

The Living CHURCH

July 12, 1964

25 cents



Lord of all power and might, who art the author
and giver of all good things; Graft in our hearts the love of thy Name,
increase in us true' religion, nourish us with all goodness,
and of thy great mercy keep us in the same; through Jesus Christ our Lord.

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

"Bishops in Jail?"

I read with interest the recent article in your good magazine under the heading of Civil Rights reporting Malcolm E. Peabody's address at a conference on "The Church and the Racial Revolution," asking the question, "Why aren't our bishops in jail?"

If we are trying to gain headlines and publicity, of course, every bishop should invade some other bishop's diocese to demonstrate for civil rights and thereby embarrass the bishop and the local church and make much harder the Church's job of reconciliation in this matter of racial conflict. If, on the other hand, our purpose is to secure rights for our Negro brethren far more is accomplished by quiet faithful witnessing and effort in our own communities and dioceses. Born a Yankee, I have served as a priest in the Church in the south for 35 years, 19 of which I have served as a bishop. Even the four years plus I spent on active duty during World War II was with the 31st Dixie Division with our troops coming from Mississippi, Alabama, Louisiana, and Florida initially.

Of all the bishops who have served in the south that I have known personally, I know of only three who have slightly defended the status quo as far as segregation is concerned and even they constantly were trying to alleviate the condition of the Negro and were seeking justice for him. All the rest without exception have fought valiantly for many years for the right of Negroes and that with the active opposition of some of our strongest lay people. This same general statement would be true also of the clergy in the south. The result is we have made substantial progress in the matter of desegregation and even integration both in the Church and in society in the fourth province. There are some counties and communities in Florida which are still benighted and are trying to turn back to the last century even as there are some states, notably, Alabama, South Carolina, and Mississippi, where far too many of their white people have a sentimental nostalgia for days long since past. But even in these situations there are definite gains brought about by the active efforts of the bishops and clergy.

It is my considered judgment, and in this I think every other bishop in the south would agree, although I cannot speak for them, that all outside demonstrators, or to speak specifically, the demonstrators who come from the north, have set back the cause of Negro rights. They simply stiffen the opposition of outright and extreme segregationists and moderates alike. In my opinion, young people coming into Mississippi to guide and educate the Negro do not come under this classification. They are striving to make a definite and worthwhile contribution to the cause of justice and freedom for all.

If all our Church brethren in the north would simply put their trust in God, and

Continued on page 14

The Living CHURCH

Volume 149 Established 1878 Number 2

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

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DEPARTMENTS

Angels and Angles	12	Editorials	10
Books	3	Letters	2
Deaths	15	News	4

FEATURES

Words of Caution	David C. Trimble	7
12 Points in Delaware	Committee of Clergymen	8
Clergy Wives	Aristarchus	9

THINGS TO COME

July

- Seventh Sunday after Trinity
- Eighth Sunday after Trinity
- St. James
- Ninth Sunday after Trinity

August

- Tenth Sunday after Trinity
- The Transfiguration
- Eleventh Sunday after Trinity
- Twelfth Sunday after Trinity
- Thirteenth Sunday after Trinity
- St. Bartholomew
- Fourteenth Sunday after Trinity

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

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The Cover: Trinity Church, Newport, R. I. (Church Photo Contest winner). Collect from the Book of Common Prayer.

The Living Church

BOOKS

Seraphs: Low-cost, High-level

Four new SPCK Seraph paperbacks, distributed in U.S. by Seabury:

Religion and Science: Conflict and Synthesis. By I. T. Ramsey. Pp. 95. Paper, \$1.25.

Can We Imitate Jesus Christ? By F. F. Rigby. Pp. 99. Paper, \$1.50.

An Outline of Western Philosophy. By C. B. Armstrong. Pp. 133. Paper, \$1.25.

Thomas Fuller: Thoughts and Contemplations. Edited by James O. Wood. Pp. 136. Paper, \$1.50.

The SPCK Seraph paperbacks are providing low-cost high-level theological and philosophical fare for the great growing market of the literate laity, and for discriminating clergy who add many of these volumes to their libraries. Four new ones are out.

We pick up Professor Ian T. Ramsey's paperback, *Religion and Science*, yawning, "The same old theme!" — then find him writing reams on mutton fat, Barbara Wootton, rock and roll, psychomatic medicine, phlogiston, stereoisomerism, Noah, Darwin, asthma, and Jim Sparrow, and — wow — we are off on a dizzy whirl of cross-fertilized discussions spiced with Irish wit. Are you eager to examine the scientific principle of experimental verification? Bugged by the threat of contemporary science to human personality? This is your book.

Not from the cloisters but from the office of a busy English parish priest, who is a youth worker and social worker, comes *Can We Imitate Jesus Christ?* F. F. Rigby questions commonly held notions about imitating Christ and achiev-



ing perfection; detours into advice to priests on dealing with mental illness, sub-normality, suicide; comments upon mass evangelism and sacramental confession; and concludes that all he writes in his book is concerned with the attainment of the Kingdom of God. Interesting, but confusing with no full answer to his own question.

Worcester Cathedral's Canon C. B. Armstrong gives a scholarly treatment of Western philosophy from Plato and Aristotle, through early and medieval Christian philosophers, to the founder of modern philosophy, Descartes, on up to cur-

rent analytical Christian thinking. It is excellent for laymen willing to tackle an academic coverage of an important subject. *Multum-in-parvo* for the priest's bookshelf.

Thomas Fuller, Anglican priest, royalist, man of letters and sweet-tempered wit, gained a permanent place among English authors by his writings during perils under Oliver Cromwell's Puritan regime. J. O. Wood, professor of English at San Jose State College, Calif., presents a thoughtful introduction to Fuller and his works, with selected quotations from Fuller's *Good Thoughts in Bad Times* and *Mixt Contemplations in Better Times*.

HARRY LEIGH-PINK

Fr. Leigh-Pink, author, parish priest, and examining chaplain, has taught courses in world religions.

Honest Presentation

The Vestryman's Manual. By Howard Harper. Seabury. Pp. 96. Paper, \$1.95.

A priest, *not* a member of a vestry, has produced an excellent manual for vestrymen. Howard Harper, who heads our men's work in the Church, has effectively used excellent materials and resources to put together *The Vestryman's Manual*.

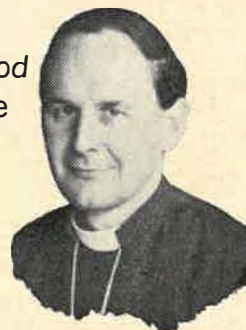
Many questions and problems which face the average vestryman and vestry are clarified.

The writer points out the relationship of a vestry to the ministry of its members in parish, diocese, and national Church. He gives helpful suggestions in many areas, such as a glossary of common

Continued on page 11

Important new Westminster Books

The author of *Honest to God* now gives his views on "the new morality" — which he sees not as an invitation to laxity, but as a Biblical way to tackle ethical problems in their context



Christian Morals Today

By JOHN A. T. ROBINSON
Bishop of Woolwich Paperbound, 65¢

Twentieth-century appraisals of two great reformers:

JOHN WYCLIF AND REFORM

By JOHN STACEY. A popular survey of the 14th-century churchman's life, ideas, and influence upon the Reform movement of two centuries later. Wyclif's Bible translations and theology are thoroughly examined, and his beliefs compared with those of Luther, Calvin, and the Reformed tradition. \$3.75

ZWINGLI: Third Man of the Reformation

By JEAN RILLIET. This new biography demonstrates that Ulrich Zwingli's contributions to the Reformed tradition fully justify ranking him alongside Luther and Calvin — by whom he has long been overshadowed. \$6.00



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The Living Church

For 85 Years:

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

Seventh Sunday after Trinity
July 12, 1964

EPISCOPATE

Bishop Baker to Retire

The Rt. Rev. Richard H. Baker, D.D., Bishop of North Carolina, has announced that he will retire in July of next year.

In his announcement, made at a meeting of the executive council of the diocese of North Carolina, the bishop said, "In consideration of the fact that the next convention will meet only five months before my retirement, I deem it wise to make an official statement to the executive council relative to my retirement which will take place on the 8th of July, 1965."

Bishop Baker was consecrated in 1951. He served as bishop coadjutor under the late Rt. Rev. E. A. Penick until Bishop Penick's death in 1959. He has been diocesan bishop since that time. He will be succeeded by the Rt. Rev. Thomas A. Fraser, D.D., now his coadjutor.

Bishop Baker's retirement plans will become official at the next diocesan convention, to be held in February, 1965.

FLORIDA

Bishop West Supports Rector of Trinity

Three weeks ago, when two ushers sought to turn away an integrated group seeking admittance to Sunday services at Trinity Church, St. Augustine, Fla., the Rev. Charles M. Seymour, rector of Trinity, personally escorted the group past the ushers and into the church. One of the ushers was a vestryman of the parish.

One Sunday later, Mr. Seymour read to his congregation a letter written to him by the vestry. He read it without commenting on it. Indirectly worded, and without reference to the integrated group, the letter called for Mr. Seymour's resignation.

A copy of the vestry's letter was sent to the Bishop of Florida, the Rt. Rev. Edward Hamilton West.

On July 1st, Bishop West, Mr. Seymour, and the vestry of Trinity Church met. The bishop said that he had written a

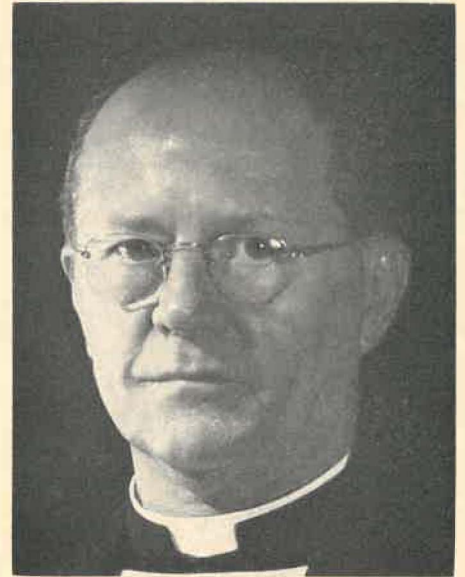
letter of his own to Mr. Seymour. The bishop read his letter to the vestrymen.

In his letter, Bishop West told Mr. Seymour that "the diocese of Florida thoroughly approves your action," and that "if there is to be any economic threat to your security, we have already set up a minister's relief fund . . . to take care of your needs."

"We are inclined to believe," the bishop said, "that individual vestrymen have been subject to great emotional strain during the past weeks of civil strife and commotion, outside influences having created upsetting upheavals within the normal patterns of life. This may have temporarily blurred the vision of certain vestrymen as to where their real loyalty lies. Their ultimate loyalty must be to Jesus Christ our Lord, through His Church."

Bishop West warned the vestrymen that "continued disregard for, or violation of, the rubrics, canons, traditions, and usages" of the Church could end "for each such vestryman in suspension, excommunication, or both."

The bishop said that he hoped the hearts of the vestrymen would be turned. He closed his letter by saying, "Let it be unequivocally and unmistakably clear that the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America will be upheld."



The Rt. Rev. Richard H. Baker
A year to retirement.

Three of the vestrymen have tendered their resignations. Mr. Seymour has accepted the resignations.

An earlier action of the Trinity vestry, which placed parish funds pledged to the diocese of Florida in escrow until "such time as the diocese withdraws complete support from the [NCC]," has not been revoked or amended, it was reported.

RNS



At the door of Trinity Church, St. Augustine, Fla., the Rev. Charles M. Seymour and his assistants greet members of an integrated group who attended Sunday services. The Rev. Henri Stines (far right) led the group.

Civil Rights

A statement by the Presiding Bishop

The passage of civil rights legislation by the Congress is a major step in advancing the equal application of rights guaranteed citizens by the Constitution. These laws confront all citizens with occasions for personal decision. Legislation alone cannot change attitudes, much less change customs molded by many generations. But law does influence the way in which men and women treat one another; and more, just relationships do provide a social climate in which attitudes change. The Civil Rights bill is a challenge to Americans to recognize the principle which is our birthright—that of equal



RNS
Bishop Lichtenberger

opportunity under law.

Should any section of the bill be unnecessary or unenforceable, time will prove it so; should any part be unconstitutional, the inexorable process of the courts would undoubtedly so declare it. As the General Convention of the Episcopal Church has pointed out, "The Church has generally taught as part of the Christian ethic the obligation of Christians to obey the civil law under which they live; civil disobedience should be undertaken by Christians only for the gravest reasons of conscience and as a last resort."

The gravity of the present situation in American race relations demands far more than the silence of passive compliance. We must commit ourselves without reservations to the full support of civil rights.

(Rt. Rev.) ARTHUR LICHTENBERGER
Presiding Bishop

COLLEGES

Hobart Drops Religious Requirement

The faculty and board of trustees of Hobart and William Smith Colleges in Geneva, N. Y., have moved to drop the religious requirement for men students. The resolution adopted by the faculty and ratified by the trustees called for dropping compulsory worship in chapel or local churches "on the grounds that it does not achieve its purpose; tends to create attitudes that block real religious work, and is not essential to the nature of a Church-related college."

The Rev. R. Channing Johnson, chaplain of Hobart College, called the move a step forward. "I think it will help us work positively toward being a Church-related college in the best sense of the word," he said.

Noting that those faculty and administrators most directly involved in the religious life on the campus were unanimous in asking that the requirement be dropped, Fr. Johnson said, "In the past two years we have spent a great deal of time gathering and analyzing data on the functioning and results of the requirement of religion. This data has driven us to the conclusion that the requirement has been, if any-

thing, a negative influence.

"We believe that vital worship with good preaching, and a stimulating series of discussions, seminars, and lectures can win student interest and lead to a commitment that continues after graduation. This is, after all, our aim, to help a person see his religion as a natural and relevant part of his total life.

"When we had a requirement, religion on campus was the chaplain's problem. With the prospect of the requirement being dropped, I have already sensed a greater interest and commitment to religious work on campus on the part of some of the faculty and administration.

"Without a religious requirement, we have a chance to develop more personal responsibility," Chaplain Johnson said.

ECUMENICAL ROUND-UP

Worldwide

New Zealand: The Anglican Church General Synod resolved to negotiate with four Protestant Communion already working toward unity. "If it is decided to let us take part," said the Rt. Rev. E. A. Gowling, Bishop of Auckland, "this must be regarded as an act of great courtesy and charity on the part of the four Churches."

West Germany: In Berchtesgaden, two Old Catholic bishops and ten Old Catholic priests attended discussions and participated in a Confirmation service at the annual Episcopal Family Conference.

South Africa: *Kerkehode*, organ of the Dutch Reformed Church in South Africa, sharply criticized what it called efforts by the Anglican Church to seek "closer bonds with the Roman Catholic Church." *Kerkehode* said that if these efforts continue, the Dutch Reformed Church will be forced to ask itself whether it can still regard the Anglican Church as a "sister Church," and to ask what common ground would still exist between the two Churches.

England: In York, the secretary of the Church of Scotland's Committee on Inter-Church Relations reported that unity discussions between the Church of Scotland (Presbyterian) and the Church of England have revealed "a very large area" of almost total agreement, but no agreement on the question of an apostolic succession through the diocesan episcopate.

In London, the Archbishop of Canterbury preached at a celebration of the Divine Liturgy in the Greek Orthodox Cathedral of St. Sophia to mark the centenary of the Anglican and Eastern Churches Association of Britain. "Today the reapproachment of Orthodoxy and the Anglican Churches can look beyond itself as it serves the ecumenical movement in West and East and everywhere," the Archbishop said.

In Birmingham, Anglican and Methodist theological students said that they approve the plans for union of their two Churches "in broad outline," and recommended that ministerial students of both Churches spend at least three weeks in a college of the other Church. They also urged the establishment of a joint theological college as soon as possible.

In Reading, a newspaper to be called the *Caversham Bridge* will be produced by coöperating Anglican, Baptist, Methodist, and Roman Catholic churches in the Caversham section of the city. Representatives of each church will serve on the editorial board.

Greece: In Athens, a spokesman for the Holy Synod of the Orthodox Church in Greece said that Ecumenical Patriarch Athenagoras has proposed that a Pan-Orthodox Conference be held this year to discuss the question of Orthodox-Roman Catholic unity. The Patriarch has sent invitations to all Eastern Orthodox bodies, suggesting that the conference take place in September on the island of Rhodes.

U.S.A.

Oregon: Leaders of the Church of the Nazarene condemned the "popular ecumenical movement of togetherness at any price" but expressed willingness to consider mergers with other holiness denomi-



Assyrian Orthodox Archbishop Dionysius Behnam Jajawi of Lebanon, in the U. S. as a part of his world tour, stopped off in Buffalo, N. Y., and visited with the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York. The Archbishop said that he was in Buffalo, "to see Niagara Falls . . . and to meet Bishop Scaife." Bishop Scaife is chairman of the Joint Commission on Coöperation with the Eastern and Old Catholic Churches.

nations of the Wesleyan tradition.

A resolution read to the quadrennial General Assembly of the Church of the Nazarene said Church unions resulting from the ecumenical movement thus far "have little more to commend them than larger total membership statistics," and said that no great spiritual gains have been shown. "To the spiritually minded, it appears absurd to de-Protestantize Protestantism to the point where a union with Roman Catholicism is envisioned," the message added.

California: An ecumenical gesture by the Rt. Rev. Aloysius Willinger, Roman Catholic Bishop of Monterey-Fresno in California, recently allowed the Rev. Harvey Buck, a priest of the Episcopal Church, to participate in the ordination of a Roman Catholic priest. Fr. Buck, rector of St. Mary's-by-the-Sea, in Pacific Grove, took his place in the procession at the ordination of his close friend, the Rev. Donald Flickinger, on April 30th. The Rt. Rev. James A. Pike, Episcopal Bishop of California, gave his approval to Fr. Buck's participation in the Roman Catholic ordination. Fr. Buck reports: "So far as we know here, this marks the first time that a non-Roman Catholic priest has participated in a service of ordination of a Roman Catholic priest."

SEMINARIES

Seabury-Western Trustees

New members of the board of trustees of Seabury-Western Theological Seminary, Evanston, Ill., were announced by the Very Rev. Charles Upchurch Harris, president and dean of the school.

Trustees elected for a five year term are: the Rt. Rev. Chandler W. Sterling, Bishop of Montana; the Rt. Rev. Albert Chambers, Bishop of Springfield; the Rev. Robert C. Swift, Dallas, Texas; the Rev. Eugene O. Douglass, Hammond, Ind.;

Mr. William D. Cox, Chicago; and Mr. Paul Heineke, Evanston, Ill.

Two trustees each, representing the diocese of Chicago, the diocese of Minnesota, and the Alumni Association of Seabury-Western, were elected for a three year term. These are: the Rev. Canon Robert L. Miller and Mr. Edwin H. Bacon, of Chicago; the Rev. Henry H. Hoover, Minneapolis; Dr. Daniel F. Burton, Mankato, Minn.; the Rev. William H. Folwell, Winter Park, Fla.; and the Rev. Jack D. Parker, Deerfield, Ill.

ECUMENICAL PATRIARCHATE

Pope Prays for Athenagoras

Replying to a message from Pope Paul VI, ailing Greek Orthodox Ecumenical Patriarch Athenagoras cabled the Pope that he was deeply moved by the pontiff's wishes for his immediate recovery.

"I thank your venerable and dear Holiness," the Patriarch cabled from Istanbul, "for your best wishes and your prayers, of which I am greatly in need."

The Patriarch, reported gradually improving after a collapse from overwork, had been ordered by physicians to take at least a month's rest. When he collapsed during a lengthy Ascension Day service in Istanbul, it was at first feared that he had suffered a light heart-attack.

"We heard of your recent illness with great sorrow," the Pope's message said, "and pray God that you will make an immediate recovery."

AROUND THE CHURCH

St. John's Church in New York City has joined other city churches in sponsoring meetings of **Recovery, Inc.** This is an organization of former mental patients and nervous patients, providing an after-care system of self-help, developed by the late Abraham A. Low, M.D. The object of the organization is to prevent relapses in mental patients and to forestall a chronic state in psychoneurotic conditions.

St. Margaret's Guild of Emmanuel Parish, Miles City, Mont., opened its first **exhibition of religious art** recently. Forty-six works of art were exhibited for a week to stimulate interest in art and to show the expression of the Christian faith in the work of the contemporary artist.

Ground was broken recently for a new **St. Barnabas Church**, Fredericksburg, Texas, to replace the tiny, 100-year-old log church where President and Mrs. Johnson worship when they are in Texas. The new St. Barnabas Church will be built a few feet from the present one and will resemble it. The old church will be maintained as a chapel.

Two memorial keystones of Washington Cathedral were dedicated recently. One is in memory of **Per Jacobsson**, late president of the International Monetary Fund. A gift of the fund, it shows a circle of nations symbolically linked in international friendship, suggesting the family of mankind. The other memorializes **Mr. and Mrs. James Ard Haughwout**, and is a gift of their daughter, Mrs. Frederick J. O. Blachly of Chevy Chase, Md. It shows their seven children in a circle of heads with arms extended and hands clasped, symbolizing the deep bond of the family.

Trinity College, an Episcopal liberal arts college at Hartford, Conn., is launching a capital funds drive aimed at a total of \$24,900,000, to be raised within the next ten years, it has been announced by **Dr. Albert C. Jacobs**, president of Trinity. The goals include: \$6,000,000 for faculty salaries, \$4,000,000 for scholarships, \$1,000,000 for the library and \$5,900,000 for additions to the physical plant.

St. Paul's Church, Walla Walla, Wash., celebrated its first centennial by staging a conference on "the Challenge to Christianity and the Church of Today" recently. The principal address, "Has Modern Man Quit?" was given by **President Louis M. Hirshson** of Hobart and William Smith Colleges.

From a priest to his fellow clergy

WORDS OF CAUTION

by the Rev. David Churchman Trimble
Rector, St. Luke's Church, Prescott, Ariz.

I'm not writing about the imperfect functioning of the cardiac system, which takes its toll of my middle-aged friends in the ministry. Rather I am talking about my observations for three decades, seeing some of my clerical contemporaries die or become physical wrecks before their time, while others meet the frustrations of a rapidly moving society in the atomic age and ride the storm unruffled and unharmed.

While still in college I was impressed by hearing of the premature death of a strong, promising young clergyman who treated his body with less consideration than his automobile. It was said that he took such little rest that to do his required work he sometimes pinched himself to keep awake. My own rector of a large urban parish succumbed to a brain hemorrhage at 50. The preceding June he confessed to me he had agreed to give six baccalaureate addresses. Not many years later another rector of the same church died of heart disease at approximately the same age. A friend in a neighboring parish told me that after the Sunday morning round of services he was completely exhausted. Frequently one hears of clergy who are forced to take leaves of absence from their charges because they are worn out mentally, emotionally, and physically.

What is the answer? Like solutions to most problems there is no panacea. But there are several remedies which should be kept in mind by busy priests and the laity alike.

The clergyman should face up to the fact that he is human. Philip of Macedon engaged his court jester to remind him constantly with these words of caution, "Remember, Philip, thou art human." The clergyman is a man of faith. He

firmly believes in the power of God's grace to remove mountains and do the otherwise impossible. But the priest was not cast in a different mold from other persons. He is still human, still subject to physical, emotional, mental, and moral strain and weakness. God's law is no respecter of persons. He makes the sun to rise on the evil and on the good, and sends rain upon the just and unjust. St. Francis called man's body, "Brother Ass," for it was useful and friendly when disciplined but stubborn and defiant when mistreated.

Clergymen should realize that they are not indispensable. Although each has his contribution to make to his generation, the world will still continue to revolve and people will still continue to live after he is gone. To paraphrase Job's words, at times man is inclined to think that he is omniscient and wisdom will die with him. Young people will still graduate from schools if the gifted speaker allows himself to give but one baccalaureate address and excuses himself from making the other five.

As clergy we are flattered when asked to head the local Red Cross campaign or Boy Scout drive. It is hard to resist being on this board and that in the community. But we would be far more effective if we allowed ourselves one community activity outside our own church work, and gave to that one activity all we had, than to have our fingers in every project in the community. There is a homely saying to the effect that the minister serves his community best who serves his congregation first.

The congregation, on its part, should learn to look upon the clergy as pastors and physicians of souls, not as fund raisers and organizers. The rector was

ordained to be a faithful shepherd to the flock. God has called him to be priest, prophet, confessor, and friend to His people, just as Christ once admonished Peter to "feed my sheep." Extracurricular activities may be channels for good publicity for the local church, but the wise clergyman picks and chooses with discretion, ascertaining first if a spiritual need is being met in each instance.

In addition to his pastoral and sacerdotal function the minister plays the role of businessman, counselor, diplomat, and

educator—to mention but a few. The personal problems of his people take much of his time. He seeks to lend a sympathetic ear to all. One day he is praised. The next day he is criticized, often unjustly and cruelly. He cannot order about his assistants or helpers as the business executive orders his well paid assistants. He is dealing largely with volunteers who are won only by friendly and persuasive leadership. His weapons are the whole armor of God, described by St. Paul in his letter to the Ephesians, the shield of faith, the sword of the spirit, the helmet of salvation, the breastplate of righteousness, and the guard of truth.

Mens sana in corpore sano. A sound mind in a sound body. Both are required to win. My friend who was worn out after his Sunday morning service schedule probably had retired Saturday night after midnight. He would have been rested and preached in better fashion had he observed the early-to-bed-and-early-to-rise rule. A youngish man may be able to burn the midnight oil, but when he reaches the mid-century mark his heart and body need at least eight to nine hours of complete rest daily. An early morning service necessitates retiring proportionately early the night before. Many clergy find a nap after lunch restful and refreshing. Winston Churchill acknowledges this habit has enabled him to keep going. The late Bishop Lawrence of Massachusetts confessed to spending one day every month resting in bed during the latter years of his ministry. Few have accomplished more for the Church than he.

Heart attacks could probably be avoided in many cases if "Brother Ass," the body, were allowed a normal life with proper periods for rest, and with the elimination of unnecessary activities. Try the prescription of retiring earlier, exercising within reason, and a period of eight to nine hours daily for rest. You will be surprised to discover how much better you feel and how much more effective you are.

12 POINTS IN DELAWARE

It is not extreme to suggest that too often the Episcopal Church is described in this parody of *The Village Blacksmith*:

"Toiling, rejoicing, sorrowing,
So I my life conduct.
Each morning sees some task begun;
Each evening sees it chucked."

Returning from the inspiration of Toronto's Anglican Congress last August, Delaware's two delegates were quietly determined to share their experience with the diocese on as wide a basis as possible. Giving freely of their time and talent, Mr. Robert Moss, headmaster of St. Andrew's School, and the Rev. Roddey Reid, rector of Immanuel Church, Wilmington, traveled throughout the diocese and spoke to many clerical and lay groups. Because of the enthusiastic response of each gathering, it soon became apparent that the mood of the Church was in favor of moving from words to acts, from ideas to deeds.

Last February the clergy met at the Memorial Conference Center at Rehoboth Beach. During the two-day conference, which had been called by Bishop Mosley, the clergy reviewed the official

by a Committee

of the Clergy of the diocese of Delaware

document, "Mutual Responsibility and Interdependence in the Body of Christ." An interested consultant for this discussion was the conference leader, Professor Massey Shepherd. The conference was concluded with a rough draft of some "Implications of MRI for Delaware Clergy." Following Professor Shepherd's gentle prodding, the clergy agreed to think and pray about MRI and its relevance to their parochial ministries.

In April the clergy gathered at St. John's Cathedral, in Wilmington. At this session it was clear that the time was ripe

for a formal endorsement of the Rehoboth document in its slightly amended, polished form. After much discussion of specific items, the document [see below] was approved by the clergy who agreed that its strength lay in its "point of view" rather than a legalistic literalism.

Yielding once more to Professor Shepherd's persuasive urging, a committee was formed to publicize this document as an example of what can be done at the local level. Hopefully, it will provoke further discussion and appropriate action among the clergy of other dioceses.

Implications of MRI for Delaware Clergy

A primary and major objective in the fulfillment of the MRI document's intentions is the overcoming of parochialism and clericalism, those ecclesiastical sins which produce lay apathy and introversion in the Body of Christ.

As first steps in this direction, the following are proposed for adoption by the clergy of the diocese of Delaware:

(1) All meetings of all parish groups and organizations should be regarded as opportunities to broaden horizons and to educate people concerning the mission of the Christian Church locally and at large, as well as their individual ministries as Christian disciples within that context.

(2) The vestry or mission committee should be the principal object of such

concern. We should seek to help vestrymen to understand and accept their role as the *spiritual* leaders of the parish, and to set worthy examples for other parishioners to follow. Areas of special concern should include (a) stewardship, (b) church attendance, and (c) the application of Christian principles to social problems of our day. This obviously implies that the vicar or rector must set the first example by making his own convictions and practices clear and encouraging vestrymen to follow his leadership, for example, in the matter of tithing.

(3) In Confirmation instruction, we should place much heavier emphasis on the unmistakable obligations of Christian discipleship — again in terms of worship,

stewardship, and service in the world as well as within the Church. The Church's social concern should be made clear prior to Confirmation and its official position on such matters as race should be presented as a part of the whole tradition which a new confirmand accepts and endorses by receiving the laying-on-of-hands.

(4) Pastoral calling by the clergy should be seen as an excellent opportunity to provide guidance and support to lay people in their own missionary responsibilities.

(5) The ministry of lay readers should be broadened by further training at the hands of clergy to include pastoral calling and the education of other lay people

as mentioned in point 4.

(6) We should lose no opportunity to work toward the achievement of the clearly stated diocesan goal of giving away as much money as we spend on ourselves. Touching capital fund drives, we recommend that 10% always be designated for some missionary purpose.

(7) As one of their principal responsibilities, the clergy should constantly devote themselves to the training of lay Christians for their ministries beyond the internal life of the church, principally in and through their regular occupations, but also through the many voluntary agencies that exist for social service in every community.

(8) Frequent reëxamination of priorities in program and budget should be made in every congregation toward assuming new or greater responsibilities outside the existing parish — in the local scene, diocese, nation, and foreign field. In such deliberations, interdenominational projects should be given equal consideration to those of Anglican origin and concern.

(9) Every effort should be made to bring our bishop and the program of our own diocese, as well as that of the national Church, into the consciousness and genuine concern of all our people. This cannot be done by diocesan officials alone; they must have the sensitive and responsive coöperation of all of the clergy in the diocese.

(10) Special and continuing attention should be given by clergy and lay parish officials to making the best and fullest use of the talents given by God to all the people in the parish. Initiative should be taken by rector and vestry in leading such people into appropriate posts of service in church and secular community.

(11) We should make every effort to overcome the separation between clergy and laity which inhibits the latter in taking real responsibility or exercising effective leadership. Perhaps the best means of achieving this end lies in delegating to them genuine and significant responsibilities, reaching all major decisions by honest consultation, and by our voluntary restraint in exercising the authority and prerogatives that are ours under the Constitution and Canons of the Church.

(12) We should incorporate into our parochial use the best insights of the current liturgical movement, with special regard for the Eucharist, so that we manifest its missionary significance by preaching and hymnody, as well as the manner and frequency of its celebration.

Finally, we must be bold, brave, and daring, taking our cue from the Archbishop of Canterbury, who recently said, "Revolutionary movements in the Church have commonly happened not by a collective decision that it would be a good thing for such and such to be done, but by someone making a start and others following."



Clergy Wives

by Aristarchus

The wife of a bishop must clean all the dish up
When served with spaghet' at church dinners:
In moment propitious say "Simply delicious!"
And smile at the saints and the sinners.
The back-breaking loads which her husband bears goads
Her to frenzy at various times,
But she never shows pain, 'cos her role's the urbane
Happy dweller in sunniest climes!

The rectory spouse, she must keep "Open House";
Daily callers? The total's amazin'!
Guild members pop in, borrow needle, thread, pin,
And sugar in cup, bowl, and basin;
They love her to death! She can scarcely draw breath
In a life that's a rat-race of tension!
How long can she last? Whoops, she's wearing out fast,
Just a victim of too much attention!

The wife of the vicar's heroic, let's pick her
As type of all wives put together;
She strives to be gay, making do on low pay —
It's hard to dry clothes in wet weather.
So give her a cheer! No longer, my dear,
Should you toil in impoverished conditions;
Action's better than praise! *Give her husband a raise!*
Attention, all wardens of missions!

So here's to the wives of our hard-working clerics,
Who love them, and scold them, and give them hysterics,
Who toil with them, pray with them, slave till they drop —
The peaches (and cream) of the Anglican crop!



Law and Grace

You can't legislate morals." "You can't make me love my neighbor by threatening me with jail if I don't!" Throughout the long national debate which preceded passage of the civil rights bill we had these "thou can'ts" dinned into us. We are not through hearing them yet.

And of course they are true. This federal law is not going to make people love one another where they used to hate one another. What it says, and all that it says, is: "Thou shalt not treat thy fellow citizen as if he were less than a human being."

Christ's work in the world, which He does through His faithful people, is to reconcile all men to God, and to one another in Christ. This is the Church's primary business. And it must go on regardless of the civil rights law. Our Lord's reconciling mission will not be completed until all men of all races and kindreds live and love as brethren.

Nonetheless, the passage of this law calls for Christian thanksgiving to God, who executes justice upon the earth. We fallen men can be saved only by that grace which transforms our hearts. But a just law is a *means* of grace. It encourages good by discouraging evil.

God's will has prevailed, and His kingdom has advanced, in our land.

Religious Force-feeding

Well-meaning American Christians who favor the Becker Amendment, or some such legal provision for religious exercises in public schools, should take a long and thoughtful look at a controversy which has now gone into court in Jenison, Mich., a suburb of Grand Rapids. A group of citizens known as the Parent Improvement Council has filed suit in a federal court to bar religious exercises and activities in the Jenison public schools.

And what, specifically, do they object to in the line of things already going on in the schools? According to a Religious News Service report, dated June 8th, the objectionable practices already established in the schools include: prayers before lunch; periodic lectures on school premises and during school hours by religious teachers; use of a "biblical alphabet" for elementary pupils; use of school facilities for Youth for Christ groups as well as for sectarian religious organizations; strict prohibitions of homework for students on Sundays; verbal and written admonitions against television viewing; and lectures to students condemning adults' use of intoxicating liquor.

It would seem the people who control the Jenison school system at the present time are Protestant fundamentalists. This is clear from the religious bill of fare which is set before the pupils, with a commandment to eat of the same. Some day the Roman Catholics, or the

Mormons, or the Jews, or even — for we live in a world of miracles — the Episcopalians, may control the schools of Jenison. What then? Sunday studies, maybe; Dad's highball before dinner may go unrebuked by his third-grade son; and the Rosary may replace the "biblical alphabet" for elementary pupils. But the children of the minorities will still have the religious dogmas and symbols of the majority, or of the politically dominant, crammed down their little throats in this land of the free.

We recognize that most people who favor some kind of religion in the schools do not want any such tyranny to prevail. But nobody thus far has come forth with any formula or device that would prevent the politically prevailing religious group from imposing its regimen upon all the children of all the people.

A spokesman for the Parent Improvement Council has said, "We are not atheists, not godless people. Our council is comprised of people from many denominations. We seek only our rights as citizens to confine moral and spiritual judgments to the home and church." Well spoken. The more frenetic advocates of the Becker Amendment — the kind who talk about "putting God back into our schools" — may not believe their claim that they are "not atheists, not godless people." But we do. We believe that most lovers of true religion who have thought this issue through will agree with the Parent Improvement Council of Jenison, and will wish them success in court.

A Start at Home

One of the familiar complaints about MRI (Mutual Responsibility and Interdependence), the weighty pronouncement concerning Church strategy which came out of the Anglican Congress in Toronto, is that it's fine and unexceptionable as a statement of grand global strategy — but it isn't very specific about what can be done to push it forward on the local level, in our parishes and in our personal lives. Our understanding is that those who framed and those who adopted MRI expected Churchmen on the grass roots level to take it from there, and to work out the specifics for themselves.

This was the understanding of the clergy of the diocese of Delaware, and they did something about it — to make a start on the world-wide program right there at home, in the rather small state of Delaware, where God has placed them. An account of their "12 Points" of policy and endeavor on the parish level is published in this issue under the title, "Twelve Points in Delaware" [page 8]. The Delaware brethren propose nothing sensational, but a realistic and workable program for the Christian motivation and enlightenment of Church-people in their homes and parishes, to the end that every one of them may participate in that mutual responsibility and interdependence which is the very life of the body of Christ.

All Churchmen who believe in MRI (and that certainly ought to include all Churchmen), but who wish they knew where and how to begin, may find just the primer or booster they need in the document by a committee of Delaware clergy.

BOOKS

Continued from page 3

terms, and an admission service. I especially commend Dr. Harper's chapters on "You and the Rector," "The Annual Parish Meeting," and "Calling a New Rector."

There is some editorializing and inserting of "philosophy," which not only is not helpful but hurts the book. Dr. Harper also has failed to point out clearly the variety of state laws, customs, and interpretations in various areas of the Church. The chapter on the place of women is pure opinion and does nothing for the book.

There is much to recommend this manual, however. Dr. Harper has produced an honest presentation of a major problem area of Church life. His vast experience and unlimited resources make the manual unique.

MORTON O. NACE

For 23 years Mr. Nace's life and work centered around rectors, wardens, and vestries, when he was executive secretary of two parishes in South Florida. He is now general secretary, department of Youth and Laymen's Work, diocese of Connecticut.

Children's Books Received

THE BOY WHO COULDN'T TALK. Story (primary) about Christianity in Burma. By Lulu Hathaway. Friendship. Pp. 127. Paper, \$1.75.

TREASURES FOR TOMAS. Story (primary) indicating importance of Church in Spanish-American community. By Edith J. Agnew. Friendship. Pp. 126. Paper, \$1.75.

TRES CASAS, TRES FAMILIAS. Three stories (junior), in English, about Spanish-American families, with Church playing role in resolution of each. By Edna Beiler. Friendship. Pp. 127. Paper, \$1.75.

NEW FLAGS FLYING. Stories (junior) about three developing nations in Africa and Southeast Asia. By Alice Geer Kelsey. Friendship. Pp. 127. Paper, \$1.75.

CHILDREN'S FESTIVALS FROM MANY LANDS. All ages. By Nina Millen. Friendship. Pp. 191. Cloth, \$3.95. Paper, \$2.75.

Books Received

MARYKNOLL'S FIRST LADY. By Sister Jeanne Marie. Dodd, Mead. Pp. 327. \$4.95.

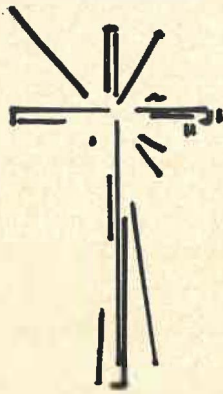
THE LITURGICAL MOVEMENT. By the Sacerdotal Communities of St. Séverin of Paris and St. Joseph of Nice. Hawthorn: Vol. 115 in "20th Century Encyclopedia of Catholicism." Pp. 189. \$3.50.

TWO WORLDS OR NONE: Rediscovering Mission in the 20th Century. By William J. Danker. Concordia. Pp. 311. \$4.50.

WHAT CAN A MAN DO. By Milton Mayer. A selection of his writings edited by W. Eric Gustafson; foreword by Martin Niemöller. Chicago University Press. Pp. 310. \$5.

SONS OF ANAK. The Gospel and the Modern Giants. Sermons by David H. C. Read. Scribner's. Pp. 208. \$3.95.

THE MEANING OF BEING A CHRISTIAN. (365 daily meditations selected from *The Meaning of Prayer, The Meaning of Faith, and The Meaning of Service*). By Harry Emerson Fosdick. Association. Pp. 384. \$4.95.



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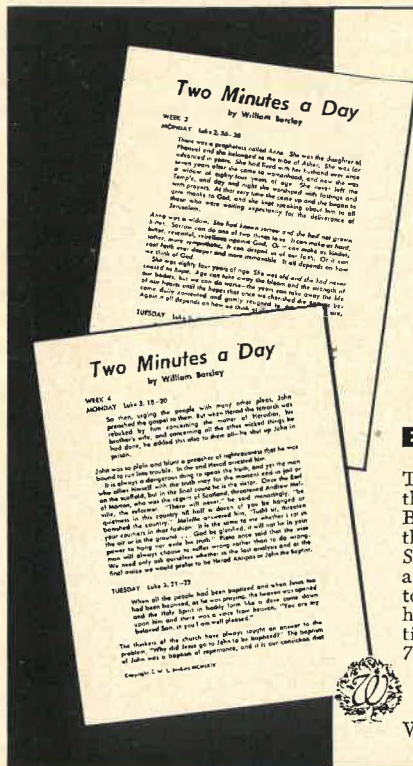
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The Pecusa inspection by Tubal Bogle-Bray and Jubal Beadle, archangels, continues.

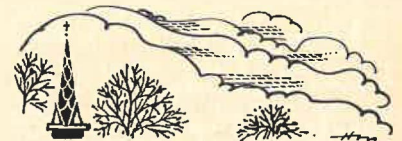
Jubal Beadle was cutting figure eights through the cumulus over the Cumberland Gap. When he had made a number of figure eights, he made some scallops, and after that he followed a Boeing Jet, trying to get the hang of making vapor trails. He couldn't seem to get the knack, so he took out his cloud-plastic flute, blew a heavenly hymn, put the flute back in his tunic and sang, "Every creature to his own talents." Tiring of that melody he sang, "When morning gilds the skies," which was his private selection of the hit tune of the week ever since he had first heard it in St. Cuthbert's-by-the-Bay.

Jubal Beadle was high-hearted and cheerful of soul. By a strange quirk of forgetfulness, his superior officer, Tubal Bogle-Bray, had neglected to give him, Jubal, an assignment. Tubal, having pulled himself together after the nasty bit of news from Galaxy 17, had shuddered ponderously, stood up on the window sill and muttered: "I'm going to a retreat in Lookout Mountain." So saying, he had swooshed away in the spring evening without leaving as much as an Order of the Day.

Jubal, with a wondrous freedom, decided he had no commitments until five on Lookout Mountain. So here he was floating happily over the greening hills, plunging into one soft cumulus after another, and singing at the top of his angel lungs. Then, hearing the tinkle of a bell

from far below, he whished down over a meadow singing with daisies, and skimmed along a quiet river until he came to the small, weather-worn church. Beadle slipped like a sunbeam through an open window and stood quietly beside the lectern.

"It's hardly the inner-city kind of thing, but it's a church," he told himself. It was a dusty, musty place that smelled faintly of candle-wax, old carpet, ancient books with leather bindings, and a bit winey. Beadle held the opinion that the aromas of the earth were rather more interesting than the almost odorless atmosphere of outer-space. Through the windows of the nave, which were open at the bottom, he could see a bit of the river and part of a willow tree. "June Is Bustin' Out All



Over," he quoted with a chuckle, and wondered why people shut out the lovely earth with ghastly panes of colored glass filled with pictures of archangels that were obvious distortions of reality. "They don't even look like Bogle," Beadle chortled in stifled mirth.

A few ordinary people were coming into the church, obviously not garmented for worship like the city folk; and the minister's vestments looked a bit seedy, Beadle thought. Furthermore, the organ was a dreadfully wheezy invention, and the performer had a curious facility for putting his hands on the most inharmonious keys. Beadle shut his senses against the opening hymn which was about "Peace, perfect peace in this dark world of sin." He thought the words were soupy, and not much of a summons for the fairly sturdy folk in the creaking pews.

But the sun shone through the amber glass and made a pretty pattern on the worn carpet, and the minister seemed to be fairly familiar with the American language, and spoke quite persuasively, Beadle thought, about a good Samaritan,

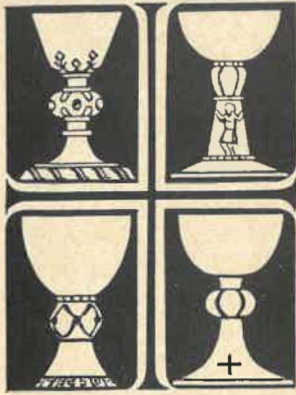
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12. Melbourne, Australia
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14. Michigan, U.S.A.
15. Mid-Japan
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17. Minnesota, U.S.A.
18. Mississippi, U.S.A.

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and the kind of neighborliness the King expected of His people. There wasn't any menu for the service, but the people sang out enthusiastically, especially on "Holy, Holy, Holy," which Beadle considered an important song.

When all the people went up to the altar rail there was a hush and a few moments of quiet wonder, as the people knelt there, with the soft breeze coming in the windows and bringing with it the smell of honeysuckle. Beadle could almost see forgiveness and strength coming down; so he fluttered over the people and the priest, conveying to them as best he could something of his own joy in this time of praise.

Then the organ began to wheeze again, and the few folk clumped back to the creaking pews, and in a few instants church was over. Outside in the green churchyard the people chatted away in their half-gossipy, half-godly fashion, and began then to drift off homeward, waving hands and calling farewells after their human custom.

"It does seem," mused Jubal to himself, "that some of them must know what they are doing. At this moment they look cheerful, even kindly. No doubt their original sin is not showing for the hour." He swished down near the river, and swooped over a field of new-mown hay. "Mmmmmmm," he hummed to himself.



"When you come right down to it, it's not altogether different from the way it was the last time I was on a Mission. Let's see . . . must have been 1896 or so. The world changes some to be sure, the ways of the world. But it's always the world and the earth and the struggle of creatures for the light; and always the Church and the people of the Church; not too many, really just a few, only a few, a faithful few who know the world is always the same, but the few who know that beneath the dark is the light of the King that lights the heart in the midst of the world, and lifts the soul to another world, so the world, THIS world is new."

Jubal Beadle soared up over the Great Smokies in an almost flawless half circle, and took out his cloud-plastic flute to play a jubilant little tune, as he headed for Lookout Mountain.

In two weeks, Jubal and Bogle-Bray meet again.

Next Week

The Churchwomen's Number

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LETTERS

Continued from page 2

have reasonable confidence in the integrity of their fellow Churchmen in the south, much would be accomplished to God's greater glory, the strengthening of His Church, and the extension of His kingdom.

(Rt. Rev.) HENRY I. LOUITT
Bishop of South Florida

Winter Park, Fla.

The Vilatte Succession

I have just seen the letter of the Rt. Rev. James P. Dees in which he seeks to defend the validity of his episcopal orders [L.C., May 24th]. It is not my concern here to impugn or defend them, though I imagine that most members of the Episcopal Church will be content with the ruling on the subject of the Lambeth Conferences in 1920 and 1958 which decline to admit such validity.

One statement of your correspondent, however, needs correction. It is implied that Joseph René Vilatte died as a Roman Catholic Archbishop in France in 1925. The truth of the matter is that Vilatte was received into the Roman Catholic Church in France in 1925 and died at the Abbey of Pont Colbert, near Versailles, in July, 1929. Far from being a Roman Catholic Archbishop, he was not even permitted to act as a priest, though it is stated that he did so in private, and when he died he did not receive episcopal burial. These facts may be easily ascertained by anybody, and it is surprising that one who claims succession from Vilatte is unfamiliar with them.

(Rev.) HENRY R. T. BRANDRETH, O.G.S.
Chaplain, St. George's English Church
Paris, France

Correction

In our issue of June 28th, we erroneously stated that Malcolm E. Peabody, Jr. is governor of Massachusetts. He is not; the governor is his brother, Endicott Peabody. It was Mr. Malcolm Peabody, Jr. who spoke at the conference on the Church and racial revolution and who asked "Why aren't our bishops in jail, leading the forces of desegregation?"

Mr. Malcolm E. Peabody, Jr. is national treasurer of the Episcopal Society for Cultural and Racial Unity (ESCRU).

Request from Polynesia

In this missionary diocese, there is a need for private Communion sets, pyxes, and oil stocks. I am wondering whether some retired priests or priests' widows or vestries, which have an accumulation of these articles, might care to get in touch with me, to see if they may be of use here.

(Rt. Rev.) JOHN C. VOCKLER
Bishop in Polynesia

Bishop's House
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Box 35, G.P.O. Suva

Any Relatives?

St. George's Church, Bismarck, N. D., according to the pioneer author, Linda Slaughter, wife of the tiny settlement pioneer physician, held the first church services in the community.

This was the Baptism of the infant son of Lt. and Mrs. Humber of Camp Hancock, now preserved as a museum in the heart of this city of 30,000 people. The service was

conducted by the Rev. Charles Swift in the unfinished upper story of the new Capitol Hotel and was attended by officers and their ladies from Ft. McKean and Camp Hancock. The date was March 8, 1873.

In 1973 St. George's Church, Bismarck, will celebrate its centenary. We are instituting a search to discover if there are relatives of the boy who was baptized at this time in the country.

(Rev.) A. E. SMITH
Rector, St. George's Church

514 Mandan St.
Bismarck, N. D.

Thanks, in Spite of It All

The closing weeks of the school year have delayed me both in reading THE LIVING CHURCH, and in writing. I am several weeks behind.

I want to comment on the excellence of several things in the May 10th issue: the article on theological education, the provocative and pertinent piece, "Which Way Is the Men's Room?" and the editorial, "Christian Surrender to 'Facts.'"

But what, oh what, happened to your copy editor and/or proof reader, in the report on Civil Rights Convocation, in allowing both Senator Humphrey's Christian name and Senator Javits' surname to be changed? After that major boner, "Church's" for "Churches" in the next paragraph was hardly noticeable.

In spite of it all, THE LIVING CHURCH is wonderful! Thank you!

ELIZABETH CAMERON

Member, Advisory Committee
Episcopal Church at Boston University
Boston, Mass.

[Editor's Comment: *Peccavimus!*

CLASSIFIED

advertising in **The Living Church** gets results.

FOR SALE

MODERN one bedroom apartment, excellent location in Delray Beach, Fla. Successful operation four years—good surplus. Yearly maintenance and taxes \$360. With rugs, draperies, refrigerator, air conditioner, \$11,400, or will sell fully furnished. Howard Cammack, Essex, N. Y.

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Phillip's Society, West Stockbridge, Mass.

TO YOUR ORDER: In Brass and/or Iron. Acolyte Torches, Votive Light Stands (Votive Light Candles and Glasses), Sanctuary Lamps, Guest Register Stands, Thurible Stands, Sacristy Bells, Dossal Rods. Also repairing, cleaning, polishing. David McClintock, 5126 Germantown Ave., Philadelphia, Pa.

VERMONT century-old, restored Colonial, fireplace, double garage, six secluded acres, beautiful mountain view. Rarely found at \$10,500 furnished. Reply Box H-133.*

LINENS AND VESTMENTS

ALTAR GUILDS: Linens by the yard for the Altar, dachron and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen Funeral Palls embroidered in wool. Write for our new catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

HOUSEMOTHER for girls and boys 4-12 in Church affiliated Home in Connecticut. Live in. Salary and complete maintenance. Write giving qualifications to Box C-129.*

LADY LIVING ALONE vicinity New York desires immediately mature gentlewoman good driver with car. Part time assistance home interests. Summer Lake Champlain or permanent. Write: Owner, 65 Knollwood Road, Short Hills, New Jersey.

POSITION OPEN in boys' boarding school for devoted Churchman, preferably with M.A., qualified to teach English and American Literature, Composition and Grammar. Reply Box N-127.*

WANTED: Priest and teacher for elementary school. Write McAlpin School of Christ Church, 326 Clinton St., Brooklyn 31, N. Y.

WANTED: Women teachers for grade school and high school. Write: Headmaster, St. Mary's School for Indian Girls, Springfield, S. D.

POSITIONS WANTED

EXPERIENCED TEACHER and priest, age 61, desires change. Ten years' present parish. Will consider any reasonable offer. Reply Box G-134.*

MALE MUSIC TEACHER desires position in private or parochial school. Reply Box B-132.*

MARRIED PRIEST, 29, two pre-school children, interested in counseling position, institutional chaplaincy or ministry in academic community. Reply Box M-130.*

PRIEST, married, experienced parish development, seeks challenge. Sound Churchman. Reply Box S-128.*

PRIEST to supply in August; east coast; needs rectory and stipend. Reply Box H-131.*

RETREATS

RETREATS FOR MEN, individual or groups. Write: Guestmaster, Order of St. Francis, Mount Sinai, N. Y. 11766.

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

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

The Living Church

DEATHS

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

The Rev. John Howard Lever, retired priest of the diocese of Pennsylvania, died in a Battleboro, Vt., hospital on May 16th. He was 78.

Fr. Lever was born in Pawtucket, R. I. He received the A.B. degree from Brown University in 1908, the B.D. degree from the Episcopal Theological Seminary in 1911, and the S.T.M. degree from the seminary in 1914.

Fr. Lever was ordained to the priesthood in 1912. He married the former Cora E. Medbury in 1911.

Fr. Lever served as rector of Calvary Church, Pascoag, R. I.; superintendent of the Episcopal City Mission in St. Louis, Mo.; director of social service work in Detroit; rector of the Church of the Advocate, Philadelphia; rector of Holy Trinity, Lincoln, Neb.; rector of All Saints', Worcester, Mass.; and rector of St. John's Free Church, Philadelphia.

After his retirement in 1954, he and his wife moved to Vermont, and he served for four years at the Vernon Union Church, Vernon, Vt.

Fr. Lever is survived by his wife; and a daughter, Miss Katherine Lever, professor of English at Wellesley College. A son, John Medhury Lever, died in 1940.

The Rev. Francis Alan Parsons, retired priest of the diocese of Maryland, died on June 5th in a nursing home near Cantonville, Md.

Fr. Parsons was born in Bloomington, Md., in 1881. He attended public schools in Piedmont, W. Va., and was graduated from West Virginia University and the Virginia Theological Seminary. He was ordained priest in 1916.

Fr. Parsons served churches in Ronceverte, W. Va., Laurel, Del., Goliad and San Antonio,

Tex., and Washington, D. C. until 1939. Later, he was chaplain of the Church Home for Children in Philadelphia and priest-in-charge of St. Paul's Church in Washington, D. C. He was rector of St. John's Church in Howard County, Md., for 14 years.

He is survived by his wife, Jeannette Barbara Hill Parsons; two sons, Edgar Howard Parsons and Francis Alan Parsons, and a daughter, Mrs. Barbara Jane Fendly.

Deaconess Mary Frances Ward, retired, died June 9th in St. Luke's Hospital, Phoenix, Ariz.

Deaconess Ward had resided at St. Luke's for the last 20 years where, despite crippling arthritis complicated by asthma, she continued to minister to the needs of patients until her death. Local newspapers called her "the angel of St. Luke's."

She was born in Lonaconing, Md., in 1899. She was admitted to the Order of Deaconesses in 1935, and served in Philadelphia and Williamsport, Pa., in Ethete, Wyo., and in Phoenix.

Deaconess Ward is survived by numerous cousins in Maryland and Pennsylvania.

Col. Craig Alderman, U. S. Army (retired), superintendent at Sewanee Military Academy from 1955 to 1962, died at his home in Sewanee, Tenn., on June 22d. He was 62.

Col. Alderman was born in Bath, N. Y. He attended the U. S. Military Academy at West Point, graduating in 1924. He also attended the Graduate Infantry School and the Tank School at Fort Benning, Ga., and the Graduate Signal School at Fort Monmouth, N. J. He served in Kansas, China, and in World War II became chief of staff of the XIII Armored Corps, and held the same post in VII Armored Corps until his retirement in 1946.

He received the Distinguished Service Medal, Bronze Star, *Croix-de-Guerre*, and the Russian Order of the Patriotic War. In 1962, he received the Army's Certificate of Achievement for 12 years of notable service to the R.O.T.C. program at

Sewanee Military Academy.

Col. Alderman is survived by his wife, Dorothy Fiske Alderman; two sons, Allen Alderman, of Sewanee, Tenn., and Major Craig Alderman, Jr., chief instructor in armor at West Point; a daughter, Mrs. John Frederick Vaughan III, of Manhattan, Kan.; and three grandchildren.

Maurice Andrew Jackson, senior warden of St. John's Church, Versailles, Ky., died at his home in Versailles, on May 22d. He was 76.

Mr. Jackson served as junior and as senior warden at St. John's, was a delegate to many diocesan and provincial conventions, and a deputy to the General Convention.

He was given the Award of Merit medal by the Bishop of Lexington.

He is survived by his wife.

Robert J. McCray, senior warden of Madison Parish Church, Hamilton, Va., died of a heart attack on June 9th, while his car was stopped in a traffic-jam in Purcellville, Va.

Mr. McCray, a retired banker and farmer, was active in Church and civic affairs.

His wife, Mabel, died in 1957. He is survived by his daughter, Mrs. Innes Saunders, of Hamilton, Va.; and two grandchildren.

Lucy P. Evans Weed, wife of the Rev. Caleb B. K. Weed, retired priest of the diocese of Louisiana, died on April 22d, at her home in New Orleans, after a long illness.

Active in all phases of the Church's work, Mrs. Weed has served as a president of the Woman's Auxiliary of the diocese of Louisiana, and was instrumental in founding the student center at Sophie Newcomb College and Tulane University in New Orleans.

She is survived by her husband; six children; ten grandchildren; and five great-grandchildren.

ATTEND SUMMER CHURCH SERVICES

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

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

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

ST. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15 (Sung); Daily Mass 7, ex
Thurs 9:15 & Sat 8; HH & B 1st Fri 8; C Sat
4:30-5:30 & by appt

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; C Sat 4:30-6

NORWALK, CONN.

ST. PAUL'S ON THE GREEN
Rev. F. L. Drake, r; Rev. A. E. Moorhouse,
Rev. R. J. Walkden
Sun 8, 10; Weekdays as posted; C Sat 5

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, 10; 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

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

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.

ATTEND SUMMER CHURCH SERVICES

Continued from previous page

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. James D. Anderson; Rev. Lisle B. Caldwell
Sun 8 HC, 10 MP & Ser; Daily MP 8; Wed HC 10

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wobash (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; Wkdays
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
9:30; C Sat 4:30-5:30 & 7:30-8:30

ST. MARGARET'S 73rd St. at Coles Ave.
(1 block west of Route 41)
The Episcopal Church of South Shore
Rev. Albert F. Peters, r
Sun HC 8, 9, 11

LEXINGTON, KY.

ST. RAPHAEL'S
James Lane Allen School — Appomattox Rd.
Sun 9

PORTLAND, ME.

CATHEDRAL CHURCH OF ST. LUKE 143 State St.
Sun HC 7:30, 9, 11, EP 5:30; Daily MP & HC 7:30
ex Thurs 9:30, Mon 10:30; Daily EP 5:30

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Sts.
Rev. MaaAllister 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

CHEVY CHASE, MD.

ALL SAINTS' Chevy Chase Circle, Rt. 240
Rev. C. E. Berger, Th.D., D.D., r
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC
11; Daily MP 10, HC Wed & HD 10

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. F. A. Frost, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (Sung), 10:40 Mat; 11 Low Mass &
Address; Daily 7 ex Mon 5:30, Wed 10, Sat 9;
EP Sat only 5; C Sat 5, Sun 8:30

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
Rev. Thomas F. Frisby, r; Rev. S. H. Knight II, c
Sun 8 HC Chapel, 11 MP; 1st Sun HC; Wed 12:15
HC

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
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

The Living Church

ATLANTIC CITY, N. J.

ALL SAINTS' 10 S. Chelsea Ave.
Rev. Arthur McKay Ackerson, r
Sun HC 8, Family Eu 9:30, MP 11, 1S HC 11

NEWARK, N. J.

GRACE CHURCH Cor. Broad & Walnut Sts.
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex
Fri 9:30)

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Sun HC 8, 9:30, MP 11; Daily HC 7:30 ex Fri 9:30

TRENTON, N. J.

TRINITY CATHEDRAL West State & Overbrook
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing
Service); HD 6:30

BRONX, N. Y.

HOLY NATIVITY Bainbridge Ave. & 204th St.
Rev. Herald C. Swezy, r
Sun 8, 10, Thurs 10

EAST MEADOW, LONG ISLAND, N. Y.

CHRIST THE KING DeWolfe at 5th St.
Rev. Marlin L. Bowman, v
Sun 8 MP & HC (Said), 10 MP & HC (Sung)

FLUSHING, N. Y.

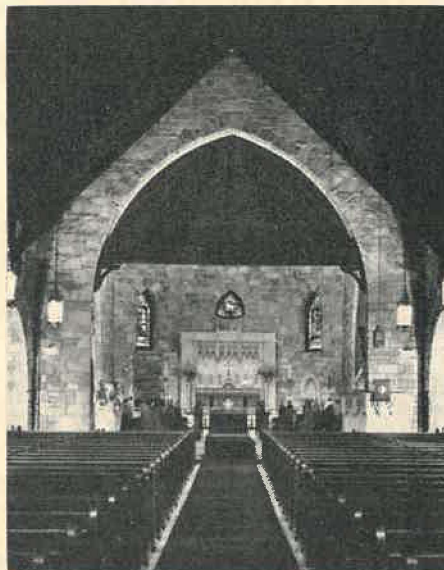
ST. MARGARET OF SCOTLAND
L. I. Xpy. & 193 St. (5 min. E. of World Fair)
Rev. Arthur A. Archer, r
Sun Masses 8:30, 10; Daily Masses Mon, Tues,
Fri 7; Thurs, Sat 9; Wed 9:30; C Sat 7-8

NEW YORK, N. Y.

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

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



ALL SAINTS' CHURCH ALTAR AND SANCTUARY
CHEVY CHASE, MARYLAND

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r
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 139 West 46th St.
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8;
Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1,
Sat 2-3, 4-5, 7:30-8:30

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

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

ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30

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 Man, 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 Mass, 9 Mass & Ser, 10:45 MP, 11 bilingual
Mass & Ser, 5 EP; Daily: 7:45 Matins, 8 Mass, 5 EP

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

SYRACUSE, N. Y.

CALVARY James St. at Durston
Sun 7:30, 9, 11; Mon, Wed, Fri 7; Tues 6:30;
Thurs 10; Sat 9; EP 5:30; C Sat 4:30

COLUMBUS, OHIO

ST. JOHN'S "Across the River"
Rev. L. M. Phillips, r
Sun 8 H Eu, 10 MP; HD, regular

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11; Weekdays 7:30 (ex Sat), 5:30;
Wed 12:10; Sat 9:30; C Sat 12-1

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
Sun MP & HC 7:45, HC 9:30, 11, EP 6; 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

July 12, 1964