

The Living Church

May 16, 1965

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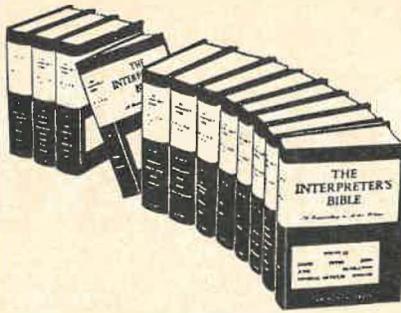
RNS

Augustin Cardinal Bea is escorted to Philadelphia by the Rev. Arthur C. Barnhart [page 4].

The Stage Coach Bishop [p. 7].

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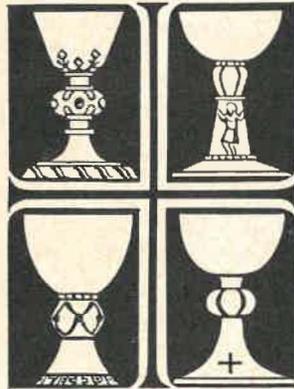
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NEXT WEEK

May 23

Spring Book Number

LETTERS

Most letters are abridged by the editors.

Questions

I should be glad if any of your readers would enlighten me on these questions, please:

- (1) Is not the essence of Christianity an attitude, rather than words?
- (2) How then is it possible at all for Christians to put persons out of a church building?

(Rev.) R. F. TAYLOR
St. Paul's Church

Orangeburg, S. C.

Love and Hate

With specific reference to the letter from Stuart McCarthy [L.C., April 4th] about Fr. Allen (St. Mark's-in-the-Bouwerie), may I please call his attention to the following passages from Holy Scripture which seem best to describe the very real presence and work of the Christ in this parish: Matthew 11:5 and Revelation 7:9-17.

At a time when so many uncommitted, lukewarm clergymen are oozing pretentious, pious, platitudes from plush-carpeted pulpits with their elaborately carved electronic speaker systems, it is most refreshing indeed to hear of one pastor who speaks the truth.

We all hate. Hate is a cleansing, purifying action for Christians—"hate evil, love good." One of our problems, we modern Christians, is that we are so theologically inept that we suppress our hatred and pretend to love. But how can we really know love unless we also know hate? We become, as it were, romantic phonies, love zombies, hollow men who present a sickly, romantic, insipid Christ to a world which couldn't give a damn—and won't until we do.

With regard to Fr. Allen, the man. I suggest we all meet at the parish Eucharist at St. Mark's some appropriate Sunday, and those without hatred who are among us can stone him to death.

ROBERT K. ARMSTRONG
New York City

Smaller Churches Don't Fit

The article by "An Anonymous Presbyterian," entitled, "The Parish Bulletin" [L.C., March 21st] should not go without comment. What the Rev. A. P. says may be true, in part, for the larger parishes, but the smaller parishes or mission churches do not fit into his plan. One might well ask what Mr. A. P.'s relationship is to the A. B. Dick Co.? Perhaps he is a stockholder, for he seems to feel that this company and the manufacturer of the Gestetner are the only manufacturers in the world capable of making "good products." Having used both of these machines as well as those of several other manufacturers, I feel strongly that the only difference between these and several other machines is in the name and the cost. And it would seem that in both cases one pays quite a bit for the name.

I have personally seen bulletins from one end of the country to the other, and I have produced them as a layman, mission vicar, and Army chaplain.

Regarding the contents of his bulletins,

Continued on page 14

The Living Church

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*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

Ahead of the Pullmans Lester Kinsolving 7

THINGS TO COME

May

16. Fourth Sunday after Easter
17. Annual meeting, Anglican Society, Cathedral Church of St. John the Divine, New York, N. Y.
18. Executive Council meeting, Greenwich, Conn., to 20th
21. Special convention of the diocese of Ohio to elect a Bishop Coadjutor, Trinity Cathedral, Cleveland
23. Rogation Sunday
24. Rogation Monday
26. Rogation Wednesday
27. Ascension Day
30. Sunday after Ascension

June

6. Whitsunday

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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The Living Church

In Liturgy, Foretaste

Liturgy and Education. By Massey H. Shepherd, Jr. Seabury. Pp. 112. \$3.50.

In his latest book, *Liturgy and Education*, Massey H. Shepherd, Jr., does not aim at a study of liturgical catechesis. Rather he aims at a general interpretation of the meaning of the liturgy which will itself illuminate "the process of our formation and discipline in Christian discipleship, which is the primary concern and problem of Christian education."

A prevailing theme in Dr. Shepherd's interpretation is the radical and rigorous distinction of liturgy from cult, "if by cult we mean a complex of sacral objects and actions whose holiness must be kept in strict taboo from all profane objects and actions," which the author takes to be "the sense of the term as understood by a Jew or pagan." But *cultus* was used in classical Latin to express not only the idea of religious veneration but also such "profane" notions as labor, husbandry, civilization, and, of course, culture.

Throughout, Dr. Shepherd's treatment uncomfortably suggests an unqualified judgment against pre-Christian worship and even a discontinuity between the work of Christ and the history of salvation which threatens to reintroduce precisely the sacred-profane dichotomy from which he calls us. But whatever we may say of the relation of cult and culture among ancient peoples, it is abundantly clear that the Church today suffers from a terrible alienation of its worship (by whatever name) from the totality of life, and we can only wish success to Dr. Shepherd's attack upon that separation. He recalls us, eloquently and often powerfully, to the profoundly eschatological character of Christianity which reveals the liturgy as no mere *resource* for the educational enterprise, but rather as the *source* of all our formation in Christ and the foretaste of the Kingdom.

In a final chapter the author sets forth several interesting and commendable suggestions for the reconstruction of our liturgical practice toward the biblical ideal articulated earlier.

Thanks to a Commission

A Diocesan Service Book edited by Leslie Stannard Hunter. Oxford. Pp. 203. \$3.40.

The better material in *A Diocesan Service Book* is concerned with liturgical functions for which American Church formularies already make provision. Much of the remaining material reflects a situation so characteristically English as to require extensive revision for use in this country. The book may be of some value, however, to our consideration of

the revision of our own formularies and to our ordering of worship according to our present rites. In his preface, Bishop Hunter offers some useful suggestions with regard to both.

The formularies are divided into five sections: Services for Regular Diocesan and Parochial Occasions; Memorials and Dedications; Occasional Offices; Special Occasions; and Prayers for Church and Society. While the offices have some truly admirable features, the total effect is a disappointing one. The various forms seem to bear little formal relationship to one another, giving the impression of a devotional anthology more than of a liturgical corpus. Individual forms (especially some of those for special occasions) have a disquietingly theatrical tone.

While the very existence of this book makes clear the need for it or something

like it in England, one suspects that its chief value for Americans will be to deepen our gratitude for the work of our Liturgical Commission.

THOMAS J. TALLEY

Books Received

SPRINGBOARD TO DISCOVERY. By Mary Lou Lacy. John Knox. Pp. 92. \$2.

THE REVELATION OF JESUS CHRIST. An Interpretation. By Donald W. Richardson. John Knox: Aletheia. Pp. 140. Paper, \$1.45.

REVELATION. By Werner Hulst, S.J. Translated with a preface by Bruce Vawter, C.M. Sheed & Ward. Pp. 158. \$3.95.

UNDERSTANDING THE NICENE CREED. By George W. Forell. Fortress. Pp. 122. \$2.50.

SHADRACH, MESHACH, AND ABEDNEGO. From the Book of Daniel. Illustrated by Paul Galdone. McGraw-Hill: Whittlesey House Book for Young People. Pp. 30. \$2.75.

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May 16, 1965
Fourth Sunday after Easter

For 86 Years:
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EXECUTIVE COUNCIL

Transfer

The Rt. Rev. John E. Hines, Presiding Bishop, has announced the transfer of the Rev. Dr. Daisuke Kitagawa from his position as executive secretary of the Division of Domestic Mission to executive secretary of the College and University Division in the Executive Council's Home Department. An April 28th Executive Council release said the appointment became effective on April 12th.

The Rev. Edwin G. Bennett, associate secretary of the College and University Division, will continue in that position with the title of associate secretary for campus ministry.

Dr. Kitagawa was appointed by the Rt. Rev. Arthur Lichtenberger, former Presiding Bishop, as executive secretary of the Division of Domestic Mission in 1962.

In addition to many published articles, Dr. Kitagawa has had two books published recently: *Race Relations and Christian Mission* (Friendship Press), and *The Pastor and the Race Issue* (Seabury Press).

ECUMENICAL

The Cardinal Comes

Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, arrived in New York City late in April, enroute to Philadelphia for the reception of the Philadelphia Fellowship Council's international fellowship award for outstanding contributions to interreligious understanding.

A delegation of Jewish, Roman Catholic, and non-Roman-Catholic Church leaders greeted the Cardinal at Kennedy International Airport. His secretary, Fr. Stephen Schmidt, accompanied him.

On behalf of Cardinal Bea, who had retired to rest in an airport lounge, Fr. Schmidt held a press conference in which he said that "there is absolutely no truth to a report that the text of the Vatican Council's decree on non-Christians has been changed or modified."

Fr. Schmidt said he has been authorized by Cardinal Bea to make two statements. They dealt with the Vatican Council's proposed declaration on Catholic-Jewish relations and Pope Paul's Passion Sunday homily in which reference

to the role of the Jews in the Crucifixion stirred concern among Jewish groups.

The Cardinal's secretary denied reports that the Catholic-Jewish document had been revised or changed in any manner. The declaration, which received preliminary approval at the Vatican Council last year, absolves the Jewish people of the ancient charge of deicide.

Fr. Schmidt said that "there has been some confusion growing out of the fact that Bishop [Luigi] Carli of Segni, Italy, wrote an article which was critical of the Jewish people. Cardinal Bea says that Bishop Carli's views are definitely not those of the Secretariat [for Christian Unity], or any of its members. His views have no relationship to the text of the decree."

He also said that "there is no such thing as an extra-conciliar commission composed of four persons including Bishop Carli."

This was a reference to New York press reports that the Catholic-Jewish document had been submitted to a four-member "ad hoc, extra-conciliar commission" for revision along more conservative lines. Bishop Carli, considered to be ultra-conservative, was reported to have been a member of the commission.

Fr. Schmidt said the second statement he had been authorized to make for Cardinal Bea was intended to clarify the Pope's Passion Sunday sermon. Some

Jewish sources contended that the sermon contradicted the spirit of the Catholic-Jewish document.

"The Pope's statement [homily]," said Fr. Schmidt, "has no relation to the document dealing with the Jewish people and the deicide question. It must be understood that had the Pope been addressing a meeting of scholars he would have used more theologically precise language that would have conveyed the sense of the conciliar document.

"His statement must be seen as an address to the simple faithful who would not have understood sophisticated explanations."

The secretary added that the document remains in the hands of Cardinal Bea's Secretariat, which will be meeting during the early part of May.

The controversial part of the Pope's sermon had referred to the Passion Sunday Gospel as a "grave and sad page. It tells, in fact, of the encounter between Jesus and the Jewish people. That people, predestined to receive the Messiah, awaited Him for thousands of years and when Christ came, spoke and showed Himself, they did not only not recognize Him, but fought against Him, slandered and injured Him and finally repudiated Him."

Another translation had the Pope using the word "killed," instead of "repudiated."

Fr. Schmidt concluded the press interview by observing that the Vatican Coun-



Groundbreaking for Heath Village, a housing project for those over 61 years of age, took place on the project's site outside of Hackettstown, N. J., late in March. Building is now in progress and apartments scheduled for occupancy in August. The project is to be completed in 15 months. The Rev. Robert H. Maitland, vice-president of Heath Village and rector of the Church of the Holy Communion, Norwood, N. J., is shown reading prayers. Turning over the soil are Bishop Rath, Suffragan of New Jersey, and the state's governor, the Hon. Richard Hughes. Looking on is the Rev. Clarence Sickles, president and executive director of the Village.

cil's draft on religious liberty was "in good shape." This draft, as well as the Catholic-Jewish statement, is expected to come before the Council at its fourth session, which starts September 14th.

The priest also noted that Cardinal Bea had stopped off in London on his way to New York, where he met with the Archbishop of Canterbury.

Members of the delegation greeting Cardinal Bea in New York were: Dr. Robert Dodds, associate director of the National Council of Churches' Commission on Christian Unity; Dr. John Coventry Smith, executive secretary of the United Presbyterian Church's Commission on Ecumenical Mission; Morris B. Abram, president of the American Jewish Committee; Rabbi Marc H. Tannebaum, director of the Jewish Committee's Inter-religious Affairs Department; Dr. Joseph Lichten, director of the Anti-Defamation League's Department of Inter-Cultural Affairs; Fr. Paul Mailleux, S.J., director of Fordham University's Pope John XXIII Center for Eastern Studies; and Fr. Walter Abbott, S.J., associate editor of *America*.

The Rev. Arthur C. Barnhart, head of the Christian social relations department of the diocese of Pennsylvania and inter-religious consultant to the Philadelphia Fellowship Council, and two Roman Catholic priests from Philadelphia were also on hand to meet the Cardinal and escort him to Philadelphia.

EUROPE

Big Bear Hug

The Rt. Rev. Anson Phelps Stokes, Jr., Bishop of Massachusetts, in a trans-Atlantic telephone call, described the papal embrace during his recent audience with Pope Paul VI as "like a big bear hug." The audience with the Pope had been arranged by Richard Cardinal Cushing, Archbishop of Boston.

Bishop Stokes said that he and his teenage daughter, Carol, who accompanied him at the papal audience, accepted the Pope's personal blessing. The Pope also conveyed to the bishop a blessing for all Massachusetts Episcopalians.

Before the audience ended, Bishop Stokes said, Pope Paul gave him and his daughter two medals—one commemorating the Pope's visit to India last year, and the other commemorating the Second Vatican Council.

LITURGY

Worship and Action

by LOIS BALCOM

Translation into realistic involvement in the affairs of the world is the only means by which the essential rites and ceremonies of the Church, especially the Holy Eucharist, can be made meaningful in these times of revolutionary change.

This was the conclusion stressed by virtually every speaker during the three-day sessions of the nation's fourth Liturgical Conference, held at the Waldorf-Astoria Hotel in New York City on April 26th and 27th and at the Cathedral of St. John the Divine on April 28th. Revitalization and renewal in both patterns of worship and programs of action were repeatedly emphasized as the goals of the Liturgical Movement which the conference had been called to examine.

The cathedral, New York's Trinity Parish, and the Associated Parishes, Inc., a national organization of priests and laymen interested in the Liturgical Movement, were joint hosts to more than a thousand clergymen and laymen from all over the country. Key speakers included the Rt. Rev. Mervyn Stockwood, Bishop of Southwark, England, the Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, John Mannion, executive secretary of the Liturgical Conference of the Roman Catholic Church, and Dr. Margaret Mead, anthropologist.

Among other participants were Bishop Donegan of New York, the Rev. Nicholas Kouletsis of Los Angeles, president of the Associated Parishes, the Rev. H. Boone Porter, Jr., professor of liturgics at the General Theological Seminary, the Rev. Canon Edward N. West, of the Cathedral Church of St. John the Divine, and the Rt. Rev. Jonathan G. Sherman, Suffragan Bishop of Long Island.

A dramatic highlight of the conference was the festal celebration of the Eucharist in the grand ballroom of the hotel on Tuesday. The Bishop of Southwark was the celebrant, assisted by 12 concelebrating priests from the cathedral, together with deacons, lay-readers, servers, and other assistants. Close to 2,000 Churchmen attending the conference made their Communion around a free-standing, portable altar. Altar cloths and vestments were especially designed for this occasion and special music was led by the choir of the General Seminary.

Addressing the conference on three different occasions, Bishop Stockwood discussed the meaning of worship, especially the symbolism and relevance of the Holy Communion with its four actions: the offering, the breaking, the consecration; and the distribution. Relating incidents from his own ministry in the slums and industrial areas of Bristol and London, he showed the greater possibility of meaningful contact between Church and parishioner when the clergy go themselves, and even take the Church's rites with them, into the homes and offices and factories of the people. He described such experiences as that of a Communion in the kitchen of a striking railway worker, attended by a dozen or so fellow strikers, and the relationship between this service and the frank discussion of the strike issues which followed.

Continued on page 11



RNS

Ecumenical Patriarch Athenagoras of Istanbul as he left services in Aya Yorgi to meet with Turkish officials who arrived to examine the books of the Patriarchate.

ORTHODOX

New Tensions

The World Council of Churches has expressed deep concern over threats by the Turkish government to expel the Eastern Orthodox Ecumenical Patriarchate from Istanbul and has called on Turkey to guarantee the Patriarchate full religious freedom.

The Turkish government announced on April 21st that they intend to deport thousands of Greek nationals from Turkey and "control" and "examine the affairs" of the Ecumenical Patriarchate of Constantinople in Istanbul.

In a statement issued by Dr. W. A. Visser 't Hooft, WCC general secretary, the World Council condemned "new tensions between Greek and Turkish communities in Cyprus" as leading to "situations where both Turkey and Greece are threatening reprisal action against minorities in their own territories."

These tensions, along with Turkey's deportation of Greek nationals and restrictions on the Ecumenical Patriarchate, have "aroused concern among Christians and Churches in fellowship with the WCC," the statement declared.

It recalled that last year when similar difficulties occurred the Turkish government—after protests by many WCC member bodies and its Commission of the Churches on International Affairs—gave assurances that the Patriarchate and Ecumenical Patriarch Athenagoras would "remain fully inviolate."

The statement added that as the WCC and the CCIA said in 1964, "We remain

fully convinced that it is essential for Orthodoxy and the ecumenical movement that the Patriarchate shall have full freedom to perform its ecclesiastical functions both in Turkey and in relations with Churches in other countries."

The Patriarchate, the World Council concluded, "must continue to enjoy the status verbally guaranteed by the Lausanne Treaty."

This was a reference to the treaty signed by Turkey after World War I which gave non-Moslem minorities in that country the right of religious freedom. Though the Patriarchate was not specifically mentioned in the treaty, verbal assurances were given that it would be permitted to remain in its historic site.

Archbishop Iakovos, Primate of the Greek Orthodox Church in the Western hemisphere, has sent strong protests to President Lyndon B. Johnson, members of Congress, and civic and religious leaders, saying the behavior of the "Turkish government cannot be condoned by the world community of free nations, which has condemned as intolerable retaliatory measures and the persecution of innocent people as a means of extorting political profit through diplomatic pressure." He also emphasized that Turkey's claims that these measures are justifiable because of alleged maltreatment of Turkish Cypriots by Greek Cypriots, is untenable "since neither the Ecumenical Patriarchate nor the Greek minority in Turkey is a party to the Cyprus dispute."

ROMAN CATHOLICS

Grave Hour

by CARROLL E. SIMCOX

The second encyclical of Pope Paul VI since he began his pontificate was issued on April 30th, on the eve of the "month of Mary," and bears the title of *Mense Maio* ("In the month of May").

In it, Roman Catholics are bidden to send their prayers to Mary "in this month of hers, to implore her graces and favors with increased fervor and confidence. And if the grave faults of men weigh heavily on the scales of God's justice and provoke its just punishments, we also know that the Lord is the Father of mercies and the God of all comfort and that Mary Most Holy is His appointed steward and a generous custodian of the treasures of His mercies."

The pontiff says of Mary that she "remains ever the path that leads to Christ."

Much of the encyclical is devoted to international conflict and the continuing threat of total war, but the Pope avoids specific mention of nations and individuals. Addressing himself to the leaders of nations, he says: "We beg all who hold responsibility in public life not to remain deaf to the unanimous desire of mankind which wants peace. We ask that they do all in their power to preserve the peace

that is threatened, and continue at all times to foster conversations and negotiations at all levels, that the dangerous resort to force with all its lamentable consequences, material, spiritual and moral, may be halted."

Referring to the Vatican Council which is now in recess, Pope Paul said: "This momentous event confronts the Church with the immense problem of how to renew herself in accordance with the needs of the times. On its outcome will depend for a long time to come the future of the spouse of Christ and the destiny of innumerable souls."

As in his dealing with international conflicts, the Pope refrained from mentioning specific issues which will come before the next and final session of the Council.

Summing up his impression of the crisis confronting the Church and the world, he said: "We have compelling reasons for believing that the present hour is especially grave."

MRI

Funds for Fiji

Money to meet an urgent need for flood relief has been sent to the diocese of Polynesia as one of the first steps in the new partnership between that diocese and the diocese of Los Angeles. A total of \$6,792.92 will go to meet an urgent need in Fiji, which was struck by hurricane and floods in February. The funds were raised by a special offering at a Los Angeles convention service and also by an offering throughout the diocese.

The dioceses established the partnership arrangement under the Mutual Responsibility and Interdependence program presented at the Anglican Congress in 1963.

The Rt. Rev. John C. Vockler, Bishop in Polynesia, said the generosity of the

diocese of Los Angeles not only assisted Episcopalians but served as a gesture of ecumenical fellowship to assist people in the Methodist Church in Fiji, which was badly damaged by the hurricane.

WESTERN NORTH CAROLINA

The Chief Dies

Mr. Osley Bird Saunooke, member of St. Francis of Assisi Church in the Cherokee Indian Reservation in North Carolina, died April 15th in Asheville, N. C.

Mr. Saunooke was born in 1906. "The Chief," as he was known, was a former tribal chief of the Eastern Band of the Cherokee Indians. He was a man with whom top U. S. government officials had discussed Indian affairs. He weighed 369 pounds and had been a super-heavyweight wrestling champion of the world for 14 years. When he retired from wrestling in 1951, he returned to his home on the Cherokee Reservation. He was elected vice-president of the National Congress of American Indians in 1962, and is credited with developing the Cherokee Reservation into a model reservation. Indians from all over the nation came to study governmental and sanitation systems installed under his administration.

Services were held in the Methodist Mission since St. Francis' was too small for the large crowd which attended the funeral.

A "Seder Supper" was one of a series of ecumenical events sponsored by St. Gabriel's Roman Catholic Church, Boston, and All Saints' Episcopal Church and Leyden Congregational Church, Brookline, Mass. Lighting the taper is Mrs. Malcolm Peabody, wife of the Rt. Rev. Malcolm Peabody, retired Bishop of Central New York, who stands beside her.

RNS



The Living Church

Ahead of the Pullmans

by the Rev. Lester Kinsolving

Vicar, Church of the Holy Spirit, Salinas, Calif.



Altar, Christ Church Cathedral, St. Louis
A living bishop found his way into the reredos.

A familiar anecdote says that in the winning of the west: The Baptists came on foot—the Methodists with circuit riders—the Presbyterians in Conestoga wagons—while the Episcopalians waited for the Pullman car.

But history offers an extenuating circumstance and notable exceptions to this aphorism.

At its inception as a separate branch of the Anglican Communion the Episcopal Church bore the fruitful stigma of having been the Church of England in the Colonies. The first American bishop, Samuel Seabury, was a strong Tory who drew a British Army chaplain's pension. And the Episcopal Church was still paying what might justifiably be called the price of prophecy, the result of political involvement which so outraged several thousand of its clergy and laity that they left the Church as well as what was to become the new country.

Churchmen had become involved in the most inflammatory kind of activity—such as shouting by one Virginia vestryman in the nave of St. John's Episcopal Church, Richmond. (The vestryman responded to attempts at restraint with a disdainful, "If this be treason make the most of it!") The organ pipes of another church (Cambridge, Mass.) were melted down to provide ammunition for armed rebellion at Breeds (now better known as Bunker) Hill, while Old North Church will always be remembered for the lanterns of espionage. In Philadelphia a group who co-signed a prayerful but definitely seditious declaration were chaplained by the future Bishop of Pennsylvania, William White. The rebel military commander was another Virginia vestryman.

While the loss of so many thousands of Episcopalians who traveled to Canada, England, or the Bahamas was, in the long run, not as disastrous as the fate of

churches who championed "St. Status the Quo" in revolutionary France and Russia, the Episcopal Church was a long time recovering loss of personnel, as well as living down its English derivation. It was not until the 1835 General Convention that missionaries could count on any organized support, so their schedule usually consisted of two thirds of the time in transit and solicitation and only a third in the field—"the field" usually being enormous. Bishop Talbot's jurisdiction was "the Northwest" (with New Mexico and Arizona thrown in) and he was often referred to as "the Bishop of All Outdoors."

Among the notable pre-Pullman exceptions was a clergyman about whom legend abounds—but those legends are exceeded by the facts. This is the missionary of whom it is reported, perhaps apocryphally, that when preaching in certain mining camps he kept order by means of a loaded .38 in the pulpit.

This was the missionary who was reportedly told to leave a bar which took all of the funds of a parishioner. The departure was refused unless parishioner-accompanied, whereupon the clergyman received first a left and then a right hook administered by the bartender, the clergyman, between blows, literally turning the other cheek. After the second blow there was delivered as brief a homily as took place prior to the cleansing of the Temple of Jerusalem, which strenuous action was vigorously emulated. Daily visits to the hospital were made, however, during the bartender's recovery from a jaw broken by the episcopal punch.

This was the missionary who, attending the Lambeth Conference, received a preaching invitation from Cambridge. Student and faculty crowded the service, anticipating the bizarre spectacle of a sermon by a blacksmith's son—who delivered his entire sermon in Latin.

This was the missionary who served the second longest tenure as Presiding Bishop of the Church (1903 to 1923)—the renowned (and recently suggested subject for Anglican canonization) Daniel Sylvester Tuttle.

Of the loaded .38 or the cheek-turning episode there is no evidence. Yet in Bishop Tuttle's classic and fascinating *Reminiscences of a Missionary Bishop* there is the following which gives no little credence to the episode in the bar.

"They followed me and the same speaker said something impudent. [Tuttle, seeing a lady disturbed by smoking passengers in a coach, had insisted that the smokers refrain.] By this time my blood was up and without a word I struck him with my flat hand in the face. My intention was to warn him to keep away from me. I was thoroughly astonished when I saw the effect of the blow. He staggered and fell and in falling involved his mate also who was close behind him. The latter sprang up and seized me. By that time I was thoroughly roused and I struck him a blow that landed him quickly as

prostrate as the other. One does not know how hard he can strike with his fist when excited!"

Tuttle was arrested, but his case was dismissed after testimony from witnesses, so that he was able to continue his theological training at the General Seminary in New York.

After seminary, Tuttle was called as associate minister at Zion Church in Morris, N. Y., of which he became rector upon the death of the incumbent. At 29 he was elected a missionary bishop and had to wait four months for the canonically required 30th birthday, before his consecration.

Tuttle's reaction to his election is as notable as the content of the official notification:

"These were seminary classmates of mine and one of them a good deal of a humorist and joker, so I laughed at the story of my election and at what I deemed the joke.

"By inquiry I discovered that the missionary district to which I had been assigned was *not* Nevada, but Montana with jurisdiction in Idaho and Utah."

This represented 340,000 square miles with an average population of 2 per



square mile: Of the vastness of the area to be covered by stage, horseback, and foot the new bishop characteristically found compensation:

"We were quite safe from troubles likely to arise from questions of metes and bounds of parishes or of intrusion of one pastor into the cure of another. Foote in Salt Lake is 400 miles from Miller in Boise City and 800 miles from me, while Goddard is 925 miles from Miller."

The bishop traveled more than 40,000 miles by stage coach—most of the time on the more primitive model, known as a "Jerker" because as the wheel struck every rut passengers were jerked nearly out of their seats. It took three days and nights to travel from Salt Lake to Boise, at a cost of \$400—gold dust, not greenbacks—with 25 lbs. of baggage allowable with \$.50 per lb. for overweight. Jerking usually precluded sleep and inexperienced passengers were either violently ill or some times in psychotic collapse upon arrival. The bishop's approach was to make friends with a small army of "the old stage drivers, dear personal friends they were." This he accomplished among other things by riding on top with them,

often in the teeth of a driving blizzard and constantly in range of road agents. Yet he reports that these highwaymen "had the manliness to respect the non-resistant attitude of the driver, who was unarmed in having to control the team of horses. They never in malice shot at him. Women they never stole from. . . . Only three stage drivers were ever drunk on duty. They were rough men but true and kind as brothers to me."

Another hazard was capsizing. In describing such an incident Bishop Tuttle reveals the refreshing honesty and confession of human failing:

"Poor Gilbert [one of his clergy] was under my bootheels as I trod ruthlessly on his head and face in my frantic attempts to get out of the coach door, left bruises on him that gave him discomfort and me shame. Poor human nature!"

He also confesses:

"In Bannock [Montana] scarcely any other religious services are ever held than my yearly ones. The Sunday I was there the inhabitants thoughtfully suspended, for once, their customary weekly sports of horse racing, foot racing, and cock fighting and came to the services. In the evening the floor gave way in the upper room while we were singing the hymn before the sermon. It sank 4 inches. We all expected it to go utterly down. The humiliating fact to be told is that when the floor gave forth that awful cracking I was the first to spring out of the door nearby at the back and down the stairs in wildly streaming robes. When my own feet were on *terra firma* I was full of valuable courage and forethought. I shouted to the surging congregation, 'don't rush! don't push! you'll break the stairs and crush the children!'"

Some redemption is noted in the sequel. "Yet a carpenter examined the structure and pronounced it safe—if we remained near the sides of the room. So, ashamed of myself, I went back while many of the people came back—although not all."

How often in biography, much less autobiography, are such humiliating foibles admitted?

In direct contract to these incidents were the bishop's experiences in fighting fire. On one occasion in the midst of searing heat he applied his enormous strength to a fire door thus saving the bulk of the stock of a druggist who "had been decidedly cool and resistant, but became a lifelong friend and parishioner." Another such occasion was described throughout the country in a newspaper dispatch which credited three men with the organized effort that saved the entire city of Helena. The three: "Bitter Root Bill" Bunkerly, a noted desperado, "Gentle Joe" Floweree, a leading gambler, and Dan Tuttle, Bishop of Montana and the Northwest.

The new bishop's initial travel to his jurisdiction was assisted by a letter of introduction to all army posts and person-

nel—of whom the bishop speaks in fond affection. Yet the letter concluded:

"I would also respectfully suggest the doubt of expediency in your starting as soon as you propose, or until further information of the state of Indian hostilities shall be obtained.

EDWARD M. STANTON
Secretary of War"

Confirmation of the seriousness took place during the bishop's initial trip west, which he began immediately, despite the warning. There were no less than 12 Indian attacks and killings between Denver and Salt Lake.

The bishop was brave but by no means rash, nor was he a pacifist. His arrival in Salt Lake City, in which he was met by a committee of one man (representing one third of Utah's Episcopal communicant strength) who "was quite taken aback at the sight of my cartridge pouch in front, my pistol behind, my trousers in my boots, and my dark features. He declares that he thought the driver had a brother of the reins and whip beside him and did not recognize me at all."

The bishop always traveled in buckskin rather than dust-catching clergy broadcloth. Yet he made use of the dust by disdain, unlike most passengers, to wash his face during the journey, affording himself natural protection against severe sunburn.

Regarding missionary work among the Indians, Bishop Tuttle was unable to do much because most of the tribes in his area were either wandering or on the warpath. There was also President Grant's stringent policy of assigning certain tribes to certain Churches—the Episcopalians working among Sioux in the Dakotas and Minnesota.

Another problem concerned prices, of which the bishop is notably and understandably conscious: Seven pieces of laundry, \$1.50; a bath, 75¢; flour, \$13 per sack; a sheet of paper, 6½¢ ("therefore," notes the bishop, "each sermon costs about 43¾¢").

In order to avoid excess baggage, the bishop was without his theological library for two years. "I miss my books greatly, but mean to try to write a sermon a week without them because I think it my duty to do so. God will help me if I pray to Him and try."

He was without his family for what he had expected to be six but actually was 18 months. The resultant and acute loneliness is especially noteworthy in his *Reminiscences*, in which there is a paean of gratitude to his cat: "Dear faithful friend! You were more a help and comfort to me that winter than ever your cat's brains could know; and to this day my heart warms to think of you!"

The bishop, while notably tolerant about some canonical or rubrical minutiae, by no means descended to either crass syncretism or expediency. Among other things he wore vestments in an

area where "some of Bishop Randall's [Colorado] congregation thought the cassock was a new device of ritualism . . . brought back from the East."

While not compromising his basic convictions, the bishop confirmed a Methodist government official despite the candidate's intent of returning to Methodism when such church was available to him. Said Bishop Tuttle, "It is neither my duty or my desire to lay restrictions nor re-



quire pledges touching your future when you shall have left Utah. You are an earnest Christian man and are helping us most efficiently in our Christian work. Indeed I shall be rejoiced to admit you to Confirmation." In later years, rather than returning to the Methodist Church, the confirmand became a vestryman and later a senior warden.

Regarding the restriction of Holy Communion to confirmed Episcopalians, Bishop Tuttle's practice was similar to that voted by the Episcopal House of Bishops in 1964: "All Christians, by whatever name they call themselves who will come with us in faith and penitence and charity to partake of our Blessed Lord's Body and Blood in the Holy Communion this morning will be cordially and lovingly welcomed."

This tolerance was borne out in the composition of some of his vestries, such as that of Deer Lodge, Mont.: "A Campbellite, a Presbyterian, a Baptist, a Quaker and an Unknown."

As to relationships with vestries as both rector and bishop, his recorded impressions are noteworthy:

"I confess I have never found myself in ready sympathy with the outcry against vestries that voices itself in our Church papers. . . . Doubtless my first experiences with a vestry were well calculated to make me an optimist about all vestries. What a tribute to the wise soberness of the Church that men like us differing intensely in political views could be united in her fold and earnestly loyal to her throughout the war."

This first vestry in Morris, N. Y., consisted of 6 farmers and 4 merchants who were "evenly divided between Republican and Democrat, including two extreme Copperheads and one out and out Abolitionist."

A further tribute to the genius and bearing of Tuttle was in the type of contract he arranged with this cauldron of political opposites who made up his first vestry:

"I accepted the call to be rector and in my letter of acceptance stipulated that I should be paid promptly and in full at the end of each quarter—giving notice that I should charge interest in a regular business-like way upon any deficiency that then existed. I may remark that I never had occasion

in all my rectorship at Morris to charge one penny of interest."

Such acquiescence was by no means always the case, however, as attested by a subsequent note:

"On not a few occasions the committees or vestries of my parishes in spite of all my arguing and reasoning would not vote as I wanted them to. My practice on such occasions was invariably to yield without sulking. Note the consequences. Further time, the revolution of a year perhaps, would make a change and I would find my aim pleasantly and fully secured. Ministers are not trained to the habits of 'give and take' as lawyers and business men are. . . . Is not the cooperation of laymen needed and wisely used? Does not the pastor occasionally need advice and counsel?"

The bishop's phrase, "note the consequences," appears again:

"In Virginia City one of my congregation had a good heart and a fair voice—but no ear. In our singing his pedal bass was a distress. So one day in giving out the hymn I blurted out, 'May I suggest that those of us who are not gifted with voice and ear for music leave it to others to sing for us, we praising God with all our heart.' Note the consequence. *The person aimed at never suspected the intention of my remark and went on vigorously as before: while two of my best sopranos stopped singing! I never afterwards undertook to interfere with Church music save in the utmost privacy and by tactful individualizing.*"

The bishop displayed that considerable loyalty to his clergy that is an essential to the basic welfare of the Church as well as the morale of any jurisdiction. He frequently admonished vestries about the prevalent practice of not paying clergy salaries on time, pointing out that the resultant inability of clergy to pay their bills on time resulted in:

"A loss of character and influence in the community to a degree that almost no other faults of conduct entail."

In an attempt to alleviate this financial distress, Bishop Tuttle considered a plan whereby all offerings might be sent directly to Episcopal headquarters in order to assure equitable and prompt distribution. After consideration he rejected the plan with the sage observation that "not a penny of such giving could be had if it were known that it was to be carried out of town to be deposited in a central treasury."

In the absence of clergy, Tuttle was obliged to rely on lay readers, sometimes with bizarre results—such as one Professor Dimsdale in Montana who, being English, prayed for the Queen and pointedly ignored the President. Another lay reader evoked the bishop's concern by his habit of "reading *Beecher's sermons* as well as the absolution."

One of the problems of clergy procurement was housing. The Ogden, Utah, vicarage consisted of a boxcar plus the railroad depot for services. The following is the bishop's description of the clergy

Continued on page 13

Women in Orders—III

[Conclusion]

In neither the Old Israel of Moses nor the New Israel of Christ have women been ordained to priesthood. "Explanations" of this fact instantly and profusely spring forth from such fields as anthropology, sociology, and psychology. There is a temptation to over-reliance upon these highly tentative sciences as guides to a knowledge of God's will and purposes. It is a shallow and flippant view which assumes that it was only the ignorant prejudice of such misogynistic primitives as Moses and St. Paul which accounts for the biblical fact.

This needs to be said, but along with it something else. If we take seriously our Lord's promise of the Holy Spirit who guides us into all truth (St. John 16:13, *passim*), we must be ready to change as He moves and leads us to change. Regrettably, much of the orthodox theology of women and Holy Orders reveals a static and sterile traditionalism which can only obstruct the creatively revolutionary work of the Holy Spirit.

It was believed by those of old times that women were the cause of man's misery; therefore woman is incapable of receiving the gift of the higher ministry of Holy Orders. There have surely been enough female saints by now to dispose of any *a priori* concept of a constitutional spiritual inferiority of women which makes them "incapable" of Holy Orders. Any argument which proceeds from such a postulate, even as its remote cause, should be laughed out of court in our age—and will be. We have ample reason now to know that woman, as woman, can be at least as wise, good, strong, and faithful as can man, as man.

From this we turn to the procedural rule and practice of the Church, which from the beginning has been that only a baptized male may be ordained. The question confronting the Church is whether this rule should be perpetuated or changed.

When Christ instituted the sacrament of Holy Orders He did so in the presence of men only, and apparently He bestowed it upon men only. (The key passages are St. Luke 22:7-39 for the Eucharist; St. John 20:19-23, for absolution; and St. Matthew 28:19-20, for apostolic mission to the world.)

Two common reactions may be noted:

(1) Since Christ's first ordained ministers were not only all men but all Jews, and eventually Gentiles were also ordained, does it not follow that the male restriction should be lifted on the same principle?

The answer to this is to be found in the experience of the Church. The *difference* between Jew and Gentile broke down and disappeared in the new life of the Body of Christ. But the difference between the sexes did not. Woman became more truly woman, in Christ, and man more truly man. The Jew-Gentile distinction and the male-female distinction are in altogether different orders of being.

(2) In restricting ordination *in His own age* to men

only, may not Christ have been simply exercising prudence, knowing that the world would have been scandalized by the admission of women to the ministerial leadership of His redemptive movement?

We think not. Christ had no reluctance to shock the world with His "Ye have heard it said by those of old time . . . but I say unto you. . . ." He brought about a glorious, and instant, and complete revolution in the status of women within God's people, and in so doing He did not "make haste slowly." It would have been out of character for Him to be timidly accommodating to times and tastes in a matter of such deep import.

Unlike many devoted Christian contemporaries who have written on this subject, we find it entirely conceivable—to say the least—that God in Christ created the apostolic ministry of His Church using men only, with the intent and purpose that only men should be ordained for ages to come. We find it conceivable that He has guided His Church through His Holy Spirit to maintain this rule from the beginning until now. We find it further conceivable that in our day, or any day He chooses, He may guide His Church to alter this rule.

If the Lord of the Church does in fact decree that only men should be priests and bishops, it must be because men are different from women with some particular differentness which is vital to this apostolic ministry. God is not obligated to show us what this is, but He does invite us to reason together with Him (Isaiah 1:18), and in the course of our reasoning about this mystery we find ourselves with this growing conviction: There is a divine appropriateness, a congruity, in a masculine ministry of Christ the Great High Priest and Apostle (Hebrews 3:1).

This congruity is to be found in the nature of Christian theism as such, in the revelation of God the Father through God the Son. The Christian priest or bishop sacramentally and personally represents God to mankind as well as mankind to God. He is Christ's sent-one and appointed-one, Christ's personal agent and *alter ego*. In the Eucharist it is Christ Himself who offers the Holy Sacrifice through the words and actions of His human agent. In absolution it is Christ who absolves—through the words of His priest. In such priestly functions the priest acts in the very person of the Lord.

When the Second Person of the Holy Trinity took our nature upon Himself for our redemption He united to His divine person a male human nature.* Having taken our manhood into God, He remains forever "the Man Christ Jesus," true God and true Man. Moreover, He shows us the Father who sent Him. The Father is *He*, the Son is *He*, the Holy Spirit (as Christ teaches us to think of Him) is *He*.

The application of these masculine pronouns to God does not in the least imply a superiority of masculinity over femininity. And it does not in the least imply that there is something biologically sexual in the nature of Godhead. It would take us far beyond the scope of our present subject to consider the basic implications of the Fatherhood (not Motherhood) of God and the Man-

*Our argument from this point onward follows that of Dr. E. L. Mascall of England as set forth in his booklet, *Women and the Priesthood of the Church*, published by the Church Union, 6 Hyde Park Gate, London, S.W. 7. Theologically, Mascall's booklet is the best thing on the subject we have yet encountered.

hood (not Womanhood) of Christ. But will anybody seriously argue that it makes no difference in our theology, hence in our religion and life, whether we worship a Trinity of Father-Son-Spirit rather than one of Mother-Daughter-Spirit?

God the Father sent His eternal Son into the world to seek and to save us. Christ created a ministry of men through whom He continues to seek those who are far off and to feed the sheep of His flock. Because these ministers must represent *Him* to mankind, it is at least most fitting and altogether congruous that these ambassadors of the God-Man should be men.

The masculinity of the priest symbolizes and represents the Fatherhood of God and the Manhood of

Christ. So it has been in the past, so it remains today. But God may choose, in this day or some future one, to change men's whole representational way of thinking about Him. Therefore all His faithful people must remain constantly open-minded and open-hearted to the Holy Spirit.

Thus far we have not been shown any convincing reason for departure from the Church's ancient and Catholic rule concerning Holy Orders and women, a rule which originated in Christ's own act of institution. We think the rule meets the test of congruity.

Even so—

"He that hath an ear to hear, let him hear what the Spirit saith unto the churches. . . ." (Revelation 2:17.)

NEWS

Continued from page 5

Bishop Stockwood also described the Southwark Ordination Course, which he initiated some five years ago. Fifteen laymen are accepted each year for a three-year course, so that 45 men are always in training. They are drawn from many professions and occupations. They have lectures twice a week, spend one week-end each month out of town in conference, and the month of August each year in a residential summer school. Upon completion of the course they may either continue with their secular jobs or join the staff of a parish. Either way, the goal of closely relating theological training to everyday secular life has been attained.

Similar aspects of the Church in the inner city were touched upon by Fr. Kouletsis, although he made the point that there were no essential differences between the ministry of the inner city and that of suburbia or other areas. "The Church as a visible structure in society has been seduced into functioning only in the 'private sector' of a demonic dichotomy which says to us we have no function in the 'public sectors' of life," he said.

"As a result of this, the institutional Church has withdrawn from the world

and has become a sanctuary for many to have their wounds bound. It seldom seeks to discover or lend itself to the basic issues of what is causing the wounds. We have a fear of conflict and will go to any means at times to avoid it, forgetting that it is in conflict that the Lord became incarnate. We are a structure that can be powerful in the shaping of society but generally we refuse to use this power. We do move at times as individuals but this is almost like an army sending out scouts without deploying troops for the battle. Pronouncements are frequently made but seldom implemented into policy by action."

Citing such diverse problems as the maintaining of empty rituals such as Rogation processions in parking lots and the fundamental change in our concept of work and its ethical implications, Fr. Kouletsis said: "These things would suggest to me that the Church, bound to its Lord, cannot remain passive, reacting only to occasional irritants, but must begin to be militant for Christ's sake and for His people in the world. Not only must we address ourselves to these issues but we must be prepared to participate responsively with others in creating new forms and new expressions that will give

new meaning to men's lives."

Among the "new expressions" he proposed for consideration are the emergence of a stronger episcopate and the formation of a "non-stipendiary priesthood" to be the breakers of bread for small cell-like groups, which might, especially in metropolitan areas, cluster around an existing parish structure used as a liturgical center.

Representing laymen were Mr. Mannion and Dr. Mead. Mr. Mannion noted that "the most significant thing" about his presence at the conference was the simple fact that he had been invited, as a Roman Catholic, to meet with the group. "This should not be considered extraordinary or sensational, but in fact it is." He also observed that people caught up in liturgical revival are also to be found in the ecumenical movement, and to a considerable extent, in civil rights, and this, he said, is not extraordinary but logical, for all are "signs of vitality, progress, renewal."

He outlined the numerous reforms and revisions in the Roman rite since the promulgation of the Constitution of the Sacred Liturgy. He then asked, "What impact has all this made on the Church? What difference does this apparently cere-

At the opening session of the Liturgical Conference (from left): the Rt. Rev. Frederick W. Putnam, Bishop Suffragan of Oklahoma; Bishop Donegan; the Rev. Robert C. Hunsicker, vicar of St. Paul's Chapel, New York City; and Fr. Kouletsis.

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monial reform make to the man in the pew?"

On the whole, he stated, response has been "good" or even "unreservedly enthusiastic," despite very real difficulties.

He agreed that the full dimension of reform has not yet, by any means, penetrated into the hearts of all Roman Catholics. "But the reformation has begun." Though "the rites of the Church do not contain the answers to the world's problems . . . the liturgical renewal offers incalculable hope for the cultivation of a Christianity more sincere, more authentic, more dynamic, more relevant, more personally meaningful than any the world has seen for centuries."

Dr. Mead, speaking on "Ritual Expressions of the Cosmic Sense," described the cosmic sense as one's necessary understanding of life and the universe. "This is a need in human beings," she said, "to which the Church and its liturgy gives expression." She said the Liturgical Movement represents "an enormous breaking of bounds" within the Christian community, and termed ritual "an exceedingly important part of all life." She, too, discussed the change and ferment in the world today and suggested that these very conditions gave the Church an opportunity "to produce an all-embracing ritual."

The most explicit, and perhaps the most illuminating, exposition of the relevance of rite to action was presented by Bishop Moore, who dramatically likened the Freedom Marches to vast acts of worship. Of the Civil Rights Movement, he said: "Above all it is liturgy, the symbolic acting out of truth" through which people are finding "identity with truth, with Him who is Eucharist, and with each other."

Repeating the Anglican Congress's exhortation that the Church be "a listening Church," he said that the Eucharist provides the pattern to listen *for*, in the light of which what is "heard" in current history can be judged. "The Church now finds herself listening to the world, because the years of listening to herself have brought irrelevant introversion. And the Church finds the world nurturing, for the world is God's world—not just the wind, the sea and the sky, but the city streets and the computers, the atomic furnace and the analyst's couch. This is His, all His, made by Him or by His creatures, off-kilter, twisted, surely, but nonetheless His. And this world is changing and developing.

"Within this independent complex flow of events . . . there are movements here and there which can be called motions of the Spirit. . . . The obvious case in point is the Freedom Movement . . . God's Word in action."

Meticulously and explicitly, Bishop Moore traced the parallel between actual events in the Civil Rights Movement and the historical symbolism of each part of

the Eucharist, finally affirming his belief that "the Freedom Movement calls the love-starved Christians who finally have a way to show forth their deep belief in Christ. . . ."

At the closing session, Canon West spoke on "Worshipping All of the Time." "To pray for all God's people and yet to fail to recognize any of them as brethren in the world outside the church building is, from the point of view of the Liturgical Movement, to indulge in nothing short of blasphemy," he said.

Making the point that far more than ceremonial aspects of worship are involved, Canon West said that "unless somebody can do something to stop it, the movement is going to make a terrifying impact on the educational, professional, and business world by its cold-blooded insistence on exactly what goes into the offertory."

In addition to these regular sessions, there were other adjuncts to the conference: Special interest groups discussed art with Mrs. Doris Bartells, of Contemporary Christian Arts, Inc., as director; music with the Rev. Stephen S. Garmey, rector of St. Martha's Church, the Bronx, who arranged the setting for the Kyrie of the *Missa "Plebs Sancta"* used at the celebration on Tuesday; drama with the Rev. Sidney Lanier, rector of St. Clement's Church, New York City, and president of the American Place Theatre; films, contemporary cinema, television with Fr. Kouletsis; and architecture with Mr. Laurence King, founder of the English firm, Laurence King, Chartered Architects, and designer, builder, and restorer of English churches.

Extensive and extraordinarily beautiful exhibits of various forms of liturgical art were selected and displayed under the chairmanship of Mrs. Doris Bartells. Included were paintings, sculptures, stained glass, altar ware, vestments, books, and furnishings, as well as reproducing equipment and other supplies.

An introductory session, not officially part of the conference but attended by an audience of 90, which included a good many conferees, was held on April 25th at the Church of the Incarnation under the sponsorship of the Layman's School of Theology. The Rev. H. Boone Porter, Jr., program chairman for the conference, who later addressed the conference on Monday, spoke on the meaning, definition and aims of the Liturgical Movement, giving an opportunity for orientation of those Churchpeople who had had little previous familiarity with the subject. In particular, Dr. Porter made the point that the Liturgical Movement is not an organization but has been supported and advanced by a number of organizations, representing the Roman Catholic, Methodist, Presbyterian, Reformed, and Lutheran Churches as well as the Episcopal Church. Persons associated with all these Churches were present.

PULLMANS

Continued from page 9

quarters in Virginia City, Mont., where he initiated work by spending all winter in residence:

"The whole of the interior is one room 16 x 24'. There are two beds in the room. In one of these sleep Mr. Goddard and myself. In the other Mr. Tilton and Mr. Godbe. A man comes in daily and shakes up rather than makes up our bed."

In Idaho City, the church treasurer, who was also treasurer of the county, rode out of town with the bishop, who recalls his striking affability—particularly in view of the fact that the traveling treasurer's satchel contained all of the county's money. In Boise City the county treasurer, a member of the bishop's committee, departed the city at a cost of \$20,000. This shortage was not in the church treasury itself but it reflected mightily upon the church. The Boise church vestry reported in 1870: "The vestry heretofore have been opposed to offerings in church on the plea that they keep people away. So for a year they have had no offering. . . ."

The methodology by which Bishop Tuttle was able with repeated success to raise the basic financing for the ministry is seen in his suggestions for subscriptions:

(1) Keep your temper. (2) Don't take other men's estimates of your fellows—"You can't get a cent out of -----." (3) Go to men, not women, save in the cases where women have their separate fortunes and income. If the wife be a Church-woman and the husband an infidel go to him first. If he refuse you help, even then do not go to the wife unless with his permission asked and obtained. (4) When you have soliciting business in hand *do it; don't play with it*. Don't beat around the bush, don't try to construct pleasant bridges of approach, don't talk about the weather, or the crops, or the dullness of trade, or the pleasantness of the last social party, or the measles of the children, or the doctrines of religion or Church history and Church growth; but in a straightforward way tell him what you have come for and ask him if he will allow you to show him your book for securing his name—let the chat come after, not before your business. (5) Don't "nag" or "bore." (6) Don't make your estimate of what other people ought to give into a fixed governing law. Too many data are unknown to you for you to indulge in such law-making. (7) Be cheery and hopeful. (8) In every community there are some people quick to promise and slow to perform.

The bishop assisted in St. Mark's School, Salt Lake, by teaching arithmetic, algebra, geometry, Latin, and Greek. He was also instrumental in the founding of St. Mark's Hospital. He was at the same time willing to undertake menial tasks and on one occasion just before the open-

ing of a new church he worked for 16 hours straight, in shoveling debris, carrying benches, and the preparations for such an event.

One of the strongest of the bishop's emphases is that upon preaching—on which he spent several hours of preparation each week:

"Extemporizing is a practice fraught with great risk to a young man . . . but it does seem to me young men could be taught to *preach* the written sermon rather than *read* it. . . . One of the greatest [helps to preaching] is the power of the eye. To *preach* his sermon well, therefore, it is requisite that he be sufficiently familiar with its thoughts and words to be able to look up and off from the manuscript . . . into the eyes of those listening. . . . For the young man, painstaking care in preaching the sermon beforehand is of great value. . . . I have never preached a sermon from the pulpit that I had not beforehand read over aloud or, as it were, preached, in the grove, or my study, or some upper room."

As to the significance of the missionary bishop he writes: "The missionary by moving over his entire field and acquainting himself with it knows where to place a presbyter in residence . . . far better than can a secretary of a missionary society with headquarters on a city on the Atlantic coast. With the prestige and authority which his office undeniably gives him, the bishop can rouse the interest and evoke the efficient cooperation of the people in the field. He is a fixture among

them as a presbyter would not be. . . . Were not the Apostles missionary bishops?"

In 1868, just one year after beginning his work in Montana, Idaho, and Utah, the new bishop was elected Bishop of Missouri, which election he declined. Again in 1886 he was elected by Missouri and again he declined, until an immediate re-election reconfirmed the action. Since his original district of three states was being partitioned, and 20 years of the most strenuous kind of episcopate had brought diminishing physical prowess, he accepted the comparatively microscopic area of Missouri, which in three years was itself partitioned.

* * *

When the magnificent reredos of St. Louis' Christ Church Cathedral was erected, a statue of the bishop was kept in readiness for installation after his death. The people of Missouri rebelled against "keeping our bishop in the cellar" and so a cathedral reredos was made to include a statue of a bishop who was still alive.

This, then, is an Episcopal missionary who arrived in the west long before the Pullmans. Among other expressions of his effect, there is the brief but moving and pastorally sublime tribute of the Bozeman, Mont., *Tribune*:

"We always looked on Bishop Tuttle as the people's bishop and felt he was one of us."

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LETTERS

Continued from page 2

I feel that Fr. A. P. is a little backward. He calls for a seasonal statement in his bulletin but no parts of the service or hymn numbers, indicating that if one's parishioners need such helps the priest is falling down on his job. It would seem rather that A. P. might try preaching the Christian year and let his bulletin gently guide his congregation and especially newcomers through the riches of the Prayer Book.

Perhaps everyone in the Rev. A. P.'s congregation knows who the bishop is and who composes the vestry, but, regrettably, this is not the normal thing. I feel that such listing, each week or month, is most valuable.

Finally, there is the matter of color. The purpose of the bulletin is not accomplished if it is not read and therefore anything which increases its legibility and which draws attention to it is valuable. Changing colors on a mimeograph is not always easy unless one has a silk-screen model and there are more of these which are excellent than the article would have us believe. But a most inexpensive way of providing color, for drawing, lettering or typing, is through the use of the spirit duplicator process which A. P. orders us never to buy or use.

In closing, I would refer to the matter of paper. The advice to use the best possible paper is good but not always wise. There are times when cheaper paper is perfectly adequate. The funds saved can be used to good advantage in supporting missions, etc. Buying paper by the carton does not involve a great savings, particularly since many companies give a 10% discount to churches anyway, and the money tied up in a carton of paper is money poorly invested. Likewise there is the storage problem since in some congregations a carton of paper would last close to a year.

(Rev.) JOHN E. CLINE, Chap. (Capt.) USA
Asst. Brigade Chaplain,
Hq. Third Brigade, First Inf. Div.
Fort Riley, Kan.

Helpful

Thank you and your staff for the helpful issues of THE LIVING CHURCH, especially those on parish administration.

St. Mary's is scarcely two years old as a parish, and there is a movement in this district for other stations toward parish status. I am sure my colleagues feel with me.

It does not feel right to be so helped without at least thank you said.

May His Spirit ever move you to fill more needs as you are doing.

Thank you very much—my parishioners and others on the staff join me in this—wholeheartedly.

(Rev.) RICHARD A. ABELLON
Church of St. Mary the Virgin
Sagada, Philippines

What Denunciations?

In his legitimate and laudable letter in the "Letters" column [L.C., March 21st], the Rev. Lester Kinsolving shows lack of perception by stating that our Lord issued "vehement denunciations" of the Sabbath and of the dietary laws. What a strange and completely false statement! Nowhere in

Holy Scripture do we find a denunciation, vehement or otherwise, of the Sabbath—merely of a legalistic perversion of the Sabbath. To say that these are denunciations of the Sabbath is the same as saying that our Lord denounced prayer because he denounced perversions of prayer (St. Matt. 6:16, etc.)—which would be an absurdity. The same applies to the dietary laws. Our Lord emphasized the meaning of the laws, and was scornful of literal observance of such laws when there was no inner consecration to accompany the outward act. But a vehement denunciation of the dietary laws? Absolutely not! We also have a few words of His about not changing a jot or a tittle of the Law, and of not destroying but fulfilling the Law.

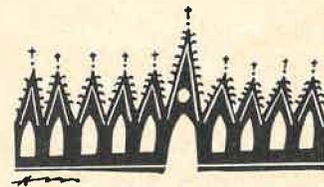
Mr. Kinsolving only weakens an otherwise fine letter by such statements.

(Rev.) ALFRED T. K. ZADIG
Chairman, diocesan commission on
Christian-Jewish relations,
diocese of Long Island
Mastic Beach, L. I., N. Y.

Leading the Way

In connection with the two articles under the heading *Ecumenical*, in your issue of April 18th, several points should be made, lest we Episcopalians appear to be doing nothing in the area of relationships with the Orthodox Churches.

Over the last few years in this country, under the authority of the Standing Conference of Canonical Orthodox Bishops and the Presiding Bishop, a series of Orthodox-



Anglican Consultations has been held. These Consultations, as a continuation of the conversations begun in Europe in 1931, have as their aim union between the Churches involved.

Following the Third Pan-Orthodox Conference, the envoys of the Patriarch of Constantinople visited the Archbishop of Canterbury with a request for the appointment of a group of theologians to carry on discussions with the Orthodox Churches. Plans for the follow-up of this request are now in progress.

Relationships between the Orthodox and Anglican Churches have always been close. In 1961, at the First Pan-Orthodox Conference, the Episcopal Church and the Church of England were invited to send official observers, while the Roman Catholics present were accredited as "press observers" only.

In our admiration of the warmth now being shown by Rome for Constantinople, we are bound to bear in mind that our own Communion leads the way in friendship for Orthodoxy, and that we of the Episcopal Church are doing our part.

(Rev.) ROBERT B. MACDONALD
Sec., Council on Relations with the
Eastern Churches of the Joint Commission
on Ecumenical Relations
Rector, Church of St. Simeon
Philadelphia, Pa.

PEOPLE and places

Appointments Accepted

The Rev. Donald F. Black, curate at Ascension Church, Norfolk, Va., will be rector of St. James', Accomac, and St. George's, Pungoteague, Va. Address July 1st: Accomac, Va.

The Rev. E. B. Kyle Boeger, assistant at St. John's, Lynchburg, Va., will be rector of Good Shepherd, Richmond, Va. Address June 1st: Forest Hills at 43d St. (23225).

The Rev. Leslie Eugene Bogan, former rector of the Church of the Holy Spirit, Graham, Texas, is assistant at the Church of the Mediator, Allentown, Pa.

The Rev. Hugh Cuthbertson, former assistant at Trinity Church, Huntington, W. Va., is vicar of St. John's Mission, Hardwick, Vt. Address: West Church St.

The Rev. William Fred Forrest, former vicar of St. John's, Sewaren, N. J., is curate at St. Matthew's Cathedral, Dallas, Texas.

The Rev. Samuel F. Gouldthorpe, Jr., former rector of St. James', Accomac, Va., is rector of St. Mark's, Groveton, Alexandria, Va. Address: c/o the church.

The Rev. George S. Johnston, former rector of Holy Trinity, Logan, W. Va., has been rector of Trinity, Shepherdstown, W. Va., for some time. He is also chaplain for Episcopal students at Shepherd College. Address: Box 308 (25443).

The Rev. William S. Lea, rector of Christ Church, Winnetka, Ill., will be dean and rector of Christ Church Cathedral, Houston, Texas, on June 1st.

The Rev. E. C. Lecarpentier, Jr., former as-

sistant at Good Shepherd, Ruxton, Md., is rector of Holy Trinity, Onancock, and Emmanuel, Jenkins Bridge, Va. Address: Onancock.

The Rev. Philip G. Porcher, Jr., former Episcopal chaplain at the University of South Carolina, Columbia, is associate rector of the Church of the Holy Comforter, Sumter, S. C. Address: 127 Curtiswood Ave.

The Rev. Charles T. Rines, priest in charge of Trinity Church, San Francisco, Calif., will be rector of St. Christopher's Church, Boulder City, Nev. Address May 15th: 812 Arizona St.

The Rev. Wallace E. Sprague, formerly assigned to Trinity Church, Reno, Nev., is vicar of the Chapel of Our Merciful Saviour, parochial mission of All Saints', Denver, Colo. Address: 2222 W. 32d Ave. (80211).

The Rev. Roland Thorwaldsen, of the Center for the Study of World Religions, Harvard University, will be on leave of absence for the academic year of 1965-1966, to be visiting lecturer in World Religions at Colby College, Waterville, Maine.

New Addresses

The Rev. Herbert A. Willkie, 5614 Old Mill Rd., Alexandria, Va. 22309.

The Ven. James McNeal Wheatley, retired, 5302 Carriage Court, Baltimore, Md. 21229.

Religious Orders

Sister Monica Jean was clothed as a novice in the Sisterhood of the Holy Nativity, Fond du Lac, Wis., on March 28th.

Corrections, 1965 Annual

(Published by Morehouse Barlow, Inc.)

The Rev. John P. Bartholomew, rector of St. James' Church, Piqua, Ohio, is incorrectly described in a footnote on p. 334, as "Presbyterian minister licensed to officiate." The footnote belongs on p. 333, referring to the assistant minister of Indian Hill Church, Cincinnati, Ohio.

The Rev. Jordan B. Peck, Jr., vicar of St. Paul's, Fayetteville, N. C., is incorrectly listed on p. 194 as assistant at St. John's, Fayetteville.

DEATHS

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

The Rev. John Gabriel Larsen, rector emeritus of Christ Church, Eagle Lake, Texas, died April 14th in Eagle Lake.

Fr. Larsen was born in Faribault, Minn., in 1883. He was graduated from the University of Minnesota, and received the B.D. degree from the Seabury Divinity School. In 1911 he was ordained to the priesthood. Fr. Larsen served the Church in Minnesota, North Dakota, Oklahoma, Texas, Washington, South Dakota, Nebraska, and Michigan. He retired in 1951.

Surviving is a daughter, Mrs. F. R. Winkworth, of Detroit, Mich.

Dr. Godfrey Pittis, warden-emeritus of Christ Church, Ridgewood, N. J., died April 14th in Allendale, N. J.

He was born in Plainfield, N. J., in 1874. Dr. Pittis was graduated from Dartmouth Medical School in 1896 and interned in Willard State Hospital, Geneva, N. Y. He established his practice in 1898 in Allendale, N. J. He did research work at the Hudson Street Hospital, New York City, and during World War I he served in the Emergency Fleet. After his discharge he retired from active medical practice and devoted his time to real estate. He served as vestryman for many years at Christ Church, Ridgewood, and was responsible for the plantings of trees on the church grounds and many improvements in the building. There are no known survivors.

Gretchen Elizabeth Frantz, 5-year-old daughter of the Rev. P. Scott Frantz, Jr., rector of Christ Church, Lima, Ohio, and Mrs. Frantz, died April 21st of encephalitis.

In addition to her parents she is survived by a brother, Philip Scott Frantz III.

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FREE OFFER

WANTED: Persons to live in 3 bedroom rectory month of July. Free. Indian reservation. Write the Episcopal Church, Whiterocks, Utah.

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WANTED: HOUSEMOTHER for boys' school in the East next September. Reply Box G-231.*

POSITIONS WANTED

ORGANIST-DIRECTOR, retired teacher, seeks relocation and part-time employment, eastern U. S. Experienced all age levels. Excellent health, active, personable. Desires useful, active life several more years. Church clerical work considered. Reply Box B-235.*

PRIEST, 35, married, one child, experienced in urban and suburban parish ministry and as a prison and hospital chaplain. Presently rector of an eastern parish, desires change within the First, Second, or Third Provinces. Available on July 1st. Reply Box B-236.*

PRIEST, 38, married, children, wishes position in team ministry, where emphasis on pastoral counseling is needed. Reply Box E-233.*

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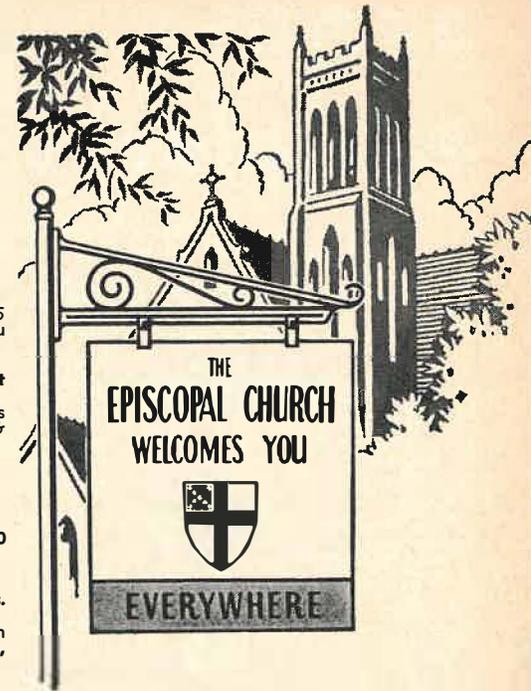
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Rev. Canon George McNeill Ray, r
Sun HC 8, MP 9:30, 11; Ch S 9:30;
Nursery 9:30-12:30; Thurs HC & Healing 10

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Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; C Sat 4-7

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

INTERCESSION

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

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

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10, 5:45; Thurs,
Fri & HD 10; C Sat 5

ST. PETERSBURG BEACH, FLA.

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

ATLANTA, GA.

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

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.

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MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru
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1133 N. LaSalle Street
Rev. F. William Orrick
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
9:30; C Sat 4:30-5:30 & 7:30-8:30

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

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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.

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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, 1S MP; HC Tues 7, Wed 10:30

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CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu, & EP

NEW YORK, N. Y.

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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, 9:30
& 11 Ch S, 4 EP (Spec. Music); Weekdays HC Tues
12:10; Wed & Saints' Days 8; Thurs 12:10; Organ
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Sun HC 9 & 1S, 11 MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE

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

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
Rev. Donald L. Garfield, r; Rev. Louis G. Wappler
Sisters of the Holy Nativity
Sun Mass 7, 8, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7, 8, Wed 9:30, Fri 12:10; Daily Ev 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 7:30 ex Sat
Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex Sat
HC 8:15, Wed 5:30; Thurs 11; Noontdays 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

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 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; 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

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Sts.
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed &
HD; 10 Tues, 7 Thurs, C Sat 5-6

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.