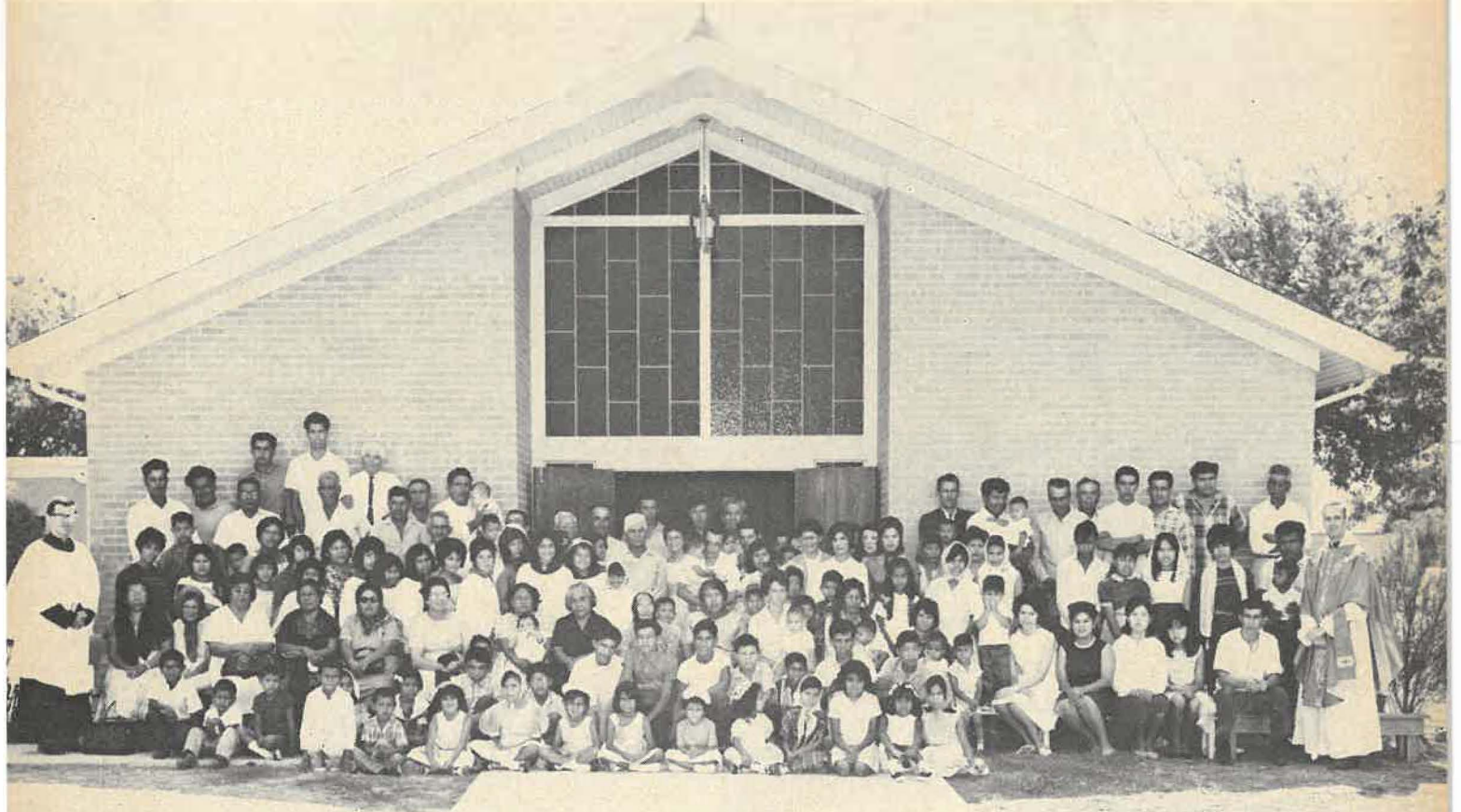


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A Distinguished Congregation [page 8]

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Since neither my wife nor I can stand for long periods we have been granted permission to sit during the *Te Deum* and the *Venite* at Morning Prayer. Is there anything canonical about standing for these two psalms, which are sometimes treated as anthems by the choir? And what about standing for the 65 lines of the *Benedicite* when that is used? Why does the Episcopal Church require standing for such lengthy portions of the liturgy? For some people, prolonged standing is most uncomfortable and can be dangerous to the health.

One correction in terminology: the *Te Deum laudamus* is not a psalm but an early Christian hymn.

In the Anglican tradition, standing is certainly the normal and approved posture for acts of praise. But the worshiper who finds such standing uncomfortable or a serious strain ought to sit, and to feel no guilt about it at all. It might be well for the clergy to say this to their congregations from time to time. Sitting is a very traditional posture for the reading of the Psalter. The Episcopal Church does not "require" standing for anything; the rubrics direct the worshiper to stand or kneel or sit, but always on the assumption that a person physically can do so.

? ? ?

What is the right exegesis of the term "a life-long Episcopalian" which is so frequently used in THE LIVING CHURCH (most recently in describing an astronaut) and in other Church journals?

By "life-long Episcopalian" we mean one who has been an Episcopalian—i.e., carried on the records of some Episcopal parish—all his life.

The Living Church

Volume 151

Established 1878

Number 16

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

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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FEATURE

"Jewel" in the Backwash James Considine 8

THINGS TO COME

October

17. Eighteenth Sunday after Trinity
18. St. Luke the Evangelist
22. Council of the diocese of Milwaukee, Janesville, Wis.
24. Nineteenth Sunday after Trinity
28. St. Simon and St. Jude
31. Twentieth Sunday after Trinity

November

1. All Saints' Day
7. Twenty-first Sunday after Trinity
14. Twenty-second Sunday after Trinity
21. Sunday Next before Advent
25. Thanksgiving Day

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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

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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.

The Executive Council

Jo-ann Price's "Long Look at the Future" report in THE LIVING CHURCH for October 3d, telling about the September meeting of policy-makers of the Church's Executive Council, includes a statement that the "officers and staff of the Council increased from 250 to 310 in number between 1959 and 1964."

This is numerically a 24% increase in staff and probably at least a 35% increase monetarily . . . to accomplish what? There has been no surging gain in confirmations. Ordinations have not increased on such a scale. The net impact of Episcopalianism on American living has clearly weakened.

To be blunt, one must feel that more and more staff has led to less and less accomplishment, unless we are to count unauthorized legislative drives and unrepresentative racial attitudes as gain, which I think most Churchmen emphatically do not.

The Council deals—to some extent—with religious matters but it is essentially a business office. Let's evaluate it as such.

SAMUEL J. MILLER

Cincinnati, Ohio

"Betsy" Story Clarified

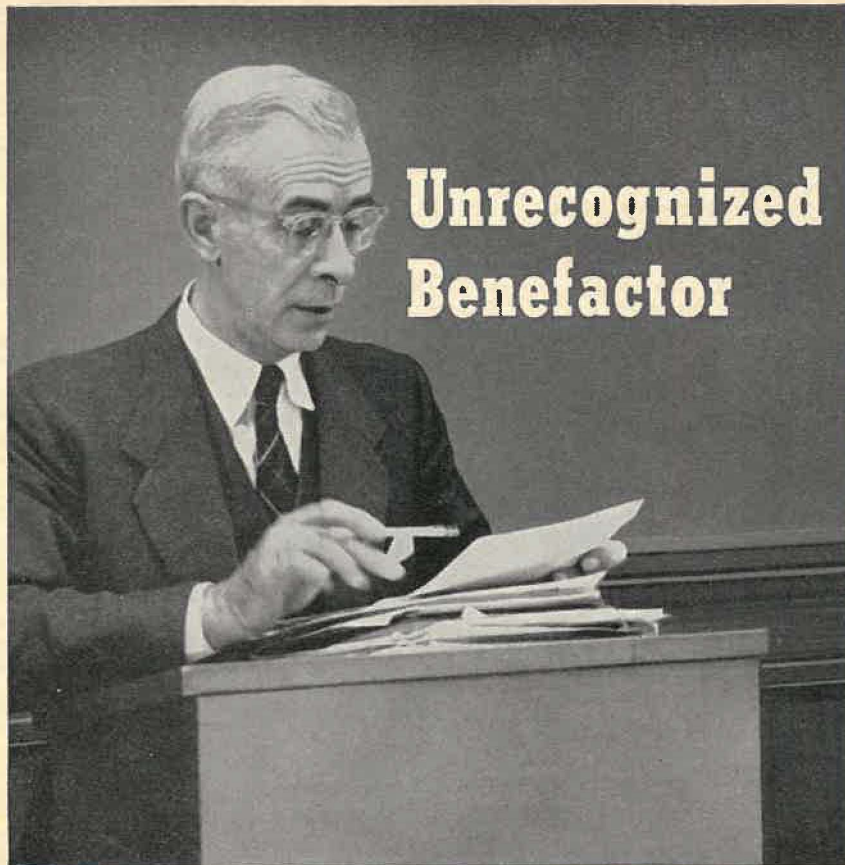
While I greatly appreciate the coverage you gave to the role of Christ Church Cathedral, New Orleans, in the aftermath of Hurricane Betsy [L.C., October 3d], I hasten to request an opportunity to correct two sentences that were erroneous in particular and to allay an impression that might have been conveyed in general.

The particular items pertain to the statements that "at least one member of the cathedral congregation is known to have lost his life in the flood" and that the homes of "some 60 families of the parish" were lost. Instead, one Episcopalian is known to have died in the flood, viz., Mr. David Betson, a communicant of St. Luke's Parish. Also, to my knowledge no cathedral families suffered more than extensive wind and rain damage to their homes although between 50 and 60 Episcopal families in the city were driven from their homes when they became inundated. Most of those families belong to the Church of the Holy Comforter, Grace Church, St. Anna's, St. Luke's, and St. Paul's in New Orleans or to St. Mary's Church, Chalmette.

The general statement I would like to add is that the role played by the cathedral was played in similar fashion by nearly every other congregation as well. Several Episcopal parish halls were havens of refuge during the height of the storm. Dozens of lay persons from many of the parishes worked in the evacuation centers. Many are still working voluntarily in the temporary offices and emergency centers where the processing of requests for aid continues. A

Continued on page 12

October 17, 1965



This man is subsidizing our seminaries. If you knew his salary, you'd wonder how he does it. He's a seminary professor, you see.

His gifts are his invaluable knowledge, wisdom, experience and inspiration. He donates them all cheerfully and at far, far less than their worth.

True, he gets much inner satisfaction from seeing his students grow into fine parish priests. But for this privilege he must often take on extra work to make ends meet . . . or ask his family to accept less in the way of education and basic comfort.

To make his salary more equitable, we must turn to you and your parish. At most, the student pays less than a third of the \$3500 it costs us to have him in seminary for a year.

Why not send a special donation to a seminary? And ask your parish to do the same. Your gift will help us keep talented men on our staffs. It will also assure that when a new rector or assistant comes to your parish, he'll have benefitted from the best teaching.

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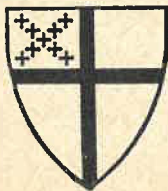
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October 17, 1965
Eighteenth Sunday after Trinity

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NEW YORK

Canon Installed

The first Negro to be appointed canon in the 73-year-history of the Cathedral of St. John the Divine, New York City, was installed September 26th by the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

The new canon is the Rev. Walter De-coster Dennis, M.A., S.T.B., former vicar of St. Cyprian's Church, Hampton, Va., who served on the cathedral staff as assistant minister from 1956 to 1960.

His appointment as a canon residentiary was recommended by the Very Rev. John V. Butler, dean of the cathedral, to the bishop and the cathedral trustees. "This is no attempt at gradualism, me-too-ism, or tokenism," Dean Butler said, adding:

"We feel that Canon Dennis is the best qualified man for the task assigned to him and for that which the cathedral must do in this part of the 20th century."

In his new post in the chapter, Canon Dennis will share with three other canons the responsibility for mapping the cathe-

dral program. He will be given permanent tenure.

He was born in Washington, D. C. and was a 1956 graduate in sacred theology from the General Theological Seminary in New York City. He has the M.A. degree in American history from New York University and is presently completing studies toward the Ph.D. degree.

One of his first tasks is to organize a series of conferences on current problems confronting the ministry. The first one, scheduled for December, will take up the problem of how to deal with narcotics addiction.

Subsequent sessions will have themes such as "The New Morality" and "The Right of the Clergy to Engage in Non-Religious Decisions." He will be in charge of public relations for the cathedral church.

Canon Dennis is a member of the board of directors of the Episcopal Society for Cultural and Racial Unity. While in Hampton, he established the first interracial team ministry south of Washington, D. C.

Canon Dennis is 33, and unmarried.

Prayers for Rain

The Rt. Rev. Horace W. B. Donegan, Bishop of New York, has issued a Pastoral Letter calling for coöperation and daily prayers to bring an end to the increasingly serious water crisis affecting the metropolitan New York area.

Bishop Donegan is the first religious leader in the area to stress the moral issue involved.

The bishop asked that there be a prayer for rain at every service of the Church. "Not to pray for God's help when we are in such need betrays our faith in the efficacy of prayer," the bishop wrote.

In his personal appeal to his clergy Bishop Donegan urged them to remind their parishioners, numbering 135,000, that the conservation of water "is a moral duty, not just a civic responsibility."

"Christian stewardship demands careful use of all that comes from God, even those natural resources that we have come to take for granted," he said, "and it becomes increasingly immoral to waste something that is in such short supply."

Bishop Donegan further urged the conservation of water in all church buildings and institutions, insuring that there is "no waste . . . (and) no use of water that is not absolutely necessary."

The bishop feels we are called to do these things "because we are Christians, not simply because we try to be good citizens."

PENNSYLVANIA

Judge Orders Rectory Vacated

The Rev. William Vaughn Ischie, Jr., former rector of Christ Church in Philadelphia [L.C., October 10th], was given a 10-day court deadline on September 26th to vacate the rectory of that parish by President Judge Vincent A. Carroll of Common Pleas Court 2 in Philadelphia. Judge Carroll declared that Fr. Ischie's continuing conduct of services in either the church or the rectory would be a "form of desecration, even profanity," and referred to the priest's ordination into the priesthood of the Syrian Orthodox Church as "a practically overnight affair, like a Reno divorce."

At the court hearing, when Judge Carroll asked whether the title of Christ



Bishop Donegan of New York, Dean Butler, and Canon Dennis (kneeling):
"The best qualified man for the task assigned. . . ."

Church is vested in either the bishop or the diocese, Fr. Ischie shouted "No!" from his seat in the rear of the courtroom. Judge Carroll admonished him to be silent unless he was called as a witness.

The chairman of Christ Church's vestry committee, Harry Richards, testified that 11 of the 12 vestrymen intend to follow Fr. Ischie from the Episcopal to the Syrian Orthodox Church. He added that a majority of the parishioners feel the same way.

John B. Hannum, attorney for the diocese, argued that under Canon law the church property belongs to the diocese. Judge Carroll announced his agreement with this interpretation, then ordered Fr. Ischie to be out of the rectory by noon of October 9th. A further hearing was set for October 13th.

Girard Picketing Ended

Pickets representing the Episcopal diocese of Pennsylvania withdrew from protest demonstrations at all-white Girard College in Philadelphia after Gov. William Scranton called for a review of the provisions that limit enrollment at the school to poor, white orphan boys. Though called a college, the institution actually provides education to underprivileged white students through high school. Trustees of the school have rejected integration attempts on grounds that the will of the founder, Stephen Girard, limits admission to poor, white orphan boys.

The campaign to integrate the institution has been a major effort of the National Association for the Advancement of Colored People, which has been joined by various groups since last May.

Pickets from the Episcopal diocese, who have been in the protest line for several months, ended their participation with a final demonstration of song and prayer. At a special service at St. Augustine's Church of the Covenant, Episcopal Bishop Robert L. DeWitt cited the governor's appointment of two lawyers to seek a court review of the Girard will. "The governor has given us good reason to cease our active demonstrations outside the wall," the bishop said. "I believe the time for picket lines is over." He called the "Commonwealth's readiness to go to court to force the issue . . . most heartening. . . ."

Trustees of the school, in a letter to the governor, maintained that they "cannot admit that under the claim of civil rights, discrimination or segregation, anyone, white or non-white, is entitled to share in a private benefaction given for the benefit of others." John A. Diemand, president of the board of trustees, maintained that the board yields "to no one in compassion and sympathy for the Negro, who for many years and in so many places has been denied proper educational opportunities. . . ." At the same

time, his letter insisted that the equal rights goals did not apply to a situation where benefits were specifically earmarked for others.

In addition to the governor's action, Philadelphia Mayor James H. J. Tate said he had instructed the city solicitor to hire special counsel to join with the state in a court test of the school's racially exclusive admissions policy. [RNS]

COLLEGES

Restraint in Investment

Episcopalians, according to the Rt. Rev. Bravid W. Harris, retired Bishop of Liberia, have exercised "more restraint in college investment than any other major denomination." The bishop, who is now devoting a major part of his time to the Fund for Episcopal Colleges, told the House of Bishops at the Montana meeting in September that the Methodists have over 100 colleges, the Romans 400 in this country, and the Episcopal Church eight (Bard, Hobart, Kenyon, Shimer, St. Augustine's, St. Paul's, Trinity, and the University of the South).

Bishop Harris said that only the predominantly Negro institutions (St. Augustine's and St. Paul's) have ever received aid from the General Convention — this through the American Church Institute — and of the rest only Sewanee has received significant support through parishes and dioceses.

"Even now," he said, "these colleges are not asking the national Church for money. They do seek understanding and concern, particularly from Episcopalians so noted for their philanthropy to secular educational institutions."

"We must dispel the idea," Bishop Harris said, "that it is a handicap for a college to be Episcopalian. These eight rank from good to superior. They produce a high percentage of the Church's leadership. For instance, at the St. Louis Convention last fall, nearly 10% of the entire delegation were alumni of just one of these eight institutions. Of over 50 colleges founded by or connected with the Episcopal Church only these eight remain. We have an opportunity to make them outstanding."

WEST AFRICA

Return to England

Bishop Roseveare of Accra has returned to England after suffering a thrombosis in July in West Africa. He has been told by physicians not to consider any engagements for at least six months.

Bishop Roseveare suffered the thrombosis just after completing a 10-day retreat for members of the Order of the Holy Cross, and the Sisters of St. Helena at their mission at Bolahun, Liberia. [RNS]

ALABAMA

Hayneville Verdict Assailed

Reaction to the "not guilty" verdict of a Hayneville, Ala., jury in the case of Thomas L. Coleman, who had been accused of the shotgun slaying of Episcopal seminarian Jonathan Daniels [L.C., September 5th], was widespread and critical.

Major newspapers throughout the country commented generally to the same effect. The *New York Post* called the verdict "an affront to the nation, and to human dignity." It said that the acquittal "again raises the question of federal action to ensure that racist murders do not go unpunished."

The Rt. Rev. **John E. Hines**, Presiding Bishop, issued a strong statement declaring that the verdict was a "travesty of justice" which "should jar the consciences of all men who still believe in the concept of justice in this land of hope." He went on to say: "It is simply inconceivable, to intimate acquaintances of both young men, that Jonathan Daniels flashed a knife or that Fr. Morrisroe was armed. Alabama's own Attorney-General branded testimony that they were armed as perjury. The studied care with which the defense assassinated the character of a man already dead rightfully angers fair-minded men everywhere. Fortunately, Jonathan Daniels' integrity survives such despicable action."

Bishop Hines called for the "mounting of a jury selection process which reduces to an absolute minimum the cultural and emotional pressures of localized areas."

The Rt. Rev. **C. C. J. Carpenter**, Bishop of Alabama, and the Rt. Rev. **George M. Murray**, Bishop Coadjutor of Alabama, jointly issued a statement in which they said: "We are deeply disturbed to have heard all too many Church members condoning the slaying or beating of civil rights workers, saying such things as 'they had it coming to them' or 'they had no business being here.' Disagreement with another person's actions or even disapproval of his sin is no justification for attacking his person or taking his life. We in Alabama are in grave danger of losing further freedoms for the governing of our own affairs because of the widespread impression that there is a failure in the administration of justice within our state. We therefore call upon all Christian people in Alabama to get on their knees and pray earnestly that the whole process of indictment and trial in the case of Jonathan Daniels shall in no wise be interpreted as a license to kill or injure those with whom we disagree or whose behavior we disapprove and that the importance of the Christian doctrine of the infinite worth of human life shall not be diminished in the minds of our people."

Said the Rt. Rev. **Charles F. Hall**, Bishop of New Hampshire: "Those of

us who knew Jonathan Daniels and know Fr. Morrisroe are absolutely certain that the testimony regarding their possession of knives and guns is false testimony. It is deeply disturbing that the course of justice can be so easily thwarted."

The Ven. **Donald Lyons**, archdeacon of New Hampshire, added: "It is as easy to believe that Jonathan Daniels had a switchblade in his hand as it is to believe that Albert Schweitzer was a sadist."

"An utterly shocking travesty of American justice," the Very Rev. **John B. Coburn**, dean of Episcopal Theological School of which Mr. Daniels was a student, called the outcome. "Any judicial system which not only permits but apparently encourages such a flagrant denial of justice must be condemned by the citizens of a country where equality before the law and due process of law are essential foundation stones. In my judgment, this calls for a prompt and effective reply from the forces of our country which have the widest responsibility to assure justice for all—the President and executive arm of the government together with the elected representatives of the people."

Said **Mrs. John Morrisroe**, mother of the wounded priest: "I have no bitterness of any kind. I don't dislike or hate any human being."

IRAN

Clergy Number Doubled

The American Commissary of the Anglican Bishop of Iran, the Rev. Pitt S. Willand, of Webster Groves, Mo., has announced the recent ordination of three Persians to the diaconate. This ordination doubles the number of Persian clergy in the diocese of Iran.

The ordination took place in St. Luke's Pro-Cathedral, Isfahan, September 19th, at the hands of the Rt. Rev. Hassan Dehqani Tafti, Bishop of Iran. All the clergy of the diocese were present, together with representatives of the Armenian, Roman Catholic, and Presbyterian Churches.

The ordinands were the Rev. Khalil Razmara, now serving in Isfahan; the Rev. Nusratullah Sharifian, now serving in Kerman; and the Rev. John Hovsepian, now serving in Tehran.

WASHINGTON

The One-Two Punch

by CLYDE C. HALL

The Washington community has come to expect something astringent from Bill Wendt whenever he speaks publicly and it was not disappointed during the recent observance of the 150th anniversary of St. John's Church on Lafayette Square. The Rev. William A. Wendt, rector of



St. John's Church, Washington, D. C.: 150 years observed.

St. Stephen and the Incarnation Church, taking a text from Harvey Cox' book, *The Secular City*, proposed that the church "go where the action is" if it is to fulfill its Christian mission. He spoke as a member of a symposium which addressed some 300 friends of St. John's Church.

He suggested that the "parish church allocate the lion's share of its holdings and investments toward improving the fabric of society—housing, schools, slum clearances, other, and less to physical improvements in the church plant." He proposed, as well, that "the day of the Thanksgiving basket, the Christmas toy, and the hand-me-down clothes is gone, and that more religious paths be paved in our communities." Finally, he suggested that the clergy could do a better job if its members found secular employment so that clerical pronouncements reflected the true condition of men in the full community of work.

Another provocative Episcopal voice was raised on the same occasion when the Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, joined Wendt to invoke the church to "re-tool" its mission for involvement outside institutional doors. In fact, the Moore-Wendt voices are fast becoming the one-two punch of Episcopal commitment to action and service in the Washington area. "As the Bible says again and again," Moore said, "God is more interested in justice than He is in religion." He suggested that anything short of all-out mobilization would be inadequate for meeting the nation's needs to wipe out poverty and discrimination.

Such mobilization would please Fr. Wendt who asked his listeners to imagine the benefits that would accrue to society if the time and talents that went into annual church bazaars were redirec-

ed to eliminating rats in the slum areas or turned to establishing halfway houses for forgotten men, women, and children.

CONNECTICUT

240 Years Celebrated

The church which is the burial place of Samuel Seabury, the first Presiding Bishop, and his former parish celebrated its 240th anniversary throughout the week of September 26th-October 3d. It is St. James' Church, New London, Conn.

The parish was founded September 27, 1725. Its first building was erected in 1732 and remained in use until 1781, when it perished in flames with the rest of New London at the hands of the British invaders. The present church building, the third one in the parish's history, was designed by Richard Upjohn and consecrated in 1850.

Bishop Seabury's father served the parish as rector from 1732 to 1743. Bishop Seabury was rector from 1784 to 1796, and his son, Charles, succeeded him, serving from 1796 to 1814. The remains of Bishop Seabury were buried in the present church building at the time of its construction in 1850.

Unlike many historic parishes, St. James' Church today is a thriving parish of more than 900 communicants, in the midst of an urban renewal program and expanding population. Also, it is headquarters in this country of the Friends of St. Paul's Cathedral in London, which has a special interest in the care of the American War Memorial Chapel at St. Paul's.

The Rev. Paul D. Wilbur has been rector of St. James' since 1957, and the Rev. H. Kilwirth Maybury is assistant minister.

Emphasize Unity

The first North American Regional Consultation of the Advisory Council on Missionary Strategy of the Lambeth Conference took place in Bermuda September 12th-15th. It was called by the Rt. Rev. Ralph S. Dean, Bishop of Cariboo and Executive Officer of the Anglican Communion.

Agenda items included inter-Anglican relationships, ecumenical implications, a directory for the Americas, and the structure of a North American regional council or conference.

Among those attending were: the Most Rev. H. H. Clark, Primate of all Canada; the Most Rev. Alan Knight, Archbishop of the West Indies; and the Rt. Rev. John E. Hines, Presiding Bishop.

In all, there were 18 delegates representative of the three contiguous Churches of the Anglican Communion in the North American hemisphere: the Episcopal Church, USA, the Anglican Church of Canada, and the Church of the Province of the West Indies.

The Rt. Rev. Daniel Corrigan, director of the Home Department of the Church's Executive Council, spoke about the ecumenical implications of the conference and, in the course of his address, stated that "Church enterprises in the future must be ecumenical simply because only that way can we be present as the Christian Church. No one has all the gifts of the Spirit. These will only be experienced as we realize our oneness in Christ's Body in God's creation. . . . If Christ is to become a reality again, the Church in its present form must die."

He said there are three shapes that common action takes: 1. Several Churches do certain things together (inter-church or interdenominational collaboration); 2. Several Churches together delegate responsibility for a program to an ecumenical agency; 3. One Church, by common consent, acts on behalf of the rest of the Churches.

The Rt. Rev. Stephen Bayne and the Most Rev. H. H. Clark each spoke on the structural similarities and the few differences in structure between the Episcopal Church, USA, and the Anglican Church of Canada, and each pointed out that the bonds of unity between the Churches of the Anglican Communion were steadily growing intangible.

The only tangible bonds of unity, said the Executive Officer, were the supporting together of the Jerusalem Archbishopric, St. Augustine's College, and the Inter-Anglican Budget for the support of the Executive Officer.

Bishop Bayne said the end of the road of such a consultation as the North American Regional Conference was the road to unity. The question which had to be faced was how far would any of the three Churches go to let its policy be

determined by another Church.

The matter of projects, priorities and needs of the Churches occupied the sessions for one whole day. A paper prepared jointly by staff personnel of the Episcopal (USA) Church and the Anglican Church of Canada concerned the determination of what is a project and the question, "Should there be a North American directory, should there be one overall directory, or three directories, one for the Church of the Province of the West Indies, one for Canada, and another for the USA?"

The conclusion was reached that the directories for the Church of the Province of the West Indies and the directory listing the projects for the ninth province of the Episcopal Church, USA, were nearly ready. The dioceses comprising the ninth province are Spanish, Portuguese, and French in influence.

A planning committee was appointed to set forth terms of reference, to draft a preliminary constitution, and the preparation of some budgetary provision whereby the North American Regional Conference and/or Council can move towards some regular meeting schedule and begin to implement its intention to think, study, pray, plan and work toward some common goals and make more visible the unity of the Church through worship, witness, and service.

MISSOURI

Investiture

by the Ven. CHARLES F. REHKOPF

Clothing and investiture of the Rev. Robert P. Bollman as Father John Michael of the Brotherhood of Christian Unity took place on September 23rd in Christ Church Cathedral, St. Louis.

Receiving Father Bollman's vows was Bishop George L. Cadigan of Missouri.

Also present in the service, which took place in the Cathedral Chapel, were the Rev. Joseph W. Starmann, a Roman Catholic priest, the Rev. Francis Forbes, a priest of the Syrian Orthodox Church, and Brother Joseph Bona, also a Roman Catholic.

Father Forbes, a married priest, is an oblate of the Order; the others are full members.

The Brotherhood of Christian Unity came into being two years ago when Father Starmann, then on the staff of the Roman Catholic Cathedral in Jefferson City, Mo., asked his bishop, the Rt. Rev. Joseph Marling, for permission to experiment. With the blessing of his own bishop, he then approached Bishop Cadigan and received his permission to discuss his proposal with Episcopalians who might be interested.

Other religious authorities were consulted. The Rev. Nicholas E. Persich, rector of Kenrick Seminary, St. Louis, and theological advisor to Cardinal



RNS

RNS

Bishop Wilson of Chichester, England, examined a newly-carved stone likeness of himself after its installation atop the bell tower beside Chichester Cathedral in Sussex, England. Stonemasons were replacing the weather-worn gargoyles around the tower with effigies of clergy and workmen as part of a \$900,000 restoration project for the 900-year-old cathedral.

Joseph E. Ritter, Archbishop of St. Louis, said, "I am in favor of giving the venture a well supported try."

Bishop Marling of the Jefferson City diocese assured the movement of his "heartiest support" and recommended it to the prayers of others.

Bishop Cadigan told Father Starmann, "I have great confidence in . . . your plans . . . I am glad to be kept in touch about it . . . I am very interested in it. I believe in . . . what this movement might mean to the ecumenical spirit of our time."

With this kind of support Father Starmann set to work to find like-minded persons in other churches. In the person of Father Bollman, who had recently returned from the Ecumenical Institute at Bossey, Switzerland, he found a kindred soul.

Father Bollman, a graduate of Nashotah House, became a resident of the Order's House, St. Mary's Monastery, Wien, Missouri, several months ago. The use of St. Mary's Monastery was granted to the Order by Bishop Marling. It formerly was used by a congregation of Franciscans. Adjacent is an 85-year-old Roman Catholic Church where Father Starmann ministers to a tiny congregation.

The Brotherhood of Christian Unity describes itself as an interdenominational or "ecumenical" monastic community which exists to bring Christians of varying traditions, theological convictions, and denominational affiliations together in a life of common prayer and work for the unity of all Christians.

Membership in the community in no way compromises any member's religious belief or loyalty and obedience to his proper church or denomination. Each

Continued on page 11

“Jewel” in the Backwash

A distinguished congregation ministers to man and the community

by the Rev. James Considine
Rector, St. Nicholas' Church, Midland, Texas

The only way really to understand the uniqueness of this church, perhaps the largest Spanish-speaking, *real parish church* in the United States, is to come and see for yourselves.” The accepting of this invitation to come to the Church of the Holy Family, McKinney, Texas, from the Rev. Clayton T. Holland, vicar, turned out to be more difficult than one would expect.

This mission church to which is given “The Distinguished Congregation” award is a congregation of 50 families and 13

individuals. Its physical facilities exist as a single “jewel” in an isolated backwash within the community of McKinney, some 30 miles north of Dallas on Interstate Highway 75. The highway cuts McKinney in two. The west portion is the “right” side of town; the east portion is the “wrong” side.

Directions to the Church of the Holy Family are: “Turn east on Virginia street, cross the railroad tracks and go beyond the cotton warehouse, take the second dirt road to the left and go up to

the top of the hill where the ‘street’ dead ends. The vicarage is on the right.”

Before reaching the vicarage, school, and church, one is likely to lose confidence in those directions—and even the directions themselves are an eye opener and a dispeller of the “carriage class” image of the Episcopal Church. The parish area of Holy Family Church is quite isolated even from the “wrong” side of town. First there are the railroad tracks, then the line of cotton compresses and warehouses, then closest in to town is a predominantly Negro section serving as a sort of second buffer zone between the mostly Latin American eastern fringe of the city. Of course there is, as in every southern community, a scattering of “poor whites” in the area. The homes of the Negroes are usually of several rooms, have indoor plumbing, are at least partially painted and are of some cash value—those of the Latin Americans are mostly one room unpainted “cracker boxes,” with the plumbing consisting of “one faucet in the front yard.” Sewerage facilities are not, paving, fire hydrants, street signs, curbing, sidewalks, are not! Some street lighting does exist, and just within the last two years natural gas lines have been laid and most of the homes have substituted this for the less efficient and more costly bottled gas. It was the concern of the church which brought natural gas into the area and this concern continues in the effort to get sewer facilities installed and the streets paved.

To get natural gas, the mission church, through the work of its priest and wardens and school treasurer, advanced the necessary deposits for the installations. They went out into the community and gathered all the needed signatures and “the church” then went to the gas company officials and “sold” them on installing the supply lines. Almost all the deposits advanced to individuals have now been repaid to the church. This is but one example of the kind of community ministry regularly carried on. The parish



Sunday morning Eucharist in the new church of the Church of the Holy Family.



Children in a day school class at the Church of the Holy Family learn to speak English. Shown with the class is Mrs. Jose Gonzales.

church is a friend of the people of the community with no requirement that the individuals being helped be in the church or interested in the church.

The vicar helps persons fill out their forms for welfare assistance; persons trying to get citizenship papers are trained at the church so they may pass their examinations; there is a Boy Scout troop of 20 boys. Parishioners help one another to find jobs, to find homes, they visit the sick, and at death they gather and support the family of the deceased by prayer and the saying of the rosary, even digging the grave, and in one instance they made the coffin.

And there is the parochial school! The entire diocese of Dallas knows of the work of the day school at Holy Family because a succession of vicars have carried the story to every possible congregation in the diocese. It is not a big school in numbers nor in cost of facilities, but it is a big school in what is accomplished. For 10 years the Church's own "Operation Head Start" has been in process here. An average of 40 children, four, five, and six years old, attend the school from 9 a.m. till 3 p.m., five days a week, nine months a year. Only 16 of

the pupils were parishioners last year.

The purpose of the school is to teach English and prepare the children for the public schools. They are given a hot meal at noon (for some, the only prepared meal they will have). A great amount of the food is given the school by individuals, by business firms, and by gifts from the women's groups of other parishes and missions. The cost of the school is \$1 per week for tuition. The school has a bus which transports those children who are beyond walking distance at a small additional fee. The school staff is two full-time teachers, two full-time kitchen workers, one bus driver, the vicar, and mothers who volunteer their assistance on a part-time basis. This next year, Holy Family School will experiment with additional classes composed of older children who have never been enrolled in public school. Some of these are expected to be up to age 14. An attempt will be made to teach this group reading and writing.

Physical facilities of the school are being increased this summer by the building of a new and greatly enlarged toilet room, and by remodeling another area and making it an additional classroom. Pres-

LIVING CHURCH

Distinguished Congregation

Award

Category V

ent facilities consist of a large kitchen, large common room, two classrooms, and a storm fenced, well-equipped playground area. The building is of concrete block and is located immediately next to the church.

The entire mission property is seven city lots with a frontage of approximately 246 feet by 225 feet. The vicarage has just been enlarged and completely remodeled. This fall, because of this and the enlargement of the parish school facilities, it will for the first time be possible to have Sunday Church school classes. It is expected that the enrollment will be 125. Ten teachers are being trained this summer by a seminarian, Mr. Paul Roberts, who is receiving pastoral training under the Town and Country Church Institute at Roanridge, Mo. Mr. Roberts has also trained six teachers for a two-week daily Vacation Church School held in August which averaged 100 children a day.

Another educational "first" this year will be that classes training children for their first Communion will be held in English, in addition to being continued in Spanish as has always been the practice. The English language instructions will be by the priest and the Spanish by Mrs. Ursula Picazo, a lay catechist, who has prepared all children for the past 15 years. Children are baptized and confirmed as infants in accordance with the old Mexican custom and which is permitted in the Episcopal Church under Canon 15.

Canon 15 Sec. 1, provides: "Whenever a congregation of Christian people, holding the Christian faith as set forth in the Catholic creeds and recognizing the Scriptures as containing all things necessary to salvation, but using a rite other than that set forth by this Church shall desire affiliation with this Church, while retaining the use of its own rite, such congregation shall with the consent of the Bishop in whose Diocese it is situated make application through the Bishop to the Presiding Bishop for status."

What is now Holy Family began about 15 years ago as an independent parish under the jurisdiction of the North American Old Roman Catholic Church. At the time there were several such "Catho-

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Body and Soul

American Churchmen attending the Eucharist on St. Luke's Day (October 18th) will offer a Collect which is new as Prayer Book Collects go, and significantly different from the one it replaces.

The older Collect, still used in most Anglican Churches, was written by Cranmer for the 1549 Prayer Book, and reads:

Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our soul may be healed; through the merits of Jesus Christ our Lord.

Here is expressed that "purely spiritual" religion which says that the soul of man is all that really matters.

The new Collect was composed by the Rev. Dr. Charles Morris Addison, of Massachusetts (d. 1947), for the 1928 Prayer Book, and reads:

Almighty God, who didst inspire thy servant Saint Luke the Physician, to set forth in the Gospel the love and healing power of thy Son; Manifest in thy Church the like power and love, to the healing of our bodies and souls; through the same Jesus Christ our Lord.

Man and His Needs

This expresses much more clearly the Christian idea of man and his needs. Man isn't just a soul, temporarily trapped in a contemptible and worthless body. Nor, of course, is he just a body—an eating, breathing, reproducing and dying animal. Man is a soul-body; and Christ's saving concern is for the whole of him.

With tragic frequency, Christians through the ages have failed to see this, and have supposed that when the soul is "right with God" all is well: God is satisfied, and man ought to be. On this principle, the "worthless" body of the heretic could be roasted alive, with the prayer that his precious soul, purged by fire, might be "saved." The "worthless" bodies of men could be sold into slavery so long as their Christian purchasers provided for the salvation of their souls.

St. Luke teaches us better. The Christ of his Gospel is a mighty Healer of men's bodies and souls—not the one or the other, but both; and the Church, if it would be Christ's true body, must manifest this same concern for the whole man and the whole human family.

The modern Christian generally has a rather good hold on the truth that God cares for the body of man. There may be special need today for reemphasis of the other side of the truth—that physical well-being, all by itself, is not all that man needs. To ignore his soul is to inflict a wound that can be deadly.

This truth comes out in the testimony of some Negro residents of Watts, who confessed to bitter desperation despite the fact that their physical lot was not bad. Of food, decent housing, clothing, recreation, medical care, they were not destitute. Why then were they so bitter against "Whitey"? Essentially for their soul-hurt.

They felt despised and down-graded as persons solely because of their race. Sensitivity, self-respect, the desire to be judged by what one personally is and does—this belongs to the soul element in man; and for any person to give the impression to another person of not expecting of him a worthily human performance is to hurt him in the center of his being.

How many Negroes in Watts and elsewhere suffer this wrong, only God knows; how many white people inflict it, only God knows. But it is by no means a purely, or primarily, racial problem; people find numerous pretexts other than the racist one for despising, and thus injuring, the souls for whom Christ died.

The Gospel according to Luke is the Good News of God's healing concern for all that makes up a human being. Its whole message of God's salvation of the whole man is needed; to hear and to heed only a part of it is to pervert and to distort it.

The Pope's Long Day

Most Americans, whatever their creed or non-creed, felt better at the end of the Pope's long day, October 4th. A good and holy man of God had visited us on a good and holy mission. Seeing himself as a vicar of Christ on earth in a way that no other Christian can be, he is none the less a humble man. He speaks and acts not as a master but as a sent-one of the Master. His personality is apostolic, of the sort which says, "He must increase, while I must decrease."

What was accomplished for world peace, if anything, by his address to the United Nations' General Assembly will never be known until the Day of Judgment. But if he accomplished nothing more than this one thing by his visit he did accomplish this: he blest us by being our guest for a day. And by his words and gestures as he made his departure he told us that he felt blest in return.

So much has been said in criticism of Pope Paul VI that some recognition of his special charismata seems overdue. Some say that he lacks the personal warmth of his universally beloved predecessor. Certainly he is much more reserved. But as he received gifts from children at the Mass in Yankee Stadium, as he impetuously reached out while in procession to touch hands outstretched to him, his warmly affectionate nature shone through. He is criticized as too conservative. Until people specify what they mean when they use the words "conservative" and "liberal," both terms are virtually meaningless today. Pope Paul VI is a strong traditionalist, a firm believer in the necessity of organic continuity in the life of the Body of Christ even in the midst of those changes which God Himself wills, initiates, and performs. But he accepts change when he sees that it is good.

Nothing is more presumptuous than to make historical judgments and evaluations of men while they are still alive. How Pope Paul VI will go down in history is a question for future, not present, consideration. Remembering at this moment only his long day in New York City, we thank God for somehow making it

possible for many of us who are not Roman Catholics to feel that the Roman pontiff, as a bishop of the Catholic Church, is a father in God to us all.

Paul VI in his own way, no less than John XXIII, is not a sectarian but a truly universal bishop and shepherd of all souls.

World Order Sunday

There are already several hundred more special Sundays for this-or-that than any Christian can possibly keep track of, and now another has been added: World Order Sunday, October 24th.

The international affairs commission of the National Council of Churches is sponsoring this observance, picking up the idea from the UN General Assembly's proclamation of 1965 as International Coöperation Year (ICY).

ICY was proposed by the late Prime Minister Nehru of India, who felt that most people are sorely ignorant of all that goes on in fruitful international coöperation

in such fields as health, education, culture, and economic and social development. Clearly, very few people in this country know that about 85% of the personnel and programs of the UN are in such fields of striving for the common good of all mankind. The UN is generally judged, favorably or otherwise, by its successes and failures in international peace-keeping. But that is only a small part of its actual work load. The purpose of ICY is to educate the public everywhere about how much good coöperation there is in a world in which the evils of competition are only too familiar to all.

The late Lord Tweedsmuir made a remark many years ago to the effect that there are many *isms* in our world—communism, capitalism, fascism, and so forth, but that most of these *isms* cancel each other out. There is only one *ism* that kills the soul, he remarked, and that is pessimism.

If what is done throughout this ICY, and on World Order Sunday, can have any effect as an effective antidote to pessimism about the state of the world, may God bless and prosper it.

Looking at the Epistle for World Order Sunday (Trinity XIX) we even see the ideal text: "We are members one of another."

NEWS

Continued from page 7

member solemnly pledges to become the best possible representative of his own tradition, respecting at the same time the sincere convictions of others.

No theological standards are imposed upon its members. They seek to promote the bond of Christian charity and a "dialogue in action" among the brethren and among all Christians.

The Brotherhood's Rule is based on that of St. Benedict which the members attempt to observe as faithfully as their circumstances permit. Their habit follows the familiar form of the Benedictines: light gray tunic, black scapular and hood, and a white cowl.

The Rt. Rev. Francis Carl Rowinski, Polish National Catholic Bishop of the Western Diocese, who happened to be in St. Louis on the day of the service of investiture, participated in the service and pronounced the benediction.

The Brotherhood of Christian Unity may be addressed at: St. Mary's Monastery, Rt. 1, Wien, New Cambria, Missouri, 63558.

ECUMENICAL

Continuation Expected

Continuation of the newly-launched Orthodox - Roman Catholic theological talks is expected to be on an annual basis, with the presentation of papers prepared in advance.

Theologians of the two Churches, after an initial session in Worcester, Mass., to prepare for future conversations, stressed that the joint group will concentrate on

issues relevant to faith and life in the two religious communities in the United States. No definite agenda of topics were announced after the preparatory session, where it was stated most time was spent "ironing out procedural difficulties."

The meeting, the first of a high official level, involved representatives of the Standing Conference of Orthodox Bishops of the Americas and the Roman Catholic Bishops' Commission for Ecumenical Affairs.

Fr. Paul Schneirla of the Syrian Orthodox Church in America and general

secretary of the Orthodox Standing Conference, said that probable topics will include the universal jurisdiction and infallibility of the Pope and doctrines concerning the Virgin Mary.

"Roman Catholics and Orthodox are fairly united on all doctrines implied by the Incarnation of Christ," the Orthodox priest said, "but would differ in those doctrines implied by the experience of Pentecost—the nature of the Church, Grace, and so on."

Definite scheduling of the next session, it was announced, will be delayed until



Fr. Von Euw, Bishop Bernard J. Glanagan, of Worcester, a member of the Roman Catholic Bishops' Commission on Ecumenical Affairs, and Fr. Schneirla, at the Orthodox-Roman Catholic talks held in St. Spyridon's Greek Orthodox Church, Worcester.

RNS

the conclusion of the fourth session of the Second Vatican Council.

Fr. Charles K. Von Euw of St. John's Seminary in Brighton, Mass., secretary of the Roman Catholic delegation, said that the joint group would seek to "face up to the differences that really exist and remove some of the cultural and historical clouds surrounding them."

Fr. Schneirla added: "To us on the commissions, all the differences are theological, but to the average person, many appear to be merely cultural."

"There are serious differences between the Churches," he said, "aggravated by centuries of separation. What we are trying to do is to bring the two traditions face to face with one another, without stressing either the differences or the things we have in common." [RNS]

INDIA

Cathedral Bombed

St. Paul's Anglican Cathedral in Amritsar, India, a monumental structure dedicated in 1857, was virtually destroyed by two 1000-pound bombs dropped from Pakistani planes in the India-Pakistan conflict.

Bishop Kenneth Anand of Amritsar reported, with tears in his eyes, that the loss of the magnificent church was at least \$1 million. One of the bombs landed directly in front of the cathedral, creating a crater 20 feet wide and 10 feet deep, shattering stained glass windows, and knocking out the electrical system. The same bomb also badly damaged the nearby Roman Catholic Convent of Jesus and Mary.

The second bomb, dropped in another raid, fell through the cathedral's roof causing severe damage. The altar, pews, religious articles and art works were destroyed and three interior walls collapsed. [RNS]

VATICAN COUNCIL

Schema 13 Debated

The contents of the Vatican Council's 30,000-word schema on "The Church in the Modern World," generally known as Schema 13, ran into vigorous discussion and criticism. Bishop Antonio Mayer of Brazil criticized it for not devoting sufficient attention to atheistic Communism. But Laurian Cardinal Rugambwa of Tanzania praised it for stressing the universal solidarity of all mankind.

The Living Church Development Program

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The section of Schema 13 dealing with marriage and the family was criticized by some for its alleged lack of clarity. Paul-Emile Cardinal Leger, Archbishop of Montreal, charged that it does not present a proper and adequate explanation of marriage; it "simply reaffirms that the purpose of marriage is the procreation and education of children," and the Cardinal plainly implied that in his judgment the Church should recognize that marriage has a wider purpose than that.

A Belgian archbishop, Leo Josef Cardinal Suenens, urged the Church to give stronger support to scientific research "on man himself in all his complexities, particularly on the sexual and conjugal level."

"Deicide" Deleted

One important amendment was made in that part of the draft on "The Relation of the Church to Non-Christian Religions" which deals with the Jews.

That is the deletion of the much discussed word "deicide" (murder of God) from the text of the declaration which was given preliminary approval by the Council last year. The original document had said: "Nothing in catechetical work or preaching should teach anything that could give rise to hatred or contempt of Jews in the hearts of Christians. The Jewish people should never be presented as one rejected, cursed or guilty of deicide. What happened to Christ in His Passion cannot be attributed to the whole people then alive, much less to that of today."

The new text reads, in part: "Although the Jewish authorities and those who followed their lead pressed for the death of Christ [John 19:6], nevertheless what happened to Christ in His Passion cannot be attributed to all Jews without distinction then alive, nor to the Jews of today. Although the Church is the new people of God, the Jews should not be presented as rejected by God or accursed, as if this follows from Holy Scripture. May all see to it, then, that in catechetical work or in preaching the Word of God they do not teach anything that is inconsistent with the truth of the Gospel or with the spirit of Christ."

An explanation accompanying the new text said that the word "deicide" has "an odious ring" and must disappear from the Christian vocabulary.

In this same draft on "the Church and the Non-Christian Religions" it is made plain that the Church "rejects nothing that is true and holy in these religions." The draft states: "There is found among various peoples a perception of that hidden power which hovers over the course of things and over human events. At times some have come to a recognition of a Supreme Being or even of a Father. This perception and recognition penetrates their lives with a profound religious sense."

LETTERS

Continued from page 3

number of our clergy ministered in various ways to the needs of persons in shelters. Several priests rolled up their sleeves and went to work assisting parishioners and non-parishioners alike who were faced with the grim task of cleansing the grit and grime from homes which had been under water.

Our various parishes in New Orleans rose to the occasion as *the Episcopal Church* in this area, and I would not wish to have your readers think that the cathedral acted in a singular fashion.

(Very Rev.) RICHARD W. ROWLAND
Dean, Christ Church Cathedral
New Orleans, La.

Bishops Beyond Discipline?

Too bad that Fr. Ischie was not a bishop [see page 4]. He would then have had no worries or threats of deposition. Apparently, judging from recent events, canon law discipline is only for priests and deacons.

(Name Withheld)

Three Votes for One!

Just a note to take rather violent exception to the letter of Norris Merchant [L.C., September 5th].

Mr. Merchant starts off advising that he is a lay member of the Episcopal Church but apparently he is not familiar with the office of Holy Baptism where he had promised in His name to believe in the Apostle's Creed, nor the order for the consecrating of bishops.

If Jim Pike wants to re-arrange the theology of the Anglican Communion, that's his business, but when Bishop James Pike, after having taken the vows, wants to re-arrange the theological background, that's a different story. Wouldn't it be simpler all around to find another Church that would suit them both?

Mr. Merchant also states that the Church is a "true democracy." It seems to me that I have heard the word "theocracy" used more frequently. Possibly Mr. Merchant, and possibly Bishop Pike, think in terms of the Supreme Court's recent decision, "one man—one vote," and are worried that the Holy Trinity would have three votes to their one. This must be disconcerting to think of.

(Rev.) A. J. HOOPER
Perpetual Deacon, Trinity Church
Santa Barbara, Calif.

My attention has been drawn to a letter in your issue of (L.C.) September 5th by Norris Merchant in which he applies the term "medieval minds" and "heresy hunters" to the fourteen clergy of this diocese who recently laid charges against (Bishop) Pike

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

of California before the bishops assembled at Glacier Park, Montana.

As the priest who was mainly responsible for that petition, I can assure you that I, and the remainder of the clergy who signed it, are quite familiar with those two terms as applied to ourselves.

I can simply say that if to believe wholeheartedly in the Church's creeds and the doctrines contained in her worship—especially in the collects for the Christian year—is the sign of a medieval mind, I rejoice that I have one. If to demand that bishops be true to the oaths they took at their ordination to defend that faith is to be a heresy hunter, then I am quite satisfied to be one, also.

I understand from your correspondent that he himself rejects our Lord's Virgin Birth, the blessed Trinity, and I presume the other main doctrines of the Creeds as well. He also is enthusiastic about women in Holy Orders. He would esteem it as an honor to be excommunicated if a demand were made of him to accept the faith in which, every time he attends a church service, he professes his belief.

May I suggest there is one religious body—the Unitarian—which should appeal to him. No virgin birth . . . no Trinity, no incarnation, no empty tomb and scattered grave cloths, no bodily resurrection and ascension, and, of course, women in the ministry.

These are beliefs, or the lack of them, just made to order for your correspondent. May I respectfully suggest, therefore, that he honor himself by excommunicating himself as a member of the Episcopal Church and by entering into a denomination the tenets of which are his own.

(Rev.) FRANK BRUNTON
Retired

Phoenix, Ariz.

From Wasteland to Wasteland

The letter from Dr. Bronson [L.C., September 26th] could have been from me. I was a Unitarian for nearly twenty years before becoming an Episcopalian. Like him, I am "a refugee from the wasteland of Unitarianism." However, as I have found by sampling Episcopal services from Boston to San Francisco, by attending a faculty summer school at an Episcopal theological school, by reading what "they" are saying and writing, and as recent letters in L.C. attest, all I did was to jump from one wasteland to another wasteland.

Nevertheless, just because the Episcopal Church is at the present time full of clowns and jokers preaching social psychology, new morality, and humanism instead of the Gospel, (there) should be no cause for dismay. Even though the wasteland presents a vista of dead and decaying stumps where once a mighty forest stood, it is from the humus of this decay that God will some day send forth new and vigorous young shoots.

Meanwhile, instead of dwelling on the present mess ("we must condone pre-marital and extra-marital sex or we are going to lose Church members, etc.") of social-psychology hullabaloo, it is refreshing sometimes to read what Moss has written in *The Christian Faith*, or to read Evelyn Underhill's *The Mount of Purification*, *The Spiritual Life*, or her *Letters*. These serve to remind us that the Church is a divine society, given

by God, and that it is not something vague and indefinite that depends upon the changing habits and customs of its members. As an institution the Episcopal Church may be sick, but if so, the sickness is of the people, not of Christianity.

A. R. PATTON

Ft. Collins, Colo.

Pro L. C.

I was astounded at the statements published in a letter from a Fr. Wittlinger of California [L.C., September 26th], in which certain false witness is borne against THE LIVING CHURCH. As one who has read your magazine practically every week for the past 30 years, I wish to affirm:

(1) Your articles are better than those in most magazines of a religious nature;

(2) Your editorials assist greatly in guiding the thought of the Church, and the statement that they are involved with brinksmanship with straw men is a statement which is meaningless;

(3) THE LIVING CHURCH is perhaps the least confused of any magazine, except the *American Church News* and the *Anglican Digest*, both of which, like THE LIVING CHURCH, know quite well what they stand for;

(4) THE LIVING CHURCH does not have a policy of suspecting almost anything that differs from what has been done in certain mid-western dioceses (what is done in those dioceses is also done in such typically mid-western places as Florida, Oregon, and New York)—my own criticism of THE LIVING CHURCH is that sometimes it is too irenic, too polite and conciliatory when confronted with challenges to the faith and traditions of the Church;

(5) I have never found it implied in THE LIVING CHURCH that "Morning Prayer parishes" don't know anything about anything;

(6) THE LIVING CHURCH does not represent the Neanderthal Church, whatever that is. If "neanderthal" refers to that which was in the beginning, that which is most primitive, from which we evolved to better things, the term would most accurately refer to those who want to do away with 19 centuries of evolution in worship and crawl into the catacombs of the first century;

(7) The letter-writer's doubt that his letter would be published betrays his lack of understanding of THE LIVING CHURCH. From my experience in reading this magazine, I would know that the editors would consider it a point of honor to publish such a letter, even if more rational ones had to be eliminated for lack of space.

I am glad to confess to being an Anglo-Catholic, and I am glad that the letter-writer has benefited enough from Anglo-Catholicism that he has the Eucharist three times each Sunday, for the centrality of the Eucharist has been the theme that Anglo-Catholics have continually sounded. I have, however, never worn a lace cotta or a lace alb, and my servers have never worn lace cottas, and I have never played fast and loose with doctrine, discipline, worship, or traditions of the Episcopal Church. In these matters, I believe I am typical of the great majority of Anglo-Catholics.

(Rev.) ROY PETTWAY
Rector, Church of Our Saviour
Atlanta, Ga.

"JEWEL"

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lic congregations independent of Rome" in the state of Texas. One such congregation still exists in Houston, Texas. In 1953, the McKinney congregation, under the leadership of its pastor, the Rev. José Vega, and with the support of the Rev. Mentor B. Terrill, rector of St. Peter's parish, requested affiliation with the Episcopal Church in accordance with Canon 15. The Rt. Rev. C. Avery Mason, Bishop of Dallas, consented to the application and it was approved by the Presiding Bishop. Fr. Vega is a Mexican born priest, but since he left and went to another parish in Arizona, the pastors have all been American and graduates of the Church's seminaries.

Fr. Holland was assigned to the mission in February two and a half years ago. He speaks both Spanish and English and is unmarried and so is ideal for this particular ministry. He says:

"When I arrived the people were undergoing a most terrible persecution. The local Roman parish had brought in five Mexican nuns whose purpose seemed to be to destroy the independent parish. . . . For a while I felt that within three months the work of the Episcopal Church here would be over in the Mexican community. However, I did not have faith in my congregation and it took me a couple of months to learn just how deeply these people had been hurt by the Church of their forefathers, and to what an extent they wanted an independent Catholic Church."

The neat and new church building is tangible evidence of the determination of these people. It seats 250 people and is of brick construction. In exterior appearance the Church of the Holy Family is attractive enough and conventional enough to be a welcome addition to almost any parish's property. Inside it is attractive enough but possibly not conventional enough to be so welcomed. The interior is true to the historic customs of the Mexican people instead of the Anglo-Saxons. It is more "color filled" and seemingly "Roman" than we are usually accustomed to. Yet, unlike the churches in Mexico which one may have seen or have heard described, this nave and sanctuary are simple and uncluttered.

Upon entering, one is immediately impressed with the centrality of the altar. In addition, there are two side altars with statues of Mary and Joseph, there are votive lights burning, and the sanctuary lamp denoting the Blessed Sacrament's reservation on the high altar. At the rear of the nave there are containers of Holy Water; on the walls are the Stations of the Cross. On the "Gospel side" is a statue of San Martin de Porras, and on the "Epistle side" a statue of Jesus with His hand raised in blessing.

The church building replaces a wooden one and was constructed at a cost of \$23,000. The people did much of the

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work themselves. And although their income is very small they are paying for the building themselves. Five thousand dollars was given from the national Church, the diocese of Dallas lent the congregation \$10,000, and the balance was paid in cash.

Each Sunday morning there is one family service. It is a sung Mass with incense. The propers of the Book of Common Prayer are followed. Each Wednesday evening there is Evening Prayer and a healing service, sometimes with Benediction. On Prayer Book saint's days, an evening celebration is held at 7:30 p.m. The propers of the Prayer Book are supplemented only by a celebration of the Eucharist on the patronal festival on the Sunday within the Octave of Epiphany; on Our Lady of Guadalupe, December 12th; and on the Assumption, August 15th. Fr. Holland says:

"The Book of Common Prayer is used 'in toto' both in public worship and in the pastoral ministry. I minister to them and conduct myself with them as they expect a priest to work, and to conduct himself. We use the Spanish language Prayer Book and hymnal. This is their language and this is a principle the Episcopal Church has always stood for. I now preach usually in English. The language of the people is slowly changing to English. The idea is now being discussed of starting another mission (using the same facilities) and with that congregation conducting all services in English. This would be necessary were we to attempt to bring the Negro and poor white people into the congregation.

"My people are a simple people and custom plays a large part in their lives. This does not mean that they do not change. For instance, the rosary is no longer used in church during Mass. It was not forbidden them, they have just learned to participate in the Mass and so the rosary is no longer needed for corporate worship. I have tried not to destroy their culture or customs but to substitute services and prayers from the Prayer Book. The Prayer Book is truly remarkable and easily conforms to traditional Western usage among the Spanish-speaking."

Mrs. Picazo is the matriarch of the entire community as well as the catechist of the congregation. She is given credit by the vicar for having held the parish family together during very difficult times. She not only instructs, but has baptized and buried people in periods when they have been without clergy. Like the vicar, she willingly ministers to anyone in the area. She is often called upon by Roman Catholics to say the rosary with them at the time of death.

There can be no doubt but that this "Distinguished Congregation" will continue to minister creatively to the whole man and to do it without reference to the person's Church affiliation. The language barrier is being bridged and some persons within the congregation are feeling the call of the Holy Spirit to reach out for persons of other races. Thus there are continuing challenges to be met.

PEOPLE and places

Appointments Accepted

The Rev. John H. Albrecht, former assistant minister at Christ Church, Cranbrook, Bloomfield Hills, Mich., is rector of St. Katherine's, Williamston, Mich. The church serves East Lansing, Okemos, Haslett, Williamston, and Webberville. Address: 4650 Meridian Rd., Rt. 2, Williamston, Mich. 48895.

The Rev. V. H. Anderson, former curate at the Church of the Epiphany, New York, N. Y., is rector of Christ the King, Stone Ridge, N. Y.

The Rev. Morris F. Arnold, rector of Christ Church, Cincinnati, Ohio, has been granted a year's sabbatical to be chairman of the Pilot Diocese Coordinating Board. Address: Urban Pilot Project, Diocese of Southern Ohio, 11 W. Monument Ave., Dayton, Ohio 45402.

The Rev. Earl H. Brill has returned to his post as Episcopal chaplain at the American University, Washington, D. C., after a year's leave for graduate work. He is also teaching American Civilization and is chairman of the Center for Liberal Studies, at the university.

The Rev. Charles A. Bryan, former assistant at the Church of the Nativity, Baltimore, Md., is curate at St. Martin's, Pompano Beach, Fla. Address: Box 2505 (33062).

The Rev. George H. Carpenter, former vicar of St. Michael's, Anderson, Calif., is assistant at St. John's, Snohomish, and priest in charge of the Church of Our Saviour, Monroe, Wash. Address: 1314 Fourth St., Snohomish.

The Rev. Foster L. Chambers, former assistant at St. James', Alexandria, La., is rector of St. Mary's, Franklin, La. Address: 805 First St.

The Rev. Benjamin J. Cooper, former rector of St. John's, Naperville, Ill., is rector of Trinity Church, West Branch, and vicar of St. Andrew's, Rose City, Mich. Address: c/o the rectory, West Branch.

The Rev. David R. Covell, Jr., former rector of St. Thomas', Trenton, Mich., is executive secretary of the Unit of Field Studies, Executive Council, New York, N. Y. Address: 1829 Post Rd., Darien, Conn. 06820.

The Rev. Cecil Franklin, Ph.D., former rector of Christ the King, Arvada, Colo., is teaching in the Bible and Religion department at Monmouth College, Monmouth, Ill. Address: 312 S. 5th St.

The Rev. James D. Furlong, former curate at the Church of the Epiphany, Denver, Colo., is a canon on the staff of Grace Cathedral, Topeka, Kan. Address: 1509 Jewell Ave.

The Very Rev. Henry T. Gruber, dean of Trinity Cathedral, Easton, Md., is also the administrative assistant to the Bishop of Easton.

The Rev. Trevor A. Hoy, former director of education and director of program for the diocese of California, is a consultant to Glide Urban Center, San Francisco, California. He has been elected an honorary canon at Grace Cathedral, San Francisco. Address: 330 Ellis St.

The Rev. George N. Hunt, former rector of St. Alban's, Worland, Wyo., is vicar of St. Anselm's, Lafayette, Calif. Address: 682 Michael Lane (94549).

The Rev. Robert C. Johnson, Jr., former vicar of St. Andrew's by the Sea, Destin, and St. Thomas' by the Sea, Laguna Beach, Fla., is vicar of St. Alban's, Jacksonville, Fla. Address: 1861 Louvre Dr. (32205).

The Rev. John B. Luce, former priest in charge of Grace Church (Van Vorst), Jersey City, N. J., is rector of the Parish of East Los Angeles, Los Angeles, Calif. Address: 2808 Altura St., Los Angeles (90031).

The Rev. Don E. Marietta, Jr., Ph.D., former chaplain at St. Dunstan's (Episcopal college center), Auburn, Ala., is chaplain for the Episcopal community at Florida Atlantic University, Boca Raton, Fla. Address: Box 26 (33432).

The Rev. James E. McKeown, former rector

of St. Paul's, Meridian, Miss., is rector of St. John's, Boulder, Colo. Address: 2490 Kenwood Dr. (80302).

The Rev. Walter E. Neds, former associate rector of St. Thomas', Washington, D. C., is assistant at Christ Church, Cranbrook, Bloomfield Hills, Mich. Address: 470 Church Rd., Bloomfield Hills (48013).

The Rev. William M. Ripley, former vicar of Holy Nativity, Kinsley, Bethany Church, Larned, and St. Augustine's, Meade, Kan., is associate rector of the Church of Our Saviour, Colorado Springs, Colo. Address: c/o the church, 4th and Polo Dr., Broadmoor (South), Colorado Springs.

The Rev. Edward C. Shaw, former rector of St. John's, Auburn, N. Y., is rector of St. Thomas', North Syracuse, N. Y. He is also the editor of *The Church Messenger*, the official publication of the diocese of Central New York.

The Rev. Robert L. Sorensen, former vicar of St. Andrew's, Gaylord, Mich., is vicar of St. Dunstan's Mission, Davison, Mich. Address: 311 Sequoia Ave. (48423).

The Rev. Jacob Astor Viverette, former chaplain to college students, Chapel Hill, N. C., is curate at Grace Church, Colorado Springs, Colo. Address: 1215 N. Cascade Ave.

Ordinations

Priests

Colombia—The Rev. Onell A. Soto [L.C., October 10th] Quito, Ecuador.

Quincy—The Rev. Garrett Martin Clanton, assistant at Trinity Church, Gloversville, N. Y.; the Rev. James Henry Fedosuk, assistant at Trinity Church, Rock Island, Ill.; the Rev. Richard Harwood Moses, assistant at Christ Church, Moline, Ill.

Depositions

On September 23d, the Rt. Rev. C. Avery Mason, Bishop of Dallas, acting in accordance with the

provisions of Canon 62 of the Canons of General Convention, and with the advice and consent of the clerical members of the standing committee, deposed Albert Achilles Taliaferro, from the ministry of this Church.

New Addresses

The Ven. G. Edward Haynsworth, Apartado 1580 Escalón, San Salvador, El Salvador, C.A.

The Rev. Frederick F. Hovey, Jr., Box 3005, Cocoa, Fla. 32904.

The Rev. Francis C. Lightbourn, 1436 Forest Ave., Wilmette, Ill. 60691.

The Rev. Bruce Ravenel, 1190 S. Corona, Denver, Colo. 80210.

The Rev. Hunter Wyatt-Brown, Jr., St. Ann's School, Box 1047, Boca Raton, Fla. 33432.

Living Church Correspondents

Kentucky—The Rev. Herbert A. Donovan, Jr., Diocese of Kentucky, 421 S. Second St., Louisville, Ky. 40202, is the new correspondent for the diocese.

Notice

Because of the lack of space, we are no longer able to accept birth announcements for publication under the People and Places section. We shall use the notices that we have received as of this date.

Readers are invited to consider using the notices in the classified advertising section at the regular rates.

Carroll E. Simcox, Editor

DEATHS

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

The Rev. Hector G. C. Bousfield, rector of St. Andrew's Church, Waterville, Minn., and priest-in-charge of St. Paul's Church, Le Centre, Minn., died unexpectedly August 26th in Midland, Mich.

Fr. Bousfield, who began his ministry in the Canadian Church, was received in the American Church in 1957.

He served St. Barnabas, Clear Lake, St. Philip's, Turtle Lake, and St. Stephen's, Shell Lake, Wis.

In 1960, he became priest-in-charge of St. Helen's Mission, Wadena, Minn., remaining there until 1964 when he went to St. Andrew's and St. Paul's.

Fr. Bousfield was born in Calgary, Alberta, Canada, in 1912, the son of the Rev. George Jacob Bousfield.

He is survived by his wife, Evelyn May, five children, and a brother who resides in Toronto, Canada.

Lawrence Washington Latane, son of the late Rev. William Catesby Latane, died August 23d in Westmoreland County, Va.

Mr. Latane was born in 1877 in Westmoreland County. He served St. Peter's Church, Oak Grove, Va., as Sunday school superintendent, vestryman, warden, and choir member, for many years.

He is survived by his wife the former Frances Eaton; two sons, Lawrence W., Jr., and David E. Latane, of Oak Grove, Va.; a daughter, Mrs. William Tune, of Glens Falls, N. Y.; a brother James Latane, of Westmoreland County; and two sisters, Mrs. Richard Washington and Mrs. Frank Stiff, of Westmoreland County.

Col. William Morrison Robinson, Jr., registrar-historiographer of the diocese of Florida, died in Quincy, Fla., September 24th.

Col. Robinson had made his home in Quincy since his retirement from the Army in 1950. He was graduated from the Georgia School of Technology with degrees in science and civil engineering. In 1955 he received the honorary degree of doctor of humanities from the Florida State University. He served in both world wars with the corps of engineers. He was the author of several books on history. He had served on the vestry at Trinity Church, Portsmouth, Va., and St. Paul's Church, Quincy.

Surviving are his wife, the former Sarah Watson; a brother Henry A. Robinson, of Georgia; and a sister Laura Robinson, of Tennessee.

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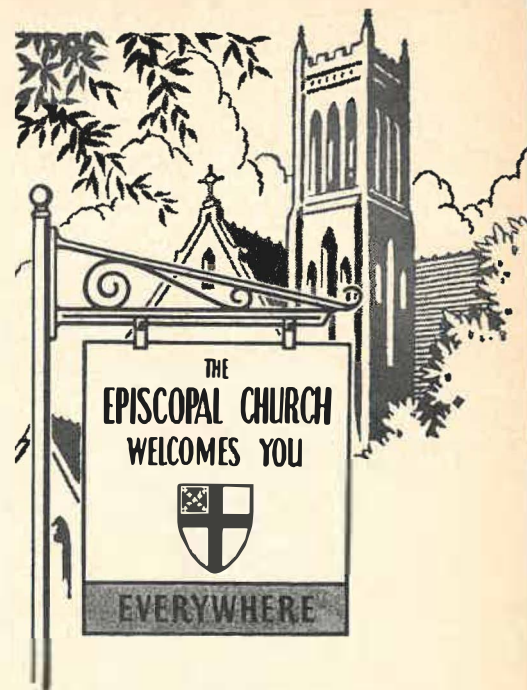
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WASHINGTON, D. C.

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

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP &
HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 9; Wed & HD 10, Fri & HD
7:30; C Sat 4:30

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. Geo. P. Huntington
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

ATLANTA, GA.

DUR 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

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Sat 4:30-5:30, 7:30-8:30

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Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
Rev. Thomas F. Frisby, r; Rev. R. S. Shank, Jr., c
Sun 8 HC, 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. Hohenschield, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

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Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu, & EP

BROOKLYN, N. Y.

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NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
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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; Ev 4;
Weekdays HC Mon, Tues, Thurs, & Fri 12:10; Wed
& 5:15; Organ Rec Wed 12:10; EP daily 5:45.
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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 10:30, Cho Eu 11; Daily HC 7:30 ex
Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
Rev. Donald L. Garfield, r; Rev. Louis G. Wappler
Sisters of the Holy Nativity
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30,
12:10; EP 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6,
7:30-8:30

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

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

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.
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Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 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, v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
& by appt

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

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

PHILADELPHIA, PA.

St. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; 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.
Rev. James P. DeWolfe, Jr., r
Sun MP & HC 7:45; HC 9, 11, 5, EP 5; Daily MP &
HC 6:45 (ex Thurs 6:15), EP 6

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Balnbridge 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

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.