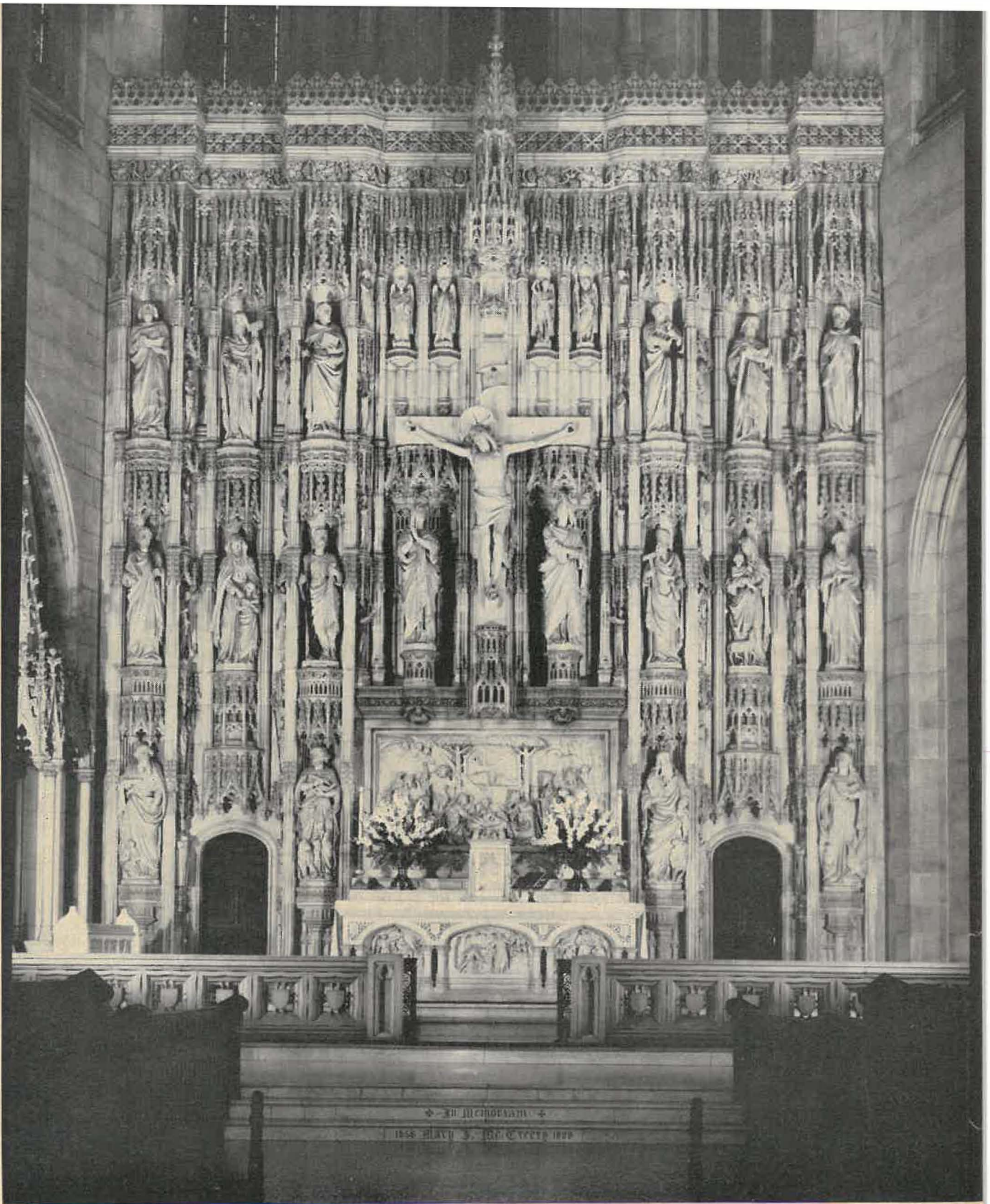


October  
4,  
1964

# The Living Church

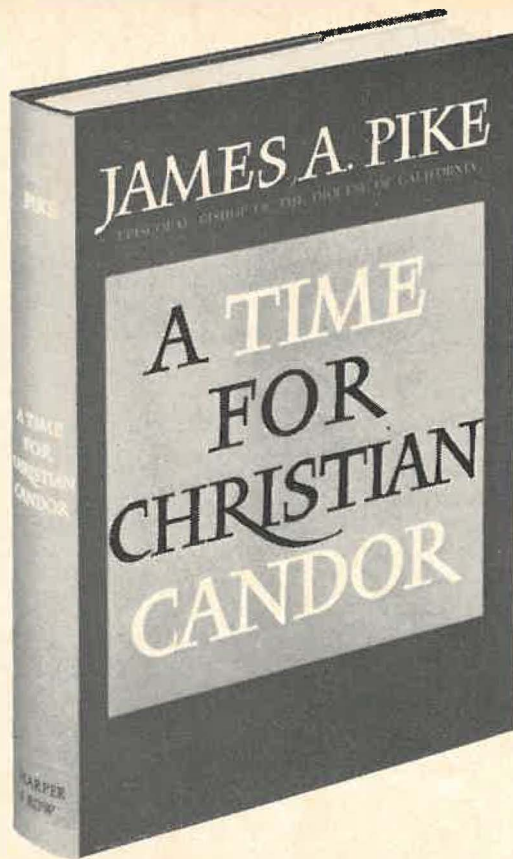


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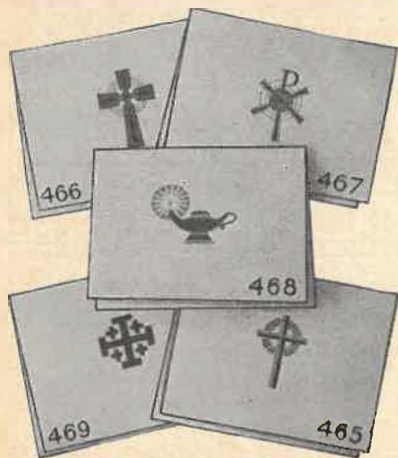
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Volume 149 Established 1878 Number 14

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

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#### DEPARTMENTS

According to	Deaths	46
the Scriptures	34 Editorials	24
Angels and Angles	12 Letters	11
Books	36 News	14
People and Places	43	

#### FEATURES

175th Birthday	Raymond W. Albright	20
Gateway Cathedral	Franklyn K. Morris	22
List of Deputies to General Convention		28

### THINGS TO COME

#### October

4. Nineteenth Sunday after Trinity
10. National Council meeting, Sheraton-Jefferson Hotel, St. Louis
11. Twentieth Sunday after Trinity  
General Convention, St. Louis, to 23d  
Triennial Meeting, Women of the Church, St. Louis, to 23d
18. St. Luke (Twenty-first Sunday after Trinity)
25. Twenty-second Sunday after Trinity
28. St. Simon and St. Jude

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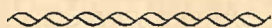
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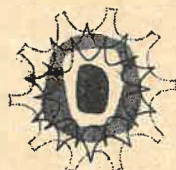
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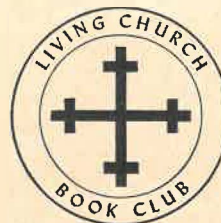
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# LETTERS

Most letters are abridged by the editors.

## Corrective

I write to thank you heartily for the editorial, "Blame at the Church Door" [L.C., September 13th]. You have said bravely and definitely the truths that so much need saying, in a voice that cannot be ignored.

I had just read, before *THE LIVING CHURCH* arrived, the article "Church and Race" by Sarah D. Boyle—it is a shining example of *non sequiturs*, bad history, categorizing, guilt by association, all carried along on a flood of emotionalism. Your editorial is an excellent corrective and warning to all, including myself, who desire the Church to speak and act rightly in this racial conflict.

(Rev.) EDWARD C. BOGGESS

Chaplain, Convent of St. Helena

Newburgh, N. Y.

I have been impressed with the balance and courage of your editorials. It is strange to have to use the word courage in referring to a Churchman who writes things that are politically unpopular in the Church today.

I am the president of the ECW of the diocese of Pennsylvania and it is distressing to me to find it awkward to question or discuss political differences in diocesan meetings because only one view is generally con-



sidered Christian. I wish that more Christians were as thoughtfully articulate and helpful as you have been in your editorials.

A typical example of the prevailing attitude of our C.S.R. department occurred at a recent meeting. The Rev. Layton Zimmer was reporting to us about the Philadelphia riots and someone at the meeting quoted *THE LIVING CHURCH* as saying that Mr. Zimmer had attributed the riots to Communist agitation.

Mr. Zimmer made a contemptuous remark about *THE LIVING CHURCH*. Said he had cancelled his subscription. There was a general noise of approval and the meeting continued. I later re-read your article and discovered your magazine had been misquoted but I was unable to speak up for you at the time.

NANCY H. LEA

(Mrs. Robert C. Lea, Jr.)

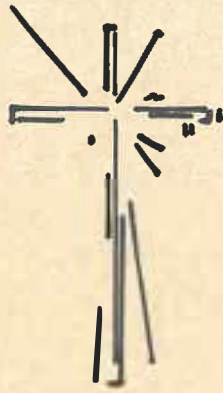
Wayne, Pa.

You said a lot of good things in the editorial of September 13th. I know there is much food for thought (and for sermons, too!). Thank you.

I would hope you might use that as a kind

*Continued on page 37*

October 4, 1964



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by Thomas Van Braam Barrett

I confess," said Tubal Bogle-Bray reluctantly, "that my behaviour on the ferry boat was less than becoming to an archangel of my rank. But even the most seasoned veterans are sometimes subject to battle fatigue." He glanced obliquely at Jubal Beadle to see how his speech was being received.

"Quite," said Beadle agreeably. "It was something of a shock," Tubal reminded him. "I mean watching those little creatures trying to feel an urgency to become somebody. The last time I visited a Sunday school they were dreaming of becoming the President of their country. That's rather as if an archangel should feel an urgency to become a Gabrielli."

"I know," Beadle smiled. "Or like a rector feeling an urgency to become a bishop."

"Precisely," agreed Tubal, trying out a brief smile.

"As a matter of fact you don't have to apologize."

"I wasn't apologizing," Bogle stated flatly.

"Quite," said Jubal. "I had a strange experience myself that very day, observing pastoral counseling."

"Pastoral counseling?"

"A modern version of spiritual direction; only it isn't directive, just the reverse," said Jubal.

"Reverse of what?" queried Tubal.

"Direction. It's now all indirective." Beadle paused in flight, and risked a suggestion. "Would you mind swooping to the right a bit? As long as we have a day off, how would it be to swing by Monterey? They say it's lovely this time of year."

"Very well," Bogle agreed with unusual permissiveness. "But I'd prefer Carmel. All those shops to look at." Beadle raised an eyebrow in wonder but refrained from comment.

"In the new system," he went on, veering to the right, "you have to get some training in psychology and psychotherapy and such."

"Why should I?" bristled Bogle.

"I didn't mean you literally. I meant the pastors do."

"Oh," said Bogle. He hated to appear

uninformed. "One can't keep up with everything, can one?" he asked. "What's psychotherapy?"

"From what I've heard it all began with Freud."

Bogle looked sternly at him. "Who is Freud? Or is it a thing?"

"A creature," Beadle said. "I understand this whole new system really got it's start from what he did in psychoanalysis some years ago. And everybody's getting all wound up in it. The seminaries are full of it; they're teaching it around the clock."

"What's happened to theology and history and Holy Writ?" asked Bogle fluttering a wing. Beadle thought for a few swoops.

"They squeeze those old-fashioned things into the curriculum somewhere, but the thing to do these days is to specialize in counseling."

"From what I observed," said Bogle shuddering at the memory, "the thing to do is to live with the pain of the urgency to become somebody."

"The two specialties may be connected," mused Beadle thoughtfully. "Anyway, I observed some counseling in a pastor's office. A nervous little creature entered and said she thought she was neurotic and had an Edipus complex!" Bogle felt out of touch with things, but hated to admit it. "Fates and Graces," he said without much emphasis, "What did the pastor say to that?"

"He just said, 'Hmmmmm?'" said Jubal. "The creature said she felt a desire from time to time to spank her children, and to holler at her mother-in-law."

"That doesn't seem particularly reprehensible to me," was Tubal's comment. "What did the pastor say?"

"He screwed his face up like Bert Lahr and said 'Hmmmmm?'" quoted Jubal.

"Who's Bert Lahr?" asked Tubal getting confused.

"A kind of comedian among earth creatures. I happened to see him in a theater. Well, then the pastor said, 'You feel like spanking your mother-in-law, and hollering at your children?' and the client said, 'Oh, no, the other way around,' and then the pastor said, 'Hmmmmm,'"

Continued on page 42

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# The Living Church

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## Convention Messages

### From the Presiding Bishop

It is my hope that everyone who comes to St. Louis next week will come with great expectations. Whether you come as a bishop, deputy to General Convention, or as a delegate of the Triennial Meeting of the Women of our Church, or as a visitor, do come with high hopes.

We know quite well that not every moment of every session will be interesting and absorbing, but if we see our work as a whole and give ourselves to it in obedience we shall be given new strength and new life.

The meeting in St. Louis, we know, can be only the beginning of renewal in the Church. Our effective response to God's call must show itself in the worship and fellowship in our parishes and in how we live and work each day.

(Rt. Rev.) ARTHUR LICHTENBERGER  
Presiding Bishop



Fabian Bachrach

The Rt. Rev. Arthur Lichtenberger  
Presiding Bishop



The Rt. Rev. George L. Cadigan  
Bishop of Missouri

### From the Bishop of Missouri

The diocese of Missouri is not a large diocese, but we try to be strong in obedience to those things that matter. The ecumenical, racial, town and country and urban thrusts of the Church are what we seek to sharpen. We know that General Convention in our midst will serve to break down our too small concept of the Body of Christ. We welcome all delegates and visitors to St. Louis and we pray that the Spirit of our Lord will bring serenity and strength and vision to the sometimes overwhelming machinery of the Church's organization and business.

(Rt. Rev.) GEORGE L. CADIGAN  
Bishop of Missouri

## Pledged Defender

In an address at St. Matthew's Church, Las Vegas, Nev., September 16th, the Rev. Canon Albert J. duBois, executive director of the American Church Union, said: "Historic Trinity Episcopal Church in New York City has done a distinct disservice to American Christianity as a result of sponsoring the summer series of special sermons by the Bishop of California, Dr. James A. Pike."

Concluding the series was a sermon in which Bishop Pike gave his view on the Trinity, stating, according to the New York Times report, that "the Trinity is not necessary. God has been creating all along . . . we don't need a shop steward or intermediary." Then, apparently referring to Jesus, the bishop is reported to have said, "God has always been redeeming. Read the Old Testament."

Noting that *America*, the Roman Catholic weekly, had editorialized on Bishop Pike's sermon, calling it an "ecumenical setback," Canon duBois quoted from the editorial: "To say as the bishop did, that 'it (the doctrine of the Trinity) is not necessary' or that 'it tends toward tritheism' is not only to fly in the face of the most solemn belief of virtually all Christians, but to make light of history as well."

Canon duBois said that it was most certainly Dr. Pike's right, as a private citizen, to think as he wished about the basic doctrine of the Trinity, but in the pulpit he was there as a bishop of the Church unalterably bound to defend the doctrine.

Canon duBois said that among the many communications received at the American Church Union office were some from indignant clergy, not members of the ACU, offering sizeable gifts if the ACU would set up a fund to "unfrock" Bishop Pike. The canon noted that such action, of course, was not a part of the Church Union program and was the sole responsibility of the House of Bishops of the Episcopal Church. He stated that a critique of the entire incident with a scathing denunciation both of the preacher and of Trinity Church had been submitted to the editor of the *American Church News* by clergy who were not ACU members, as indicating widespread scandal at this seemingly bold denial of the faith by one of its pledged defenders.

### NATIONAL COUNCIL

## Personnel Bureau

A Professional Personnel Reference Service was established recently in the National Council's Division of Christian Ministries.

Under the direction of Dr. Reuben H. Gross, an Episcopal layman with considerable research experience and semi-

nary training, the reference service is designed to match qualified applicants to Church-related job openings.

Dr. Gross, who formerly served the Division as research consultant, stressed that the new service is exactly what its name implies—a personnel reference, not an employment service.

"Our first job here," he said, "is to establish a register of all lay people who are presently employed in professional positions in the Church and its related institutions, all lay persons who are interested in and qualified for such employment, and all clergymen whose ministry is specialized."

He added that the Division also "will compile a file of current Church employees—both clerical and lay—who are interested in changing their positions." A record of all vacancies in professional positions also will be maintained to match qualified applicants with available openings. Negotiations between employer and applicant will be conducted independent of the service.

Dr. Gross voiced the hope that "the service will encourage the development of patterns of career service throughout the Church and will promote the most economical use of the Church's resources by encouraging the movement of qualified persons across parish, diocesan, and even provincial lines to the positions which most fit their particular talents and experience."

### LAYMEN

## Retirement

Mr. Linden H. Morehouse, president of Morehouse-Barlow Co. since 1932, has resigned that office because of ill health. He has been elected chairman of the board, effective October 1st, and will devote part time to editorial and production matters and management consultation at the company's main office in New York.

New officers of the 80-year-old firm, the largest independent publishers and booksellers dealing primarily with the Episcopal Church, will be: Clifford P. Morehouse, president; Harold C. Barlow, vice-president and general manager; E. Allen Kelley, secretary; Ronald C. Barlow, treasurer.

Mr. Linden Morehouse has been associated with Morehouse-Barlow Co. for a record 47 years. Grandson of the founder of the company (originally called the Young Churchman Co.) and nephew of its former president, he began work in 1917, at the age of 17, in the small bookstore in Milwaukee. He became vice-president in 1925, and president on the death of Frederic C. Morehouse in 1932. When the publishing headquarters was moved to New York in 1938, he took up residence in Mamaroneck, N. Y., where he and Mrs. Morehouse continue to live.

Mr. Morehouse has been active in Church and community affairs, as well as



Mr. Linden H. Morehouse

in business. He has been senior warden of St. Thomas' Church, Mamaroneck; a member of the department of religious education of the diocese of New York, 1944-47; and of the diocesan standing committee, 1960-64. He was successively vice-president and president of the Mamaroneck Council of Camp Fire Girls, 1949-52, and recipient of the Gulick Award, 1959.

He was the publisher of *THE LIVING CHURCH*, 1932-1952, secretary of the Church Literature Foundation, 1928-52, and editor of the *Episcopal Church Annual*, 1947-55.

Mr. Morehouse will also retire as president and director of Morehouse-Barlow Co. of California, which maintains stores in San Francisco and Los Angeles, on November 1, 1964.

### MISSISSIPPI

## Help to Reconstruct

An interracial, interreligious Committee of Concern has been formed by 23 Mississippians of various churches to help with the reconstruction of Negro churches burned during the civil rights drive in Mississippi. Among clergymen on the committee are the Rt. Rev. John M. Allin, Bishop Coadjutor of Mississippi; Bishop Edward J. Pendergrass of the Jackson area of the Methodist Church; and Bishop Richard O. Gerow of the Catholic diocese of Natchez-Jackson. Clergymen from Southern Baptist, Presbyterian, Disciples of Christ, African Methodist Episcopal, and Lutheran Churches and a Jewish rabbi are also members of the committee, which includes lay members as well.

The new Committee of Concern will use facilities already set up by the Baptist State Board to collect and disburse funds for the church rebuilding. Donations of labor, materials, or equipment will also

be accepted by the committee.

Negro churches will be assisted regardless of Church affiliation. Each case will be investigated and assistance offered on the basis of need.

Twenty-four Negro churches in Mississippi were burned during the summer. Although arson is suspected, no arrests have been made in connection with any of the burnings. [RNS]

## NATIONAL AFFAIRS

### Anti-Ultra-Right Group Forms

Two bishops of the Episcopal Church are among the founders of the "Council for Civic Responsibility" launched recently in New York City to combat what its members consider an "ominous" increase in the "radical reactionary propaganda" of extreme right-wing groups such as the John Birch Society. They are the Rt. Rev. Arthur Lichtenberger, Presiding Bishop, and the Rt. Rev. James A. Pike, Bishop of California.

The Council is sponsored by the non-profit Public Affairs Institute of Washington, D. C. It intends to start immediately radio programs on some 100 stations in the midwest and western states and to open a broad campaign through the mass media to counteract "misstatements" and "distortions of fact" by ultra-conservative groups, its originators said.

Council spokesmen said that detailed research into "ultra-right" organizations reveals that 12 groups form an "interlocking directorate" with the John Birch Society. Among these several bear religious titles: the Christian Crusade of the Rev. Billy James Hargis; Edgar Bundy's Church League of America; and the Christian Freedom Foundation.

Chairman of the Council is Dr. Arthur Larson, professor of law at Duke University, former adviser to President Eisenhower, and a former director of the U. S. Information Agency. [RNS]



Although some newspapers reported that the Mount Calvary monastery of the Order of the Holy Cross, near Santa Barbara, Calif., was burned in the disastrous fires that swept the area, THE LIVING CHURCH is glad to report that only surrounding buildings were burned, and the monastery itself was still safe on September 25th. Other Church properties were also reported safe, although Camp Gooden was in the direction the fire had then taken. All Saints' Church in Montecito was reported taking in evacuees from burned homes in the area.



Mrs. Ashley and Bishop Minnis: In Colorado, frustrations are giving way to hope.

## INDIAN AFFAIRS

### Building a New Life

by SALOME HANSEN

The American Indian, fresh from the reservation, who is rushed headlong into today's urban situations must often feel as much frustration with the ways of the white man as did his ancestors. Happily there is a growing group of Indians in Colorado whose frustrations gradually are giving way to hope. This is due in part to the Episcopal Church's ministry.

The effort of the diocese of Colorado toward assisting the American Indian began in 1961, when the Rt. Rev. Joseph S. Minnis, Bishop of Colorado, called a meeting with representatives of six Denver inner-city churches, members of the diocesan Christian social relations department, its chairman, the Rev. Russell K. Nakata, and several Episcopal Indians.

During the last half of 1960, more than 250 Indian families, representing 31 tribes, were brought into Denver under the Bureau of Indian Affairs relocation program. The BIA, which offers help with employment and vocational training, was not equipped to assist with the social adjustment of almost 5,000 "first Americans" now in the area.

A sizable number of these newcomers were known to be Episcopalians. Many

more were acquainted with the Church through its ministry on various reservations.

That the Church might help the Indian make his adjustment to city living seemed logical. Also logical was Bishop Minnis' choice of one of their own people, Mrs. Loren Ashley, to become a diocesan "family visitor" and to make that all-important initial contact.

Thus was begun Colorado's work with the Indians, a pilot program of the National Council.

Rachel Ashley has been an Episcopalian all her life. She was educated in St. Mary's School, Springfield, S. D. Her husband, a graduate of Barnes School of Commerce, has been an officer in the White Buffalo Council, an organization to promote social and cultural exchange among Indians of the area. Both Mr. and Mrs. Ashley are Sioux.

Mrs. Ashley is very much on call for all Indian newcomers who seek help from the Episcopal Church, but her initial visits are planned only to give assurance to the newly arrived and to pave the way for help which can follow. After her call, Rachel reports to the priest in whose parish the Indian family has moved, and to the Central Committee. The individual parishes involved have their own committees, which follow through with help where need is indicated. From there, the involvement spreads out to include several groups on the diocesan level.

If the family needs groceries to tide it over while the father gets a job or waits for his first paycheck, there is the "food-shelf" at All Saints' Church, Denver, to fill the need. This constantly is restocked with staples sent in by Episcopal churches of the area.

## THE ANGLICAN CYCLE OF PRAYER

October

4. Riverina, Australia
5. Rochester, England
6. Rochester, U.S.A.
7. Rockhampton, Australia
8. Rupert's Land, Canada
9. Ruwenzori, Uganda
10. Rwanda and Burundi



# GENERAL CONVENTION

## ISSUES

### Shape of Things to Come

by CARROLL E. SIMCOX

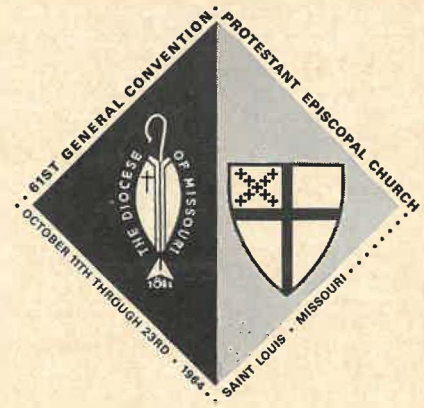
After months, and indeed years, of intensive preparation by leaders of the Episcopal Church, the 61st General Convention of the Church will get under way on October 11th in St. Louis.

Every General Convention of the Church is crucially important, since the Convention is the supreme legislative and policy-making body of the Church. Yet this 1964 Convention has a special weightiness, coming as it does at a time when both Church and state face the necessity of making major — and fateful — decisions.

The Episcopal Church, through its General Convention, will have to decide whether it really meant what it said through its delegates to the Anglican Congress in Toronto, at which time representatives of all the Anglican Churches throughout the world adopted the program of MRI — Mutual Responsibility and Interdependence. If the Church chooses to honor its verbal commitment to the world-wide Anglican Communion and to the world, it will adopt a budget in which sacrificial sharing with those who lack the material wealth of American Churchmen will be the dominant note. At St. Louis the Church will have to reduce MRI to financial brass tacks. This is one big item on the agenda.

The House of Bishops must elect a successor to the Rt. Rev. Arthur Lichtenberger, Presiding Bishop, who has been forced to step down from this position of leadership for reasons of health.

The bishops and deputies sitting in the



two Houses of the Convention will have to make decisions about a variety of important issues confronting the Church, some of these being highly controversial.

They will have the task of devising and implementing an effective ministry to "the inner city," the congested and generally impoverished urban areas which have been commonly neglected by the Church.

Vital questions about the ecumenical movement and the Episcopal Church's participation in it will come before the Convention.

Numerous dioceses at their last conventions voted to memorialize General Convention on a number of matters. Two subjects of special importance which will be presented to the Convention by way of diocesan resolutions are the seating of women in General Convention and the age for clergy retirement. Should the clergy be permitted to retire on full pension at 65, as is now possible under the Social Security Act? (The present retirement age is 68.)

Some Episcopalians are critical of their Church's present membership of the NCC

When supplies run low the call goes out: "The cupboard is bare . . . almost!" In come the groceries.

All Saints' also serves as a collection point for clothing. Remnants are sewed by a group of Indian women into practical garments, then sold at a low price to Indian families. The Needlework Guild furnishes layettes.

Indians coming to the city unfortunately fall heir to many of the problems which plague their white brothers. The difference is that most Indians are not prepared by past experience to meet these problems.

Lack of money is a constant threat to the new city dweller. This is due in part to the fact that many services must now be included in the family budget which were paid for on the reservation by the government. Installment buying is not understood, and is a real threat to their security.

Employment is uncertain. Often the Indian must accept seasonal work, which leaves him strapped for months in the off-season, simply because he has not been trained for anything else. In some instances highly skilled people have had to accept jobs requiring no skill at all. In homes where both parents find employment the care of several pre-school children during working hours becomes still another difficulty.

Helping the Indian cope with these and hundreds of other concerns is fast becoming a responsibility in which the entire diocese is involved. The work once undertaken only by the priests in areas where Indians arrived to help harvest crops now is shared by the inner-city and suburban priests and people wherever the individual Indian family may live.

The Central Committee on Indian Affairs sponsors local and state-wide meetings and programs. It has furnished speakers, coöperated with other Church groups and governmental agencies in a notable manner. The Rev. George W. Graydon is chairman; Mrs. William A. Atkins is vice-chairman.

Only as one human being speaks to another does the Indian really become a part of his new community. To achieve a sense of belonging, his children must find friendly children in school. His work must become a fulfillment of his needs as a person. If he is searching for an education for himself, the way must be there for him to find. His home must become a springboard from which he and his entire family can become involved in the larger community. He must have help in understanding and meeting his own problems.

This the Episcopal Church can give the American Indian only as its individual members see the Indian in their midst as a brother who must build a new life on the foundations of an old and valued culture, a brother who shares with him an altar before the God who is Father of all men.



Kiel Auditorium, St. Louis, Mo.

(National Council of Churches of Christ in the U.S.A.) and will ask General Convention to re-appraise the Church's membership in this interdenominational organization, on several grounds. It is charged that the NCC operates as a political pressure group, and that some of its publications are such that orthodox Anglican Christians cannot in good conscience help to finance them.

Like its predecessors, the 61st General Convention will seek ways of reorganizing the present structure of the Church wherever such changes will improve the Church's performance. There are now three Joint Commissions of General Convention which will formally request that they be merged into one. These are the

Joint Commissions on Coöperation with the Eastern and Old Catholic Churches, on Ecumenical Relations, and on Approaches to Unity.

All important Departments and Commissions of the Church will present their reports to Convention and their recommendations concerning budget and program for the next triennium.

The General Convention, like the Congress of the United States, is bicameral. Its House of Deputies is composed of 678 clerical and lay representatives of the Church's 117 domestic and overseas dioceses and missionary districts, while the House of Bishops consists of about 150 diocesan, coadjutor, suffragan, and retired bishops.

While the two Houses of the Convention are meeting in adjacent parts of Kiel Auditorium in St. Louis, the 31st Triennial Meeting of the Women of the Church will be in session at the Sheraton-Jefferson Hotel's Gold Room. More than 700 delegates are expected to participate.

The program which accompanies the official course of the Convention itself will be highlighted by addresses by prominent Church and world leaders. At the opening service on Sunday, October 11th, Bishop Lichtenberger will preach the sermon which will be meant to set the spiritual tone of the Convention. On the following Friday night the main speaker at a mass missionary service will be the Rev. Canon M. A. C. Warren, sub-dean at Westminster Abbey in London. Two nights later, the Rt. Rev. Cuthbert Bardsley will lead a service of evangelism.

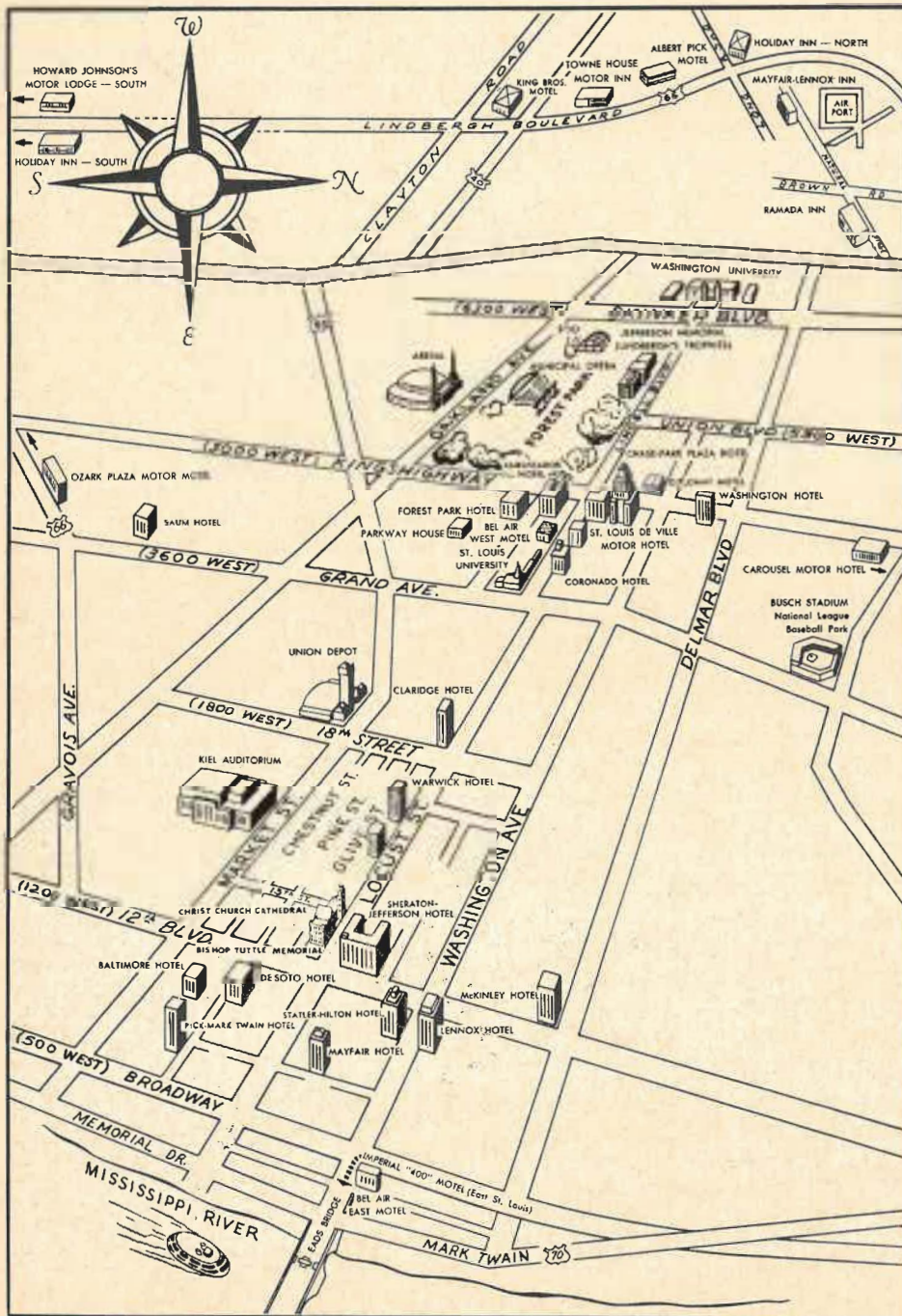
Among the speakers at special dinner meetings will be Dr. Martin Luther King, Jr., who will speak to members and guests of the Episcopal Society for Cultural and Racial Unity on Monday, October 12th.

At the ecumenical dinner on Wednesday, October 14th, speakers will be the Very Rev. Paul C. Reinert, S.J., president of St. Louis University and personal representative of Joseph Cardinal Ritter, Roman Catholic Archbishop of St. Louis, and Dr. James I. McCord, president of Princeton Theological Seminary.

On October 21st, Dr. Nathan Pusey, president of Harvard University, will address the all-seminaries dinner.

The Convention is scheduled to close on Friday, October 23rd.

### Map of the Convention Area



### HOUSE OF BISHOPS

### Letter to the Bishops

One hundred and forty clergy and lay people of the Church—professionals, volunteers, and community leaders in a wide variety of services to troubled people—called on their bishops to adopt a "clear statement on the immorality of poverty in a society of plenty" at the 61st General Convention to be held in St. Louis this month.

The request, made in "An Open Letter to the Bishops of the Episcopal Church" [see p. 19], was drawn up by a 20-member Ad Hoc Committee on the Role of the Church in Relation to Poverty Issues, headed by Mrs. Inabel Lindsey, dean of Howard University's School of Social Work, Washington, D. C., with staff assistance from the Department of Christian Social Relations. Among the signers of the statement, mailed to the bishops on September 16th from New York City, were: Mrs. Sarah Patton Boyle, of Charlottesville, Va., author of *The Desegregated Heart* and other books and articles on human relations; the Rev. Thomas J. Bigham, S.T.D., professor of moral theology, General Theological Seminary, New York; Prof. Gordon W. Allport, of Harvard University; Michael Budzanoski, of

## An Open Letter to the Bishops of the Episcopal Church

"We the undersigned write to you as Church men and women deeply concerned about the moral responsibilities of our Church in relation to the crucial issues of poverty in this country today.

"Many of us in our professional capacities deal directly with people in trouble; others are engaged as board members and participants in various civic and social welfare activities. We are aware of the many faces of poverty in our society and are appalled both by the extent of the problem and by the human suffering it entails.

"This letter expresses our conviction about the fundamental moral issues involved and brings to you our plea that the Church act forthrightly and clearly on these issues. Our society is still plagued with an age-old way of thinking about 'the poor,' as personally responsible for their misfortunes, and therefore guilty, immoral, and to be punished. Yet the facts about underlying economic and social causes of poverty today invalidate such easy explanations.

"We seek therefore a doctrinal statement which calls us who are beneficiaries of an affluent society to moral indignation and repentance because our society permits one-fifth of its members to suffer degrading poverty; a statement which condemns as immoral, complacency in the face of the sufferings of the poor; a statement which unmasks the cruelty of those common stereotypes which label the poor and undermine their human dignity.

"We believe that only by viewing the staggering facts about poverty in this perspective, as a moral issue for our whole society, can we hope to mobilize effectively the support and resources to cope realistically with problems of such scope and complexity. We believe that among the multiple facets to be studied and dealt with are: employment; discrimination; education; housing; medical services for the sick, disabled, and aged; and others.

"A clear statement by the House of Bishops on the immorality of poverty in a society of plenty can greatly

strengthen the actions of clergy and laity in the Church who are working to bring about needed changes. Supported by such a strong position, there is much that churches and Churchmen as Christians 'in the world' can do to promote understanding of the facts, to participate in securing necessary legislative action, and to share in many organized activities of local communities both for the alleviation of immediate distress and for the formulation of policies to change conditions contributing to poverty.

"We believe such activities will gain vigor and meaning as our Church helps us to re-awakening of our Christian conscience; to fresh perception of the dignity of *all* people; to a new spirit of compassion; to renewed faith in the power of concerted dedicated effort to counteract forces of apathy, ignorance, complacency, and irresponsibility—in our churches as well as in our whole society.

"As Church men and women directly engaged with these social issues we are convinced that there are rich untapped potential resources within our Church to give leadership in many areas to the current struggle to combat and defeat the evils of poverty. An awakening of interest within the Church should have a dual thrust: to support and encourage those already committed by clarifying and affirming the Church's moral position; and to bring about a change of heart and understanding on the part of those who for a variety of reasons are inclined 'to pass by on the other side'—to remain uncommitted or to resolve the challenges for themselves by finding poverty synonymous with sin and immorality.

"It is our urgent prayer that the Episcopal Church, through the leadership of its bishops, will move at General Convention to place this social issue in moral and theological perspective.

"We believe an awakening within our Church to the moral and religious implications is possible—if we set our sights on the raising of all of God's children to full stature and dignity."

the District #5 United Mine Workers of America, Monongahela, Pa.; John A. Buggs, executive director, Los Angeles County Commission on Human Relations; Mrs. Harold D. Harvey, president of the New York State Conference on Social Welfare, New York; Paul Jans, executive director of Hull House Association, Chicago, Ill.; Thomas F. Lewin, Ph.D., assistant dean, Columbia University School of Social Work, New York; Myles MacDonald, planning director of the Community Council, Houston, Texas; the Rev. Dr. William G. Pollard, executive director of the Oakridge Institute of Nuclear Studies, Oakridge, Tenn.; and William Stringfellow, New York attorney.

### NCC

## Laymen Ask Withdrawal

An open letter signed by Churchmen from nine dioceses has been sent to all deputies to the 61st General Convention, requesting them to give "wise and prayerful consideration to any resolution that may become before the General Convention in St. Louis bearing upon the dissolution of our membership in the National Council of the Churches of Christ in the U.S.A."

The letter was originally composed by Mr. Quintard Joyner, an attorney and a communicant of Grace Church, Camden, S. C.



Christ Church Cathedral, St. Louis, Mo.

Several arguments for the Episcopal Church's withdrawal from the NCC are set forth in the appeal. The first of these is to the effect that the NCC "has always embraced a philosophy at variance with the Faith and Order of the Episcopal Church." It is alleged that "when not deliberately attacking the doctrines of our Church, the NCC has represented the Church as Protestant in a sense in which it is *not* Protestant. Such ignorance of the Anglican position seems to us intolerable."

The next argument concerns "the devastating effect of the NCC's political actions," which have sown "dissension and discord throughout the length and breadth of the Church as the NCC has entered the political arena and spoken for us in controversies upon which our Church has properly declined to take a partisan stand."

The letter is critical of the position taken by some Churchmen that the special study which was made by the Church's Joint Commission on Ecumenical Relations has effectively cleared the NCC of the charge of maintaining a political lobby in Washington. The Joint Commission's report was released in January, 1964; but early in February the NCC addressed a letter to "Executives of State Councils of Churches" informing them that "a massive letter-writing campaign" would be necessary as soon as the Civil Rights Bill reached the Senate. The letter comments that "one can hardly reconcile the Commission's representation to General Convention [i.e. that the NCC does not function as a lobby] with the NCC's conduct as here revealed."

The letter proceeds to indict the NCC for issuing literature which is subversive of Christian morality, mentioning specifically the NCC booklet entitled *Called to Responsible Freedom: Meaning of Sex in the Christian Life*, issued in 1961.

Six possible counter-arguments are anticipated and dealt with briefly. It is then

*Continued on page 26*

# *The American Church's*

## *175th Birthday*

by the Rev. Raymond W. Albright

**J**ust 175 years ago the Protestant Episcopal Church in the United States of America was born, at the Constitutional General Convention then in session in historic Christ Church in Philadelphia in October, 1789. Conceived almost two decades earlier, the long-anticipated child waited patiently, during the uncomfortable period of gestation, to be born and no one was certain that it could long survive. It had become increasingly clear to foresighted leaders that the Church in America must soon be separately and completely organized if there was to be any hope of survival. How this could be done without in any way impairing its essential unity with the Church of England and historic Christianity became their major concern.

Contemplating the danger of complete disintegration of the Church in the years immediately following the Revolutionary War, William White, then the young rector of Christ Church in Philadelphia, in desperation suggested that since there was no canonically regular way to organize the Church some structure must be devised even though it had to be temporarily without the consecration of bishops in the English line. The English bishops had been both unable and unwilling to give such authority because of the political situation and the requirement of an oath of allegiance to the Crown from all bishops at consecration.

Bravely facing their common plight,

the American Church leaders organized their congregations in a preliminary way in their respective states soon after the close of the war. Occasionally the representatives of these states were able to meet for common counsel. Conversations among delegates from New York, New Jersey, and Pennsylvania, who had come together at New Brunswick, N. J., on May 11, 1784, led to the appointment of a committee to form "a continental representation of the Episcopal Church and for the better management of the concerns of the said Church." Meanwhile the Church in Connecticut had elected Samuel Seabury its bishop and Maryland had chosen William Smith. Smith was never consecrated and Seabury waited more than a year in Britain before he received consecration at the hands of the Nonjuror bishops in Scotland in November, 1784.

Early in October that year, 16 clergymen and 11 laymen from Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, and Virginia came together in New York City in a "Convention of Clergymen and Lay Deputies of the Protestant Episcopal Church in the United States of America." Here four clergymen and four laymen, headed by William Smith, were appointed to draft a constitution for the Church and to revise the "state prayer," although this body voted to adhere to the English Prayer Book. Lacking formal organization, this body was able only to make recommendations but laid the groundwork for calling both the clergy and the laity of the Church into the first General Convention in Phil-

adelphia on September 27, 1785. Although Bishop Seabury had called his clergy into convention in Connecticut in August, 1785, he did not come to the Philadelphia meeting nor was New England represented there.

William White presided at the convention, which met in his church, and William Smith of Maryland again was chosen chairman of a committee to draft a constitution, revise the liturgy, and devise a plan to obtain the episcopate — a multiple duty which would hardly be assigned to one committee in a modern convention. Since these committeemen had already done much of their work, this convention tentatively agreed to their report and adjourned to meet again in June, 1786.

Meanwhile the revision of the Prayer Book had been sent to the English bishops who objected to the omission of the Athanasian and Nicene Creeds and, quite naturally, to the special Collect for the Fourth of July. However these bishops did ask Parliament for permission to consecrate three bishops for America, and, after receiving assurances that their suggestions for revision would be heeded, they did consecrate American bishops. The proposed Prayer Book was never popular in the States and Bishop Seabury published his own Communion Office, only slightly altered from the Scottish rite, as he had promised.

June 20, 1786, brought the General Convention to Philadelphia to consider primarily the revision of the Prayer Book and the recognition of Bishop Seabury's orders. At an adjourned session in Wilmington, Del., on October 10th the

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Dr. Albright is the author of *A History of the Protestant Episcopal Church*, to be published by Macmillan on October 11th.

Convention heard the favorable report of the English bishops and the whole American Church rejoiced when at Lambeth Palace on February 7, 1787, William White was consecrated as Bishop of Pennsylvania and Samuel Provoost as Bishop of New York.

With three bishops and a Constitution and a Prayer Book ready for adoption, all technical preparations had been made for the birth of the new branch of the Church; however, many very real personal and emotional problems remained to be solved. New England had not participated to this point and Bishop Provoost was openly hostile to Bishop Seabury.

Apprehensive, but hopeful and without fear, the deputies came to Philadelphia on July 28, 1789, to take the final steps in the constitutional organization of the Church. Everyone saw the danger of two separate Anglican Churches in America if the New England representatives were not fully integrated into the General Convention. Largely through the influence of Samuel Parker of Boston an unsuccessful attempt had been made earlier that summer to have Bishop Seabury join with Bishop White and Bishop Provoost in consecrating Edward Bass, the bishop-elect in Massachusetts, and thus establish a functional unity of the Church in America. This plan failed largely because Bishop White and Bishop Provoost preferred to wait until there were three American bishops of the English line before attempting to perpetuate the American episcopate. Bishop Madison of Virginia was consecrated in England on September 19, 1780, and not until September 17, 1792, when Bishop James Claggett of Maryland was consecrated, did the four American bishops join in the laying on of hands in a united American episcopate.

Through the wise leadership of these early Churchmen, and especially Smith and White, this Convention voted that "the consecration of the Rt. Rev. Dr. Seabury to the Episcopal Office is valid." Thus opened the road to complete reconciliation; when the bishops and deputies returned to Philadelphia on September 30th for the adjourned session, Bishop Seabury and the New England delegates took their places and the united Church in America was finally represented.

For more than two weeks this Convention refined its previous work, until all were satisfied to sign and so ratify the



Bishop White: Some structure had to be devised.

Constitution, with nine Articles, and 17 Canons and to authorize the first Book of Common Prayer for the Church in America. With the close of this Constitutional Convention on October 16, 1789, the newly-born Protestant Episcopal Church in the United States of America was fully structured and about to learn to take the precarious first steps of complete independence. Sharing the dangers of infancy with the new nation, whose legal system was based on the English Common Law, the Episcopal Church had fully preserved its essential unity with the Church of England and its Canon Law "except so far as local circumstances required."

For the government of the new Church the Constitution provided for a triennial Convention with a House of Bishops and a House of Deputies, consisting of not more than four clergy and four lay deputies from each state. The participation of the laity in the American Church from its beginning was new in the Anglican tradition but entirely consistent with the practices of the early Christian Church. The American episcopate was constitutional, rather than monarchical as in England where appointments to the episcopal bench were made by the Crown. Here each bishop was to be elected by the Church in the state to which his jurisdiction was limited.

Provision was made from the beginning for the expansion of the Church with the growth of the nation, by providing that

any state convention could be admitted into union with the General Convention by acceding to the Constitution. The use of the new Prayer Book was made mandatory throughout the Church and a carefully drafted act wisely provided that amendments to the Constitution required approval of two consecutive General Conventions. The newly adopted Canons, dealing largely with the careful preservation of the historic episcopate and the three orders of the ministry, provided for the proper preparation for ordination and the regulation of clerical duties and conduct.

Standing there prominently, just about midway between Robert Hunt's first celebration of the Holy Communion in Virginia in 1607 and this present session, in 1964 that Constitutional Convention laid a groundwork comparable in its spirit and comprehensiveness to the national Constitution. With states' rights carefully preserved in the prerogatives of the diocesan conventions, the Church varied from the national structure primarily in that it provided no Supreme Court but rather entrusted the final judicatory as well as the ultimate legislative authority to the General Convention. This is an awesome responsibility, indeed, and one which has led all Episcopalians to look forward with keen interest and concern to the proceedings at St. Louis.

Heroic bronze statue by Alexander Stirling Calder, in the Bishop White Memorial Library, Valley Forge Memorial Chapel, Valley Forge, Pa.



# GATEWAY CATHEDRAL

by the Rev.

Franklyn K. Morris

She was there when the west was won. When St. Louis, the sprawling city on the banks of the Mississippi, became the "Gateway to the West," an Episcopal church stood at that gateway with Word and sacraments for the pioneer caravans headed to conquer the west.

In 1819, the city possessed inhabitants in the modest number of 4,000. In the midst of this metropolis in that year—a bare nine years after the town's incorporation in 1810—an ardent group assembled in a small store to organize the first Episcopal church of the west. The population of the place was two-thirds French and the other third an American mixture when the Rev. John Ward held the first Episcopal services in a one-story frame building which was sometimes used as a court room and occasionally as a dance hall. When 47 persons assumed the re-

Mr. Morris is pastor of Emmanuel Lutheran Church, Pittsburgh, Pa.

sponsibility of maintaining a parish for one year by signing the Articles of Association, Missouri was not to become a state for two more years. And the men who agreed on the name of Christ Church included among their number several prominent figures in the early days of the west: William Clark, Governor of Missouri Territory; Alexander McNair, the first governor of the state of Missouri; and William Carr Lane, St. Louis' first mayor.

The exodus to suburbia which has become commonplace among down-town churches of American cities is not even considered by this flourishing church. Located in the heart of down-town St. Louis, at Thirteenth and Locust Streets, Christ Church occupied its present location in 1859, over a hundred years ago, when it "moved to the country." Two years before the outbreak of the Civil War, the present site was purchased and the foun-

dation laid for today's cathedral. It was at this point that one of the leading laymen of the parish withdrew his financial support because he "could not countenance the folly of moving so far into the country."

Today some exurban members drive 25 miles to attend services, though an ever larger number are again able to walk to church from the high-rise apartment buildings, hotels, and housing developments which are re-shaping the countenance of downtown St. Louis in its program of urban renewal.

Daily services for working people and Sunday evening services are regularly

The Living Church

held in this "church of the urban renaissance." In addition to providing daily opportunities to worship, for the entire downtown community, Christ Church Cathedral has other areas of varied service. For example, the Rev. Allan N. Zacher, canon counselor, operates a marital and personal counseling service to which people of all Communion, or none, are referred by lawyers, clergymen, and psychiatrists.

In the cathedral chapel, St. Thomas' Mission for the Deaf holds weekly services in sign-language. Cultural events, such as the liturgical dramas directed by the canon missionary, the Rev. Standrod T. Carmichael, and a concert recital series directed by the organist-choirmaster, Ronald Arnatt, have been offered free to the public.

The boys' choir welcomes boys of any faith and color so long as they can sing. The English-born choirmaster, himself formerly a choirboy at Westminster Abbey, maintains a high standard for his pupils. Both Mr. Arnatt and the boys are excited about the cathedral's latest project, the new \$105,300 organ, which is to be installed in the gallery shortly after General Convention.

#### A Heritage of Ecumenical Service

It has been pointed out that Christ Church Cathedral is a church with a truly ecumenical spirit, for more visiting preachers from other Churches preach from its pulpit than do Episcopal clergy. Memorial services were held for Pope John XXIII at the same hour as his burial in Rome, and the cathedral's bell tolled 81 times. This service was attended by many Roman Catholic clergy and laymen.

This broad-minded spirit is nothing new to the old cathedral. An example of brotherly cooperation between Churches comes from 1839, when a group of Lutherans who held to the unaltered Augsburg Confession had been persecuted in Germany and came to America and up from New Orleans by boat, landing in St. Louis. They were without homes or a place of worship. A committee from Christ Church met them on the levee and offered them the privilege of worshipping in their building, which preceded the present one. The Lutherans gladly accepted and for three years continued to hold their services in the Episcopal church. This was the beginning of the group which has since become the Lutheran Church-Missouri Synod, with headquarters and seminary in St. Louis.

In 1854, the Rev. Montgomery Schuyler, a man of remarkably versatile leadership, began a 42-year pastorate which led through trying times during the "War Between the States." The rector was a Union man, at the helm of a congregation which contained many southern sympathizers. For a while he thought he must leave so uncongenial a field, but he stayed, preached good will to all, and

practiced what he preached. Ministering to both Union and Confederate wounded, and using the church for a hospital for both armies, he held his flock together (even though he lost a few members and the allegiance of some others) and led the members of Christ Church to a new place of prominence. In 1859, the foundation of the present structure was laid. The walls had risen less than ten feet when construction was stopped until the end of the war, while the congregation worshipped in borrowed quarters.

In 1886, following the death of the Rt. Rev. Charles F. Robertson, the Rt. Rev. Daniel S. Tuttle, the great missionary bishop of the west, was elected diocesan of Missouri, and two years later he placed his episcopal chair in Christ Church and made it the cathedral of the diocese, with the Rev. Mr. Schuyler as its first dean.

#### An Architectural Landmark

Dean Schuyler chose the English Gothic style for his controversial church, and built on a grand scale. Through the years many memorials have been placed within its walls and, happily, all have been harmonious with the architectural plan of the beautiful old church.

The altar and reredos are such a memorial, dedicated on Christmas Day in 1912. They are a close counterpart of those at Winchester Cathedral, and the reredos, 35 feet high, is a veritable story in stone. The central panel portrays Christ on the Cross, with the figures of the Virgin Mother and John. Surrounding

these figures is practically the entire story of Redemption, with prophets, patriarchs, and Apostles, all leading to the central figure of the suffering Saviour. There is a statue of Bishop Tuttle in the reredos. The entire thing was made in Exeter, England, and shipped to St. Louis in 260 cartons. Not a stone was chipped in transit.

The visionary man who made Christ Church a cathedral is memorialized in the Bishop Tuttle Memorial Building, a five-story edifice adjacent to the cathedral, housing the diocesan offices as well as a diversity of social and welfare work. In the basement are a gymnasium and 50-foot swimming pool, used by children of the downtown streets to escape for a while from the concrete jungle. Only one of many examples of its wide-spread appeal and influence are the doors leading to the baptistry near the narthex of the cathedral. These doors were donated by a Jewish congregation of the city, in recognition of the community service the cathedral continues to render.

Christ Church Cathedral occupies a unique place in the heart of one of America's gateway cities, in the midst of one of our country's most fertile areas, beside her greatest river. The cathedral stands as a centrally-located symbol of the Church's message—central in both a national and a civic sense, serving community and Church in her own distinct way. Delegates and visitors will receive a warm welcome within her walls at the 1964 General Convention!



Exterior view of Christ Church Cathedral

## Revive the "Ecumenical Offering"

Dr. Oscar Cullmann is a distinguished Swiss Protestant theologian. American readers of his better-known works would normally classify him as one of those Christian thinkers of Europe who have much to contribute to our theory of religion but perhaps little or nothing to our practice. (Americans find it much too easy to discount in this way the great and incalculable importance of sound theory to sound practice, in religion as in everything else, but that's a matter for another editorial.)

Seven years ago, Dr. Cullmann gave a lecture to an ecumenical group in Zurich, in which he made a proposal which we now wish to make to our readers. He called his proposal "an ecumenical offering." Perhaps a direct quotation from Dr. Cullmann is the best way to explain it: "My proposal," he writes, "is for an offering for one another, by the Catholics for poor and needy Protestants, by Protestants for poor and needy Catholics. . . . I did not invent this proposal myself. It was suggested to me by the institution in primitive Christianity which provided for the poor in Jerusalem. This had an ecumenical character, for according to Galatians 2:9f. it was to bind together the Jewish and Gentile missions, which had peacefully separated."\*

There were tensions and divisions in the New Testament Church, just as there are in the Church today. There were the Jewish Christians and the Gentile Christians. The differences in faith and practice between them were perilously wide and deep, so much so that any realistic observer from within the Church must surely have despaired of their ever becoming truly one body.

How did the Christians of that age meet their problem? Not by any kind of concordat arranged by theological statesmen of the Jewish and Gentile factions, although undoubtedly they strove for a common mind theologically. But they established an offering for the poor Christians at Jerusalem, and, says Cullmann in the same work, "this offering was established in order to be a bond of unity among all Christians, both Jews and Gentiles. It was to be the external sign that the two groups would form *one* church, although each would retain its unique theological and ecclesiastical characteristics. The offering for the poor in Jerusalem represented a parallel to the Jewish temple tax. Every year a tax was levied in order to support the temple worship. . . . This tax was to strengthen and to keep alive their consciousness that they were *one* people, even though they were dispersed throughout the whole world. To make a voluntary contribution for the poor was to im-

\*From Oscar Cullmann, *Message to Catholics and Protestants*, trans. Joseph A. Burgess. Published by William B. Eerdmans Publishing Co., Grand Rapids, Mich. Used by permission.

prove on this Jewish custom. Paul stresses spontaneity in II Corinthians 8 and 9."

Dr. Cullmann is a great New Testament scholar, and we are willing to accept his conjecture as to the ecumenical intent behind the institution of the offering for the poor at Jerusalem. But even if he might be wrong as to precisely what was in the minds of the first-generation Christians who established the institution, there is no room for doubt that this was the work of the Holy Spirit.

The same Spirit, we believe, is moving us to propose that such an ecumenical offering for the poor be revived and re-established among the divided Christians of today. It may well be that there cannot be ecclesiastical, institutional unity between, say, Anglicans and Roman Catholics, so long as the Roman primacy stands in the way; it may well be that institutional union between Anglicanism and Methodism is impossible until either Anglicans or Methodists can in good conscience "give" on the subject of the historical episcopate. *But*—Christians can enter here and now into a deeper and more essential union than any institutional merger could ever be, and that union is *solidarity* in Christ. Already, this solidarity is being expressed in various ways, by common work and prayer for many things which are dear to the heart of Christ. We propose that the apostolic "ecumenical offering" be added to these present procedures.

How can it be put to work? Some of our readers may be able to suggest better practical applications than we can. For a start, we suggest that clergy and lay leaders immediately take this up with their opposite numbers in neighboring Christian bodies—Roman Catholic, Methodist, Baptist, what-have-you? Let the rector of Christ Church (Episcopal) and the pastor of Our Lady of Sorrows (Roman Catholic) exchange lists of their ten neediest families; then, at Thanksgiving or Christmas, or both, let the priest and some of his laymen deliver gifts of food and other things to those poor Christians

Dr. Cullmann, an observer at Session III, Vatican Council, collapsed during opening ceremonies. His condition was not serious.





who are not members of their own Communion.

If such a venture turns out to be little more than a sentimental stunt, it will be the fault of those who approach it in this spirit. It need not be so. The practical details, the execution, must be left entirely to Christians on the local level. Our proposal, in essence, is for the revival of the ecumenical offering among Christians, and the undertaking of the care of those needy Christians who not only don't belong to the same social club but don't belong to the same portion of God's unhappily divided Church. This can be, and we are sure that it is, another step which God is calling Churchmen to take, toward the fulfilment of their prayer, and of His will, that all may be one.

## Our Convention Hopes

On the eve of the 61st General Convention, and in this pre-Convention issue which will be placed in the hands of all bishops and deputies, we would voice certain hopes we have for this Convention.

First, we hope, as do all Churchmen, that the House of Bishops will be abundantly and clearly guided by the Holy Spirit to choose the man whom God wants to be our next Presiding Bishop.

We hope that the philosophy of Mutual Responsibility and Interdependence will be so presented to members of the Convention, and so received and acted upon by them, that our Church's mission to the world will be wonderfully transformed and enhanced in effectiveness.

We hope that this Convention will abolish segregation by sex within the Convention and will remove all existing barriers to the seating of women deputies.

We hope that the Convention will authorize a thorough reappraisal of the Church's pension system throughout the next triennium. From all the information we have, we can only conclude that some changes should be made but that further study, and more financial provision, are required.

We hope that those Churchmen who have misgivings about our Church's membership of the National Council of Churches of Christ will be given a full and fair hearing. They are entitled to this. We do not question that among the anti-NCC agitators are some crackpots and trouble-makers, but we know some others who are thoroughly responsible, sane, and devoted to their Church. We think this Convention should face the NCC question calmly, squarely, and completely.

We hope that the Convention will take the proper enabling step to allow "trial use" throughout the Church of the liturgical materials prepared for such experimental use by the Standing Liturgical Commission.

And now we must express an earnest hope of ours which, we fear, must be misunderstood by some no matter how we express it, but we cannot in good conscience leave this hope unexpressed. Frankly, we are concerned about the growing tendency of Church leaders, clerical and lay, to make pronouncements on every kind of subject regardless of their competence to speak with authority. What happens, increasingly, is Church leaders and officials pronounce upon such sub-

jects as civil rights, control of nuclear weapons, the United Nations, juvenile delinquency, and public medical care for the aged, in such a way as to imply that if one does not go straight down the line for the pronouncement he's an odd sort of Episcopalian. Now, even the Pope claims infallibility only on matters of faith and morals quite narrowly defined. No individual or group within Episcopal Church officialdom openly claims infallibility or any special charisma as an authoritative spokesman for the Church as a whole. But official pronouncements by high officials have a way of saying, to the ordinary man in the pews: "If you don't agree, you're out of step with your own Church."

This Convention will be meeting at a time of much political tumult and ideological shouting throughout the land. The Christian is also an American citizen, and he ought to have convictions about every issue confronting the nation and the world. But there is no simple Christian party-line on some issues. All Christians are bound to love their neighbor as themselves; but they are not bound to agree on the best specific way and means of putting their love to work within the given political and social situation in which they must live. It is a most unchristian presumption on the part of any man, or committee, or convention of men, to say, "There is only one way to do this job of loving—and this is it!"

Let the members of the Convention keep in front of them at all times that they represent a catholic Church, in the sense of a comprehensive Church; and they are not to speak, vote, or act as if this were some mere ideological sect whose sole reason for being is the uplift — of other people. To revive an old slogan which is ever timely: Let the Church be the Church.

We could mention many other objects of our hearty hope, but we can sum them all up in one — that all members of the 61st General Convention will perform their task simply as faithful stewards of the Lord, to the end that "the comfortable Gospel of Christ may be truly preached; truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death. . . ."

## Linden H. Morehouse

Elsewhere in this issue [page 15] you may read something of the story of Linden H. Morehouse, Churchman and Christian business man. THE LIVING CHURCH knows him as an old friend indeed, since he was its publisher for a score of years, 1932-1952. Rough years those were, too, for this independent Church journal which has never had the financial reserves it has needed to give it maximal, or even moderate, security. To see such a venture through the depression and war years was the work of a first-rate business man.

But here we would rather speak of Linden Morehouse simply as a man and a friend. Although the Morehouse family has not owned or operated THE LIVING CHURCH since 1952, no one taking a historical view of the magazine can think of it without thinking of the family which owned it for so long, developed it so construc-

tively, and continues to care for it so fondly. As for Linden Morehouse in particular, this editor is happy to testify that he has worked with him on numerous publishing projects through the past 15 years, and has never once seen him sacrifice or even jeopardize principle, integrity, or service to the Church as he saw it, for the sake of gain to himself or his company. In these days when it is so easy, and so popular, to be cynical about the American businessman, to assume that though he may be a Christian on Sunday morning he's bound to be a buccaner the rest of the week, it is refreshing and restoring to think of Linden H. Morehouse and some others like him whom we know, whose business is a part of their religion rather than a competitor of it.

As Linden Morehouse relinquishes the presidency of the Morehouse-Barlow Company, for reasons of health, THE LIVING CHURCH salutes a former publisher and a continuing friend, with our thanks, our appreciation, our concern, and our prayerful hope that with a lighter burden of responsibilities he may remain with us for a long time to come.

## CONVENTION

*Continued from page 19*

stated that "although apologists for the NCC appear in large part to be of the 'left' in their politics and theology, they should not assume that those urging withdrawal are motivated by some unholy cause of the 'right.' James Reston of the liberal New York *Times* declared . . . that that 'there is . . . in this country, a very large group of moderate, responsible people who are profoundly disturbed about the moral, social, economic, and political condition of our national life.' The laity responsible for this letter are likewise disturbed over what our membership in the NCC is doing and will do to our Church, and particularly to her youth."

The deputies are asked not to refer the issue to a committee for its report three years hence but to resolve the issue on the floor of the 1964 General Convention.

The signers of the letter are, besides Mr. Joyner, Brig. Gen. T. L. Alexander, USA (Ret.), Sorrento, Fla.; Richard S. Hart, Jr., Riverside, Conn.; Charles W. Laue, Jr., Oceanside, N. Y.; Mrs. M. R. McColley, San Diego, Calif.; Mrs. H. D. Rench, Racine, Wis.; Richard C. Seaver, Los Angeles; Douglas F. Smith, Evanston, Ill.; Walter S. Underwood (chancellor, diocese of Chicago); Harding C. Woodall, Sewanee, Tenn.; and Melvin T. Woods, Sioux Falls, S. D.

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### THE PHILIPPINES

#### Frustration into Hope

by the Very Rev. W S. MANDELL, S.T.D.  
Dean of Philippine Independent Church  
Affairs for the Presiding Bishop

The Concordat between the Protestant Episcopal Church and the Philippine Independent Church brought two large Communion of the one, holy, Catholic, and apostolic Church into a relationship closer than any other relationship short of organic union. The Resolution of Implementation of the last General Convention made possible a living and growing relationship rather than a theoretical commitment restricted to a document.

Perhaps the most noticeable result of the Concordat, and subsequent joint effort under the program of the Joint Council, with reference to the Philippine Independent Church is release from frustration and a resurgence of dedicated activity, a deep spirit of inquiry and renewal, and of hope. The Philippine Episcopal Church, now joined in ties with the PIC, has been released from a sense of scattered regionalism and finds itself in the mainstream of a national Christian consciousness.

Another striking and perhaps more tangible result is the astonishing improvement of the physical appearance of church buildings and rectories. Less obvious but equally important is the developing program of securing clear titles to lands and the acquisition of new church sites.

Advances in these areas are due primarily to an increase in morale in general, financial assistance to numbers of the clergy in great need, and making available counterpart funds for the purpose. Many congregations have been in-

spired to continue the program on their own.

In the Philippines the government is responsible primarily for elementary education, and for only a limited number of public high schools and fewer colleges and universities. Secondary and higher education are largely in the hands of private institutions controlled outright or strongly influenced by Christian bodies other than our own. The results of this situation have been far from satisfactory and in many areas have been a deterrent to the normal growth of Episcopal and PIC membership and to Christian nurture of the Catholic and reformed tradition.

During the past three years, through the efforts and resources of the Joint Council, the two Churches, with funds provided largely by the American Church, have gained control of seven high schools, now numbering about 2,500 students. Standards are being raised, enrollment is rapidly increasing, and the Christian faith is being taught. The acquisition of Trinity College of Quezon City which includes an elementary school and high school has put the two Churches jointly in the field of higher education.

In this Concordat relationship as it affects the Philippines theological education stands at the heart of the program. Long before the Concordat the two Churches shared St. Andrew's Theological Seminary. St. Andrew's has become a truly joint institution in its Board of Advisers, faculty, and student body. The number of graduates since World War II is 113, 64 Episcopalians and 49 members of the PIC.

The seminary's student body now stands at 126, 39 members of the Episcopal Church and 87 members of the PIC. In spite of the ethnic, cultural, and economic differences, common training and

common life in dormitory, classroom, and worship have proven invaluable in bringing the future leaders of the two Churches into a close working relationship.

In the past two and one-half years, as it was developing its strategy, the Joint Council set up four departments or divisions — Christian education, Christian stewardship, education, and college work. The leaders and personnel of these divisions are in closest touch with the life of the two Churches on all levels. In all 81 conferences, varying from one to three days to five days in length, have been held and have involved directly approximately 7,500 clergy, lay leaders of all ages, and college students. Approximately 3,000 have been reached through personal visits.

A readiness to accept Christian responsibility in time, talent, and treasure with noteworthy accomplishment is in evidence throughout the Church as a result of the conferences. The frustration and lethargy of decades are gradually being transformed into hope for the future.

The Partner Parish Program, in which a parish in the United States or the Joint Council, as it is able, assists a partner parish in the PIC, has met with remarkable success. The program is directed to-

ward parishes in various kind of difficulty—parishes which were all but dead due to their inability to support a priest, many which were dying, and those which needed encouragement and financial assistance in order to move ahead. Progress toward the recovery of healthy parish life is most noticeable in those areas formerly torn with bitter factional and schismatic disputes which once disturbed the PIC.

Among projects jointly undertaken are institutions such as St. Andrew's Seminary and Trinity College. There are joint college and university chaplaincies in the Manila and Baguio areas, and in the large and rapidly developing island of Mindanao in the south. A limited number of joint congregations have been selected in areas where the work of the two Churches adjoins or overlaps. In some cases priests of the two Churches work together in a team ministry. In others the congregations are ministered to by a priest of one of the two Churches. Those congregations are an experiment in Christian unity and bear deep implications for the future.

The authorization of the Filipino Missal and Ritual in English, a project which antedated the Concordat but in which the two Churches shared in resources and talent, has done much to unify liturgy and practice in the PIC. Because of similarities between these official books and the Book of Common Prayer, they serve to bring the membership of the two Churches closer together. In joint institutions the two liturgies are frequently used alternately. Work is well under way on a people's Prayer Book for use of the laity, to be published in the four major languages of the Philippines.

Between the two Churches there is evidence on all levels of the growth in mutual coöperation and trust, with flashes of affection and real charity. The relationship is in miniature a reflection of the spirit of mutual responsibility and interdependence, although the lines of responsibility have not as yet been sufficiently explored or determined.

It is safe to say that good progress on the whole has been made in implementing the Concordat. The two Churches have been strengthened as independent Churches and strides of deep significance have been made in the mutual understanding and interdependence in the one, holy, Catholic, and apostolic Church. The process of education and of learning to live together, which is the only one possible, determines financial responsibility and the time schedule for the future.

In the Philippines the terms *American time* and *Philippine time* are frequently referred to with amusement. American time carries the meaning that an event will happen, come what may, as the hour strikes. Philippine time may create mild exasperation on all sides, but fundamentally it means giving due allowance to the realities of the situation. Philippine time is very much the order of the day in the Philippines.

The annual meeting of the **Episcopal Society for Cultural and Racial Unity** will be held in the parish house of Christ Church Cathedral, St. Louis, from October 9th to October 11th. It is expected that between two and three hundred ESCRU members will attend, devoting themselves chiefly in workshop and plenary sessions to considering the situation in civil rights in the country, the needs within the Church, and the role of the Society. Dr. Martin Luther King, Jr., will address the ESCRU dinner on October 12th, at which attendance is estimated at approximately 1,000 persons. At least \$1 from each dinner ticket is to go to the Presiding Bishop's Special Appeal for funds for the Church's work in the racial crises.

The two national **training centers for women** in the Episcopal Church plan a series of **Continental Breakfasts at the Sheraton-Jefferson Hotel** in St. Louis during the sessions of the Triennial Meeting of the Women of the Church and the meetings of General Convention. The director of Windham House, Dr. Johanna K. Mott, and the dean of St. Margaret's House, Miss Katharine A. Grammer, will be hostesses at the Continental Breakfasts.

Breakfasts will be served on Tuesday, October 13th, and Friday, October 16th of the first week of Convention. The four breakfasts in the second week will be on successive mornings, Monday, October 19th, through Thursday, October 22d. Dr. Mott and Dean Grammer will be assisted by hostesses from the boards of the training schools and women workers from the Association of Professional Women Church Workers.

The **Brotherhood of St. Andrew** and the **Anglican Society** will have a **joint service** followed by **breakfast**, at General Convention. The service will be in the cathedral at 7 a.m., on October 14th, with the Rt. Rev. E. M. Honaman, Suffragan Bishop of Harrisburg, as celebrant. The breakfast will be held at the Sheraton-Jefferson Hotel at 8 a.m. Tickets (\$2.75 per person) may be purchased at the Convention ticket and reservation counter.

The Triennial Meeting of **National Conference of Deaconesses** will hold meetings in St. Louis from October 8th to October 10th. On October 8th, the executive committee will meet at the Warwick Hotel at 7:30 p.m. The conference will meet on October 9th at Letmar Hall from 9 a.m. to 5 p.m., and on October 10th, a Communion service with the Daughters of the King and the Council of the Carribean will be held at 7:30 a.m. at Christ Church Cathedral. After the service the conference will meet from 9 a.m. to 3 p.m. at Letmar Hall.

## GENERAL MANAGER

It would be hard to find anybody having business with the 61st General Convention who has no dealings in this connection with the Rev. J. Maver Feehan, general manager of the Convention. For many months, Mr. Feehan has devoted "days of toil and nights of waking" to set up the thousand details of the Convention.

He is rector of St. John's Church, St. Louis, which is literally his home parish since his boyhood. As a layman he held almost every office in the parish of which he is now rector: Church school superintendent, vestryman, junior warden. In the diocese of Missouri he has been active in Christian education and has served on the standing committee. He was a deputy to the General Conventions of 1943, 1946, and 1949.

Before being ordained, Mr. Feehan worked as a clerk in a stationery store, salesman for a line of wood products, and for a time as president of the St. Louis chapter of Plastic Engineers. In 1950, when he approached Bishop Scarlett and offered himself for the full-time, ordained ministry of the Church, he was president of his own plastics and packaging company. He closed the company to go to seminary. He was ordained a priest in June, 1953.

During the 11 years of his rectorship of St. John's he has seen the parish grow numerically and spiritually.

Recently, Bishop Cadigan and the standing committee of Missouri selected a "Travelling Fellow," a clergyman of senior status who might be honored with a grant of money sufficient to do some traveling and study abroad. Mr. Feehan is the first recipient of this award. After the Convention is over and the books are closed, he and his wife Augusta plan to visit the British Isles and to see for themselves the sources of the Anglican Communion.



Mr. Feehan

# General Convention Deputies

ST. LOUIS, MO., October 11-23, 1964

From a list furnished by National Council

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## Lay

## Clerical

## Lay

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 Mr. Nicholas Hamner Cobbs, c/o the Greensboro Watchman, Greensboro, Ala.  
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"Oh, it's a fine resolution, but what I want to know is where is the money coming from?"

**Clerical**

**Lay**

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**Clerical**

**Lay**

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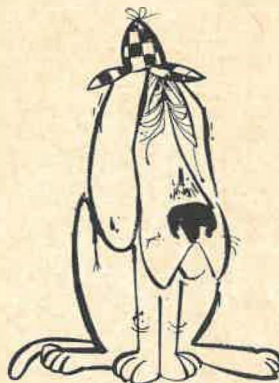
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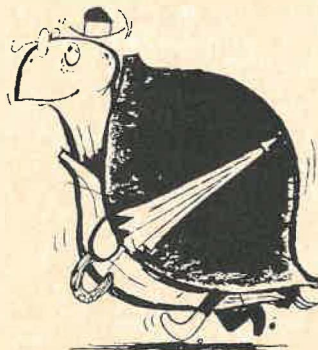
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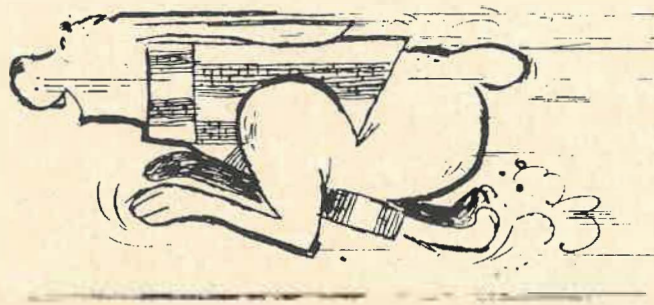
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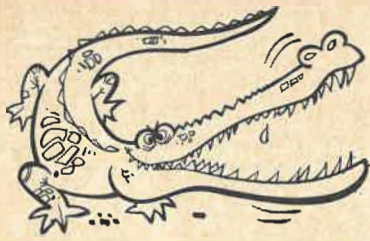
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# According to the Scriptures

## My Servant David

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by the Rev. J. R. Brown  
of Nashotah House

In the Books of Samuel we learn how the priestly house of Eli was replaced by that of Zadok, and the royal House of Saul by that of David (I Samuel 2:35).

The details of David's early life are not clear, perhaps because of different traditions drawn upon by the compilers of the books. In chapter 16 of I Samuel he is secretly anointed as Saul's successor, and wins a place at the royal court as a skilled musician and poet. (He is called "the sweet psalmist of Israel" in II Samuel 23:1, and to him is ascribed the authorship of 73 psalms.) But in I Samuel 17:55-58 we hear of him first coming to Saul's attention through his military exploits.

Everyone knows the story of David and Goliath, but readers are sometimes disturbed by finding that II Samuel 21:19 ascribes the feat to one Elhanan. The explanation may be that this was David's original name, and "David" a name he took when he ascended the throne. There is other evidence for accession names, in II Kings 23:34; 24:17.

At any rate he soon became the close friend of the king's son Jonathan (I Samuel 18:1-5) and married Saul's daughter, Michal. But his increasing fame — he was obviously a born leader of men — aroused the jealousy of Saul's disordered mind. "Saul has slain his thousands," the people said, "and David his ten thousands." To the king it must have seemed clear that David had designs upon the throne, and the popular hero had to flee the royal court.

For a while he was the leader of a band of outlaws, and eventually he found refuge and employment among his people's enemies, the Philistines (I Samuel 27:1). In some deeply moving chapters we are shown the tragic end of the once-great Saul: He makes a secret visit to a medium at Endor and learns from the spirit of Samuel of his imminent defeat and death. But he is still a man — he goes out bravely to meet his fate, and we are given David's lament over the king and his son (II Samuel 1:19-27): "How are the mighty fallen, And the weapons of war perished."

### The Throne of David

A modern German scholar, Alt, has described David's kingdom as a "personal union." It consisted of three elements

which David (though not his successors) could hold together: (1) He was the anointed king of Judah in the south, (II Samuel 2:4). (2) For a while, Saul's surviving son Ishbosheth reigned over the northern tribes, Israel. On his death, David was anointed king of these, also, and as the leader of a united nation he was able decisively to defeat the Philistines. (3) He was King of Jerusalem, "the City of David" as it was appropriately called, for his position there he owed only to his own skill as a warrior. It was a natural fortress which had hitherto remained unconquered by the Hebrews. Now he made the neutral site his capital and thus avoided local jealousies — a move which had been compared to the choice of Washington, D. C., as the federal capital on territory independent of the states.

David did more. The Ark of the Covenant (a portable throne for the invisible God of Israel) was brought up to Jerusalem and established there as the central shrine of the nation. The Ark embodied many of the ancient traditions of Israel and its glorious past, and now these were firmly attached to the City of David and to the new element of the monarchy.

"Jerusalem is built as a city that is at unity in itself. For thither the tribes go up, even the tribes of the Lord. There is the throne of judgment, even the throne of the House of David." (Psalm 122)

Thus Israel entered upon its golden age. Successful wars extended its borders, and it was externally secure at a time of Egyptian and Assyrian weakness. The king set up administrative agencies drawing, it seems, on the model of the Egyptian court. "David became greater and greater" says II Samuel 5:10, "for the Lord, the God of Hosts, was with him."

The whole story is told with remarkable realism, and the writer does not whitewash his hero. We learn of David's sin with Bathsheba, but also of the prophet Nathan's accusation, and the King's penitence and confession, "I have sinned against the Lord." However much Israelite kingship may have owed to other nations, we do not read in their literature anything like this. The Bible knows that there is a law of God even above the ideal king, and that he breaks it at the risk of all that he is and has.

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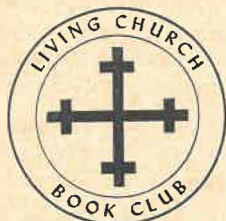
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**BOOKS**

**The Similarity Ends**

**Adam, Where Are You?** By **John Mohringer**. Available from St. Paul's Cathedral, 7th & Robinson, Oklahoma City 3, Okla. Pp. 47. Paper, 85¢.

**The Episcopal Church.** By **Roy Pettway**. St. Paul's Press, Gresham, Ore. Pp. 141. \$3.

Two priests have recently written outlines of confirmation instruction for adults; each book is based by its author on his own parish situation. Both treat all the traditional subjects covered in confirmation manuals, but there the similarity ends.

Fr. Roy Pettway, rector of the Church of Our Saviour, Atlanta, has written a manual which, with minor concessions to modern Church history, could have appeared in almost any age of the Christian era. He has a tendency to absolutize his own interpretations and religious practices. For this reason, many, perhaps most, Episcopalians will wonder if this book is about their Church.

Dr. John Mohringer, canon theologian of the diocese of Oklahoma, has attempted to do something different in the way of confirmation manuals. He raises questions of human existence and some of which are pertinent only to Church members, and then attempts to point toward answers in terms appealing to modern secularized man. At times one recognizes the thought of Bonhoeffer, Tillich, and Buber as the bases of his insights. As Bishop Powell states in his foreword, "This certainly is not a handbook of Episcopal Church folk ways."

I hope that Dr. Mohringer will continue to work on his attempt "to get rid of jargon" and take "the gifts out of the wraps." He has made a start in *Adam, Where Are You?* (subtitled: God's Call in the Space-Age).

MILTON R. LEROY

*The reviewer is professor of Christian education at St. Margaret's House.*

**Filial and Critical**

Reinhold Niebuhr (University of Minnesota Press; Pamphlets of American Writers #31; pp. 48; paper, 65¢) is a summary and critique of America's most distinguished ethical writer, written by Nathan A. Scott, Jr., with filial love and yet with critical insight. It estimates, as well as any work written about a living author can, the magnificent contribution that Niebuhr has made to Christian ethics and to moral philosophy. The book gives an account of Niebuhr's development and the influences that molded him. It puts his manifold writings in logical

and systematic order and it explains him. This explanation is necessary because most Niebuhrians have usually found themselves bogged down in confusion because the master, so often, has advanced beyond his own tentative position. Niebuhr in all of his voluminous writings has sought an accommodation between the ideals of Christianity and the mundane channels of justice into which this incentive must be poured. In classical terms he has been concerned with the relation of divine and natural law, with the problem of justice and charity. Niebuhr's greatness and vision, and his rational, analytic, painstaking examination of the ethical issues of our day, are most carefully and reverently examined in this work. For anyone who wants to understand what Niebuhr has given us in the way of moral understanding, this slim volume is a prerequisite. Book reviewers are always speaking of "musts"; this indeed is a "must" for anyone interested in the problem of human conduct.

W. O. CROSS

*Dr. Cross is professor of ethics at Nashotah House.*

**Paperbacks Received**

**THE LIVING ART OF WORSHIP.** By Clarice M. Bowman. Association: Reflection. Pp. 126. 50¢.

**THE NATION AND THE KINGDOM.** By Charles W. Forman. Friendship. Pp. 174. \$1.75.

**TRADITIONAL VIRTUES REASSESSED.** Edited by A. R. Vidler. Contributors: H. A. Williams, Helen Oppenheimer, Leslie Paul etc. London: SPCK Distributed in U. S. by Seabury. Pp. 86. \$1.95.

**LOOK UP FREE.** By Lee Ranck. Each of 6 major participants in narrative come from one of world's new nations. Friendship. Pp. 128. \$1.75.

**NO ROD TO MEASURE.** A Review of the Work of SPG, 1963-64. By John Wilkinson. London: SPG. Pp. 111. 1/6 + 5d. postage.

**CHRIST'S PREACHING—AND OURS.** By Michel Philibert. John Knox. Pp. 55. \$1.

**A CHRISTIAN'S HANDBOOK ON COMMUNISM.** By the Committee on World Literacy and Christian Literature. Fourth edition (revised and enlarged). John Knox. Pp. 86. \$1.

**SCRIPTURE AND THE CHRISTIAN RESPONSE.** By Howard Tillman Kuist. John Knox: Aletheia. Pp. 189. \$1.95.

**THE PREACHER'S PORTRAIT.** Some New Testament of Word Studies. By John R. W. Stott. Eerdmans. Pp. 124. \$1.45.

**THE ORANGE CAROL BOOK.** A collection of Christmas carols. Edited by Mervyn Horder. Westminster. Pp. 88. \$1.25.

**A MAN CALLED PETER.** By Catherine Marshall. Fawcett: Crest. Pp. 351. 75¢.

**MY HOUSE IS YOUR HOUSE.** Interpretation of Spanish American contribution to North American culture. By Rafael V. Martinez. Friendship. Pp. 127. \$1.95.

**WE THE PEOPLE.** A Book about Laity. By Kathleen Bliss. Fortress. Pp. 139. \$1.75.

**THE PLAIN MAN LOOKS AT HIMSELF.** A Book about Self-Examination for the Ordinary Christian. By William Purcell. Fortress. Pp. 128. \$1.50.

**BETTER WAYS OF GROWING UP.** Psychology for Teen-Agers. Revised. By John and Dorthea Crawford. Fortress. Pp. 148. \$1.75.

## LETTERS

Continued from page 11

of spring-board for possible future articles.

Many of us need your wisdom and guidance along the lines of this present Social Revolution. I am one of them. Thank you again, and, for a good issue, too.

(Rev.) WILLIAM L. KIER  
Rector, St. Mary's Church

Wayne, Pa.

Congratulations on your editorial, "Blame at the Church Door," page 18, September 13th issue. If you intend to publish further articles on this general topic, I hope your comments will be stronger rather than weaker, with even more stress on "duties" rather than "rights."  
LEWIS E. PILLSBURY  
Milwaukee, Wis.

Congratulations on the editorial in the September 13th LIVING CHURCH, entitled "Blame at the Church Door." This introduces a note of sanity and realism into the racial situation.  
NASH K. BURGER

The New York Times Book Review  
New York City

"Blame at the Church Door" warrants a strong rebuttal. Lots could be said on why that editor is wrong, but one sentence will do it—quoted from Fr. Marshall in St. Louis *Globe-Democrat*: "We are now paying a big price for years of planned segregation."  
(Miss) REBECCA DAVIS

Baltimore, Md.

## Carelessness?

Maybe it was carelessness that led the Question Box (as well as the magazine, *America*) to describe the prayers at the foot of the altar as "late Renaissance accretions."



J. R. Jungmann in his definitive work on the Roman Rite shows that the *Confiteor* was in use in Rome in the 7th century, and both it and Psalm xliii in general use before the year 1000.

(Rev.) PAUL D. COLLINS  
Chaplain, St. Mary's Convent  
Peekskill, N. Y.

**Editor's comment:** It wasn't carelessness on our part but ignorance—sheer ignorance.

## Re-evaluation and Renewal

The letter which Dr. Theodore M. Switz sent to the bishops of our Church, recommending a Special Commission for Re-evaluation and Renewal, contained some excellent ideas worthy of the consideration of our General Convention.

One who loves the Church cannot help but be critical of her in his desire to see that she measures up to the best of her God-given ability to the challenges and changes of today.

I am concerned that we be about our Lord's business and make whatever changes are necessary in the Church's program and in the way we implement that program so as to enable us to function in our ministry.

I would hope that the General Convention would take time to study Dr. Switz's request for a "Special Commission for Re-evaluation and Renewal." Much as I hate to add to the number of committees and commissions that we already have, I think one is necessary, and I would like to see the entire General Convention give more thought concerning the needs expressed and the criticisms made in Dr. Switz's letter.

(Rt. Rev.) C. GRESHAM MARMION  
Bishop of Kentucky

Louisville, Ky.

## Fair Display

In answer to Fr. Henry's letter in the 6 September issue, I was about to defend the staff of the World's Fair display, with whom I have enjoyed working. I made a trip to the Fair yesterday, expressly to be sure I wrote from current knowledge. Arriving well after opening time, when all the other exhibits were manned (or womanned), I found that we alone had no staff whatever. The honky-tonk, hillbilly atmosphere of the pavilion itself was so repellent that I did not



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return later in the day. The cheap plastic signs, reminiscent of a Times Square shooting gallery; the continuous drawing voice of the tape recorder, assuring you that the building and all that is in it represent the united faith of 90% of all Protestants, and a lot of them Orthodox fellers, too; the so-called "Gospel Singing" (Elvis Presley with pious lyrics); the insistence that the film *Parable* (defensible as a "think piece") is a clear expression of the religion of all Protestants—these all make you realize how fortunate the Russian Orthodox are to be at a distant corner of the grounds.

A grave misquotation from Canon Max Warren is inscribed on the wall. The error was called to the attention of the staff in May. It had not yet been corrected yesterday. The error makes the canon say just the reverse of what he intended. The correct quotation is in the Anglican Congress booklet.

I wonder if the Convention will formally disown the exhibit. If there is any courage left in the Church, that is surely what ought to be done.

(Rev.) ROGER GEFFEN  
Religious Book Club

New York City

May I most respectfully suggest that the Anglican exhibit in the Protestant and Orthodox Center at the World's Fair is by no stretch of the imagination classifiable as "a pathetic display" [L.C., August 23d and September 6th].

The photographs on exhibition there are designed primarily to illustrate the scope of our Communion. Many of them stem from the Anglican Congress held in Toronto last summer and among them are a number of our prelates!

Having visited the display on several occasions, I was impressed by the fact that those who are serving there were certainly as ready and willing to greet visitors as they properly should be. The young seminarian who received me was a most gracious gentleman and his guidance was sincere and helpful. The same thing can certainly be said of the lay volunteers who were serving. It may very well be that in the 1965 season various parishes together with their clergy could give of their time to appear at this display. That this would be helpful, few will doubt; whether or not it will be possible remains to be seen.

Our exhibition, together with the charred cross of Coventry Cathedral and the Cross of Nails, form something of which none need to despair.

(Rev.) CUTHBERT PRATT  
Rector, Church of the Holy Trinity  
Philadelphia, Pa.

## Ecumenical Jay Walking

An editorial in *THE LIVING CHURCH* on 16 August entitled "Ecumenical Walking" approved with some reservations of the "quiet little wedding" held recently in St. Louis, Mo., where an Episcopalian married a Roman Catholic and signed away her children-to-be in a pre-nuptial agreement.

The wedding was unusual in several ways but chiefly because the bishop of the diocese approved of it, and one of his priests took part in the service, while the bride betrayed her Church. Did they not know that Lambeth Conferences, our own House of Bishops, and General Convention have repeatedly warned our people against signing such a

pre-nuptial agreement? Does anyone in his right mind think that this is the way Rome will be persuaded to forego her pressure tactics? And do the leaders involved believe that they have made Anglican witness in this matter easier by their actions? They and the editorial writer might think this event "marked an important ecumenical breakthrough," but there are those who consider it an ecumenical disaster. Surely some Roman clergy must smile at the naiveté of some of their "separated brethren."

"Ecumenical Walking" was the editorial's title for this unhappy event. "Ecumenical Jay Walking" might better describe such indefensible and misguided sentimentality which can only encourage other Anglican brides and grooms to do the same thing. Anglicans in such a situation need help and not betrayal from those who are their leaders.

(Rt. Rev.) JOHN S. HIGGINS  
Bishop of Rhode Island

Providence, R. I.

## Pension Policies

Since certain policies of the Pension Fund are being questioned, I would present one other practice that I feel is unfair, namely, that of depriving a widow of her pension when she remarries. This can be an especial hardship on older women. Some unmarried men (bachelors or widowers) approaching non-productive years would like to marry. However, they realize that with the prospect of retirement within a few years they cannot hope to maintain a wife on a modest pension. If the woman has some income the prospect is much brighter.

It seems to me that women who have served the Church, frequently within the trying sphere of a parish rectory, earn their widow's pension. If it is not possible to continue their annuities for life at the present pension premium rates then something should be done about assuring an income that could be graduated according to years of service within the Church, age at the time of widowhood, et cetera.

It seems grossly unjust to give a widow a competence with the present proviso that obtains.

(Rev.) JAMES C. GILBERT  
Rector, St. James Church of Kingsessing  
Philadelphia, Pa.

I have read with a great deal of interest, concern, and consternation the Letters to the Editor following your recent editorial on clergy retirement [L.C., June 14th].

I was amazed that not one of the letters—so far as I can recall—mentioned the peculiar plight of those rather "forgotten men" who have felt and answered the irresistible call to the priesthood in the Episcopal Church, and have been ordained "in riper years" after either private study or belated seminary. All of these men gave up secular employment with regular hours, full social security protection (with part contributed by the employer), higher remuneration, larger pensions starting at 65 and no pension penalties for part-time or other full-time employment, and, of course, a 35- to 40-hour week!

What most people in the congregation—and, apparently, most vestrymen—do not quite understand or appreciate, is that the clergy have to pay *all* their own social security, *all* their own basic hospitalization (except in rare instances where the church was concerned enough to pay this), and they

must go until age 68, minimum, to obtain their Church pension. However, the men who have entered the priesthood "in riper years" will receive only the \$1,800 minimum pension at 68. This last item becomes a definite concern when these clergy find that they will also receive, in all probability, a very reduced social security benefit because these clergy—in most cases—do not receive a large enough stipend to be able, legally, to pay on \$4,800 stipend. The Social Security Law states that "self-employed persons" (a clergyman is listed as "self-employed") can only contribute to social security on their *net*, not their *gross* income—the net being their taxable income after deductions! This means a very reduced social security benefit to add to an already insufficient Church pension at 68!

It becomes glaringly apparent that at least these "older priests" cannot afford to retire at 65 even if the Church Pension fund were to lower the retirement age to that 65 level! This means that a very large percentage of them will be forced by financial considerations to continue to the 72 maximum age!

It is devoutly hoped that General Convention can be induced to do something definite to alleviate the conditions mentioned. Also, a change in the Social Security Law is urgently needed at once to take the clergy out of the most unrealistic category of "self-employed"! One would imagine that either the parish or the diocese would have to assume the portion of the social security contribution paid by the employer in secular employment. Under the present law, the parish or the diocese is not permitted to pay anything for a "self-employed" individual!

Just how concerned General Convention will be about our retiring clergy's predicament will be recorded in the pages of THE LIVING CHURCH during and after the Convention!

WILLIAM ALTON CHAMBERLAIN, JR.  
Rector, St. Matthew's, Unadilla, N. Y.  
St. Paul's, Franklin, N. Y.

### Partnership Principle

This letter is in response to Bishop Jones' stimulating article, "Quotas vs. Partnership," in your August 30th issue, and his invitation for expressions of opinion regarding the proposal.

As chairman of our diocesan division of world mission, and former chairman of our diocesan department of stewardship, I want to support the proposal that partnership through proportionate giving, rather than quotas, be established as the basis of giving by parishes and missions, and dioceses, by 1968. The partnership principle in mission requires education in stewardship and adequate support in financial giving and (to turn it around) true stewardship teaching requires the accent in giving be placed on the Church's out-thrust in mission.

If we adopt an exciting program in mutual responsibility at St. Louis in October without giving attention to provision for stewardship teaching, then we will still only have a dream without a way to realize it. And if we continue to teach stewardship as simply one more gimmick to raise money, then we will never get the support and commitment needed either from individuals in their giving or from official groups deciding whether or not really to emphasize stewardship. There is something inconsistent, if not dishonest, in teaching stewardship and pro-

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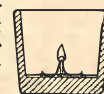
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portionate giving to individuals, and then maintaining the traditional quota for giving to the diocese or national Church, which is inevitably seen, as Bishop Jones says, as a "ceiling" or "tax."

But many are loath to change the system because they think that Church programs will not be financially supported, since people are not truly committed to proportionate giving. The vicious circle continues without end if no provision is made at the national level to provide leadership in stewardship education and to make information available about new work that is being done in this field.

I know personally of the fine leadership training work that has been done by Huntington Hanchett for the national Church, and the knowledge and concern of John Reinhardt in the Department of Promotion. Their efforts and interest have necessarily been limited by funds provided.

The principle of giving in relation to mission is good and should be supported. With the built-in stumbling block of quota ceilings removed it opens the way for true missionary giving. This will only be a hope and theory, however, until implementation is provided through education and training. The additional staff officer at the national level is certainly a minimum requirement in helping to move our Church forward in stewardship for mission.

(Rev.) ELTON O. SMITH, JR.  
Rector, St. George's Church  
Kansas City, Mo.

The fine article in the August 30th issue by Bishop Jones, entitled, "Quotas vs. Partnership," is but one of many such articles which have appeared from time to time in your good journal. In connection therewith, may I make the following suggestions?

(1) Let our missionaries, home and overseas, loose in the Church that they may tell their own stories of the work here and there as they know it and as they have participated in it. Others do this and have done it exceedingly well down through the years. I recall especially the splendid work of the Methodist Church along this line for the past 40 years and more. Whenever a missionary, ordained or lay, preacher, teacher, doctor, or otherwise, came home, he would spend a large portion of his furlough time traveling across the land among the churches, telling out of his own experience. I know of no more effective witness to world-wide mission than this. Let the people know what is being done, and let those who are doing the work do the telling thereof, and there will be less moaning and groaning because our giving to missions is so piddling compared with that given by the Methodists and others.

(2) Make greater use of motion pictures and film strips of our work overseas and in the homeland missions. We talk a lot about visual education, but how much or how well do we employ this method? We ought to be doing much more along this line, flooding the Church with the vivid visual witness of what our own missionaries are actually doing.

(3) Let there be more missionary sermons, hymns, and prayers. How many missionary sermons per year, I wonder, does the average Episcopal clergyman preach? I suspect that some, perhaps many, never preach an honest-to-goodness missionary sermon

from one year to the next. And let 815 Second Avenue supply the clergy with sufficient material for the preparation of these sermons. Until our clergy get a bit more excited about our Church's world-wide mission, what can we expect of our laity?

(4) Let there be more missionary education in our churches. The preaching of a missionary sermon even four times a year is not sufficient. There should be continual missionary education in Church school, in women's groups, in men's groups, and in mixed groups. And what about missionary study in the monthly meeting of the vestry. That would be a revolution! An informed church will be an alert and giving church.

(5) There should be a full informing of all parishioners as to the quotas and other missionary obligations upon the local church. So often the quota is known only to the priest and the vestry. People will give much more willingly, and make their giving a vital part of their worship and serving, when they know where their money is going and for what purpose it is spent.

(6) Let there be occasional, even regular, diocesan missionary rallies. Bring to these rallies good speakers and a dynamic program. Our people are tired of being constantly dunned for money, money, money, when often they have little or no idea of the purpose for which the money is being raised. Bring on dynamic speakers—men with experience in the missionary field. Let our people meet with those of other parishes within the district or diocese, that they may know and feel themselves to be part of a larger whole. Let them know and feel that the whole Church is missionary minded, missionary slanted, and working together to "bring in the day of brotherhood," and the salvation of all mankind.

(7) Let the entire Church and each segment of the same have a continuing plan of Christian stewardship. Let's have done with spasmodic drives for this and that, and let our missionary effort be a continuing effort to the glory of God and the salvation of man.

(Rev.) ALBERT E. CAMPION, Ph.D.  
Chaplain, St. Barnabas  
Hospital for Chronic Diseases  
New York City

### Catching Up Liturgically

Your editorial, "Let's Catch Up Liturgically," and Peter Day's article, "Liturgical Experimentation" in the September 6th issue are to be commended, and I strongly endorse your efforts to move the Church over the hurdle of modernizing (i.e., making more relevant to modern man) the expressions of timeless truth used in our worship.

It would please me if you would add one further urging: that General Convention act at the earliest possible time to authorize the reading of Scripture in the Holy Communion service in the same translations of the Bible which already are canonically permitted in the Daily Offices.

Such authorization would not need to await perhaps distant total revision of the structure of the Holy Communion service. A simple addition to Canon 20 or a brief new Canon could effect the authority needed. And such action would be a logical extension of the Standing Liturgical Commission's statement, "... there appears no intelligent reason for preserving readings of the King James translation that are either inaccurate



or, by reason of archaic words and usages, obscure in meaning" (from the Preface, *The Collects, Epistles, and Gospels for the Lesser Feasts and Fasts*, A Supplement to Prayer Book Studies XII, 1960). Furthermore, this authorization would enable the priest to make at least this portion of the liturgy more "the people's own."

(Rev.) EDWARD MORGAN III  
Rector, St. Luke's Church  
Wellington, Alexandria, Va.

I have read with great interest the articles by Dr. Massey Shepherd and Dr. Peter Day [L.C., September 6th]. Since I was "the big bad wolf" in Miami, opposing trial use of the proposed expanded propers for the Eucharist, I want to make clear that my chief difficulty with the proposal at the time was that it was left to the discretion of the bishops whether they might be used in dioceses or not. When it comes to the worship of the Church, the General Convention is constitutionally the only body that can say what may be used in the worship of the Church. I would be willing to go so far as to say that the Convention could make it constitutionally necessary for them to be used, experimentally, a certain number of times in every parish and mission of the Church, between General Conventions.

I think that we would run little risk in doing this, because, if perchance the proposed changes should not set forth the faith as this Church has received it and teaches it, the next Convention could check it. I am sure that the Standing Liturgical Commission has competent theologians on it, and if there are not enough of them, others could be added, and we would run small risks of basic disturbance so far as the truth is concerned.

That the General Convention should take this action, and that the use of any proposed changes in the book is not in the hands of any individuals, seems to me to meet any objections, at least until we see what is proposed—and there is always another Convention coming up.

(Rev.) DON FRANK FENN  
Retired

Baltimore, Md.

I read with interest and a good deal of perplexity Fr. Massey Shepherd's article on "Liturgical Revision" in the issue of *THE LIVING CHURCH* for September 6th. Basically, my perplexity throughout stems from an inability to understand the pressure for liturgical change which seems to bear so heavily on Fr. Shepherd. In God's unchanging Church, I do not quite understand why the early forms of worship are not still generally appropriate or why the modern passion for having everything à la mode should extend to the liturgy.

Without attempting to dissect the article paragraph by paragraph, I might refer to one sentence as typical of many others which were incomprehensible. "We Anglicans," writes Fr. Shepherd, "will have to take our liturgy out of the deep freeze of Cranmerian English and Tudor politics and Puritan polemic." What a good round period; but how extraordinary, and what does it mean?

What is wrong with Cranmerian English? It is beautiful, rich, thoroughly understandable. Must the worship of God be conducted in pedestrian first-grade English in the name of "an ecumenical approach to the liturgy" and some mysteriously beneficent freeing of



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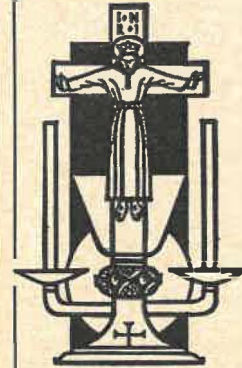
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ourselves from "past traditions"? Modern English has so deteriorated that it cannot begin to touch Cranmer's language for beauty, appropriateness, and significance. God preserve us from such undistinguished worship of Him as characterizes such parts of the new English version of the Roman Catholic Mass as I have read. Sunday after Sunday, Eucharist after Eucharist, I am enthralled by the liturgical language—call it deep-frozen if Fr. Shepherd will—which I know has been resounding from the lips of the faithful for hundreds of years and in which I never fail to discover something new, deep, and revealing.

Would Fr. Shepherd please cite just one phrase in the liturgy of the Holy Communion which can be identified as "Tudor politics" or "Puritan polemic"? I am reasonably intelligent and well-educated, but I cannot imagine what he is talking about.

I happen to be an Anglican who was taught that we carry forward the true faith and pure worship of the Church primitive and universal. It is not easy to comprehend Fr. Shepherd's insistence that we must eventually borrow from the liturgies of other bodies which have gone astray—in many cases far astray—in various respects both of dogma and liturgy. What is this fever of unity for unity's sake which has overheated so many minds?

PERRY LAUKHUFF  
Communicant,

St. Paul's Church-on-the-Green  
Norwalk, Conn.

**Episcopalian and Democrat**

The separation-of-Church-and-state concept—so long cherished—is reduced to a shambles in the first news page of your September 6th issue.

First, the National Council of Churches espouses nine positions to the Democratic Party. With the possible exception of one, I reject with vigor all the others. Yet, as a contributing member of the Episcopal Church, I help finance (no matter how minutely) such propaganda.

Then, and more appalling, I see where one of our own bishops (Suffragan of Washington) declared the Democratic Party "must" officially recognize the Mississippi Freedom Democratic Party, a group without credentials, without legal status. How can this bishop, steeped as he has to be in "order," suggest that rowdy, self-appointed delegates be seated; thus denying the seating of duly elected delegates? Does he feel that such should be the rules (or lack of them) at the forthcoming General Convention? Too, why did he presume upon the domain of the Bishop of Mississippi? I rather doubt that the Bishop of Mississippi has found it necessary to invade Washington for the purpose of laying bare the muggings, etc., that go on there daily, and about which the Suffragan Bishop of Washington seems to pay much less attention than the political arena.

My forebears were Episcopalians and they were Democrats. This heritage has run deep with me and has been cherished. More and more, though, it's impossible to be content in the Democratic Party from a national standpoint. More regrettably, and most painfully, the same must be said about the Church of my forefathers.

FRANCIS T. WEST

Martinsville, Va.

**ANGELS and ANGLES**

Continued from page 12

related Jubal.

"It's rather complicated," Tubal frowned, then added judiciously, "Perhaps the children needed spanking."

"Perhaps," admitted Jubal, "but that's not the way to have non-directive counseling. One has to say 'Hmmmmm?' then ask a question and find the source of the hostility."

"What hostility?"

"Whatever it is that makes the creature wish to spank her children, and holler at her mother-in-law."

"It might be their bad behaviour, I should think," said Bogle.

"That's not an allowable answer. The pastor asked her when she had been spanked, and if by chance it was her great-aunt on her mother's side who did the deed."

"Had she and was it?" asked Bogle, thoroughly mixed up.

"She didn't have a great-aunt, and so it wasn't."

"What did the pastor suggest?"

"Hmmmmm," hummed Beadle. "That's about all one says in the modern system. One lets the client work things out for himself."

"Client?"

"It's a new term for what we used to call parishioner, or child of God. They don't care for those old-fashioned terms."

"Great Invisible Things," breathed Bogle piously. "What next?"

"Well, next, the pastor said the creature was the victim of her father-in-law which meant the situation was very complex. Then he said 'Hmmmmm?' again and suggested another counseling session with depth therapy."



"Great Angels Fallen from Interstellar Space," objected Tubal. "It's deep enough already. Did you attend the next session also?"

"Not I," said Jubal irresponsibly. "That's when I went to see Bert Lahr. But later I did go to hear the pastor preach."

"Did he say, 'Hmmmmm' in the pulpit, too?" asked Bogle.

"That's the curious thing," said Beadle diminishing his wingspread as he spied Carmel far below. "In counseling the pastor is non-directive or permissive. But in the pulpit it's another matter. He just blasted hell out of what he called 'each and every one.'"

Bogle looked below and saw the shops. "I've had enough for now," he said. "I'll hear more of this in a convenient season. Let's whisk around the town."

# PEOPLE and places

## Appointments Accepted

The Rev. Charles Allen, deacon, is curate, St. John's, Odessa, Texas. He is a former minister of the American Baptist Convention. He has attended the Church Divinity School of the Pacific, and has transferred from the missionary district of Idaho to the diocese of Northwest Texas. Address: Box 2721, Odessa, Texas 79761.

The Rev. Langford Baldwin, former rector, St. Andrew's Church, New Bedford, Mass., is rector, All Saints' Church, Springfield, Mass. Address: 39 Oakland St.

The Rev. Jacob D. Beck, former chaplain, University of Washington, Seattle, is rector, St. Francis' Church, Great Falls, Mont. Address: 608 48th St. S.

The Rev. John R. B. Byers, Jr., former vicar, St. Mark's, Terryville, Conn., is rector, St. John's in the Wilderness, Copake Falls, N. Y. Address: RFD #1.

The Rev. Charles F. Caldwell, former curate, St. Andrew's, Tampa, Fla., is rector, St. Mary of the Angels, Pine Castle, Fla.

The Rev. Donald L. Campbell, former rector, Epiphany Church, Avalon, Pa., is rector, Church of the Holy Spirit, Gallup, and priest in charge, All Saints' Church, Grants, N. M. Address: Box 687, Gallup, N. M.

The Rev. Robert G. Carroon, former curate, St. Luke's Church, Racine, Wis., is acting pastor, All Saints' Cathedral, Milwaukee, Wis., and graduate fellow in the department of history, University of Wisconsin-Milwaukee. Address: Armitage House, 1221 Marshall.

The Rev. Claude A. Collins, former curate, St. Andrew's, Fort Pierce, Fla., is rector, St. Paul's Church, Thomasville, N. C.

The Rev. George W. Conklin, former rector, Church of Our Saviour, Pasco, Wash., is vicar, St. James' Church, De Lake, Ore. Address: Oceanlake, Ore.

The Rev. Allan B. Conley, former vicar, All Saints', Colorado City, Texas, is curate, St. Andrew's, Amarillo, Texas. Address: 1600 Bryan St., Amarillo, Texas 79102.

The Rev. Thomas E. Cooper, former vicar, Calvary Church, Hillman, and St. Mark's, Atlanta, Mich., is curate, St. Andrew's, Ann Arbor, Mich. Address: 956 Westwood.

The Rev. Robert E. Craig, former assistant, Church of the Good Shepherd, Lookout Mountain, Tenn., is rector, Trinity Church, Clarksville, and chaplain to Austin Peay State College, Clarksville, Tenn. Address October 1: 317 Franklin St.

The Rev. Jay J. Dean, who was ordained deacon, June 20, in Boston, is curate, Trinity Church, Portland, Maine. Address: 12 Irving St.

The Rev. Robert W. Duvall, formerly of St. Stephen's, Ridgeway, S. C., is assistant rector, Trinity Church, Columbia. Address: 4015 McGregor Dr., Columbia, S. C. 29206.

The Rev. Edward D. Eagle, former assistant, St. Bartholomew's, New York, N. Y., is rector, St. David's Church, North Hollywood, Calif. Address: 11605 Magnolia Blvd.

The Rev. William J. Fischler, former curate, Christ Church, North Philadelphia, Pa., is priest in charge, Church of the Atonement, Morton, Pa.

The Rev. Henry N. Fukui, former assistant, St. Luke's, Ypsilanti, Mich., is assistant, St. John's, Youngstown, Ohio. Address: 323 Wick Ave., Youngstown, Ohio 44503.

The Rev. Richard F. Grein, former graduate student, Nashotah House, is rector, St. Matthew's, Minneapolis. Address: 2254 N. E. Pierce St., Minneapolis, Minn. 55418.

The Rev. Hal H. Hargreaves is chaplain to Episcopal students, Washington State University. Address: 1200 Stadium Way, Pullman, Wash. 99163.

The Rev. G. Neal Hern is curate, Grace Church, Kirkwood, Mo.

The Rev. Maurice J. Higgins, Jr., former vicar, Church of the Ascension, Pawnee, and St. Bede's, Cleveland, Okla., is vicar, St. Mark's, Hugo, St.

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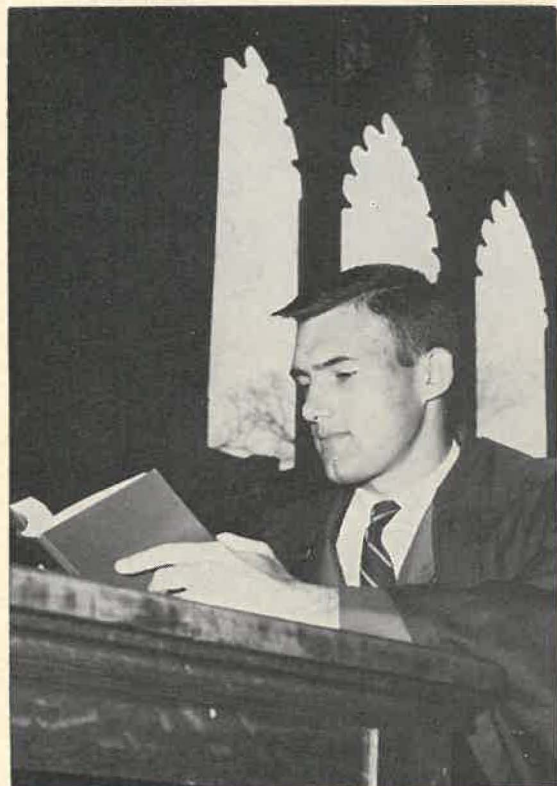
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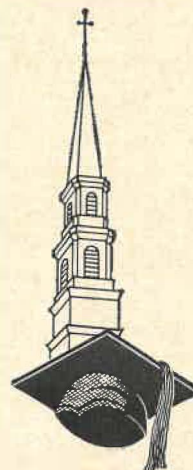
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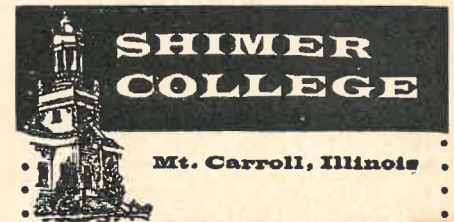
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The Rev. John E. Lee, former rector, St. Mark's, Detroit, Mich., is rector, St. Mary's in the Hills, Lake Orion, Mich. Address: 2512 Joslyn Rd.

The Rev. Charles W. C. Leel, former curate, Christ Church, Lake Oswego, Ore., is vicar, St. Paul's, Omak, Wash., and Trinity, Oroville, Wash. Address: Omak, Wash. 98841.

The Rev. Robert J. Lewis, former rector, St. Paul's, Harrisburg, Pa., is associate rector, St. Mary's Church, Haddon Heights, N. J. Address: 21 E. Atlantic Ave.

The Rev. Horace A. Lycett, former vicar, St. Paul's, Steamboat Springs, and St. Mark's, Craig, Colo., is chaplain, St. Paul's Chapel (for students, Colorado State University), Ft. Collins, Colo. Address: 1208 E. Elizabeth.

The Rev. M. Lewis Marsh, Jr., former rector, Church of the Transfiguration, Evergreen, Colo., is archdeacon for the diocese of Colorado. Address: 1790 Kendall A-9, Denver, Colo. 80214.

The Rev. R. Alan McMillan, former chaplain, Tyson House, University of Tennessee, is rector, St. James', Greeneville, and chaplain, Tusculum College, Greeneville, Tenn. Address: 107 W. Church Street.

The Rev. William J. Miles, former rector, St. Mark's, South Milwaukee, is rector, St. George's Church, Milwaukee, Wis. Address: 1138 W. Center, Milwaukee 6.

The Rev. Paul B. Miller, former rector, Grace Church, Buffalo, N. Y., is rector, St. Matthew's, Moravia, N. Y. Address: 18 Church St.

The Rev. Albert N. Minor, former chaplain, St. Alban's Chapel, East Tennessee State University, is chaplain, Tyson House, University of Tennessee, Knoxville, Tenn. Address: 824 Melrose Place.

The Rev. Stephen Moccasin, former associate priest, Cheyenne River Mission, Dupree, S. D., is rector, Santee Mission, Niobrara, Neb. Address: Santee Route, Niobrara.

The Rev. William Parkerson, Jr., former rector, Trinity Church, Tallulah, La., is rector, St. Augustine's, Baton Rouge, La. Address: 3745 Mohican St.

The Rev. Jordan B. Peck, Jr., former assistant rector, St. John's Church, Fayetteville, N. C., is priest in charge, St. Paul's in the Pines, Fayetteville, N. C. Box 3502.

The Rev. John Charles Pedersen, former curate, St. Andrew's, Amarillo, Texas, is administrative assistant to the Bishop of Northwest Texas, and editor of the *Adventure*, diocesan publication. Address: 1520 Bryan St., Amarillo, Texas 79102.

The Rev. Gerald A. Reiss, former assistant, Trinity Church, Bethlehem, Pa., is vicar, St. Stephen's Church, Mullica Hill, N. J. Address: Box 1-C, Mount Royal, N. J.

The Rev. Charles E. Rice, former associate rector, St. Peter's, Chattanooga, Tenn., is chaplain, St. Alban's Chapel, East Tennessee State University. Address: 829 Pine St., Johnson City, Tenn.

The Rev. Wentworth A. Riemann, former vicar, St. Mark's, Hope, Ark., is vicar, St. Mary's, Hillsboro, Texas. Address: Box 548.

The Rev. Martin H. Risard, former vicar, Holy Innocents' Church, San Francisco, Calif., is curate, Emmanuel Church, Rapid City, S. D. Address: 1403 Downing St.

The Rev. J. Burton Salter, former rector, St. John's Church, Olympia, Wash., is rector, Christ Church, Puyallup, Wash. Address: 403 - 13th Ave. S.E.

The Rev. David E. Seaboldt, former vicar, St. George's, Philadelphia, is at St. Luke's Church, Chester, Pa. Address: 1707 Highland Ave.

The Rev. Donald M. Shields, former curate, St. John's, Lafayette, Ind., is doing graduate study, Chicago Divinity School. Address: c/o Mrs. Paul H. Shields, 7335 S. Kingston, Chicago 49, Ill.

The Rev. Herbert C. Skelly, first vicar, St. Christopher's Chapel, Kingston, N. H., will be vicar, Trinity Church, North Scituate, R. I., Oct. 18.

The Rev. Charles W. Stoup, former assistant to the dean, St. Paul's Cathedral, Fond du Lac, Wis., is rector, St. Ambrose Church, Chicago Heights. Address: 99 W. 21st St., Chicago Heights, Ill. 60411.

The Rev. Robert W. Turner III, formerly at St. John's Mission, Wake Forest, N. C., is at St. James', Port Charlotte, Fla. Address: 483 N.E. Midway Blvd.

The Rev. Harry R. Walrath, former vicar, St. Andrew's in the Redwoods, Redway (Garberville), Calif., is doing supply work in the diocese of California. Address: 3140 Williamsburg Dr., Apt. 2, San Jose, Calif. 95100.

The Rev. David E. Watts, former rector, St. Paul's, Batesville, Ark., has been rector, St. John's, Corsicana, Texas, for some time. Address: Box 352.

The Rev. William Ralph Woods, former vicar, Holy Trinity, Eastland, Trinity, Dublin, and St. Matthew's, Comanche, Texas, is rector, St. Dunstan's Church, Mineola, Texas. Address: Box 81.

The Rev. Donald V. Young, former chaplain intern, Miami Valley Hospital, Dayton, Ohio, is assistant chaplain, Ann Arbor Medical Community, Ann Arbor, Mich. Address: 209 Observatory St.

## Ordinations

### Priests

Lexington—On Aug. 30, the Rev. Willard A. Page, priest in charge, St. Raphael's Church, Lexington, Ky. Fr. Page is also professor of Old Testament, Episcopal Theological Seminary, Lexington. Address: 3232 Saxon Dr.

### Deacons

Los Angeles—On Sept. 10, Arthur R. Bartlett, St. Peter's, San Pedro; William E. Brooks, Jr., former Baptist minister, and retired Captain, U.S.N., sponsored by St. Peter's, Del Mar; Terry E. Lynberg, All Saints', Pasadena; Warren S. Nyback, St. Luke's, Long Beach; Joseph M. Reeves, Holy Comforter Parish, Los Angeles; Roger F. Rose, sponsored by St. Martin's, Compton; Sidney H. Shears, former Methodist chaplain, U.S.N., sponsored by All Souls', San Diego; Gary W. Sitton, St. Jude's, Burbank; Robert M. Stanley, St. Michael and All Angels', Studio City; Patrick A. Tomter, St. Mark's, Altadena; James C. Thompson, sponsored by St. Thomas', Lakewood.

Spokane—On August 23, Mart Kenneth Craft, on the staff, Cathedral of St. John the Evangelist, Spokane, address, S. 1227 Division, Spokane, Wash. 99202.

Western Massachusetts—On June 20, Richard Lewis Fenn, assistant, St. Stephen's Church, Pittsfield; David Harrower, curate, St. James' Church, Greenfield; Chisato Kitagawa, curate, Grace Church, Amherst; John Gollan Root, curate, St. John's Church, Northampton. The Rev. Mr. Root has had additional training at Gallaudet College, Washington, D. C., for work with the deaf.

## Reception

The Rev. Edgar S. Ballentine III is an assistant on the staff, Grace Church, Chattanooga, Tenn. Fr. Ballentine, an avid student of church music, art and architecture, was received from the Roman Communion by Bishop Vander Horst on January 9, upon completion of Anglican studies at Nashotah House. He has served several missions and has had a teaching position under the Roman Catholic Church in Tennessee. Address: 4010 Brainerd Rd., Chattanooga, Tenn.

## Marriages

The Rev. George P. LaBarre and Mrs. LaBarre announce the marriage of their daughter, Ann LaBarre, and the Rev. William Jerry Winterrowd, at Trinity Church, Vero Beach, Fla., on August 25. Fr. LaBarre read the service, and the Rev. W. Perry Winterrowd, twin brother of the groom, celebrated the Nuptial Eucharist. The groom is an assistant at St. James' Church, Alexandria, La.

Mr. and Mrs. John Wadsworth Doyle of Dallas, Texas, announce the marriage of their daughter, Diane Marie Doyle and Frank Edwin Jarrett III, of Bavaria, Kan., son of the Rev. Frank E. Jarrett, Jr., and Mrs. Jarrett, Dallas, at St. George's Church, Dallas. Fr. Jarrett officiated, assisted by the Rev. John C. Worrell.

## Annual Correction

The Tennessee Churchman is the correct title for the diocesan newspaper; managing editor is Mrs. I. M. Baumgartner, 1918 E. Sevier Ave., Kingsport, Tenn. 37664.

## Laymen

Mr. Richard A. Sidey, who received a master's degree in sacred music from Union Theological Seminary in June, is music director at St. John's, Knoxville, Tenn. He is a graduate of Oberlin Con-

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servatory of Music, has served as organist at Trinity Church, Warren, Pa., has taught at Warren Conservatory of Music, and was organist and choir-master at St. John's, Far Rockaway, N. Y., while attending Union Seminary.

### Leave of Absence

The Rev. Russell R. Ellis, rector of St. Stephen's, Middlebury, Vt., has received an education grant-in-aid from the University and College Work Division of the National Council for a year's work at Union Theological Seminary. Address: 193 W. Englewood Ave., Teaneck, N. J.

The Rev. Louis B. Keiter, rector of All Saints', Portland, Ore., will teach for the academic year 1964-65, at the Church Divinity School of the Pacific, Berkeley, Calif. Address: 649 Spokane Ave., Albany, Calif. 94706.

### Births

The Rev. W. Michael Cassell, Jr., and Mrs. Cassell, Church of Our Saviour, Jenkintown, Pa., announce the birth of their fourth child and second daughter, Susan Hay, on August 12.

The Rev. Canon Antonio Ramos and Mrs. Ramos, St. John's Cathedral, Santurce, P. R., announce the birth of their first child, Maria Luz, on August 20.

The Rev. C. A. Zabriskie and Mrs. Zabriskie, All Souls' Church, Biltmore, N. C., announce the birth of their second child and first son, on Sept. 6.

### New Addresses

The Rev. Fred G. Coleman, 137-75 Geranium, Flushing, N. Y. 11355.

The Rev. Robert C. Harvey, 16 Miller Rd., Morris-town, N. J.

The Rev. Charles E. Karsten, retired, "Quill-croft," Kents Hill, Maine.

The Rev. Richard T. Lyford, retired rector of St. Asaph's, Bala, Pa., 901 Cascade Ave., Boulder, Colo.

The Rev. Robert A. MacGill, Zion Church, Wap-pingers Falls, N. Y.

The Rev. Julian McPhillips, 3538 Lenox Rd., Birmingham, Ala. 35213.

## DEATHS

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

The Rev. C. Sturges Ball, retired priest of the diocese of Maryland, died July 20th at his home in Baltimore. He was 91.

Dr. Ball was born in Gloucestershire, England, where his father was a Methodist minister. He was educated in England and the United States, receiving the M.A. degree from Columbia University, and the B.D. degree from Yale. He attended Hartford Theological Seminary, where he received the S.T.M. degree in 1913, and Kenyon College, where he received the S.T.D. degree in 1927.

Dr. Ball served as a minister in the Congrega-tional Church from 1917 to 1921, when was con-firmed in the Episcopal Church. He was ordained to the priesthood in 1922 and served as rector of the Church of the Transfiguration, Baltimore, from 1922 to 1926. At Bexley Hall, he was professor of homiletics from 1926 to 1928, and professor of ecclesiastical history from 1928 to 1934. From 1934 to 1942, Dr. Ball was professor of practical the-ology at Virginia Theological Seminary, and from 1941 to 1945, he was rector of All Saints' Church, Reisterstown, Md. He was chaplain at Hannah More Academy, Reisterstown, from 1943 to 1945, when he retired.

In the diocese of Maryland, Dr. Ball was chair-man of the board of examining chaplains and the academic committee.

He is survived by his wife, the former Edith M. Cherry; a son, Dr. Eric G. Ball; a daughter, Mrs. Margaret Bellmuth; and two grandchildren.

The Rev. Richard Alban Johnson, rec-tor of St. Andrew's Church, Stamford, Conn., died in a Stamford hospital on July 29th. He was 48.

Fr. Johnson was born in Brooklyn, N. Y. He received the B.A. degree from Columbia University in 1940, and the S.T.B. degree from the General Theological Seminary in 1943. He was ordained to

the priesthood in 1943 and served at the Church of the Resurrection, New York City, until 1945, when he joined the Army Chaplain Corps. In 1946 he was assistant at St. Martin's Church, Providence, R. I., where he served until 1950, when he became as-sistant division chaplain with the 43d Division in Augsburg, Germany. Fr. Johnson served as an instructor at St. Paul's School, Concord, N. H., from 1952 to 1956, when he became rector of St. Andrew's.

Surviving are his widow, the former Eleanor Mitchell Freedly; two daughters, Rebecca and Sarahanne; a son, David; his mother, Mrs. Howard I. Johnson; and a sister, Mrs. Wallace E. Luke.

Henry Clay Warnick, senior warden of Holy Trinity Church, West Orange, N. J., and retired West Orange town engineer, died September 15th at the age of 77 in Orange Memorial Hospital.

Mr. Warnick, a graduate from the University of Pennsylvania, served first with the Reading Railroad, then with the Kennecott Copper Com-pany, and later with Ford, Bacon & Davis, New York Engineering consultants, before becoming town engineer in 1923. He was born in Philadelphia.

He was a past president of the New Jersey Branch of the American Society of Civil Engineers.

He leaves a son, Henry C. Warnick, Jr., of Orange, N. J.; four grandchildren, and two great-grandchildren.

Gladys Wiseman, president of the Epis-copal Churchwomen of the diocese of Washington, died suddenly at her home in Washington, D.C., on September 6th.

Mrs. Wiseman was born in Latrobe, Pa. She served on the vestry of St. Paul's Church, Rock Creek Parish, was a member of the Ladies' Board of the Washington Hospital Center, and a member of the alumnae association of Sibley Hospital School of Nursing.

Survivors include her husband, George C. Wise-man; her mother, Mrs. Ida May Lerch; a brother, Mr. Earl Lerch; and two sisters, Mrs. Irene P. Carroll, and Mrs. Lois Jane Lafferty.

# CHURCH DIRECTORY

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 announce-ment in THE LIVING CHURCH.

## PHOENIX, ARIZ.

**CHRIST CHURCH OF THE ASCENSION**  
5100 N. 40th St. (Temporary quarters)  
Rev. Canon George McNeill Ray, r  
Sun HC 8, MP 9:30, 11; Ch S 9:30;  
Nursery 9:30-12:30; Thurs HC & Healing 10

## LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watseka Ave.  
Rev. R. Worster; Rev. H. Weitzel  
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D. C.

**ST. JOHN'S** Lafayette Square  
Rev. John C. Harper, r  
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French  
Service 4, EP & Ser 5:30; Daily services 8:30,  
12:10, 5:15; Church open from 7 to 7

**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; C Sat 4-7

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues,  
Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat  
4:30-5:30, 6:30-7:30

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

## 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

**INTERCESSION** 501 N.W. 17th St.  
Rev. Bruce E. Whitehead  
HC 7:30; HC or MP 10; EP 7:30

## MIAMI, FLA.

**HOLY COMFORTER** 1300 SW 1st St.  
Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.  
Sun 8, 9:30, 11, 12; LOH Wed 10:30; Thurs 9

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
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

## ST. PETERSBURG BEACH, FLA.

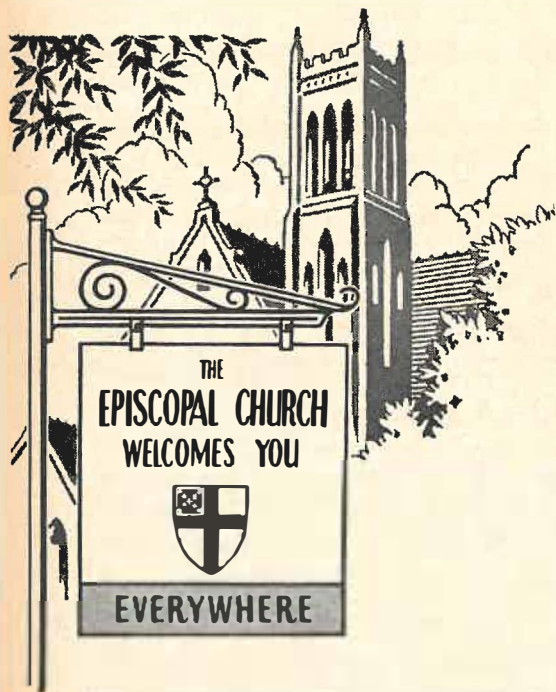
**ST. ALBAN'S** 85th Ave. & Blind Pass Road  
Rev. John F. Hamblin, Jr.;  
Rev. George P. Huntington  
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

## 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

*Continued on next page*

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.



**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; 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.

# CHURCH DIRECTORY

Continued from previous page

## CHICAGO, ILL.

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

**ASCENSION** 1133 N. LaSalle Street  
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

## EVANSTON, ILL.

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

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw and Madison Sts.  
Rev. MacAllister Ellis; Rev. William L. Jones  
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High  
Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6,  
Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. Frs. F. A. Frost, T. J. Hayden, D. R. Magruder  
Sun 7:30, 9 (Sung), 11 Mat, High Mass & Ser;  
Daily 7 ex Mon 5:30, Sat 9; EP 5:30; C Sat 5,  
Sun 8:30

## ST. LOUIS, MO.

**ASCENSION** 850 Goodfellow  
Rev. Francis G. Washburn, r  
Sun 8, 10:30; Wed 6:30

**EMMANUEL** 9 S. Bompert Ave. (Webster Groves)  
Rev. Pitt S. Willard, r; Rev. C. R. Cadigan, asst.  
Sun HC 8, MP 9:15, 11

**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

**ST. STEPHEN'S** 14th St. at Park Ave.  
Rev. Walter W. Witte, r  
Sun 8:45 (children), HC 10; Thurs HC 11

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Tally H. Jarrett  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon,  
Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10;  
EP daily 5:30

## EAST MEADOW, LONG ISLAND, N. Y.

**CHRIST THE KING** 5th St. off Prospect Ave.  
Rev. Marlin L. Bowman, v  
Sun 8 HC (Said), 10 MP & HC (Sung)

## 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 (& HC 10 Wed); EP 5:15

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30  
& 11 Ch S, 4 EP (Spec. Music); Weekdays HC Tues  
12:10; Wed & Saints' Days 8; Thurs 12:10; Organ  
Recitals Wed 12:10; EP Daily 5:45. Church open  
daily for prayer

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

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

**HEAVENLY REST** 5th Ave. at 90th Street  
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30;  
Thurs HC & LOH 12 & 6; HD HC 12

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, 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 Aves.  
Sun Low Masses 7, 8, 9 (Sung), 10; High Mass 11;  
B 8; Weekdays Low Masses 7, 8, 9:30; Fri 12:10;  
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat  
2-5, 7-9

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

**RESURRECTION** 115 East 74th St.  
Rev. Leopold Damrosch, r; Rev. C. O. Moore, c;  
Rev. C. L. Udell, asst.  
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat;  
Wed & Sat 10; C Sat 5-6

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

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily  
MP 7:45, HC 8, 12, Ser 12:10 Tues, Wed & Thurs,  
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
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.  
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.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9 & 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

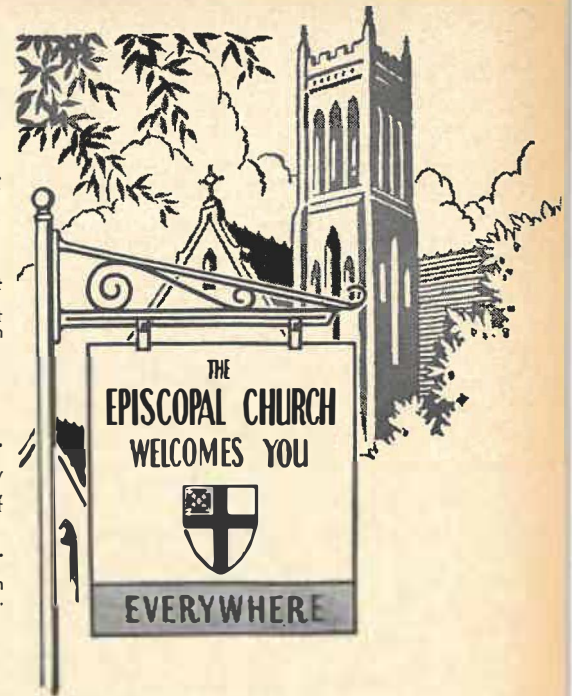
**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c  
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP  
5:30; Daily: 7:45 Matins, 8 Mass, 5 EP

## NIAGARA FALLS, N. Y.

**ST. PETER'S** Jefferson Ave. & 2d St.  
Rev. Canon Richard B. Townsend, r  
Sun HC 8, MP 11, 1S HC 11

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:30, 5:30;  
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15,  
Sat 12-1



## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd.  
Sun MP & HC 7:45; HC 9, 11, 5, EP 8; Daily MP &  
HC 6:45 (ex Thurs 6:15), EP 6

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7  
ex Tues & Thurs 10; C Sat 4-5

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St. at Queen Anne Ave.  
Rev. John B. Lockerby, r  
Sun 7:30, 9 H Eu, 11 Mat & H Eu

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.  
Jack C. White, Rev. Frederick McDonald, canons  
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

## GENEVA, SWITZERLAND

**The American Church, (Emmanuel Episcopal)**  
4 rue Dr. Alfred Vincent (off Quai Mont Blanc)  
Rev. Perry R. Williams; Rev. Kent H. Pinneo  
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)



THE CHURCH OF THE HOLY COMMUNION  
ST. LOUIS, MISSOURI

# *A Welcome from Thomas White*

## *AND AN INVITATION TO VISIT BOOTH 225*

We are happy to be a part of the 61st General Convention and extend a cordial invitation to all our Clients, to Bishops, Clergy and Laity to visit us in Booth 225. We are particularly anxious to tell you about our newly perfected program of Stewardship for parishes burdened with an urgent capital need. We have an important message for such parishes.

We have a booth at General Convention because we believe we have help to offer dioceses, parishes and missions. We hope you will allow us to share some of the practical experience we have gained in more than 400 Stewardship and Budget Programs throughout the Church.

Our experience proves that when the people of the Church are given a clear and simple presentation of their spiritual responsibility as stewards of God's gifts, they will respond. And

**BOOTH  
225**

they will respond, on all counts better, when this spiritual responsibility is presented through personal witness by fellow laymen as a commitment of their lives to Christ.

We can offer you practical, proven means of approaching the question of Stewardship on a truly spiritual basis which produces, in addition to a substantial increase in the budget of the parish, new powers, new leadership and new enthusiasm for the whole work of the Church.

### ***WE ARE MOVING OUR EXECUTIVE OFFICES TO FLORIDA***

On November 15th, 1964, we are transferring our executive offices permanently from Chicago to Florida, while maintaining regional addresses in the East, Midwest and on the West Coast. Our address will be: P. O. BOX T, DELRAY BEACH, FLORIDA 33444. Our telephone: 276-6276, Area Code 305.

## **Thomas White and Associates**

*Incorporated*

400 NORTH MICHIGAN AVENUE



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