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The Creed – witness of the believing Community [page 12].



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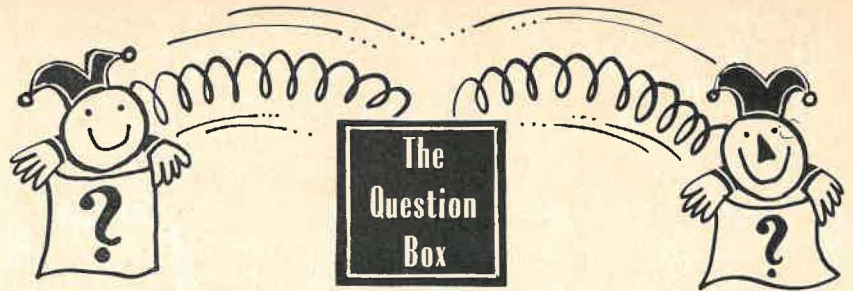
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If every sacrament must have its outward and visible sign, and Holy Matrimony is a sacrament, what is its outward and visible sign?

There is no outward sign for this sacrament of which it could be said that it is explicitly commanded by God, like the water in Holy Baptism and the bread and wine in the Eucharist. The physical union of the two lives into one flesh constitutes the sacred mystery of this sacrament, and the outward and visible aspect of that union may be said to be the sacramental sign.

The sign of a sacrament must be distinguished from its "matter" and "form." In our Western Christian tradition, the wedding ring and the joining of hands are generally regarded as the "matter," and mutual consent in the presence of witnesses as the "form."

? ? ?

Was the swastika ever used as a Christian symbol?

Evidently yes—by the Christians in the catacombs, who used it to symbolize both the cross and Christ as "the Sun of Righteousness."

? ? ?

What is the biblical basis, if there is any, for regarding the Blessed Virgin Mary as the "Second Eve?"

Nowhere in the Scriptures is the title "Second Eve" applied to Mary, but the title, with what it implies, seems a reasonable deduction from the fact that she consented to bear the Saviour: "Behold the handmaid of the Lord; be it unto me according to thy word" (St. Luke 1:38). It was through the disobedience of the first Adam and the first Eve that man fell. St. Paul refers to Christ as the "Last

Adam" (I Cor. 15:45; see also Romans 5:19). The destructive work done by the first Adam is reversed and overcome by the second Adam, who, in Newman's words, "to the fight and to the rescue came." Mary is the second Eve in the sense that her consent to the call of God resulted in the saving Incarnation of the second Adam. But we must beware of pushing the analogy to the point of saying, or implying, that Mary herself undid what the first Eve had done. The redemption is wrought entirely by the second Adam, who is the Lord from Heaven.

? ? ?

I realize that the lovely story of St. Joseph of Arimathea visiting England and planting the Church there is purely legendary; but when can the earliest date for Christianity in Britain be fixed?

It can definitely be fixed prior to the year 208, which is the (approximate) date of Tertullian's tract against the Jews in which he refers to parts of Britain which Rome had never conquered but Christ had. There was a savage persecution of Christians in Gaul in the year 177, and some scholars believe it very probable that some Gallic Christians fled across the channel into Britain at that time. No definite evidence substantiates this theory.

? ? ?

Is there any difference between the Roman Catholic and the Eastern Orthodox doctrines of the Assumption of the Blessed Virgin?

According to the *Dictionary of Orthodox Theology*, by George H. Demetropoulos, the only real difference is in the status of the doctrine. Since 1950, it has been a dogma of faith in the Roman Church. In the Orthodox Communion it continues to be a pious belief. The feast is celebrated on August 15th by both Roman Catholics and Orthodox, the latter of whom call it the Dormition (falling asleep) of Our Lady. Orthodox holders of the "pious belief" believe, as do the Roman Catholics, that at the time of Mary's death her body was taken up into Heaven.

The Living Church

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and the Thought of the Episcopal Church.*

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THINGS TO COME

June

13. Trinity Sunday
14. St. Barnabas
20. First Sunday after Trinity
24. Nativity of St. John Baptist
27. Second Sunday after Trinity
29. St. Peter

July

4. Independence Day, Trinity III
11. Fourth Sunday after Trinity
18. Fifth Sunday after Trinity
25. St. James, Trinity VI

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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June 13, 1965

BOOKS

Life in the Village

Korean Works and Days. By Richard Rutt. Tuttle. Pp. 231. \$5.75.

From the beginning, 75 years ago, the "English Church Mission to Korea" was conceived and planned to be a model Church of "pure" Catholicism, based on the model of the Church of England, but with none of the compromising aspects of that most comprehensive but incomprehensible model Church of Christendom.

A very narrow path within the (relatively) broad limits of the Anglo-Catholicism of Lord Halifax was mapped out and systematically followed, right up to this jubilee year.

The Rev. Richard Rutt is in many ways a model priest of that model mission, and his book, *Korean Works and Days*, is a careful monthly account of Korean village life as he saw it during his two years in a remote rural area. His title and his method are faithful to his model: Hesiod's *Works and Days*.* But instead of Fr. Rutt's subtitle, "Notes from the Diary of a Country Priest," an American might have suggested "Poor Richard's Almanac" as more appropriate. For, to Fr. Rutt's surprise and that of many of his conationals, the reactions to his book of Koreans, including Korean Churchmen, were sharply divided and divisively sharp immediately upon publication of the book and continuing to this day.

Most of the reasons for the violently negative reactions will perhaps remain forever incomprehensible to most Englishmen; and some of those reasons will be unintelligible to many Americans. Unfortunately, however, many of us will react to such statements as the one on page 186: "As an Englishman I am scandalized by the fact that apparently both Koreans and Americans shoot sitting birds."

And reacting emotionally to such apparently malicious (but I am quite sure unintentionally so) generalizations, we may find it difficult not to identify ourselves with those Koreans who find the book filled with details embarrassing to them and misrepresentations of fact, and the writing smug and arrogant. This is doubly unfortunate, because Richard Rutt is not half so smug as he sometimes sounds, and the apparently paternalistic superiority is mostly derived from the paternal attitude of a model Church of which he knows himself to be the local authority. His almanac (like the famous American one, and its annual "descendants") contains, moreover, multitudinous bits of interesting facts, colorful descrip-

**The Works and Days* of the Greek poet Hesiod (8th century B.C.) includes maxims for farmers and caustic advice.

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For details on rates, see page 22

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tions, and intriguing leads into a fascinating culture still largely unknown to the West.

The greatest defect of this book is not the occasional lapses into chauvinism and brutally frank details which seem not always necessary (or necessarily spotlighted) in such an account, but rather the dimensionless portraits of the persons he uses to illustrate customs, to people his scenes, or to provide dialogue. It is really an almanac, and not the diary of a country priest. The concern for the people and their continuing lives, their hopes and fears, which he *must* have had for them as priest and pastor, just never fits into the model. The impression which many readers have received is that Richard Rutt cares only for strange customs and little-known facts and not for people. There is a story early in the book of poor "mad Agnes," chained in an outhouse with her hands chained behind her back to keep her out of mischief; a brief note in the postscript mentions that one hot summer day she suffocated. Having read this provoked an American woman to slam down the book and say, "He is inhuman!" Not so; but at least as a writer he is a victim of his model, and perhaps of his models.

(Rev.) WILLIAM PAUL AUSTIN*

Students Studied

Pre-Seminary Education. By Keith R. Bridston and Dwight W. Culver. Augsburg. Pp. 257. \$4.75.

The general picture which emerges in *Pre-Seminary Education* is slightly depressing, for it suggests that the seminaries have a false concept, both of the kind of student they are getting, and of the kind of work he intends to do later. The authors, Keith R. Bridston and Dwight W. Culver, believe that most seminarians do not intend to stay long in the parish ministry.

How far the report applies to students attending Episcopal seminaries is difficult to say, for the picture given of the typical pre-seminarian in chapter two does not seem to square with the experience of Episcopal seminaries.

Pre-Seminary Education is the report of the Lilly Endowment Study, and is based mainly on a questionnaire answered by 17,500 students, representing 83% of those registered at Protestant seminaries in North America in 1962-3. Other sources included consultations with faculty and administration in both seminaries and colleges.

The first 150 pages contain the report

*Fr. Austin first went to Korea in 1953 with the U. S. Army, and returned to Korea in 1961 to teach (liturgy, patristics, and canon law) at St. Michael's Seminary in Seoul, after graduate studies in philosophy (at Brown), seminary (Berkeley and Yale), and two years at St. Mary's Church, Denver, Colo. He came home on furlough last summer and is currently studying at the General Theological Seminary and St. Vladimir's Orthodox Seminary.

and recommendations, and the last 100 pages a summary of the results of the various questions and their answers. It is a very useful study, which could be read with profit by clergy, seminary faculty, and other persons who have to counsel with the would-be seminarian.

The weakest part of this otherwise valuable study is chapter six, *Recommendations*. This is a *ridiculus mus*.

DENIS BALY

Books Received

THE HEART OF THE REFORMATION. By Heinrich Bornkamm. Harper & Row. Pp. 126. \$3.

GOD'S POWER TO TRIUMPH. "True stories of people who found help." Edited by James R. Adair. Prentice Hall. Pp. 198. \$3.95.

THE DEMANDS OF FREEDOM. By Helmut Gollwitzer. "A leading West Berlin pastor and theologian examines the role of the Church in the cold war struggle." Harper & Row. Pp. 176. \$3.

THE ILLUSION OF EVE: Modern Woman's Quest for Identity. By Sidney Cornelia Callahan. Sheed & Ward. Pp. 214. \$4.50.

FRATERNAL APPEAL TO THE AMERICAN CHURCHES. With a Plan for Catholic Union on Apostolic Principles. By Samuel Simon Schmucker (1799-1873). Edited and introduced by Frederick K. Wentz. Fortress Press: Seminar Editions. Pp. 229. Paper, \$2.25.

CHRIST'S CHURCH: EVANGELICAL, CATHOLIC, AND REFORMED. By Bela Vassady. Eerdmans. Pp. 173. Paper, \$1.95.

BODY, MIND, AND DEATH. From Hippocrates to Gilbert Ryle on the question, "What is consciousness?" Edited and introduced by Antony Fiew Macmillan: Frontiers of Philosophy Series. Pp. 306. Paper, \$1.95.

FOREVER THE LAND OF MEN. An Account of a Visit to the Marquesas Islands. By Willowdean C. Handy. Dodd, Mead. Pp. 233. \$5.

COMMUNISM, CHRISTIANITY, DEMOCRACY. By Surjit Singh. John Knox Press. Pp. 127. Cloth, \$3. Paper, \$1.95.

A FAITH FOR FELLOWSHIP. By Donald H. Rhoades. Westminster. Pp. 139. \$3.75.

MEN WHO MAKE THE COUNCIL, VOLUMES 7-12: Joseph Cardinal Beran, Paul Emile Cardinal Leger, Alfredo Cardinal Ottaviani, Joseph Cardinal Frings, Albert Gregory Cardinal Meyer, Francis Cardinal Koenig. Written portraits of Vatican II leaders. Series editor: Michael Novak. University of Notre Dame Press. 40-50 pp. each. Paper, 75¢ each.

WHY WAIT UNTIL MARRIAGE? By Evelyn Millis Duvall. Association. Pp. 128. \$2.95.

SMALL WORLD: A History of Baby Care from the Stone Age to the Spock Age. By Joan Bel Geddes. Macmillan. Pp. 281. \$4.95.

THE ECUMENICAL SCANDAL ON MAIN STREET. By William B. Cate. Association. Pp. 126. \$3.50.

SEEK A CITY SAINT. By David Head. Macmillan. Pp. 128. \$2.95.

PRIMER ON ROMAN CATHOLICISM FOR PROTESTANTS. By Stanley I. Stuber. Revised edition, reflecting major actions of Vatican Council II. Association. Pp. 276. \$3.95.

CHRIST IN CHRISTIAN TRADITION. From Apostolic Age to Chalcedon (451). By Aloys Grillmeier, S.J. Sheed & Ward. Pp. 528. \$8.50.

SCIENCE, FAITH AND LOGIC. By Holger Christian Langmack. Philosophical Library. Pp. 142. \$6.

JESUS—Then and Now. By William Lillie. SPCK: Seraph. Pp. 87. Paper, 5s.6d. (approx. \$.76).

THE EXISTENCE OF GOD: From Plato to A. J. Ayer. Edited and introduced by John Hick. Macmillan. Pp. 298. Paper, \$1.95.

LETTERS

Most letters are abridged by the editors.

Anomaly

I do not think that the situation referred to by Bishop Wetmore [L.C., May 23d] is at all a "Delicate Situation." I would rather refer to it as an "Indelicate Anomaly." I heartily agree with the action taken by the bishop. It is notable that our marriage canons are not what they should be, or what they might be. However, we do have them for what they are. Regardless of the insufficiency of them it would seem that our seminaries, our bishops, and our directors of Christian education might, as goes the song in *My Fair Lady*—"set a good example."

I am quite aware of the fact that "the condition of the clergy does not effect the validity of the sacrament." I am also aware that we don't want to succumb to any puritanical ethic. However, for those of us in the parish ministry who are compelled by our bishops to hold the line on remarriages, it is difficult to reconcile the anomalous situations which receive such notoriety as the one referred to in Bishop Wetmore's comments.

I am in support of the action of Bishop Wetmore. For myself I shall continue to work in the midst of the Dilemma of Modern Belief (Miller), surrounded by the "New Morality" and faced with an indelicate anomaly in "high places."

(Rev.) PAUL GOODLAND

Rector, St. John's by the Campus
Ames, Iowa

Rewards Rereading

This is belated but I want you to know I think your article on "The Meaning of Humility," by the Rev. Edgar M. Tainton, in your April 18th issue is one of your finest and rewards rereading many times.

MARY TYNG HIGGINS
(Mrs. C. A. Higgins)

Little Rock, Ark.

Dare We Push?

Thank you for printing Fr. Pulliam's letter [L.C., May 23d] which bore upon my article, "Reunion and the Holy Communion." Of course, his point is well taken; the Sovereign Majesty presides over the Eucharist unhindered by human sin and frailty. What Christian could disagree?

Certainly if God is omnipotent, as both Fr. Pulliam and I are sure, then we know that He transcends Christendom's visible fractures as Christians receive Him in all honesty, at their presently separated altars. Surely, we are sacramentally united with the brethren of other Communions if both they and we continue to receive the blessed sacrament in love, honesty, and charity, accepting humbly the painful fact of our sinful divisions.

But I very much doubt our visible unity, when I compromise either the belief of my separated brethren or my own by attempting to act out in sacramental terms a unity which does not yet exist in time and space.

Spiritually, and so ultimately, we are one in Christ. Visible unity depends, in this present, upon the response of every Christian to the truth which is in Jesus. Of course,

the truth is "the same yesterday, today, and forever." But if men attempt to compromise and bargain with their honest response to the truth, there is great danger that the divine reality will be obscured, in this present time, by a welter of human devising. Clearly, God is moving His Church toward visible unity. We must be alert to every real possibility to move forward; but dare we push His timetable?

(Rev.) NORMAN J. CATIR, JR.
Rector, St. Andrew's Parish
Stamford, Conn.

Dare We Lag?

Anent the Rev. Norman Catir's "Reunion and the Holy Communion" [L.C., May 2d]: Why should one think he will violate his conscience if he meets at the Lord's Table with one who thinks a chemical change takes place in the elements or with one who thinks of the elements as a material reminder of Christ's love and friendship? Nothing says I must be in uniformity with the man alongside me, and I still have the right to my belief. The post-Easter narrative reminds us of the disciples' joy over being brought into Jesus' presence; they were not concerned whether it was naturally on the Emmaus Road or supernaturally through closed doors; He was *with them*; that is what counted. So the thing that matters is that *He is present* in the sacrament, not *how* He came.

"Membership in Christ's Body means suffering as well as victory." True; and the suffering we are called upon to endure may be the tearing from our throne certain traditions no longer applicable to the age we are living in. Roman Catholics and Lutherans are so suffering. Dare we lag behind? Read the Sermon on the Mount again. "Ye have heard that it hath been said by them of old time . . . But I say unto you . . ." Christ opposed the hide-bound Pharisees and suffered for it. He simply would not be bound by tradition. The power to destroy us physically rests in far from perfect human hands and our moral and spiritual foundations are shaking. Christian powers must unite against evil and for good. The danger of trying "to outrun the Holy Spirit" is not as great as that of pharisaical blundering trying to block His work.

(Rev.) RICHARD R. PRICE
Retired

Bellevue, Washington

Member of the Body

Because of the importance of a clear Christian witness in the area of civil rights, it is essential that all positions are heard and considered. In this light, I am personally grateful to Fr. Guerry for his statement in the L.C.'s May 30th issue. As a priest who participated in the Selma witness, I would like to offer comment.

Fr. Guerry presents two statements that are his interpretation of events—and that justly concern him:

(1) "By their activity in public marches these Christian ministers have defied the authority of officers of the law. . . ."

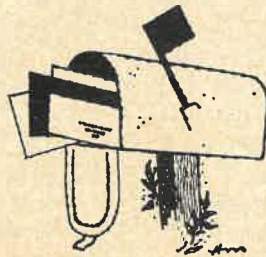
(2) "The participation of Christian ministers . . . is a departure from the example of our Lord when He turned away from force to establish His Kingdom."

That my brother priest is sincere in his interpretation I do not question. The facts

of the matter cannot be left with this, however.

I believe we would both accept that in Christ there is neither Jew nor Greek, slave or free, that in all of his life a Christian witnesses to the basic equal condition of every person as a child of God. This witness in its manifestation is conditioned by the accidents of time and place. Thus, in a political dictatorship in which he lived, St. Paul was content not to attack the institution of slavery, but to concentrate his attention on the radical new relationship between master and slave demanded by the Gospel. The alternative to this action would have been open, violent rebellion against the Roman Empire and its laws. I will not add any consideration of St. Paul's beliefs respecting the second advent and the end of the then present order. The point is that witness was and is necessary to any unjust condition in which men are regarded as less than their fellows.

Some of the demonstrators, at least, went to Selma because they felt called there as members of the Body to witness in a place and time where witness was needed and



where witness of the Body was not being fully made. To the charge that this was "civil disobedience" I reply that those engaged in civil disobedience in Selma were the unlawful possessors of police state powers. The sheriff's department in Selma was not concerned with the maintenance of law; it was and is concerned with holding illegal power. Fr. Guerry quotes Edmund Burke, the eminent British statesman.

I will gladly accept him for an authority, for it is well known that Burke's sympathies were with the American colonists. The basis of his sympathies was precisely that the duly constituted British administrations were in fact exercising an illegal use of power, not to preserve law, but to preserve power by denying lawful rights to lawful citizens. In Selma the force of law was on the side of the demonstrators and not on that of the tyrants with the badges of office. I do believe that Selma brought this fact home to a growing number of white southerners.

I have participated in demonstrations, and will probably be involved in other demonstrations in the future. I want to assure Fr. Guerry that this will be done only after careful consideration of the facts at hand. When I do so, I will try to act because this is the task that being a member of the Body imposes on me as a person. It is important that in so acting the fact of my citizenship in this nation also enters the picture. That citizenship sets the scene for the operations possible. In response to Fr. Guerry's question as to whether demonstrators "depart from the example of our Lord" I offer the following understanding:

(1) Civil rights workers are not attempting to "establish the Kingdom" in an escha-

tological sense. We are concerned with the day-by-day implications of Christian citizenship in this world.

(2) The demands of citizenship are imposed on a Christian in terms of the meaning of citizenship in a particular time and place. In some times and places the demands of citizenship are slight, because the responsibilities placed on citizens are slight. Thus in the Roman world, or in Russia today, a Christian is in some sense free from the obligation to participate in the affairs of the state because he (and all others) are denied participation. In the United States this is not true. A Christian here has a great moral requirement laid on him to seek actively for the good of the state. It is to me a Christian obligation to vote, to discuss, and to act as a person who has been given by law a part of the responsibility for the actions of the nation. This means that a Christian, following his conscience, must witness. He does not disobey the law. He tests the law, and in the specific case of Selma-Montgomery he is defending the law. The argument that demonstration is a departure from the way of our Lord I find to be incredible.

In closing I will make one observation: a number of anti-demonstration people seem to be saying that it is a shame that demonstrations stir up ill will in the white community; that the demonstrations disrupt white churches and businesses. The fact that without them the Negro is left with a sense of aloneness and alienation from the society of his fellow Americans and fellow Christians apparently is not considered.

(Rev.) JOHN L. SCOTT
University Protestant Chaplain
University of Massachusetts

Amherst, Mass.

Pension Facts

Fr. Rodger in his interesting article on pensions in THE LIVING CHURCH [May 9th] suggests that the retirement age for all clergy be "age 65 (reduced from age 68 without loss of pension)." May we offer some facts that are pertinent here?

Effective January 1, 1965, the retirement benefit is available at age 65 to clergy who are retired. This is in line with the action of General Convention:

"Resolved, that the trustees of the Church Pension Fund are hereby authorized and requested to make the retirement benefit available at or after reaching age sixty-five, upon retirement from the active ministry, with such reduction in benefit amount as may be in accordance with sound actuarial practice."

Canon 7, of the Church Pension Fund, says ". . . the general principle shall be observed that there shall be an actuarial relation between the several assessments and the several benefits," and that its rules and regulations shall be "consistent with sound actuarial practice." The trustees have a legal obligation to comply with this principle because it was a condition under which the funds have been committed to their care.

Sound actuarial practice means with due consideration of the costs and of expected balancing resources, based on assumptions

Continued on page 17



Nativity scene by Fra Filippo Lippi.

Aeme

O Lord, the Saviour and Guardian of such as fear Thee, turn away from Thy Church the deceitful allurements of this world's wisdom; that under the teaching of Thy Spirit, we may find pleasure in the prophetic delineations and the apostolic instructions, rather than in the terms of philosophy; lest the vanity of falsehoods should deceive those whom the teaching of truth illuminates; through Jesus Christ our Lord.

Gelasian, tr. William Bright

The Living Church

June 13, 1965
Trinity Sunday

For 86 Years:

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

EPISCOPATE

Bishop Brinker Dead

The Rt. Rev. Howard R. Brinker, for 22 years active as Bishop of Nebraska, died on May 19th in Omaha, after having been hospitalized for a short time for treatment of several ailments. He is survived by his wife, a son, and a daughter. Bishop Brinker retired from the active episcopate in 1962, when the Rt. Rev. Russell T. Rauscher, Bishop Coadjutor of Nebraska, succeeded him.

Bishop Brinker was born in 1893, at Nashotah, Wis., and spent his childhood living on the campus of Nashotah House. He was educated at Howe School, St. John's School, in Delafield, Wis., Phillips Brooks School, in Philadelphia, the University of Pennsylvania, and the Philadelphia Divinity School. He held the degrees of Doctor of Divinity from his own seminary and from Nashotah House.

He began his ministry in a mission field in Wyoming, and used to recall a narrow escape there from death by freezing, when he was lost in a blizzard and was able to hail an express train, the engineer of which saw him in time to rescue him.

Bishop Brinker was rector of St. Bartholomew's Church, Chicago, from 1923 to 1940, at which time he was elected Bishop of Nebraska. Under his leadership the district of Western Nebraska was united with the diocese of Nebraska in 1946.

Up to the time of his last illness Bishop Brinker was active in clerical supply work within the diocese.

DOMINICAN REPUBLIC

"A Horrible Business"

At press time two reports on the situation in the Dominican Republic as it affects the Church and its work in that area were made available to THE LIVING CHURCH. Bishop Kellogg of the Dominican Republic, reporting to the Rev. Philip E. Wheaton,* rector of St. Luke's Church, Brockport, N. Y., said:

"San Andrés has been the worst hit in every way. Being located in the heavily

peopled area of the northern part of the city, its neighborhood an area of revolutionary ferment of all sorts, even in the days of tranquility, the proximity of the Liceo (high school) *Juan Pablo Duarte*, with its eager and excited student body often in agitation, made life at times rather strenuous for the Morse family [the Rev. Don Morse], housed in the vicarage at the church.

"For some time we had wanted the vicarage occupied by a Dominican priest rather than an American missionary family, and it was planned that as soon as we could find a rental dwelling for the Morses, Ricardo [Potter] and his wife should move into the vicarage, where he would be right next to the day school for which he had special responsibility; and his presence there would contribute to our desire to have the Church thought of as Dominican, rather than foreign. This was not realized, although the Morses were on the point of leaving, when the *golpe* [blow] struck.

"As you know, we cleared out the Morse family at the first evacuation opportunity. Don had been in La Romana that weekend for services and was unable to get back to Santo Domingo on Sunday afternoon because of the military operations at the Ozama river bridge. . . . Anyway, as things developed and worsened, and the area near San Andrés was infested with armed civilians, *tigres*, machine gun nests, etc., it was less and less healthy, especially with the American involvement which created the factor of fanatical 'anti-Yankeeism.'

"So Don moved down with us or Neale [the Rev. Neale Morgan] and so did Ricardo.

"Some of the parishioners were occupying the vicarage, and using the school rooms as a refuge when there was shooting around. It was what the newspapers called 'rebel' territory, meaning those who supported Caamaño and the return to constitutionalism . . . with which many of the young people and the working people who make up our congregations were strongly sympathetic. However, when the Air Force, representing the rival government, began a systematic and devastating 'mopping up' of the whole north area of the city, San Andrés was right in the path.

"The property was visited once when the parishioners were still there, ex-

amined for lurking snipers, etc. (found clean); after which, as the whole area was being shelled unmercifully, the last parishioners locked up and cleared out themselves. Those of our members who had been refuged on the premises moved down to the diocesan house and parish hall of the Church of the Epiphany, where we moved in food, etc. Unfortunately, the armies returned to the church premises, and finding them all locked, blasted open the church, smashing the glass entrance door, and spraying machine gun fire all around the upper part of the building, breaking glasses, and pitting the interior [L.C., June 6th]. A similar treatment of breaking into the school building and its offices and then the vicarage left the buildings with useless doors, and exposed, so that before the *guardia* had come along as they were supposed to do to nail up things (but who could nail up a broken glass door?) looters had come in and made off with practically the entire contents of the vicarage, including all of the household goods of the Morse family except the freezer and refrigerator and what Mollie [Mrs. Morse] took and what Don had with him. Mollie had left her silver service with us, however. Don in the days after his return from La Romana and San Pedro de Macorís had spent some time packing up some of his chinaware, clothes, etc., in packing cases, preparatory for the move to another house when that could be done. That made it, I suppose, so much easier for the looters! Neighbors latched on to some things which they told us about when we were for the first time able to visit the premises, taking advantage of a 24-hour cease-fire; how many of these things we can recover, for suitable rewards, we don't know. Don is, of course, heartsick about it all. . . .

"There is no attempt to hold services here. . . . The folks in the upper part of the city are not out of the woods as far as the military operations are concerned. . . . [Imbert's] plan to 'clean out' the northern section of the city has not been completed. . . . so there is a possibility that he may renew his devastations. The people have cleared out by the hundreds, and many have gone to the *campo*, to get out of the way—but there are still many. It is a horrible business. . . ."

The Rev. Earl Daugherty, present

*Fr. Wheaton, LIVING CHURCH correspondent in the Dominican Republic before he returned to this country, served St. Andrés Mission, and St. Mark's Church [Rio Haina], Santo Domingo.



Hickey-Robertson Photo

The Rev. Edwin deF. Bennett, coordinator of religious and leadership activities, University of Houston, the Presiding Bishop, and Dr. Philip G. Hoffman, president of the university, at the dedication of the University of Houston's new Religion Center.

LIVING CHURCH correspondent in the Dominican Republic, reports:

"Fr. Morse and Fr. Potter report after talking with people who had witnessed the looting that the soldiers of the Junta looted first and then left the buildings and what remained to civilian looters. Nothing of value has been left. School equipment (typewriters, adding machines, books, paper supplies, etc.) all were taken. Absolutely nothing was left in the house. All personal effects of the Morses were taken, with the exception that a neighbor rescued 3 mattresses to save for Fr. Morse.

"I am now in charge of an emergency food relief program for 10,000 people here in San Pedro.

"Our parochial schools are all open with the exception of San Andrés in the capital. With the complete breakdown of government and commercial activity we are now faced with the fact that our students cannot pay their fees and in order to pay teachers we will have to appeal for emergency help at least until September. I should judge (on a hasty estimate) that it will run to about \$10,000."

TEXAS

A Timely Symbol

The Rt. Rev. John E. Hines, Presiding Bishop, dedicated the University of Houston's \$600,000 Religion Center in an outdoor ceremony May 23d. The center, completed in April after almost 10 years of planning, was financed by various Churches and by private gifts. It houses

offices, chapels, and meeting accommodations for the use of students and faculty.

In his dedicatory remarks, Bishop Hines called the building a "timely symbol of impressive factors at work." He praised the idea of the building for its "inevitable bringing together of people of differing religious traditions to work . . . plan . . . and worship," and was particularly pleased that it had been located "not over against . . . but within the academic community."

Also speaking at the dedication were Rabbi Hyman Judah Schachtel, of the Beth Israel congregation; Richard Gashagen, president of the student association; Robert L. Savage, president of the Religious Groups Council; the Rev. Philip G. Stephan, chairman of the campus clergy and religious counselors; and Dr. Ralph Becker, chairman and professor of chemistry.

Dr. Schachtel expressed the sentiments of the group when he said that "estrangement and loneliness has come over the modern education factory of our times . . . in this religion center is a meeting point of spiritual conviction which is our desperate need."

While in Houston, Bishop Hines received the Human Relations Award of the Anti-Defamation League of B'nai B'rith's Southwest Regional Advisory Board. The Presiding Bishop also was praised by Mr. David W. Barg, national commission of the Anti-Defamation League, and Senator A. R. Schwartz, of Galveston, who presented him with a commendation from the Texas senate.

ARIZONA

Films for Funds

by FRITZI S. RYLEY

Barry Goldwater, Arizona Episcopalian, and Fellow, Royal Photographic Society of London, showed and narrated his films of Arizona to some 1,500 persons attending a benefit for the day school of All Saints' Parish, Phoenix, on May 22d.

Funds from the outdoor event, entitled "Barbecue with Barry," will help build classrooms to expand the school beyond its present kindergarten and first four grades. The fifth grade, with enrollment already complete, will be added next fall. Ultimate goal of the school is kindergarten and eight grades.

Parents are enthusiastic about the school's curriculum which, say the Rev. Elvin R. Gallagher, headmaster, and the Very Rev. Paul D. Urbano, rector, is God-centered. Children attend daily chapel services and are given religious instruction totaling one and one-half hours weekly.

Plans for the school were discussed for several years before it opened in the fall of 1963 with kindergarten and the first three grades. Another grade is added each

year. There is now a waiting list for the kindergarten.

The former senator asked those at the barbecue to be generous in their contributions to the school. He drew a laugh from the audience when he addressed Bishop Harte of Arizona, who was present, as "one of the bishops who was friendly to me."

Mr. Goldwater's films included shots of inaccessible places taken from the air and views of a trip down the Green River and the Colorado River rapids in his younger days.

INTERCHURCH

Together for the Cause

Several inter-Church programs to further the cause of civil rights and deal with its problems marked the mid-month period in New York. On May 13th, the Committee of Religious Leaders of the City of New York, composed of 200 non-Roman-Catholic, Jewish, and Roman Catholic clergymen, held an all-day seminar on the subject of the relevance of the Ten Commandments to present racial tensions. Bishop Donegan of New York was prevented from attending by a commitment to tape a television appearance.

On May 16th, the Citywide Coordinating Committee, of which Bishop Wetmore, Suffragan of New York, is a member, announced a plan to provide two months of summer employment and recreation for 2,200 young people from Harlem and Bedford-Stuyvesant, scenes of last summer's riots. The committee consists of 18 clergymen and officials of various Churches. About half of the \$500,000 budget will come from the city government, under the federal antipoverty program; the remaining \$250,000 is being raised by individual churches and private foundations. In addition to the 2,200 young people who will be employed, 8,000 others will be reached through participation in related programs. A number of Episcopal churches are joining in the appeal both for funds and for volunteer services in this mission to the city.

In observance of the 11th anniversary of the Supreme Court's desegregation decision, the Cathedral Church of St. John the Divine was the scene on May 17th of a special service sponsored by the Protestant Council of the City of New York and the Queens Federation of Churches. Dr. Martin Luther King, president of the Southern Christian Leadership Conference, was principal speaker. The Very Rev. John V. Butler, who is dean of the cathedral, participated in the service, together with the Rev. Richard J. Newhaus, of the Lutheran Human Relations Association, the Rev. W. E. Gardner, of the Baptist Ministers Conference of Greater New York, and the Rev. Benjamin F. Payton, director, Office of Church and Race, the Protestant Council of the City of New York.

Spiritual and Social

"I will lift mine eyes unto the hills; from whence cometh my help?" The searching words of the ancient Psalmist suggest that the quiet yet powerful majesty of great mountains furnishes one stage upon which the offering of prayer still finds reflection in our time. It was mainly for this reason that the annual Episcopal Berchtesgaden Conference for armed forces personnel and their families in Europe took place at the General Walker Hotel Recreation Center high in the Bavarian Alps, May 17th through 21st, at Berchtesgaden, Germany [see cover].

In recent years, the annual Episcopal gathering has taken on the appearance of a pilgrimage. This year's conference did nothing to diminish this image. Devout Churchmen and enquirers came together in a spirit of Christian fellowship from countries of Europe and the British Isles, while others came from the United States to relive moments remembered from a previous conference.

Almost 400 guests, including 17 troop chaplains from Army and Air Force field units in Europe, contributed to the comprehensive program of religious experience and education. A special guest was Bishop Steinwachs, Auxiliary Bishop of the Old Catholic Church in Germany. Representatives of the Episcopal Church in Europe were the Rev. Canon Frederick A. McDonald, of Wiesbaden, the Rev. Robert N. Stretch, of Munich, and the Rev. Worthington Campbell, Jr., of Nice, France. Also among special guests were the Rev. Howard S. Cole, Asst. Chaplain General of the First British Corps, and the Rev. Messrs. Stanley Jackson and Kenneth Burghall, also of the First British Corps.

The magnificence of mountain scenery only added a physical dimension. An inner uplifting manifested itself before the first day's activities had ended, and by the end of the final day there was no doubt that the conference was a success,

both spiritually and socially. But perhaps the most important aspect was its very real Christian fellowship, which has been the conference goal from the start.

Notable among the scheduled activities was the work of the laity under the guidance of the clergy. Officers, enlisted men, civilians, wives and children, all gave of themselves and were the better for it. The program included, in addition to daily celebrations of the Holy Communion and Evening Prayer, classes in lay reading and Church-school instruction, confirmation classes, choir practices, and acolyte and altar guild study.

The lay readers "talked it out" with their discussion leader, the Rt. Rev. Arnold M. Lewis, Suffragan Bishop for the Armed Forces, who was attending his first such conference in this capacity. Foremost subject in lay reader discussion was the increasingly important role of the layman in the modern Church and the military, and how best he can serve and sustain Episcopal congregations, and where no priest is available, encourage the often isolated Episcopal community. Bishop Lewis urged all interested personnel to study—and continue to study—at every opportunity and to secure their lay reader licenses as soon as practicable.

A mixed 20-voice choir held daily rehearsals for the two daily services in the conference chapel, which seemed to be suspended among the clouds. The talent displayed by young servicemen and others quickly gave the choir a status all its own. Deserving special mention for his choir-directing is young Sp/5 James J. Lytton, U. S. Army organist and aspiring music student.

The Church school was in the charge of the Rev. Henry Wilson, rector of St. Augustine's Church, Wiesbaden, Germany, and Mrs. Wilson. Mr. Wilson had to depart before the end of the conference, to be available at his church for the visit of Her Majesty, Queen Elizabeth, as part of her tour of West Germany.

Confirmation classes were conducted by Chaplain (Major) John Pedlar and the



Fr. Hoey set the theme.



Bishop Lewis talked with lay readers about their important role.

Rev. Worthington Campbell, Jr., in preparation for Confirmation by Bishop Lewis on the last day.

As in past years, the principal speakers were distinguished clergymen of the Church of England. The visitors this year engaged various topics to point out to the predominantly American assemblage the close ties of the member Churches of the Anglican Communion and the current opportunities the Church must exploit. Fr. Augustine Hoey, C.R., prior of the Community of the Resurrection at Mirfield; the Rev. Dewi Morgan, rector of St. Bride's Church, Fleet Street, London, and LIVING CHURCH correspondent for the United Kingdom; and the Rev. Anthony C. Bridge, vicar of Christ Church, Lancaster Gate, London, are widely read authors and well known speakers, noted for their ability to discuss the Christian's role in today's complex world. Fr. Hoey set the theme for the conference with the biblical "Be still and know that I am God." He spelled out the essentiality, as well as the essential parts, of prayer, and outlined the meaning of offering and receiving in the "Chief Act of Christian Worship"—the Eucharist.

Fr. Bridge, a scholar in the relationship of the arts and religion illustrated how to apply Christian principles to daily life. Fr. Morgan explained man's whole relation with God in terms of man's body, mind, and soul. He admonished the conference to seek opportunities for Christian service in order to override the powerful

During the conference, a testimonial dinner was held in honor of the Rev. Robert J. Plumb, executive secretary of the Church's Armed Forces Division from 1954 to 1965. Letters of appreciation were read from the Presiding Bishop and from chaplains of each of the services. A wood statue of St. Martin of Tours, carved in Oberammergau, was given to Dr. Plumb by the chaplains [Dr. Plumb is shown below with the statue]. Mrs. Plumb was given flowers, and a painting was to be given to her later in Nice.



materialistic, anti-Christ movements of today.

The whole effect of the conference at Berchtesgaden was perhaps stated in a comment of an enlisted man: "We're all spread out so thin," he said, "that we lose touch with each other as Episcopalians. Particularly is this true in Europe. I get a new lease on life at every meeting." Asked if he intended to return next year, he said, "Even if I'm transferred back to the States, I'm going to try to come to the twelfth conference."

EXECUTIVE COUNCIL

Larger Directory

[For other Executive Council news see last week's LIVING CHURCH.]

In a detailed report on Mutual Responsibility and Interdependence, the Rev. C. Howard Perry, of Olympia, Wash., outlined plans for a North American directory. He also expressed the hope that "a larger directory of the Americas may be developed."

Mr. Perry also explained that the directory should "include needs which could be met by no other means," and should present to the "whole Church the possibility of participation across the board." Each item should "open the way for a venture in unity which could become a living relationship," he said.

Mrs. John H. Foster, of San Antonio, Texas, reporting for the Overseas Department, said that the total of companion diocese relationships is now 31.

The Church School Missionary Offering for 1964, at \$283,522.08, was the lowest in several years. The Council voted to allocate a portion of the 1966 offering for use in programs "designed to train and support Christians to work with children and young people who are suffering under the insecurities of modern life."

Bishop Gibson of Virginia gave a special report on the Consultation on Church Union's fourth plenary meeting in April in Lexington, Ky. The bishop, chairman of the Consultation, told the Council that the Lexington meeting "moved us into a new stage." He said the stipulations of the Episcopal Church for an episcopate, a united ministry, and an inaugural ordination had been agreed upon by representatives of the other five Churches of the Consultation. Upon the motion of Bishop Burroughs of Ohio the Council asked the Presiding Bishop to consider with Department directors, for "appropriate action by the Episcopal Church," the resolutions on interpretation from the Consultation.

A memorial minute honored former Secretary of Labor Frances Perkins, who died May 14th, "after 83 years of faithful life in the Christian religion as an active member of the Episcopal Church" [L.C., June 6th].

Miss Perkins, who was the first woman

to hold the labor post in the Cabinet, devoted all of her adult years to "social work, public service and education," the minute said, and pointed out that after graduation from college her "first employment was as a social worker for the Episcopal Church."

The Council voted to appropriate \$20,000 from undesignated funds for the Theological Education Fund. It also voted to appropriate \$1,000 to the World Council of Churches "through the National Council of Churches," for the WCC participants in a dialogue to be carried on with representatives of the Roman Catholic Church.

Pensions of lay missionaries and their widows were increased up to \$200 yearly for unmarried and \$300 for married persons. It was voted to lease property to the Philippine Independent Church for 99 years at the rate of \$1 per year to enable it to begin construction on a unit for its proposed cathedral.

The Rev. Jesse Anderson, Sr., rector of St. Thomas' Church, West Philadelphia, was named to represent the Episcopal Church on the General Board of the National Council of Churches. He replaced Very Rev. John Butler, dean of the Cathedral of St. John the Divine, New York City.

NEW YORK

Alleluias over Wall Street

by LOIS BALCOM

A new south wing, memorial to the Rt. Rev. William T. Manning, has been added to the 119-year old main building of Trinity Church in the heart of New York's financial district. Though the two-story addition is almost complete (it is expected to be ready for use in August), its cornerstone was laid on Ascension Day, after an 11 o'clock festival service, which also commemorated the anniversary of the present Trinity Church building, consecrated in 1846.

The new wing corresponds architecturally to All Saints' Chapel, an addition built in 1914 on the northwest corner as a memorial to the Rev. Dr. Morgan Dix, ninth rector of Trinity. Bishop Manning was the tenth rector of Trinity Parish (1908-21) and the tenth Bishop of New York (1921-49). The Manning Memorial will not contain a chapel but will provide two sacristies, a choir rehearsal room, other working facilities, and a small museum. Also new are an entrance and cloister on the Trinity Place side of the churchyard for public convenience.

The hedge-bordered south churchyard, welcome spot of green at the junction of Broadway and Wall Street, presented a striking scene to an unofficial audience of construction workmen on the site and office workers in the windows of tall surrounding buildings as several hundred people followed the procession of brilliantly robed clergy, choir, and acolytes to

the site of the cornerstone. A copper case containing a cross, a Bible, a Prayer Book, and Hymnal, and items pertaining to Trinity Church, was sealed into the wall at the base of the structure. The Rt. Rev. Horace W. B. Donegan, 14th Bishop of New York, laid the cornerstone with the assistance of the builders, striking it three times with a small silver trowel. Trumpets sounded and he said, "Praise ye the Lord, because the foundation of this building is laid!" The people's voices rose over the New York streets, responding "Alleluia! Alleluia! Alleluia!"

The Rev. Canon John Heuss, rector of Trinity, read the Lesson at the dedication ceremony. Bishop Donegan was the preacher at the preceding service, at which the celebrant was the Rt. Rev. Stephen F. Bayne, Jr.

WASHINGTON

Commencement and Commitment

by CLYDE HALL

A sober-minded President had sober words for his daughter, Luci Baines, and her classmates, as he delivered the commencement address at their graduation exercises at the end of May in the majestic Washington Cathedral. Except for a folksy aside or two when he joshed about Luci finally learning to spell her name correctly ("with an i, not a y") during her junior year, Mr. Johnson warned the graduates of the National Cathedral School that they had a moral commitment to help "those in need in every continent of the earth."

Mrs. Johnson and her older daughter, Lynda, who was graduated from the same school three years ago, sat with 2,000 other parents and friends while the President admonished his audience to "face up" to its obligations "to be with the world's people on their march toward the life that all God's children should know on this earth."

Dressed in academic robe, the President declined to use the high pulpit of Canterbury whistone that was offered him, in favor of an improvised lectern near the center of the great cross on the level with his hearers.

Quickly, he laid emphasis on an essential thesis of his address—a defense of discussion and debate about foreign policy despite the fact that "I have disagreed with some of the views that have been expressed." Nevertheless, the President said: "We welcome and ask for new ideas from serious and concerned men and women—from universities and journals and public platforms all across the land. We are constantly searching for views and proposals which might strengthen, unite, and help your government. Of course, there can be no decision with which all will agree. But all will be heard. And let no one think for a moment that national

debate means national division. For even among those who do not support our government policies, the very process of discussion rests on a broad and deeply-set foundation of shared belief, principle, faith, and experience."

Despite differences, most citizens believe, the President said, in principles that have shaped U. S. world policy for a generation—to seek neither conquest nor domination, to work toward a goal where every country can run its own affairs, to do all things possible for world peace, and to be especially friendly toward governments dedicated to social justice and progress for all people. "It is these principles that I am trying, as best I can for your government, to support in every continent of the world. Because these are also the beliefs of the American people, we need not shrink from debate. It can only strengthen our determination and our ability to follow this course."

Such objectives cannot be reached simply by going to houses of worship, the President reminded his listeners as he turned toward his fellow Texan, the Rt. Rev. John E. Hines, Presiding Bishop, who earlier had read the Lesson. Rather, the President said:

"It will be asked of you and of me: What did you do—you children of abundance—to help those who were hungry, those who were sick, those who were fatherless, those who were homeless?"

"What did you do—you who were conceived in hope and raised in opportunity, and for whom your parents made great sacrifice—to brighten the promise of those who from the moment of birth saw only the darkness of insecurity, poverty, and fear?"

"I propose that when the day of answering comes, the American nation and the American people shall be able to answer that we kept the trust of our abundance—we kept the faith of our moral beliefs—as good and faithful servants of the ideals for which we stood.

"You must give the hours of your life, the fruits of your learning, the courage of your spirit, the substance of your home, to those in need in every continent of the earth. You must, in the words of the Bible, 'Let your light so shine among men that they may see your good works.'"

Here, in one of the few departures from text, the President said: "It is one of the greatest comforts of my hours of anguish to know that my daughter is willing to spend her life with the sick, administering to their needs." Concluding, the President said:

"A statesman once said he would rather be right than President. Well, I must try to be both. I must try as best I can, and with whatever help the good Lord chooses to give me, to seek the right course, not only for myself, but for you to whom I have a special responsibility and for the nation that relies on me.

"As President, I must act—often swiftly and decisively—according to that judgment.

"So we will proceed with the course we are on—glad of the overwhelming support of the American people—always open to

criticism and the flow of ideas—but proceeding as we believe we must to follow the path we believe to be right however the transient winds of opinion blow.

"This is what I believe the American people expect of their President.

"This is what they shall receive from me."

Luci, the only graduate to curtsy after receiving her diploma from Bishop Creighton of Washington, received a warm kiss from her distinguished father when he finished speaking. Concerning his daughter and her commencement, the President said: "I shall miss the small comfort of knowing that no matter how much homework I brought back to the White House every night, Luci brought more!"

After the ceremony, he returned to the White House to wade into the waiting pile of homework.

WEST MISSOURI

The Other Half

by GERALDINE LONERGAN

The convention of the diocese of West Missouri met on May 3d and 4th, at St. Philip's Parish, Joplin, Mo.

Guest speaker at the banquet was Mother Esther Mary, superior of the Convent of the Transfiguration, at Glendale, Ohio, who pointed up the role of women in the Church.

"Approximately half of the adult members of the Church are women," the Rt. Rev. Edward R. Welles, Bishop of West Missouri, noted in his address. "At present in this diocese they are not represented in the governing bodies of our parishes (the vestries) or of the diocese (the convention). This is not just. I trust that this convention will take the necessary steps to end this injustice."

Bishop Welles also said the Church in West Missouri has a job of evangelism to do. He said that nationally one out of every 55 persons is an Episcopalian, while in that diocese the ratio is one out of 80. "Just because many parishes are financially prosperous the Church should not lose sight of tremendous tasks untouched or undone," the bishop said. "We are all of us called to serve an exciting age, an age whose challenge can be met only by the imaginative and the bold," he said.

The diocese of West Missouri broadened its position on civil rights by delegates giving strong approval to a resolution calling on all Church members to send to Congressmen letters and telegrams supporting the right-to-vote legislation "in a form which will ensure the full right of our ethnic minority citizens to participate in our democratic institutions."

The convention, by an 87 to 79 vote, voted to remove the word "male" from the constitution. This action will permit women to serve as delegates at diocesan

Continued on page 18

the

Trinity

by the Rt. Rev. W. R. Moody
Bishop of Lexington

God of God, Light of Light, Very
God of very God . . . for us men
and for our salvation came down
from heaven . . . and was made man."

This is the classic creedal statement about the Lord Jesus. Although it was put into this form in later years under the fires of controversy, it is the apostolic faith, and it is the faith of the New Testament. This is the faith which produced the martyrs and the saints, and which still produces them. To believe this is to put yourself in line with what Christians have always believed, and to depart from it is to depart from Christian belief and to choose another way.

There is no room in this statement for dodging the central question, the doctrine of the Incarnation: Jesus is God who became man to save us. The Creeds were deliberately written to prevent any dodging of the question. There is no room to dodge the question in the Book of Common Prayer. There is no room to dodge it in the New Testament. The only way to make it appear that there is room in the New Testament to dodge the question of the Incarnation is "to criticize the New Testament with your penknife"—that is, to cut out of it every statement with which you do not choose to agree.

The statement of the Incarnation is central to the Christian faith. *Jesus is God who became man to save us.* He lived the perfect human life, the life God intends for all of us—He taught, He healed. He died upon the cross as a sacrifice for our sins, and He rose again from the dead. If these statements are not true, then we Christians have nothing else to talk about; if they are true, then we have everything else to talk about, for all that a Christian has to say about the nature of God and about our duty to Him flows from this, and all that we have to say about man's duty to his fellow man flows from it, too.

Jesus told us to call God "Our Father";

and He said, "I know the Father, and am known of Him." And in another place He said, "I and my Father are one."

A thing not well understood about the Creeds is this: The Creeds are not philosophy, nor are they, strictly speaking, theology; the Creeds are, first and foremost, the crystallization of Christian witness. The Creed does not speculate, the Creed does not argue; the Creed says quite simply, "I believe." It is the witness of the believing Christian Community through the ages, and it is the witness of that Community today. To stand in the congregation of the faithful and to make that assertion, "I believe," is to put yourself in line with what Christians have always believed. To depart from it is to choose another way.

There is something stimulating, strengthening, to stand in the line of a mighty tradition. And when that tradition is more than a tradition—when it is also a faith—when a man can say, "I believe"—it comes alive! "I had rather adhere to the traditions of my fathers," said Edmund Burke, "than to follow the opinions of any two men now alive." Particular men in the public eye may be mistaken, but the united witness, through 2,000 years, of believing Christians who have known the Lord Jesus in the power of His resurrection is not mistaken.

The quality of the Creeds as witness, and not as philosophical propositions, should be thoroughly understood by those who approach them. The Creeds, although formalized out of necessity for use in corporate worship, actually express the experience of Christian people as they approach God in Christ. They thus are seen to be phenomenological data—the actual phenomena of belief—and as such subject to record as observed fact. Those who approach the Creeds to criticize them should realize that they are not playing with ideas, nor engaging in semantic exercise—they are dealing with a living faith for which many are prepared to die.

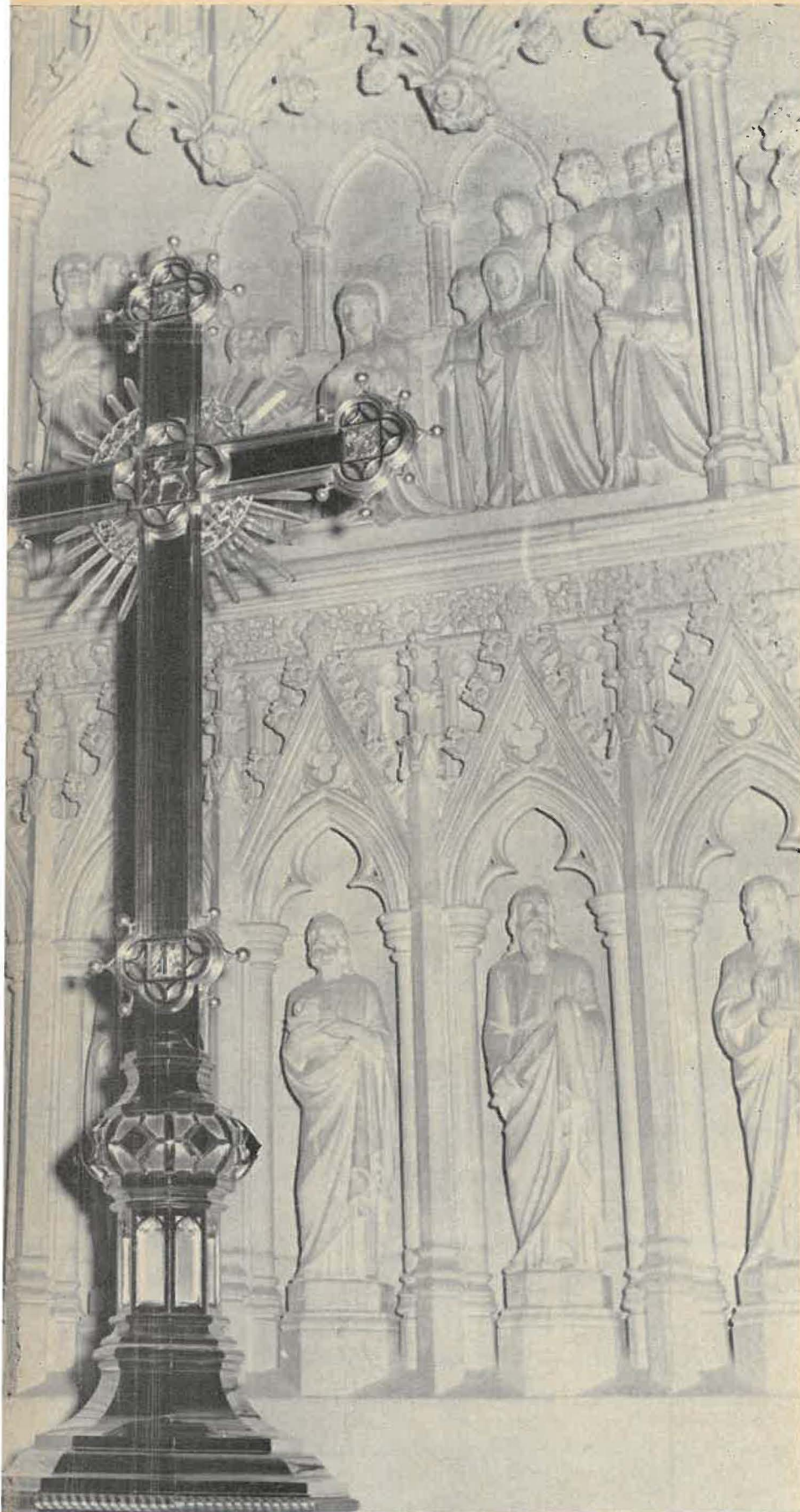
The man or the woman who stands in



Altar cross, Washington Cathedral.

This is the faith
an

This article is the text of Bishop Moody's annual message to his diocese, delivered to the diocesan convention last month.



The Mains

*which produced the martyrs and the saints,
which still produces them.*

the congregation of the faithful and recites the Creed may not be intellectually or emotionally prepared to understand all of it, or to accept all of it, at that particular moment. But there it is! It forms the framework into which that person's faith may grow up to full stature. And by reciting the Creed in the congregation of the faithful, that person makes for himself the prayer, "Lord, I believe! Help Thou my unbelief!"

The controversy concerning the doctrine of the Trinity, about which we hear much today, will quickly pass away; the Creeds will remain. People will be saying the Creeds in their churches, and will be growing up in mind and in soul to the fulness of faith which the Creeds represent, long after all of this present business has gone to dust.

The attack upon the Christian doctrine of God in our day is, in my opinion, the direct result of Marxist philosophy, dialectical materialism, which attempts to explain the universe in terms of man alone, ruling out all reference to God and to spiritual things. Dialectical materialism is an attempt to set up a religion on man's duty to man with no reference to God, nor even to the possibility of God's existence.

But faithful Christian people know that such a religion is a travesty, and that it can end only in disaster, for man's duty to his fellow man flows from the understanding that all men are the children of the Living God, and that his fellow man is for that reason his brother. I understand the dignity of my fellow man because Christ died for him as He died for me.

Godless Marxist philosophy has found a powerful ally in the increasing secularization of the world in our day. The conquering of epidemic diseases, the power of machinery, the discovery of atomic force, the spreading of knowledge—even so simple a thing as the motion picture, showing to people long sunk in poverty and apathy a dream of life and luxury to awaken envy and to quicken hatred—these things have given to the doctrines of Marx a peculiar attractiveness and power in an era which, even without Marx, would have been revolutionary. Like the apple in Eden promising life and giving death, dialectical materialism has cast its shadow of menace over our day.

Many otherwise good and earnest men have felt that this is indeed "the wave of the future," and that they must make an accommodation with it. They are not Communists, but they have accepted, some of them in a vague way, the assertions of godless humanism. Many of these people are teachers. Many of them are writers, some of them are in politics, some of them are clergymen. These theories of accommodation have gotten into our theological seminaries and are infecting hundreds of new clergymen who come in

Continued on page 21



RNS

*When sheep
are hungry
they want
food,
not jargon—*

WHY MAKE IT SO DIFFICULT ?

by Perry Laukhuff

Isn't it possible for the essentials of the Christian faith to be presented simply and briefly? My wife and I often ask each other this question.

We are two ordinary laymen, reasonably well-educated, diligent in worship, interested in discussing and reading about things religious, perhaps somewhat more than ordinarily well-informed about Church history and the liturgy, but, still and all, lay Christians—not theologians.

My wife was born an Episcopalian, so to speak, and has always been an active one. I was reared in an evangelical Protestant denomination, and came to Anglicanism less than a decade ago by complex routes but deep conviction. My wife's unshakable faith impressed me. My ques-

tioning skepticism made her constantly reexamine the foundations of her faith. Together, we have grown in understanding.

We get very impatient with the dialectical metaphysics by which so many earnest attempts are made to "simplify," clarify, or reaffirm the faith. When I was struggling the hardest to break through the barriers of the doctrine of the Trinity, a very wise doctor of the Church counseled me, in substance, to "forget it." "Nobody understands it," he said in effect. "Just love God and take His manifestations on faith, as so many wise and holy men have done through the ages." And, he might have added, as so many ordinary little people of limited intellect

but sure instinct have done through the ages—and thank God for them, for otherwise there would be no Church.

Eliminate the superfluous and cut through the intricate by just loving God. This advice has always stayed with me. It is a counsel which has more than once retrieved and strengthened my faith in the face of the wintry blasts of theologians, both priestly and lay, who with zeal and good intent loose their gales of great words and incomprehensible arguments upon the simple faithful. Blaise Pascal, too, has eased the path of my belief with that wonderful assurance he

received from God: "Fear not! Ye would not be seeking me if ye had not already somewhat found me."

Recently, debates have swirled about us with much earnestness, more scholarship, and occasionally rather much heat, about this same doctrine of the Trinity. My wife and I have listened and read and have shaken our heads somewhat sadly. Our belief is in the Trinity. But why must heretics and saints alike produce such a devastated landscape of philosophical fallout across which the simple seeker can find no safe path in any direction?

As we read the Bible, and as we try to assimilate the faith as it was represented by Christ, as it was spread by the Apostles, and as it was handed on by the Fathers, we just cannot make it out as very wordy or very complicated. At least we don't find anything which will not yield to the attitude so well recommended by Dr. W. Norman Pittenger: "Say on your part, 'Lord, I believe,' adding (if you must), 'Help Thou my unbelief.'"

To be sure (perhaps because of faulty human reporting?) there are puzzling perplexities in a good many things that our Lord said and did, and in many of the interpretations and homilies of the saints. But these seldom go to the roots of what one must believe. Anyway, I recall that I always had a certain amount of trouble with mathematics and German and philosophy, too, which has still never prevented me from making out my income tax return reasonably acceptably, or communicating in passable bread-and-butter German, or making value judgments about the Sophists, or Marxism, or the political philosophy of Woodrow Wilson.

The point, again, is this. Aren't the *essentials* of Christian faith quite obvious, few in number, and capable of being stated understandably? We think so. If we are asked to "stand and deliver" on this possibly audacious assertion, we are prepared to do so. In trying to summarize our own faith without benefit of complex theology, my wife and I are pretty well agreed that we believe the following:

There is a God—one God—and He is the Creator of all things;

God existed before anything else and will exist after everything else in the limitless reaches of the cosmos is gone;

God manifests Himself in many different forms and ways, but chiefly as the all-powerful Father, as the humanly revealed Christ, and as a brooding, inspiring Holy Spirit;

Jesus the Christ was a historically verifiable human being in whose shape and person God chose to reside among us for a brief span;

Jesus was therefore God—before His birth, during His life, after His disappearance;

Jesus was born of a virgin, as attested

by divine proclamation and common repute;

Jesus died on the cross, as a historical fact;

Jesus rose from the dead, by weighty if not unimpeachable testimony;

Jesus "ascended into Heaven," that is, He disappeared from the sight of beholders and was reassumed into the eternal quality or force which is God;

Man, God's highest creature, is weak and imperfect ("sinful," if you like), individually and collectively.

Man has the means of entering into a state of eternal harmony with the God-force through the simple act of believing (including, of course, believing in God as Christ);

Man spends the tiniest part of his eternal being here on earth, and should do what his nature permits in each case to follow God's laws as revealed through Christ;

Man finds safety in faith, however, and not in good works;

Man's prime duty is to worship God. Now *this*, we submit, is all that is necessary. Subordinate beliefs and convictions without end flow from these essentials—belief in the Church as God's Body on earth, belief in the seven sacraments as means established by Christ directly or indirectly to help us in our faith, belief in bishops, priests, and deacons as ongoing representatives of our Lord's earthly ministry. But the list set forth above seems to us to include all that is fundamentally necessary.

Why complicate this list and these ideas? Why put it beyond the reach of the simplest faith? Why put it in a safe-deposit box armored with the steel and concrete of big words—monotheism, Ultimate Ground of All Being, co-inherence, schema of the New Life in Christ, consubstantiation, agape, effective apologetics, situational ethic, Christology, charismatic, ontological, homoousion, Patripassionism, and an entire unabridged dictionary of others. Perhaps we even ought to reconsider whether such old favorites as "saving Victim," "sacrificial blood of the Lamb," "original sin" and others really contribute anything useful. Jesus said, "Feed my sheep," and when sheep are hungry they want food, not jargon. Why obstruct God, of whom Pascal wrote, "It is the way of God, who does all things gently, to put religion into the mind by reasons, and into the heart by grace." Let the reasons be simple and the grace unimpeded.

It may be objected by some, on the one hand, that our presumptuous little list has gaps which need to be filled, has imperfections which need to be refined with elaboration and explanation. It may be objected by others that in the age of Modern Enlightenment only the ignorant and the superstitious can accept many of these points—God-as-Christ, the Vir-

gin Birth, the resurrection, the ascension, life everlasting, or even the subsidiaries such as the solace and strength which flow from Baptism, Confirmation, the Eucharist, and priestly absolution.

It is indeed true that neither this nor any other version of the faith can be accepted *save by and through and with faith*. If one does not accept the first point, if one does not believe in God, one can hardly accept many of the others. If the first is accepted, all the others are perfectly easy. For, quite obviously, and quite apart from historical evidence, all things are possible for God, who certainly is not limited by the framework of human thought and experience.

Inside all men is an instinctive belief in God, a yearning for God, a sense of man's own infinite unimportance and transitoriness—*unless* there is a God. With this instinct, with the inspired record of the Bible, with the testimony of the sagest and holiest men of all ages, with historical evidence, and *with faith*, any man can plant his feet firmly on religious belief, on the "I believe in one God" of Christianity. He can turn his face towards the Light, get strength for the passing present, and hope for the timeless future.

Is this so hard? Then, why not keep it simple?

RNS



The New Theology I

Is contemporary man so different from all his fathers, from the cave man down to his own sire, that even his basic spiritual needs are new and different?

Is the Gospel in its traditional form, proclaiming a God who sends His Son into the world, so incredible and even incomprehensible to the modern mind that it can be made acceptable only by being demythologized beyond resemblance to its past form and shape?

A group of Christian thinkers commonly (though loosely and inaccurately) called the "new theologians" are raising these two questions with a radical seriousness. They tend to answer both affirmatively.

It seems more appropriate to call them a group rather than a school, since they are united not by a common platform and program but by some common presuppositions about God, man, the Gospel, and the world of today and tomorrow.

Two of the group are Anglican bishops: John A. T. Robinson, of England, and James A. Pike, of America. These two are followers of, or heavily indebted to, three German theologians: the late Dietrich Bonhoeffer, martyred by the Nazis 20 years ago; Professor Rudolf Bultmann, of Marburg; and Paul Tillich, who left Hitler's Germany and has taught in America ever since.

The fact that these three more originative members of the group are Germans is noteworthy because German theology generally follows a highly academic, theoretical, and abstract pattern, whereas in England and still more in America there tends to be more of a lay, practical, and empirical element in theological thought. Now, the theologian whose work is done almost entirely in his study and for academic hearers and readers, *i.e.* in the German style, has some positive advantages. But when he thinks about the common—or indeed the uncommon—man out there in the street or market place or anywhere else, to whom the Gospel must be offered, he is handicapped by the fact that he has very little direct contact with this man in depth. A good deal that is being thought and said by the new theologians about the man of today and tomorrow to whom Christ's apostles of today and tomorrow must go strikes us as being astonishingly wide of the mark. Frankly, we think that the new theology is being formulated for a synthetic new man who is much more hypothetical than human, more figment than fact.

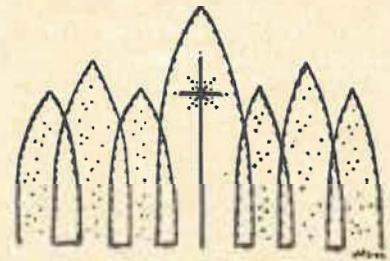
This is our first charge against the new theology: that its assessment of the man of today and tomorrow is fallacious in several important respects.

Bishop Robinson (in *Honest to God*) expresses his conviction that the person of our scientific age must find most of the traditional Christian terminology unintelligible because it comes out of and reflects a world view which is pre-Copernican and totally obsolete. Thus, God and Heaven were "up there," with no difficulties for anybody, in a world which was seen by all as a three-story structure with earth on the ground-floor, hell in the basement, and Heaven upstairs. But

if today we speak of God and Heaven as being on high, or of Christ as having ascended, we are employing terms which offend the reason of the hearer, who knows that the world is not so constructed. Bishop Robinson is most commendably eager that the Church should proclaim its Gospel in language "understood of the people" of today. But we submit that he misjudges the mind and capacity of these people.

About 60 years ago George Santayana remarked that our religion is the poetry in which we believe. That is a deftly phrased statement of a truth which even the common man has known for a long time. The common man of the first century, the 10th, or the 19th, knew that the ultimate truths of God and man, of creation, redemption, and sanctification, must be expressed symbolically; hence his religion was necessarily the poetry in which he believed. St. Jerome (c. 342-420 A.D.) referred to Genesis as a divine poem.

The common man, even the child, has always known, or been capable of learning, that the language he uses when he speaks of God and the eternal things unseen is metaphorical language. Anybody who has taught



children for Confirmation should know that a child of ten can learn the theological meaning of the words: "He ascended into Heaven, and sitteth on the right hand of God the Father Almighty." The child can grasp that Christ's ascending is in the order of a king's ascending to his throne rather than in the order of a space missile ascending from its launching pad, and he has no trouble getting the point that Christ's sitting on the right hand of the Father means sharing the Father's dominion over the universe rather than that God the Father has two hands, two feet, and one nose.

Words like "up" and "ascend" and "high" and "above" have always been used to describe either physical transcendence, such as an airplane being above the clouds, or spiritual or moral transcendence, such as love and courage being "high" virtues while lust and cowardice are "low" vices. Heaven is by hypothesis the realm of all that is perfect in goodness, truth, and beauty—hence above all that is less than heavenly.

It may well be true, of course, that the masses of folk throughout Christendom in the past have naïvely pictured heaven as a physically, spatially definable place "above the bright blue sky." Man may now have come of age sufficiently so that he can be taught to conceive of Heaven soundly and helpfully without such childish literalism. But Bishop Robinson and his followers assume that this whole constellation of traditional images and metaphors must be simply abolished on the ground that it no longer makes sense to scientifically educated people. We believe their observation is wrong, and so also their conclusion. Moreover, this assumption that

the traditional language of transcendence is inimical to a scientific view of the world and of reality is conspicuously not shared by the hosts of Christian men of science who use this language devoutly and deliberately without complaint or reservations. The zeal of some Christian theologians for a scientifically respectable theology paradoxically outruns that of the scientists who are Christian believers.

The Church does indeed face a special problem of communicating the Gospel today, as a result of the scientific, or rather technological emphasis in present-day education and culture. The emphasis upon science has been accompanied by a de-emphasis and neglect of the humanities. Consequently many an "educated" person today is virtually illiterate in the realm of the esthetic and symbolic communication of meaning. Christ's parables speak directly to the heart and will through the imagination, but if so-called "education" serves in practice to suppress and destroy man's imaginative capacity it becomes an obstacle and an enemy

to the Gospel. Perhaps the Church today should be fighting for the proper treatment and nurture of the imagination in our schools, for the sake of keeping education civilized and civilizing.

But our contention is that man is still, and will always be, capable of distinguishing between two ways of using the same word: the literal and the metaphorical. He still understands that his religion is the poetry in which he believes, and that the highest and most ultimate truth can be, and must be, metaphorically expressed.

He is, and will always be, capable of seeing God high and lifted up above His creation without concluding that the ascent to God leads through interstellar space. The new theology fails to do justice to man's intellectual capacity to think amphibiously, both literally and metaphorically; and this it does, ironically, out of respect for modern man's intellect.

[To be continued.]

LETTERS

Continued from page 5

justified by experience. The Church would not have any pension system, or at least an effective one, if it lacked this principle.

If Fr. Rodger's phrase, "without loss of pension," were followed it would be a violent departure from the canonical stricture and wisdom.

Pensions starting at age 65 cost much more than the same pensions starting at age 68. This has been pointed out by the fund in its 1963 annual report to the Church and in the July and December, 1964, *Protection Points*, and also in correspondence with Fr. Rodger. It is a mathematical fact. Lacking additional balancing resources, the pensions at age 65 must be less.

In brief, a \$3,000 pension at age 68 would, if starting at age 65, call for an additional outgo of \$9,000 which the fund has not been prepared for. On the contrary, the fund would receive three years less assessment, and the lower resources would develop less compounding interest. (There are about 8,500 active clergyman under age 65.)

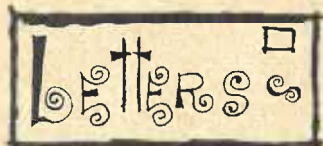
Furthermore, the stipend over the three years age 65-68, when it is typically at its highest, does not enter into the computation of average stipend base for the age 65 pension.

The sums we are talking about here are not inconsequential. The *additional* cost of pensions from age 65 at their age 68 figures would in the aggregate run into many tens of millions of dollars, for the present group of clergy. This is a good illustration of why a pension system has to be under actuarial discipline.

Fr. Rodger refers to the recent increase by one-sixth in the minimum scale of pensions as being accomplished "without benefit of actuarial considerations." He is mistaken in this. General Convention's action was:

"Resolved, that the recommendation of the trustees of the Church Pension Fund, as set forth in the report of the trustees to the General Convention, 1964, that the present rate of assess-

ment, 15% of clergy stipends, be continued as a permanent 'fixture' is hereby approved and adopted; and be it further "Resolved, that the trustees of the Church Pension Fund are hereby requested to place the emphasis, in expanding benefits, on the minimum pensions and on offsetting the lower stipends of earlier years of ministry." The expansion which the trustees arrived at was made with full consideration of the



costs and of expected balancing resources. The trustees could not responsibly have taken the step without following sound actuarial practice.

Fr. Rodger mentions federal Social Security. Under the law the clergyman may choose to bring his ecclesiastical earnings under Social Security or not as he sees fit. The fund has not considered itself competent to advise a man specifically to choose or not to choose Social Security. It has given the facts to the clergymen and seminary seniors, but the decision is something the clergyman himself must make in the light of his own circumstances and predilections. That is as it should be and is in line with the law.

Fr. Rodger is concerned with the "vast equity" a clergyman has built up in his Social Security taxes, and proposes that he should not be deprived from cashing in on it at age 65 by the Church refusing to give him at 65 what it does at 68. It should not be overlooked that for the clergy there is a very heavy bargain in Social Security especially for those who are now middle-aged or older. The actuarial value of the benefits for them beginning at 68 is far greater than the accumulated taxes they have paid in and will pay in. This is more emphatically true.

if retirement is at 65. The bargain derives from the facts that the taxes from clergy started only in 1955 and yet the benefits are the same as if the taxes had been paid also in the prior years, that the taxes have been at unrealistically low rates actuarially, and that the taxes for clergy are only three-fourths of what the government collects on secular employment. The higher tax schedule now contemplated by Congress, which he refers to, will carry with it higher pensions rather than take away the bargain.

Be that as it may, the reduction in the fund's pension taken early is, within its expected resources and its assessment rate, unavoidable. Social Security and other considerations do not make it any less unavoidable.

For the system to follow the suggestion that Fr. Rodger offers in his parenthesis would call for some \$30,000,000 in new money as "accrued liability" that would have to be raised in the Church to add to the reserves at once, plus an increase to 20% or more in the assessment rate.

ROBERT WORTHINGTON
Executive vice-president
Church Pension Fund

New York City

Ultimate

There seems no end to the wonders emanating from both the diocese of California and the recent Selma-Montgomery "civil rights" march (in which various lay, clerical and episcopal *vagantes* took part in defiance of the Episcopal, Methodist, and Roman Catholic Bishops of Alabama). But surely the ultimate is reached in the letter from the vicar and warden of the Church of the Holy Spirit, Salinas, Calif. [L.C., May 30th], in which it is suggested that participation in this spectacular is one of the things that have conferred Holy Orders on Deaconess Phyllis Edwards. Is this not the theological *non-sequitur* of all time?

JAMES PHELAN

The Bronx, N. Y.

NEWS

Continued from page 11

conventions. Also approved was a change in the Church laws which will permit women to serve on parish vestries. The change will require approval again at the convention next year.

Rectors, vicars, and "other responsible parish leaders" were urged to "enlist our people to be alert for subtle discriminatory practices in housing, employment, and education" affecting minority groups.

The resolution further urged vestries "to require of their building contractors that they not discriminate against any employee or applicant for employment because of the race or skin color or national origin."

Also approved was a resolution that called for policy changes by government agencies "to initiate conversation about family planning and child-spacing with their clients, respecting at all times their complete freedom of choice."

The diocese's project to build a church in the industrial city of Bokaro, India, and to work closely with the Chota Nagpur diocese, in which Bokaro is located, was approved.

Delegates approved a proposal by the Missouri Council of Churches that the various Churches study a new approach to missionary work in smaller communities.

A \$200,000 conference center, with the site yet to be named, is included in a \$425,000 Capital Funds Campaign which received a favorable vote. A start will be made to raise money for the fund this year and it will continue over a three-year period.

A diocesan budget of \$49,320 was adopted and a missionary budget of \$262,339 was approved.

CANADA

In and Still Out

Two Canadian dioceses have taken opposite actions on the matter of recognizing women as part of the government.

For the first time in 99 years, women officially took part as lay delegates in the annual synod of the Anglican diocese of Ontario in Kingston, Ont. In his charge to the synod on May 28th, Bishop Evans of Ontario welcomed the 24 women and urged them to participate fully in the sessions. Amendments to the canons to permit women as delegates were voted last year.

The 91st annual synod of the Anglican diocese of Niagara on May 28th voted again to bar women as delegates. The two-year campaign to recognize women as part of the government of the 105,000-member diocese failed by 10 ballots. A two-thirds majority was necessary among the 285 delegates.

An executive committee had studied

the matter for a year and twice voted against seating women. However, the delegates in Hamilton, Ont., refused to accept the committee's recommendation and drafted a new resolution to amend the diocesan canon.

"In the Church of God there is neither male nor female," argued the Rev. Canon John Bothwell, of Dundas, Ont. He said women merely wanted to share the responsibility of governing the Church with men.

However, the Rev. Canon W. B. Irwin, of Fort Erie, Ont., said the addition of women in the administration would give men an excuse to shirk their responsibilities, leaving much of the work to women.

Another priest argued that if women were accepted, they would "outnumber men in Church government within 10 years."

IOWA

Bishop in the Dark

Some 600 persons gathered in Des Moines, Iowa, on April 20th, for a surprise celebration in honor of the 15th anniversary of the consecration of the Rt. Rev. Gordon V. Smith, Bishop of Iowa.

The bishop, kept completely in the

dark about the occasion during the long weeks of its planning, was presented with a check for more than \$2,000, to be given to a missionary project of his own choosing. He also was given a rain poncho—with a cartoon painted on the back—to be used on his Michigan fishing trips. Mrs. Smith, a "co-conspirator" in keeping knowledge of the event from her husband, was presented with a pearl brooch.

The Rt. Rev. John E. Hines, Presiding Bishop, was guest speaker at the banquet. Also present were Bishop Lickfield of Quincy, Bishop Welles of West Missouri, and representatives of various Churches.

Bar Removed

Iowa women now are eligible for election to vestries and as delegates to conventions in the diocese of Iowa. The long-standing bar against election of women to such positions was removed when the annual convention, held in Des Moines, May 14th and 15th, gave overwhelming approval to changes in the diocesan constitution and canons.

The action was taken after the convention received the report of a special committee appointed last year to study the role of women in the Church.

The committee reported that it had conducted a survey of dioceses and mis-



The Heretic

If I believed as he believes — like Jew, Mohammedan, Buddhist, and Unitarian — that Jesus was a man, The son of Joseph (not of God), to Christian faith I'm traitor — I've said the Prince of Heaven's just a creature, not Creator.

If Jesus was just creature then the Creed's a devil's lie;
How could He save your soul and mine, receive us when we die?
If Jesus was just creature then the hope of billions crashes;
The Gospels' matchless truths are turned to falsehoods, dust, and ashes.

If I believed as he believes — No! Never, never, never!
For me the Virgin's claim is true for ever, ever, ever!
Give to the Christ, O heretic, more than a passing nod;
Hear the loud cry of Thomas: "My Lord, my Lord — my God!"

HARRY LEIGH-PINK

The Living Church



Bishops Hines, Smith, and Welles
Surprise in Des Moines.

\$63,634.52 also was approved, up from \$60,334.64.

In other action, the 59 clergy and 196 lay delegates:

- ✓ Defeated a resolution calling for a committee to study the Church's tax-exempt situation and to work out a formula under which churches would give money to communities in lieu of taxes;

- ✓ Tabled, by a close vote, a long civil rights resolution providing that diocese and parishes select, whenever possible, contractors and suppliers whose hiring policies are based on equal opportunity (a similar resolution was adopted last year);

- ✓ Approved a resolution calling for resolutions pertaining to diocesan program or policies to be submitted to the diocesan office 30 days prior to convention and to bishop's committees and vestries three weeks in advance of convention;

- ✓ Adopted a resolution approving the creation of a corporation to establish a retirement home as a diocesan institution in Des Moines;

- ✓ Commended a statement on poverty by the House of Bishops and placed the diocese of Iowa on record as encouraging programs to alleviate poverty;

- ✓ Adopted a resolution requesting parishes and diocesan institutions to hire persons from economically deprived segments of society;

- ✓ Memorialized General Convention to set the retirement age of clergy at 65, with optional retirement at 62;

- ✓ Received into union with the convention St. Peter's Mission, Bettendorf, formed less than two years ago and already self-supporting.

THE PRESS

To NCC Post

Miss Ruth Weber, of Mount Vernon, N. Y., has been appointed editor of the *Church Woman*, monthly magazine of the Department of the United Church Women of the National Council of Churches. She is a member of the Church of the Ascension, Mount Vernon, serves on the church's vestry, sings in the choir, and assists with the parish newspaper.

Miss Weber has served as managing editor of the *Bulletin*, monthly magazine of the diocese of New York, since 1961. She began her journalistic career as a reporter for the weekly *Bronxville Reporter*, Bronxville, N. Y., in 1946. Three years later she went to the *Daily Argus*, in Mount Vernon, as a regional reporter. After a brief period as assistant woman's

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged\$3,617.25
Receipts Nos. 6115-6189, May 25-June 2 1,783.15
\$5,400.40



Miss Weber: New editor.

page editor of the *Binghamton Press*, she returned to the *Argus* in 1952, serving as general assignment and education reporter and as religion editor for nearly nine years before taking the position in the diocese of New York.

IRELAND

Committee to End Committees

by the Rev. C. M. GRAY-STACK

This year's Synod, May 11th-13th, was quiet compared to last year's, with its restoring of altar-crosses. Still some things were accomplished. We appointed a new committee! Of course we have been doing that a good deal lately, but this was a different one. It will look at our committees and see what we can do to reduce the number. Such a revolutionary committee obviously ought not to represent the "establishment" but in the Church of Ireland every committee must have an episcopal chairman. Some Synodmen thought that its membership should not be drawn exclusively from the two capital cities, but still we are trying to look at ourselves critically.

We had the first real report from our Liturgical Advisory Committee. No proposals were made but they produced a "Report." This was "received" and the committee re-appointed. As these reports were printed and showed some ideas for the re-arrangement of the services, they will have very much the same effect as the "Studies" published by the American Liturgical Commission; they will give us something to discuss, and possibly in places they may be used experimentally. The committee has asked the members of the Church to study them and make suggestions and how better than by using them?

Probably this would not be legal, but it looks as if it is being contemplated. Three

sionary districts that now recognize women as lay persons and allow them to hold any and all lay positions. Its study turned up no "negative reactions" and it presented a unanimous recommendation that the diocese permit women to serve both as convention delegates and as members of vestries.

Bishop Smith of Iowa had supported the changes in speeches to the 1964 and 1965 conventions, and preliminary approval had been voted last year.

The convention this year debated at length but failed to approve a proposal that each parish and mission be given a figure that would serve as a "guide" in determining pledges to the Church's program. Such pledges for the past few years have been made on a voluntary basis, with a goal of giving outside the parish as much as is spent on local operating expenses. The diocese already follows this policy in its relationship with the national Church.

The finance committee had proposed that churches with operating expenses of less than \$10,000 make a minimum Church's program pledge of 15% of such expenses. Those with expenses above \$10,000 would have been expected to make a minimum pledge of 35%.

Principal objection to the proposed formula was the sudden break at \$10,000 and several delegates proposed a "sliding scale."

The finance committee was asked to bring an alternate proposal back to convention. It was unable to do this on short notice and asked that pledges be left on a voluntary basis. The convention agreed.

The convention did adopt, without dissent, a \$197,906 program budget—an increase of about \$15,000 over the current one. A diocesan fund budget of

AROUND THE CHURCH

"draft schedules" are included. First there is the "Order for the Celebration of the Lord's Supper or Holy Communion," no longer the "Administration"! In this the rubrics have been changed to facilitate celebration facing the people, the opening Lord's Prayer has been left out, the Commandments may be shortened as in the American proposals or read in full, and the mutual salutation comes before the Collect.

Provision is made for an Old Testament reading before the Epistle, the Creed is altered as in the American proposals. Proper Offertories for the seasons are provided, the general ones are reduced in number and include some that emphasize the idea of offering. The present final Offertory, I Chron. 29: 11, 13-14, is ordered to be said by all. The present intercession is not changed but the bidding with its reference to the "Church militant" has been left out. As an alternative to this a Litany has been provided from another part of the Prayer Book, which is based on one in the Stowe Missal, the oldest surviving Irish Liturgy.

The Confession has been shortened and lightened. The "Peace" comes before the Sursum Corda and there are a great many new Prefaces. The Sanctus is followed by the new Prayer of Consecration, which is very like that in the Canadian Prayer Book, though the *anamnesis* is slightly weaker. We "do this in remembrance of Him as He hath commanded." The Prayer of Access follows in the South Indian form, and as in that rite is to be said by the whole congregation.

The section after Communion is not changed except that the offering of ourselves is put into the Prayer of Thanksgiving and, of course, there is no Prayer of Oblation at that point. The Gloria is kept at the end of the service but has been restored to its original form. The consecrated sacrament may be consumed either immediately after Communion or at the end of the service.

Baptism has a new Exhortation, part of which is addressed to the sponsors, and a new Collect, in which they are prayed for. The "Ministry of the Word" includes three Gospel readings: Matt. 28:19; John 3:5; and Mark 10: 13-16. Then follow the "Prayers at the Font" with a Litany based on the South Indian, but followed by the 1662 prayer for hallowing the water. The questions, including the three-fold form of the Creed, lead into the Baptism. After Baptism the Ceremony of the Light is permitted. The priest says, "Ye are the light of the world" and then goes on with the South Indian form. The bidding before the Lord's Prayer has been weakened, and there is a somewhat shorter Thanksgiving. The address to the godparents is in the English 1928 form, but is only permitted, not ordered, as there has been an earlier address to them. There is a prayer for the home adapted from one in that Book and a fine blessing:—

"May Almighty God, the Father of our Lord Jesus Christ, who hath regenerated us by water and the Holy Spirit, and hath given unto us forgiveness of all our sins, Himself guard us by His grace unto everlasting life in the name of Christ Jesus our Lord."

Morning and Evening Prayer include a greatly increased number of sentences, including many for the various seasons. As an alternative to the present introduction, there is an exhortation modeled on that in English 1928 Book, followed by the Compline confession and absolution. The last four verses of the Venite and the last section of the Te Deum may be left out and the Benedictus Es is provided as an alternative. It will be no longer obligatory to use the first Lord's Prayer, "great marvels" will disappear from the Prayer for Clergy and People, and silence may be kept before the Prayer of St. Chrysostom, in which the whole congregation will then join.

So we have kicked off the ball of liturgical revision. Will these be the services we shall finally adopt or will they be considerably modified? The new Order of Baptism got the worst reception, rather to your correspondent's surprise. Some voices were raised asking that the Confession should come after the Commandments in the Eucharist, so that Consecration could follow on the Offertory, and for some alternative to the Gloria after Communion. It was also thought that we might have learned something from the very fine new Irish Presbyterian Lord's Supper. But whatever else happens, we have, at this Synod, authorized the RSV as a Bible from which we can read the Lessons in church. A few years ago we approved the use of NEB for New Testament Lessons. So now we have a choice between an English and an American Bible, which really puts us in the via media! But we are not yet ready to give any patronage to bishops.

SCOTLAND

"Looking Forward"

Delegates to the annual meeting of the Episcopal Church in Scotland were told that "closer" discussions on Church unity with the Church of Scotland (Presbyterian) will take place soon.

The Rt. Rev. Francis H. Moncrieff, Bishop of Glasgow and Primus of the Church in Scotland, who addressed the 400 delegates in Dundee, Scotland, said, "We are looking forward to beginning closer discussions between the Church of Scotland and ourselves. We hope the first meeting will take place next month."

The bishop went on to say that "by this time, it had been accepted that it is the duty of Christian men and women to enter into dialogue. Our present concern with faith and worship and the forms in which they are to be expressed has always had as its aim that the world of our day may better understand them."

The Rev. Canon **Raymond P. Dugan**, canon of Trinity Cathedral, Phoenix, Ariz., has been elected **vice-president** of the United Ministerial Fellowship of Phoenix and the Valley of the Sun. The fellowship meets monthly to discuss problems of common interest.

The new \$250,000 **lower school barracks** building, now under construction at **St. John's Military School, Salina, Kan.**, will bear the name of the late Rt. Rev. Robert Herbert Mize. The name, **Mize Hall**, was recently selected by a committee of the school's trustees. Bishop Mize, who served on the staff of St. John's, was bishop of the district of Salina from 1921 to 1938.

"Arizona Days and Ways," weekly magazine supplement of the *Arizona Republic*, featured the Rev. **Lester James Maitland**, vicar of Good Shepherd of the Hills Church, Cave Creek, Ariz., in its May 23d issue.

Fr. Maitland, retired Air Force brigadier general, was asked how a fighting man can become a minister. "It's simply fighting of another kind," he explained. Fr. Maitland suggested that many who retire could go into Church work—not just the priesthood, but administration, finance, and calling.

"And," he pointed out, "more and more men are doing it."

Dr. **John M. Gessell** of the School of Theology faculty of the University of the South, Sewanee, Tenn., will spend part of the summer at the Episcopal Theological College in **Edinburgh, Scotland**, where he will offer a seminar on pastoral care during the summer term. While there have been faculty visits between the two institutions, this is the first time that a visiting professor has offered a course in either school.

Dr. Gessell is the associate professor of pastoral theology and assistant to the dean of the School of Theology. He plans, in addition to his teaching responsibilities, to do some work at New College in the University of Edinburgh and also to gather information from educational leaders in England and Scotland pertaining to programs being offered in Britain for post-ordination training in pastoral theology.

The Rev. **Gerald V. Barry**, since 1938 rector of Christ Church, New York City, was chosen "**Man of the Year**" by a New York City community known for its high proportion of United Nations delegates,

businessmen, and assorted celebrities of national and international stature. The 72-year-old clergyman, who will retire this year, is the first recipient of the award. In 1952, he made the parish house of the church available for a year to a Jewish congregation whose place of worship was being razed, and through the years he saw to it that non-white families moving into the area were made to feel welcome.

The Rev. **W. L. Damian Pitcaithly**, rector of St. George's Church, Astoria, L. I., N. Y., received the Liberty Bell Award of the Queens County Bar Association for his help to victims of drug addiction. He received a similar citation from the state Bar Association May 1st, National Law Day, at the U. S. Pavilion at the World's Fair.

The **Church of St. Anthony of Padua, Hackensack, N. J.**, observes the golden jubilee of its founding on June 13th. The church, founded by a group of Italian people in 1915, was called St. Anthony of Padua Independent Roman Catholic Church. The "independent" status of the church resulted in organizational and financial problems which forced the resignation of its priest and closure of the church in 1924. In 1925, a committee from St. Anthony's asked the rector of Christ Church, Hackensack, to try to obtain a priest from the diocese of Newark for Holy Week and Easter services. This was done and through the efforts of the Rev. Joseph Anastasi, general Italian missionary of Newark, the church was later admitted into union with the diocese, with Fr. Anastasi its first vicar. The present structure, begun in 1916, was completed in 1928 and consecrated in 1949. The church, looking forward to parochial status soon, now has as its vicar the Rev. Harry B. Malcolm.



The Church of St. Anthony of Padua.

June 13, 1965

TRINITY

Continued from page 13

as earnest, faithful laymen, and go out as disturbed and unsettled pastors.

What they do not realize is that they are like the man in the Lord's parable who owned a field and did not realize that there was a great treasure hidden in it. What these people have not learned, and must learn, is that you cannot make an accommodation between Christianity and dialectical materialism. Sooner or later one of these will destroy the other. I know which will win, for, left alone, dialectical materialism will devour itself. Man cannot escape his Maker!

Perhaps Christianity has helped dialectical materialism to grow by its neglect, in some places and under some circumstances, of the Second Commandment in the Law: "Thou shalt love thy neighbor as thyself." But of one thing I am sure,



only tragedy for the whole human race can result from the neglect of the First and Great Commandment: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength."

In order to come back to sanity in a revolutionary age we must come back to God. We must come back through the Holy Scriptures, through the Prayer Book, through the Church, through the sacraments. But supremely we come back to God through the Lord Jesus Christ. He said, "No man cometh to the Father but by me!"

Perhaps it might be a good thing for us to open our Prayer Books at the Offices of Instruction, to page 284 and see the question: "You said that your Sponsors [in Baptism] promised and vowed that you should believe all the Articles of the Christian Faith. Recite the Articles of the Christian Faith as contained in the Apostles' Creed."

After the Creed, comes the question: "What do you chiefly learn in these Articles of your Belief?"

And the answer: "First, I learn to believe in God the Father, who hath made me, and all the world.

"Secondly, in God the Son, who hath redeemed me and all mankind.

"Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God.

"And this Holy Trinity, One God, I praise and magnify, saying,

"Glory be to the Father, and to the Son, and to the Holy Ghost;

"As it was in the beginning, is now, and ever shall be, world without end. Amen."

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POSITIONS WANTED

PRAYER BOOK priest, 39, must relocate East (Second Province), family reasons; six years' experience, four children, general parish ministry. Reply Box P-246.*

PRIEST, 34, married, 12 years experience, desires parish West Coast states. Will be in area during July and August for interview. Reply Box P-248.*

RETREATS

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

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THE LIVING CHURCH

PEOPLE and places

Appointments Accepted

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The Rev. Francis W. Voelcker, former rector of All Saints', Brooklyn, N. Y., is priest in charge of St. Edward the Martyr, New York, N. Y. Address: 12 E. 109th St.

New Addresses

The Rev. John H. Arthur, 745 Eastwood St., Geneva, Ohio 44041.

The Rev. Edward Chinn, 10950 Ellicott Rd., Philadelphia, Pa. 19154.

The Rev. Canon Earl L. Conner, 599 West Westfield Blvd., Apt. #3, Indianapolis, Ind. 42608.

The Rev. Walter P. Crossman, Ph.D., 2473 Sunrise Ave. (82), Rancho Cordova, Calif.



The Rev. Enrico M. Gnasso, El Portal, Calif. 95318.

The Rev. Terence M. Harris, 1013 Mont Rose Blvd., Lafayette, La. 70502.

The Rev. H. Donald Harrison, 4575 N.W. Stella Dr., Atlanta, Ga. 30327.

The Rev. John F. Rollman, Berkshire Farm for Boys, Canaan, N. Y.

The Rev. Kenneth B. Samuelson, 6464 Lone Pine Rd., Sebastopol, Calif. 95472.

The Rev. Arthur H. Underwood, 2125 S.E. 32d Pl., Washington, D. C. 20020.

The Rev. David D. Wendel, Jr., Caixa Postal 3, Toledo, Parana, Brazil.

The Rev. David J. Williams, Diocese of Long Island, 36 Cathedral Ave., Garden City, N. Y. 11534.

Laymen

Dr. Grayson Kirk, president of Columbia University, has been elected to the board of trustees of the Cathedral Church of St. John the Divine, New York, N. Y. The board's action was in part in recognition of the close relationship between Columbia University and the cathedral and of their many joint concerns.

Seminaries

Philadelphia Divinity School—The Bachelor of Sacred Theology degree was conferred upon 18 students, representing 12 dioceses. The Very Rev. Edward G. Harris, dean, presented the students to the president of the board of trustees, the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem. At the ceremony, the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, received the Doctor of Divinity degree.

Seabury-Western Seminary—The Rev. David Edward Babin, rector of St. George's, Germantown, Tenn., has been appointed an instructor in

the department of pastoral theology, by the dean, the Very Rev. Charles Upchurch Harris. The appointment is effective September 1st, and will involve the teaching of the primary courses in homiletics and liturgics, and the expanding of the present courses in voice and speech.

Marriages

Miss Sally Williams, Chestnut Hill, Mass., and the Rev. Craig Walter Casey were married on May 1st, at the Church of the Redeemer, Chestnut Hill. Fr. Casey is vicar of the Church of the Redeemer, Shelbyville, Tenn., and of St. Bede's, a diocesan mission in Manchester, Tenn. They are residing on East Lane St., Shelbyville.

Births

The Rev. Charles B. Fulton and Mrs. Fulton, of St. Boniface, Siesta Key, Sarasota, Fla., announce the birth of their daughter, Susan Carmichael.

The Rev. Kale F. King and Mrs. King, of St. Mary's Church, Emmett, Idaho, announce the birth of their son, Christopher David, on April 28th.

The Rev. Richard J. Lintner and Mrs. Lintner, of Grace Church, Chanute, Kan., announce the birth of their daughter, Noëlle Monica, on May 3d.

The Rev. Rue I. Moore and Mrs. Moore, of St. David's, Nashville, Tenn., announce the birth of their daughter, Claire Patton, on April 6th.

The Rev. Thomas A. Meadows and Mrs. Meadows, of St. Paul's, Franklin, Tenn., announce the birth of their daughter, Hannah Margaret, on March 2d.

The Rev. Frank H. Vest, Jr., and Mrs. Vest, of Grace Church, Radford, Va., announce the birth of their son, Frank Harris III, on February 27th.

Adoption

The Rev. Harold F. Shaffer and Mrs. Shaffer, of St. Mary's, Sparta, N. J., announce the adoption of Douglas Michael, on May 7th. The baby was born on November 9th, and baptized May 9th.

DEATHS

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

The Rev. Wolcott Cutler, who was formerly rector of St. John's Church, Charlestown, Mass., died May 16th, in Boston, Mass., after participating in the 125th anniversary celebration of the parish.

Mr. Cutler was born in Roxbury, Mass., in 1891. He was graduated from Harvard in 1913, and from the Episcopal Theological School in 1916. He served the Pro-Cathedral of the Nativity, Bethlehem, Pa. for two years, and All Saints' Church, Providence, R. I., for one year. From 1918 to 1924 he was curate of Calvary Church, New York City. He was rector of St. John's Church, Charlestown, from 1924 until 1960, when he retired. During his years of retirement he was a member of the Fellowship of Reconciliation and the Episcopal Pacifist Fellowship. He was the editor of *Wings of Love*.

There are no survivors.

The Rev. William J. Ames Potter, curate of the Chapel of the Intercession, Trinity Parish, New York City, died of cancer at St. Luke's Hospital, New York City, on May 22d.

Mr. Potter was born in Drumbulkin, Irvines-town, North Ireland, in 1908. Before entering the ministry, he worked as a bookkeeper, and served in the armed forces in World War II. He received the B.A. degree from New York University in 1948 and was graduated from the General Theological Seminary in 1949. He was ordained priest in 1949, and was curate at St. Peter's, Auburn, N. Y., from then until 1951. He was rector of St. Matthew's, Moravia, and priest-in-charge of St. Andrew's, Groton, N. Y. from 1951 until 1954, when he went to the Chapel of the Intercession.

Surviving are a brother, Stanley, and a sister, Mrs. Evitt Whitley, of North Ireland, and seven other sisters: Mrs. James Currie, Mrs. Chris

McQuaid, Mrs. Thomas Prytherch, Mrs. Gilbert Hunter, Mrs. David Wallace, Mrs. Bertie Wallace, and Mrs. William Armstrong, all of New York.

Deaconess Elizabeth Reed Eastman Trask, retired, died April 1st in Gardiner, Me.

Deaconess Trask was born in 1886, in Greenfield, Mass. She attended the New York Training School for Deaconesses, and was set apart a deaconess in 1929. She did missionary work in the diocese of Rhode Island from 1929 to 1937. From 1938 to 1951 she served Christ Church and St. John's Church, Dresden Mills, Me. She served St. Andrew's Church, Pittston, Me., from 1951 to 1958, when she retired.

There are no survivors.

Charles M. Bielstein, M.D., senior warden of St. Paul's Cathedral, Oklahoma City, Okla., died May 6th, in Oklahoma City. He was 49.

Dr. Bielstein was born in Houston, Texas. He received the M.D. degree from Baylor University in 1941. He was a major in the Army Medical Corps three years, and did post graduate work at Baylor in 1949 and 1950. He was awarded the certificate in pediatrics at Baylor in 1953.

A member of the American Medical Association and the American Academy of Pediatrics, Dr. Bielstein was associated with the Oklahoma City Clinic and served on the staff of Presbyterian Hospital. He was also an assistant professor of pediatrics at the University of Oklahoma Medical School. In 1961, Dr. Bielstein was president of the Oklahoma County Medical Association.

He served St. Paul's Cathedral and the diocese of Oklahoma as a vestryman, a Church school teacher, delegate to the diocesan convention, rep-

resentative for the cathedral to the Greater Oklahoma City Association of Episcopal Churches, and as a member of the dean's committee.

Dr. Bielstein is survived by his wife, Catherine; three sons, Kurt, Van, and Carl; two daughters, Gretchen, and Laura; his father, M. H. Bielstein, of Baytown, Texas; two brothers, W. J., and R. M., both of Houston; and two sisters, Mrs. W. W. Stone, of Houston, and Mrs. W. A. Scott, of Baytown, Texas.

Mildred Alley Butler, wife of the Rev. James S. Butler, priest in charge of St.



Mary's Church, Bolton, Miss., died May 7th in Jackson, Miss. She was 60 years old.

Mrs. Butler was born in Albion, Me. She and Mr. Butler moved to Bolton in 1960.

Survivors include her husband; two sons, Ches-

ter A., of Jackson, and James S., of Baltimore, Md.; one sister, Mrs. Edward H. Baxter, of South Hampton, N. Y.; two brothers, James Alley, of Waterville, Me., and Chester H. Alley, of Fairfield, Me.

R. Dale Dickson, M.D., senior warden of Grace Cathedral, Topeka, Kan., died May 18th in Houston, Texas, of a heart attack after undergoing surgery. He was 56.

Dr. Dickson was born in Caldwell, Kan. He was graduated from the School of Medicine of the University of Kansas in 1937. He served in the Army Medical Corps during World War II.

He was a delegate to diocesan conventions, lay delegate to the provincial synod, a member of various diocesan committees, and a member of the bishop and council. He was a past president of the Shawnee County Medical Society, and held various offices in the American College of Allergists. Dr. Dickson was a member of the Kansas Medical Society, the American Medical Association, the American Academy of Allergy, the Southwest Allergy Association, and the West Coast Allergy Association.

He is survived by his wife, Garnet Dickson; a daughter, Mrs. Martha Manning, of Topeka; two sons, Robert Paul, and Dr. Dale D. Dickson, both of Topeka; three grandchildren; his parents, Dr. and Mrs. Ross Dickson, of Victoria, Mexico; and a sister, Mrs. Ralph Hale, of Wichita, Kan.

Marie Wagener Way, wife of the Rev. William Way, retired, of Jacksonville, Fla., died May 7th, in Jacksonville.

Mrs. Way was born in 1876, in Charleston, S. C. Surviving in addition to her husband are two grandsons, a nephew, and two nieces.

GO TO CHURCH THIS SUMMER!

Traveling this summer? The churches listed here extend a cordial welcome to all visitors. When attending any of these services, tell the rector you saw the announcement in **THE LIVING CHURCH**.

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ST. MICHAEL'S 300 Grant St.
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Sun HC 7, Family Eu 9; Daily as anno

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EPIPHANY DeBow St. at O'Brig Ave.
Rev. Hoyt Winslett, Jr., r
Sun HC 7:30, Parish Service 9

LITTLE ROCK, ARK.

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

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
Rev. Robert M. Wolterstorff, r
Sun 7:30, 9, 11; HC Tues thru Fri

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9, 11; Daily Mon, Tues, Wed 7;
Thurs, Fri, Sat 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.

ALL SAINTS Chevy Chase Circle
Rev. C. E. Berger, Th.D., D.D., r
Sun HC 7:30, MP & Ser 9:30 & 11; Daily 10

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 10; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

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

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

ATLANTA, GA.

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

Continued on next page

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; IS, 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.

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.

GO TO CHURCH THIS SUMMER!

Continued from previous page

CHICAGO, ILL.

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

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

ST. CHRYSOSTOM'S 1424 N. Dearborn Parkway
Rev. Robert B. Hall, r; Rev. David A. Owen, asst.
Sun 8 HC, 11 MP; 1S HC; Wed 7:30 HC

ST. MARGARET'S 2555 E. 73d (cor. Coles)
One block west of South Shore Drive
Sun HC 8, 9, 11

PLYMOUTH, IND.

ST. THOMAS' N. Center & W. Adams
Rev. William C. R. Sheridan, r
Sun HC 7 & 9

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

ST. MICHAEL & ALL ANGELS' 2001 St. Paul St.
The Rev. Osborne R. Littleford, r
Sun H Eu 7:30, 9, 11, 4; Daily Eu

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

OLD NORTH CHURCH OF PAUL REVERE FAME
193 Salem St.
Rev. Howard P. Kellett, v; Rev. G. Earl Daniels,
Assoc
Sun 11 MP; 1st Sun HC; open daily

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

FLINT, MICH.

CHRIST CHURCH East Hamilton at Bonbright
Sun 8 HC, 10 MP (HC 1st Sun); Daily MP 7, EP 7,
Wed HC 6:30, 10

HOLLAND, MICH.

GRACE CHURCH 555 Michigan Ave.
Rev. William C. Warner, r; Rev. D. L. Clark, c
Sun HC 7:30, 9 & 1S 11; MP 11 ex 1S

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

NEWARK, N. J.

GRACE CHURCH Cor Broad & Walnut Sts.
Rev. Herbert S. Brown
Sun 7:30, 9:15, 11; Daily 7:30 ex Fri 9:30

TRENTON, N. J.

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

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
Rev. Frederick W. Dorst, r; Rev. J. H. Ineson, c
Sun HC 7:30, 10; Thurs HC 10:30; HD 12:05

BROOKLYN, N. Y.

ST. PAUL'S 199 Carroll (MA54126)
Mass Sun 9:30 & 11 (Spanish); Daily 7 ex Sat
9:30; HH 1st Fri 8; C Sat 5

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c
Sun HC 7:30, 8:30, 10, 11

GENEVA, N. Y.

ST. PETER'S Genesee at Lewis
Rev. Norman A. Rimmel, D.D., r
Sun HC 8, 9:30, 11

The Living Church

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; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
EP Tues & Thurs 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

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

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th 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

ST. MICHAEL'S 225 West 99th St.
Rev. William F. Corker, r
Sun 8 HC, 9:30 Ch S, 11 MP (1S HC); Thurs 12

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 St.
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat
HC 8:15; Tues 12:10; Wed 5:30

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

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

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

SYRACUSE, N. Y.

ST. PAUL'S Cor. E. Fayette & Montgomery Sts.
Sun HC 8, 9, 11; Daily 12:10

CLEVELAND, OHIO

ST. JAMES E. 55 at Payne Ave.
Rev. William R. Cook
Sun Masses 8, 10; Daily 9:30

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
Rev. Frederick R. Isacksen, r
Sun HC 9, 10 (1st & 3d); MP 10 (2d & 4th)

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

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

DALLAS, TEXAS

ST. MATTHEW'S CATHEDRAL 5100 Ross Ave.
The Very Rev. C. Preston Wiles, Ph.D., dean
Sun 7:30 H Eu, 9 Family Eu, 11 MP & H Eu;
Daily H Eu 6:30, Wed & HD 10; C Sat 5

DENISON, TEXAS

ST. LUKE'S Woodard & Fannin (downtown)
Rev. David A. Jones & Rev. Thos. L. Cartwright
Sun HC 7:30, 10; Tues & Fri HC 7

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

ROCKPORT, TEXAS

ST. PETER (The Big Fisherman) N. Live Oak
The Rev. Harold W. Edmonson, r
Sun HC 10:45; Wed HC 7:30; Daily MP & Int 7

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



ST. CHRYSOSTOM'S CHURCH
CHICAGO, ILL.