

# The Living Church

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July 30, 1967

30 cents



Bishops Bailey, Richardson, and Goddard break ground in Houston [Page 4].

*The Houston Post*

## The Office of Bishop

[Page 6 ff.]

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# LETTERS

Most letters are abridged by the editors.

## The Fund

Having spent a good many years as a trust officer, and having a background of law, I share the concern of the Rev. Lester Kinsolving and others as it pertains to the Church Pension Fund and its management [L.C., June 25th].

Being very near the point of retirement I inquired as to the amount of pension I would receive upon retirement at the age of 65, and if I waited until I had fulfilled the minimum requirement of 28 years in the priesthood. In due time I received the answer. Since that time I have wondered if it would be better to die with my boots on at a riper age and run the risk of destroying a parish so I might avoid paying high rent. I have never been the rector of a so-called "plush parish," but I confess that what has been paid into the fund for me these nearly 25 years has not been a pittance. I am certain, however, that were the money invested with a sense of investment know-how, it would have produced a much greater income than will come to me. Being one of those individuals who came into the priesthood a few months after I was 40 years of age, I do not come under the rule of 60 percent of the average income over the years of my priesthood.

I sincerely believe that if we are to preach to our people our Lord's doctrine of the Vineyard then the pension plan must be revised so that all clergy receive a like amount after serving at least 25 years and attaining the age of 65. And I pray the General Convention will give serious consideration to such a procedure so that in the days that lie ahead clergy will be able to face a future of far more comfort than the present Pension Fund and Social Security provide.

(The Rev.) JOSEPH W. ZNEIMER  
Rector, Church of the Saviour  
Syracuse, N. Y.

## On Suppressing Good News

I feel compelled to respond to your editorial [L.C., June 18th] entitled "On Suppressing Good News."

You comment that "good news" of the inter-racial outreach of the Church is too often suppressed. The other side of the coin is an apparent lack of interest in programs which are being carried out quietly and successfully. One such effort is the "Educational Enrichment Program" now being conducted for the second year at Trinity Episcopal School in New Orleans. This is perhaps of some significance since New Orleans was specifically mentioned in your editorial. We have not attempted to obtain publicity for our program because our concern is in helping children rather than in showing the world what we are doing for others.

For the record, however, we are running a six-week program for 60 children aged 10 to 12. Slightly more than one third are Negro. There are also a number from various parts of Latin America and two who are of Chinese ancestry. The program is financed entirely by gifts from individuals and foundations, among them the Domestic and Foreign Mission Society of the Church. It

is an all-day program which involves classes, a hot lunch, field trips, dramatics, art, and a physical education program. The total cost for this year is \$14,200. Each child pays \$5 for the whole program—this because we do want the families to be involved. The children come from a wide variety of religious backgrounds, chiefly Baptist and Roman Catholic since that is the composition of the geographic area we are serving.

(The Rev.) THOMAS N. F. SHAW  
Headmaster, Trinity School  
New Orleans, La.

## Prayer Book Studies XVII

While *Prayer Book Studies XVII* is very instructive I find myself wondering how the Church can think about changing its liturgy when the Holy Communion is still not regarded as the chief service of worship. Until the Eucharist becomes *the* Sunday service we will never know and understand what we already have. This reflection was reinforced when I received a letter from a woman in my congregation who moved to a parish where the experimental liturgy was tried once. She wrote:

"We were offered the new form for Holy Communion as a trial. There was a mixed reaction, but only one who was against it and that was yours truly: no creed, no confession, no absolution, and the Kiss of



Peace was the living end. It was done with a handshake at this particular service, and when I found out that the *real* Kiss of Peace was a real kiss, my comment was, 'that'll be the day!' Perhaps I wasn't in the right frame of mind but it seems that all of a sudden, everywhere, someone wants changes, and I, for one, am on a one-woman rebellion. No wonder our society has so many mixed and confused masses running around. I feel as though I should wear one of those big buttons that says, 'Do not fold, bend, or mutilate!'"

(The Rev.) ALISTER C. ANDERSON  
Chaplain (MAJ), USA  
Hospital Chaplain  
Tripler Army Medical Center  
APO San Francisco, Calif.

## Seattle: Fun, Food, Frolic

The registration handbook for the General Convention in Seattle has just reached my desk and I cannot refrain from commenting on its striking layout and subject matter. The cover illustrations of the space needle enshrining the deeds of man, and of water skiers, golfers, and boating enthusiasts, aptly reviewing those things necessary to salvation, prepares me immediately for what the booklet considers important in Seattle this fall.

I was not disappointed when I opened the handbook. "A convention, they say, is no greater than its attendance and its program. . . . You know, of course, that it simply doesn't work that way!" So begins

the brochure which announces the triennial meeting of the highest council of the Episcopal Church. "The fact is," the handbook continues, "the facilities available . . . the guest accommodations, the places to see and the things to do, . . . and memorable dining experiences are the 'plus' factors which transform an ordinary convention. I wonder what the Holy Spirit would say to that."

The convention schedule is a tight one we are told. "We're here to work!" The proof text to that charge printed as a subtitle is the biblical command, "Let my people Go!" Yahweh's cry is heard in the convention center. "There will be time for tours of scenic Washington, . . . to climb mountains, to sail . . . to visit . . . even Alaska . . . and to dine in small groups." Lest we miss the point of the convention Yahweh's cry is reinforced in the next section entitled, "There's more fun for everyone in Seattle," in which it is humbly confessed that Seattle offers an unchallenged variety of fun.

Finally, the convention site itself is considered. It is a truly magnificent area, fortunately well equipped for the scheduled Presiding Bishop's evening at the symphony and providing for the use of bishops a building aptly named for the convention atmosphere which this booklet creates, The Playhouse.

The whole four-color brochure pricks fond memory of that first great General Convention whose minutes are to be found in Acts XV. (There is a minority report of the proceedings in Galatians II.) That meeting obviously was hindered because it was indeed no greater than its program and its attendance. However, I am pleased to see the present convention recognize the work of previous councils and ask specifically for delegate information regarding dietary requirements, a debated decision of that first council. Dietary information is a must, however, if relative space allocation in the handbook is any guide to the important matters before the convention. Three pages list some 86 public and private meals for the 10-day convention, while a half page is devoted to the major events of the convention itself. I assume I can afford to miss the Liturgical Commission report on the new liturgy (not listed on the agenda), but we certainly should not miss the bishops' wives' luncheon.

Pray God the Holy Spirit is able to digest the booklet and still make His presence felt among those bishops and delegates who attend to seek His guidance for the work and the direction of the Church in the year ahead.

(The Rev.) STEPHEN H. GUSH  
Assistant, St. Peter's Church  
Cheshire, Conn.

## Dressing Unapostolically

I was appalled by the picture of Bishop Lewis [L.C., June 25th]. I would hope that the bishops of the Church could wear their clerics at least when performing official duties. Bishop Lewis gives one the impression of the too-well-fed member of the board of directors of the local bank instead of one in direct line of succession from the apostles.

EILEEN J. LOSSING

Orlando, Fla.

# The Living Church

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William Wilberforce
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August

- 4. Dominic, F.
- 6. The Transfiguration of our Lord  
Trinity XI

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

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# The Living Church

For 88 Years,  
Its Worship, Witness, and Welfare

July 30, 1967  
Trinity X

## TEXAS

### Hospital Expansion Begun

Thirteen years ago on August 4th, the doors of St. Luke's Hospital, Houston, Texas, were opened. Since that day, the hospital, an institution of the Diocese of Texas, has continued to grow and prosper and is recognized as one of the outstanding medical institutions in the Texas Medical Center.

In late June this year ground was broken for the beginning of what will be a \$33.5-million expansion program which eventually will provide more than 600 patient beds and greatly increased clinical and research facilities.

Three bishops, the Rt. Rev. J. Milton Richardson, Bishop of Texas, and the Rt. Rev. F. Percy Goddard and the Rt. Rev. Scott F. Bailey, both Suffragan Bishops of Texas, broke ground for a new hospital wing. Bishop Richardson also conducted the dedication on behalf of the diocese. The Hon. John Connally, governor of Texas, addressed the gathering on the hospital parking lot. Guests included Mrs. Clinton S. Quin and Mr. Clinton S. Quin, Jr., wife and son of the late Rt. Rev. Clinton S. Quin, third Bishop of Texas.

## WEST TEXAS

### Ecumenical Discussion

"This is almost a miracle that we didn't think could happen. This meeting simply confirmed what we have felt in the last three years—that we do really have an awful lot in common and I am pleased to find that is so." This was the reaction of Dr. Ted Richardson, executive secretary of the Southwest Texas Conference of the Methodist Church, to a three-day ecumenical dialogue held in San Antonio. The gathering attracted more than 50 delegates, clerical and lay, from the Roman Catholic, Episcopal, Orthodox, Lutheran, Methodist, and Presbyterian Churches in the area. It was sponsored by the Committee on Ecumenism of the Roman Catholic Archdiocese of San Antonio.

Using the theme "The Liturgy of the Word and the Liturgy of the Bread," the delegates participated in forums, discussions, and speeches at St. Joseph's Retreat House. The program stressed not only similarities but honest differences. In the opening address, Dr. Frank Neff,

professor of religion at Trinity University, San Antonio, and a United Presbyterian minister, spoke on the witness to the word of God.

At another session, delegates heard a discussion of the sacraments which centered on one of the most "painful" areas of the ecumenical movement, the Eucharist. Thomas Keene, lay theologian at Our Lady of Grace Roman Catholic Church, said that the Eucharist is as much a sacrament of giving—of both Christ and of the person offering himself with Christ—as of receiving. And in that giving, Mr. Keene explained, persons offer themselves wholly to God. Another layman, Dr. F. Carter Pannill, dean of the University of Texas Medical School, noted that most protestant bodies hold their belief to two sacraments—baptism and the Eucharist. He said that in group discussions of baptism, questions arose over when a person should be baptized which led into a discussion of when life begins. He stated that "medical science long ago proved that life begins at conception," and this is his personal belief as a physician.

A lively discussion in a small group revolved around inter-communion. Msgr. Roy Rihn, rector of Assumption Seminary in San Antonio, explained why his fellow Churchmen cannot rush into inter-communion services. He noted that communion is denied to those who are unworthy—to those who are not truly repentant for their sins. Clergy of other Communion showed sympathetic understanding of this position, adding that at times it would not seem appropriate to go to Holy Communion. The difference in frequency of Communion services also was noted. Some Churches have Holy Communion twice a month; once a month; two or three times a year; or daily.

## MINNESOTA

### Cooperative Medical Center

A single but loose-knit medical center offering various specialized services has been under construction for a year in Minneapolis. The Combined Facility as it is known, links Swedish and St. Barnabas' Hospitals which have adjoining locations on South Eighth St., and is incorporated as the Metropolitan Medical Center.

The hospitals will retain their separate names and identities but will be able to

offer services needed in the area without costly duplication. The concept of co-operation had been tested prior to the acceptance of plans for the new facility's construction. The hospitals already co-operate in the joint management of their separate laundries, but plans call for the merger of these into one laundry plant in the near future. Another proposed project is a joint power plant.

The Combined Facility will bring the hospitals' bed total to 900. A year ago the research activities of the two institutions were merged and this will now come under the broad auspices of the Medical Center. Other current programs are the joint purchases of costly radioactive isotope materials and the use of cobalt therapy equipment in Swedish Hospital and the special physical therapy facilities in St. Barnabas'.

Also included in the Facility will be a community mental health center and a 50-bed psychiatric unit; a physical medicine department with a 30-bed rehabilitation unit; and a 108-bed convalescent and nursing care unit. It also will have a swimming pool and gym for therapy, a medical library, and outpatient teaching clinics for diagnostic and treatment services.

## CENTRAL NEW YORK

### Support for Abortion Reform

At its June meeting, the council of the Diocese of Central New York went on record supporting the Human Abortion Act, also known as the Blumenthal Bill. According to the findings of the council, this proposed state legislation would permit legalized abortion "as a conservative measure intended to provide relief in the relatively few instances in which the continuation of a pregnancy clearly is a greater evil than the termination of the life of the unborn child."

In the introduction of the position paper which is available in pamphlet form, the committee approved of the previous action of the New York State Legislature and the action of the diocese: "A proposed amendment to the Public Health Law in the State of New York regarding therapeutic abortion has raised the whole question of the state's role in the control of human life. The representatives of the State of New York in their 1966-1967 session of the Assembly

those not to change the present law on abortion. The Diocese of Central New York chose not to encourage or oppose the change in the present law. We believe both decisions were wise at that time. The Assembly will have to face this decision again, for there are great pressures for a change in this law. Between now and then, the Church has a responsibility to help our people see what some of the real issues are so they may encourage the legislators to act wisely in their legislative responsibilities."

Opposing positions, observations, and recommendations on the issue were presented in the paper prepared by the Rt. Rev. Ned Cole, Bishop Coadjutor of Central New York, Mr. James W. Harrison, Mrs. Hollister Kent, and Mr. George O. Nagle, who was chairman of the abortion study committee. Some "Observations" in the position paper are:

(✓) "Abortion is the taking of the life of a fetus, a potential individual. Murder is the taking of the life of an actual individual. A fetus is not an actual individual. It is potentially an individual, but it is not actually an individual. Abortion is not murder. Abortion is abortion.

(✓) "The distinction between potential and actual human life is reflected in our culture. We regard human life as beginning when a child is physically separated from his mother, and when he starts breathing. We count a person's age from the moment of his birth, not his conception, and we issue birth certificates, not conception certificates. Within our ecclesiastical tradition we administer Holy Baptism, and we officiate at burial services for actual individuals."

(✓) "... The fetus' right to continued existence must be balanced against the rights of a pregnant woman and those whose lives depend heavily upon hers to realize their own potentialities.

(✓) "A fetus is *sui generis*. It is unique. It is to be treated as such, instead of searching for some 'moment when life begins' and investing the fetus after that moment with the rights of an actual individual, or instead of acting as though that life which is potentially a person has no claim of its own to continued life."

The report concludes: "We encourage those preparing for any new approach to legal control of life to consider not only a review of principles which led to the present laws, based on laws of nature, but also consider the new responsibilities of new insights in a new day."

## ATLANTA

### Severe Fire in Decatur

Holy Trinity Church, Decatur, a parish of 1,600 communicants in metropolitan Atlanta, suffered a devastating fire Sunday afternoon, June 9th. The fire completely destroyed the 42-year-old parish house and severely damaged the sanctuary of the church. The nave was not burned, but it suffered smoke and water damage. A new classroom building was spared.

Damage has been tentatively estimated

at somewhere between \$300,000 and \$400,000. A recent survey of all facilities had prompted the vestry to raise the insurance coverage of all buildings and contents.

The fire is believed to have started in the upstairs of the parish house and was well advanced when discovered, and soon covered the three-story building. As soon as firemen permitted entrance, a brigade led by the rector, the Rev. J. F. G. Hopper, removed all sanctuary furnishings, vestments, Prayer Books, and Hymnals, so most escaped from the water.

Holy Trinity will continue its regular services in facilities offered by Decatur First Methodist Church one block away.

## NEW YORK

### Lutherans Use Cathedral

More than 5,000 Missouri Synod Lutherans crowded into the Cathedral of St. John the Divine on the evening of July 7th for a Communion service that marked the opening of the Synod's 47th convention. Business sessions were held at the downtown New York Hilton but the Communion service was scheduled at the cathedral in order to accommodate the 1,500 delegates and their guests. The Lutheran Church-Missouri Synod has only limited strength in the New York City area and has no church large enough for such a gathering.

The Rev. Edward N. West, sub-dean of the cathedral, was host for the occasion. The Rev. Dr. Theodore F. Nickel, Chicago, second vice president of the Synod, preached the sermon.

Asserting that "not divisions but oneness is the ideal," Dr. Nickel said the Church "can never settle for divisions in her midst. She must always strive to eliminate them, for they are the work of the flesh, of Satan, and of sin." He warned, however, that the ideal of unity

cannot be achieved "by compromise of truth, for that is also a work of the flesh, but only on the basis of the Gospel. . . ." Dr. Nickel recalled the scriptural admonition to love one another, ". . . not with the sentimental love of mere emotion but with God's kind of love—genuine, deep, and real, which can discipline, correct, and scold, and yet love. Let us love all of every race and of every tongue; let us remember that our Negro and Puerto Rican and Indian brethren are as dear to the God who made them and saved them as we are."

Synod officials said they believed the service at St. John's represented the first time that a service of the Communion's biennial convention has ever been held in a church other than a Lutheran one. They pointed out, however, that the first service ever held in this country by the group of German immigrants that was to become the Lutheran Church-Missouri Synod was held in 1839 in St. Louis in what is now Christ Church Cathedral.

## MILWAUKEE

### From Rome to Anglicanism

Because he came to the conclusion that "centralization of authority and an infallible pope can't be justified by scripture, tradition, or history," Dr. John Peifer, a Roman Catholic priest for 20 years who was dean of the senior college and head of the department of philosophy at St. Francis Seminary in Milwaukee, has left the Roman Catholic Communion to become an Anglican. He was formally received as an Anglican on July 3d, by the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee. He is now spending the summer in residence at Nashotah House Seminary, Nashotah, Wis., and plans to go to the University of Chicago in the fall for a year of "study and re-thinking" before making a decision as to

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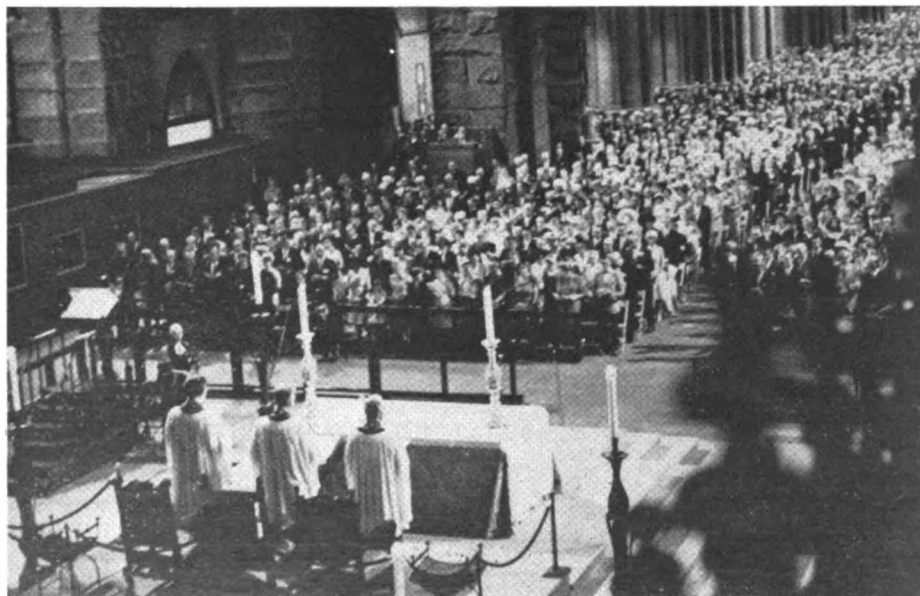


Photo: Marjorie Hyer

By The Rev. Canon C. E. B. Nobes, S.T.D.

Rector, St. Paul's Church  
Kansas City, Mo.

In the Order for the Consecrating of Bishops, which should be required reading for every bishop every week, the Presiding Bishop charges the new bishop that he must guard his people as a shepherd guards his flock. "Be to the flock of Christ a shepherd, not a wolf," says the Presiding Bishop, "feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful that you be not too remiss; so minister discipline that you forget the mercy; that when the Chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord."

who is preeminent among them as a pastor and who can from his own experience bring the pastors of the people to a closer knowledge of God and His purposes. Isn't it strange that when we elect a man to the episcopate we generally choose a man who has come to our attention because he is a good pastor, and then we immediately turn him into a business executive and make it all but impossible for him to exercise his talents as a pastor? How short-sighted we are! The world is filled with men of outstanding business ability. There are all too few pastors.

The Constitution and Canons do not



## Let Bishops Be Bishops



The title "bishop" carries this meaning. It comes through Anglo-Saxon and late Latin from the Greek *episcopos*. This is made up of the preposition *epi*, meaning "over" and *skopein*, the verb for "look." So an *episcopos* is an overseer, one who looks over in the sense of guarding.

Do we give our bishops the chance to be bishops in the manner herein implied? Do we not, rather, load them down with so many administrative duties in the big business which is the average diocese that the bishop who can truly exercise his pastoral abilities is an exceptional man? Yet, our Church, our civilization, and the world of today need committed Christians, people who have caught a glimpse of the beauty of life lived in obedience to God's will. Presumably more people can catch such a vision if they are gently guided by pastors. Nevertheless, the pastors themselves need to be shepherded by one of their number

require us to make such a transformation. In fact, it would seem that they would rather encourage us to help the chief pastor of a diocese to remain that. Every diocese is expected to have a standing committee. The standing committee has been elected by the diocese and is made up, presumably, of lay people and clergy who enjoy the confidence of the diocese. Matters of policy which are determined now almost always solely by an overburdened bishop might easily become the concern of this committee. In some jurisdictions this is the function of the standing committee, but in all too many the committee merely does a clerical job of making sure that the requisite papers are in order for various transactions of Church business. In many dioceses, the bishop has never been known to use his committee as a council of advice.

Again, the canons of a diocese usually provide the diocese—not the bishop but the diocese—with a diocesan or execu-

tive council made up of dedicated lay people and clergy who are expected to carry on the business details of the diocese. If the diocese has elected people it trusts to this council, why should the bishop have to be concerned with its operation? He is the chief pastor of the diocese, not the business executive. Why should the bishop be expected to attend the board meetings of the several diocesan institutions within his jurisdiction? Is not each institution under the competent management of a board of directors? Should he not trust them to do the work committed to their care even as they leave the spiritual direction of the diocese to their chief pastor?

If the bishop relinquishes these many tasks to the appropriate officers and servants of the diocese, some may ask, "Then what is left for the bishop to do?" The fact that the question can be asked is an indication of the low estate to which the office of bishop has fallen. It is not intended that he should be the business manager of the diocese, nor the prime fund raiser, nor the strategist. He is expected to be a man of God, preeminent among the other pastors of the diocese as their chief pastor. A bishop who is an "overseer" of the flock entrusted to his care will live with his flock. He will have his finger on the pulse of his people; he will be conducting quiet days and retreats for the spiritual enrichment of his flock; he will be making himself available for spiritual counsel, not merely for his clergy but also for the people of the diocese as a whole, for he is the chief pastor, however many assistants he may have in the parishes. If he exercises himself in the pursuits inherent in that role he will have so much to do that he will welcome giving over other responsibilities to the standing committee, to the diocesan council, to the various institutional boards, and to as many other skilled men and women as he can find.

I recall looking with some astonishment at as untidy a desk as I have ever seen. Papers and letters were heaped up. Many of the letters had not been opened. There was no typewriter visible in the study, for it was a study rather than an office. This was a bishop's desk. Yet as I travelled through the diocese with this bishop, it was apparent that he knew by name most of his people. ("I confirmed them by name, didn't I? They are my children in God, so of course I know them.") His clergy were delighted to welcome him into their homes for as much time as he could spare them. By actual count of days, he told me he spent about three months in the year in his own home and the rest of the time out among his people. This was a bishop in the Church of India. He knew his primary duty and he was fulfilling it. Contrast this department to that of the American bishop whose clergy cannot see him

Continued on page 12

By The Rev. Roy Pettway

Rector, Church of Our Saviour  
Atlanta, Ga.

What sort of man should we choose for the office of bishop? People sometimes make choices on the basis of irrelevant qualifications such as a man's age, whether or not he is a good preacher and/or administrator, and unfortunately, on the basis of whether or not he is a good politician. But what are the important qualities to be considered?

First of all, we need a man who honestly accepts and believes the faith of the Church and the genuine morality of the Church. He should not be a slave to tradition, not merely concerned with maintaining the *status quo*; but on the other hand, he should not uncritically follow every new fad, every new movement, every new book. He should believe the authoritative faith and moral teachings of the One, Holy, Catholic, and Apostolic Church and not feel that he has to be "creative" and invent a new religion to replace the religion founded by Jesus Christ.

He should be a man with a good sense of proportion. This is the gift of the Holy Ghost, called "knowledge" in the service of confirmation. He will not neglect the Church's ministry of the conversion of individuals in favor of social agitation aimed at converting society in general, or vice versa. He will serve God both at the altar and in the secular world, seeing the connection between worship and work. He will work for greater racial justice but will not expect to solve the whole problem overnight. He will be willing to incorporate new insights into the liturgy of the Church but will not go overboard for extreme changes in the liturgy. He will not be an isolationist, refusing to have anything to do with Christians in other religious groups, but will not be impatient to force people into denominational mergers against their will. He will be a man of dignity, yet not remote, not one who will over-awe people. He will be friendly and approachable, yet not be too informal or folksy.

Then, he should be a man who really has graduated from school. This means not only that he should have the proper diplomas and degrees, but also that he should recognize that he is not in a graduate-school seminar when he is talking with people or teaching them. He should not talk over people's heads and should not talk down to them. He is in the world of businessmen, laborers, and housewives, not segregated in a group of scholars. He should not present Christianity in pedantic terms nor give the impression that Christianity can be apprehended only by scholars with doctor's degrees. He should live in the real world

of ordinary people, not isolated in some mental world of his own mind. And he should be a man who can communicate well; he should be able to speak with conviction; he should be able to write interestingly and clearly; he should be a man who can listen to others and learn from them; he should be one who does not get his feelings hurt when someone disagrees with him.

The bishop should have a genuine respect for other people. He should not be one who considers himself omniscient and infallible. He should be able to respect the convictions of others without compromising his own. He should realize

He should always have God at the center of his life and thoughts. He should not be a man who is ambitious, not one who desires high office, but one who loses himself in the service of God and is equally happy to serve in any office, high or humble. He should be a man who does not take himself seriously. He should be free of arrogance and pomposity. He should realize that the Church will have to go on after he retires or dies and that the man who comes after him will have to undo all the mistakes he has made while serving as bishop. He should realize that consecration as a bishop does not make him any wiser or more able



## Whom Do We Want As Bishop?



that on every subject there is somebody, somewhere, who knows more than he does. He should be able to see the values of each of the different schools of thought in the Church. He should not be one who makes use of other people to serve his own will; not one who tries to manipulate people, or who expects people to be his puppets. He must genuinely love people and see each person as an outward sign of God. He should find pleasure in mingling with people, have a happy family life, and enjoy the company of his wife and children. He should be able to speak, as an equal, to a small child or to the President of the United States. He should rejoice in the innocence and trustfulness of children, enjoy the grace and beauty of women, and appreciate the strength and abilities of men.

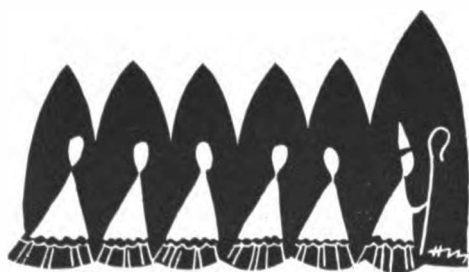
But more than this, the bishop should be a genuine lover of God. He must always be eager to deny himself and exalt God. He should love to worship and pray

than other priests, and that even as a bishop he is merely one of the thousands of bishops in the world today. He should take the office of bishop seriously, but should not take himself seriously.

And above all, he should be joyful. Joyful clergy make Christianity attractive; dour and solemn ones make it repulsive. We do not need to have a bishop who is a long-faced, sad, forbidding, puritanical, or no-nonsense type of person. We do not need one who is always serious and worried about getting the task done. A bishop should consider worship to be a joyful, happy, and exuberant experience. He should be one who is like the saints, for the saints are joyful.

And these qualities which we should desire in a bishop are the qualities which we need to develop in ourselves. If we are sufficiently fortunate to have such a man as bishop then we can see in him the godliness that each one of us should cultivate in ourselves.

This article was originally published in his parish paper by Fr. Pettway. We present it to our readers with the thought that it contains wise and godly counsel for all Churchmen, on the most important subject of bishops.



“episcopal system.” But one of the values of bishops’ having to cover so much territory in their visitations is that this duty gives them a chance to pray while alone and traveling, and it gives them an opportunity to recharge their spiritual batteries and to renew their associations with their Lord whose deputies they are and whose work they do.

Next I think of the late Bishop of Nebraska, Howard Rasmus Brinker. If Bishop Brinker were here in this pulpit today he would probably be preaching about the Holy Ghost and about how the Holy Ghost calls a priest to the office of bishop and how He helps each one

# EPISCOPAL

## Voices from the

**Y**our preacher this morning is in this pulpit by default, so to speak. The men who should have preached this sermon have all died, but it is not out of line for me to expound what I believe they would say if they were here physically today and had the honor which has, instead, been given to me. The men

I refer to are the late Bishops of Northern Indiana, Nebraska, Kansas, and West Missouri. Some of you will recognize their names as Bishops Mallett, Brinker, Fenner, and Spencer, under whom your bishop-elect served all but these last ten years of his ministry.

I believe that if Bishop Mallett, late Bishop of Northern Indiana, were preaching here today he would remind the bishop-elect of the sacramental ministry of a bishop. Bishop Mallett was a strong sacramentalist, one who offered the daily Eucharist and who urged that the Sacrament be reserved in every parish and mission of his diocese. He would urge the bishop-elect to celebrate and receive the Holy Communion with great regularity and to set forth sacramental teaching in the missions where he will be making visitations. I believe that Bishop Mallett would urge every bishop to maintain the life of prayer and to keep the devotional life primary during his episcopate. Bishops have a tendency to spend more time in meetings than in prayer, and this is one of the weaknesses of the

who is consecrated to the episcopal office. If that man yields himself to the Holy Ghost.

In the one consecration sermon that I heard Bishop Brinker preach I remember his mentioning how the present-day Church and world are not as forthright as the early Church and world were. He said that in the early Church a bishop could expect martyrdom. Whereas today he can still expect it, it is much more subtle and he is still alive after it has taken place! That was said in jest, yet there was some truth to it, as well. The point he went on to develop was that the bishop in the Church today expects some opposition but that especially during such times he must rely on God the Holy Ghost to help him. Bishop Brinker.



By The Rev.

Rector



believe, would tell the bishop-elect never to forget the power, strength, and influence which comes from the Holy Ghost whom he so much enjoyed invoking in his well-loved hymn, "Come, Holy Ghost, our souls inspire."

And now, what would Bishop Fenner, the late Bishop of Kansas, have said if he were the preacher today? I am sure that we would have heard from him a very candid and frank sermon in which he would tell the bishop-elect to find out at the very beginning of his episcopate what is expected of him and then to do the work well. I believe he would emphasize the pastoral role of a bishop and how a bishop must make decisions, must be honest with his clergy, must administer discipline, must give credit where credit is due, and must place blame where it really lies. I think he would tell the bishop-elect to take sufficient time on his visitations so that he can really visit with the priest and with his family. This was Bishop Fenner's own practice, and I am sure that far more was gained from his visitations than from those made by some bishops who arrive about ten min-

the laity, the mission, and the Church at large.

And now we come to Bishop Spencer who confirmed and ordained to the diaconate and the priesthood the bishop-elect and who baptized the one who is preaching here now. We would probably not hear a discourse on administration from Bishop Spencer, nor would we hear much about "program and budget," but I believe we would hear him urge the bishop-elect not to neglect his studies or his preparation of sermons. It is a sad fact that sermons by bishops are too often a hodge-podge—rambling reflections instead of old-fashioned 1-2-3 sermons that a person with just a little education can follow by listening reasonably well. And another sad fact is that bishops get so involved in program and budget and meetings that they neglect their studies. It used to cause comment and admiration on the part of those of us in the library at the seminary whenever we saw Bishop Sherman of Long Island in there reading a book, for most of us had never seen bishops study and it was something of a novelty to see one do so. It is a happy

This is an abridgement of the sermon preached by the Rev. William J. Barnds, rector of St. Paul's Church, Ogallala, Neb., at the consecration of his father, the Rev. William P. Barnds, Ph.D., as Suffragan Bishop of Dallas.

deliberately to rest with confidence upon the truth and grace which come by Jesus Christ alone, to depend upon the inspiration and enlightening and direction and the empowering of God the Holy Ghost, and to rely upon the sustained intercessions of his flock on his behalf."

And then Bishop DeWolfe dealt with the apostolic nature of the office of bishop, a subject very dear to himself. He said: "The bishop's office is as apostolic today as it was on Pentecost. It relates to the doctrine, the worship, and the discipline of the Church of Christ, His mystical body, His spouse, His household. A bishop of the Church of God inherits the catholic apostolic faith which our Lord Himself revealed and which the Church has defined in the face of persecution, rebellion, and schism. He inherits the Book of Common Prayer which sets forth the liturgy of the Church of God;



# Past

utes before service-time, and are gone as soon as the last picture has been taken of the confirmation class with the bishop.

Bishop Fenner would probably stress the fact that the honor that comes with the position of being a bishop is minor when compared to the duties of a bishop. He was not impressed with the trappings of the episcopal office but he was impressed with the responsibilities of the office, and he took them very seriously, and this is what he probably would advise any bishop-elect to do. I think he would advise the bishop to be on the job, to be honest with those who are in his care, and to give sufficient time to the visitations so as to be able to analyze the mission or field adequately in order that the bishop can be of help to the priest,

fact that the bishop-elect at his age of 62 has developed the habit of study over such a long period of time that it cannot easily be eroded at this late date. And it always helps when a clergyman enjoys this part of his ministry, whether he is a bishop, priest, or deacon. Bishop Spencer would probably tell the bishop-elect to show some caution as to what meetings he attends so that he can have ample time to prepare his sermons. He might even tell him to forget some of the so-called "expected things" that bishops do and instead give that extra time to reading, study, and sermon preparation. And if Bishop Spencer were preaching we would not help but notice that he would have practiced what he preached.

The former examining chaplain of the bishop-elect, the Rt. Rev. James P. DeWolfe, once asserted: "The bishop learns the more demanding requirements of his office only by experience . . . It takes time to learn how to be a bishop. Therefore, it should be emphasized that the bishop carries his office with him every hour of his waking day. He must learn

he inherits the holy Sacraments and traditions and canon law which her long life of experience has inspired and enabled the Church to hew out and which shape the discipline under which the children of God pursue their pilgrimage faithfully. The bishop's consecration vows commit him to the teaching of that faith in its fullness, and that faith only; to safeguard the practice of that liturgy and to exercise the administration of that discipline to the glory of God's name and the edifying and well-governing of Christ's Church. The bishop is under obligation to make the heritage of the wisdom and knowledge of God available to the Church in his own day, and is also under obligation to exert every energy and ability that he has within him to secure for the Church of the future the promise and assurance of a sturdy and well-ordered advance and welfare. As he himself has entered into the labors of those who have gone before him, so he must undertake to leave behind him fruits of his labors in which those who follow him may enter with zeal and security."

W. J. Barnds

Church

## The Arab Refugees: Whose Problem?

When the Soviet Union preaches to Israel the duty of pulling back into her original borders rather than keeping the territory won in battle, one thinks of the demure whore who has got religion; only, of course, the USSR has not got religion and has never given up an inch. The Israeli leaders evidently intend to disregard all such preachments and to do what all other nations do in such situations—including the nations that preach. It may turn out to be the best thing, after all, not just for Israel but for the whole Mideast. The present leadership of Israel shows every sign of sound, responsible statesmanship.

There remains among the major unsolved problems of the Mideast the problem of the Arab refugee, and we are making bold to suggest a course of action to the leaders of the United States and Israel.

Whoever may be responsible for their plight, there are upwards of two million Arab refugees who blame their desperate condition upon the establishment and development of the nation of Israel. It may be that Israel has done all it can to make restitution to them for whatever they have lost to Israel. It may be that the real burden of care for them properly falls upon their fellow Arabs. Our thinking about them is quite full of such uncertain unresolved maybes. But when we come to the question of what to do now and where to go from here we can be more positive. This, we are certain, is a burden for the governments of the United States and Israel to assume and to carry jointly. The two nations should provide food and all other material necessities, and an educational and rehabilitation program geared to the particular needs of the people. Secretary Orville L. Freeman has recently reported that this country leads the world in food power. In what better corner of the earth could we put it to work?

We are against leaving it to the United Nations for the simple reason, more than sufficient, that there are too many members of the UN who vote as Russia wants them to vote; and Russia wants no solution of this, or any other Arab problem. The advent of peace and plenty to that part of the world would be a disaster

to the Soviet Union whose only interest continues to be that of promoting strife and misery.

The responsibility falls uniquely upon the United States and Israel because the USA commands the necessary resources and the leadership of the free world and Israel can and must do all it can to justify its dominance in the Mideast. Israel must have a moral eminence—simply to be Israel. Its national life, and foreign policy, must express that divine passion for justice and mercy for all men which was first proclaimed by the prophets of old Israel. If in the Israel of Levi Eshkol and Abba Eban the world of today will see this righteousness of God, flowing forth as a mighty healing stream, the world of nations might take a turn from its present collision course with death toward God's kingdom and His righteousness. And this turn toward life might well begin with a resolute, faithful, and compassionate endeavor to deal justly with the Arab refugees.

## The Prayer of Intercession

The proposed Prayer of Intercession\* to replace what is now known as the Prayer for Christ's Church is a radical new departure in form and content. The litany form should especially be welcome as a change which will help immensely to make the prayer more truly congregational. The few things we don't like about it are almost purely stylistic, hence matters of taste. Perhaps everybody else likes what we don't like, in which case we hope that our motions to amend fail to carry.

There is, however, one point of theological propriety that calls for careful review. It comes in the supplication "for all who bear authority in this and every land." The scope of this prayer is broadened to include all rulers, not Christians only, and this we welcome. But is it consistent, or even meaningful, to pray that rulers who are themselves atheists or heathen may rule their peoples in the "holy fear" of God? (This term is used.) "Holy fear" is, of course, one of the fruits of the Spirit, and it is defined in theology as filial fear as distinct from servile. Only the believing Christian, who knows himself as a child of God by adoption and grace "in the Beloved," can have filial fear, which is the disposition toward God that is created by the awareness of being in Christ and therefore in filial relationship to the Father. A ruler who is fervently and deeply moved by holy fear will rule his people accordingly, to their inestimable benefit, and the Church could ask no greater blessing upon rulers than this.

More to the point in the Church's great intercessory prayer for all men would be a petition that all rulers of earth might be so converted to Christ that they can rule in holy fear. It is meaningless to ask God to give to people one of the fruits of Christian faith without the gift of faith itself. Why are modern Christians becoming so timid, or tactful, or whatever they are, about praying for the conversion of atheists and heathen? Should not

### Sunset in the City

This bright last song, these sudden city lights  
Like constellations come to earth we praise,  
This full-ripe hour, yet moment that affrights  
Because days' gracious endings number days.

Alight with sunset windows' golden eyes  
Flame gold-illuminated, golden-rife;  
But night wells up both east and west. Arise,  
O day at evening: Life, clutch out at life!

George Morrel

\*Prayer Book Studies XVII may be secured from The Church Pension Fund, 800 Second Ave., New York, N. Y. 10017.

such prayer for the salvation of all men be a strong element in the great intercession offered in the Sacrament of Unity? This note of loving concern for the salvation of the heathen is almost totally lacking from the proposed liturgy as it now stands. There is a prayer "for all who spread the Gospel among the nations" that "they may have strength and courage to fulfill (God's) holy will." Why can't we pray that God may crown their effort with great success, to the glory of His great Name and the salvation of all mankind?

There are two lapses into artificial language which we hope will be corrected. One occurs in a supplication for outdoor workers, where this effort is made to poeticize such activities: "For those who farm the fields and tend the woods; for all who gather the harvest of the lands and of the waters. . . ." The man who fishes for a living does not see himself as gathering the harvest of the waters, and there seems no point in the Church's referring to his occupation in such terms when it prays for him.

The same unnatural and unnecessary artificiality appears in the supplication "for all who are engaged in the arts and sciences, and those who teach and study in schools of good learning; for all who keep house and train children." These words try too hard. Why not pray simply "for all artists and scientists, for all teachers and students, for all housekeepers, parents, and guardians of children"? Incidentally, it seems to us that horses and vines are properly "trained," but not children, who should rather be raised and educated.

Because the proposed prayer as a whole is so well composed we are confident that its few weak spots will be corrected. The penitential supplication in it can stand comparison with the best in the Prayer Book tradition from Cranmer to the present:

Have mercy upon us, most merciful Lord, and deliver us from all affliction, strife, and catastrophe; in thy compassion forgive us all our sins and failures, known and unknown, things done and left undone: and so uphold us by thy Spirit, that we may end our days in peace, trusting in thy mercy at the day of judgment.

The prayer ends with a fine supplication for the faithful departed, that God will grant them mercy, light, and peace. We should like to see worked into this a note that is already in the Prayer for Christ's Church: that the departed in Christ may grow in the love of God. The Commission might well consider adapting an expression, in the prayer for the departed on page 332 of the present Prayer Book, in which it is prayed that they, increasing in knowledge and love of God, may go from strength to strength in the life of perfect service in God's heavenly kingdom.

*(To be continued.)*

## The Pelagian Peril In Ecumenism

In his address to the annual convention of his diocese several weeks ago, the Rt. Rev. Charles E. Bennisson, Bishop of Western Michigan, expressed a conviction

### Ecumenical Mary

Melancholy  
dulled  
her eyes.  
Bruises abused  
her  
heart.  
But  
on her face:  
Glory!

Judy T. Sternbergs

tion about Church unity with which we are so heartily in accord that we need only to quote him directly:

"It is necessary to keep in mind that visible unity is imperative, but not primary. The first consideration of all must be the integrity of the Gospel and truth and honesty in theology. Any unity achieved at the expense of such integrity and truth will be achieved not in obedience to God but in rebellion against Him; the assertion of the self-will of men rather than the embodiment of God's will. It is an Orthodox priest and theologian, Alexander Schmemmann, who lays his finger, I think, on the root difficulty of the ecumenical movement of today. It is truth, not unity, which should be the first goal of the ecumenical movement. The Orthodox believe this as do many of us Anglicans, and from this results the suspicion and hostility which sometimes appears to be our attitude at ecumenical gatherings. The living tradition of the Church was a possible ground for ecumenism, but this has been ignored. Says Fr. Schmemmann, 'Unity is nothing else but the natural consequence of truth, its fruit and blessing. But the pre-occupation of many, even of those who discuss tradition favorably, is not the content of the tradition but simply the fact of its existence. The general attitude is that no views must be condemned, but that all "choices" must be integrated into one synthesis. The word "heresy" in fact is absent from the ecumenical vocabulary and does not exist even as a possibility.' From this assumption arises the constant tension and even agony which the Orthodox experience in the ecumenical movement, and not only the Orthodox but many of our own Church. Many are quite convinced that a Pelagian flavor still seems to permeate the minds of those active in the ecumenical movement. Apparently, human effort will bring about the needed unity. . . ."

Bishop Bennisson goes on to quote two American protestant ecumenists who speak of how "the Churches themselves must devise what the one great Church is to be, and . . . seek to achieve it" and how a day must come when "all Churches in a communion can sit down together and in the light of the relevant sociological facts, viewed from various religious perspectives, begin to plan the total mission of the Church for mankind."

Such an ecclesiology is quite purely and simply Pelagian, envisioning a Church which is not Christ's body but man's spiritual United Nations Organization. There are many Christians hard at work in the ecumenical field who are of no such mind. May God keep them strong in the faith, and increase their number. But a realistic assessment of much that is being said, written, and planned on the American ecumenical front today leaves no room for doubt that the Pelagian peril is real, imminent, and dangerously respectable.

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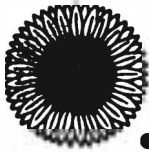
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## BISHOPS AS BISHOPS

Continued from page 6

without at least a week's notice, and very often it takes three weeks to get an appointment of 15 minutes. To be sure, he "is building a cathedral and is terribly busy rushing around raising money," but perhaps the bishop who is building a Christian out of a pagan is doing the more important work.

*Episcopos*, "overseer," from *epi* and *skopein*.\* Why not some other combinations with this verb?

(✓) "Peri-scope": The bishop will look in all directions, poking his periscope through the troubled waters of life so as to be ready to meet whatever dangers may be lurking behind the waves of an angry sea.

(✓) "Tele-scope": The bishop will try to see far ahead, bringing into range far distant things so that he may be ready for them.

(✓) "Micro-scope": Nor can the bishop

overlook the tiny flaws in the smooth performance of his flock and of his individual sheep, lest small imperfections neglected become great ones.

(✓) "Stetho-scope": How important it is that the bishop should know the heart of his people, and the heart of God, and be ready to communicate to the flock the love God wishes them to have.

(✓) "Ophthalmo-scope": As a skilled doctor can detect disease with this instrument even before symptoms are manifest to the patient himself, so the bishop who is a pastor will be able to see, in counselling sessions, the weaknesses which left untended can bring spiritual disaster to members of his flock.

*Episcopos*, "bishop." Let the men who bear this title live up to its grandeur. And let us assist them to get back to their people who so sadly need them.

\*I am indebted for this exposition of the word *skopein* to a Greek Orthodox priest whose name I cannot remember. He used it some years ago in paying tribute to Bishop Bloy of Los Angeles.

## NEWS

Continued from page 5

whether he will enter the Anglican priesthood.

Dr. Peifer holds the degree of Doctor of Philosophy from the Aquinas Institute. He has stated several reasons for making the change. "Basically, I found that my convictions coincided with the Anglican Communion more than with the Roman Catholic," he said. Expressing disappointment with the results to date of the reforms projected by Vatican II, he declared that Pope Paul seems to be taking "rather unilateral and intransigent positions on all of the contemporary problems."

Asked if the current controversy over enforced clerical celibacy had anything to do with his decision, Dr. Peifer replied: "I have no plans to marry at all. I'm 45 years old. To be married you need to have a job and a girl, and I have neither!"

### DALLAS

#### Activities at Hospitality House

Whirled away in an impromptu dance, Sister Janet Lee was just doing part of her daily work. A member of the Church Army, Sister Lee is assistant director of Hospitality House at the Senior Citizens Foundation, located on the grounds of St. Matthew's Cathedral, Dallas.

She is busy one way or another with art, ceramics, bridge, stone collecting, or creative writing classes for the older people, some of whom become dropouts and have to be coaxed back to the pleasure and activities at the House. Sister Lee also assists with Church services at St. Augustine's Mission, Dallas, even occasionally preaching. Her Church ca-

reer prior to the Dallas appointment had included an assignment to a mountainous-desert area of Nevada and to a Sioux Indian reservation in South Dakota.

#### Hippies Welcomed

Two barefoot hippies were made welcome at a service and were invited to return for more services and friendship at St. Francis' Church, Dallas. The Rev. Homer F. Rogers, rector, who seemed surprised when a reporter asked if the hippies had been really welcome at the church, replied, "Certainly. They're God's children. I've had contacts with the beat crowd for the last eight to ten years and I don't mind saying that I plan to exploit and cultivate the hippies. By that I mean that I think I can enrich their lives. They badly need what the Church has. They have an awful lot of good going for them."

Fr. Rogers said that on a recent visit to The Cellar, a sort of headquarters for the bearded in Fort Worth, Texas, he was "never treated more graciously and courteously in my entire life. But it was rather noisy." He stated that it was difficult to tell where a beatnik ends and a hippie begins, but he estimates that there are probably 2,000 hippies in Dallas.

"The hippie movement fascinates me," the priest said. "It's a reverse image of the adult world. Every Christian preacher in Dallas has been saying for years, 'We love everybody.' Now, the hippies are doing it and we don't like it. What these kids are doing is looking at Papa and Mama with their half-baked values and substituting half-baked values of their own. A panic reaction to responsibility is a factor that leads them to become hippies. What they don't recognize is that there have to be producers in the world. Actually, these kids are starving to death for recognition, affection, and approval

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Just think what potential for good there is in these hippies. If only we had a 20th-century St. Francis to help these kids," Fr. Rogers said.

### NEW ZEALAND

## Simpkin Is Dead

The Rt. Rev. William John Simpkin, 84, retired Bishop of Auckland, New Zealand, died June 8th, in Rotorua Hospital.

The bishop devoted almost 34 years of his life to the Diocese of Auckland, first as a provincial secretary and later as bishop. After his ordination to the priesthood in 1909 he served for three years as an assistant curate in Christ Church, Stafford, England, before going to New Zealand. Through the years Bishop Simpkin had served in all fields within the diocese, and in 1940 was elected Bishop of Auckland. When he retired in March 1960, he was senior bishop of the Church of the Province of New Zealand. Since then he and Mrs. Simpkin had lived in Taupo. She survives her husband.

Services were held June 11th, in St. Mary's Cathedral, Parnell, where an address was given by the Archbishop of New Zealand, the Most Rev. N. A. Lesser. Interment was in the cemetery at St. John's College of which he was a fellow. Memorials to the late Bishop of Auckland have been established at the Wilson Home for Crippled Children, Takapuna.

### AUSTRALIA

## Divorce, Remarriage, Church Rites

The Primate of Australia, the Most Rev. Philip N. W. Strong of Brisbane, has indicated that the bishops of the Australian Church are considering an organization which would examine the feasibility of certain divorced persons' remarrying within the Church.

In his presidential charge to the Brisbane Synod, Dr. Strong said that the Church has not relaxed its total ban on the remarriage of divorced persons and will not do so. However, it is possible, he continued, that the Australian bishops will soon set up a method of examining cases of certain divorced persons' seeking remarriage. Under this method the bishops would determine whether the original marriage had in fact been null and void. If an annulment should be granted, the applicant could be married according to the rites of the Church, the Primate said.

### CONVENTIONS

## Maine: May 16-17

Budgets adopted at the 148th annual convention of the Diocese of Maine meeting in St. Luke's Cathedral, Portland, represent \$26,348.58 for the diocese and \$153,761.13 for the Maine Episcopal Missionary Society. From the entire total,

approximately \$70,000 will be sent to general mission assessment for work beyond the diocese. That figure is the full assigned quota.

A resolution on canons, introduced a year ago and referred to the next (1967) convention, was adopted: on the election of wardens or vestrymen and their necessary qualifications, the insertion of "or she" is to be added after "he" (is elected).

It was resolved that a committee of clergy and laymen study the relationship of the Diocese of Maine to the Maine Council of Churches and present the findings to the next diocesan convention.

In a proposed amendment to the canon on clergy salaries the minimum annual stipend for "active duty" clergy was raised from \$4,500 to \$4,800. The only exception (and it must carry the bishop's approval) would be the stipend paid to a part-time parochial assistant.

The convention opened with a service of Evensong in the cathedral at which time the Rt. Rev. Oliver L. Loring, Bishop of Maine, delivered his charge to convention.

## Western Michigan: May 17

In action taken at the 93d annual convention of the Diocese of Western Michigan a resolution on the recruitment, selection, training, and ordination of men for the perpetual diaconate was passed. It was voted to incorporate the planning for such into the diocesan program as soon as possible.

During the meetings in Benton Harbor, delegates accepted a resolution concerning the work of COCU thus far, that "our Joint Commission on Ecumenical Relations will continue to work toward an acceptance by the consultation of all those practices and understandings of faith and order which are Catholic. . . ." Another resolution on COCU referred to keeping "the door open to any reunion with the Roman Catholic and the Orthodox Churches" and not closing that door by "a plan of Church reunion," resolving that the Joint Commission on Ecumenical Relations "not commit this Church to any one point of view on reunion until all methods and schemes or reunion are fully explored and presented to General Convention. . . ."

After considerable discussion, a large majority voted to adopt a resolution calling on the Executive Council: to effect economies at the national level — a substantial decrease in the administrative budget, including a cut in personnel in a reasonable length of time; to decentralize the Executive Council; to end subsidizing *The Episcopalian* immediately and totally; and to consider relocating headquarters from New York to a more centralized center of the nation.

Guest speaker was the Rev. Carroll E. Simcox, Ph.D., editor of THE LIVING CHURCH.

# CLASSIFIED

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## FOR SALE

**COMPLETE** set Chasubles; tall man. Like new. \$500 value. \$250. Reply **Box H-493.\***

## HUMOR

**TOPICAL HUMOR SERVICE** and forty professional jokebooks. Catalog free. Samples \$5.00. Orben Books, Dept. 206, Baldwin, New York.

## LINENS AND VESTMENTS

**HAND EMBROIDERED** Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Pallis embroidered in wool. Write for our catalogue. **Mary Moore, Box 3394-L, Davenport, Iowa 52808.**

## POSITIONS OFFERED

**CURATE**, to work with Church School and young people and parish calling. Suburban New York Parish. Reply **Box J-492.\***

**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 Pardie, Executive Director, Episcopal Community Services, 225 S. Third Street, Philadelphia, Pennsylvania 19106.**

**ORGANIST-CHOIR DIRECTOR** for medium-sized Church in Western Pennsylvania, Junior and Senior Choir — one service on Sunday. Starting salary \$3,000.00 per annum. Reply **Box J-491.\***

**WANTED:** Women teachers for biology, history and P.E. Private Episcopal girls' boarding school in midwest. Reply **Box M-476.\***

## POSITIONS WANTED

**PRIEST** available September 1st. For particulars please write **Box E-494.\***

**ADMINISTRATIVE POSITION** in Church institution or parish. Experienced. Good references. Male. Available August 1st. Reply **Box N-489.\***

**PRIEST**, 39, single, desires broader ministry. Experienced in parish work; four years' experience as chaplain in college preparatory school for boys with catholic liturgy and tradition. Reply **Box T-495.\***

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

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THE LIVING CHURCH

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THE LIVING CHURCH

# BOOKS

**MAN ON A SPACESHIP:** The Meaning of the Twentieth Century Revolution and the Status of Man in the Twenty-first and After. By **William G. Pollard**. Claremont College Press. Pp. 69. \$3.

*Man on a Spaceship* consists of the 1966 annual lecture series at Claremont College given by Dr. William G. Pollard. As the subtitle indicates, it is concerned with the future of man. Genesis 1:26-28, "So God created man in His own image and blessed them and said to them: Be fruitful and multiply and fill the earth and subdue it; and have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth," serves as the author's text for the present and future states of man as he examines first the twentieth century and projects man's situation in the twenty-first, based on the promise of this current century.

In five chapters the author ranges from the "The Key to the Twentieth Century" to "The Future of Man," with informative side trips examining the concept of the "Earth as a Spaceship," a lucid explanation of modern science's view of evolution, and man as the image of God.

Dr. Pollard's basic point is that man, as a result of scientific discovery and its technological application, is now on the threshold of fulfilling the injunction of God in Genesis 1:26-28. Man has the material and intellectual means at his disposal at this point in history to fulfill God's commandment if man will in turn mature to the point where he truly will be able to live in love and at peace with his fellow man. The twenty-first century seems to be either a time of the fulfillment of man—or his extermination.

Dr. Pollard speaks as a scientist and also as a Christian theologian. This is a good book for both the Christian and non-Christian layman, as well as for the clergy, to read to help clear up popular misconceptions of the supposed opposition between science and Christianity. Dr. Pollard is quite readable in addition to having something extremely timely to say to the mid-twentieth century.

(The Rev.) **RICHARD H. MOSES**  
Christ Church  
Moline, Ill.

## Booknotes

By **Karl G. Layer**

**Dictionary of the Bible.** By **John L. McKenzie**, S. J. Bruce. Pp. 954 paper. \$5.95. No one could ask for more in a dictionary of the Bible than we are given in this paperback by the distinguished Jesuit biblical scholar, Dr. McKenzie. From Aaron to Zur the pages are filled with identifications, definitions, pictures, and tables. Highly recommended as a reference book for both the specialist and non-specialist alike.

# PEOPLE and places

## Appointments Accepted

The Rev. **William A. Baker**, former assistant at St. Thomas', Terrace Park, Ohio, is rector of St. John's, 720 High St., Worthington, Ohio 43085.

The Rev. **Donald F. Belt**, former rector of St. Luke's, Utica, N. Y., is to be rector of St. Luke's, Pawtucket, R. I. Address August 1st: 165 Amherst Ave. (02864).

The Rev. **Frank A. Cheever**, interim vicar of St. Stephen's, Clifton, N. J., is now vicar of the church. Address: 15 Oak St. (07014).

The Rev. **Drury H. Green**, former curate at Holy Comforter, Kenilworth, Ill., is to be vicar of Holy Name, Box 12, Dolton, Ill. 60419, August 1st.

The Rev. **Lyle Grosjean**, former curate at All Souls', Berkeley, Calif., is assigned to the ecumenical ministry of the Haight-Ashbury district of San Francisco, Calif.

The Rev. **James Guinan**, formerly with the Parishfield Community, Detroit, Mich., is canon to the ordinary, as associate director of metropolitan mission, Grace Cathedral, 1051 Taylor St., San Francisco, Calif. 94108.

The Rev. **Sanford E. Hampton**, former curate at St. John the Evangelist, Flossmoor, Ill., is vicar of St. James', Holladay, and assistant at All Saints', Salt Lake City, Utah. Address: 1905 S. Moor Dr., Holladay (84117).

The Rev. **Sheldon Harbach**, former rector of St. Andrew's, Dayton, Ohio, is associate rector of St. John's, 226 W. State St., Sharon, Pa. 16146.

The Rev. **Theodore A. Heers**, former vicar of St. William Laud Church, Pittsburg, Texas, is rector of St. Thomas', Ennis, Texas. Address: Box 402 (75119).

The Rev. **Richard L. Hicks**, former rector of St. Andrew's, Cincinnati, Ohio, is rector of St. Philip's, 1310 Artesia Dr., San Antonio, Texas 78210.

The Rev. **Earl N. McArthur**, former associate rector of Holy Spirit, Houston, Texas, is rector of All Saints', 3026 S. Staples, Corpus Christi, Texas 78404.

The Rev. **Edward C. McConnell**, former rector of St. Anne's, Oceanside, Calif., is vicar of St. Andrew's, Box 535, Elsinore, Calif. 92530.

The Rev. **David McCoy**, former assistant at St. Stephen's, Columbus, Ohio, is rector of Christ Church, 53 E. Church St., Xenia, Ohio 45385.

The Rev. **Duane R. S. Mills**, former assistant to the dean of St. Paul's Cathedral, Fond du Lac, Wis., is canon in residence at the cathedral. Address: Box 20 (54935).

The Rev. **Richard C. Peel**, former curate at St. John's, York, Pa., is assistant at St. Peter's Pro-Cathedral, 511 N. Park Ave., Helena, Mont. 59601.

The Rev. **John H. Peterson, Jr.**, former curate at Christ Church, Hackensack, N. J., is curate at St. Michael's, Bristol, R. I. Address: 114 Union St. (02809).

The Rev. **Courtland R. Pusey**, non parochial, is to be assistant to the rector of St. Stephen's, Pittsfield, Mass. Address August 1st: 35 Waverly St. 01202.

The Rev. **William B. Sharp**, rector of St. John's, Abilene, and vicar of St. James the Less, Herrington, Kan., is to be chaplain of St. John's Military Academy, Salina, Kan. Address September 1st: Box 556 (67401).

The Rev. **John H. Smith**, former vicar of All Saints', Skowhegan, and St. Martin's, Palm Beach, Maine, is to be head of the Bible study department and chaplain of the National Cathedral School, Washington, D. C. Address September 1st: 343 Woolley Rd. N.W. (20016).

The Rev. **Thomas K. Turnbull**, former assistant at St. Andrew's, Dayton, Ohio, is rector of Christ Church, Park Ave., Ironton, Ohio 45638.

The Rev. **V. Alastair Votaw**, former assistant at St. Thomas', Terrace Park, Ohio, is assistant at St. John's, 720 High St., Worthington, Ohio 43085.

## New Cadets in Church Army

Enroll in Brown's Jackson Field Home, Jarrett, Mo. 64657. **1001 Gary Cross**, 137-57 Belknap St.

Springfield Gardens, N. Y. 11413; Cadets Thomas and Mara Currie, Box 172, Theriot, La. 70397; Sr. Constance Jones, 157 Montague St., Brooklyn, N. Y. 11201; Cadet Peter D. McKenzie, 16121 Joy Rd., Detroit, Mich. 48228; Cadet Dennis Moss, 1937 Plaza, Schenectady, N. Y. 12309; Sr. Anne Perkins, St. Paul's, 200 Main St., Chatham, N. J. 07928; Sr. Lois Robinson, Rt. 3, Atmore, Ala. 36502; Cadet Joseph Stevenson, 805 N. J. St., Tacoma, Wash. 98403.

New Address: Sr. K. T. Corbin, c/o G. L. Vaughan, 421 Old Haw Creek Rd., Asheville, N. C. 28805.

### Marriages

The Rev. Canon J. Alan diPreto and Miss Helen E. Abdenour were married April 2d, in St. John's, Cohoes, N. Y., where he is rector.

### Schools

Church Divinity School of the Pacific—The Very Rev. Harry B. Lee, and the Rev. Claude F. Du Teil

received honorary degrees, and 27 members of '67 received B.D.s.

Episcopal Theological School—The Rt. Rev. Arthur C. Lichtenberger, the Rt. Rev. William Scarlett, the Very Rev. Frederick W. Dillistone, the Very Rev. Sherman E. Johnson, and the Rev. Gibson Winter received honorary degrees, 30 members of '67 received B.D.s, and 5 special students received one and two-year certificates.

Episcopal Theological Seminary of the South-west—Eleven members of '67 received degrees, including two for S.T.M.s.

General Theological Seminary—The Rt. Rev. W. Moultrie Moore, the Rt. Rev. Robert R. Spears, Jr., the Rt. Rev. George A. Taylor, the Very Rev. Harold B. Robinson, the Ven. J. Ralph Deppen, the Rev. Frs. Raymond E. Abbott, Leopold Damrosch, Robert S. Basher, William B. Sperry, R. Emmet Gribbin, Jr., and Thomas J. Bigham received honorary degrees, 50 members of '67 received S.T.B.s, and two received S.T.M.s.

Bard College—Eighty members of '67 received B.A.s.

Carleton College—The Rev. James A. Guaweller received a D.D.

Columbia University—The Rev. Jean P. Jordan received a Herbert H. Lehman Fellowship for doctoral study.

Delaware State College—The Rev. Henry N. Herndon received an L.H.D.

Trinity College—The Rev. Charles Martin received a D.D.

Bishop's School—Sixty senior girls received high school diplomas.

## DEATHS

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

The Rev. Hugh MacWhorter, 79, retired priest of the Diocese of Chicago, died June 5th.

Survivors include his widow, Ethel, and two children.



## 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.

### LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring  
The Very Rev. Charles A. Higgins, dean  
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 Watseka Ave.  
The Rev. R. Worster; the Rev. M. G. Smith  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
Wkdays 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

**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, Litaney; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

### WASHINGTON, D. C. (Cont'd)

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 C 4-7

### 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. Chas. Hotchkiss, c  
Sun HC 8, 9:15, 11 (1S); 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

### 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 Bks. 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. Conter & 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 Dowdoin 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

(Continued on next page)

# GO TO CHURCH THIS SUMMER!

(Continued from previous page)

## ROCKPORT, MASS.

**ST. MARY'S** 24 Broadway  
Sun 8 HC; 10 HC (1S & 3S); MP (2S & 4S);  
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 1S & 3S); Wed 12:15 HC

## FLINT, MICH.

**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 & 1S 11; MP 11 ex 1S

## STURGIS, MICH.

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

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmor Blvd.  
The Rev. E. John Longlitz, r  
The Rev. W. W. S. Mahenschild, S.T.D., r-em  
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Tally H. Jorrett  
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. Corroll, r; the Rev. D. D. Cole, ass't  
Sun HC 7:45; MP & HC 10 (summer schedule)

## NEWARK, N. J.

**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. Darst, r; the Rev. Stephen H. Jacko, 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, Coiro;** Sun 9:30  
**TRINITY, Windham-Ashland;** Sun 11:15

## BROOKLYN, N. Y.

**ST. PAUL'S** (Flotbush)  
Church Ave. Sto. Brighton Beach Subway  
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c  
Sun 8, 10; Thurs 10

## 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. Finloy, 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 9, 11 MP Ser 11 ex 1S; Thurs HC & LOH  
12; HD HC 12

The Living Church

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

**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. Grof, 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 & C; 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 Damrosch, r; the Rev. Alan 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 PARISH OF TRINITY CHURCH

**TRINITY** Broadway & Woll St.  
The Rev. John V. Butler, S.T.D., r  
The Rev. Canon Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays  
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP  
7:45, HC 8; Organ Recital Wed & Fri 12:45; C Fri  
4:30 & by appt

## ST. PAUL'S CHAPEL

Broadway & Fulton St.  
The Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays HC (with  
MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt  
Organ Recital Wed 12:30

## CHAPEL OF THE INTERCESSION

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

## ST. LUKE'S CHAPEL

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

## ST. AUGUSTINE'S CHAPEL

292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c  
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Salemn  
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

## SANDUSKY, OHIO

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



TRINITY CHURCH  
RENO, NEVADA



## PHILADELPHIA, PA.

**ST. LUKE & 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 & PR  
Holy Days HC 10:30

## DALLAS, TEXAS

**ST. MATTHEW'S CATHEDRAL** 5100 Ross Ave.  
The Rev. 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 Eu 7:45, 9:15, 11 (preceded by Matins), & 5:  
Daily Eu (preceded by Matins): 6:45 (ex Thurs  
& 6:15); also Wed & HD 10; EP daily 6; C Wed 5-6;  
Sat 4:30-5:30

## 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; Mass Tues 10

## SEATTLE, WASH.

**EPIPHANY** 38th & E. Denny W  
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. Toops, r  
Sun H Eu 8, 10; Wed H Eu 9:30

## 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

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