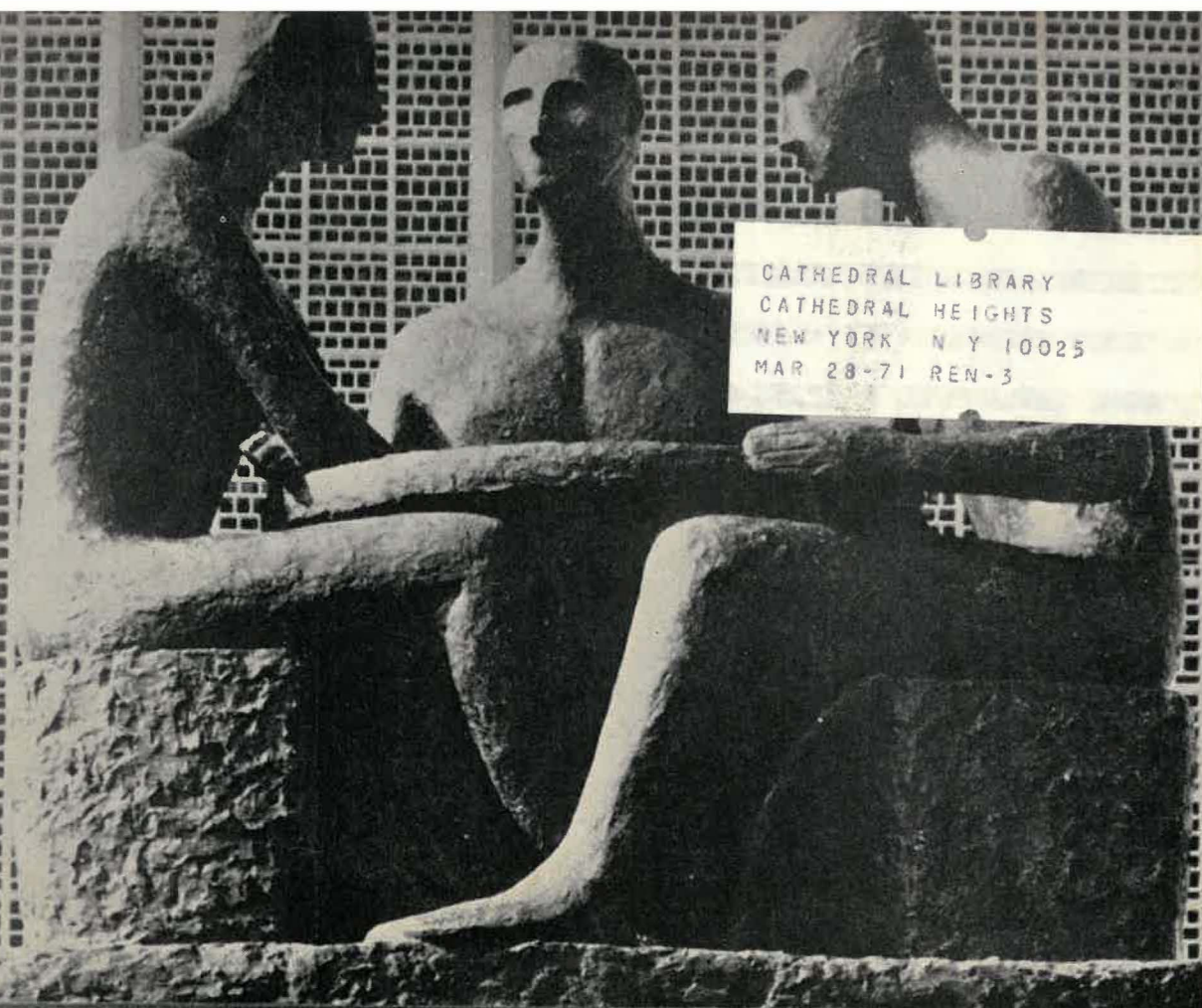


April
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The
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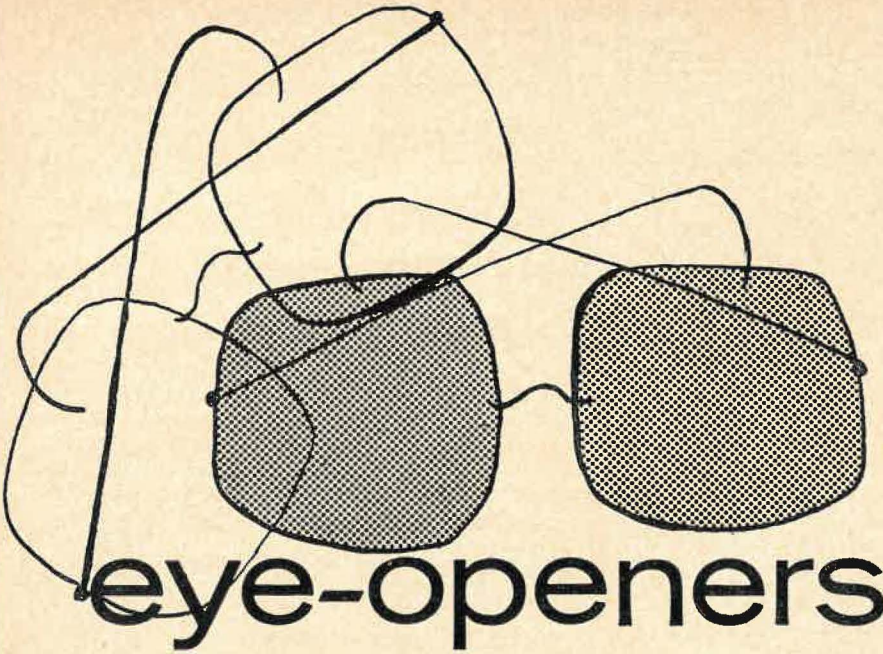


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The Living Church

Volume 158 Established 1878 Number 15

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THE KALENDAR

April

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- 19. Alphege, B.M.
- 20. Easter II

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.

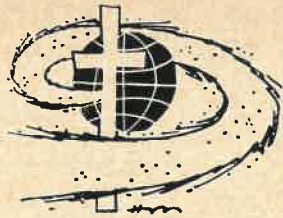
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The Living Church

Around



& About

— With the Editor —

To F.P.F. AND R.F.S., for these Spoonerisms, thanks:

(1) The nervous young curate saying, at grace, "Make us ever needful of the minds of others."

(2) Another n.y.c. announcing in church: "The meeting this evening will be halled in the hell beneath because the church is rather clamp and dammy."

And to the same R.F.S. thanks for a vivid Johnsonism: Asked why he never read the Commandments at the beginning of the Eucharist, the bishop replied, "I can't start a service of love by reading the riot act."

Schoolboy howlers:

"A deacon is the lowest kind of a Christian."

"A deacon is a mass of inflammable material placed in a prominent position to warn the people."

"Socrates died from an overdose of wedlock."

"Churches are supported by the tribulations of the members."

"Whenever David played to Saul the latter kept a javelin handy."

De mortuis nil nisi bonum — "There's nothing but bones in the dead."

One hates to be picky about anything so fine as the monument to brotherhood in Fresno, Calif., pictured on our cover this week, but I for one don't like to see the priesthood of Anglican priests banned from ecumenically polite conversation — as if it were something like sex, or politics, or religion, or ethnic jokes. One of the three clergymen honored was the late **James M. Malloch**, who was Dean of St. James Cathedral in Fresno. He is the "minister" referred to in the inscription which expresses the community's gratitude to "a priest, a rabbi, and a minister" for "their dedication to the promotion of good will and better understanding among people of all faiths." Why did the Episcopalians in Fresno let this slovenly and misleading terminology get by? Wasn't Dean Malloch a priest every bit as truly as was the RC monsignor honored with him? And were not the monsignor and the rabbi ministers every bit as truly as Dean Malloch was? Why shouldn't they all have been honored as "ministers," *eo nomine*, without any difference of inequality? Must Episcopalians in such cases tacitly abandon the claim that their priests are priests, so that the blessed phrase "priest, rabbi, and minister" can

be graven in the rock forever and everybody (almost) can be misinformed but happy?

A news report from a western community informs us that about 50 Episcopalians have been holding services of Morning Prayer every Sunday, conducted by a lay reader. They seem to be unhappy about the changes and chances of this mortal life, including things like the trial liturgy. The report states that "This Church group was formed because they believe that in this day of ever increasing change, that God and their beautiful simple service should remain unchanged." We can give no assurances about their beautiful simple service, in these times when the troops of Midian prowl and



prowl around; but about God we have reason to believe that He may come through it all simply as He was, is, and ever shall be. Our wonderfully sensitive news-gathering antennae have not picked up the faintest signal of impending change in the divine essence on all the evidence. God is as persistently Himself as that Gilbert & Sullivan hero who "in spite of all temptations to belong to other nations remains an Englishman." Ye fearful saints, fresh courage take. Perhaps the following question-limerick and answer-limerick may help:

i
*There was a young man who said, "God
Must think it exceedingly odd
That this sycamore tree
Continues to be
When there's no one about in the Quad."*

ii
*Dear Sir: Your astonishment's odd.
I am always about in the Quad.
And that's why this tree
Will continue to be
Since observed by
Yours faithfully,
God.*

The Rev. **Trevor E. G. Thomas** suggests a most timely thought for this week, from **Dean Inge**: "A Church marrying the spirit of the age in one generation will be a widow in the next."

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LETTERS

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

Thoughts on Africa

In 1885 the princes of darkness met in Berlin to partition Africa. Africa, ever since then, has been known as the "Dark Continent"—from the princes of darkness, perhaps? All Africa says yes!

Most of the tears shed over Biafra come from the crocodile. The chief of these crocodiles is De Gaulle. De Gaulle is France, and France is De Gaulle, but thank God, De Gaulle is not the world! If any country is guilty of genocide, it is France—not Nigeria, Russia, or Britain. I am not at all surprised about Congressman Lukens' report [TLC, Feb. 16] after his visit to Biafra. Let the gullible travellers and soft-headed Christians give the Organization of African Unity a chance to bring peace to Nigeria. Ancient De Gaulle is still living in 1885! I also hope that Abie Nathan [L.C., Feb. 16] will soon start a drive for the Arab children who, after many years behind barbed wire, need as much help as the Biafrans.

PETER L. BRAGG

Layreader at Holy Trinity Church
Swanton, Vt.

The Great Temptation

Each year I read the Gospel for Lent I and hope that someone will understand it well enough to interpret it for us today. But always my hope is in vain. Isn't our blessed Lord tempted (tested) to use His tremendous God-given powers the *wrong* way to accomplish the tremendous task before Him? And He rejects all the suggestions of Satan. Jesus had to decide *how* He was to do His work, by a reign of love or a reign of force. The subtlety of the testing was that it looked attractive and advantageous. Satan doesn't offer obvious evils.

To me the GCSP is turning the stone into bread. The environmental Eucharist [TLC, Mar. 2] is a gimmick like casting oneself down from the pinnacle of the temple. And who can say the Church doesn't fall down and worship mammon daily? Look at our plush headquarters, churches, and conference centers. We are worldly.

Jesus rejected all of these methods, but we have fallen for Satan's offer, and rationalize ourselves into believing it's God's will. How desperately the Church of today needs leadership. Maybe we need "His Coming again in power and great glory" that we pray for in the trial liturgy.

(The Rev.) EMMET C. SMITH

Vicar of St. Giles' Church
Pinellas Park, Fla.

Huey

I would like to respond to C. L. Paradise's concerned letter [TLC, Mar. 9]. Mr. Paradise objects to the funding of *Huey* because he feels that we "seemingly condone and glamorize violence."

The charter of the General Convention Special Program specifies that no grants can

be made to any organization that advocates violence. The \$7,000 grant here was made not to the Black Panther Society for Self-Defense but to American Documentary Films who produced the motion picture *Huey*. The purpose of the grant was to make possible wider distribution of the film. The thinking behind the grant is this: It is highly important that as many people as possible see what one militant, minority segment of our population is thinking and what it advocates. Only when we understand such problems can we hope to deal with them. The Panthers represent what is probably a growing percentage of black people, young people especially. It is of the greatest importance that everyone concerned understand what groups like this are saying.

Huey is a very upsetting film. It should be seen by as many people as possible.

WILLIAM G. MOORE

Director of Communication
The Executive Council

New York City

Clergy Pensions

Regarding Fr. Goodrow's fine article on the perennial subject of clergy salaries [TLC, Mar. 16] I offer two comments:

Fr. Goodrow says: "We have a good pension fund for our clergy." Now as I approach the age of retirement I find myself gravely concerned about my own pension benefits. I have been rector of two substantial parishes. Their communicant strength has ranged from 600 to 1,000, their budgets have been well over \$50,000, and their endowments between \$100,000 and \$500,000. In these parishes my salary has been well above what is usually considered "average." I find that at the age of 65 my pension, at present salary level, will be \$3,100. I realize that I entered the priesthood 10 years late from another profession. I also realize that I shall have a supplement from Social Security. But this Social Security as far as the Pension Fund is concerned is an historical accident. Also bear in mind that I shall have paid the full "premium" out of my salary. When I retire I am faced with the purchase of a house. In the light of all this does our Church consider \$3,100 a *good* pension? Does this seem adequate in the light of 30 years of priesthood?

My second comment is a practical one which I trust is permissible in the eyes of Pension Fund policy makers. I believe that most of us have good vestries who want us to have salary increases. However, we are faced each fall with an every-member canvass which barely provides for the needs of the parish program. If a rector is really trying to be the "father of his flock" he takes care of himself last. He recommends a needed and deserved raise for his curate, for repairs to the building and for useful equipment, and nothing is left for himself.

I suggest that all perquisites, including car allowances, discretionary funds, and other fringe benefits not already included in the Pension Fund formula, be taken from the budget and added to the *salary* of the rector. The vestry would provide in the budget for the additional pension premium. In the latter years of one's ministry current salary increments are often less urgent than future pension.

(The Rev.) WARREN E. TRAUB

Rector of St. John's Church
Ithaca, N.Y.

BOOKS

PROTESTANTS, CATHOLICS, AND MARY.
By Stephen Benko. Judson. Pp. 160.
\$5.75.

One rises from reading *Protestants, Catholics, and Mary* with mixed feelings. Stephen Benko shows the lack of foundation in the New Testament and the ancient fathers of the recent Roman Catholic Marian dogmas and most of the reigning theses, and the one-sided emphasis on the Church's magisterium. But we draw the line when he finds no New Testament basis for the honor which most Christians pay to the Blessed Virgin. His attempt to explain away the Lukan estimate of Mary—her unique blessedness—is singularly unconvincing and is justified neither by patristic and traditional exegesis nor by modern critical developments. The attempt to substitute Elizabeth as the real authoress of the *Magnificat* is not successful, nor is it supported by most modern translations. Recent versions do not substantiate the author's heroic effort to cut Mary down to size—the size attributed to her by the 19th century and some others.

Protestants are described as "firmly rooted in the Reformation heritage." Possibly Luther, Oecolampadius, etc., have been overlooked. It is unnecessary to do more than mention the silent treatment given to representative Anglican theologians—including Bp. Pearson—and the Orthodox in this connection.

The author is to be credited with his insistence on the typical protestant attitude toward Mary, and with the arguments, old and new, for this position. But perhaps Max Thurian and Dr. Macquarrie have adopted an approach which is more eirenic and more fruitful, in truth as well as in charity.

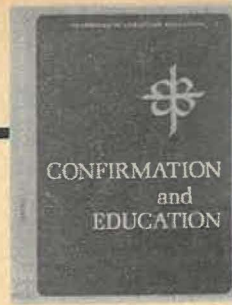
(The Rev.) WILLIAM H. DUNPHY, Ph.D.
Priest of the Diocese of Pennsylvania

Booknotes

By Karl G. Layer

FURTHER ESSAYS IN EARLY ROMAN LITURGY. By G. G. Willis. SPCK. Pp. 267. 45s. Here, as the title suggests, is a companion volume to Dr. Willis's 1964 *Essays*. The first essay, "Roman Stational Liturgy," includes descriptions of 44 churches in Rome; "The Variable Prayers of the Roman Mass" is mainly concerned with the origins of the collect, secret, and postcommunion. The early history of the rite for the dedication of a church forms the subject of the third essay; and the fourth discusses the question of what Gregory did with the position of the Lord's Prayer in the Mass. The last essay deals with early English liturgy in the two centuries which separate Augustine and Alcuin. An important book intended primarily for the specialist.

April 13, 1969



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The Living Church

April 13, 1969
Easter I

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CALIFORNIA

Deaconess Officiates at Wedding

Mrs. Phyllis Edwards, deaconess and acting vicar of St. Aidan's Church in San Francisco [TLC, Mar. 23], may be the first deaconess in the history of the Episcopal Church to have officiated at a wedding. She did so at St. Aidan's at the marriage of John W. Molloy and Karen Willoughby. Previous permission had been given by the Rt. Rev. C. Kilmer Myers, Bishop of California, on the condition that a priest be present to pronounce the nuptial blessing. This condition was not complied with, and Mrs. Edwards used, in place of the blessing, the closing prayer from the Form of Family Prayer in the Book of Common Prayer. ("The Lord bless us and keep us . . . and give us peace. . .")

MASSACHUSETTS

"Simple" Funeral Directions Under Fire

A plea by clergymen in Millis, Mass., for "simplification" of funeral rites, especially in the donation of floral tributes and the selection of expensive caskets, has caused some discussion and argument. The clergy issued a statement asking for "moderation" of floral tributes "in this time of great human need among God's people throughout the world," and called for shorter visiting hours at funeral homes. To insure a move toward that end, the clergy said that in their respective churches "all caskets henceforth will be draped with an appropriate covering, a funeral pall furnished by the church, or an American flag."

According to the Rev. Crawford F. Coombes, rector of St. Paul's Church, and spokesman for the clergy, the reaction "has been much greater than we thought it would be. This is a hot issue that has met with a concerted drive on the part of local undertakers and florists to try to tone this down," he said. Fr. Coombes said it is difficult to buy an inexpensive casket "because undertakers don't want to show you the cheap ones unless you really push them." He said he had been told that the "average cost of a funeral today is \$1,400 — a high price to pay for a working man's family."

One of the first reactions came from a

florist who called the clergymen's action "a pretty low blow." He also said a representative of American Florists will "talk this thing over with the clergy." He said about 90% of his business involves funeral work and without it "he would starve."

A local undertaker wasn't too concerned about the statement of the clergymen. He believes that each family will order the kind of funeral it wants.

COVER STORY: SAN JOAQUIN

Monument to Clergymen Protested

A sculptured monument to interreligious brotherhood unveiled in Fresno, Calif., in the Fresno County Courthouse Park, has spurred some controversy. The monument depicts two priests and a rabbi who conducted a radio program in Fresno from 1937 to 1954. Of the three men, only Rabbi David Greenberg is living. The Fresno chapter of Americans United for the Separation of Church and State has filed suit charging that placement of the statue on public land violates Church and state separation principles.

On hand for the unveiling of the statue, Rabbi Greenberg was grateful for the "recognition of the efforts of three men who, in their humble way, tried to promote the spirit of better understanding in our community. I pray," he continued, "this memorial will serve as an inspiration and remind us that we can have unity in spite of our many diversities."

Sponsored by local citizens, the work of art honors the late Rev. James G. Dowling of St. Therese's Church, the late Very Rev. James M. Malloch of St. James' Cathedral, and Rabbi Greenberg. The plaque on the monument reads: "For their dedication to the promotion of good will and better understanding among people of all faiths, we are indebted to a priest, a rabbi, and a minister."

SEMINARIES

Sewanee Theologs See Chicago Segregation

Twenty seminarians from the School of Theology of the University of the South, in Chicago for a week's field plunge and study of the problems of the inner city in its "School of Theology on Wheels" curriculum, got a quicker exposure to city life than they bargained for.

The men were barely off the bus from forest-sheltered Sewanee when they witnessed a murder. They didn't find out who was murdered, but they saw immediately and at first hand the big city police in action, and the tensions between the community and the police. They were in Chicago to participate in the program of the Urban Training Center for Christian Mission. Part of that program consists of each person's going out into the ghetto to be 48 hours entirely on his own, with \$2 in his pocket.

These men from the south were surprised to find themselves in one of the nation's most segregated cities, situated well north of the Mason-Dixon line. They learned, for example, that in just seven blocks the Chicago Housing Authority has "situated" 38,000 black people in what one black speaker chose to call "vertical concentration camps."

ENGLAND

Plan Observance of Becket's 800th Anniversary

Preparations for the 800th anniversary of the death of Thomas à Becket on Dec. 29, 1970, have begun in the famous town of Canterbury where the archbishop was murdered in 1170. St. Thomas à Becket has become known to millions in recent years through the movie "Becket" and T. S. Eliot's play, "Murder in the Cathedral." In charge of the centennial celebrations is Gerald Peacocks, senior modern language master at King's College in Canterbury, who has issued an appeal for pertinent materials on the life of the saint.

Before becoming Archbishop of Canterbury, Thomas Becket served as chancellor of England under his friend King Henry. However, once appointed as archbishop he defended the right of the Church to try its errant priests in its own courts independent of the civil jurisdiction. A series of conflicts deepened the tension between Church and crown until, according to tradition, the king appealed to his barons for deliverance from the archbishop. Interpreting this as a request that he be killed, four knights entered the cathedral as Thomas was preparing to lead the chanting of Vespers, and killed him. Canterbury quickly became a rallying cry for the Church, and King Henry had to submit to public penance for his guilt in the death of the archbishop.

The cathedral and town were great pil-

grimage sites of medieval England as thousands traveled there to seek the intercession of the martyred archbishop. Chaucer, one of the world's great poets, celebrated this tradition of pilgrimage in his famous "Canterbury Tales."

EXECUTIVE COUNCIL

IFCO Reacts to Conditions of GCSP Grant

The Executive Council has been asked by the Interreligious Foundation for Community Organization (IFCO) to review its original request for \$300,000 without restrictions, but regardless of the amount granted, to remove restrictions currently governing the use of \$100,000 of a total grant of \$120,000. A request has also been made for IFCO representation at the next council meeting so that concerns may be expressed and questions answered. These requests were presented in a letter sent to the Executive Council by IFCO executive committee members.

IFCO said that the restrictions imposed upon the use of the grant "may set a reactionary precedent and trigger constituent pressures on other denominations for equally restrictive stipulations." The committee also warned that such stipulations "would be undesirable not only for IFCO and indeed for the general Convention Special Program [through which the grant was made], but for ecumenism in urban work in general." Conditions of the grant included:

(✓) No funds be used for economic development per se, economic development conferences, dialogue on black anti-Semitism, or other proposals not specifically approved by GCSP;

(✓) No further undesignated grants be made "until the ambiguity of the intentions of member bodies toward funding of IFCO is resolved."

IFCO has allocated, by board action, a sum of up to \$50,000 to convene a National Black Economic Development Conference, Apr. 25-27, in Detroit. The rationale for that is based upon "the realization that community organization without economic development does not effectively serve the (black) community's need," IFCO executive committee said. The committee also stated that the restrictions imposed on the use of the grant and the "severe reduction in the amount come at the very time that other denominations are moving in the direction of more unrestricted grants to IFCO, and new groups are joining."

WESTERN MICHIGAN

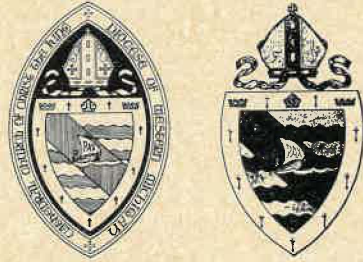
New Cathedral Adopts Heraldry

A proper coat-of-arms and a seal have been officially adopted by the Cathedral of Christ the King of the Diocese of Western Michigan, in Kalamazoo. The

cathedral edifice, now under construction, is scheduled for completion in the late spring of this year.

The heraldic device was designed by the Rev. James Parker, of River Forest, Ill., who has designed achievements of arms for several churches and bishops and is a member of the Heraldry Societies of England, America, and Canada. The art work for the coat-of-arms and the seal was executed by V. H. Tatum and Associates, heraldists, of Cincinnati, Ohio.

The wavy bars in the cathedral shield represent the proximity of the diocese to Lake Michigan, and the bold red band crossing the bars is a reminder of the Church's witness on the lake shore. On



the band the ship of salvation, piloted by Christ, is taken from the seal of the diocese. The large border of ermine alludes to the richness of the catholic faith, while the mitre in the center top indicates that this is the bishop's official church. On either side of the mitre are two heraldic "mural" crowns, representing the cathedral edifice and its dedication to Christ the King.

MINNESOTA

"Drink and Drugs" Studied at Conference

Some 100 students from eight independent high schools — six of them Church-operated — were told that the number of drug addicts seems to be growing much more rapidly than the number of alcoholics. Among those attending the conference, which was on the subject of "Drink and Drugs, our Chemical Crutches," were students from Episcopal schools Breck, Shattuck, and St. Mary's Hall.

At the final session, some conferees expressed the view that they had not heard the case for the "good" side of drug usage.

One of the speakers, Dr. Robert M. McAuliffe of the Johnson Institute in Minneapolis, gave the opinion that addicts to drugs, including tranquilizers, are increasing faster than alcoholics. Another speaker, Curtis L. Dixon of the U.S. Justice Department's division of narcotics and dangerous drugs, said that the drug problem is "unquestionably up to, but not yet at, the panic stage." When he declared that chromosome damage from the use of LSD "is a fact," he was challenged by one student who called it "a gross misstatement." Mr. Dixon said his opinion

was based on research with guinea pigs, but agreed that LSD research is only about two years old and that more information is needed.

ORGANIZATIONS

ACU Joins IFCO

The American Church Union was one of two new members joining the Interreligious Foundation for Community Organization (IFCO) in New York City. A representative of the CU said its IFCO membership marks a significant change in policy, as the group has traditionally been concerned with liturgical rather than social-action matters.

The Church Union and the Lutheran Church in America's board of American Missions, the other new member, brought to 23 the number of organizations in IFCO. The coalition, which coordinates community organization and training efforts, brings together representatives in national Episcopal, Protestant, Roman Catholic, Jewish, and civic agencies with representatives from local community groups.

The Rev. Alfred T. K. Zadig, the representative for the CU, said its executive committee had two major reasons for the change in policy which led to IFCO membership. First: "a conscious desire to restore the kind of deep involvement in social action which characterized the early Anglo-Catholic movement in England around the turn of the century"; and second: "the strong conviction" that problems of the minority poor are of "such proportions as to necessitate" cooperative efforts by religious and civic groups.

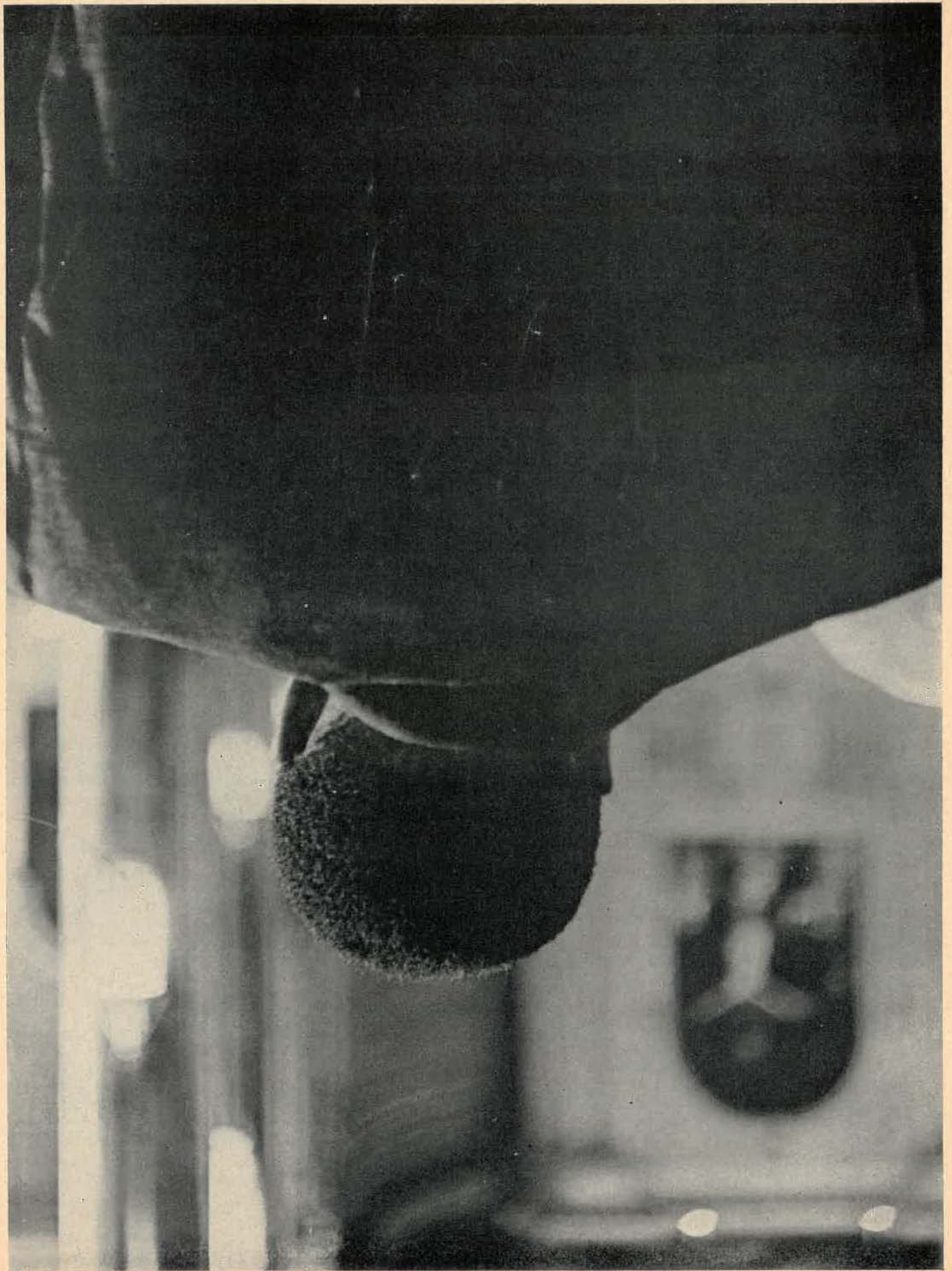
The Rev. Arnold L. Tiemeyer, director of a new division of community organization for the LCA, said that his Church's membership in IFCO indicates that "we are serious about community organization work and are no longer testing whether there is a place for us in it." If the Church's \$6.5 million ACT appeal is successful, he added, more than \$400,000 will go for community organization. The LCA has already allocated \$125,000 for such projects.

BSA Council Meets

At the Brotherhood of St. Andrew national council meeting held in Dallas, sixty top officials of the group discussed the project Eye to Eye—Invitation to Inquiry, in which the organization's chapters are to bring prospective Churchmen to confirmation classes.

Arthur Ben Chitty, executive secretary of the Association of Episcopal Colleges and chairman of the Eye to Eye program, urged the Brotherhood members to strengthen the hands of clergymen in the recruitment of people to attend inquirers' classes. He said that clergy are quite capable to lead inquirers through the

Continued on page 12



Alma S. Woolley

The Darkness and the Light

"I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

WE were introduced at a church dinner. He shook my hand and smiled the way I will always remember him, a completely disarming smile that made me feel he already knew me. He had graduated from college in January and was doing substitute teaching in the public schools. In the fall he planned to go to seminary to begin three years of study for the priesthood.

My husband, the rector of an urban parish, told me that Jerry would be on the staff of our parish summer day camp for children in the community. Jerry's official title was "athletic director," but since he did not swim, he would be in charge of baseball three afternoons a week while my husband took care of the swimming. Jerry was also to teach a class in religion every day. Since he was the only member of the staff with any real teaching experience, he was assigned the largest class, the fourth grade, with 23 children, one of whom was my oldest son. Teaching in a summer day camp in the hot, sticky city, where there is no real hold on the children, is strictly for dedicated individuals, and the larger the group, the more obstreperous it can become.

Our own children discovered Jerry immediately, and each found him a special person in a different way. Jane, the youngest, claimed him for her own with all the furor of her three and a half years. She would run to meet him, jump into his arms, and strangle hold his neck. From this vantage point, she adminis-

Mrs. Woolley is the wife of the rector of St. Barnabas' Church (Haddington) in Philadelphia.

tered a swift kick of her little red sneaker to anyone who got too close. "My Jerry, nice Jerry," she would say. Jerry accepted her worship, and he loved her. When he had to go, he told her so in a serious tone, and she obeyed him. Seven year old Peter, who had recently discovered baseball, also found a friend in Jerry. Many afternoons Jerry stayed after camp to pitch for Peter. His patience seemed infinite. One Friday Peter announced, "Jerry couldn't stay today, so he's coming tomorrow to play baseball with me." I doubted that. How could anyone who dealt with all these children for five days a week want to come back on Saturday for more of the same? "But, Mom, he said he would." That settled the question for Peter, and on Saturday afternoon a smiling Jerry came, as Peter knew he would.

Whenever the whole camp went swimming together, Jerry stood at the edge of the pool in his bathing suit, watching and joking. A few times he went in the shallow end and played with the little children, but he always stayed close to the side.

I took movies of the day camp that summer, and although I had not heard how he was making out with his large group, I decided to try to use Jerry's class for the scenes of the instruction. When I entered to set up my equipment, hardly anyone noticed, because Jerry was talking. When he asked a question, ten hands waved wildly. The children filled in the blanks in their books carefully and looked up at Jerry. Apparently no one even considered competing with

him. I wondered if he had studied hypnotism somewhere along the way.

After a few weeks, our son Mark announced proudly one evening at dinner, "Jerry says I'm the smartest one in the class." Apparently the rest of the family had trouble assimilating that statement, because no one said anything. We just weren't used to Mark being the "smartest." He had given us some anxious years as a small child with speech and reading problems, but by the end of the third grade he was ahead of his grade level. Our emotions, however, had never quite caught up with the facts. We saw Mark in sharp contrast to his garrulous, outgoing siblings, and we expected less of him. Jerry, knowing nothing of our past trials, praised the shy little boy who paid attention and knew most of the answers. I never saw Mark look as happy or as confident as the day he brought his workbook home. Inside the front cover Jerry had written:

Dear Mark,

You were my best student. I'll pray for you and your brother and sisters always.

Your friend, Jerry.

To our oldest daughter, Mariel, Jerry was a young man who was "with it," who laughed and sang and joked, but never at anyone's expense. He was not too smart for religion; he believed, practiced, taught, and lived it.

ONE of the purposes of our day camp is to improve community relations. The staff is interracial, and the children, although all in about the same economic

Continued on page 12

Onward Christian Soldier

In remembrance of

JOHN ROWLAND SHOEMAKER:

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OUR LORD JESUS CHRIST.

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SERVICE WAS HIS COURSE.

HUMANE AND HUMOROUS,
GENIUS AND GENEROUS,
LIBERAL AND LOVING,

He always steered where his cargo was needed,
and speeded up
If there was a distress signal.

Having run aground once,
He never ceased to warn others
Of the shallow rocky bottom.

HIS MAKER HAD RESCUED HIM FROM SHIPWRECK
and
HE WILL RESCUE OTHERS WHO SIGNAL THE DIVINE LIGHTHOUSE.

Later voyages were on calmer waters . . .
until finally
HE WAS FORCED INTO DRYDOCK.
THE LAST VOYAGE ON KNOWN WATERS ENDED ON
December 29, 1968

Now launched in
HIS MASTER'S FLEET,
THE FLEET OF THE HEAVENLY KINGDOM,
He salutes

His maker.

EDITORIALS

Higher-Critical Fundamentalism

A CHURCH OF ENGLAND vicar, the Rev. Guy Daniel, obviously a man both well informed and intellectually honest, raises an interesting question in the English fortnightly *New Christian* (Mar. 6). Why, he asks, do so many of the clergy "revert to being fundamentalists about the Bible by the time they reach forty?" Mr. Daniel is talking out of, and about, the English ecclesiastical scene, but the situation over here is much the same. He alleges that men who have attended good modern seminaries and have there learned scientific biblical criticism really know better than to stand in their pulpits and talk as if Genesis is the Word of God. Many a seminary graduate, once in a cure of souls, soon learns that his flock cannot or will not take a critically honest handling of the (non?-) Word of God; so, facing the threat of emptied pews and emptied coffers, the man plays it safely and begins to preach "simply devotional sermons" which offend nobody. Many such clergymen, Mr. Daniel charges, "will say one thing in the study, and speak another in the church." This is to be somewhat less than honest and truthful, he submits, and it would be hard to refute him here. But then he proceeds to give an example of what he means, and unconsciously he reveals something about himself — that he is what might be called a *critical* fundamentalist. Here is his example:

"The revised service of infant baptism recently put out by the Church of England Liturgical Commission quotes in full, and inside inverted commas, Matthew 28:18-19, and introduced these words as our Lord's 'command to his disciples after his resurrection.' I know of no biblical scholar who would accept these verses as the *ipsissima verba*, the precise words, of Jesus Christ. How do the members of the commission, and they included at least one distinguished biblical scholar, justify the use of these verses in this way, and with this introduction? Are they frightened to admit the truth?"

Slow down a bit, Mr. Daniel. If we must be critical let's go all the way. Who, knowing anything about oral tradition, form-criticism, the problems of translation, would dare to vouch for *any* remembered utterance of Jesus as being His "precise words"? Can the words we use in any of our several English versions of the Lord's Prayer be the *ipsissima verba* of the Master? Of course not. But we do "justify the use of these verses in this way" whenever we say "And now as our Saviour Christ hath taught us, we are bold to say, Our Father . . ." Objection anticipated and sustained: Yes, whatever it was that He actually said when He taught us to pray, that was before His death, and so it was unquestionably "historical," whereas to assert the historicity of any allegedly post-resurrection saying of Jesus is to beg the whole question about the resurrection as event and the risen Lord as a figure in history. But if one cannot declare, in the Church, that Christ rose from the dead and appeared to His faithful and spoke to them — and still speaks to them, it isn't so much the speaker who is out of order as the Church itself. The Church is the community of witness to the reality of Christ living and

speaking the Words of Life to His people. If the preacher of the Gospel may not "quote" the risen Lord, the Church may not even exist as what it is.

Further objection anticipated: Yes, that ending of the text of St. Matthew as it now stands is a later addition. But it was made by some Christian, and accepted by others, who certainly believed that the risen Christ said to His disciples: "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Mt. 28:18-20, RSV). By what authority does any present-day critic say that Christ did not — and does not — speak these words of the divine commission to His people? Is not the bondage of the critical fundamentalist to the latest fashionable opinions of the pundits at least as stultifying as the bondage of the verbal fundamentalist to the letter of holy writ?

Not too many years ago, when this writer was in seminary, it was not allowed to quote the Jesus of the Fourth Gospel as if He could really have said what the fourth evangelist said that He said. Now comes a most authoritative scholar, Archibald M. Hunter, with his book *According to John*, to tell us — quite convincingly — that we may quote the Johannine Christ again with the permission and even blessing of critical scholarship. What next? One of the assured results, surely, of sound and fruitful biblical scholarship is that we always need to keep on looking for more solidly assured results. And one of the assured results of Christian believing, praying, and living is that Christ cannot be "confined to quarters" either in the recorded words of the sacred text or in the latest opinions of Bultmann *et al.*

Today I Thought of You Alive

Today I thought of you alive.
Though you are dead cyclamen still are in our
claypot and our green birds still sing.
(If I hum and sing it is doing to drown out the
moan of the pain.)
And I yet am where the candytuft is and the sun
sears the vanishing rain
On fevered afternoons at five,
To rout the gray.
But when the tollen is viable I bound to Resurrec-
tion-thoughts recalling when
The Lord met Magdalene again
On a glad day,
In Spring.

Henry Hutto

JERRY

Continued from page 9

bracket, are predominantly of two groups. Most of the white children are of Italian parentage, live in the immediate neighborhood, and attend parochial schools. The Negro children, of many communions, come from an area which begins a few blocks from the church building but is part of our parish. Most of them attend public schools, and there is little contact between the two groups during the school year. Occasional unpleasant incidents occur when the Negro children walk through the white neighborhood to get to the library or parks, but the usual attitude is just one of mutual wariness.

When camp was over for the day, it was not unusual for Jerry to emerge from the parish house the object of a tug-of-war to see who would "take Jerry home." Many an Italian family had quite a surprise that summer when the Jerry they had been hearing about so enthusiastically was towed through the front door. But their good manners saw them through the first few minutes, and after that they saw only a soft-spoken young man, whose gentle eyes regarded them so kindly from behind the horn-rimmed glasses, and whose skin was really not so much darker than theirs. Jerry ate a lot of lasagne that summer.

To my husband, Jerry was hope—hope that there would be priests who really believe, and who will be willing to stand up for their faith. So weary of hearing that the Church is outdated, that our times are unique, he often felt alone and discouraged. Jerry, eager to learn from him and so strong in the Faith, helped him to go on. They spent many hours together talking and planning, and my husband walked with a lighter step afterward.

SOON after camp ended, Jerry came to say good-bye to us. The children clung to him and promised to write every week. Mark ran upstairs and came back with a "going-away present," his favorite wooden racing car that he had laboriously carved, sanded, and painted pea-green at Cub Scouts. He had won first prize in his den, and was so proud of it. I wondered what Jerry would do with *that* in seminary, and whether I ought to rescue him from having to carry it halfway across the country. But Jerry beamed, examined it on all sides, and said, "Oh, thank you, Mark, it's beautiful! I'll always keep it."

At Thanksgiving we all wrote to him,



and he sent each of the children a note. Jane's began, "Dear Jane, I hope you are still my Jane and I am still your Jerry. . . ." He said that he thought he would have to take a clinical training course the next summer and would not be back to day camp until the following year. Mark cried and said that he would never see Jerry again. His tears stopped only when I assured him that Jerry would have to come back sometime, because this was his home.

At Christmas he called us just as we were finishing dinner, and we all talked with him. We have no family nearby, and his voice was so welcome.

The shadows of Lent and Holy Week passed, and the day before Easter went by in its usual flurry of preparation. The children had decided to give me a large economy size box of candy instead of an Easter plant, and I was wondering what to put in the space I had been optimistically reserving for one. In the evening the florist delivered a beautiful white plant for all of us. The card said, "With love, affection, and devotion always, Jerry." I wrote to thank him for it, and told him Mark's comment, "You can have the flowers, and I'll take Jerry!"

In May we had a letter from him saying that he intended to take his clinical training course in California where he would be the assistant chaplain at a detention home for boys. We doubted that he needed a course in dealing with children, even that kind. If anyone could love them, it was Jerry.

The news of his death came in June, on St. Barnabas' Day, our patronal festival. His body had been found at the bottom of the swimming pool at the detention home. I was at work, and when I returned home the boys were standing glumly in the kitchen looking out the window. Mariel was crying in her room. Only Jane was cheerful. "Jerry died in a swimming pool. He went home to God. He's praying for us in Heaven." We heard no more about how it happened. We speculated, of course. Perhaps Jerry had decided that it was time he learned to swim, and had been practicing. But Mark was dubious. "He never would have gone in the deep end by himself. He was too smart for that, Mom."

THEY dressed him in black, with a seminarian's collar. Two hundred people, black and white, came and cried for what might have been. The name plate on his coffin said only "Jerry." Apparently no one felt that further identification was necessary.

... I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live. . . ."

My husband, in a black cope, walked slowly down the church aisle in front of the coffin, and struggled with his voice. A heavy black pall embroidered with a

simple cross covered the coffin as it always does in the church, whether the coffin be bronze or pine. In death we are more equal than in life.

... The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. . . ."

His large family followed, his mother and grandmother in heavy black veils. His brother, brought back from Africa where he had been serving in the Peace Corps, looked desolate. The rest of us tried to make the responses.

Mark and Peter were the sad little acolytes, remembering the smiling Jerry who loved them. It was a hard experience for them, perhaps, but there will be even harder ones when they are older and stronger. They joined the procession out of the church to the waiting cars.

... May the Angels lead thee into Paradise, and the Martyrs receive thee at thy coming. . . ."

He was buried in a cemetery for Negroes, founded in the days when even in death the color of one's skin was important. His grave was in a new section, and there was as yet no lawn or trees. We walked through dirt and mud, and stumbled across the planks to put pink flowers on the shiny coffin before they lowered it.

... We commit his body to the ground, earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection unto eternal life. . . ."

On the other side of the iron fence, orange horseshoes on two huge gray oil tanks were all blurred. Behind us in the distance, bulldozers prodded a mountain of fill into a swamp.

... Rest eternal grant unto him, O Lord. And let light perpetual shine upon him. . . ."

NEWS

Continued from page 7

maze of questions and confusions about the Church, but "the layman's job is to make the initial witness on terms of effective and sincere invitation to inquiry."

Consideration was given to the use of the Brotherhood Thank Offering, with the decision made that grants of \$500 to \$1,000 would go to missions and parishes to help provide an evangelistic accompaniment to some viable work in urban or rural social crisis. The Brotherhood council felt it is their mission to help keep the evangelism dimension as an integral part of social services being undertaken by parishes and dioceses, wherever possible.

The council also decided that rather than place emphasis on a separate program of chapters for young boys, that Brotherhood members should work with already existing church groups such as Scout troops or camp outings, where the services of layreaders particularly could

be used. Another facet of the Brotherhood's work is the referring of people who move from one town to another or one parish to another—helping the newcomers get started in a new parish.

The Rt. Rev. Frederick Putnam, Suffragan Bishop of Oklahoma and chaplain of the Brotherhood, presented a plan for promotion of Brotherhood chapters among Spanish-speaking parishes in this country and in South America.

National dues have been raised from \$7 to \$10, and associate memberships of friends (including women) in contributions of \$10 are being encouraged. The Brotherhood of St. Andrew has a small endowment, but with rising costs and expanded programs the organization is seeking ways of enlarging its financial picture to support its aims.

Fred Gore, national president of the organization, was re-elected for another term of office. Mr. Gore, who is with the Dupont Company, lives in Hockessin, Del. Robert Doing of Nakomis, Fla., national missionary of the Brotherhood, was elected senior vice president.

CHRISTIAN SOCIAL RELATIONS

Mrs. King Preaches in Cathedral

Coretta Scott King, widow of the slain civil rights leader, Dr. Martin Luther King, foresaw "the dawn of a new day," in a sermon given in London, which marked the first time a woman has spoken from the pulpit of St. Paul's Cathedral during a regularly scheduled service. However, at the end of her remarks, she warned the congregation of 4,000 that "if we are not careful the world will split apart at the seams with white versus colored, rich versus poor, and so-called underdeveloped nations against nations of the West." The time to begin the ministry of reconciliation is now, she said.

Mrs. King told the predominantly white congregation that it is possible to remove poverty and disease from the face of the earth. "The people of the earth are restless for they have heard that the earth is the Lord's and the fullness thereof and they anxiously await the day when God's earth will be used to the growth of all God's children."

She charged America with murdering thousands of women and children in Vietnam, of spending millions on war instead of erasing poverty, and of doing little for 30,000 people—primarily minority group members—who are being replaced by machines each week. She also voiced regret that in Britain, she understood, the growth of the non-white population has been followed by oppressive response. Asking what the Church would do about these conditions, Mrs. King said: "Our ministry as Christians within so-called Christian nations is to proclaim release to the captives of this world whether they

be in Vietnam, South Africa, or South America. . . . The work of the Church is to liberate those who are oppressed."

After the sermon, the St. Paul choir sang "The Battle Hymn of the Republic." Mrs. King and the congregation joined in.

During a press interview, Mrs. King reiterated her belief that a conspiracy was involved in her husband's murder. She said she had no proof. She also stated that she was not bitter against James Earl Ray, the confessed killer, but "only toward the system that produced him."

MICHIGAN

FBI Agents Raid Church "Sanctuary"

Some 40 FBI agents entered St. Joseph's (Episcopal) Church in Detroit to arrest a 27-year-old commercial artist, Tom Sincavitch, on charges of desertion from the army. The arrest was made difficult by 43 supporters who gathered to give Mr. Sincavitch "sanctuary" — all wearing name tags claiming to be the deserter. The FBI agents picked out the man they wanted from among three suspects, after on-the-spot fingerprint checks. The arrest came after the church, which had offered the fugitive a round-the-clock "sanctuary," had dared the government to a "confrontation." A national staff member of Clergy and Laymen Concerned About Vietnam helped coordinate the "sanctuary."

Sincavitch said that he joined the reserves in 1963, served six months at Ft. Knox, Ky., and had been 4½ years on reserve status, when last June he was ordered to take riot-control training. He "resigned" in protest, saying that "I have been forced to lend my support to a system which I have come to understand is morally wrong." The Army ordered him to active duty Oct. 17, and he refused to go. Informed that the FBI was looking for him, he took up the church's offer of "sanctuary."

The rector of St. Joseph's Church, the Rev. Robert Morrison, said: "It is our purpose to prevent the government from taking him easily. If they want to arrest him, they'll have to take a lot of us with him." Paul H. Stoddard, special FBI



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Details on the nominal rates are on page 15.

agent who led the raid, said he had apprised the Rt. Rev. Richard S. Emrich, Bishop of Michigan, that the arrest would be made, and said that the bishop had stated that "no one is above the law."

The only physical violence during the raid came when the FBI agents entered the building. Mr. Stoddard claimed that one person had tried to stop their entry by "punching" at the agents. That person was immediately arrested. However, at least one eye witness disagreed with the FBI account of that incident.

The Rev. James Markunas, associate at the church, charged that the agents had not shown their credentials to Fr. Morrison before they had begun their search. Fr. Markunas himself has been convicted of violating a governor's curfew proclamation last year at the time of the assassination of Dr. Martin Luther King, Jr. He faces up to 90 days in jail and a \$100 fine. The conviction will be appealed.

Penalties for "harboring" a deserter, the FBI announced, include up to three years' imprisonment and a \$2,000 fine.

CANADA

Calgary Dean Elected Bishop of Keewatin

The Very Rev. Hugh Vernon Stiff, 52, dean and rector of the Cathedral Church of the Redeemer at Calgary, Alberta, was elected Bishop of the Diocese of Keewatin which covers northwest Ontario and part of northern Manitoba. Observers had predicted that an Indian priest would be elected, but the Rev. Ahab Spence, a Cree from the Split Lake Reserve of northern Manitoba, was the runner-up. Mr. Spence has spent 25 years as missionary and teacher among his people in northern Saskatchewan. He is also head of the cultural affairs section of the Canadian government's Indian Affairs branch. Dean Stiff was born in London and raised in Toronto.

CHURCH AND STATE

Controversy Rages Around English Appointments

The English Church system under which bishops are appointed on the recommendation of the Prime Minister to the Crown has come under bitter fire following the disclosure that the famed bishop, George Bell of Chichester, was turned down as Archbishop of York although recommended for the post. The office went to Dr. Arthur Michael Ramsey who was promoted to York from the Bishopric of Durham and is now Archbishop of Canterbury and Primate of All England. The disclosure of Bp. Bell's fate was made in *Crucible*, a journal of the Church of England's Board for Social Responsibility. Its truth is confirmed by his

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COMING . . .

Next Week, April 20th

Semi-Annual School Number

official biographer, Dr. Ronald Jasper. The publication of the story has caused a sensation throughout the land. Bp. Bell was an outspoken critic of British and Allied bombing policy during WW II.

The author of the article in *Crucible*, the Ven. Lancelot Mason, Archdeacon of Chichester, was a close friend of the late Bp. Bell. He asserts that after the war was over, when the Most Rev. Cyril Garbett announced his impending resignation from the Archbishopric of York, Bp. Bell was approached by both Dr. Garbett and Dr. Geoffrey Fisher, then Archbishop of Canterbury, who asked whether he would be willing to accept nomination to succeed Dr. Garbett, both stating that they desired his appointment. Bp. Bell was then 70. After thinking it over for some time he said he would accept the nomination. He heard no more of the matter until he learned that Dr. Ramsey had received the appointment to York. This was in 1955. The Prime Minister then was Sir Anthony Eden (now Lord Avon).

The Church of England Newspaper, commenting on the affair, charges that Dr. Bell was rejected "not because of his age, but because he had opposed government policy and disturbed the consciences of wartime leaders." It went on to say: "A system which is open to abuse of this sort must be changed, for it should not be within the power of government to refuse to make Church appointments for such unworthy reasons."

PEOPLE and places

Appointments Accepted

The Rev. Augustus M. Burt III, former rector of Good Shepherd, Asheboro, N.C., is associate rector of St. George's, Fairfax Dr., Arlington, Va. 22203.

The Rev. James P. Crosby, former rector of St. Paul's, Bennettsville, S. C., is curate, Christ Church, 4030 W. Manatee Ave., Bradenton, Fla. 33506.

The Rev. Franklin F. Fagan III, former rector of Trinity, Statesville, N.C., is rector of St. Stephen's, Box 935, Goldsboro, N.C. 27530.

The Rev. Charles B. Fulton, former vicar of St. Mary's Mission, Palmetto, Fla., is rector of St. Andrew's, Ft. Pierce, Fla. Address: Box 367 (33450).

The Rev. George E. Johnson, former vicar of St. Patrick's Mission, Ocala, Fla., is rector of St. James', 3400 Calumet St., Columbus, Ohio 43214.

The Rev. Clay M. Kuhn, former assistant, St. Paul's, Seattle, Wash., is vicar of Redeemer, Box 254, Kenmore, Wash. 98028.

The Rev. Ellis N. Porter, priest in charge of St. Titus', Durham, N.C., is also director of the urban crisis program. No change of address.

The Rev. John H. Vruwink, former rector of St. John's, Tulsa, Okla., is rector of St. Thomas', Medina, Wash. Address: Box 124 (98039).

The Rev. O'Kelley Whitaker, former rector of St. Luke's, Salisbury, N.C., is rector of Emmanuel Church, 1628 Falcon Dr., Orlando, Fla. 32803.

The Rev. Robert L. Williams, Jr., former priest in charge of Messiah, Mayodan, N.C., is assistant rector of St. John's, Charlotte, N.C. Address: 4124-G Providence Rd. (28211).

Ordinations

Priests

Connecticut — The Rev. Stephen William Foote,

curate, St. Paul's, 65 N. Main, Wallingford, Conn. 06492.

Georgia — The Rev. Joseph D. Way, vicar of Grace Church, Sandersville, Ga. 31082.

New Jersey — The Rev. Charles Perrin Radley, curate, St. Andrew's, Murray Hill, N.J., address, 12 Ethan Dr. (07971).

Tennessee—(All locations are in Tennessee) The Rev. Messrs. John C. Hight, priest in charge of Good Shepherd, 5337 Jacksboro Pike, Knoxville (37918); John Campbell Sterling, priest in charge of Immanuel, Ripley, and Christ Church, Bownsville, address, Immanuel Church, Jefferson St., Ripley (38063); and Richard Steven Williams, continues on the staff of St. Luke's, 309 E. Baltimore, Jackson (38301).

Perpetual Deacons

Tennessee — Joseph Duncan Baugh, St. Paul's, Franklin, address, Box 254 (37064); and Elbert Lippiatt Scrantom, St. Timothy's, Kingsport, address, 1572 Greenfield Ave. (37664). Mr. Scrantom is a chemical engineer with Tennessee Eastman Co., Kingsport, and a magistrate on the Sullivan County Court.

DEATHS

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

Our information about the death of the Rev. James Walton Williams, perpetual deacon in the Diocese of Mississippi [TLC, Mar. 9] contained several errors, which we regret. He died June 1, 1968, and was buried in Lumberton, Miss. He is survived by his widow, Jennie, two daughters, two sons, six grandchildren, and fourteen great grandchildren, one of whom is the Rev. J. R. Herlocker.

CLASSIFIED

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ASSISTANCE WANTED

AUTHOR of manuscript upholding relevance of creeds seeks "angel" interested in subsidy publication. Reply Box B-625.*

PRIEST, author of unpublished fiction, seeks subsidy assistance. Writing is light, humorous, relevant to Church, highly praised by competent persons, but so far no one willing to gamble on author's first manuscript. Reply Box G-632.*

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POSITIONS WANTED

ORGANIST-CHOIRMASTER, B. Mus., seeks full-time position in catholic parish. Must have good pipe organ and choir potential. Presently employed in large parish with highly successful music program. Seek greater musical challenge. Excellent training, experience and references. Reply Box C-610.*

ORGANIST-CHOIRMASTER, Churchman, 27, single, 10 years' experience, seeks position full or part-time. Prefer urban or suburban parish which recognizes and is involved in inner-city ministry, directly or indirectly. Excellent references. Reply Box C-639.*

PRIEST approaching retirement desires living accommodations and small cash supplement in exchange for services. West coast preferred. Reply Box B-635.

PRIEST seeks eastern curacy. Reply Box M-634.*

PRIEST with family, experienced as assistant and rector, moderate Churchmanship, good pastor, seeks change; preferably South or Southeastern U.S. Reply Box D-636.*

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COMPETENT supply preacher for Southwest University Community for June. Rectory, stipend, country club privileges. Reply Box A-633.*

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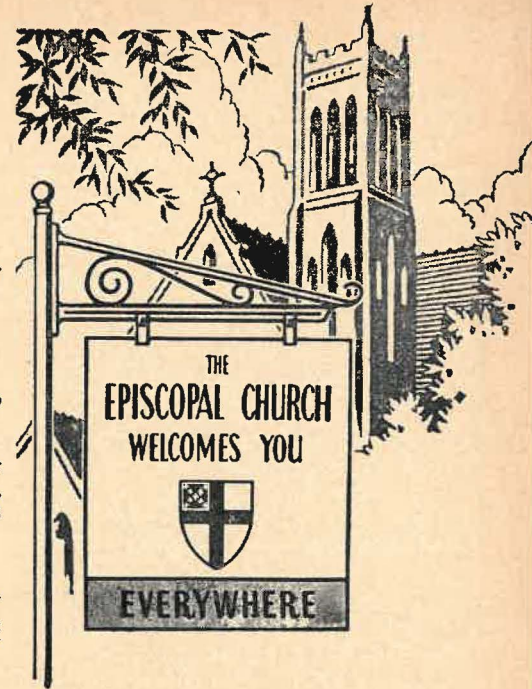
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Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH.**



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

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r; the Rev. John J. Phillips
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4-5

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

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, 9, 11; Daily 7:15, 5:30; al-
so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

CORAL GABLES, FLA.

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

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

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. J. Valdes, ass't
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, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Road
The Rev. Peter Francis Watterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11, Sol Ev & B 6; Daily
Mass Mon, Tues, Thurs 7, Fri 6, Wed & Sat 9;
Daily MP & EP; Healing Wed 9; C Sat 5

ATLANTA, GA.

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

CHICAGO, ILL.

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

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; IS, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; 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.

CHICAGO, ILL. (Cont'd)

GRACE 33 W. Jackson Blvd.—5th Floor
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EVANSTON, ILL.

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Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded by MP) ex Tues & Thurs 7; also 6 on Thurs; C Sat 5-6 & by appt

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw St. & Madison Ave.
The Rev. R. L. Ranieri, r
Sun Low Mass 8, 10 Solemn Mass; Daily Masses:
Mon thru Fri 7; Tues, Thurs & Sat 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. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschield, 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. T. H. Jarrett; the Rev. D. E. Watts, ass't
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu & EP

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, r;
The Rev. John M. Crothers, c
Sun HC 7:30, 9; 1S & 3S & Major Feast Days 1E1;
MP 11 (2S & 4S); HC Daily

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys MP & HC 7:15 (6 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; Ev 4;
Weekdays HC Mon, Tues, Thurs, Fri 12:10; Wed 8
& 5:15; EP Daily (ex Wed) 5:15. Church open
daily for prayer.

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Fri HC 12 noon; Tues HC with Ser 11:15; Sat &
hol MP & HC 7:30; Daily Ev 6

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. B. Scott, c
Sun HC 8, Cho Eu 11; 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 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10; Wed & HD 9:30; Fri & HD
6:15. 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, 9 (sung), 11 (Sol); 7:30 Daily ex
Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex
Sat HC 8:15; Wed 5:30; Thurs 11; Noonday ex
Mon 12:10. Church open daily 6 to midnight

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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Donald R. Woodward, 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 Tues & Thurs 12:45;
C Fri 4:30 and by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8. HC Ser 10; Weekdays HC with MP 8,
12:05, 1:05; C 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, 12 (Spanish) and 6; Daily Mass, MP
& EP. C Sat 12 noon

ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat
5-6 & by appt

ST. AUGUSTINE'S CHAPEL 333 Madison St.
The Rev. John G. Murdock, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP
Mon-Sat 9:15 ex Wed 7:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Caguait, v
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish).
Eu Mon thru Wed 8; Thurs thru Sat 9

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isackson
Sun HC 9; 11 (1S & 3S); MP Other Sundays

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also
Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

FORT WORTH, TEXAS

ST. LUKE'S-IN-THE-MEADOW 4308 Lambeth Lane
The Rev. Raymond E. Abbott, S.T.D., r
The Rev. Floyd Lisle, ass't
Sun HC 7:30, 10; Mon, Tues, Wed, Fri 6:30; Thurs
9:30; Ev Sun 7; C Sat 5-6

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30; 9:30; Ch S 11; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5

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