home specifically intended for tertiaries and associates of *all* orders could come into being. I envision such a home as being open to both men and women, and of course to any clergy associates who wished to avail themselves of it. The residents would live by simple rule. There need be no conflict here, for having checked the rules for associates of various communities, I find them much the same. The simplest common denominator would be agreed upon as binding upon all. The life in such a home would be that to which many associates and tertiaries have long been accustomed: the "externals" to consist, let us say, of the two daily Prayer Book offices and daily Mass.

As for the geographical location of such a project, it is true that associates are scattered widely throughout the United States. But it would seem to me extremely desirable to have the home



## What About the General Confession?

The Liturgical Commission proposes\* to deal boldly with the penitential order in the Eucharist commonly known as the General Confession, Absolution, and Comfortable Words.

The first radical proposal is to make the use of it optional except on five days (Advent Sunday, Ash Wednesday, Lent I, Passion Sunday, and Trinity I). We hope this proposal will not prevail, believing that faithful Christians drawing near at any time to take this holy sacrament both need and want to confess their unworthiness and to ask God's forgiveness. The General Confession was originally supplied as a substitute for sacramental private confession as a preparation for Communion. It is now time, we suggest, to add to the Prayer Book penitential order a form for private confession with absolution. This would make it plain to all that the sacrament of absolution is indeed "open to all, commended to some, required of none." The General (corporate) Confession should be retained, however, for its profoundly valuable expression of the truth that no man sins unto himself alone, that the whole family of Christ sins together and needs to repent, confess, and be forgiven together. It would gravely weaken the Church's awareness of being a fellowship of sinners to remove the General Confession from normal preparation for the Eucharist. To make the confession of sin optional (and with one person, the priest, solely exercising the option) is to court the disastrously harmful heresy that repentance and confession is only for those who have a special taste or a special need for it. We vote for the retention of the penitential order as a requisite part of preparation for the Holy Communion.

The argument that the Eucharist itself is not a penitential exercise is entirely right, and we hope it will be so ordered in this next revision that once the faithful have acknowledged and confessed their manifold sins and wickedness, very early in the service, there will be no more breast-beating; in other words, that the congregation, having been absolved, will act as if it really believes it has been absolved.

The proposal to omit altogether the familiar Prayer of Humble Access will distress those traditionalists whose only reason for clinging to the familiar is that it is familiar; but the omission is in order. To the modern ear and mind that prayer is just another wail of contrition—coming, in the American rite, at the very moment when the communicant is about to enter into the joy of sacramental union with the Lord of glory.

The proposed revision of the text of the General Confession is splendid, retaining the substance while sloughing off the most objectionable morbid language of the old form. Gone forever, if this proposal carries,

\*In Prayer Book Studies XVII, copies of which may be secured from the Church Hymnal Corporation, 20 Exchange Place, New York, N. Y. 10005.

will be "Provoking most justly thy wrath and indignation against us"; and who can be sorry? It is shocking that the Church has perpetuated through four centuries this gross misrepresentation of her doctrine of the loving wrath of God. The first Article of Religion rightly asserts that God is without passions. This means among other things that He can't have a bad temper, that He cannot be "provoked" to snarling and snapping as Hitler was wont to do: "My patience is exhausted!" God is not irascible, and His being in His holy temple never means being in His holy temper. This "provoking most justly" bit would make sense only if God were in fact what, thank God, He is not. It is time to get rid of it.

And while we are getting rid of things dispensable, why keep the "Comfortable Words"? Cranmer evidently thought that Christians can never believe that God forgives them unless they are given several clinchers from the Bible to prove it. This may have been true in his day. It no longer is. The Comfortable Words are a kind of protesting too much. He who believes in the forgiveness of sins doesn't need a string of proof texts to bolster his conviction. The solemn recitation of such clinchers from the altar may indeed have the effect not of assuring the doubtful penitents in the pews but rather of causing them to wonder why, if they really are forgiven, there has to be all this harping on the subject.

(To be continued.)

## Cartoonist Wanted

Whenever we get a suggestion from our old friend the editor of *The Anglican Digest* it is a good one. In the spring issue of that publication he asks us why we don't have some cartoons now and then. Very occasionally we do, but not nearly often enough. Anticipating the General Convention, *TAD* suggests that it would be grand if we had "some cartoonists of, say, Mauldin's bite to report on the same." We agree. "Since the House of Bishops always gives us plenty to worry about and the House of Deputies may have dangerous things to deal with, a good laugh or two would be very welcome," *TAD* opines. "The absence of laughter may be a symptom far more serious than the presence of the fear."

Is there anybody among our readers who draws cartoons and would like to try his hand, on a special-assignment basis, at doing some for us? If so, please step forward by writing to the editor. Perhaps a sample of your work would be helpful. We can pay, very modestly, for whatever material we accept; but if you already have a steady job don't chuck it just to work for us.

It is our pleasure here to put in a plug for *The Anglican Digest* which is, like THE LIVING CHURCH, a not-for-profit operation. It is published quarterly by the Episcopal Book Club, at a purely voluntary subscription rate of \$1.00 annually, at: "Hillspeak" — Eureka Springs, Ark. 72632. *TAD* is like the Staten Island Ferry ride for 5 cents: It's hard to imagine where you can get more for your money.



# LETTERS

Most letters are abridged by the editors.

## Ecumenical Specifics

I am sure that I speak the gratitude of the entire Diocese of Missouri when I thank you for the generous things you said in your editorial, "A Plea for Ecumenical Specifics" [L.C., May 21st]. I am particularly glad that you noted the warm fraternal relationship existing between this diocese and the Roman Catholic Archdiocese of St. Louis. We are indeed concerned with no less than showing forth the unity of the entire Church of Christ.

There is no intention on my part to avoid answers to specific questions when such represent concrete, actual situations. We deal with these continually in the diocese, and the decisions we reach have been translated into concrete actions. These are a matter of record for all to see and examine. These also make up the tradition which influences later decisions. It is manifestly more difficult to give specific answers to non-existing situations. I can say, though, that it is inconceivable to me that Episcopalians in Missouri would ever be denied the ministry and sacraments of their Church. And it is not my practice to require the clergy of any parish in the diocese to follow any custom with regard to the administration of the Holy Communion which would conflict with their consciences.

In these days, it is my conviction that we can no longer plan unilaterally; nor can we act unilaterally. It is of the nature of the Church that she be one. It was our Lord's command that the Church be one. The Diocese of Missouri examines itself and it asks to be examined by others in the light of this criterion of oneness. The diocese prays that it be found fully and unreservedly faithful.

(The Rt. Rev.) GEORGE L. CADIGAN, D.D.  
*The Bishop of Missouri*  
St. Louis, Mo.

I must consider your plea for ecumenical specifics directed to me no less than to the Bishop of Missouri for I too have spoken in the same vein and am glad to be more definite about my convictions.

Some months ago I stated, "I am not interested in creating more Episcopal parishes that will be Episcopalian only and I do not intend to encourage the erection of new buildings and new facilities in any new area until we have first explored all the possibilities of the joint use of such buildings and such facilities with other Churches. Such joint use must mean joint programs. It must mean our doing together whatever we can conscientiously undertake together. Nor do I regard this as any watering down or selling out, as any betrayal of the catholic faith, or of our own unique gifts, rather the offering of those gifts to a Church that increasingly can become truly catholic, truly reformed, truly evangelical."

Two of our congregations—one an old inner-city parish and the other a suburban mission just a year old—have been negotiating with nearby Presbyterian churches in the hope of creating a plan providing for common buildings, common educational programs, and common parish life, but with separate worship and the assurance of the continuity of ties both to the Presbytery and

to the Episcopate. Our diocesan leaders also have been conducting conversations with Presbyterian leaders in which we have discussed our beliefs, worship, and politics, facing frankly the things that unite us and divide us and trying to discover ways in which individual churches can be encouraged to work together in common programs without sacrificing what either Church believes essential to its own life.

I have stated that any separate parish churches that might be joined under this process would have separate worship. This would be true under normal circumstances, although there would be occasions when both congregations would join together in worship, and there surely would be instances when members of one congregation worshipped with another. This would involve some measure of open Communion with communicant members of one Church free to communicate in the other according to the resolution of the House of Bishops in 1964. This is a matter upon which the Joint Committee on Ecumenical Relations is reporting to General Convention this year. We have, however, stressed the requirements that an episcopally ordained presbyter preside at any Eucharist celebrated by the Anglican rite and held for the Anglican part of any united congregation.

In addition to such steps a larger number of Churches—Roman Catholic, Protestant, and Anglican—have been involved together in inner-city programs, the scope of which will be considerably broadened during the summer. In all this we have been greatly encouraged by the attitude of the Roman Catholic Bishop of Rochester, the Most Rev. Fulton J. Sheen, regarding the need of ecumenical action and against unnecessary and wasteful use of buildings and duplication of programs, particularly in the inner city, and by the implementation of his concern in the ministry of his episcopal vicar for urban ministry.

(The Rt. Rev.) GEORGE W. BARRETT, D.D.  
*The Bishop of Rochester*  
Rochester, N. Y.

## Polynesian Needs

Memorandum from the Bishop in Polynesia re urgent staff needs for all of which provision is made in whole or in part in the diocesan budget.

1. *Matron for St. Mary's Hostel, Lebesa:* This hostel provides accommodation and a home environment for about 30 girls while they attend primary or secondary school in Lebesa township. Unless a matron can be found before January 1968, this excellent piece of evangelistic and social work will have to close. Given reasonable health this also could be a job for a retired couple or a couple of complete or almost independent means.

2. *Headmistress for St. Mary's primary school, Lebesa—400 girls, mostly Indians:* A fine school and a great evangelistic opportunity; a chance for a long tour of service.

3. *St. Andrew's school, Tonga, urgently needs by 1968 a headmaster and a first assistant:* This secondary school needs "upgrading." One of these appointees should be a graduate in science and the other in English (and able to teach the indigenous staff to teach English). A real, creative task. One of these could be married. The other could be a single man or woman; both must be British subjects if we are to qualify for

handsome government financial assistance. A new school is to be built in the near future on a splendid new site. There is an opportunity here to make a lasting contribution to the future of the diocese.

4. A single, mature, experienced priest to assist in the growing work among the Melanesian Anglicans near Suva: To help people grow out of the sad and bitter past of the "black-birding" heritage into the excitement of self-support and self-sufficiency in the 20th century.

(The Rt. Rev.) JOHN C. VOCKLER  
*The Bishop in Polynesia*  
Suva, Fiji

## Pox on the Pax

I am glad to see that you welcome comments on the proposed new liturgy. Here is one lay person's reaction to the so-called Kiss of Peace.

I attended a trial run recently and when we came to this point we were instructed to clasp the hand of our neighbor and say, "The peace of the Lord be with you." To be forced into this cheap gesture of camaraderie annoys me and bores me both, and I strongly suspect that I am not alone. Some of us, even in this nation of back-slappers, dislike being compelled to pump hands with a parson at the end of a service so that everybody will understand that this is a "friendly church." (I once lived in a town where a church advertised itself as "The friendly church at Green and Birch.") I couldn't care less whether my church is friendly, so long as it's godly; and anybody who equates friendliness with godliness should get himself a Bible and a dictionary and diligently read both.

All that was lacking as we exchanged the Kiss of Peace with our hands was a good musical cover without which Episcopalians at worship can apparently do nothing. The silence was ghastly. What was needed to make the proceedings relevant and meaningful to man-come-of-age was a good folk-rock combo rendering some good hymn of *koinonia*, like maybe "The more we get together, the happier are we"; or, "Give me a little kiss, will yuh, huh?"; or, "Shake the hand that shook the hand of William Jennings Bryan."

For my part, Robert Frost spoke good Christian sense in his famous line: "Good fences make good neighbors." Yours for a little dignity, a little reserve, and a little real respect for both God and our neighbor, both in and out of church.

MARJORIE B. SUGGS  
Avon, Indiana

## Serviceman's Prayer Book, 1864

Shortly before the June 4th edition of THE LIVING CHURCH arrived with the picture of the title page of the First American Prayer Book, 1791, a member of this parish made a rare discovery: a copy of the self-same Prayer Book issued under the name *The Army and Navy Prayer Book*, published under the auspices of the Diocesan Missionary Society of the Protestant Episcopal Church of Virginia, for combatants in the Confederate Army, 1864.

Certainly, this "find" illustrates the fact that, although our nation was divided in civil war, the Church, true to her nature, remained one.

(The Rev.) LEROY L. ZAVADIL  
*Vicar, St. Paul's Church*

High Kirk of Edinburgh, the Cathedral of St. Giles, who played a leading part in the controversy which broke out last year over the Rev. John Tirrell, immediately moved a counter-motion which called for the deletion of the words "with satisfaction." He wanted, he said, to take the "sting and the anguish" from the unity conversations of the two Churches. His motion went on to add, "The General Assembly instructs the committee to adhere, without reservation, to the Articles Declaratory of the Constitution of the Church of Scotland, taking particular note that: (1) The Church of Scotland is part of the Holy, Catholic, and Universal Church; (2) Its government is presbyterian; (3) It has the right to unite with any Church without loss of its identity on terms which this Church finds to be consistent with these articles." Dr. Whitely declared, "I really want a word to go out to the people of Scotland that we are not sitting here this afternoon rubbing our hands and licking our lips with what is happening in inter-Church relations. Many of us are more than dissatisfied; we are grieved and worried. We believe that *now* we are part of One, Holy, Catholic, and Apostolic Church, not at some future date to be agreed on when by some strange act we suddenly become part of it." He wanted it to be made sure that no committee could be given power to meddle with or change the Articles of the Constitution.

No actual count of votes was taken but Assembly officials declared the "counter-motion" had been defeated by only a most narrow majority. So the conversations go on, although obviously not with the good will of many Presbyterians. The final word in the Assembly was an overwhelmingly supported motion that "there must be free and open discussion, on grounds of conscience, in every aspect of the Church unity question."

Meantime the Church of Scotland is working towards unity with the Congregational Union of Scotland. This is presenting the difficulty that the latter body has women ministers, and a further problem that on occasions laymen celebrate the Eucharist. And, also in May, "six-way" unity talks began in Edinburgh between representatives of the Church of Scotland, the Episcopal Church, the Methodist Church, the Congregational Church, the United Free Church, and the Churches of Christ.

But history was made in May at the meetings of the Representative Church Council of the Episcopal Church. For the first time it was addressed by a prelate of the Church of Rome, the Most Rev. Gordon Gray, Archbishop of St. Andrews and Edinburgh, who was cordially welcomed by the Most Rev. Francis H. Moncrieff, Bishop of Glasgow and Galloway and Primus of the Episcopal Church,

who on the same day welcomed from the Church of Scotland the Very Rev. Dr. Archibald Watt, a former Moderator of the General Assembly. The archbishop declared that ecumenicity is important "because Christian Unity is what God wants." He suggested that any dialogue undertaken should be based on "Three Rs: Respect for truth in matters of faith, respect for the freedom of the individual in matters of conscience, respect for the sincerity of every person involved irrespective of creed or color or social standing." He went on to say: "Today there is still a wasteland of distrust, ignorance, and misunderstanding that has got to be cleared away. If we are in too much of a hurry and do not do the clearing of the ground, I fear lest the seed may not take root."

It can be realized from all this that the situation in Scotland today is at once confused and confusing. Many people are growing weary of the subject of Church unity. In the May edition of *Life and Work*, the official magazine of the Church of Scotland, Ian McColl, editor of the *Scottish Daily Express* and session clerk of a Glasgow congregation, writes: "Too much time is spent on the quest for organizational Church Unity; too little on preaching Christ and Him crucified. I agree entirely with the recent public statement by the Rt. Rev. Dr. Edward Easson, Bishop of Aberdeen and Orkney, that talks on Church unity are 'time-consuming and often very frustrating. They can—and sometimes do—divert the energies and thoughts of the most able Christians from the primary task to which they are committed—to win souls for God.' Only a few weeks earlier, in correspondence with another Scottish Episcopal bishop, I wrote: 'It seems to me of far greater importance that both our Churches, in their diverse and respective ways, should seek to win souls for Christ in Scotland. Our true task is the spreading of the Evangel—instead of engaging in the dubious byways of ecclesiastical politics.'" To this criticism no doubt Dr. Nevile Davidson would retort as he did to similar ones at the Assembly: "The fallacy lies in separating or contrasting mission and unity. They belong together. One of the chief incentives to abandon divisions and recover unity is that a reunited Church would be a finer and more effective agent in the great work of the mission."

We are back at the old tag: *Quot homines, tot sententiae.*

#### PROVINCES

### COCU, Open Housing, Poverty

Major items for the synod agenda of Province IV, meeting June 6-8, included the proposed program and budget, COCU, open housing, and the poverty

program. The province is comprised of 15 dioceses of the southeastern United States. Some 300 clerical and lay delegates and bishops convened at the Billmore Hotel, Atlanta, for the three-day meeting. Services were held in St. Luke and All Saints' Churches. This meeting had added the deputies to General Convention to its membership, and directed attention to the issues due for decision in September at the Convention.

Speaking on the Consultation of the Church Union, the Rt. Rev. Robert Gibson, Bishop of Virginia and chairman of the Joint Commission on Ecumenical Relations, said that if the Episcopal Church should withdraw from the Consultation, the time might come when the Episcopal Church and the Japanese Church will be the only provinces of the entire Anglican Communion who have not effected union. He added that the Episcopal Church is behind most of the other Churches in the Anglican Communion.

Mr. Prime Osborn, Executive Council member, presented the new type of program and budget that begins with a theological basis setting out the purpose of the program, moving then to description of the areas, main objectives, and finally three levels of priority. The total budget is \$17,600,000, or 20 percent more than the 1967 budget. The increase represents 5.8 percent of the total income of the Episcopal Church which is a smaller percentage than that set in some years.

Resolutions dealing with a national housing policy to prohibit discrimination in sale or rental of residential property and other social matters were commended to parishes and missions of the province.

The synod closed with a celebration of the Eucharist in All Saints' Church, with the Very Rev. David Collins, dean of the Cathedral of St. Philip, Atlanta, preaching.

#### NEVADA

### Anglican Sisters Staff "Ranch"

Two nuns of the Anglican order of the Sisters of Charity, in Bristol, England, have arrived in Boulder City, Nevada, to staff St. Jude's Ranch, which will be a home for homeless boys and girls and will open in a few weeks. The board of trustees is composed of Episcopalians, Roman Catholics, Jews, Methodists, and Presbyterians. The two sisters will return to the mother house in Bristol as soon as two others have come to Nevada to replace them.

Original funds for the home were raised last fall in Las Vegas through a "Nite of Stars." Some of the entertainers at the \$25 a plate affair, were Eddie Fisher (who is a trustee), Jack Benny

lonnie Frances, Don Cornell, Frank Sinatra, and Bob Hope. Another event is scheduled for November 14th.

## CONVENTIONS

### West Missouri: May 7-8

At the 78th annual convention of the Diocese of West Missouri the diocesan, the Rt. Rev. Edward Welles, who is a member of the Joint Commission on Ecumenical Relations, spoke of the ecumenical era in the Christian Church today. Following this line of program, ecumenical leaders of Roman Catholic, Jewish, and Protestant groups took part in the convention service.

Delegates, in response to Bishop Welles, memorialized General Convention to approve participation of the Episcopal Church, along with other Churches in the Consultation on Church Union, in the preparation of a plan for union to be presented to the respective Churches.

Other actions approved included:

(\*) Authorizing diocesan council to enter into sponsorship of Project Equality at such time and terms as the council shall deem appropriate.

(\*) Memorializing General Convention to authorize, for trial use, the new Eucharistic liturgy.

(\*) Authorizing continuation of study and negotiations between Church of the Epiphany, Grandview, Mo., and St. Matthew Presbyterian Church, Grandview, for joint use of facilities and staff, with the exception of eucharistic worship.

(\*) Adopting diocesan and missionary budgets of \$358,457, which includes funds for the new suffragan bishop.

Bishop Welles personally endorsed the MRI projects in India, based on his observations on a recent trip to that area.

### Fond du Lac: May 9

The following actions were taken at the 93d council of the Diocese of Fond du Lac, meeting in Trinity Church, Oshkosh, Wis.:

(\*) That the diocesan deputies to General Convention do all they can to urge the Church's delegates to the General Assembly of the National Council of Churches (NCC) to reaffirm the position of the Episcopal Church that in matters of faith, morals, and political and social action, this Church speaks for itself.

(\*) That General Convention be urged to grant trial use of the proposed new Liturgy.

(\*) Affirmed the diocesan desire to meet MRI commitments in the whole Anglican Communion and asked the bishop to submit projects in the spirit of MRI.

(\*) Commended the Rt. Rev. William Brady, Bishop of Fond du Lac, for his letter to all bishops in the American Church on the matter of open Communion [L.C., April 30th].

(\*) Asked that the Church not commit itself to specific proposals in *Principles of Church Union*, but that the *Principles* be commended as a significant advance toward Church unity in various matters.

(\*) Deferred a resolution to be brought up again in 1968 council, that would urge "all members of the Church holding office on public level to examine their affiliation with clubs, lodges, etc., that condone racial segregation or discrimination."

(\*) Adopted a 50 percent assessment for 1968, the same assessment percentage used for a number of years.

The dinner speaker was the Rt. Rev. Victor G. Shearburn of the Community of the Resurrection and formerly Bishop of Burma. He spoke of the work of the Church in that area, emphasizing the great strength of the young Churches.

### New York: May 9

Delegates attending the 187th annual convention of the Diocese of New York urged the United States to press for talks to end the Vietnam war. After an hour's debate, they voted for negotiations between all parties to the conflict, including the U.N. and the National Liberation Front. Other adopted resolutions included opposition to any form of gambling for increasing Church funds, support of the state's abortion law reform, and relocation of the N. Y. state office center from the proposed World Trade Center to a disadvantaged area of the City of New York.

In his annual address to convention, the Rt. Rev. Horace W. B. Donegan, Bishop of New York, commented on the apparent racial discrimination in the hiring practices of the Church, noting that "the clergy appeared to be the most segregated aspect of our Church." He noted that he has little influence in the selection of clergy by individual congregations, and asked for parochial cooperation in ending discrimination.

Applause greeted the adoption of a resolution concerning the required reading of Pastoral Letters put out by the House of Bishops. The New York delegates favor the addition of a provision to the requirement (begun in 1820) that would permit the distribution of copies of the letters as an alternative for reading them "on some occasion of worship on a Lord's Day."

## AROUND THE CHURCH

The new editor of *The Upper Room*, well known devotional guide published in Nashville, Tenn., is the Rev. Dr. **Wilson O. Weldon** of Greensboro, N. C. While in Greensboro, he was pastor of the West Market Street Church where there is a program of night vigils, with clergy and laity on duty throughout the night, every night. Dr. Weldon is the 4th editor of the magazine since its founding in 1932.

A recent visitor in the Diocese of Chicago was the Rt. Rev. Mervyn Stockwood, Bishop of Southwark, England. He preached at the Cathedral of St. James, Chicago, and led a three-day clergy con-

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**CURATE** for South Florida parish. Full ministry, pastoral emphasis. Housing precludes children. Request biography, snapshot, references. Reply Box S-482.\*

**DIRECTOR** of Christian Education in a progressive parish with comprehensive creative program. Seabury Curriculum. Standards consistent with Association for Professional Women Church Workers. Write the Rector, Trinity Church, Moorestown, N. J. 08057.

**DIRECTOR** for program serving handicapped as well as older persons. Must have interest in working with volunteers. Program part of multi-function church-related agency with broad range of health and welfare services engaged in finding new and improved ways of serving those in need. Experience with social agency important. Would consider recently retired person from social work or allied field. Retirement plan; liberal vacation. Apply Rev. Arnold Purdie, Executive Director, Episcopal Community Services, 2205 S. Third Street, Philadelphia, Pennsylvania 19106.

**ASSISTANT** to rector of established parish and vicar of parochial mission. Full range of pastoral duties. Central Churchmanship. Reply Box E-487.\*

**WANTED: HOUSEMOTHER** or Housefather for boys' school in Eastern Pennsylvania. Reply Box G-480.\*

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### THE LIVING CHURCH

ference on the Church in the modern world, for the Dioceses of Chicago and Northern Indiana. The bishop's diocese and the Diocese of Chicago are in companion relationship.

Soloists, chorus, and symphonic orchestra performed Joseph Haydn's **Maria Theresa Mass** in Trinity Church, Asbury, N. J., on a recent Sunday afternoon. Orchestral players were from the parish and from the Monmouth and Lakewood symphony orchestras. Mr. Lawrence J. Salvatore, organist and choirmaster at Trinity, conducted the performance.

In a recent address given in San Antonio at Trinity University, the Rt. Rev. James A. Pike said that the Christian faith should be based on the teaching that love is healing and good. Likening it to a peace-type activity known as a "be-in" in which college students profess love for their fellow men, he urged "let the Church be a be-in all the time."

The **Schola Cantorum of Margaret Hall, Versailles, Ky.**, under the direction of Sr. Mary Thomas, OSH, led the singing of **Ian Mitchell's American Folk Mass** at a recent service in the Church of the Good Shepherd, Lexington, Ky.

**Easton, Md., Kiwanians** attended the late service on May 28th, at Trinity Cathedral, where their fellow Kiwanis member, the Very Rev. Henry T. Gruber, officiated and preached.

In the Diocese of Dallas, the **Laywoman of the Year** is not "she" this year, but "they." The Sewing Grandmothers were awarded the outstanding citation for women, at the diocesan convention. The original group began in 1956, making vestments and to date have aided priests in the Philippines, Jerusalem, Mexico, the Virgin Islands, Germany, the Dominican Republic, Puerto Rico, France, England, Hawaii, Guatemala, and Alaska. They also maintain a stitchless project—a revolving chalice fund which makes it possible for a new mission to have sacred vessels for use in its first service, using them until it can afford its own.

In addressing the Churchwomen of the Diocese of Dallas, the Rev. William C. Heffner of the Overseas Department of the Executive Council said that the binding tie for 42 million Anglicans the world over is MRI. He said that Christians must depend on one another and share their faith with the world.

## The Living Church Development Program

Contributions currently received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters.

Contributions from readers are acknowledged by individual receipts and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged ..... \$6,882.50  
Receipts Nos. 7747-7765, June 12-16 ..... 194.45

# PEOPLE and places

## Appointments Accepted

The Rev. John B. Birdsall, former curate of Calvary Church, Williamsville, N. Y., is rector of St. Peter's, Eggertsville, N. Y. Address: J. 5th: 475 Capen Blvd., Buffalo, N. Y. 14226.

The Rev. Joseph W. Buchanan, former assistant at Christ and St. Luke's, Norfolk, Va., is assistant to the rector of St. Peter's, 115 W. 7th St., Charlotte, N. C. 28202.

The Rev. Carington R. Cariss is locum tenens of Holy Trinity, Ocean City, N. J. Address: 11 Atlantic Ave. 08226.

The Rev. John R. Dinkel, perpetual deacon, former assistant at St. Patrick's, Bloomington, Minn., is assisting at Grace Church, Charles City, Ia. Address: 401 Kelly St. (60616).

The Rev. John H. Hatcher, curate at Bruton Parish, Williamsburg, Va., and chaplain to Episcopalians at William and Mary College, will be associate at Calvary Church, Williamsville, N. Y. Address September 1st: 117 Columbia Dr. (14222).

The Rev. Charles L. Johnson, former assistant rector of St. Thomas', Richmond, Va., is rector of St. Paul's, Haymarket Parish, Haymarket, Va. Address: Box 195 (22069).

The Rev. R. Channing Johnson, former chaplain and dean of students at Hobart College, is doing graduate work at State University of Buffalo, N. Y. Beginning September 1st, he will be a part-time staff member at Calvary Church, Williamsville, N. Y. Address: 103 Highland Dr., Williamsville (14221).

The Rev. Robert W. McKeewin, former vicar of Trinity Church, Elk River, Minn., is administrator of Bishop Edwin Penick Memorial Home, Southern Pines, N. C. 28387.

The Rev. Alfred Mead, former archdeacon of the Diocese of Georgia, is rector of St. Augustine's, 3321 Wheeler Rd., Augusta, Ga. 30904.

The Rev. John A. Russell, on the staff of the Children's Aid Society, Buffalo, N. Y., is also a part-time assistant at Calvary Church, Williamsville, N. Y. Address: 826 Elmwood Ave., Buffalo (14222).

## Ordinations

### Priests

**Central New York**—The Rev. Barry W. Miller, curate at Zion Church, 140 W. Liberty St., Rome, N. Y. 13440.

**Easton**—The Rev. Barclay Reynolds Stanton, assistant at Christ Church, Cambridge, Md. Address: Box 456 (21613).

**Michigan**—The Rev. Thomas A. Fraser, assistant at St. Mary's, 24699 Grand River Ave., Detroit, Mich. 48219.

**Virgin Islands**—The Rev. David Winston Henry, curate at St. George the Martyr, Road Town, Tortola, and vicar in charge of St. Paul's, St. John's, Cow Bay. Address: c/o the church, Road Town, Tortola, BVI.

### Perpetual Deacons

**Michigan**—James W. Barron, assisting at Christ Church, 322 E. Hamilton Ave., Flint, Mich. 48506.

### Deacons

**Colorado**—W. Morris Cafky, vicar of Trinity Church, Trinidad, Colo.; George P. Dickey, Jr., vicar of the Chapel of the Intercession, Poze Blvd and Dichter Ct., Thornton, Colo. 80229; J. Edwin Gilchrist, vicar of the Chapel of the Holy Comforter, 1700 W. 10th Ave., Broomfield, Colo.; Allen D. Johnson, vicar of St. Paul's, Steamboat Springs, and St. Mark's, Craig, Colo.; address c/o the church, 9th and Oak, Steamboat Springs (80477); Charles F. Keen, Jr., vicar of the Chapel of the Resurrection, Limon, and St. Paul's, Byers, address, c/o the church, Box 119, Limon, Colo. 80828; John Steinfeld, vicar of St. Elizabeth's, Brighton, and St. Andrew's, 2d and Park Ave., Fort Collins, Colo. 80621; and Robert J. Stewart



## DEATHS

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

Anna Rose Outland, 78, communicant of St. Peter's, Washington, N. C., died May 11th, after a month's illness.

Mrs. Outland, a past president of the Churchwomen of the Diocese of East Carolina, had been active in many phases of Church life, parochial as well as national, and had been chairman of Women Associates of the Forward Movement Commission. In 1937, THE LIVING CHURCH named her one of nine distinguished Churchmen.

Services were held in St. Peter's and interment was in Cedar Grove Cemetery, Norfolk, Va. She is survived by her husband, Fred L. Outland.

vicar of St. George's, Leadville, Grace Church, Buena Vista, and St. John the Baptist, French and Harrison Sts., Breckenridge, Colo. 80424.

**Kansas**—Donald Reese Barton, vicar of St. Mark's, Blue Rapids, and St. Paul's, 504 N. 11th St., Marysville, Kan. 66508.

**Michigan**—Guy O. Collins, assistant at St. Cyprian's, 6114 28th St., Detroit, Mich. 48210; and Earl E. Olson, assistant at Christ the King, 23045 Wick Rd., Taylor, Mich. 48140.

**Western New York**—John Paul Boyer, graduate student at Oriol College, Oxford, address, Wycliffe Hall, Oxford, England; Charles James Jones, missionary in charge of St. Mark's, Millport, and St. John's, 201 W. 13th St., Elmira Heights, N. Y. 14903; Donald Wayne Kirkwood, on the staff of St. James', 405 E. Main St., Batavia, N. Y. 14020; Frederic F. Leach, on the staff of St.

Mark's, Orchard Park, N. Y., address, 5981 Webster Rd. (14127); and Charles H. Taylor, on the staff of Grace Church, Merchantville, N. J., address, 9 E. Maple Ave.

**Wyoming**—Lester Arnold Thrasher, vicar of St. Helen's, Crowheart, and St. Thomas', Dubois, Wyo., address, Box 456, Dubois (82618).

### Executive Council

The Rev. Everett W. Francis, former associate director of program for the Diocese of Michigan, is with the department of Christian social relations of the Executive Council.

### New Addresses

The Rev. Martin K. Bell, 1506 Michigan St., Algonac, Mich. 48001.



## GO TO CHURCH THIS SUMMER!

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

### COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road  
Sun MP 7:15, HC 7:30, 10; 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, 10, 5:15; Daily 6:45

### FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Torpon 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 7:30, 9, 11:10; MP 11, Daily MP &  
HC 7:30; EP 5:30; Wed HU & HC 10; Sat C 4:30

### FORT MYERS, FLA.

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

### MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.  
The Rev. R. B. Hall, r; the Rev. J. Valdes, asst  
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

### ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson  
The Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11; Daily 7:10, 5:45; Thurs,  
Fri & HD 10; C Sat 5

### ORMOND BEACH, FLA.

ST. JAMES' 44 S. Halifax Dr.  
Sun HC 7:30; MP & HC 10; Daily HC; C Sat 4:30

### TAMPA, FLA.

ST. MARY'S Henderson at San Miguel  
The Rev. John Mangrum, r  
The Rev. Ches. Hotchkiss, c  
Sun HC 8, 9:15, 11 (15); MP 11 ex 15; Daily MP  
& HC 7; Thurs HC & Healing 10

### ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
Mass 7:30, Ev 7:30; C Sat 5

### CHICAGO, ILL.

CATHEDRAL OF ST. JAMES  
Huron & Wabash  
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

### CHICAGO, ILL. (Cont'd)

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

ST. MARGARET'S 2555 E. 73d (cor. Coles)  
One block west of South Shore Drive  
Sun HC 8, 9, 11

### KEWANEE, ILL.

ST. JOHN'S W. Central Blvd. & S. Chestnut  
Near Interstate 80; 2 Blks. W. Ill. 78, US 34  
Sun 7:30, 9:30

### LAKE FOREST, ILL.

HOLY SPIRIT 400 Westminster Rd.  
The Rev. Frederick W. Phinney, r  
Sun 7:30, 10:30; Tues 7; Wed 9:30

### PLYMOUTH, IND.

ST. THOMAS' N. Center & W. Adams  
The Rev. William C. R. Sheridan, r  
Sun H Eu 7 & 9

### BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.  
The Rev. R. L. Ranieri, r  
Sun Masses 8, 9:30; Mon thru Fri Mass 7; Tues,  
Thurs & Sat Mass 9:30; C Sat 4:30-5:30

### 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

### ROCKPORT, MASS.

ST. MARY'S 24 Broadway  
Sun 8 HC; 10 HC (15 & 35); MP (25 & 45);  
HD HC 9. Church open daily

### 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 15 & 35); Wed 12:15 HC

### FLINT, MICHIGAN

CHRIST CHURCH East Hamilton at Bonbright  
Sun HC 8, 10; Wed HC 6:30, 10; Thurs HC 6;  
HD HC 6; Daily MP 7, EP 7:30

### HOLLAND, MICH.

GRACE CHURCH 555 Michigan Ave.  
The Rev. Wm. C. Warner, r; the Rev. D. L. Clark, c  
Sun HC 7:30, 9 & 15 11; MP 11 ex 15

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Sun 7:30, 9:25, 11

### 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

### LOS ANGELES, CALIF.

ST. MARY'S 3647 Watska Ave.  
The Rev. R. Worster; the Rev. H. G. Smith  
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

### DANBURY, CONN.

ST. JAMES' Downtown West St.  
The Rev. F. Graham Luckenbill, r  
Sun 8, 9:30, 11; Thurs 10

### 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

**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.

# GO TO CHURCH THIS SUMMER!

(Continued from previous page)

## STURGIS, MICH.

**ST. JOHN'S** Williams & S. Clay Sts.  
The Rev. Benjamin V. Lavey, r  
Sun HC & Ser 8 & 9:30 (Sung)

## 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. Tolly H. Jarrett  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu, & EP

## RENO, NEV.

**TRINITY (Downtown)** Island & Rainbow  
The Rev. J. E. Carroll, r; the Rev. D. D. Cole, ass't  
Sun HC 7:45; MP & HC 10 (summer schedule)

## NEWARK, NEW JERSEY

**Grace Church** 950 Broad Street  
The Rev. Herbert S. Brown, r  
Sun Masses 7:30, 9:15, 11; Daily 7:30 ex Fri 9:30

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL** 3rd & Phila. Blvd.  
Sun HC 8, 9:30 & 1S 11; MP 11 ex 1S, Daily HC 7:30 ex Fri 9:30

## BINGHAMTON, N. Y.

**CHRIST CHURCH** 187 Washington St.  
The Rev. F. W. Dorst, r the Rev. Stephen H. Jecko, c  
Sun HC 7:30, 10; Thurs HC 10:30; Fri & HD 12:05

## GREENE COUNTY RESORT AREA, N. Y.

**GLORIA DEI, Palenville;** Sun 8:15  
**CALVARY, Cairo;** Sun 9:30  
**TRINITY, Windham-Ashland;** Sun 11:15

## BROOKLYN, N. Y.

**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

## GENEVA, N. Y.

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

## NEW YORK, N. Y.

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

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

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

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

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

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c  
Sun HC 8, Ch S 10, 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. T. E. Campbell-Smith  
Sun Mass 7:30, 9 10, 11 (High); EP 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

**RESURRECTION** 115 East 74th St.  
The Rev. Leopold Domrosch, r; the Rev. Alon B.  
MacKillop; the Rev. B. G. Crouch  
Sun Masses 8, 10 (sung); 7:30 Daily ex Sat; Wed  
& Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat  
HC 8:15; Tues 12:10; Wed 5:30. Church open  
daily 7:30 to midnight.

The Living Church

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

**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. Munsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays HC (with  
MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt  
Organ Recital Wed 12:30

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

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

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

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

## UTICA, N. Y.

**GRACE CHURCH** Genesee & Elizabeth St.  
The Rev. Stanley P. Gasek, STD, r; the Rev. Richard  
J. Koch, ass't r; the Rev. Lawrence C. Butler, ass't m  
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

## CHEROKEE, N. C.

**ST. FRANCIS OF ASSISI**  
(in back of Redskin Motel)  
Sun MP 9; Church open daily for prayer

## SANDUSKY, OHIO

**CALVARY** First & Meigs St.  
Sun HC 8 & 10 1S, 3S, HD; MP other; Wed H Eu 6;  
Fri H Eu 7; HD 7 & 9:30; Church open daily for  
prayer

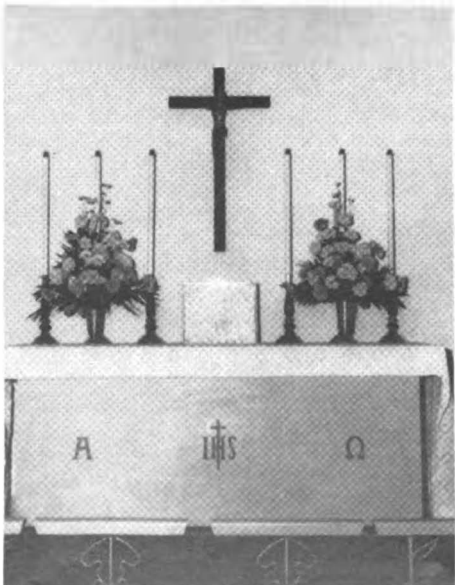
## PHILADELPHIA, PA.

**St. Luke and the Epiphany** 330 South 13th Street  
The Rev. F. R. Isackson  
Sun HC 9; 10 (1S & 3S), MP 10 other Sun

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 9, 11; Weekdays 7:30 (ex Sat); Wed  
12:10; Sat 9:30; C Sat 12-12:30

## NEWPORT, R. I.

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



ALTAR IN ST. JOHN'S CHURCH  
STURGIS, MICHIGAN



## DALLAS, TEXAS

**ST. MATTHEW'S CATHEDRAL** 5100 Ross Ave.  
The Very Rev. C. Preston Wiles, Ph.D., dean  
Sun 7:30 H Eu, 9 Family Eu, 11 MP & H Eu; Daily  
H Eu 6:30, Wed & HD 10; C Sat 5

## FORT WORTH, TEXAS

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

## BURLINGTON, VT.

**ST. PAUL'S CATHEDRAL** 120 Bank  
The Very Rev. Robert S. Kerr, dean  
Sun 7:30 HC; 10 MP, HC & Ser; 6 HC; Daily MP 9,  
EP 5; Mon & Fri HC 7; Tues, Thurs, Sat HC 10;  
Wed HC 5:15

## 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 HC 8, MP 10; Wed HC 7:30 & 10

## MONTREAL, QUEBEC, CANADA

**ST. JOHN THE EVANGELIST**  
President Kennedy & St. Urbain  
Sun Masses 8:30, 10:30 (Sol); Daily Tues & Thurs  
7:45, Wed 9:30; Fri 7; C Sat 4-5

**ST. JOHN THE DIVINE (Verdun)** 962 Moffat Ave.  
The Rev. Frank M. Toopa, r  
Sun H Eu 8, 10; Wed H Eu 9:30

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
The Very Rev. Sturgis Lee Riddle, D.D., dean; the  
Rev. James McNamee, c  
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

## ACAPULCO, GRO., MEXICO

**HOLY CROSS** (behind Hotel Las Vegas)  
The Rev. J. P. Black, tel. 2-11-43  
Sun HE 10, MP 11, EP 6

## MONTERREY, N. L. MEXICO

**LA SAGRADA FAMILIA**  
Teotihuacan 122, Col. Las Mitras  
The Rev. George H. Brant (telephone 6-07-60)  
Sun 10 (Eng), 11:30 (Spanish); Wed & HD 6:30  
(bi lingual)

## GENEVA, SWITZERLAND

**EMMANUEL** 4 rue Dr. Alfred Vinc  
The Rev. Paul R. Williams, r  
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S

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