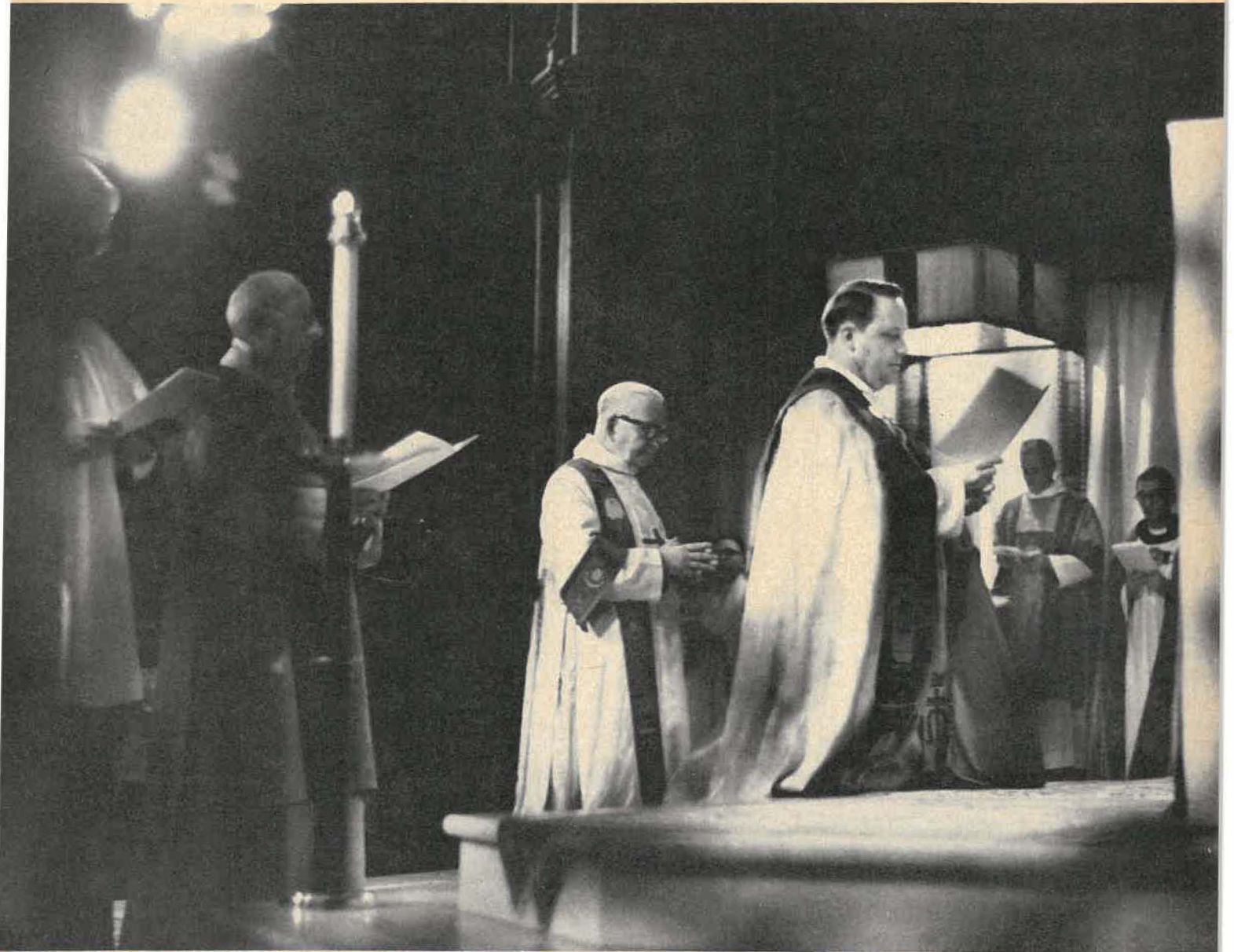


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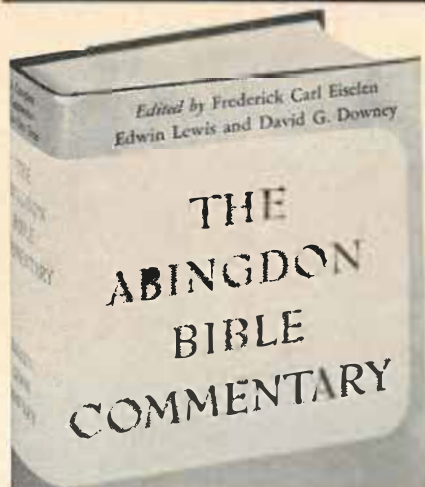


S. Franklin Gould

The new rector of the Church of St. Mary the Virgin, New York City, the Rev. Donald L. Garfield, kneels at the altar during service of institution [p. 5].

Council to Reconsider Rights Fund [p. 4]

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Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 East Michigan St., Milwaukee, Wis. 53202. Questions may be shortened for use, or several questions on the same subject may be rephrased to be answered. We do not promise to answer every question submitted.

"Blessed are the poor in spirit" is the reading of St. Matthew 5:3, "Blessed be ye poor" the reading of St. Luke 6:20. Which is the preferable reading? Do they mean the same thing?

By "the preferable reading" is meant, presumably, the reading which stands closer to what Jesus actually said. Most New Testament scholars of our day would favor Luke's shorter version. The "poor" in the Palestine of that age were those who were poor in worldly station and possessions but who put their trust in God. Jesus, as a Jew of His time and place, probably had these materially poor, spiritually rich people in mind. If this premise is correct, Matthew's "in spirit" is a gloss, but a not unjustifiable one. Matthew wanted to make the point that all people who are poor in self-esteem and self-trust, who trust in God rather than in money or worldly power or station, are blessed.

When all the implications of the term "poor" as used in first-century Jewish idiom are taken into account, it may reasonably be said that Matthew's and Luke's forms of the beatitude say substantially the same thing.

???

On January 10th "The Question Box" asked for help. We were asked about the vestments used in the ancient Celtic Church, and we had to plead total ignorance of the subject. Responding to our cry for help, the Rev. Donald Macdonald-Millar, of Crisfield, Md., submits the following:

"In works intended for popular instruction it is often stated that the ancient liturgy celebrated by the clergy (erroneously called Culdees) preserved a simple and primitive form of worship in strong contrast with the Roman ceremonial, by which it was finally replaced.

. . . [The truth is] that this pre-Roman rite, with its veilings, elevations, inclinations, and its intricate modes of the Fraction and Distribution was a very elaborate rite, and when performed (as from existing remains both literary and material we know it must have been performed) with its full accompaniment of clerical processions, of robes brilliant with the bright hues of eight-colored tartan, with altar vessels formed of richest metals, and with books illuminated after the fashion of the Book of Kells—the whole service must have been a gorgeous spectacular display. It was to put down much of this ritual and ceremonial display that the Roman Rite was substituted.

"In the Celtic Church, silk of a checkered or tartan pattern, *Siric brec*, was employed for the veils and for eucharistic vestments. In the early Scotie (Irish) Church the external garment of the period (says MacGregor) was . . . 'a wide, loose, flowing garment called the Robe of Offering, a square or oval cloth having in the center a hole through which the head was placed. It was usually striped or checkered with eight colors, to indicate that the officiating priest was superior to the King, who was entitled to seven colors.' This must have been a square, or else an oval, chasuble."

???

Can you define the term "existentialism" simply, so that the layman in philosophy can understand?

We can try. Existentialism is a method, a way, of thinking about truth which seeks to understand truth by way of the thinker's own personal involvement with it. Truth must be personally experienced rather than simply seen and contemplated from the outside, says the existentialist. Classical philosophy, the existentialist complains, has concentrated upon the universal "essences" of things to the neglect of individual, personal "existence." So, existentialism is, among other things, a philosophical protest movement which seeks to give "personhood" priority over "thinghood," human existence priority over abstract and impersonal essence.

Looking back over what we have written, we're afraid that we didn't make it simple; and we're afraid some will protest that we didn't make it existential.

the living church

Volume 150 Established 1878 Number 8

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

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DEPARTMENTS

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FEATURE

Winston Leonard Spencer-Churchill
Dewi Morgan 8

THINGS TO COME

February

21. Sexagesima
Installation of the Rt. Rev. Ivor Ira Curtis, Bishop of Olympia, St. Mark's Cathedral, Seattle, Wash.
 24. St. Matthias
 28. Quinquagesima
- March
3. Ash Wednesday
 7. First Sunday in Lent
 10. Ember Day
 12. Ember Day
 13. Ember Day
 14. Second Sunday in Lent
 21. Third Sunday in Lent
 25. The Annunciation
 28. Fourth Sunday in Lent

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.

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February 21, 1965

LETTERS

Most letters are abridged by the editors.

Doctrinal Haven

As a life-long Episcopalian who has just recently "gone over to Rome," I would like to comment on your editorial of January 24th.

We may not "find relief and peace" from the tensions of moral issues by joining the Roman Church (the Roman Catholics would be the very last to make any such claims), but what we do find is a haven from all the conflicting doctrines in the Episcopal Church, which create only confusion and doubt in the minds of many. It would seem also that, of all the Protestant denominations, the Anglicans had the least justification for breaking away from Rome. That is the only conclusion I could come to after reading your editorial, and I agree with it whole-heartedly.

PATRICIA C. SCOTT
(Mrs. Embry G. Scott)

Baltimore, Md.

Thanks

Though not in the habit of writing letters to editors, I want to thank you for your accurate and informative articles on "The Church and the Alcoholic." [L.C., January 31st].

My wife is a member of A.A., and I am a member of Al-Anon (concerning which organization for families of alcoholics I saw no mention in the articles).

[Clergyman, name withheld]

Better Suggestion

Dr. Fletcher's suggestion [L.C., January 31st] that the *Episcopal Church Annual* list the telephone numbers of all the clergy is interesting but, I fear, impractical—at least the work of obtaining this information, printing it, and revising it each year would considerably increase the cost, and hence the selling price, of the *Annual*. Moreover, this information can, in any particular case, be obtained free of charge by dialing the area code plus 555-1212. Area codes are generally listed in the front of telephone books.

More important for the *Annual* listing is the zip code. This should be given whenever a change is sent, and a form is provided (facing page 578) for that purpose. Zip codes will also be added to standing addresses of the clergy or Church institutions when supplied to us.

CLIFFORD P. MOREHOUSE
Editor, *The Episcopal Church Annual*
New York, N. Y.

Sample Survey

THE LIVING CHURCH is going to let us in on what God is doing these days through their contest for Distinguished Congregations. They will judge who is ministering and who is not. The latest they have is that "people outside the parish are people too."*

You learn something every day! You send in your nominations and I'll send in mine, and the judges will base their decisions on a "preliminary survey followed up by an

*Editor's comment: Slight misquotation.

Continued on page 11

THE COMFORTABLE PEW

A Critical look at the Church in the New Age

By Pierre Berton

A highly controversial book, written by a self-styled agnostic who left the Church some years ago.

We strongly recommend this book—not because we agree with it (in many instances we don't)—but because it raises in acute form vital questions that are being asked today, and that the Church must answer if it is to be truly relevant to contemporary life. **\$2.50**

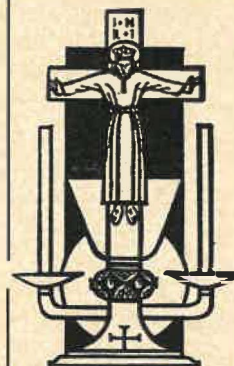
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EXECUTIVE COUNCIL

Special Order of Business

Presiding Bishop John E. Hines has called for a special order of business at a meeting of the Executive Council February 17th and 18th, to reconsider a decision made by the Council at its December meeting. That decision, made in a closed session, provides that if a priest is to have the support of the Church's emergency civil rights fund in working for civil rights, he must obtain the permission of the bishop of the diocese in which he is working. [We hope to give our readers a full report in next week's issue. This issue of THE LIVING CHURCH goes to press before the Council meeting takes place.]

The question was raised when the Council had to decide whether to renew its special civil rights fund of \$100,000 for a second year. This fund includes an allocation of about \$45,000 for support of the National Council of Churches' Commission on Religion and Race.

Since then, the diocese of Massachusetts, through its standing committee, has declared that it will ignore the December ruling of the Executive Council, and has passed a resolution urging the Executive Council to rescind its action. A spokesman declared that the diocese of Massachusetts maintains that a rector can go anywhere without a bishop's permission.

Bishop Hines has announced that the Council will consider under its special order of business the following matters: the Episcopal Church's relationship to the NCC; a progress report on the National Council's rehabilitation project in the Mississippi Delta; and the Church's policy on "priests of one jurisdiction who are sent into other jurisdictions of the Church."

In 1964, \$40,000 from the Episcopal Church's emergency civil rights fund was contributed to the NCC's Commission on Religion and Race. The Episcopal Church provided more than 50 workers of the 500 who worked in Mississippi.

Many Churchmen have expressed fear that the new measure would prevent comparable support of the National Council this summer because many southern bishops would refuse to grant the necessary permission. The Rt. Rev. John M. Allin, Bishop Coadjutor of Mississippi, has stated that this is an erroneous view. While regarding the new measure as "a sensible

check on bureaucratic officials," he said, he would never say to a priest, "Do not come to Mississippi."

If the measure adopted in December remains in force it will have no direct effect upon Episcopal clergy or laymen who choose to participate in civil rights work as private individuals.

WASHINGTON

Prayer and Helping

by CLYDE C. HALL

A soft but persuasive and influential Episcopal voice was raised February 4th to exhort Christian women of the nation to accept their responsibilities after the manner of women of the Bible who "did not hesitate or stand aside" when confronted by problems that baffled man's aspirations for a better life.

Mrs. Lyndon B. Johnson, devout Episcopalian and articulate spokeswoman in behalf of Christian principles, was addressing some 800 women gathered in Washington to observe the 13th Annual Congressional Wives' Prayer Breakfast.

Invoking the spirit of the women of the Bible, Mrs. Johnson said that "they knew the importance and power of prayer," but knew as well the "importance and power of helping along God's work by our own efforts."

The First Lady said two things had struck her as challenging today's women to action—(1) the "cruelties and abuses committed on children," and (2) the Head-Start Program of the Office of Economic Opportunity "designed to give children from culturally deprived homes a chance to prepare themselves to take advantage of schooling." She urged the women to help stop the "frightening trend" in the former, and to help assure success for the latter.

Mrs. John C. (Katherine) Kunkel, wife of the Pennsylvania Congressman, presided at the Congressional Wives' Prayer Breakfast. The Kunkels are life members of St. Stephen's Cathedral in Harrisburg, where he was vestryman 20 years.

OHIO

Housing, MRI, and Women

Action taken by the convention of the diocese of Ohio, which met January 29th and 30th at Trinity Cathedral, Cleveland,

covered Mutual Responsibility and Interdependence, a companion relationship, the Church and extremism, moral conviction concerning Church property, and the status of women, among other things.

The convention:

- ✓ Joined the dioceses of Southern Ohio and Indianapolis in a companion relationship with the missionary districts in Brazil;

- ✓ Passed a resolution deploring "the irresponsible conduct of organizations, such as the White Citizens' Council, the John Birch Society, the Christian Crusade, the Christian Freedom Foundation, the Church League of America, the Circuit Riders, the Minute Men, the Ku Klux Klan, which offer no thoughtful or constructive solutions to the problem of the Communist menace or the other great problems of today facing us as individuals and as a country, but instead weaken us by generating suspicion, division, and hatred among men and nations. . . ."

- ✓ Inaugurated within the diocese the national program of "Mutual Responsibility and Interdependence."

- ✓ Resolved that Church properties within the diocese, "whether mission, parish, or diocesan should be purchased, sold, leased, or otherwise dealt with free of any covenants or agreements of any kind whatsoever which restrict or tend to restrict the re-sale, rental, or any other use of said properties on the basis of race, color, religion, or national origin . . . that no Church properties within the diocese of Ohio should be listed with any realty company, corporation, or broker, or conveyed to any individual or institution except in accordance with this declared conviction. . . ."

- ✓ Accepted the request of the Rt. Rev. Nelson M. Burroughs, Bishop of Ohio, for episcopal assistance and authorized him to call a special convention in the spring of '65 to elect a bishop coadjutor;

- ✓ Voted to delete the word male from the canon 13, section 2, which now will permit women to serve on vestries in the diocese. This is a permissive canon and does not grant the women the privilege to serve as delegates to convention;

- ✓ Voted to overpledge the diocese's missionary assessment by \$55,188;

- ✓ Endorsed the local ecumenical project for the care of the aging, the Christian Residences Foundation, sponsored collectively by the Episcopal, United Church of Christ, Methodist, and Presbyterian congregations.

Banquet speaker for the convention was the Rt. Rev. Stephen F. Bayne, Jr., one of the architects of the M.R.I. document, and now executive director of the Overseas Department of the Executive Council.

Bishop Bayne stressed the fact that

"in missionary work, as in everything else, the giving of yourself is the only true gift. . . . We need to have a two-way flow of missionaries, of both laymen and clergy. They can teach us to look at the Gospels with fresh eyes. . . ."

Bishop Burroughs, in his address, referred to the ecumenical involvement throughout the world. He said:

"The winds of the Spirit are blowing with a strength unprecedented in any single generation. We no longer dare to remain insular in the presence of mighty movements so obviously responsive to the Holy Spirit. Within our own Communion these winds have unsettled some. They have blown others into corners. They have swept a few completely away, although these were mostly, I think, self-propelled. For we, too, have been reexamining our principles. We have also been studying the Scriptures. We have been much engaged in studying ourselves. Perhaps we have been too little engaged in studying Christ."

The convention accepted a 67-year-old mission, Trinity Church, New Philadelphia, and six-year-old St. Andrew's Church, Mentor, as parishes in union with convention, and provided additional assistance in an on-going program to aid and relocate Cuban refugees within the diocese (specifically 14 refugees).

ELECTIONS. Standing committee: the Rev. Phil Porter, Jr.; William Johnson. Diocesan council: clergy, B. Whitman Dennison, Arthur M. Sherman, Richard M. Trelease Jr.; laity, Dr. Wilfred B. Bozeman, Dr. James E. Millman, Arthur J. Frey.

ROCHESTER

Maybe Companions

The convention of the diocese of Rochester together with the annual meeting of the Church Women met in Christ Church, Rochester, N. Y., on January 22d and 23d, in the midst of the worst snow-storm of the season.

The Rt. Rev. George W. Barrett, Bishop of Rochester, in his address, told the more than 500 delegates and other guests, that the diocese may enter into a "companion relationship" with the Anglican diocese of Maseno, in Kenya, Africa, as part of the MRI program of the Anglican Communion. Bishop and Mrs. Barrett will visit the diocese of Maseno after Easter, when Bishop Barrett and the Rt. Rev. Festo Habakkuk Olang, Bishop of Maseno, will then decide whether each can ask his people to enter into a companion relationship, involving both "giving and receiving, exchange of visits and personnel, a sharing of prayers and aims and of achievements, anxieties, and problems." Two priests from Maseno, the Rev. Hezron Rachier and the Rev. Daudi Udali, now studying in this country at Hartford Seminary, spoke on the needs of their diocese.

Bishop Barrett announced the appointment of Mr. John B. Gibson as a full-time director of stewardship for the diocese,



S. Franklin Gould

The Rt. Rev. Charles F. Boynton, Suffragan Bishop of New York (in mitre) receives Fr. Garfield (in cope) and presents him the Bible, Book of Common Prayer, and books of canons.

beginning July 1st. Mr. Gibson is the retired director of industrial relations at Graflex, Inc., and at present is a special assistant to the dean of the evening college of the Rochester Institute of Technology.

The convention adopted a budget of \$73,937 and a program budget of \$205,572 for 1965, both budgets the highest in the history of the diocese.

The convention accepted the invitation of Christ Church, Rochester, to meet there again for the 1966 meeting. It also authorized the bishop, with the approval of the diocesan council, "from time to time, and until a diocesan cathedral shall be established upon a proper and permanent foundation, and with the consent of the rector, wardens, and vestrymen, select a parish church as the bishop's church, which may also be known as the Cathedral and Parish Church of (the name of the Parish)." The diocese of Rochester has never had its own cathedral.

ELECTIONS. Standing committee: clerical, James Rockwell, Frank Fisher; lay, John Stedman, T. Spencer Knight.

THE COVER

Successor at St. Mary's

The new rector of the Church of St. Mary the Virgin, New York City, succeeding the Rev. Grieg Taber, who died last April, is the Rev. Donald Lothrop Garfield. Fr. Garfield, who was instituted February 1st, had been rector of St. Peter's Church, Springfield, Mass., since 1960.

The 40-year old rector was born in Boston. He was graduated from Harvard University, and was a Navy communications officer before entering the General Theological Seminary, where he earned the bachelor of sacred theology degree. He was ordained priest in 1950, and

served churches in Baltimore, Md., Washington, D.C., and Turners Falls, Mass., before going to Springfield.

Fr. Garfield is chairman of the Liturgical Committee of the American Church Union. His column, "Common Sense in Common Prayer," appears monthly in the *American Church News*. He is a priest associate of the Society of St. John the Evangelist.

MISSISSIPPI

Pastoral Address

The Rt. Rev. John M. Allin, Bishop Coadjutor of Mississippi, in his address to the annual council of the diocese, meeting January 19th - 21st in Biloxi, Miss., called upon Churchmen in Mississippi to express the will of the Church on the following issues: Church unity; Christian concern for good government and law enforcement; the Church's responsibility to the Negro and Indian races; and a capitol funds campaign for major advancement.

The council subsequently adopted a resolution presented by the committee on the state of the Church, to which the address was referred, affirming and concurring in the address and ordering that it be read from every pulpit in the diocese within 30 days of receipt of the published text, as a pastoral letter from the bishops' office. The resolution was adopted unanimously, but only after definition that it was to be a pastoral letter of the bishop and not of the council.

The council also, in separate action, adopted the following resolution:

"Be it resolved, that this Council commend our Christian brethren of the Mississippi Baptist Convention, meeting in Jackson, Miss., wherein they deplore acts of violence and lawlessness, commend law enforcement agencies in seeking to prevent such acts, and commend the interdenominational Committee of Concern for its action; that we affirm those things so said in said resolution as being wholly in accord with

our own convictions; that we, as individual communicants of this portion of the Body of Christ, do pledge ourselves to conduct our actions in accordance with the precepts so stated; and

"That we further resolve, to work to create within our beloved state a climate wherein acts of violence against any person or persons, as well as wanton destruction of property, will be unthinkable, and that we constantly express our abhorrence of such acts, not only with our lips but in our lives; and

"That we, by this resolution, commend the Committee of Concern for its efforts to restore property of our fellow Christians which has been shamefully damaged or destroyed; moreover, that we commend the bishops of this diocese, for their leadership in this undertaking; that we support the Committee of Concern not only with our commendations, but with our substance as well; and

"Be it further resolved, that we, as Christians, are bound to obey the civil authority even in those instances when to do so brings our actions into conflict with our deep emotions, and into conflict with our convictions as to the wisdom of the laws involved; and

"Be it further resolved, that we use every media at our disposal, and that we call upon our fellow citizens, particularly the press, television stations, radio stations, and our political leaders to use every media at their disposal in order to proclaim the adherence of a law-abiding people to the truths which we believe to be contained within this resolution; and

"Be it further resolved, that we strive to solve whatever problems that might confront us in accordance with the mind of our Lord as we know it, and in accordance with the faith as we have received it."

Delegates unanimously approved of a resolution to begin a capital funds campaign for \$500,000, procedure and timing of which are still to be developed. Division of the fund would be made to the following purposes: \$100,000 in a revolving loan account for the purchase of new properties and the expansion and renovation of existing properties of the churches in the diocese; \$50,000 for the expansion of All Saints' School, Vicksburg; \$50,000 for the expansion and improvement of the diocesan conference center; \$100,000 for use at the colleges in the state, for chapels, Episcopal centers, chaplains' homes; \$50,000 for a duplex apartment for seminarians at the University of the South; \$20,000 for the diocese's share of the cost of erecting the Executive Council headquarters building in New York; \$100,000 for a diocesan center; \$30,000 for overseas missionary use as a tangible evidence of MRI.

The convention also adopted the recommended budgets of \$60,006 for the administration of the diocese (assessment) and \$229,200 for the quota budget for missionary and departmental purposes.

The council by resolution accepted the program of Mutual Responsibility and Interdependence and authorized the appointment of a committee to choose



The Rt. Rev. John M. Allin, Bishop Coadjutor of Mississippi, recently attended ceremonies dedicating the nearly-completed Christian Union Baptist Church, in north Jackson, Miss. The church was one of 13 damaged Negro churches in the state being assisted by the interreligious Committee of Concern. Seated, from left: Dr. William P. Davis, chairman of the committee; Rabbi Perry E. Nussbaum, of Temple Beth Israel in Jackson; Bishop Allin; Dr. S. Leon Whitney, pastor of Farish Street Baptist Church, Jackson; Mrs. Georgia Gray, clerk; and the Rev. E. D. Hogan, pastor of the rebuilt church.

another area of the Anglican Communion for a companion relationship. An appropriation of \$1,000 was voted for the original interchange of missionaries.

Concern was expressed by delegates over the projected closing of Okolona Junior College for Negroes, and assurances were given that studies were being made as feasible alternative uses of the property.

The Rt. Rev. Duncan M. Gray, diocesan, who has been ill since last June, greeted the opening service, held in the ballroom of the Buena Vista Hotel because the host church was too small to accommodate the number present. Bishop Gray remarked that it was his 21st council as bishop and his 40th altogether.

The Church of St. Francis of Assisi, Philadelphia, and the Church of the Ascension, Hattiesburg, were admitted as missions. Six clergymen were welcomed as members of the diocese.

ELECTIONS: Standing committee: the Rev. Patrick Sanders, the Rev. Alex Dickson; Williams Samson. The Rev. Duncan M. Hobart, was elected president.

Executive committee: the Rev. Messrs. Duncan M. Gray, Jr., Reynolds Cheney II, William J. Fitzhugh, Clifton J. McInnis; Messrs. J. W. Barksdale, Jr., R. B. McIlwain, Farley Salmon, Nick Roberts.

WESTERN NEW YORK

"No" to the Province

The convention of the diocese of Western New York, meeting February 1st and 2d at St. James' Church, Batavia, voted to elect no delegates to the synod of the second province nor to contribute to the support of the province, and took the first step in the required two-year process of changing its diocesan canons to allow parishes to elect women to be wardens and vestrymen, and to serve as delegates to the diocesan convention.

Mutual Responsibility principles were adopted and the convention instructed the executive council of the diocese to proceed with the creation of a companion relationship between Western New York and the diocese of British Honduras.

In other action, the convention:

- ✓ Approved the hospital, surgical, and medical insurance plan of the Church Pension Fund approved by the General Convention;

- ✓ Adopted a budget of \$314,540;

- ✓ Tabled a resolution calling for a Church Charities Campaign as being in conflict with the diocesan policies of Christian stewardship.

The Ven. Henry P. Krusen, archdeacon of the diocese, was elected presiding officer of the convention in the absence of Bishop Scaife, who was confined to his home because of illness. In the bishop's convention address, which was read by the Rev. Canon Burtis M. Dougherty, canon to the ordinary, Bishop Scaife spoke of Mutual Responsibility: "To put the I in MRI, each of us must confront the Cross and become obedient unto death

... the death of irresponsibility, the death of unconcern. This is the only true point of beginning for us in what will be, by God's grace, a long process of achieving Mutual Responsibility and Interdependence in the Body of Christ."

ELECTIONS. Standing committee: the Rev. W. H. Wilson; W. G. Willis, Charles Hutchinson. Executive council: clergy, Richard Swartout, George F. O'Pray, George L. Greeno, Robert V. Lancaster; laity, Wallace Stakel, Nathaniel Elliott, James Orchard.

WESTERN NORTH CAROLINA

Self-criticism

The Church in Western North Carolina is not holding its own with the population expansion, according to the "State of the Church Report" presented during the convention of the diocese held January 22d and 23d in the Church of the Ascension, Hickory, N. C.

The report was critical of the convention itself, noting that "... too much time is wasted. The procedure should be streamlined. . . ."

A budget of \$165,844.50 for the coming year was adopted. It was announced that a diocesan survey will be begun in November and will probably take a year to complete.

The Rt. Rev. M. George Henry, Bishop of Western Carolina, said in his convention address:

"... A divided Christendom is a tragedy. There are many members, but there is one Body. Our Christian brothers all around us are separated from us by man's divisions. . . . There is one God, one Lord Jesus Christ, one Baptism. Yet we human beings keep ourselves separated by our man-made divisions. Many are purely historical. Many are our minor doctrinal interpretations. Some are on matters of polity or organization. Look at it in the ultimate. Do you think heaven or eternal life is divided as we have divided it? I am afraid that such divisiveness is more of the nature of Hell than of Heaven. . . ."

The Rt. Rev. Thomas Wright, Bishop of East Carolina, speaker for the evening service on the opening day, took as his subject, "Mutual Responsibility and Interdependence."

ELECTIONS. Standing committee: the Rev. Messrs. Neal Zabriskie and Welch Tester; Henry Hart and V. Jordan Brown. Delegates to provincial synod: the Rev. John W. Tuton; E. N. Carr, Dr. Fred N. Ogdin, and Dr. David Matthews.

IOWA

Missions in Mexico

The Rt. Rev. Gordon V. Smith, Bishop of Iowa, Mrs. Smith, the Rev. Robert E. Holzhammer, rector of Trinity Church, Iowa City, and Mrs. Holzhammer, spent January 14th - 22d visiting the Episcopal Church in Mexico as guests of the Rt. Rev. and José G. Saucedo, and Mrs. Saucedo. Bishop Saucedo, who makes his

residence in Mexico City, is the Bishop of Mexico.

The purpose of the visit by the Iowa delegation was to participate in the consecration of three mission churches built by the people of Iowa. The three chapels, located in small mountain villages near Mexico City, are the Church of the Good Shepherd, Santa Ana; St. Bartholomew's, San Bartolo; and Holy Trinity, Maravillas. The Church of the Good Shepherd has given nine priests and two bishops—Bishops José and Melchoir Saucedo—to the Episcopal Church!

Three years ago, the diocese of Iowa embarked upon the Episcopal Expansion Fund, a capital campaign to provide funds for land for future church sites; to increase the revolving fund for building programs; and to construct a new camp and conference center on a 268-acre site near Boone. In addition to these three projects, a tithe of all monies raised was given to help meet capital needs of work under the Overseas Department. The original goal of \$790,000 was exceeded by almost \$300,000. Some \$900,000 has been paid to date. The tithe for work outside the diocese has built a dormitory to house 50 girls in Manila; given assistance to the Church in Liberia; and built the three chapels in Mexico.

Ground was broken on February 1st for a major addition to the Episcopal Theological School, as the Rt. Rev. Henry Knox Sherrill, former Presiding Bishop, turned the first shovel of earth for the \$1,500,000 library-classroom building to be named for him. Ceremony participants included (from left); D. J. Christopher, Duraisingh, of Dornakal, India; Professor William J. Wolf, faculty member; the Very Rev. John Coburn, dean; Bishop Sherrill; James Garfield, president of the board of trustees; Edward C. Jackson, president of the student body; and James R. Reynolds, member of the board of trustees.



AROUND THE CHURCH

Maclyn H. McClary, for the past two years a reporter for the *Santa Monica Evening Outlook*, has been appointed assistant director of the department of communication of the diocese of Los Angeles.

Among his duties will be editorship of the *Episcopal Review*, official publication of the diocese.

The Rt. Rev. **M. George Henry**, Bishop of Western North Carolina, was elected **president of the North Carolina Council of Churches**. Bishop Henry was chosen at the annual meeting of the state group in Asheville, N. C., on January 26th and 27th.

The rector of St. John's Church, Oklahoma City, Okla., the Rev. **H. N. Conley**, is "**back in the fight business**," it is announced in his parish newsletter. Under his leadership in a former parish, state A.A.U. boxing champions were produced as part of the program of an Episcopal athletic club. Fr. Conley is now providing instruction for members of the parish boys' choir in "the ancient art of self-defense."

"They may not be (musically speaking) the finest boys' choir in the world," says Fr. Conley, "but be assured that after a few weeks' training, no one is going to criticize them face to face." He adds that "the program is meant to take away many of the fears that we find in young boys and to teach them to respect others, and to know the importance of self-imposed discipline."

Winston Leonard

Spencer-Churchill

The passing

of the man

whose life

brought noble

things

and preserved

freedom,

as it looked

to a Churchman

by Dewi Morgan

Rector, St. Bride's Church, Fleet St., London, and

U.K. Correspondent for *The Living Church*

A cres of words and hours of broadcasting time have been given to the passing of Winston Leonard Spencer-Churchill. But how does it all look to a Churchman?

St. Bride's was the last parish church before the cortège reached St. Paul's Cathedral. So, anticipating that once the funeral had passed there would be a spiritual vacuum, we had a service in St. Bride's simultaneous with the cathedral service and of practically identical content. In any case, Winston Churchill always called himself a journalist and St. Bride's is the "Press Church." So, obviously, I was not in the cathedral.

But I have thought much about it and its effect on the Church of England.

The whole occasion proclaimed once more that the English are a ritualistic people. Every move, every word, every gesture was planned, reexamined, and rehearsed. At 4 a.m. on the morning before, the whole procession, lacking only Sir Winston's body but with a coffin filled with appropriate weights, moved through London's dark streets. That the detail was meticulously observed I know full well, for my house is on the route and I heard every note of ten military bands in full cry.

The English are a ritualistic people and they gave every pomp to the dead hero. One man, the Duke of Norfolk, con-

trolled it all—except inside the cathedral—and he gets a salary of £20 a year for being Earl Marshal of England. He has ordered every national occasion for over 40 years, and experience has made perfect his unsurpassed natural gifts.

Yet, as many Englishmen and not a few overseas friends have told me, it was the time in the cathedral which was the acme. And that was the sole responsibility of the dean and chapter. Neither the Bishop of London nor the Archbishop of Canterbury, nor anyone else, could dictate a single iota. There had been those who, in the preceding days, said that 84-year-old Dean Matthews must crack under such an occasion. He did not. Only on one tiny detail—a period of silence moved forward—did he falter.

So the crowned heads, heads of state, senior representatives of 113 countries, came to St. Paul's. Procession after procession went into the cathedral, for every aspect of Church and state must be represented.

The Archbishop of Canterbury, as a guest in St. Paul's, had a lower seat and a lowlier position in the procession than the Bishop of London, who is its diocesan, and was vested in black wool cope with velvet trimming and wore a white linen mitre. The Bishop of London wore a black damask cope with silver design and a white linen mitre a little lower than Dr. Ramsey's, for the Archbishop of Canterbury is his Metropolitan. Dr. Ramsey was preceded by the six-foot-high gold Canterbury primatial cross and Dr. Stopford was preceded by his crozier, for he is chief pastor in the diocese. The dean and chapter of St. Paul's wore black damask copes like their bishop's, and, on their hoods, the cathedral coat of arms embroidered in silver.

So the service began. The sentences (St. John 11:25, 26; Job. 19:25-27; I Tim. 6, 7; with Job. 1:21—"Thou knowest, Lord, the secrets of our hearts. . .")

were sung to music by Croft and Purcell. Then came the first hymn, "Who would true valour see." (All the hymns were suggested by the Churchill family, who undoubtedly knew his wishes.)

Then came the bidding, composed specially by the dean and spoken by him in resolute voice showing little sign of age:

"Brethren, we are assembled here, as representing the people of this land and of the British Commonwealth, to join in prayer on the occasion of the burial of a great man who has rendered memorable service to his country and to the cause of freedom. We shall think of him with thanksgiving, that he was raised up in our days of desperate need, to be a leader and inspirer of the nation, for his dauntless resolution and untiring vigilance and for his example of courage and endurance.

"We shall commit his soul into the hands of God, the merciful Judge of all men and the giver of eternal life, praying that the memory of his virtues and his achievements may remain as a part of our national heritage, inspiring generations to come to emulate his magnanimity and patriotic devotion. And, since all men are subject to temptation and error, we pray that we, together with him, may be numbered among those whose sins are forgiven and have a place in the Kingdom of Heaven, to which may God by His grace bring us all."

The dean followed with Revelation 14:13 and concluded his part with two prayers.

Then came the acknowledgment of Churchill's dual citizenship—the hymn, "Mine eyes have seen the glory of the coming of the Lord." The lesson, beginning at I Cor. 15:20 but somewhat edited, was movingly, triumphantly, wonderfully, read by the Archdeacon of London, the Ven. Martin Sullivan, whose resonant New Zealand voice with a tinge of his Irish origin will remain memorable.

"Fight the good fight" followed, after which a minor canon began the Kyries, the Lord's Prayer and the prayers.

The choir (18 vicars choral—laymen—and 30 boys) then sang the Russian Kontakion to the Kieff Melody. Then came the Archbishop of Canterbury with: "Grant, O Lord, that as we are baptized into the death of Thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him; and that, through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, who died, and was buried, and rose again for us, Thy Son Jesus Christ our Lord." After this, according to the service paper, Dr. Ramsey should have said the Grace. Instead pronounced the Blessing.

The service ended with the National Anthem, the Last Post, with a single trumpeter high up in the Whispering Gallery, Reveille, Handel's *Dead March* on the organ, and "O God our help in ages past" sung, like all the other hymns, to the simple, well-known tune—no descants, no frills.

The coffin left the cathedral. By barge it was taken to Waterloo Station (and cranes on the river bank dipped their jibs in salute) where it was, so to speak, handed from the nation back to the Churchill family, and thence by train to tiny Bladen, a country village where men have been buried since the Stone Age. And there the local parson, bearing no high ecclesiastical dignity, pronounced the simple committal in sight of the house where Churchill had been born and had proposed marriage.

But back to that cathedral. Why St. Paul's rather than Westminster Abbey? Because it is the Church of the nation and the Commonwealth as well as the place of the American memorial. The Abbey is much more the place of the royal family, and the whole nation claims Churchill. In any case, two previous national heroes, Wellington and Nelson, were buried there.

So happened that great international occasion—international not only because of those present but also because the miracle of TV took it simultaneously to many nations. The Continentals, whether Roman Catholic or Reformed, saw how the Church of England can conduct a service. And what they saw will surely not hinder the approach to reunion with all who love a God of order and dignity.

But ecumenicity was nearer at hand. A Roman Cardinal, Dr. Heenan of Westminster, created a precedent when he sat with 18 other religious leaders. And no doubt they all noted the religious sincerity of President Shazar of Israel who, with his party, went on foot to and from the cathedral because Saturday is their Sabbath and they held the Law of Moses.

So this funeral was unprecedented. The nearest approach as a national occasion was the burial of the Duke of Wellington,

but in those days there was no television and no Cardinal was present. The nearest approach in modern times was the Roosevelt Memorial when Churchill, sitting in the front row, made little attempt to hide his emotions. "It was most touching to see him," said Dean Matthews.

This was a unique national occasion, but what did it mean deep down in the scene of Britain? Let Patrick O'Donovan, brilliant journalist on the *Observer*, speak first:

"Commentators all over the world have reached for their explanations. This was the last time that such a thing could happen. This was the last time that London would be the capital of the world. This was an act of mourning for the imperial past. This marked the final act in Britain's greatness. This was a great gesture of self-pity and after this the coldness of reality and the status of Scandinavia.

"But really this was a celebration. And however painful, most funerals are just that. When a man is buried, those who are still alive crave some gesture of respect that cannot help the cadaver. And this gesture is made over and over again by Christians and Communists and humanists and the unconcerned. It is a proud half-conscious assertion that man is not an animal that dies alone in a hole. It is almost a gesture of contempt made to the face of death. And once or twice in a generation a dead monarch or hero is chosen to epitomize a whole nation's assertion of continuity and dignity. And because Churchill at a certain time and in a special way was, for all public purposes, Britain and more than Britain, this assertion was unbelievably eloquent over his corpse."

Or to quote another journalist, Douglas Brown, of the *Sunday Telegraph*:

"It was too soon to say whether this surge of emotion, contained and con-

trolled by the splendid exactitude of British high ceremonial, had produced besides a forgivable nostalgia any lasting sense of dedication. But that the day had set young people thinking, there could be no doubt. . . . What had been a state funeral had become something more universal, more fundamental, and, therefore, in truth, more majestic. 'God accept him. Christ receive him.'"

To that let there be added Dean Matthews' words in a broadcast interview before the funeral. The question was, "Do you think there is any risk that the religious element will be forgotten in all this ceremony?" The reply: "There is always a risk of that in a great cathedral like St. Paul's, and particularly of course when there is much elaboration on the state side. I hope very much that the religious meaning will be vividly in the minds of all who are present and of course I hope that everyone, whether in the cathedral or not, will remember that the climax and the real meaning of the service is that quiet interment which will take place in a country churchyard."

"In a country churchyard." The words evoke the image "elegy," but the British people are singing no elegy for Churchill. Rather it is a song which, having faced the reality of death, as Christians must, can soar from a graveside to the gates of life everlasting.

Churchill by his life brought noble things and preserved freedom. In his death and burial he brought many millions close to an awareness that while the old Adam is still here, the second Adam has come to the fight—and to the victory.

In St. Paul's Cathedral on January 30th, 1965, there were 3,500 of the most distinguished people on earth. And there was one dead man.

That dead man, even from his coffin, spoke with Churchillian eloquence.



Two unidentified nuns and a priest pray for Sir Winston Churchill as his grave is dug.

EDITORIALS

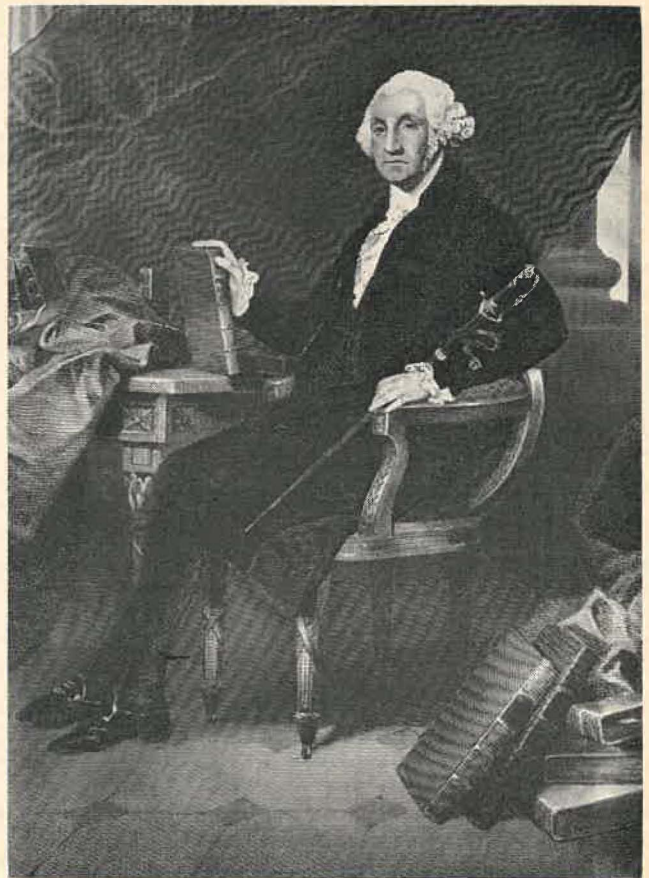
We Second Washington's Motion

The Presiding Bishop of the Episcopal Church has his official seat in the National Cathedral in Washington; his office in New York City, and his abode—a large part of the time—in mid-air, either going to or coming from some place. He belongs to the whole scattered brotherhood of the Church, and it is inevitable that he should be in journeyings often as he gets around among the family. Bishop Hines looks like a man who can take this rugged pace.

We think that the time has come for the creation of a much stronger and more meaningful relationship between the Presiding Bishop and the National Cathedral. The Episcopal Church has a special vocation to speak to the mind and conscience of this nation more forcefully than it does. To be sure, it is not one of the largest Christian bodies numerically. Moreover, it has a tradition of not trying to function as a pressure-group in secular politics—a tradition which we earnestly hope it will never abandon. These are facts. But it is also a fact that from the beginning of this republic a very large number of the nation's leaders have been Episcopalians. Somehow, this Church has succeeded in imbuing its people with a strong sense of social responsibility as a part of their religion. We recount these facts not to boast but to make our point, which is that the Episcopal Church really could and should do even more than it does to exert a Christian influence upon the mind, policies, mores, morals, and life of this nation.

Washington is the political center of America, and therefore in a special and unique way the nation's spiritual center. With this in mind, and considering the responsibility and mission of the Episcopal Church to the nation, we propose that henceforth, when the Presiding Bishop speaks to the nation as chief spokesman of the Episcopal Church, he do so, whenever possible, from the Washington Cathedral. This makes plain sense. For one thing, this is his cathedral officially. For another thing, the Cathedral of St. Peter and St. Paul in Washington is universally known and accepted as the National Cathedral. No other church occupies a rival or comparable position in this respect.

It was none other than President George Washington



George Washington: "A great church for national purposes."

who first conceived the idea of "a great church for national purposes," and in L'Enfant's plan for the capital city, provision was made for such an edifice. But it remained only an idea until 1893, when Congress granted a charter for such an institution, creating the Protestant Episcopal Cathedral Foundation. So the National Cathedral as we have it today is the fulfillment of Washington's dream.

Anybody who has visited this beautiful structure, which so strikingly and deeply expresses the unity of past, present, and future, will readily agree that no Church could have a central shrine more appropriate and fitting for use when the Church chooses to speak to the nation and to the world. Most Americans who visit the cathedral come away with the feeling that this temple is not simply a prize exhibit of the American Episcopal Church—it is theirs, be they Jews, Methodists, Roman Catholics, or anything else. And it is right that they should feel this way, since from its beginning the cathedral has been built, and used by, people of all religious affiliations. No church could be more Anglican; yet no church could be more truly a house of prayer for *all* people.

So we hope that among the forward steps which this Church will make under the administration of Bishop Hines will be the practical establishment of the National Cathedral as the place, above all, where the Episcopal Church speaks and acts as the national Church it truly is.

We are proud to second the motion of our fellow American Episcopalian, George Washington!

Next Week —

The Lent Book Number

LETTERS

Continued from page 3

on-the-spot interview." (How can you get any more Madison Avenue than that?) And the judges will judge your ministering and mine.

On-the-Spot Interviewer: "You took care of this unwed mother—let's see, that makes four for this year. Based on the size of this parish that puts your percentage way up. Congratulations! Now the 'dark-skinned people'—in this congregation? Two? good—Oh, they're almost white and that made it easier—right—no use getting everybody upset—a little at a time. Cripples?—you had a problem there—bungled up the marching in the choir? He takes care of the hymn books now—yes, yes, make 'em feel needed. You have an AA group here—they use the building when no one else wants it—nice—must do everything we can for these people. Fourteen Thanksgiving baskets and twenty baskets for Christmas—mustn't forget the poor—that's reaching out. New choir and acolyte robes, right—let's see, that goes under the heading ministering to the faithful. That gives you something meaningful under every heading. Well, good luck to this parish and if you win, you'll get a plaque—PLAQUE—and a five year subscription to THE LIVING CHURCH."

What THE LIVING CHURCH seems to hope to see is the burning bush; in reality all they will see, as a scientist put it recently, is "another bulk statistic with the tears wiped off."

ELIZABETH R. FENTON
Williamstown, W. Va.

Correction

Your publication of the sermon delivered by Fr. Berard Marthaler at the National Shrine of the Immaculate Conception here in Washington is appreciated [L.C., January 31st].

I would like to point out one small correction: Fr. Marthaler had eliminated the name of Vincent Taylor from the list of Anglican theologians in his original text. Somehow the name crept into the copy that I had forwarded to you. My apologies to THE LIVING CHURCH and to Fr. Marthaler.

(Rev.) EDMUND DELANEY, S.A.
Washington, D. C.

The Rules

Parish priests all over the country try to teach their people the faith as given to them by the Church. Included in their teachings are the rules and regulations in regards to the administration of the sacraments as contained in the Book of Common Prayer, etc. Many people come to the Church who are not members but interested. They ask the same questions and the answers are given them. This is especially true with young people who look to the Church as a pillar of strength, something that is truly Catholic in its teaching.

Recently an ordination took place in a parish that ministers to the students at the University of Missouri. Many in the congregation were Episcopal students from parishes all over the country, many were non-Episcopalians who were looking to this Church as a possible spiritual home. They listened as the new priest vowed to follow the teaching of the Church.

Then the rector, in the presence of the bishop of the diocese, announced that the communion rail was open to all, Episcopalians and all others, and invited them to come up and receive the sacrament. Many, leaving the church, wondered if this was a Church that had one teaching or just another congregational Church with liturgy. I don't remember the last General Convention making any such ruling nor can I find any teaching to that effect. The only rules I find are to the contrary, Book of Common Prayer included.

How can we hold our young adults and for that matter any one else who takes the teachings of the Church seriously if we find priests and bishops of our Church disobedient to its rules. We can make no impression on those who come from Protestant backgrounds or who are lapsed Romans if we do not act as one. You can't be a member of a fraternity or of a Lions Club unless you play by the rules; certainly the Church is more important.

(Rev.) CLIFFORD R. HORVATH
Assistant, Grace Church
Massapequa, N. Y.

Acting with permission from my bishop, I am writing in response to Fr. Clifford Horvath's letter concerning the "open" invitation to Communion at a recent ordination in Calvary Church, Columbia, Mo.

First, let me say, not defensively, but to set the record straight, that it was not the rector in the presence of the bishop, but rather that it was the bishop in the presence of the rector, who issued the invitation "to all baptized Christians who are entitled to receive Communion in their own Churches." And, so as not to be misunderstood, let me make it clear that I wholeheartedly support my bishop in this position.

Next, I want to go on record to the effect that I am most tired of hearing about a Church which is "truly Catholic in its teaching" from the advocates of the kind of Catholicity which permits them to presume to instruct, admonish, rebuke, and criticize my bishop, or any bishop, in the Church press. One might indeed question the Catholicity of a Church in which the action of the laity and presbyters can block an attempt of the House of Bishops in General Convention when they move to resolve the ambiguities of this very question.

For those who are not aware of the fact, it should be pointed out that the House of Bishops at the General Convention in St. Louis last October passed a resolution which began: "Whereas, the House of Bishops believes the time has come when Christian Churches recognize, as a fundamental principle, that all Christians, duly baptized by water in the Name of the Holy Trinity and qualified to receive the Holy Communion in their own Churches, should be welcomed as guests at the Lord's Table in all Christian Churches. . . ." It was this resolution which was effectively blocked by the House of Deputies by a substitution amendment which was not acceptable to the House of Bishops.

It is indeed a fact that there is a rubric on page 209 of the Prayer Book, the origins of which date from the 13th century, which sets forth pre-conditions for receiving Communion. But this kind of "Prayer Book Fundamentalism" which conveniently overlooks 700 years of history does not really determine what the law of the Church is. The

Rev. Massey Hamilton Shepherd, Jr. points out in *The Oxford American Prayer Book Commentary*: "At the Lambeth Conference of 1920 and 1930 the bishops passed resolutions affirming that the rubric does not 'necessarily apply to the case of baptized persons who seek Communion under conditions that in the bishop's judgment justify their admission thereto!'"

Let me make it clear that I do believe in law and order in the life of the Church, but I think that the kind of legalism which is demonstrated in Fr. Horvath's letter is much nearer in spirit to tithing "of mint and anise and cummin" than it is to considering the weightier matters of the law (Matt. 23:23).

I would take further issue with Fr. Horvath's letter. I have been in Calvary Parish for nearly ten years, as chaplain to students and as rector, and I find it difficult to understand how Fr. Horvath knows that "many leaving the church wondered if this was a Church that had one teaching or just another congregational Church with liturgy." I am frankly skeptical about this conclusion, and I wonder on what evidence this assertion is made. If Fr. Horvath is concerned lest we appear to be a congregational Church with liturgy before our congregation of 322 persons, it would seem that there ought to be a greater concern lest his letter to THE LIVING CHURCH persuade a greater number in that far larger audience that we are a presbyterian Church in which presbyters, as primary agents of authority, publicly call bishops to account.

Fr. Horvath seems to imply that our Church has "one teaching" in regard to the requirements of admission to Holy Communion. He must know that this is factually incorrect, whatever he believes *ought* to be the case, and no matter how desirable uniformity may be. It seems to me that a far more honest and meaningful approach is to tell inquirers that the practice differs from diocese to diocese and sometimes from parish to parish. This is certainly what I tell students from all over the country every year, with an attempt to help them understand the reasons for both positions.

In conclusion, I must say that I am distressed by the implication at the end of Fr. Horvath's letter that our job is to "make an impression on those who come from Protestant backgrounds or who are lapsed Romans." We cannot ignore the fact that we do make an impression in both directions (even in Calvary Church, Columbia) but the idea that this is the fulfillment of our Lord's Commission in the Episcopal Church seems to be a sad distortion of the Gospel.

(Rev.) RICHARD H. ASH
Rector, Calvary Church
Columbia, Mo.

Bishop de Berghes

In his letter concerning the Old Catholic succession published in THE LIVING CHURCH of December 27, 1964, Mr. Gillespie raises questions about Bishop de Berghes. In his interesting book, *Bishops at Large*, Peter Anson points out that the bishop came to America to escape being detained in England as an enemy alien, in 1914 or 1915. I have read some of his papers, which in 1945 were still in the possession of Villanova College. After he came to this country, he preached in Episcopal churches in the area of Brooklyn, N. Y., and it seems to me that

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he reported that he served as a supply priest or as an interim rector in one or two instances. I would suppose that it was this connection which caused him to be asked to assist in the consecration of Bishop Hulse.

It is my understanding that Bishop de Berghes was not received quietly at Villanova; rather, he was received solemnly by the Archbishop of New York, at St. Patrick's Cathedral, both the Archbishop and Bishop de Berghes being vested in full pontificals. Subsequently, Bishop de Berghes was admitted as a novice in the Order of Saint Augustine, which conducts Villanova University, and he was immediately pressed into service as a teacher. He applied to Rome for recognition of his orders, but died suddenly, only a few days before the order was notified of the decision by Rome. The decision was that he would have to be reordained as a priest, *sub conditione*, before he could function as a priest; and he would not be permitted to exercise any episcopal function. The ground of the decision was that it was impossible to be sure that his consecrator (Archbishop Mathew, who also ordained him priest) had the requisite intent; his repeated switches of allegiance from Rome to the Church of England to the Old Catholic Church of Utrecht to his own independent Old Catholic Church, and back again, raised serious questions as to his mental stability and/or good faith.

When I attended Villanova, Bishop de Berghes was still well-remembered by one of the monks who had been a novice with him, in about 1918. I was told that before he was received into the Church of Rome, he was working to bring with him several congregations which were under his leadership. He came back home one evening, however, and found a bullet-hole in his bedroom window, and a bullet in his pillow; and determined that he had better withdraw from the situation and submit to Rome forthwith!

(Rev.) THOMAS V. SULLIVAN
Rector, St. Francis Church
Holden, Mass.

Re the letter by Mr. James B. Gillespie, in *THE LIVING CHURCH*, December 27, 1964.

My husband, the late Rev. Walter E. Bentley, often mentioned the "Prince Bishop de Landes Berghes," and I understand the bishop came to Fr. Bentley, and said he was a cousin of the King of Italy, a bishop of the Old Catholic Church, and was without means. Fr. Bentley kept him at the rectory of the Church of the Ascension in Greenpoint, Brooklyn, N. Y., for a considerable time, between the years 1905 and 1920—exactly how long I do not know—until the bishop left for somewhere in the west.

An old newspaper cutting from the *New York Times*, January 16, 1913 or 1915 (the print is not clear)—

"The Right Rev. Bishop Prince de Landes Berghes et de Rache was the guest of the Rev. Walter E. Bentley, at the Church of

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the Ascension, Brooklyn. Previously he had stayed at the Monastery of the Holy Cross, West Park, New York, had come from England on November 16th. Prince de Landes is to be believed to be the only ecclesiast in the U. S. whose orders are accepted alike by the Roman Catholic, Greek Orthodox, and Anglican Communions. He traces his consecration to Cardinal Barberini. The Prince took part last Tuesday in the consecration of the Rev. Hiram R. Hulse, as Bishop of Cuba, in the Cathedral of St. John the Divine, New York."

MABEL BENTLEY
Mrs. Walter E. Bentley
Staten Island, N. Y.

Difference

THE LIVING CHURCH is great these days—the editorial, "Intercommunion All Round?" was marvelous.

Keep up the good work.

Bishop Cole's experience does not square with mine—I have lost several persons due to Bishop Pike's heretical and presumptuous statements.

(Rev.) JAMES CLARK
Rector, St. Barnabas Church
Omaha, Nebr.

Upper Case

Subscribed to *THE LIVING CHURCH* for 47 yrs. It grows *better* every year, and it *does* deserve capitals.

(Miss) F. W. ADAMS
Huntington, N. Y.

The Only Peril

In his letter in the January 17th *LIVING CHURCH*, Professor A. R. Patton asserts that "any scientist who goes so far as to claim to believe that orthodox Christianity is 'true' does so at the peril of 'losing intellectual status,'" and that "... he must not say or do anything which reveals that he seriously believes that God is anything more than a wish fulfillment. . . ." No doubt Professor Patton speaks from his own experience. It would be unfortunate, however, if those of your readers who are not now closely involved with the academic world were to think that his assertions are true in general.

In the past 20 years I have come to know a large number of scientists, of all shades of belief and unbelief, in all sorts of institutions in this country and in Britain. I can think of none whose "intellectual status" has really suffered because of his religious belief. Of course in any large group, even within colleges and universities, there will be a few theists who refuse to believe that an agnostic might be intellectually respectable, and there are a few atheists who cannot believe that a theist might be intellectually respectable. But men of such narrow vision are quite rare, and they are not influential. By and large, the scientists I know are respected, or not, because they are, or are not, good scientists. The only "peril" we Christians face with respect to our colleagues' views of our "intellectual status" comes about when we fail to do the very best scientific work we can do.

(Rev.) DAVID L. ANDERSON
Professor of physics and chairman,
department of physics
Oberlin College

Oberlin, Ohio

BOOKS

Out of Concern, a Voice

Social Policy of the Episcopal Church in the Twentieth Century. By M. Moran Weston, with appendix by Warren A. Schaller. Seabury. Pp. 482. \$12.

A recurring theme surrounding each General Convention is that of the propriety of the Church taking a stand on broad social issues. Should the Church avoid political issues? How far should the Church go in an involvement in broad social problems and tensions? As the debate goes on, those involved in it frequently give the impression that the questions are new to the Church and that such issues have only recently arisen. Few Episcopalians have any conception of the frequency, extent, and variety of controversial social issues, often with strong political overtones, on which the Church has spoken over the years.

Social Policy of the Episcopal Church in the Twentieth Century by M. Moran Weston is the result of an exhaustive research of General Convention Journals, National Council minutes, THE LIVING CHURCH and other Church periodicals, and other sources from 1900 to 1954, supplemented by an appendix by Warren E. Schaller which brings the study up to date through 1963. It begins with a very interesting review of the kinds of positions which Churchmen have taken throughout the century on defining the social role and task of the Church. Six positions ranging from "stick to religion" at one end of the scale to "reconstruct society" at the other end are identified and the history of their development in the thought of the Church given through well selected quotations from leading adherents. Advocates for all six positions can be found today, but the relative dominance of each has changed greatly during the century. This analysis is most valuable and, hopefully, will in time be reprinted where it can be widely read.

The main body of the book deals with the history of specific issues which have concerned the Church. An observation of special interest is that the era of social concern in the national Church started with the capital-labor crises at the turn of the century. Questions of the rights of labor, minimum wage standards, working conditions and hours, and the like were dominant in the General Conventions of the early decades of the century. This was, however, only the beginning of a wide ranging grappling with many issues. Among these of course was prohibition, the Eighteenth Amendment and the Volstead Act, in which a major role was played by an organization known as the Church Temperance Society. The two world wars of this century led to a variety of social actions ranging from war re-

lief and refugee resettlement programs through broad questions of war and peace involving international arbitration, disarmament, and pacifism. General Convention and the Church at large were strongly involved in support of the League of Nations after World War I and the United Nations after World War II. The rapid urbanization of America in this century is reflected in a steadily growing concern in General Conventions with problems of slum clearance, care of the destitute aged, narcotics, crime, etc.

Of special interest is the Church's concern with the race problem. The picture which the book gives of the slow emergence of new viewpoints and their inter-relationship with changing social patterns provides a fascinating background for the deep involvement of the Church and the whole country in the race issue during the last decade. Before 1900 the concern for the Negro was confined largely to developing an effective ministry to Afro-Americans through proposals for the consecration of Negro suffragans and the formation of a missionary district for Negro work. Gradually during this century, however, the concerns broadened to cover segregation in general, the problem of a color barrier within the Body of Christ, and spiritual and moral goals for society as a whole.

An unusually limited sale of the book is anticipated by the publisher, and the small number of copies printed (350) has

resulted in the exceptionally high price. This is unfortunate in view of its value for all in the Church who are concerned with Christian social relations. It is a book which would make an excellent and valuable addition to every parish library. This use alone could take up many more copies than are presently available if it were properly promoted. In addition, every diocesan department and chairman of Christian social relations should also have a copy.

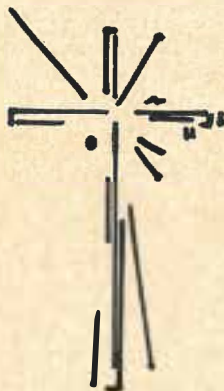
WILLIAM G. POLLARD, Ph.D.

Booknotes

The Building of Churches. By Peter F. Anson. Hawthorn. Vol. 10, *New Catholic Library of Catholic Knowledge*. Pp. 95. \$45 net for 12-volume series (by subscription only).

Inasmuch as *The Building of Churches* book is volume 10 in *The New Library of [Roman] Catholic Knowledge*, Peter F. Anson has approached the history of architectural styles as applied to churches from a Roman Catholic viewpoint. For Episcopalians, therefore, its appeal is much diminished after the Gothic period (which marked, in the author's words, "the 'sunset' of the Catholic Church in England"), for only Roman Catholic buildings are discussed. Over 60 photographs, four of them in color, are included.

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PEOPLE and places

Appointments Accepted

The Rev. Julian Hugh Adams, former assistant, St. Luke's Church, Atlanta, Ga., is vicar, St. Paul's Church, Newnan, Ga.

The Rev. Elliot H. Blackburn, former curate, Church of the Atonement, Westfield, Mass., is priest in charge of the newly organized mission, St. David's, Ames, Iowa.

The Rev. John A. Bower, former curate, Christ Church, Waukegan, Ill., is vicar, St. Patrick's Church, Franklin Park, Ill. Address: Box 66 (60131).

The Rev. Everett I. Campbell has resigned as chief psychologist at the Home for Crippled Children, Pittsburgh, Pa., and is associate in clinical psychology and pastoral care at the Pittsburgh Pastoral Institute. He is continuing as assistant to the rector, St. Peter's Church, Brentwood. Address: 315 Shady Ave., Pittsburgh, Pa. (15206).

The Rev. Robert G. Carroon is canon pastor, All Saints' Cathedral, Milwaukee, Wis. He continues as provost of Armitage House and instructor of European history, University of Wisconsin-Milwaukee.

The Rev. Charles A. Deacon, Jr., former curate, Christ Church, Rochester, N. Y., is priest in charge, St. Paul's, Angelica, and vicar, St. Andrew's, Friendship, both in N. Y. Address: 109 W. Main St., Angelica (14709).

The Rev. Hunley A. Elebash, former rector, St. John's Church, Wilmington, N. C., has been appointed executive secretary of the diocese of East Carolina. Address: 305 S. Third St., Wilmington, N. C.

The Rev. Frank V. D. Fortune, former rector, St. Alban's, Elberton, Ga., is vicar, St. Theodore of Canterbury Mission, Seal Beach, Calif. Address: 1421 Golden Rain Rd., 87-K, Leusire World, Seal Beach (90740).

The Rev. Thomas A. Neyland, former vicar, St. Martin's Church, Lancaster, Texas, is curate, All Saints', Fort Worth, Texas. Address: 5001 Crestline Rd.

The Rev. Douglas M. Norwood, former priest in charge, St. John's, Black River, and Grace Church, Copenhagen, N. Y., is assistant, Calvary Church, Syracuse, N. Y. Address: 353 Norwood Ave.

The Rev. Gene A. Rose, former rector, St. George's, Newport, R. I., is associate rector, All Saints' Memorial Church, Providence, R. I. Address: 79 Keene St.

The Rev. C. Allen Spicer, Jr., assistant, Emmanuel Church, Baltimore, will be rector, Christ Church (St. Mary's White Chapel), Denton, Md., on March 1.

The Rev. John L. Welch, former assistant, Epiphany, Seattle, Wash., is rector, Church of Our Saviour, Pasco, Wash. Address: 1604 W. Marie (99301).

The Rev. Eric Wright, former rector, Christ Church, Lead, S. D., is rector, Trinity Church, Pierre, S. D. Address: 108 S. Highland.

Ordinations

Priests

Connecticut—On December 12, the Rev. David John Walter Ward; on December 16, the Rev. Peter Ratcliffe Holroyd (for the Bishop of Newark), the Rev. Seaver Alston Willey (for the Bishop of Vermont); on December 19, the Rev. Derek Leslie Bugler (for the Bishop of Maine), the Rev. David Lawrence Cannon, and the Rev. Richard Maxwell; on December 26, the Rev. Robert Glenn Holt, Jr. (for the Bishop of Harrisburg).

Dallas—On December 18, the Rev. Paul B. Clayton, vicar, Holy Apostles' Church and Messiah Church, both in Fort Worth, address, 8821 Guadalupe; the Rev. Charles F. Doyle, curate, St. John's, Dallas, address, 1007 Beachview Ct., Apt. 306; the Rev. William F. Ellington, vicar, St. Philip's Church, Sulphur Springs, and Ascension Church, Winstboro, address, Paradise Inn Apts., B-8, Sulphur Springs; the Rev. William W. Lipscomb, curate, St. Andrew's Church, Grand Prairie, address, 723 S.E. 8th St.; the Rev. William C. Shirey, missionary curate, St. Bartholomew's Church, Arlington, and St. Vincent's Church, Hurst; the Rev. Donell E. White, missionary curate, Holy Nativity Church, Plano, address, 1608 - 17th St.;

the Rev. Stephen M. Winsett, missionary curate, Annunciation Church, Lewisville, and St. Luke's Church, Dallas, address, 990 S. Charles St., Apt. 109, Lewisville.

Georgia—On December 19, the Rev. John Stanton Mills, vicar, Church of the Good Shepherd, Thomasville, address, 519 Oak St. He is a former Protestant chaplain, USA.

Michigan—On January 25, the Rev. Walter Norcross, continuing as vicar, St. James', Dexter, address, 3287 "B" St.; the Rev. Richard A. Swanson, continuing as assistant minister, St. Christopher's, Detroit, address, 20750 McNichols Rd.

Spokane—On January 17, the Rev. H. Winfield Hubbard, vicar, St. Paul's, Cheney, and St. Timothy's, Medical Lake, address, 1506 - 5th St., Cheney, Wash. (99004).

Western New York—On January 10, the Rev. G. Robert Cain, continuing as chaplain, DeVeaux School, Niagara Falls, N. Y.; on January 16, the Rev. Charles D. Hackett, Jr., continuing as curate, St. James' Church, Batavia, address, 405 E. Main St. (14020); on January 30, the Rev. Phillip W. Holmes, continuing as curate, Grace Church, Lockport, address, 110 Genesee St. (14094).

Deacons

Fond du Lac—On January 10, William Everett Neal; on January 24, Larry Edward Valentine—both are seniors at Nashotah House, Nashotah, Wis.

Perpetual Deacons

Michigan—On November 30, C. M. Dwight Wood, assistant to the rector, St. Paul's Church, Port Huron, Mich. Address: 718 Sanborn St.

Episcopal Church Annual Corrections

(Corrections for the *Annual* are published in this column as a service to our readers.)

The Rev. Canon Don H. Copeland, Director, The World Center for Liturgical Studies, Box 369, Boca Raton, Fla. 33432.

Deposition

On January 25, the Rt. Rev. Walter Conrad Klein, Bishop of Northern Indiana, 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 George V. Johnson, Jr., from the ministry.

Laymen

Miss Ellen Correll, director of Christian education, has retired after nearly 40 years on the staff of the Cathedral Church of St. Mary, Memphis, Tenn. For many years she was also on the staff of the Sewanee Summer Training School, province IV. Bishop Sanders, Coadjutor of Tennessee, former dean of the cathedral, was the speaker at the dinner honoring Miss Correll. She is the recipient of an automobile—a gift from the cathedral congregation.

Mr. Kenneth A. Lagerquist, vestryman of Church of the Good Shepherd, Pawtucket, R. I., has been appointed diocesan lay chairman of the 1965 Episcopal Charities Fund.

Mr. Harold D. Mock, former development director for Rensselaer Polytechnic Institute, has been appointed director of the newly created department of information and development, diocese of New York.

Mark M. Stoddard, administrative director of the Family Guidance Clinic of Mercer County, Sharon, Pa., will become executive director of Talbot Hall, Jonestown, Pa., on April 1. A new program for the care of adolescent girls will be inaugurated at Talbot Hall, an institution of the diocese of Bethlehem.

Colleges

The Rev. Alan C. Tull, who is a member of the department of religion, Trinity College, Hartford, Conn., has been appointed chaplain at Trinity. He is also completing work for a doctorate of theology.

Armed Forces

Chap. Norman L. Cram, Jr., USNR, Box 304, FPO San Francisco (96662).

Marriages

The Very Rev. Lawrence Rose, dean of the General Theological Seminary, and Mrs. Rose announce the marriage of their daughter, Frances Caroline Rose, to Fremont E. Besmer, son of Mr. and Mrs. Fremont E. Besmer, Salinas, Calif., on December 28, at St. George's Church, Kano, Northern Nigeria. Mr. and Mrs. Besmer are teaching in Kano on Peace Corps assignments.

The Rev. Wallace M. Pennepacker and Mrs. Pennepacker, of St. John's Church, Memphis, Tenn., announce the marriage of their daughter, Carol Lenore Pennepacker, to Mr. James Richard Walker, Jr., at St. John's, on December 19. Mr. and Mrs. Walker reside at 338 Haynes St., Memphis.

The Very Rev. Leslie Skerry Olsen, dean of Grace Cathedral, Topeka, Kan., and Mrs. Olsen, announce the marriage of their daughter, Margaret Ann Olsen, to Mr. Charles Adams Blakely III, at the cathedral, on January 23. Mr. and Mrs. Blakely reside at 1605 A. West 9th, Lawrence, Kan.

New Addresses

The Rev. Canon George A. Fox, 57 N. Somerville, Apt. 416, Memphis, Tenn. (38104).

The Rt. Rev. Oliver J. Hart, retired, 305 W. 7th St., Chattanooga, Tenn. 27403.

The Rev. H. E. Nelson, 137 W. Works St., Sheridan, Wyo.

The Rev. R. Peregrine White, 323 W. Fayette, Pittsfield, Ill. (rectory).

The Rt. Rev. Thomas H. Wright, 510 Orange St., Wilmington, N. C.

Resignations

The Rev. Charles D. Brand has resigned as rector of Trinity Parish, Tilton, N. H., effective March 1, after which date he may be addressed at 6 Peter Cooper Rd., New York, N. Y. (10010).

Retirement

The Rev. Daniel W. Allen has retired as executive secretary of the diocese of East Carolina. Address: 2246 Camellia Dr., Wilmington, N. C.

The Rev. F. Ricksford Meyers, rector of St. Matthew's Church, Detroit, Mich., for the past 25 years, has retired from the active ministry. In appreciation for his services to the diocese of Michigan, Bishop Emrich appointed Fr. Meyers an honorary canon of the Cathedral Church of St. Paul.

Births

The Rev. Lynde Eliot May IV and Mrs. May, of St. Mark's Church, Warren, R. I., announce the birth of their third child and second daughter, Jennifer Elizabeth, on January 9.

The Rev. Gordon P. Roberts and Mrs. Roberts, of Grace Church, Clinton, Iowa, announce the birth of their fourth child and second daughter, Margaret Anne, on January 16.

The Rev. August Tuttle and Mrs. Tuttle, of St. Barnabas' on the Desert, Scottsdale, Ariz., announce the birth of their second child and first son, Stephen Dennis, on January 14.

The Rev. Lloyd H. Uyeki and Mrs. Uyeki, of St. Gregory's, Woodstock, N. Y., announce the birth of their second son, David Masanori, on January 11.

Clarification

The Rev. Clifford S. Westhorp, editor of the *Rhode Island Churchman*, and rector of All Saints' Church, Warwick, R. I., is addressed at 111 Greenwich Ave., Warwick, R. I.

DEATHS

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

The Rev. Paul Alvin Voney, rector of Grace Church, Lake Providence, La., died suddenly on December 27th of a heart attack.

Fr. Voney was born in Cullom, Ill., in 1904. He

attended high school in Peoria, Ill. He was graduated from Bradley University. After some years as a businessman, he served as parish clerk for Grace Church, Monroe, La., from 1954 to 1957, while he studied for ordination to the diaconate. He was ordained a deacon in 1956. He continued at Grace Church in Monroe until 1958, when he entered St. Luke's Seminary at the University of the South. He was ordained to the priesthood in 1959, and became rector of Grace Church, Lake Providence, the same year.

He is survived by his wife, Mildred E. Flesner Voney.

Pearl Jeannette Butler, mother of the Rev. Frank M. Butler, rector of St. David's by the Sea, Cocoa Beach, Fla., died in Winona, Minn., December 14th.

Mrs. Butler was born in Austin, Minn., in 1890. In addition to Fr. Butler, she is survived by her husband, Bartlette Worden Butler; one other son, Lee C. Butler, of Honolulu; and two grandsons, Frank M. and Mark H. Butler, of Cocoa Beach.

Mary Virginia Heffner, mother of the Rev. Canon Edward A. Heffner, M.D., of Milwaukee, Wis., died on January 31st at St. John's Home of Milwaukee. She was 82.

Mrs. Heffner, the widow of Edward A. Heffner, Sr., was born in Arkadelphia, Ark. Since the death of her husband in 1941, she had made her home near Canon Heffner. She had been a member of St. John's Home for the last four years, and a member of All Saints' Cathedral since she came to Milwaukee from Ellsworth, Kan., in 1959. She was confirmed in St. John's Cathedral, Albuquerque, N. M., in 1946.

Survivors, besides Canon Heffner, include her daughter-in-law, Christine F. Heffner, managing editor of THE LIVING CHURCH; two sisters, Mrs. W. H. Lewis, of Texarkana, Texas, and Mrs. W. B. West, of Tulsa, Okla.; four grandchildren, Mrs. B. R. Baldwin, Belton, Mo., Mrs. R. R. Blackburn, Overland Park, Kan., William E. J. Heffner, Milwaukee, and Stephen F. Heffner, Belton; and three great-grandchildren.

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MISSING: John Zawislak, active communicant and acolyte of St. Luke's Parish, Roselle, N. J. Age 17; 5'10" height; 145 pounds; brown hair and eyes; dark horn-rimmed glasses. Accomplished musician. If anyone knows of his whereabouts please contact The Rev. Walter Moreau, 210 East 4th Ave., Roselle, N. J.; or call 201-CH 5-0815 collect.

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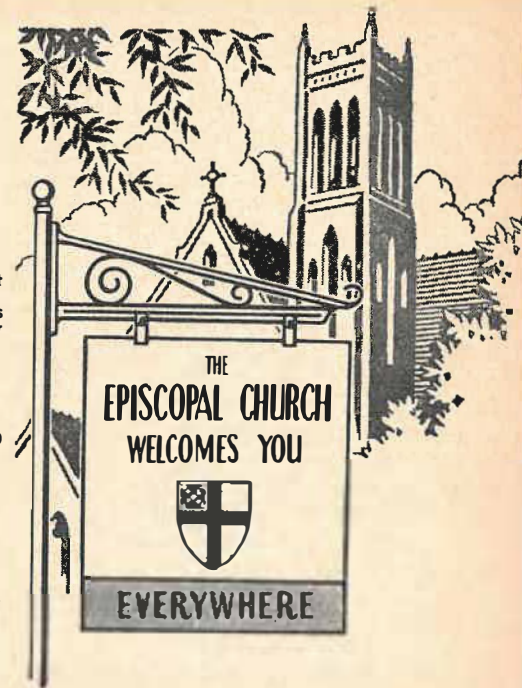
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Rev. John F. Mangrum, Rev. George Cave, Rev.
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Mass 7:30, Ev 7:30; C Sat 5

CHICAGO, ILL.

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

CHICAGO, ILL. (Cont'd.)

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

EVANSTON, ILL.

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

LOUISVILLE, KY.

GRACE (a bulwark of the Faith)
Rev. John S. Letherman, r 3319 Bardstown Rd.
Sun Masses 8 (Low), 10 (Sung); Daily as scheduled

BALTIMORE, MD.

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

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
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. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 15 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

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys MP & HC 7:15 (& HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S

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

SAINT ESPRIT

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

HEAVENLY REST

5th Ave. at 90th Street
Sun HC 9 & 15, 11, MP Ser 11 ex 15; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
Sun HC: 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex
Sat; Sat: 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN

46th St. between 6th and 7th Aves.
Sun Low Masses 7, 8, 9 (Sung), 10; High Mass 11;
B 8; Weekdays Low Masses 7, 8, Wed & HD 9:30,
Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, 7-8, Sat
2-3, 4-5, 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 7:30 ex Sat
Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 3:30, 11 (15), 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

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Brooklyn & 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 12:30 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

ST. PAUL'S CHAPEL

Brooklyn & 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

Brooklyn & 155th St.
Rev. Leslie J. A. Long, 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; EP 5:30; Weekdays 7:30, 5:30;
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15,
Sat 12-1

FORT WORTH, TEXAS

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

RICHMOND, VA.

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

SEATTLE, WASH.

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

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.