

# The Living Church

August 6, 1967

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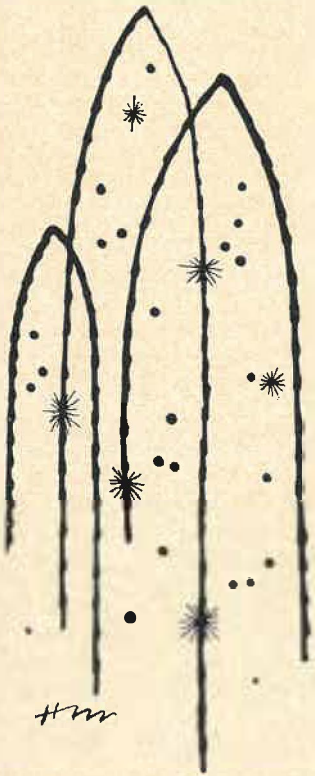
# UNITY:

*in theory &*

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*in practice*

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# The Living Church

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

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## THINGS TO COME

### August

6. The Transfiguration of our Lord  
Trinity XI
10. Lawrence, Dn.M.
12. Clare of Assisi, Abs.
13. Trinity XII  
Hippolytus, B.M.

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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## LETTERS

Most letters are abridged by the editors.

### Clergy and Kosygin

Premier Kosygin was at Holly Bush after addressing the United Nations and telling lies and making unjust statements about our nation beyond imagination and credulity. Where were the self-appointed modern prophets of righteousness, our clergy who previously were such ready martyrs for fairness and truth, were so quick to protest against what they claimed to be our own nation's falsehoods, and were so anxious to march against injustice? Are these Savonarolas false and biased prophets? Do they agree with Kosygin or is their conspicuous lack of protest because their minds really are enlightened and their wills stirred only by the Commies rather than by God?

(The Rev.) PAUL D. WILBUR  
Rector, St. James' Church

New London, Conn.

### Irish Bouquet

Regarding your editorial "What About The General Confession?" [L.C., July 2d], I must say you certainly have run dry. I would suggest that you have something to say before you write, the mark of a good editor. I am sure we could get along without one of your editorials once in a while. It is ironic that you blithely speak (in knowledgeable tones at that) of the "traditionalists" clinging to old forms when you are guilty of the same. I am sure that the Liturgical Commission, with great knowledge and understanding, has given more consideration to the question of the General Confession than you or your staff will ever do. It seems that in the face of such vast knowledge and understanding you would deem it proper to consider their rationale (in the "read, mark, learn, and inwardly digest" way) to the fullest before tearing them apart.

(The Rev.) CHARLES M. IRISH  
Vicar, Trinity Church

Bryan, Ohio

### Pro Worthington

The critical reference to Mr. Robert Worthington, president of the Church Pension Fund, in a letter in your issue of June 25th, is unfortunate.

The Church Pension Fund is not an ordinary life insurance company. It must provide insurance, as well as pensions and care for illness, for the widows and minor children of the clergy. Personally, I have complete confidence in Mr. Worthington and the board of trustees of the Fund, which is composed of prominent bishops and business men.

(The Rev.) DAVID C. TRIMBLE  
Rector, St. Luke's Church

Prescott, Ariz.

### Alcoholic Recovery House

Regarding "Extravagance at 815" [L.C., May 14th] I would like to call the attention of all of us to the cover story of the L.C. of January 15th. In his plea, Fr. Sandercock says that we need a recovery house for alcoholic clergy.

It would seem that the Church is passing up a good chance to establish such a place in a central location in our country. We own in Kansas City 400 prime acres of land

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that presently is being leased as a farm. Some years ago, it was given to the Church to establish a training facility for clergy going into rural areas so that they could get a taste of farming before going to minister to farmers and ranchers. Today it is known by the name "Roanridge Training and Conference Center." Its location is of first importance. It is approximately 20 minutes from downtown K.C.

Roanridge presently has two permanent buildings suitable for such a facility as Fr. Sandercock proposes. Both are dormitory-type buildings that can house a good many people. Both have chapels that it would seem are necessary to such an operation. It also has three excellent homes where staff could be housed and plenty of room to build more facilities. If the Church wished to keep the present operation going, it is not inconceivable that with all other spending at the national level, we could find enough money to build new facilities on this location that we already own. If such a recovery house would seem incompatible to the present operation, it could be located elsewhere on this 400-acre farm.

May I point out that the property in Kansas City is probably worth \$500 plus per acre (minimum). This would make the property worth \$200,000 at least. It seems false economy to leave it virtually unused when there is a need and when other property would be almost prohibitive to buy. It also seems a bit of false economy that the Church spends so much to educate its clergy and then when one of them finds himself with a problem, we seem to forget him.

(The Rev.) M. STANLEY COMPTON, JR.  
Vicar, Trinity Church

De Ridder, La.

### Friendliness and Godliness

Marjorie B. Suggs sends us to the Bible and the dictionary to learn the difference between Godliness and friendliness [L.C., July 2d].

The dictionary helps me little, but the Bible (Luke 10:27-37) does indeed support her sharp distinction between the two. It tells us that the Good Samaritan, who, being a Samaritan, certainly was not Godly but was friendly, and that the priest and the Levite, assuredly Godly men, were not friendly. So let's not get Godliness and friendliness confused. Maybe quotes around the former would help.

QUINCY EWING, JR.

Liberty, Texas

### COCU

Bishop Gibson is quoted [L.C., July 2d] as saying 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 which have not effected union." He added that "the Episcopal Church is behind most of the other Churches in the Anglican Communion."

It seems to me that these are poor reasons for attempting to form a union. Maybe it would be well, or even God's plan, that the Episcopal Church remain as the Anglican branch of the One, Holy, Catholic, and Apostolic Church. I am not opposed to COCU *per se*, but I do have the feeling that the participants and perhaps officials of our Church are trying to rush us into this

proposed union without full, prolonged discussion of just what it will be and whether it will conform to our beliefs.

I came from another Church because I felt the Episcopal Church offered the doctrine, discipline, and worship that seemed essential to me. I don't wish to return to a union Church that lacks these elements.

(The Rev.) A. FRASER MAC CAMMOND  
Rector, St. Thomas' Church  
Christiansburg, Va.

### Abortion

You report [L.C., June 25th] the formation of an "Abortion Consultation Service" in the New York City area, staffed by 21 ministers, three of whom are priests of this Church. None of them appears to be a physician.

These men say "there is a period during gestation when, although there may be embryo life in the fetus, there is no living child upon whom the crime of murder can be committed." *May be* is guesswork. Human life, I understand, begins with the union of two gametes, mature germ cells capable of forming a zygote by their fusion. Their fusion initiates a new individual. If this new individual is human, deliberate abortion may (to use the clergyman's vivid word) *murder* it. If it is not human, what is it? Does not conception mean the beginning of a new human life, the initiation of a new individual? By common consent, catholic Christendom believes that St. Mary really conceived our Lord's humanity. But, if these clergymen's statement is correct, she did not conceive Him that came down from heaven for us men and our salvation; instead, she conceived something which, for an indefinite number of weeks, was not human.

Perhaps the 21 clergymen can provide us who are outside their area with scientific answers to these questions?

HERBERT J. MAINWARING  
Wollaston, Mass.

### Query

The clothing styles of delegates to the 1967 Triennial in the July 16th issue seem to represent the 1940s rather than the late 1960s. Though some may not like miniskirts on our potential delegates, I am sure the ladies would like to be represented as a little more modish than these figures chosen. I also venture to say that I will have to look far to find these hair-dos on the lovely ladies in Seattle.

Our Church may be conservative in many things, but don't let's overdo it with the ladies.

(The Ven.) JOHN C. TIERNEY  
The Archdeacon of Wyoming  
Laramie, Wyo.

**Editor's comment.** The wrong dresses and hair-dos on these ladies were not the worst of it. They were the wrong ladies. See special box story on page 4.

### An Offer

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# The Living Church

August 6, 1967  
The Transfiguration

For 88 Years,  
Its Worship, Witness, and Welfare

## VIETNAM

### U. S. Churchmen Visit

"The fundamental requirements in Vietnam are peace, social justice and order, and national freedom. No outside power, whether communist or free world, has brought these to South Vietnam, and it is doubtful that they can," a four-man delegation from the National Council of Churches in the USA reported on their return from South Vietnam, Cambodia, and Thailand. The group had made application for permission to visit in North Vietnam, and the U. S. State Department had validated their passports, but visas were not received from Hanoi during the time available to the delegation.

The four reaffirmed support for the proposal made by the NCC's General Board last June which said that the best way to start genuine negotiations is for the U. S. simultaneously to stop the bombing of North Vietnam and submit the issues to the UN General Assembly (or other international agency consistent with the charter of the UN).

Those making the trip were the Rt. Rev. George W. Barrett, Bishop of Rochester; Dr. Robert S. Bilheimer, director of the NCC international affairs program; Dr. Tracey K. Jones, Jr., associate general secretary of the Methodist Board of Missions; and William P. Thompson, stated clerk of the United Presbyterian Church. They interviewed Prime Minister Nguyen Cao Ky; General William Westmoreland, commander of the U. S. military forces; U. S. Ambassador Ellsworth Bunker; Vietnam's Chief of State, General Nguyen Van Thieu; and numerous hamlet chiefs, refugees, and prisoners of war.

While applauding the "ability and dedication" of many U. S. advisory personnel engaged in hamlet development programs, the four men questioned the short terms served by the advisors (usually 18 months) and their general lack of knowledge of the Vietnamese language. "Is not the U. S. capable of a more sophisticated effort of technical assistance?" they asked in a statement distributed on their return to the United States.

## NCC

### "Not Silent" on Middle East

The National Council of Churches has declared it cannot "condone by silence"

Israel's "territorial expansion by armed force" or approve its annexation of the Jordanian portions of Jerusalem. In an extensive resolution adopted by the executive committee of its General Board, the NCC also called for recognition of Israel by all nations, for effective arms control in the Middle East, for increased effort in solving the refugee problem, and for full-scale economic development of the area—including free access by all nations to the Gulf of Aqaba and the Suez Canal.

The executive committee is empowered "in extraordinary circumstances" to take actions consistent with NCC policy, and Dr. R. H. Edwin Espy, general secretary, pointed out that the resolution "has the status of an official action." The report, in part, stated: "Israel's unilateral retention of the lands she has occupied since June 5th will only deepen the divisions and antagonisms which separate her from (her) neighbors." In criticizing Israel's annexation of the Jordanian portions of Jerusalem, the resolution urged an "international presence" there to preserve the peace and integrity of the city, foster the welfare of its inhabitants, and protect its holy shrines with full rights of access to all."

Preliminary work on the resolution was done by the NCC's special task force on the Middle East, which was named in June. Chairman is Dr. John Coventry Smith, general secretary of the United

Presbyterian Church's commission on ecumenical mission and relations. Members of the task force are "experts in international affairs, the Middle East, and Christian social action." The resolution was formally adopted at a special meeting of the executive committee of the NCC's board.

## ECUMENICAL RELATIONS

### Anglican-R. C. Commission to Meet

Anglicans and Roman Catholics this month will resume their joint studies on the possibilities of unity. An announcement from the Vatican said the preparatory committee would hold its second meeting August 30-September 4, in Taplow, England. The first session was held in Gazzada, Italy, last January.

The joint commission became a reality after the conferences between the Archbishop of Canterbury, the Most Rev. Arthur Michael Ramsey, and Pope Paul VI, a year and a half ago. It is hoped that at the second session the completion of a draft of the Gazzada report will be completed.

As at the first commission gathering, the Anglican delegation will be headed by the Bishop of Ripon, the Rt. Rev. J. R. H. Moorman, and the Roman Catholic delegation by the Most Rev. Jan Willebrands, Titular Bishop of Mauriana and the secretary of the Roman Catholic Secretariat for Christian Unity.

## LONG ISLAND

### Mission to Remain Open

Parishioners of St. Matthias' Mission in North Bellmore, L. I., have won their fight for the congregation's legal existence under an agreement reached "amicably" with the Diocese of Long Island.

Last January, a trustee of the 62-year-old mission, Mrs. Anna Vera Cooke, acting in behalf of the congregation's 13 mostly Negro families, brought suit in New York State Supreme Court to prevent the mission's being closed [L.C., February 19th]. The diocese planned to merge the mission with nearby St. Mark's Mission, a predominantly white congregation having 125 families.

An announcement in late June from the office of the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island, said

*We regret to have to inform our readers that a serious error was made in our special Churchwomen's Number on July 16th. The office of the General Division of Woman's Work of the Executive Council provided us—inadvertently, of course—with the wrong list of delegates to the 1967 Triennial Convention. The list which was sent to us and which we printed is, we are informed, a mailing list which includes not only delegates but other persons involved in the whole program of the Triennial Meeting.*

*We have decided that the best thing we can do to correct this error is to publish the right list of delegates—nobody but the delegates—in our Pre-Convention Number of September 3d. This will make it possible for all attending the Triennial and the Convention to have this corrected list at hand.*



that the diocese had rescinded the order that would have closed the clapboard structure. Sunday services in it have continued since January because of a temporary court order issued by State Supreme Court Justice Paul L. Widlitz.

In the suit filed in behalf of Mrs. Cooke and the some 50 members of St. Matthias', many of them elderly and members for several decades, William H. Tschirhart, a Freeport, L. I., attorney, argued that the bishop could not close the church unless it were legally declared extinct. The diocese wished the mission closed on the ground that its members could not support its operation and because there was room for the congregation at St. Mark's, about a mile away.

The statement from Bishop Sherman's office said that the diocese was reversing itself "because of evidences of renewed vigor" at St. Matthias' Mission. Mr. Tschirhart said that the members had agreed to assume active missionary work and normal operational expenses. These include paying \$25 a week for a supply priest.

#### **ARKANSAS**

### **Keller Accepts**

The Rt. Rev. Robert R. Brown, Bishop of Arkansas, has announced that the Very Rev. Christoph Keller, Jr., dean of St. Andrew's Cathedral, Jackson, Miss., has accepted election [L.C., July 23d] as Bishop Coadjutor of Arkansas.

Consecration of Dean Keller will be held October 17th, pending receipt of the necessary consents.

#### **SOUTH AFRICA**

### **The Church's Place**

"Religion exists to unite men, but in South Africa it has been a potent force in dividing them." This charge was made by the Rt. Rev. B. B. Burnett, former Bishop of Bloemfontein and now general secretary of the Christian Council of South Africa, in an address to a public forum sponsored by the South African Society on Race Relations.

He contended that "presently the Church has no place in the mainstream of South African life—in business, commerce, labor, and so on—where it is required the most." Asserting that Christians today are living in a "be-deviled society," the prelate said that "one main function of the Church is to produce a less be-deviled society."

Another speaker was Dr. E. G. Malherbe, former principal of Natal University, who said that he did not believe that the country's racial separation policies would ever result in a "blood bath or bloody revolution. Fear of being dominated by 200 million blacks to our north will change and outside people will begin to realize that South African whites have a significant mission in this portion of

Africa. To survive we must achieve co-existence among our own people and with the people to the north."

Leo Marquard, noted South African historian and a member of the Liberal Party, told the forum that "one day we will have a shared society. We won't forever have a racially dominated society. I believe in the efficacy of education and of economic pressures. You can force people to obey laws by a system of rewards and punishment, but you cannot get them to accept them in a free society."

#### **CANADA**

### **"Movable Metropolitan Sees"**

The Province of Rupert's Land has granted permission for the Canadian Primate, the Most Rev. Howard H. Clark, to live outside the province for two years to carry out his work more effectively. Earlier, his own province of Rupert's Land, with its see city Winnipeg, Manitoba, had given him permission to move to Toronto for two years to be close to the planning and the restructuring of General Synod which has its headquarters there.

The same province also made provision for a "movable metropolitan see" when a bishop elected metropolitan with the title of archbishop remains in his own diocese instead of shifting to Winnipeg. Archbishop Clark also carries the titles of Metropolitan of the Province of Rupert's Land and Primate of All Canada.

Delegates to the annual convention in Saskatoon rejected a move to have future metropolitans elected only by bishops, holding that bishops, priests, and laymen must ballot. Permission also was given for the Diocese of Rupert's Land to elect a coadjutor bishop with automatic succession on the death or retirement of the archbishop.

#### **MICHIGAN**

### **Church Shares Facilities**

The Church of the Epiphany on Cadillac Blvd., Detroit, has opened its doors to community organizations this summer, including a pilot UAW-CIO factory training program. The parish house also provides office space for a county welfare worker, and is a base of operations for a neighborhood group dealing with delinquents.

According to the rector of the church, the Rev. E. A. Griswold, the summer program resulted from a two-year study by the vestry which concluded that Epiphany's facilities were sorely needed by the community. It is not the first time, however, that Epiphany has invited neighbors to use its facilities. In 1963 it was the initiating center for an anti-poverty campaign, and has cooperated with other community betterment organizations. The

church belongs to a new 26-church group—Churches on the East Side for Social Action.

Future plans to expand the church's services to the community include a proposed building council employing the services of a program director to coordinate programs in the parish house.

#### **ORTHODOX**

### **Patriarch Defines Authority**

Greek Orthodox Patriarch Benedictos of Jerusalem has informed Israeli Prime Minister Levi Eshkol that only authorized Orthodox spokesmen may speak in behalf of the patriarch regarding the safekeeping of shrines in the Old City of Jerusalem. The patriarch was criticizing reports in the Israeli press that any agreement between Roman Catholic representatives and Israeli government officials regarding the Old City would benefit all religious groups having interests in the former Jordanian sector of Jerusalem.

Patriarch Benedictos referred to Msgr. Angelo Felici of the Vatican Secretariat of State who conferred recently with Premier Eshkol and other Israeli officials and has since returned to Rome to report to Pope Paul. The patriarch is said to feel that only the Orthodox Patriarch in Jerusalem should speak for the Greek Orthodox interests in the Old City.

Orthodox spokesmen there said Israeli's press was "far too sanguine" in estimating the effects of Vatican-Israeli conversations on the future of Jerusalem. One source noted that Israeli officials have yet to consult with Greek or Armenian Orthodox leaders.

#### **AROUND THE CHURCH**

**The children's art exhibit at Zion Church, Hudson Falls, N. Y.**, included categories for school children through the 12 grades, living in the area. Peter Chien, a second-grade member of Zion, received the Bishop's Prize for his picture which was judged for "originality and medium."

**The Hospital Guild of Mary McClellan Hospital, Cambridge, N. Y.**, has included old St. Luke's Church on its **fund-raising tour of historic sites and buildings** in the area. St. Luke's celebrated its centennial in 1965.

Each family promised five logs, a Toronto Church sent \$500, the labor is largely voluntary, and **an Anglican church is rising in the 200-member Cree Indian community of Shamattawa, Manitoba, Canada**, 80 miles southeast of historic York Factory on Hudson's Bay, at the confluence of God's and Echoing Rivers. The village is in the Diocese of Keewatin that has 22 clergy and 40 catechists to cover 255,000 square miles. The suggestion to build the church came from one of the catechists, Charles Arthurson of Norway House.



**I**s the day coming when anglo-catholics and evangelicals can work and worship together in one congregation, or do the differences between them necessitate their maintaining their separation from each other? Presumably, the valid and significant differences between these two heritages best can be maintained by having them embodied and articulated in different parish churches. Nevertheless there may be places where these different heritages mutually may enrich the life of a single congregation.

We live in a day when the dismemberment of the Body of Christ can no longer be taken for granted or ignored. The question is how our deeply felt differences can enrich our common life, without being obliterated in the process, to the impoverishment of all. This calls for a multitude of differing responses and experiments. A factual description of how one particular "partnership in the Gospel" came into existence between an Episcopal church and a Presbyterian church, and how it functions, may be of some value in this connection. It all happened very naturally and it has stood the test of almost 20 years' experience.

In the late twenties a few people began building large country houses in an area east of the city of Cincinnati. It was a long drive to the downtown churches of which they were members, which made Sunday school at a different hour from the Church service quite impractical for their children; so classes were started in one of their homes. This led to considering the possibility of having Sunday services as well conducted by downtown clergy. Most of the families were members of either the Episcopal Church or the Presbyterian Church.

The Rev. Dr. Frank Nelson, rector of Christ Church, and the Rev. Dr. Jesse Halsey, pastor of Seventh Presbyterian Church, called a meeting at which the



## 2

# Churches In

## 1

new Bishop of Southern Ohio, the Rt. Rev. Henry W. Hobson, presided. It was decided to inaugurate vesper services in a little rural Methodist chapel. These continued from 1933 to 1949, with the Rev. Dr. Francis J. Moore serving the congregation as vicar for the rector of Christ Church and the pastor of Seventh Church, for most of that time.

As the population of the area began to grow and it became apparent that there was need for an organized parish church, the question was "which Church?" Meanwhile our General Convention had expressed the "intention to achieve organic union with the Presbyterian Church in the U.S.A." Furthermore, the Church loyalties of the families involved were strongly rooted in their respective heritages so that it would have been just as difficult for the Presbyterians to become members of the Episcopal Church as vice versa; and practically speaking there were not enough members of either church to start one on their own. But unquestionably the most powerful factor was that some 50 families had been worshipping together for 16 years, through World War II in which many of their sons had been serving with the armed forces, and it somehow seemed sacrilegious to dismember the worshipping community that had been established.

Consequently, a Presbyterian church was organized and an Episcopal church was organized and the two ecclesiastical bodies were federated in one congregation in the spring of 1948. This was done by establishing a third corporation to hold title to all property. The Indian Hill Episcopal Church and the Indian Hill Presbyterian Church are the two corporate members of the property holding corporation, with each Church electing an equal number of trustees. The rector of the Episcopal church also was installed by the Presbytery of Cincinnati as pastor

of the Presbyterian church under their constitutional provision which permits this action for ministers of other Churches who are serving federated congregations. As the congregation grew in size an associate pastor ordained in the Presbyterian Church was called and installed by the presbytery. Although he can be given no ecclesiastical status by the Episcopal Church, he functions as a minister to the whole congregation and conducts those parts of the Episcopal services which a licensed lay reader is authorized to conduct.

The weekday and eight-o'clock Sunday celebrations of Holy Communion follow Episcopal order. The other Sunday-morning services follow Episcopal or Presbyterian order on alternate Sundays; the whole congregation participates in all services. To be technical, this means that on alternate Sundays Episcopalians are attending a service of the Indian Hill Presbyterian Church, and vice versa, since all services of the Indian Hill Episcopal Church are required to be according to the Book of Common Prayer. The identity of each Church is clearly maintained in its membership, its worship, and its governing body, as well as by active participation in the diocese or the presbytery, and by financial support of the wider mission of both Communions. Sixty percent of the total budget goes to local operations and forty percent to the general mission of the Church outside the parish. Episcopal members elect wardens and vestry, and Presbyterian members elect ruling elders. After election the vestry and the session function together except in cases where some specific denominational business may arise. Both Presbyterian and Episcopal curriculum materials have been used in the Church school, as well as courses developed by the Christian Education Center in St. Louis, especially for adults; considerable emphasis has been placed upon adult work in groups, with extensive use of lay leaders who have had training for the purpose.

*Continued on page 12*

**By The Rev. Luther Tucker**

**Rector, The Indian Hill Church  
Cincinnati, Ohio**



# Unity and Primacy

Church unity may be considered from various points of view, depending not only on one's theory of what constitutes the Church but also religion in general. A false conception of either may lead one astray and end in failure, or may even lead to further schisms.

The Christian religion, like the religion of ancient Israel before it, is a divine supernatural revelation. "God, who at sundry times and in divers manners spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. I: 1-2). There is, of course, also a natural revelation, whereby man, through the use of his natural reasoning power and a study of creation, is able to show the existence of the Creator and to learn something of His wisdom and power; "for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (Rom. I: 20). In a supernatural revelation, however, God works otherwise than as the Creator and Preserver of nature for He reveals Himself, as it were, in a more personal and immediate manner. The divine being who has created men with power to convey their thoughts to one another must Himself possess this power to reveal His thoughts to mankind. Moreover, that God has thus spoken in both the Old and New Testament is the common belief of all Christians; and as the examples of this often have been set forth by Christian apologists, they need not detain us here. While this revelation is always supernatural in form the subject matter may not only contain mysteries that lie beyond the power of man to discover for himself or fully comprehend, but also may confirm other truths attainable by natural reason.

This divine supernatural revelation went through a long development which began in the Old Testament and finally reached its completion in the Christian religion. This revelation grew not only intensively but extensively. In patriarchal

times it came to a family, under the Mosaic dispensation it was extended to a whole people, under the prophets to several peoples, and under Christ to the whole world. "Go ye therefore, and teach all nations." As the revelation was intended for men of all nations and for those of all future ages, Christ founded a Church, for otherwise His teaching never would have been carried beyond the borders of Palestine or preached to the people of the generations yet to come. To His Church Christ committed His revelation and sent the Holy Spirit that, under His guidance, she might preserve this revelation intact, interpret it, and preach it to all mankind. Because of this divine guidance the Church is unique and not like other human societies, for it is impossible to believe that God, having given this revelation to man, would have allowed it to be lost or corrupted so as not to be available to all generations. Thus our Lord, speaking to His apostles, said, "All things that I have heard of my Father I have made known to you." And because man is liable to error He promises the guidance of the Holy Spirit: "How be it, when He the Spirit of truth is come, He will guide you into all truth." So the apostle Paul speaks of the Church as "the pillar and ground of the truth." It is to the Church that we must turn in order to know with certainty the content of the Christian revelation and its true meaning and interpretation.

As there is but one Faith, there can be but one Church. Not that there ought to be but one, but as I have just said there *can* be but one. Truth is always one—error may be multiple. "There is one body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one Faith, one baptism, one God and Father of all . . ." (Eph. IV: 4-6). This is the teaching of the creed. It begins, "I believe in one God," and ends

with "I believe One Catholic and Apostolic Church." Moreover, our Lord always refers to His Church in the singular number; for example, "Upon this rock I will build My Church" (Matt. XVI: 18). This metaphor in which the Church is compared to a building also suggests its unity. St. Paul writes: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple to the Lord; in whom ye also are builded together for an habitation of God through the Spirit" (Eph. II: 19-22). Our Lord expressed the unity of his followers by the metaphor of the vine: "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing" (John XV: 4-5). Biblical metaphors place the Church in the category of things indivisible by nature, a theory expressed long ago also by St. Cyprian: "God is one, and Christ is one, and his church is one, and the faith is one, and the people is joined into a substantial unity of body by the cement of concord. Unity cannot be severed; nor can one body be separated by a division of its structure, nor torn into pieces . . ." (*On the Unity of the Church*).

Where there is one human life there is one body and the various passages of scripture suggest a common life in Christ as well as a common faith. This internal unity must manifest itself in an outward and visible unity. From the beginning this was so, as the New Testament makes

*Continued on page 13*



**By The Rev. Sheafe Walker**

**Secretary  
The Confraternity of Unity**



## Transfiguration, 1967

“Before the earliest gospel assumed its present shape, the Church had fixed upon the Transfiguration as the central moment of the Lord’s earthly life.” So wrote Kenneth Kirk in *The Vision of God*, one of the most influential works of Anglican theology of this century. He went on to note that the Church in its earliest days had surrounded the Transfiguration moment and event “with a glamour of allusion and allegorism so complex that it cannot now with any certainty be analyzed into its constituent elements. And it had done this as though to remind itself that the whole gospel, from beginning to end, must be read and regarded as one great vision of God in Christ, akin to the vision given to the favoured three on the Mount of Transfiguration.”

The Feast of the Transfiguration, A.D. 1967, seems a specially appropriate time for Christians to recall the truth of which Bishop Kirk was speaking in the Bampton Lectures for 1928. For perhaps there has never been a time when Christians generally have been more lacking than they are today in a vital consciousness of this truth. The dominant, indeed domineering trend in present-day Christology, on either the theological or the popular level, is rationalistic, humanistic, and reductionist. It asserts Christ’s great humility to the total neglect, amounting in effect to denial, of His divine majesty. Jesus is seen as the “man for others” (Bishop Robinson) rather than as the God-made-man for others. He is seen by some as the Beloved Beatnik, more at home in the gay bar than in the cathedral. He is the man like the rest of us except for His perfect openness to love which enabled God to “break through” in Him (Bishop Pike). Earlier in this century he was hailed by the anarchist-poet Sarah Cleghorn as Comrade Jesus. The recent death of Mr. Bruce Barton recalls the Rotarian Jesus of Barton’s best-seller of 1925, the Master Salesman of *The Man Nobody Knows*. One may note in passing that the Christ-figures of Miss Cleghorn’s fancy and of Mr. Barton’s were at least concrete and imaginable individuals, which is more than can be said for the more current productions of the re-shapers of the Gospel.

This obsessive emphasis upon our Lord’s humanity to the neglect of His deity is not confined to the far-out Christian Left. Most modern Christians dwell upon His humanity rather than His deity. The image of the merely (albeit perfectly) human Jesus has always appealed to the mind and fancy of Christians. In every generation it is the most attractive and satisfying heresy, much more pleasing than the truth of the Gospel. And what is that truth? It is, of course, that the Jesus who graced the wedding party, blessed little children, ate and drank with sinners, and died with felons was, and is, very God of very God, by whom all things were made. This is the truth of the matter if the Gospel is true, for this is the Gospel. One commentator of an earlier day noted concerning Jesus in His incarnate

life as man among men that “no man ever dared to take liberties with Him.” The record is clear about this. His enemies dreaded Him, His friends stood in awe of Him.

A merely human Christ is humanly manageable. The proper question about such a Christ, as the title of Malcolm Boyd’s book suggests, is: “Are you running with me, Jesus?” The proper question about a divine Christ would be: “Am I running with you, Jesus?” A merely human Christ we can take or leave according to our taste, whim, or convenience. This explains why the heresy of the human-hero Jesus has been so popular with Christians of every age: they could make Him in their own image. Also, it explains why the Christian movement has been much less revolutionary than it might have been in its transformation of the kingdoms of this world into the Kingdom of our God and of His Christ. The humanization of Christ is His domestication; His domestication is His reduction to impotence.

The eyewitnesses of Christ recalled as the first fact about Him His majesty, His glory as of the only-begotten of the Father. The vision of His divine majesty is the meaning of the Transfiguration, and this vision will always be needed by His soldiers and servants in this world to assure them that their Master is not simply a good man, vulnerable to the fate of the good man pitted against an evil world, but an invincible Lord, Ruler, and Conqueror, who “has the whole wide world in His hand.”

## Unity: Theory and Fact

We present to our readers this week two articles on the subject of Church unity. They approach the topic from two different perspectives and two different points of view. But both are thoughtful and consist, in no small amount, of careful background preparation by their authors and those whom they represent in spirit and in fact.

In his *Unity and Primacy* (page 7), the Rev. Sheafe Walker, after a theoretical discussion of our Lord’s mandate for ecclesiastical unity, supports the claim of petrine primacy and therefore maintains that Anglicanism is in schism from its primate. This is the position of the Confraternity of Unity, an organization of which Fr. Walker is the secretary.

Complementing this is the Rev. Luther Tucker’s article *Two Churches In One* (page 6). Taking a pragmatic approach to Christian unity, Mr. Tucker tells the story of Cincinnati’s Indian Hill Church, which has existed since 1948 as a joint Episcopal-Presbyterian congregation. Although it may be regarded by some as amazing, the fact remains that this experiment has continued to function over the past 20 years as a successful venture with neither congregation suffering a loss of personal identity but with each gaining an insight into the minds and hearts of the other. Mr. Tucker speaks perhaps prophetically when he says that true unity will come only after the various Churches have existed with one another for many years while still maintaining



their own identities. Knowledge, understanding, and mutual trust must precede actual union.

Next week we will present an article by Dr. Peter Day, ecumenical officer of the Church, describing the work of the Joint Commission on Ecumenical Relations, and telling where exactly we are in union negotiations with the various Churches. The subject of ecclesiastical unity is one which is ever increasingly before us, which will not go away until the breaches are healed, and therefore is one of which no serious Churchman may afford to be ignorant.

KARL G. LAYER

## Concerning Sacred Shrines

Should religious people, and especially Christians, be so terribly exercised as most seem to be about the problem of the control of the sacred places in Jerusalem? How essential, or even important, are these or any other "sacred places" to a spiritual faith? For weeks now we have been following the world-wide and interfaith debate in which the pros and cons of Israel's plan for full control by Jerusalem, and the Pope's plan for the internationalization of the holy city, are rather frenetically hurled about. Then we read a letter to the editor of our morning newspaper (*The Milwaukee Sentinel*) from a Roman Catholic priest, the Rev. Robert F. Gulig of New London, Wis. Here is his opinion in his words:

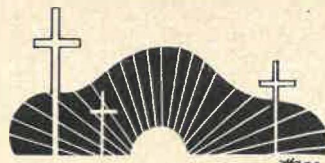
"It is really quite unimportant from a religious point of view who holds the so-called sacred places or shrines. Christ and His message surely don't depend on that. We have the memorial of Christ in the Holy Eucharist and in our brothers, especially the poor and suffering of the world. Such concern for the holy places is puerile. The Christians have largely acted very unchristianly over the years in controlling them. The Crusades were the limit in such misguided zeal. Our churches' yearly Good Friday collection for the upkeep of the holy places would best be used on the Mideast refugees who are living temples of Christ."

This is of course a peculiarly and exclusively Christian view of the matter. It is quite understandable that Jews and Moslems do not share it. We say only that all Christians who profess and call themselves sacramental and catholic Christians ought to share it. Around the turn of this century an ardent Anglo-Catholic with a social conscience made the point in these lines:

*Who worships Christ in Bread and Wine  
And kneels before the High and Pure,  
Meets Him again in street and mine  
And in the faces of the poor.*

Christ is ever present with us in two shrines, which are always accessible to Christians who want access: the Eucharist; and the persons of those whom He calls His brethren, the poor and suffering of the world.

In Jerusalem are shrines "sacred to the memory" of the Christ who long ago walked its streets as man among men. But wherever the bread and wine are consecrated, and wherever a malnourished child sinks



toward an early grave or a woman has only the sky for a roof or a man faces a destitute present and a hopeless future with despair, there Christ lives hungering for the ministrations of His true worshipers, there is a shrine sacred not to His memory but with His Presence.

We were wondering what position we should take, if any, on this issue of the sacred shrines. Fr. Gulig reminded us of where we stand; as we see it this is it, and this is all—and it is quite enough to keep shrine-visiting Christians busy right where they are, regardless of who controls Jerusalem.

## Abortion and "Scientific Answers"

We have to take issue with Mr. Herbert J. Mainwaring on a number of critical points he raises in his letter (see page 3) concerning the Abortion Consultation Service in New York City.

It may be true, as he suggests, that none of the members of this group is a physician. But if he is suggesting that most physicians are opposed to the policy and program of this organization we are sure he is wrong. The American Medical Association has recently taken a strong stand on this issue [L.C., July 9th], favoring this approach. The medical profession strongly, and increasingly, supports the nationwide campaign for revision of abortion laws to permit therapeutic abortion in certain definite circumstances.

In his second paragraph, Mr. Mainwaring misreads the statement he quotes. In saying that "there may be embryo life in the fetus" the statement is saying, in effect, "although there is embryo life in the fetus. . . ." There is no "maybe" about this, in the sense of a questionable possibility.

Following the traditional assumption, Mr. Mainwaring believes that human life begins at conception rather than at birth. This assumption is fully as arbitrary, unverifiable, and hypothetical in itself as is the view, which is replacing it, that it begins at birth. The answer to the question, "If (the fetus) is not human, what is it?" may well be, "Pre-human." One can hold to the catholic doctrine of the Incarnation as firmly as did Athanasius and Aquinas and believe that when the Son of God was conceived in the womb of Mary He became a pre-human fetus, in the manner of all humanity.

Mr. Mainwaring concludes with a demand of the 21 ministers in the Abortion Consultation Service that they provide "scientific answers" to the questions he raises. Is it not just as fair and reasonable to demand of those who hold his view that *they* come forth with "scientific answers?" They have never done so yet. In our view, the demand is unreasonable when addressed to anybody. "Scientific answers" to these questions about just when a human life begins are simply not to be had.



## BOOKS

**THE LETTER OF PAUL TO THE ROMANS;** by Ernest Best; pp. 184. **THE LETTER OF PAUL TO THE GALATIANS;** by William Neil; pp. 96. **THE LETTERS OF PETER AND JUDE;** by A. R. C. Leaney; pp. 144. Cambridge. \$3.50 each.

These are three more volumes in *The Cambridge Bible Commentary on the New English Bible*. The series, including the introductory books, *Understanding the New Testament* and *New Testament Illustrations*, surely will be of value both to clergymen and laymen. They offer sensible, non-technical help to anyone who desires to discover more deeply the meaning of the Bible today.

The introduction to *The Letter of Paul to the Romans* discusses the character of Paul and the reasons for this letter. The knowledge that this is a letter and not a theological treatise has unfortunately escaped too many in the past. Throughout the commentary the author gives us pertinent explanations of Paul's words, ideas, and general outlook. What is a religion of law? What does he mean by "spiritual"? What about the conflict in Paul's inner life which is described in chapter seven? What about the necessity of good behavior in this life? These are some of the problems which are simply and usefully illuminated. The author senses that we must find a balance in all of Paul's ideas and that we must not let one aspect overshadow the others.

*The Letter of Paul to the Galatians* is regarded as a cornerstone of Paul's writing and this commentary does it justice. A special effort is made to say what it all means in terms of the twentieth century. To this end there is a lengthy introduction as well as a chapter on the letter's meaning today. (However, one could question the suggestion that such matters as episcopal ordination, sacraments, etc., might be placed in the same category as Jewish circumcision.) But even with the emphasis on the practical implications of the letter, such problems as the chronology of Paul's life and the way this letter fits in with events in *Acts* are sufficiently treated.

The *Letters of Peter and Jude* also shed more of their significance in this commentary. One appreciates the fact that the author thinks that *I Peter* is a sermon on baptism and that it may have been read during the course of the Liturgy—perhaps a Paschal Eucharist. The author does not fail to point out other allusions to the Eucharist. Interesting is the kinship he finds between this letter and the *Manual of Discipline* of the Qumran sect, on such ideas as "a spiritual temple" and "a holy priesthood."

*II Peter* is here regarded as an expansion of *Jude* and the parallels between the two letters are neatly arranged. The author describes the common device of

writing in the name of a famous person of the past in order to lend authority to one's argument. This device probably was used in the case of *II Peter*. One may not agree with the conclusion in the commentary which suggests that we may abandon in our day an expectation of a last day. But it is certainly true that Christians may be certain of redemption already worked out by Jesus and that through the Holy Spirit He may be present in our lives.

(The Rev.) M. FRED HIMMERICH  
St. Paul's Church  
Watertown, Wis.

\* \* \* \*

**LETTERS AND PAPERS FROM PRISON.** By Dietrich Bonhoeffer. Macmillan. Pp. 240. \$4.95.

"Mikinak the Turtle had a thin, thin skin/It let joy out and it let grief in." These opening lines of Arthur Guiterman's little poem apply, unfortunately, to some writing on religious subjects. One of the many attractions of Bonhoeffer's *Letters and Papers from Prison* is that their essence is the reverse of this. His spirit was tough and it kept grief out wherever possible.

From April 1943 to April 1945 Bonhoeffer was in five prisons, including Buchenwald. The conditions are stated but not dwelt upon: nightly bombing raids with the prisoners locked helplessly in their cells, little medical attention, and the general brutality of the guards. His letters to his family, fiancée, and close friends are written with warmth and sweetness. They are filled with anxious concern for the safety of others, and he attempts to minimize his own situation by finding some interest and even happiness in prison life.

Though brief, the last third of the book is most important. It contains Bonhoeffer's deeply felt theological ideas. These ideas are not fully developed because there was no time to complete them, and the "papers" are fragmentary as many were lost or destroyed. Nevertheless in the 15 years since publication they have spread through the world stirring up interest and controversy in the Church and greatly influencing Christian thought today.

Bonhoeffer was executed on April 9, 1945, because of his involvement in the plot to kill Hitler. His last reported words before death come to us through the years carrying his message of courage and faith: "This is the end—for me the beginning of life."

STELLA PIERSON  
St. Thomas Church  
New York City

\* \* \* \*

**A CHRISTIANITY TODAY READER.** Edit. by Frank E. Gaebelein. Meredith Press. Pp. vi, 271. \$7.95.

Dr. Frank E. Gaebelein, co-editor of *Christianity Today*, has put into permanent form in *A Christianity Today Reader*

representative selections from the first ten years of this popular religious periodical. Some of us have watched the founding of this journal with sympathy and its growth with pride. In 1956 *The Christian Century* was the unchallenged spokesman of Protestant Christianity. Totally committed to religious pacifism and political socialism, the magazine appointed itself the "Christian conscience" of the entire protestant community with the unabashed confidence of the self-appointed leaders of the National Council of Churches or the ecumenical movement. Dr. Karl F. H. Henry was convinced that these "leaders" were politically far left of the people they supposedly represented, and were callously indifferent to the biblical foundations of reformation theology. Ayers periodical guide records the correctness of Henry's assumptions. In 1960 the circulation of *The Christian Century* was 36,000; that of *Christianity Today* 29,212. In 1965 *The Christian Century* was 38,000; *Christianity Today* 94,642. Since 1965 *The Christian Century* has refused to release the number of subscriptions, while *Christianity Today* has more than 100,000 paid subscribers. Little David has triumphed again.

Those of us committed to Church union are grateful for the existence of *Christianity Today*. Reformation theology has an incomplete or defective doctrine of the Church, but in other respects it is a Christian theology on which to build. The liberalism of *The Christian Century*, on the other hand, has no theology on which to build, and therefore proposes superficial, *ad-hoc* organizational mergers. The problem of reuniting Christ's separated Church is a theological one and therefore requires a theological solution. *Christianity Today* replaces the dreary despair of *The Christian Century* with a cautious hope. We hope the second decade of *Christianity Today* is as triumphantly successful as the first.

(The Rev.) PAUL B. DENLINGER  
Visiting Professor of Christian Missions  
Episcopal Theological Seminary in Kentucky

### Booknotes

By Karl G. Layer

**Adventures in Insight.** By Harold E. Kohn. Eerdmans. Pp. 159. \$3.50. A volume of fifty devotional essays from nature. Mr. Kohn is a Congregational minister.

**Living with the Psalms.** By John H. Scammon. Judson. Pp. 157. \$3.95. A book of selected psalms for devotional reading and study. Ten psalms are used to demonstrate various aspects of Old Testament worship; several translations of the Bible are used; difficult Hebrew phrases are examined in some detail. The book's arrangement is such that the text might be used for a ten-week course of devotional reading.



# Letter from London

Readers of this column will have noticed that reports of reports—and even reports of reports of reports—are mentioned with what some might regard as alarming frequency. The new Bishop of Carlisle, the Rt. Rev. Cyril Bulley, would sympathize with them. His first presidential address to his diocesan conference dealt with “the danger of ecclesiastical indigestion for years to come.”

“I am not one of those,” he said, “who believes that if everything were changed—services and systems, canons and customs, teaching and tenures—the Church’s task would be any different or one whit easier than it is at the moment. It is not that these reports are without either relevance or importance. They are learned, interesting, and valuable. The danger is that they can be diversionary too. They can lure the Church away from its main task which is educational and evangelistic, and by their very excellence they can deceive us into believing that they are crucial rather than peripheral. What then? Do we throw them aside impatiently? Of course not. We give them the consideration they merit as contributory to the Church’s main task. But that main task must not be stayed by them, nor must our attention be diverted by an incessant stream of ecclesiastical reports which dissipate both interest and energy.”

Not long before Bishop Bulley made his pronouncement, the Bishop of London, Dr. Stopford, had something similar to say: “The Church, in my judgment, is in danger of trying to deal with too many important issues too quickly and in too close proximity with each other. Almost every month I seem to have to ask deaneries and parishes to consider some issue or another—and I know that many of you feel that there is just not time to do this adequately.”

All of which perhaps finds its expression in the fact that the Church Assembly summer session had 79 items on its 3½-

day agenda—and, at the time of writing, the possibility of further amendments being added. All of which caused *The Church Times* to comment: “The really worrying thing for those capable of standing back and looking at the Church from the perspective of history, is that all this growth in the complexity of the Church’s business has no obvious relation to the successful fulfilment of its mission. It is a sobering thought that the Church of England was much stronger in faith, in numbers, and in effectiveness when there was no Church Assembly and no Church House at all.”

The Church of England is comprehensive. And prominent among the many diversities it seeks to hold together is ancient and modern. Perhaps the installation of the Very Rev. Martin Sullivan as Dean of St. Paul’s illustrates the point.

First, his appointment broke with all precedent in two respects. He is from a Commonwealth country, New Zealand, not England. And he is distinguished for his pastoral and homiletic gifts rather than for the sort of profound scholarship which has been the characteristic of previous deans. On the other hand, the service of installation was, not to put too fine an edge on it, medieval. Large chunks were inaudible and even if they had been heard they would have been unintelligible to most people since they were in Latin. Thus his declaration on taking office began not with “I, Martin” but with “Ego, Martinus,” and immediately we seemed to be listening to someone remote from the Martin Sullivan we know.

Yet on the other hand, the new dean has obviously thought out a modern, forward-looking program for the cathedral. He said something of it in an article in *The Times* on the day after his installation:

“At the moment there is considerable ferment within the life of the Church. The questions that are being asked, the doubts raised, the reforms suggested, the severe criticisms made, all have their point of origin inside the membership of the Church. It is believers and not non-believers who are restless and who are constantly probing and moving out in so many directions. Orthodox theology and conventional morality are under fire, as are all matters of organization and method. This state of controversy is exciting, but for the average Churchman it is also bewildering and confusing. The time has come for some assessment of our present situation and for positive and constructive approaches to the problems that are baffling us. St. Paul’s can make an important contribution to this exercise. It has immense resources which

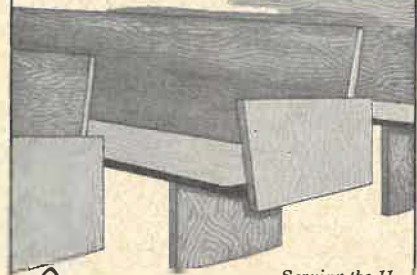
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enable it to do so, not only from the pens and utterances of its clergy and from others who occupy its pulpit, but also in the imaginative and creative ways in which it might be used to enable us to come to grips with our present discontents. I am not pleading that final and authoritative answers must be found, but rather that we may ask the right questions and when we are not able to answer them, to learn to live with them."

The deanery, so he hopes, will become a meeting place for people of various disciplines and faiths "to seek for the unity that runs through all knowledge." St. Paul's must be "a center for the seven ages of man" and youth is to have its full place in its life. If the new dean achieves only a small proportion of his ideals, that Latin will seem more remote than ever.



The source material from which this newsletter grows is a mixed bag. Forever trying to escape through its cracks are numerous short stories for which this column rarely seems to have room. Here goes:

(✓) Fifty artists, consisting of 29 priests and 21 wives of priests, have 140 works of art on show in the Clergy Art Exhibition at Wells Cathedral this summer. They all belong to one diocese. England has 43 dioceses. What a lot of artists.

(✓) Percy Dearmer is a name which can evoke memories for many people who lived before liturgical reform became *de rigueur*. A Dearmer Centenary Festival has just been held at St. Mary's, Primrose Hill, the church he made famous, and where Martin Shaw was his organist.

(✓) The disciplines of Christian stewardship are not faring too well in England. They have become too identified with "fund raising" says the Rt. Rev. Gordon Strutt, Bishop of Stockport. Between 1958 and 1962 stewardship was largely responsible for a growth in parochial giving faster than the growth of wages and salaries. But the standard has not been maintained.

(✓) A new and simple method of birth control is needed—so the Archbishop of York told students at St. John's College, York. He was speaking about the world population explosion. "You cannot expect illiterate people to cope with a complicated birth control device," he said.

(✓) To the opposite end of human life: The demand for cremation is steadily rising in England. In the last 20 years over 137 crematoria have been opened and the ratio of cremation to deaths in 1966 was almost 47 percent compared with almost 9 percent in 1946.

DEWI MORGAN

**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 ..... \$7,684.00  
 Receipts Nos. 7809-7824, July 10-21 ..... 758.85

\$8,443.75

**TWO IN ONE**

*Continued from page 6*

Either church is free to withdraw from the partnership upon giving six months' notice. The church which retains use of the building would then pay to the other church the proportion of the value that had been contributed by members of that church. In other words, the equity of each body in the property-holding corporation is the amount contributed to the capital fund by members of that body. Although some years ago there was a motion in the House of Bishops to censure the Bishop of Southern Ohio for permitting this local ecumenical venture, the motion was tabled and no prospect of either church's withdrawing has ever arisen. A scrupulous study by a committee of the American Church Union at that time was able to find no violation of any canons of the Episcopal Church with the exception of that interpretation of the rubric at the end of the Confirmation service which would prohibit communicant members of other Churches from receiving Communion in the Episcopal Church.

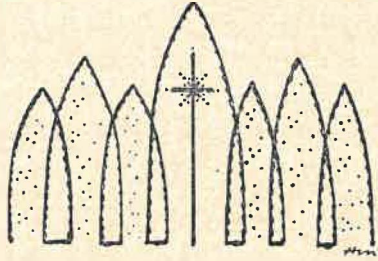
Against this factual background several convictions have emerged as a result of this partnership between two Churches in one congregation. These convictions have been strengthened by a short period of service with the Church of South India. Overshadowing all others is the conviction that sustained common worship is the prerequisite for and ground of unity in Christ, and that such worship must incorporate with integrity the diversities of our several heritages. For the foreseeable future this will necessitate separation at the Lord's table for many because "open communion" implies ignoring the fact of the dismemberment of Christ's Church. But is there any Church discipline now which prohibits attendance at a celebration of persons who are not permitted by Church discipline to receive communion? Without the maximum legitimate participation in diverse common worship, how can people really "recognize the presence and reality of the one Church within the life of each of the constituting Churches," to quote from the preamble to the *Principles of Church Union*? Restoration of the sacrament of baptism to a central place in the public worship of the Church can open the door to sacramental affirmation that we are members of Christ. What obstacles are there to prevent separated Churches from administering baptism in one common service together while still using with integrity their differing forms? Incorporation into the Body of Christ rather than into a denominational body can thereby become visible and understandable.

The road towards reunion which lies wide open for all lies in common ministry to meet human needs in the surround-



ing community and in the world. We have yet to begin to function as effectively together at the local level as the Churches have done internationally through Church World Service and the Department of Inter-Church Aid of the

Who knows how far and how fast God will enable His "Church being gathered together in unity by the Holy Spirit to manifest his power among all peoples"? One thing is clear. The time is running out when the Episcopal



World Council of Churches. In no respect are confessional and denominational lines more irrelevant than in the action required to make our metropolitan areas more human and humane communities. Commitment to mission is the motivation for unity, "that they all may be one, that the world may believe that thou hast sent me."

Church will be able to evade decisions. The conventions of every diocese have been asked to act on a report prepared within the diocese on the *Principles of Church Union*, for referral to the Joint Commission on Ecumenical Relations which reports to General Convention. Addressing ourselves to these *Principles* is our most pressing immediate obligation.

## UNITY & PRIMACY

*Continued from page 7*

clear. The apostles after Christ's Ascension governed the Church with St. Peter at their head; the Church was a living organism with common faith and life and discipline; there was a primacy of Peter. One may cite biblical evidence both of Peter's appointment by our Lord and of the many places where he acts as spokesman of the twelve. That the Bishops of Rome as Peter's successors from the beginning have possessed this primacy, was once the common faith of both East and West. This can be shown by the proceedings of the ecumenical councils that took place before the Great Schism. For example there is Ephesus (431) and Chalcedon (451), which councils have been explicitly recognized by the Post-Reformation Church of England and by the Lambeth conferences 1867 and 1888.

The problem of reunion is not concerned with uniting the severed branches of the vine with one another but with grafting them again into the vine itself whence life is derived and is given to all. Life does not follow the severed limb, or to quote St. Augustine who uses the metaphor of the body: "It happens that, as in the human body, some member may be cut off—a hand, a finger, a foot. Does the soul follow the amputated member? As long as it was in the body it lived; separated, it forfeits its life. So the Chris-

tian is a catholic as long as he lives in the body; cut off from it, he becomes a heretic—the life of the spirit follows not the amputated member." (Sermon CCLXVII, 4). It is true that sometimes the branch may not be entirely severed from the tree. The leaves are still green, there is life in each side of the break. The husbandman can bring the two parts together, and the life will heal the break. Or to return to the idea of a body, the wound may not have completely cut off the limb—there is living flesh on both sides of the wound. The physician may bring the living flesh on each side together and then the life in the body heals the wound.

So it is with Christ's mystical body, the Church. If the schism is within the body, if the wounded member be still united with the body in faith and in the life of grace through prayer and sacraments, we can help to restore the union of the partly separated member by bringing it closer to the body as a whole. But we do not heal the wound. Christ, who is the life in the body, alone heals. As Anglicans our work is not to seek reunion with the separated Churches. We are ill-fitted for such a task since we ourselves are in schism with our own patriarch and with the rest of the Catholic Church. Our first duty is to restore that unity which for so many centuries we once enjoyed. Then with a clear voice we can call to the separated Churches to enjoy with us that fullness of the catholic faith and life.

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### THE LIVING CHURCH

# PEOPLE and places

## Ordinations

### Priests

**Long Island**—The Rev. Ronald Hayward Haines, graduate student at General Seminary, address, Box 204, c/o the seminary, 175 Ninth Ave., New York, N. Y. 10011.

**Montana**—The Rev. Robert D. Bohyer, D.C., rector of St. James', Lewistown, Mont., address, 412 Tenth Ave. (59457).

**Upper South Carolina**—The Rev. Walter Cannon Bull, curate at St. Michael and All Angels, 6408 Bridgewood Rd., Columbia, S. C. 29206; the Rev. Dennis Lee Smith, curate at Grace Church, 1315 Lyttleton St., Camden, S. C. 29020.

### Deacons

**California**—William Richard Eastman, assistant at St. Stephen's, Orinda, Calif.; David Dennis Holroyd, student in advanced clinical training; B. B. Vincent Lyon, assistant at St. James', Fremont, Calif.; Michael Ernest Smith, assistant at Christ Church, Alameda, Calif.; Paul Pomeroy Stewart, assistant at St. John's, Oakland, Calif.; and Richard Lyle York, South Campus Ministry, Berkeley, Calif., under ecumenical sponsorship.

**Central New York**—Melvin W. LaFollette (for California), curate at St. Peter's, Auburn, N. Y.; Alfred N. Tuttle, curate at All Saints', 475 Main St., Johnson City, N. Y. 13790.

**Erie**—Robert Warren Offerle, curate and assistant organist at Trinity Church, 212 N. Mill St., New Castle, Pa. 16101.

**Florida**—Leopoldo J. Alard, deacon in training at St. Mark's Mission, Chattahoochee, address September 1st, Box 545, Chattahoochee, Fla. 32324; William Isaac Jones, deacon in training in the Gainesville, Fla., Convocation, now finishing his dissertation for doctorate in music, present address, 320 Forest Dr., Falls Church, Va.; Peter James Lee, deacon in training at St. John's Cathedral, 256 E. Church St., Jacksonville, Fla. 32202; Ira Patterson Seymour, deacon in training at Trinity Church, Box 1358, St. Augustine, Fla. 32084; John Erford Wave, deacon in training at St. Paul's by the Sea, Jacksonville, Fla., address, 1150 N. Fifth St. (32050).

**Harrisburg**—John Barry Kramer, assistant to the vicar in charge of the Episcopal Church in Tioga Valley, Tioga, Pa.; Ronald J. Lynch, curate at St. John's, York, Pa.; Alfred Ronald Stiscia, curate at St. John's, Carlisle, Pa.

**Indianapolis**—Stephen L. Gable, vicar of All Saints', All Saints' Park, Seymour, Ind. 47274; and curate at St. Thomas', Franklin; Philip T. Holliday, graduate student at the University of Texas; John Michael Jupin; Walter James Lowe, graduate student at Yale University; and Charles Michael Thornburg, student at Hartford Seminary Foundation.

**Iowa**—Irwin L. Foster, deacon in charge of Grace Church, Albia, and the Episcopal Mission, Centerville, Ia. 52544, address, c/o the Mission; Robert J. Hargrove, assistant to the dean of Trinity Cathedral, 121 W. Twelfth St., Davenport, Ia. 52803; Richard J. Moore, curate at St. Michael's, 220 N.E. 40th St., Cedar Rapids, Ia. 52402; George Six, deacon in charge of St. Alban's, Spirit Lake, and Grace Church, 117 N. 8th St., Estherville, Ia. 51334; and Michael J. Tan Creti, deacon in charge of St. Andrew's, Orchard Lane, Clear Lake, Ia. 50428.

**Louisiana**—John Gwin Allen, Jr., curate at St. Paul's, 6249 Canal Blvd., New Orleans, La. 70124.

**Michigan**—Charles Edward Curtis, assistant at St. Thomas', 2441 Nichols Dr., Trenton, Mich. 48183; Thomas L. Jackson, assistant at Messiah, 231 E. Grand Blvd., Detroit, Mich. 48207; James William Jones, in doctoral program at Brown University, Providence, R. I., summer residence, 55 Brattle St., Cambridge, Mass.; Richard J. Krejci, vicar of St. Patrick's Mission, Madison Heights, Mich., and assistant at St. John's, Woodward at 11 Mile Rd., Royal Oak, Mich. 48067; Eugene Bryan Montague, assistant at Cathedral Church of St. Paul, 4800 Woodward Ave., Detroit, Mich. 48201; Roger W. Weaver, deacon in charge of St. Michael's, Cambridge, and assistant at Christ Church, 720 Riverside Ave., Adrian, Mich. 49221 as of September 1st, summer residence, Urban Training Center, Chicago; and Richard Meldram Wilds, vicar of St. Thomas', Omer, and Grace Church, 121 N. Grove, Standish, Mich. 48658, as of August 15th.

**Missouri**—William Seth Adams, Jr., deacon in charge of St. Paul's, Palmyra, and St. Jude's, Monroe City, Mo., address, 424 Summer St., Palmyra (63461); James Oliver Armstrong, vicar of St. James', 35 Murray St., St. Clair, Mo. 63077; Clarence Butler, graduate student at Washington University, address, c/o the Diocese of Missouri, 1221 Locust St., St. Louis, Mo. 63103; and Erwin Oscar Lafser, vicar of Trinity Church, De Soto, and St. Peter's, Bonne Terre, Mo., address, 607 W. Miller St., De Soto (63020).

**Montana**—David Earl Cates, vicar of St. Alban's Mission, Laurel, and Good Shepherd, Bridger, Mont., address, 409 Third Ave., Laurel (59044); Guy Richardson Peek, curate at St. Mark's, Havre, and St. Christopher's Mission, Shelby, Mont., address, 817-15th St., Havre, (59501); and Scott Stephen Rathman, vicar of St. Thomas' Mission, Hardin, Mont., address, 821 N. Crow Ave., Hardin, (59034).

**San Joaquin**—Thomas A. Corrigan, vicar of St. Mary's Mission, Cottage and Louise Aves., Manteca, Calif. 95336; Ronald W. James, vicar of St. Dunstan's Mission, 3242 Carver Rd., Modesto, Calif. 95350; Lyle A. McBee, superintendent of Camp San Joaquin, and curate at St. Colomba's, 5073 N. Palm, Fresno, Calif. 93704; Robert D. Ransom, vicar of St. Clement's, 498 Valencia, Woodlake, Calif. 93286.

**South Florida**—Martin John Campbell, vicar of Holy Faith, Port St. Lucie, Fla., address, 7704 South U. S. #1, Fort Pierce, Fla. 33450; Charles Daniel Curran, Jr., curate at Holy Trinity, West Palm Beach, Fla., address, Box 2246 (33402); Charles Van Day, curate at Good Shepherd, Dunedin, Fla., address, Box 996 (33528); Michael Henry Day, curate at St. Michael's, 2509 Westmoreland Dr., Orlando, Fla. 32804; Robert Edward Giannini, curate at St. Boniface, 5615 Midnight Pass Rd., Sarasota Fla. 33581; Lindsay Garrett Patience, curate at St. Paul's, Winter Haven, Fla., Box 1441 (33880); and John Field Riggie, curate at St. Peter's, Box 1581, St. Petersburg, Fla. 33731.

**West Virginia**—Benbow P. Chessman, Jr., deacon in charge of St. James', 3001-7th Ave., Charleston, W. Va., and chaplain to Episcopal students at West Virginia State College; Dale R. Craig, working with the vicar of Avondale, Keystone, and War, address, St. Paul's, Rt. 80, Avondale, W. Va. 24811; Thomas L. Hudson, curate at St. Paul's, Williamson, W. Va. 25611; Thomas R. Kuhn, deacon in charge of St. Mark's, 401 S. Washington St., Berkeley Springs, W. Va., 25411, and Mt. Zion, Hedgesville; Stephen D. McWhorter, curate at Trinity Church, 520 11th St., Huntington, W. Va. 25701, and chaplain to Episcopal students at Marshall University; Andrew J. Mullins, deacon in charge of St. John's, Church St., Ripley, W. Va. 25271, and Grace Church, Ravenswood; and David W. Sailer, deacon in charge of Grace Church, 212 John St., Elkins, W. Va. 26241, and Good Shepherd, Glenmore.

## Perpetual Deacons

**Michigan**—Robert A. Roy, assistant at St. John's, 555 W. Wayne Rd., Wayne, Mich. 48184.

**South Florida**—Richard Fowler Johnson, curate at St. Peter's, Box 1581, St. Petersburg, Fla. 33731.

## Renunciation

On June 27th, the Rt. Rev. John Vander Horst, Bishop of Tennessee, acting in accordance with the provisions of Canon 60, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry made in writing by Robert F. Cherry. This is for causes which do not affect his moral character.

## Retirement

The Rev. George E. Gooderham, Th.D., rector of Grace Church, Fairfield, Calif., since 1956, retired June 30th. He plans to take supply work after October 1st. Address: 2525 Fairgrounds Dr., #54, Vallejo, Calif. 94590.

## New Addresses

The Rev. F. Morgan Smith, retired, 7621 L'Hirondelle Club Rd., Baltimore, Md. 21204.

The Rev. Mervin L. Wanner, retired, Four Freedoms House, 6101 Morris St., Apt. 1004, Philadelphia, Pa. 19144.



The Rev. George F. White, retired, 7434 Hillcrest Dr., Wauwatosa, Wis. 53213.

### Armed Forces

Chap. (Lt. CDR) H. W. Bolle, CHC, USN, Chaplain's Office, US Naval Air Station, Norfolk, Va. 23511.

Chap. (Capt.) Alston R. Chace, USAF, FR 76641, USAFA (CH), USAF Academy, Colo. 80840.

Chap. (Capt.) Edward A. Cobden, Jr., 35 Locust Ave., Larchmont, N. Y. 10538.

### Schools

St. Anselm's Roman Catholic College—The Rev. Lorin B. Young, LL.D.

Colorado College—The Rt. Rev. Harry S. Kennedy, L.H.D.

Wilmington College—The Rt. Rev. James A. Pike, D.C.L.

### Seminaries

The Episcopal Theological Seminary of the

Southwest—Mr. Harold H. Booher, librarian and assistant professor of religious literature.

### Reception

Dallas—Karl Michael Harmuth, deacon, under Canon 36, Section 5 (a) (1), curate at All Saints', Dallas, address, 4525 Danville Dr., Garland, Texas 75040.

### Restoration

The Rt. Rev. Richard S. Emrich, Bishop of Michigan, acting in accordance with the provisions of Canon 65, Sections 2 and 4, remitted and terminated the Sentence of Deposition pronounced on Kirk Basset O'Ferrall, December 14, 1949, and restored him to the Order of the Priesthood July 5th.

### Citation

The Rev. Canon Irwin C. Johnson, rector emeritus of St. John's, Detroit, Mich., received a scroll honoring him for his service to Mariners' Church and Mariners' Inn during a critical period of

civic renewal. He also holds an honorary degree from St. Paul's University, Tokyo, and is an honorary canon of the Cathedral Church of St. Michael, Kobe, Japan, and of the Cathedral Church of St. Paul, Detroit.

## DEATHS

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

George Edward Williams, 79, warden emeritus and vestryman of St. John's, Cohoes, N. Y. (Diocese of Albany), and charter member of Troy Churchmen's League, died May 21st.

The Burial Office and Requiem were held in Trinity Church, Lansingburgh, and interment was in Oakwood Cemetery, Troy. Survivors include his widow, Elizabeth, one son, two grandchildren, and two great grandchildren.



## 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.

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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 Watska Ave.  
The Rev. R. Warster; 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

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

### WASHINGTON, D. C. (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 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &  
HD 9; C Fri & Sat 5-5:25

ST. MARK'S 1750 E. Oakland Park Blvd.  
Sun Masses 7:30, 9, 11:10; MP 11, Daily MP &  
HC 7:30; EP 5:30; Wed HU & HC 10; Sat C 4:30

### ORLANDO, FLA.

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

### 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 1S; 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)

ASCENSION 1133 N. LaSalle Street  
The Rev. F. William Orrick  
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys  
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &  
9:30; C Sat 4:30-5:30 & 7:30-8:30

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 (1S & 3S); MP (2S & 4S);  
HD HC 9. Church open daily

(Continued on next page)



# GO TO CHURCH THIS SUMMER!

(Continued from previous page)

## 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. 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. Tally 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, 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. Dorst, r; the Rev. Stephen H. Jecko, c  
Sun HC 7:30, 10; Thurs HC 10:30; Fri & HD 12:05

## 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 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. Finlay, D.D., r  
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-  
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;  
EP Tues & Thurs 5:45 Church open daily for prayer

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

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

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r  
The Rev. 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 Damosch, 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

The Living Church

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

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

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

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

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

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

**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

## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 South 13th Street  
The Rev. F. R. Isaksen  
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

## 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



GRACE EPISCOPAL CHURCH  
HOLLAND, MICHIGAN



## 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 Way  
The Rev. E. B. Christie, D.D., r  
Sun HC 8, MP 10; Wed HC 7:30 & 10

**ST. PAUL'S** 15 Roy St. at Queen Anne Ave.  
The Rev. John B. Lockerby, r  
Sun 7:30 H Eu, 10 Mat & H Eu

## 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

**ADVENT (Westmount),**  
4119 Maisonneuve Blvd. W. (at Wood)  
One Block West of Atwater Metro Station  
Sun HC 8, Cho Eu 10:30; Wed HC 9:30; Fri HC 8

**ST. JOHN THE DIVINE (Verdun)** 962 Moffat Ave.  
The Rev. Frank M. Toope, 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), 8 & 11:30 (Spanish); Wed & HD  
6:30 (Spanish)

## GENEVA, SWITZERLAND

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

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