

# The Living Church

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August 15, 1965

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At the lectern on Sunday morning, Merchant Marine Captain Sam Knox, "a witnessing layman" of St. Stephen's Church, Houston, Texas —

***A Distinguished Congregation*** [page 10]

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## LETTERS

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

### Contribution

"Adventure in a Hospital," by Margaret C. Bell, in the July 4th issue is excellent. Her insights are true not only for the particular medical problem she faced but for all kinds of suffering, and she sees them in the larger perspective of the confusion of the whole world. This would be a great contribution to the Church's supply of tracts. (Miss) MARGARET BROWN San Diego, Calif.

### Think Twice

According to the report [L.C., July 18th] the Rev. Dr. Joseph Fletcher recommends a "new morality" which throws away all taboos and guidelines and leaves only the law of love. He describes the old morality as an effort to "prefabricate our moral decisions by applying a lot of rules," and says the "new-morality Christian faces every situation determined to do the most loving thing possible under the circumstances."

No "do's and don't's? no codes? no rules? no Ten Commandments? just love? Isn't that sweet? When there is a moral decision to be made apparently the young people are to start out from scratch, disregarding the experience of all who have gone before them; and, it is assumed, they will know instinctively what is the most loving thing to do. I can see such an unaided youth doing what seems to him the most loving thing to do under the circumstances — and in the lovingest way — only to find himself in the most awful mess.

With regard to the statement about sex that "it will be regarded as either good or evil . . . simply by whether it helps or hurts human beings," and Mr. Mount's words that "any kind of relationship is all right as long as it hurts no one," it sounds very nice and accommodating but unfortunately it is not known in the case of pre-marital sex that anyone is hurt by it until after the damage is done. To be sure, there may be no intention of hurting or being hurt. Still it often results in irreparable harm and untold tragedy. Furthermore, all society suffers by a lowering of moral standards; there is a weakening of the moral fiber of the community.

These young people are to be applauded for their rejection of "recreational" and pre-marital sex and for their mature observation that sex is not a "playing thing." It is refreshing to note that these teenagers display more wisdom and a higher sense of moral values than some of their learned leaders.

It seems strange how we Churchmen have to turn more and more to other than Episcopal sources for help in upholding sound doctrine and pure morals. For instance, Rabbi Robert I. Kahn wrote the following in his book, *The Ten Commandments for Today*: "We do not need a new morality; we need a renewal of the old morality, the morality carved in stone, the morality carved out of long human experience, the

morality that calls for purity before marriage and fidelity after it, with a single standard for both men and women." To all of which I "repeat a loud Amen."

Mr. Mount speaks of the "replacement of phony values with real ones." Does he include the Ten Commandments? The seventh does sort of run counter to his personal views.

Parents who read this news report may think twice before allowing their boys and girls to attend Church conferences.

(Rev.) WILLIAM IVAN EDWARDS  
Rector, St. George's Church  
Philadelphia, Pa.

It is most discouraging to parish clergy (I have been at it for 40 years) to read that Dr. Joseph Fletcher is recommending to the younger generation the adoption of a so-called new morality. [L.C., July 18th]. This kind of morality was old when the New Testament was being written!

If the professor were more of a pastor he might change his tune and not be in the position of leading our youngsters astray. Also, if he could sit in a pastor's office and listen to the stories of young people who are deeply hurt and disturbed after indulging in the "free love" he calls the "new morality," he might see things differently. Thank Heaven some of his young listeners disagreed with this outstanding teacher of young men entering the ministry of our Church.

(Rev.) ELMER B. CHRISTIE  
Rector, Church of the Epiphany  
Seattle, Wash.

### Question!

The latest annual report of the Church Pension Fund shows that the Fund owned well over half a million dollars worth of Crown Zellerbach Corp. stock as of December 31, 1964. It also owned \$425,000 of promissory notes of the same company.

Reports are that the hiring practices of Crown Zellerbach are the occasion for much of the difficulty in Bogalusa, La.

What responsibilities, as owner and creditors of Crown Zellerbach, have the officers of the Pension Fund and the Churchpeople, both lay and clerical, who are in one way or another the beneficiaries of the Fund, for the employment practices of the company and for the turmoil in Bogalusa?

I do not know the answer, but I think it is a very important question. Perhaps your readers can contribute to an answer.

(Rev.) WILFRED MYLL  
Rector, St. Matthew's Church  
Louisville, Ky.

### No Honor

L. C. of July 11th reports: "In 1962, Christ Church was depicted on a postage stamp issued by the Panamanian government in its Religious Liberty series. Labeled '*Iglesia Protestante de Colón*,' it cost one balboa."

In L.C.'s "Letters" section for January 31st, we had read: "It is, of course, impossible for the U. S. Churchman to understand what the word *protestante* means to the average Latin American. It brings on thoughts of evil and Hell. . . . They wouldn't think of being Protestants, because that would be the same as selling one's soul to the Devil."

One could hardly say, under those cir-

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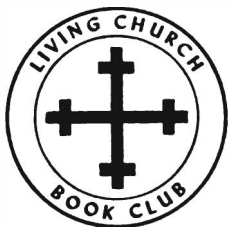
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circumstances, that the Panamanian government honored Christ Church with that title. But, of course, they wouldn't have dared put "Iglesia Anglicana Catolica de Colón." When will we learn to proclaim our Catholicity with pride?

MEL WALKER

San Francisco, Calif.

### The Adjective

A conditional Baptism which was recently held in Washington, D. C. [L.C., July 18th], has shown that the limiting adjective is often entirely overlooked. It is not generally understood that "conditional Baptism" means that no Baptism at all is administered at that time if there has been a previous Baptism. Many people want to honor the last Baptism, forgetting its conditional nature, and repudiate previous Baptism, just as the law recognizes a last will and considers all earlier wills revoked.

There are occasions when "conditional Baptism" is in order. There are other occasions when no reasonable doubt of an earlier Baptism exists. A clearer understanding of the implications of "conditional Baptism" would preclude its use to satisfy a psychological desire.

(Rev.) J. FOSTER SAVIDGE  
Retired  
Englewood, N. J.

### Clothes and Church

I'd like to answer the question posed by one Patricia Kuhles [L.C., July 25th] as to whether our Lord would turn away T-shirted, motley people, etc., from a church.

There is a good chance that He would do just that. Holy Writ informs us that Jesus drove the money-changers from the temple in Jerusalem with considerable vehemence. Also, He told the parable of the rich man who had a wedding feast and threw out a guest who was not properly dressed.

Now, any civilized American would enter a church in decent attire. The idea of entering the House of God deliberately filthy or immodestly garbed is both repugnant and defiant, not sincere or humble.

Why, over the centuries, have people, however poor, tried to look their best when attending worship? Indeed, the more I think of it the more convinced I am that Christ would have shown such demonstrators the quickest way out!

MORLEY TOLLES

Rockford, Mass.

### Come See

I must preface my reactions to "Selma Episcopalians Speak" [L.C., June 27th] by saying that I am a southerner and have been an apologist (in the north) for the south for almost 25 years. But what can I say now after reading the remarks of the people of St. Paul's Church? I was shocked by the majority of comments but relieved to see a few Christian reactions. Thank God there are some in St. Paul's who don't think the celebrated "southern hospitality" stops at the church door.

To those in St. Paul's who have never experienced, and cannot visualize, a fully integrated church I suggest they visit Grace Church, White Plains (Westchester County), N. Y., where I am a member.

(Miss) MARY CARNES

White Plains, N. Y.

### Basic Tools


With reference to "Problems of the Poor" [L.C., July 18th], there is a gap between the experience of Fr. Ischie and myself. It was my privilege to serve under Bishop DeWitt when he was suffragan bishop in this diocese. During that time it was my lot to have had a superior who was aware of the problems of the urban priest as well as being able to understand those problems.

It is my privilege to serve in what is politely called a "blighted area" and the bishop was helpful, creative, and understanding. The problems in Pennsylvania may vary in some degree from those here but the basic tools for dealing with them are part of the tools that Bishop DeWitt brings to his office.

Perhaps the situation will be less vexing if one priest acknowledges his obedience to the bishop, a "failing" that seems rare in the present age, as he is bound to do by his vows of ordination.

(Rev.) R. H. LEWIS  
Vicar, St. Thomas' Church

Detroit, Mich.



**IN  
ONE  
EAR**

*by G. Sage Thrasher*

In the aftermath of the Vatican Council's Constitution on the Sacred Liturgy, new concepts in architecture have been advocated recently in the Roman Church, including recommendations as to the design of confessionals, which are to be "welcoming instead of dark and forbidding."

Somehow, the idea of the gracious look in confessionals leaves me unimpressed. I don't think chintz or mood music or indirect lighting would make the job any easier. I don't even think air conditioning would help—I'd still sweat. (Though undoubtedly it would help the clergy's lot.) Really, all I ask is that I have a reasonable assurance that the priest can hear me even in a croaking whisper and that no one else can, and that I can hear the priest.

I have about the same reaction to the welcoming atmosphere in the confessional that I would have to gingham upholstery and rosebud decals on my dentist's chair. Welcome, after all, is a two-way street.

# The Living Church

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### FEATURE

St. Stephen's Church, Houston, Texas,  
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## THINGS TO COME

### August

15. Ninth Sunday after Trinity
22. Tenth Sunday after Trinity
24. St. Bartholomew
29. Eleventh Sunday after Trinity

### September

5. Twelfth Sunday after Trinity
7. House of Bishops meeting, Glacier National Park, Mont., to 10th
9. Annual meeting of the Episcopal Society for Cultural and Racial Unity, Jackson, Miss., to 12th
12. Thirteenth Sunday after Trinity

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

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## Meditations from Margaret Street

**The Christian Mysteries.** By Kenneth Ross. Morehouse-Barlow. Pp. 164. \$2.75.

Fr. Kenneth Ross's book, *The Christian Mysteries*, is an aid to Christian spirituality. He writes to help those who seek to deepen and enrich their prayer life, and particularly their devotion to the Person of our Lord. He uses the framework of the three groups of the "mysteries" of our Lord's life—the joyful, the sorrowful, and the glorious.

The 15 meditations are brief, packed with thought, and are suggestive, rather than exhaustive. They will help the Christian to explore the Scripture texts for himself.

Can any Episcopalian use this book profitably? Fr. Ross is the vicar of All Saints', Margaret Street, London—a great Anglo-Catholic parish. The book is obviously written by an ardent Anglo-Catholic. It is written also by a lover of our Lord, and a wise shepherd of souls. I wondered how some Episcopalians would like the 14th and 15th "mysteries"—the Assumption and the Coronation of Mary. Read these two chapters—you will find Fr. Ross's treatment of them to be clear, scriptural, and full of food for thought.

Some of Fr. Ross's readers will not be able to share all of his opinions. He will not expect them to. This book will be a minor classic, and I can recommend it to all who want help in the devotional life.

(Ven.) STANLEY ATKINS

## Soap and Souls

**The Silent Pulpit.** By Edward L. Greif. Holt, Rinehart & Winston. Pp. 213. \$4.95.

Churches have an urgent need to communicate their aims, purposes, and services, Edward L. Greif argues convincingly in *The Silent Pulpit*, but rarely do much about it.

A veteran public relations man, the author disposes of the oft-repeated argument that it is undignified or unseemly for a religious body to adopt Madison Avenue techniques. To the contrary, he contends it is essential that Churches, at every level of organization, utilize the modern instruments of mass communication to their own and the community's advantage.

He emphasizes that selling soap and publicizing a church's activities are totally different objectives but the means are essentially the same.

The volume is packed with suggestions which are both practical and successfully tested. Some of the proposals and ideas might seem obvious and elementary but,

as Mr. Greif points out, are overlooked or disregarded more often than not.

The author stresses that a successful public relations program depends on the clergy for direction but especially upon the laity for execution. He outlines in minute detail how a congregation might proceed to organize and carry out a program of substantial dimensions without necessarily incurring prohibitive expense.

Reading the book will not produce a public relations expert but it should make possible an effective amateur practitioner.

F. J. STARZEL

## A Letter to Persuade

**A Church for These Times.** By Ronald E. Osborn. Abingdon. Pp. 192. Paperback, \$1.95.

*A Church for These Times* is by way of being an "open letter to American Christians." It is directed particularly to the average layman and the not too well informed parson with the hope of giving some sense of urgency for a united Church in this country.

The author, Ronald E. Osborn, is dean and professor of Church history at Christian Theological Seminary (Butler University), Indianapolis. He has long been active in the Ecumenical Movement (Faith and Order, 1952 and 1963) and has represented the Christian Churches (Disciples of Christ) in the discussions of the Consultation on Church Union since its meeting in Oberlin, 1963.

He prefers not so much to argue the case but to explain the Consultation's special approach, problems, and concerns and their meaning for the ordinary (if there be such) churchgoer and congregation. In this enterprise, Dr. Osborn would seem to be unusually persuasive, particularly for those in the evangelical tradition.

The arrangement of the book might appear somewhat odd to those acquainted with the by now well-known Blake sermon and the Consultation goal of a "united Church, truly Catholic, truly Reformed, and truly Evangelical." (This order has now been slightly changed to "truly Catholic, truly Evangelical, and truly Reformed" so as to emphasize the conviction that all Church traditions, including the Catholic and the Evangelical, always stand in need of reformation.)

The author divides his discussion into three main sections: truly Evangelical, truly Reformed, and truly Catholic. The reader will have to guess whether this reversal of the Blake order is because the book is following the good pedagogical principle of beginning where the readers are, presumably in the Evangelical tradition, or whether for historical reasons it works back from the most familiar and latest position of much of American Christianity through the classical Reformed era to the oldest and most fundamental tradition of Catholic thought.

In either case, it is noteworthy that Dean Osborn, with but few instances where Anglicans might take exception (not so much on grounds of radical disagreement as inadequacy or lack of depth of discussion), treats with utmost objectivity and considerable sensitivity those traditions in which he was not reared.

He moves easily amidst contemporary ecumenical literature, except for his references to the problem of the *validity* of ministries, a juridical and largely irrelevant term that has mostly disappeared from current conversations. In fact, it is not only illuminating but fascinating, for example, to read his *apologia* for the historic episcopacy. And it may come as a surprise to some readers that in 1853 (long before the Chicago-Lambeth Quadrilateral) Alexander Campbell offered three, and perhaps even four, of the points of the Quadrilateral.

The publication of the book is in itself something of an ecumenical occasion: It is written by a minister of the Disciples of Christ. The foreword is by a bishop of the Episcopal Church (Robert F. Gibson of Virginia, who is now chairman of the Consultation). The concluding paragraph is the prayer for the Church from the Gelasian Sacramentary (in the version found in the collection compiled by Dr. Rodenmayer, an Episcopalian). The publisher is Abingdon Press of the Methodist Church.

(Rev.) ALDEN D. KELLEY, S.T.D.

## Books Received

**YOUR LIFE IS THEIRS.** USPG Review of 1964. By John Wilkinson. London: United Society for Propagation of the Gospel. Pp. 124. Paper, 2/-.

**A DOOR AJAR. Facing Death without Fear.** By Josephine Moffett Benton. United Church Press. Pp. 127. \$2.50.

**MR. MADISON'S CONSTITUTION. The Story behind the Constitutional Convention.** By Frank Donovan. Dodd, Mead. Pp. 148. \$4.

**THE CHRISTIAN CASE AGAINST POVERTY.** By Henry Clark. Association: Reflection Book. Pp. 126. Paper, 50¢.

**THE GOOD NEWS ACCORDING TO MATTHEW.** Translated by Henry Einspruch. With O.T. quotations in Hebrew and English. Lederer Foundation, 1503 Baltimore St., Baltimore, Md., 21231. Pp. 83. No price; copies available upon receipt by Foundation of contribution to its Literature Fund.

**THE STORY OF THE UPPER ROOM.** 30th anniversary book. Planned and produced by Earle H. MacLeod. Upper Room. Pp. 100, illustrated. \$1 each, \$10 a dozen.

**MONTESSORI FOR PARENTS.** By Dorothy Canfield Fisher. Robert Bentley, Inc. Pp. 240. \$5.95.

**THE MONTESSORI MANUAL FOR TEACHERS AND PARENTS.** By Dorothy Canfield Fisher. Robert Bentley, Inc. Pp. 126. \$5.

**HOW TO PEEL A SOUR GRAPE. An Impractical Guide to Successful Failure.** By Richard P. Frisbie. Sheed & Ward. Pp. 179. \$3.95.

**ON OUR WAY.** Young Pages from American Autobiography. Selected by Robert Patterson, Mildred Mebel, Lawrence Hill. Holiday House. Pp. 372. \$4.50.

**RELIGION AND THE PUBLIC SCHOOLS.** By James E. Loder. Association: Reflection Book. Pp. 125. Paper, 50¢

# The Living Church

August 15, 1965  
Ninth Sunday after Trinity

For 86 Years:

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## HOUSE OF DEPUTIES

### President Has Heart Attack

Dr. Clifford P. Morehouse, President of the House of Deputies of General Convention and former editor of THE LIVING CHURCH, suffered a heart attack on July 28th and is now convalescing at the Northern Westchester Hospital in Mount Kisko, N. Y. At latest report he was making satisfactory progress, but his doctors predict that he will be "out of circulation" for two or three months.

## ARIZONA

### Petition and Changes

Fourteen clergy of the diocese of Arizona have petitioned the House of Bishops to challenge Bishop Pike of California on his teachings and demand that he make public repudiation or be brought to trial and, if found guilty of heresy, be deprived of his bishopric.

The petition was received by the Rt. Rev. Joseph M. Harte, Bishop of Arizona, on July 28th and forwarded by him the next day to the chairman of the Dispatch of Business of the House of Bishops, the Rt. Rev. Henry I. Louttit, Bishop of Florida.

Bishop Harte requested that the petition be placed on the agenda for the September meeting of the House.

The petition is in two parts. The first requests that Bishop Pike's suggestion that women be ordained to the Sacred Ministry of the Church be denied.

The petition's second part brings the charges against Bishop Pike and states that he has been false to the vows he took at ordination and has promoted erroneous and strange doctrine. Four paragraphs of particulars are given which the petitioners submit are denials of Christian belief.

"A man who denies what he denies may, unquestionably, be a man of high moral character; but a Christian he is not," state the petitioners.

They also state that to them the faith of the Church is a precious heritage and that they are weary of seeing the sheep dispersed by one of their own shepherds. They charge that Bishop Pike has brought grave scandal upon this Communion and given much heaviness of heart to the faithful.

Leading signer of the petition is the

Very Rev. Paul D. Urbano, dean of Arizona's central deanery, in which most of the petitioners reside. Fr. Urbano, rector of All Saints', Phoenix, was a deputy to the 1964 General Convention.

The petition follows:

Right Reverend Fathers in God:

We, the undersigned clergy of the diocese of Arizona, understand that Bishop Pike of California will bring his plan to ordain women to the Sacred Ministry of the Church before the Bishops assembled at the September conference.

We would consider such action utterly at variance with apostolic custom, Anglican tradition, and practical wisdom. It met with the disapproval of the last Lambeth Conference, and is found in our Church in no part of the world. If it should be allowed, our position as clergy in the Episcopal Church would become, to say the least, difficult.

We therefore respectfully request that Bishop Pike's suggestion be emphatically denied.

We also wish to bring charges against Bishop Pike as follows:

That he has been false to the vows he took at ordination, in which he pledged himself to drive away, as best he could, all

He also maintains that the Incarnation was not unique in Jesus, but had occurred in other great religious leaders before His time.

He denies the empty tomb and the bodily Resurrection and Ascension.

He denies that the Creeds contain articles of faith at all.

We respectfully submit that, in denying these things, the Bishop of California has denied the Christian religion. A man who denies what he denies may, unquestionably, be a man of high moral character; but a Christian he is not.

We, therefore, the undersigned clergy, to whom the faith of the Church is a precious heritage, weary of seeing the sheep dispersed by one of their own shepherds, urgently request that our fathers in God challenge Bishop Pike on the above-mentioned teachings, and demand of him that he make public repudiation of them. Should he fail to do so, we request that he be brought to trial and, if found guilty of heresy, deprived of his bishopric.

The petition is signed by the Rev. Messrs. Paul D. Urbano, Elvin R. Gallagher, George Joel Smith, Dan J. Gerard, Thomas P. Hobson, Remus Muray\*, José Vega, Arthur E. Lewis, Frank M. Brunton, Robert L. Kelly, Richard E. Wescott, George McN. Ray, Thad Harris, and George Glen Billings.

## GEORGIA

### Status

Members of St. John's Church, Savannah, Ga., have been informed by Bishop Stuart of Georgia that they continue to be Episcopalians in spite of their vote to "disassociate" from the diocese, and hence the national Church [L. C., May 9th]. The parish in April had voted this course of action rather than obeying the Church Canon which prohibits exclusion of anybody from membership of a parish on the basis of race, and the rector of St. John's, the Rev. Ernest Risley, at the same time announced his renunciation of the ministry of the Episcopal Church.

In his letter of July 24th, Bishop Stuart said:

Knowing that much confusion exists in the minds of our people regarding the status of . . . St. John's and its communicants, I believe that I should make this statement in the interest of clarification.

It is with a grievous heart that I have had the sad duty to accept as of this date

\*Fr. Muray is a priest from Hungary, not yet received in the Episcopal Church. He teaches at Phoenix Country Day School.



erroneous and strange doctrine. Instead, he has actively promoted the same, ignored the authority of the Church, and substituted for it his own opinions. So doing, he has brought grave scandal upon our Communion and given much heaviness of heart to the faithful.

In particular:

Bishop Pike has repudiated our Lord's Virgin Birth. In his own cathedral, we understand, the Feast of the Annunciation is not celebrated.

He has denied the doctrine of the Blessed Trinity and of the Incarnation as the Church has received the same, claiming that Christ was divine as all men are, except that He was peculiarly conscious of His relationship with God (which is the Unitarian position).

the renunciation of the Episcopal ministry by Mr. Ernest Risley. By his action, Mr. Risley has renounced the rights, privileges, and powers conferred upon him by the apostolic rite of ordination. He may thus no longer administer the sacraments of the Episcopal Church. With the concurrence of the clerical members of the standing committee, I have notified Mr. Risley that he has been released from the obligations of the ministerial office and that he may no longer function as a priest of the Episcopal Church.

Having been approached by some members of St. John's Parish, I am aware that they and others are uncertain of their status with respect to their membership in the Episcopal Church. To them this letter is especially directed.

Membership in the Episcopal branch of God's family is by Baptism and Confirmation and therefore such membership is unaffected by the corporate action of the wardens and vestry of St. John's Church nor did the vote of the congregation decide for the individuals the question of their membership in the Episcopal Church.

I would like each of you to know that St. John's Episcopal Parish was brought into being by an act of the Episcopal diocesan convention over 100 years ago. The parish (St. John's Episcopal Church) will continue to exist even though the majority of the congregation presently occupying the church properties at Bull and Charlton Streets has elected to separate from the Episcopal Church.

Since Mr. Risley may no longer act as an Episcopal minister, I have placed the congregation of St. John's Episcopal Parish under the pastoral care of the Rev. Robert Marlow until such time as the congregation may elect a vestry and call a permanent rector. Services for the worship of Almighty God will be conducted by the Rev. Robert Marlow according to the Book of Common Prayer and within the faith and order of the Episcopal Church . . . in the Gold Room of the De Soto Hotel.

## ECUMENICAL

### Shared Retreat

Acting under a recently promulgated decree of the Roman Catholic diocese of Richmond on ecumenical relations with separated brethren, a number of Roman Catholic clergy shared a three-day retreat in July with Anglican and Protestant clergy at Loyola Retreat Center in Faulkner, Md.

The Rev. David Bowman, S.J., conducted the spiritual exercises based upon those set forth by the founder of the Jesuit Order, St. Ignatius Loyola. He led two informal discussions and expressed the hope that it may be possible to enter into the fullest possible fellowship in the years ahead.

While intercommunion was not possible under present rules, Anglican Evening Prayer was permitted, with all retreatants present. The Rev. William J. Alberts, rector of Christ Church, Media, Pa., sang the Office. He was assisted by the Rev. Messrs. David Greer, William Sydnor, and Robert Harris. Fr. Alberts

also gave a brief talk on the evolution of the Office and Anglican devotion in general.

The morning devotions were patterned after a Methodist form and found several of the congregation offering spontaneous prayer "as the Spirit gave them utterance" in primitive New Testament fashion.

The retreat, the fourth such annual event, was the first at which services other than those conducted by Roman Catholics was officially permitted. However, in previous years, some participation in such services, such as reading the Epistle and Gospel, or the Scriptures in Bible services, was done by non-Roman retreatants.

Another retreat along the same lines is planned for 1966.

## SOUTH FLORIDA

### Resignation

A 50-year-old divorced priest is leaving his parish in Miami, Fla., to remarry. The Rev. Canon Samuel C. W. Fleming, rector of St. Stephen's Church for two years and an Episcopal priest for 26 years, said he would marry Miss Launa Buck, 48, of Fort Lauderdale, Fla.

Canon Fleming recently announced his intention to resign as rector of St. Stephen's after the Rt. Rev. Henry I. Louttit, Bishop of South Florida, said that Canon Fleming could not remarry and remain in the diocese.

While it was Canon Fleming's wife who insisted on leaving him and getting a divorce several years ago, Bishop Louttit said, "I feel the Episcopal clergy should set an example. A divorced rector should not remarry and it was so stipulated to Fr. Fleming."

Canon Fleming's wife married another man immediately after the divorce, the bishop said. "I know that Fr. Fleming made every effort to prevent the marriage from breaking up," he said. "At the time of the divorce Fr. Fleming offered his resignation as rector of the parish where he then served and the vestry unanimously declined to accept it. At that time I advised him that I saw no reason why he should not continue to function as a priest in good standing as the divorce was not his desire.

"However, I told him I would not be able in good conscience to give him permission to be remarried in the Church and that if he should desire to marry it would be understood that he would resign his cure," Bishop Louttit said.

Interpretation of the Canon is up to the individual bishop, he said, and called Fr. Fleming "a close personal friend and most able man."

Educated at Johns Hopkins and the Virginia Theological Seminary, Canon Fleming came to St. Stephen's from All Saints' Church in Fort Lauderdale. He had served as executive secretary of the diocese of South Florida and was a member of the board of trustees and a deputy to last year's General Convention in St. Louis.

He and Miss Buck will be married in Maryland, Canon Fleming said, and he will move to St. James' Church, Parkton, Md. "I am looking forward to this quiet little church, and to sharing its friendship," he said.

## NEWS FEATURE

### Sunday School Teacher to Live in Space

by ELAINE MURRAY STONE

Fifth - grade - Sunday - school - teacher Charles Conrad, Jr., is scheduled to leave his classes temporarily this month to live for eight days in space. He is a member of a Church school staff team teaching the fifth grade at St. John's Church, La Porte, Texas. Besides his duties at St. John's, where he is a regular communicant, Lt. Comm. Conrad is also one of America's 28 astronauts and pilot of the GT-5, due to be launched from Cape Kennedy on August 19th.

plans to carry with him two St.

### Drippings of Destiny

The drippings of destiny

Like drops of acid

That have woven through

Their containing crust

Fall upon us hour by hour

Reminding our finite souls

That God is ever o'er us

And in His hand holds

Every purgation prescribed

Every cognation derived

Every love circumscribed, and

With the touch of His finger

Showers upon us

The blessing of hope.

(Rev.) RAY HOLDER

Christopher medals, one which he has had from the time of his marriage and the other blessed by Pope John XXIII. His wife, Jane, plans to give him several religious articles to carry for her.

The Sunday before the launch, the Rev. Frank M. Butler, rector of St. David's-by-the-Sea, Cocoa Beach, will lead his missile worker congregation in prayer for the astronauts, as he has done before each of the manned space flights, using the prayer for "Persons going to Sea" in the Prayer Book, with the words altered to suit space travel.

Charles, popularly known as "Pete," is a life-long Episcopalian, who was baptized, confirmed, and married at St. Martin's Church, Radnor, Pa. He was born 34 years ago near Philadelphia and attended the Haverford School, Haverford, Pa. His prep school was Darrow, in Pittsfield, Mass., from which he was graduated in 1949 and of which he is a trustee. He was graduated from Princeton University in 1953 and from there went into flight training at the Naval schools in Pensacola and Corpus Christi. He received his wings in September, 1954, and then took further training at the Naval Test Pilot School. Upon completion of this he received an assignment to Miramar Air Station at San Diego.

In 1963 "Pete" was chosen one of the second group of astronauts, and moved with his wife, the former Jane DuBose, and their four young sons, Peter, 10, Thomas, 7, Andrew, 5, and Christopher, 4, to Houston, Texas, for training. They live in a secluded development called Timber Cove, a part of Taylor Lake Village some 25 miles outside Houston.

Jane, who became Mrs. Conrad in 1953, is a native of Texas. Her parents have a ranch near Ulvade, Texas, where the Conrads enjoy deer hunting, and where they look forward to spending some free time after the August space flight.

Soon after arriving in Timber Cove, the Conrads transferred their membership to St. John's in La Porte. They both became very active in their new church home, with Jane taking part in the work of the Episcopal Churchwomen and "Pete" teaching in the Church school. Jane is an artist, and plans to do some murals for the St. John's nursery after the completion of her husband's flight. She became an Episcopalian while attending St. Mary's Hall in San Antonio.

Two other astronauts are communicants of St. John's. They are Wally Schirra, one of the original seven, who made a three-orbit flight around the earth in 1962, and Jim Lovell, pilot for the 14-day GT-7 flight scheduled for early 1966.

Serving a wide geographical area, St. John's has a communicant strength of 450. It was organized as a mission in 1946 and became a parish in 1951. The Rev. Donald R. Raish has been the rector during the past three years.

## LOS ANGELES

### Century

The Rev. Curtis H. Dickins, Capt. USN ret., celebrated his 100th birthday on July 24th. Chaplain Dickins was third Chief of Chaplains of the U.S. Navy, having received his commission in 1898 after graduation from Tufts University and Theological Seminary. The same university awarded him an honorary S.T.D. degree in 1928.

In 1914 Chaplain Dickins took part in the battle of Veracruz, Mexico, and lost his left eye. He retired from the Navy in 1936.

From 1929 to 1934 he was rector at St. George's Church, Newburgh, N. Y., and was elected rector emeritus in 1934. From 1941 to 1947 he was a member of the Connecticut legislature.

Chaplain Dickins has been an active member of St. James-by-the-Sea, La

Jolla, Calif., for the past 16 years. In 1954 the Curtis Hoyt Dickins Library at the Philadelphia Navy Yard was named in his honor.

## TENNESSEE

### Law Sunday

by LOUISE DAVIS

Something new was added to worship at Christ Church, Nashville, Tenn., one Sunday recently: a service dedicated to lawyers and their profession.

Judges from all the courts in the city — the U. S. District Court, the state Supreme Court and Court of Appeals, the chancery, circuit, criminal, probate, juvenile, municipal, and general sessions courts — were invited to don their robes and join in the procession with clergy and choir.

Lawyers from Christ Church served as

## AROUND THE CHURCH

The Rev. David W. Plumer, LIVING CHURCH correspondent for the Panama Canal Zone, has been appointed editor of the *Messenger*, the district's official magazine. He is currently working in the archdeaconry of Colon with the Episcopal churches on the Atlantic side in Panama and the Canal Zone.

Bishop Harte of Arizona completed a year of service as Imperial Chaplain of the Shrine of North America on July 16th. He delivered the annual sermon at services opening the **Imperial Shrine Convention** at Washington's National Cathedral on July 11th. Bishop Harte, who is a Noble of El Zaribah Temple, Phoenix, based his sermon on the sacrifices made for freedom and liberty by the signers of the Declaration of Independence and

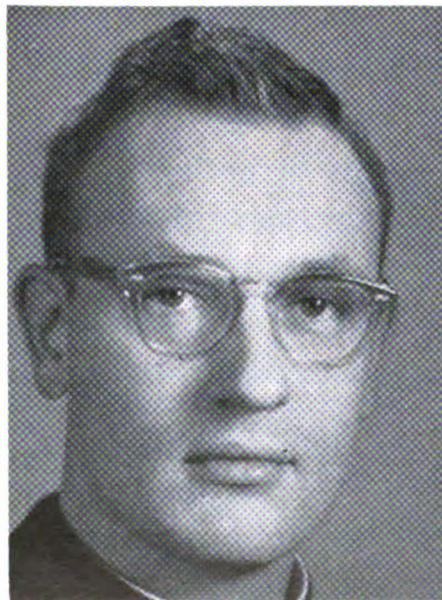
asked his fellow Shriners to make use of their freedom.

The sixth annual session of the Summer Graduate School at **Nashotah House** was attended by clergymen from 15 dioceses, the largest contingent representing the diocese of South Florida. The Rev. Daisuke Kitagawa lectured on "The Cure of Souls under Group Tensions." Other courses were offered by Nashotah faculty. The 1966 session is scheduled for June 28th through July 29th.

The **Church of the Holy Family**, Chapel Hill, N. C., has named four of its members to serve as **overseas messengers** to Christ Church, Esher, Surrey, England. Dr. and Mrs. U. T. Holmes, Jr., Dr. George D. Penick, and Mr. George D. Penick, Jr., will carry a formal message to the English church and will try to build a closer relationship between the two parishes.

**David Churchman Trimble, Jr.**, son of the Rev. David C. Trimble, rector of St. Luke's, Prescott, Ariz., and Mrs. Trimble, accepted **appointment** to the **U. S. Naval Academy, Annapolis, Md.**, and was sworn in on June 30th. Mr. Trimble, a June graduate of Prescott High School, was also the recipient of a scholarship to Princeton University, his father's college.

The Father Superior of the **Order of the Holy Cross** has announced that the **dedication** of the new Holy Cross buildings, set for September 14th, will have to be **postponed**. The postponement, the result of an area work stoppage affecting two contractors, may make it possible to have the opening of the new refectory included in the planned ceremonies.



Fr. Plumer, editor.





"That they may . . . administer justice."\*

lectors and ushers. Lessons, prayers, hymns, anthem, and sermon focussed on the theme of "the learned profession of law and its fundamental significance in ordering our larger common life in this contemporary world."

The Rev. John Lane Denson III, rector of Christ Church, announced that "law Sunday" was the first of a series of occasions drawing attention to "the several vocations and disciplines manifest in the total life of Nashville." He plans, at appropriate times, to devote other services to the professions of medicine and social services, to the academics, to entertainment (music, art, drama), science and engineering, management and labor, and politics.

The special service "offered in gratitude for the Nashville legal community" was done "in the sense of the words of the Book of Common Prayer: 'that they may truly and impartially administer justice.'"

"That the Christian community is described," the Rev. Mr. Denson said, "in its biblical ordering as one where justice, advocacy, and the dialogue are to prevail, and that these relationships are exemplified in the corporate body of law, the judiciary, and the lawyers, in clear and constant form, is no accident.

"We come together on this day to rejoice both over the grounding of much of our system of law in the Bible's grand tradition, and over the manner in which those who embrace law as a vocation so often spell out in their daily work these fundamental dimensions of Christian life. And we come together, as well, to remind ourselves of how great a proportion of biblical ministry is translated in terms quite apart from what we might recognize as institutional religion."

## AFRICA

### Persecution and Blood Shed

A letter by the Roman Catholic and Anglican archbishops in Uganda strongly protesting religious persecutions in southern Sudan was broadcast by the Vatican Radio recently. The protest was signed by Roman Catholic Archbishop Joseph Kiwanuka of Rubaga and Anglican Archbishop Leslie W. Brown of Namirembe, both in Uganda. It was sent to the Prime Minister of Sudan and to the general secretary of the United Africa Organization.

Both archbishops confirmed that "much blood has been shed" in the Sudan and that "the faithful taking refuge in mosques and churches have been struck down." They urged the Sudan government to permit the United Africa Organization to investigate the southern Sudanese religious crisis.

At the same time, the Vatican Radio also broadcast an article published in *Osservatore Romano*, Vatican City daily, appealing to the "human and Christian conscience of mankind" to do something in behalf of Christians in the Sudan.

Entitled, "What Is Happening in Sudan?" the article said:

"Some weeks ago informed sources in Leopoldville announced that three priests and 52 Sudanese seminarians from Tor (in Sudan) had reached the Congo after fleeing from their country.

"More recently, on July 24th, it became

\*Standing on the steps of Christ Church, Nashville, are (from left, front row) T. A. Smedley, Tom Shriver, Roy Miles, Paul Hartman, Weldon White, and James Swiggart; second row, Henry Todd, Sam Davis Tatum, Shelton Luton, Herbert H. Moses, Harry Phillips, and John Uhlian; James Kirby is immediately behind S. D. Tatum; back row, Blythe E. Stason, Paul Sanders, the Rev. J. Paschall Davis, the Rev. John Lane Denson, and Burrus Miller, porter-aid to the Supreme Court.

known from Kampala, Uganda, that 112 persons had arrived there from the Sudan after wandering for more than a week in the forests. These were teachers and seminarians from the Kit Seminary, near Juba, who had also been compelled to take flight.

"It is well known that the problem of the Sudanese republic, which is serious and complicated, stems from the ethnical, linguistic, economic, and religious diversity of the three northern provinces, which are mainly Arabic, and of the southern province, which is predominantly Negro.

"The Khartoum government has been trying for some time to resolve this complex problem by imposing Islamism, but this has met with resistance from the population.

"In February, 1964, there occurred the unjust expulsion from the southern province of foreign Catholic missionaries, and in March, 1964, the Holy Father expressed grief when he received bishops, priests, and nuns driven out of the Sudan where they had given their life's work."

The broadcast went on to note that last March a round table conference in Khartoum gave hopes that the religious persecutions would end. But, it said, "these hopes were dashed when the government clamped down on the southern province and guerrilla warfare and merciless massacres became the order of the day."

Since then, the Vatican Radio said, "the list of atrocities has grown. The Tor Seminary was attacked and razed to the ground at the end of May, and then the same fate befell the Kit Seminary. In this place, 1,000 people were put to death by the regular armed forces.

"The Vicar Apostolic was compelled to flee with other priests and seminarians from Kit to Uganda. In July, 26 people gathered for a wedding ceremony in Wau

Continued on page 15

# The Living Church Disting

## category III

### St. Stephen Houston

### Center of

by the Rev. James Considine

Rector, St. Nicholas' Church, Midland, Texas

**B**efore an unchurched person attends a Sunday service at St. Stephen's Church, Houston, Texas, it is quite likely that he will be at least partially prepared to find himself a participant instead of a spectator in the drama of the corporate worship.

This is primarily because of the unique use of the ministries of laymen, the ministries of Prophetic Witness, of Evangelist, of Shepherd, of Teacher, of Healer. These lay ministries, developed under the leadership of the Rev. Claxton Monro, for 15 years rector of the parish, send laymen ministering to laymen in other churches, in homes, in businesses, in hos-

pitals, in prisons. Also, laymen from many churches come to small groups at St. Stephen's and witness to the experience of Christ in their lives. Here the usual situation is reversed, and an unchurched person being "shepherded" by a layman to St. Stephen's knows better what to expect than does the visiting lifetime Episcopalian who reads the worship schedule in the newspaper.

The Sunday schedule for July 18th was:

- 8:00 a.m. Holy Communion, followed by breakfast
- 9:15 a.m. Family worship and classes for pre-school children
- 10:00 a.m. Holy Communion and sermon
- 10:00 a.m. Adult inquirer's class — library
- Adult Bible class — east room
- Elementary school classes
- 11:00 a.m. Worship and sermon
- 11:45 a.m. Holy Communion
- 11:45 a.m. Coffee hour for new people — south room
- 7:00 p.m. Evening service, witness, talk, followed by groups for lay witness.

There are many "hidden things" to be made known in that schedule! For instance, take the 9:15 service: The listing would scarcely prepare a visiting Churchman to decide at 10:00 a.m. whether to stay for sermon and Holy Communion, to leave either for Bible study or inquirer's class, or to return home. And before 10:00 a.m. the visiting Churchman would have been involved in one of the following (depending upon which Sunday of the month it happened to be):

- ✓ A public healing service — in which laymen, with the rector, do the "laying on of hands."
- ✓ A public commitment service — in which laymen lead the congregation in the renewal

of baptismal and confirmation vows and those who wish come to the altar rail to have the right hand of the rector or a layman laid upon their shoulder as a symbol of their recommitment.

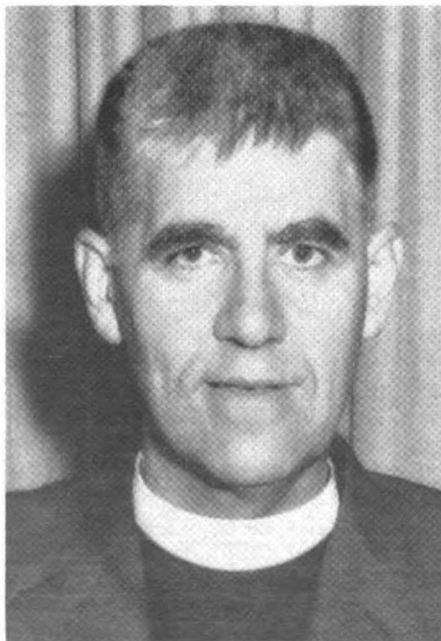
- ✓ A public catechism, or the administration of Holy Baptism, or perhaps the renewal of a couple's marriage vows.
- ✓ A short form of Morning Prayer and a Bible talk — the sermon still to come after 10:00 a.m.

Even that "unvariable," the collection plate, is to be found only by diligent search, for it remains upon a table at the rear of the nave throughout the service. Offerings are taken only from those who stay for the Eucharist.

The uniqueness of St. Stephen's has evolved slowly over the last 11 years and is thoroughly understood by the members of the parish, and by the unnumbered hundreds who have been caught up by the Holy Spirit through the lay ministry of members of the parish family.

St. Stephen's was started as a suburban mission in 1929. Since that time the neighborhood has become urban and transient. Residents now are mostly newly married couples, divorcees, and persons at or near retirement age. A large number of the dwellings are apartments or duplexes but only five minutes from the church there are upper-middle-class residential areas. Communicants of the parish, now numbering more than 750, come from all over Houston. In answer to the question: "Does the parish seek to minister to the neighborhood?" the rector replied: "We seek to build a spiritual structure out of which will grow community and fellowship. My concept of a parish is non-geographical. I do not have success when I plan things by zones or areas.

"We've got to make Christians, incorporate them into the fellowship, and then get them into the world, there to exercise the particular ministry to which



Mr. Monro: Priesthood is a ministry to believers.

# shed Congregation Award,

## 's Church Texas

## y Ministry



The healing ministry: Layman Norman Atkinson visits a patient.

God calls them. I do not think this neglects the neighborhood, but I see the parish task on a broader basis."

To its parochial task, St. Stephen's has invested land and buildings of approximately one-half million dollars, comprising six city lots, as its 1965 report showed. It has an active chapter of the Daughters of the King, a general women's group with four guilds, plus the altar guild and a group of 15 licensed layreaders. A "Thrift Corral" is operated in a store building in the same block as the church and is open five days a week.

A parish day school has operated at St. Stephen's for 13 years. It grew to an enrollment of 155, including six grades plus kindergarten and classes for ages three and four. However, for the year 1965-66 the school has been forced to retrench, with classes only for children three years old through the first grade, and with an expected enrollment of 60. This will be the first year that the school will include Negro pupils.

This year, for the first time, St. Stephen's will open a day care center for children age three and over, adapting the parish house facilities to this ministry. This is expected to enroll up to 75 children from homes of working parents in the immediate neighborhood.

Also to the task of ministry, St. Stephen's has invested heavily in small group fellowships. There are currently 11 weekly women's home study and prayer fellowships, averaging 10 regularly attending members each; and four early morning men's groups, two at places of business and two at the church, averaging nine members each. Also there is an evangelistic home meeting, featuring two lay witnesses, which has continued weekly for over five years, with an attendance of 10 to 40. In each of the study and prayer groups, the tract "Seven Disciplines for Church Members" is used:

### IN THE NAME OF JESUS CHRIST OUR LORD



As an expression of my love for God,  
I will do my best to:

- 1 Seek God's plan through a daily time of listening prayer and Bible reading.
- 2 Worship weekly in the Church with emphasis on Holy Communion.
- 3 Participate regularly in a weekly faith study and prayer fellowship.
- 4 Give regularly a definite grateful share of my income to the spread of God's Kingdom through the Church and in the world.

And, as an expression of love for my neighbor I will do my best to:

- 5 Pray daily for others with thanksgiving.
- 6 Exercise faithfully my particular ministry in the fellowship of the Church.
- 7 Speak and act so that my daily life is a witness to the love of God in Christ as I have come to know it.  
So help me God.

The parish publishes a printed mailing piece, *St. Stephen's Star*, weekly, September through May, and monthly during the summer. Each bulletin, in addition to the items regularly found in church bulletins, contain the listing of the evangelistic home meeting.

It may read like this:

AUGUST HOME MEETING will be held in the home of:  
Miss Beth Tucker  
912 West Alabama JA 3-1813

LAYMEN WILL SHARE THEIR PERSONAL ADVENTURES IN CHRISTIAN LIVING  
Thursday Nights 7:30 P.M.

"I pray that the sharing of your faith may promote the knowledge of all the good that is ours in Christ."

Also from time to time may appear such advertisements as:

A DOWNTOWN WEEKLY MEN'S GROUP  
6:30 a.m. Fridays  
608 Fannin (Sterling Bldg.) Room 2100  
Horace F. Brown, Attorney  
Tel. CA 7-3111

For study, witness and prayer. Has room for six interested men.

In December there was advertised the 15th annual:

LIVING NATIVITY SCENE  
Each night 7-10 p.m. Dec. 19-24  
LIVE ANIMALS REAL PEOPLE  
Bring the children from your neighborhood

Mr. Monro is chairman of the department of lay witness of the Association of

Churches of Greater Houston. The first city-wide conference on laymen's ministry was held last April 30th and was attended by 17 clergy and 133 laymen, representing 40 congregations and eight Churches. As a result of that meeting and of a monthly clergy meeting for the inter-Church sharing of insights into the layman's ministry, there are now listed 153 witnessing laymen in the Houston area who are willing to appear before groups either in churches or in homes. Mr. Monro is known as a willing speaker or conference leader if the area of concern is the ministry of laymen. He and his laymen have filled speaking engagements at conferences in 10 dioceses, and in Canada, Bermuda, and the British Isles.

The way Mr. Monro puts it is: "My whole dynamic depends upon a theological basis in the New Testament in which lay witness is related to the word prophecy and prophet. It is upon this hypothesis that we justify giving witnessing laymen more important roles than that of teachers. Preaching is the only spoken ministry which surpasses lay witness in importance in this structure. I follow the sequence of St. Paul in I Cor. 12:28 and elsewhere in his writings. 'And God has appointed in the church, first apostles, second prophets, third teachers. . . .'"

He feels that priesthood is a ministry primarily to believers and that prophethood is primarily a laymen's ministry to unbelievers. This is why a dismissal hymn is inserted at the Sunday morning services at 10:00 a.m. and at 11:45 a.m. before the Eucharist.

A startling example of the effectiveness of the lay witnessing of members of St. Stephen's has been related by the Rev. Walter Wink, pastor of the First Methodist Church of Hitchcock, Texas. Dr. Wink realized a year ago that a



The shepherding ministry: Layman John Curry, a medical student, counsels John Wakefield.

means was needed by which his people could be fundamentally changed. "I know my preaching was not doing it — there seemed no key to unlock their hearts," he said. "I had heard of St. Stephen's while studying for my doctorate at Union [Theological Seminary, New York]. So in May I brought five laypersons to the Sunday night witnessing service. After the service, the six of us decided to invite St. Stephen's laymen to Hitchcock to witness. We chose a man and a woman for each night, five nights running. The first night was a debacle!! But by Wednesday, in small groups following the service, 35 or more were freely admitting faults and

fears. Fifteen or twenty stated they had experienced conversion for the first time." The witnessing ministry continues in his church. The rector of St. Stephen's has never even been inside the First Methodist Church — this spiritual awakening came as a result of the ministry of Episcopal laymen.

One of the effective lay witnesses is Mr. Floyd Martin, the editor of *Houston Magazine*. Floyd and his wife, Betty, have been at St. Stephen's for many years. She is a lifetime Episcopalian, he came into the Church at St. Stephen's. Asked, "What has helped you to grow as a Christian?" Betty said: "Regular attendance, the weekly prayer group, books such as *Christian Secret of a Happy Life*, Holy Communion every Sunday, the rector's sermons keep my mind from wandering." Mr. Martin added the comment, "To grow in discipleship one must undertake discipline. I feel that over the years nothing has been taken away from the corporate life at St. Stephen's but just that a new enrichment has been poured in upon us."

In a sermon preached last June 20th, Mr. Monro presented a "new thrust" to the witnessing and small group ministry in the parish. "This has to do with the fathers having a corporate structure which they can use in giving effective spiritual leadership to their own families and to other families."

He proposed bi-weekly home meetings of three or four families, including children, except toddlers. One family might be either motherless or fatherless. One or two families of grandparent age may also be included. All would be Christians. The

Worship in the home: Members of the Charles Luburger family "pray daily for others."



Continued on page 18

# EDITORIALS

## Ecumenical Offering Again

If it's not local, it's not real." This is becoming a proverb in ecumenical discourse, and a most sane and healthy one. It is not the whole truth of the matter, to be sure; some valuable steps toward the greater unity of God's people can and must first be taken on the level of Christian leadership. But we would underscore some words in a recent issue of *Faith and Order Trends*: "Ecumenism which does not penetrate to the communities where Christians live out their faith is docetic. It is in the places where people are that they must be challenged to look beyond the isolation of their place, and it is in those places that the unity of the Church must find embodiment."

In our issue of October 4, 1964, we made a general proposal to parishes throughout the Church which had in view precisely this making the ecumenical spirit real by making it local. Borrowing an idea from Dr. Oscar Cullmann, the eminent Swiss Protestant theologian, we called for the revival of what he calls an ecumenical



offering. This offering is of truly apostolic foundation; its institution is referred to in Galatians 2:9-10. Our proposal was that Christian congregations of different Communion in their respective localities take over the care of *each other's* poor and needy families at Thanksgiving or Christmas, or both. Thus, Methodists would be caring for Lutherans, Roman Catholics for Episcopalians, etc., rather than each for those who are denominationally their own.

The original ecumenical offering involved Christians of the Gentile mission providing for the poor Christians at Jerusalem, of the Jewish mission. There was tension between these two "denominations" of Christians; it was hoped that the exercise of charity, in corporal works of mercy, across that line would deepen the unity of these separated brethren in Christ.

We repeat the proposal we made a year ago: Let the rector of Christ Church (Episcopal), the pastor of Our Lady of Sorrows (Roman Catholic), and any other clergy who are moved by the ecumenical spirit, exchange lists of their neediest families, and let each congregation plan to share in this ecumenical offering by assuming the care of needy people other than their own members.

When we made this proposal last year we received almost no response, favorable or otherwise, from our readers, and we have the feeling that very few clergy and lay leaders acted upon it. But it was a General Convention year and Churchpeople were all unusually busy with other concerns. We hope that more can be done about it this year. To the clergyman reading this: Why not throw it into the works at the next meeting of the ministerial association?

## Lay Ministry of Witness

About eight years ago a young couple moved to Houston. Although both were faithful members of the Church, they were drifting toward complete estrangement and probable divorce, when somebody introduced them to St. Stephen's Church. Soon they were both actively engaged in the lay ministry of witnessing which is described on page 10 of this issue. The writer of this editorial can vouch for the happy ending of this story, since he knows them well. They found themselves, and each other, in Christ. They attribute it to what the Holy Spirit was able to do for them and with them through this ministry of witnessing.

This should surprise no Christians; it all figures. They were sinking into trouble with each other for the old familiar reason, that each was unhealthily preoccupied with what he himself (or she herself) was "getting out of life" — out of God, out of others, out of each other. They were dangerously sick with self-concern. What they needed was that God-concern and other-concern which is expressed and fed by the kind of witnessing which is done at St. Stephen's Church, Houston. Once this was given to them they were on the way to health and salvation.

It is a safe guess that many hundreds, perhaps thousands, of lives have been similarly en-graced through this ministry of St. Stephen's. We know of no other parish where this ministry of witness is carried on with anything like the wide scope and loving zeal which characterize it at St. Stephen's. One might expect a parish which "specializes" in such a ministry to do this work to the exclusion of all else. St. Stephen's does other great things, too, some of which are related in our story. But in its lay ministry of witness St. Stephen's Church, winner of the Living Church Distinguished Congregation Award, Category III,\* stands unique.

God is doing something in this parish which should be carefully studied by parish clergy and lay leaders throughout the Church. Nowadays most Christians talk, think, pray, and plan with deep and driving concern about the ministry of the laity, and well they should. Every baptized Christian is an ambassador of Christ to the world, and his first assignment from the Lord is to speak good of God's Name with his own lips and in his own life. This is the ministry of witness. The faithful lay Christian is not only willing but eager to exercise his ministry if given leadership, encouragement, and opportunity. What is being done at St. Stephen's Church, Houston, can be done anywhere.

\*Churches in residential areas, with over 600 communicants.

## A CIRCLE CLOSES

[fiction]

by Bill Andrews



August 11, 1965. The joys of being a vestryman! Tonight, in rapid succession, came three calls on our phone. The first was from Mrs. Harrington DeWitt (the utility DeWitts, polo ponies, an 18-room house, and a \$2 weekly pledge to St. Martha's). She has heard "from dear Mr. Lacey" that the rector has some nonsensical idea about bringing in some wild-eyed evangelists, probably radical beatniks, and she wanted me to assure her that I would oppose the move.

I considered making noncommittal noises, but honesty got the better of me. So I said in my most concerned voice, "What is the problem, Henrietta? Are you afraid you might get converted?" That brought the conversation to an abrupt close.

Next there was Mrs. Lucas, who assumes that, now I'm back on vestry, I am in charge of the Church school. She wants to be sure that her Sally is given a good Sunday school teacher—"somebody mature, like you or Mrs. Johnson. She had that young Helen Shires last year, and she learned, really, just nothing worthwhile."

I explained that I wasn't Church-school superintendent, and I considered suggesting that if Mrs. Lucas wanted mature teachers, she volunteer to teach. But I decided that maturity was a quality she admired in others but would resent having assigned to herself, so I left that unsaid.

The third call, at least, I could deal with constructively. It was from Louis Moore, the high-school teacher who is the vestry's chairman of buildings and grounds. "It's the sump pump at the church," he said. "You'll remember I reported our problem at the vestry meeting. I called the three contractors who were suggested by various vestrymen. Two said they were too busy to get to it before November. The third came down Tuesday, claimed to have fixed it. His bill came in the next mail. But when it rained last night, the pump failed, and there are two inches of water in the southeast corner of the basement. The Episcopal Churchwomen have been calling me at half-hour intervals. They are having a style show next week, and they say their decorations won't look well in a soggy basement. They have a point. Anyway, something has to be done, and I'm no

mechanic. I don't know why they saddled me with this buildings and grounds job, anyway. I'm the wrong man, and I understand you are good mechanically."

I thought fast—sympathizing with Louis, but sensing peril. I've done buildings and grounds in my time, and I don't want the assignment again. Nonetheless, I am an engineer, and I can sometimes fix things mechanical. So I said, "Look, I'll get into coveralls, pick up some tools, and join you in the church basement in half an hour, but only on the condition that you don't tell people I helped and that you never, as long as you are on the vestry, suggest my appointment to the buildings and grounds chairmanship."

So I was back on familiar territory—I suppose I have, for my sins, repaired that sump pump six times, and I think I have it cowed. Louis stood by ineffectively trying to be helpful, while I made talk designed to help me understand this young man whose advocacy of a vigorous evangelism policy had won my heart at the last vestry meeting.

His is a fairly typical case history of the modern suburban Episcopalian. He was raised Southern Baptist, took Roman Catholic instruction during a brief engagement with a charming Irish girl, broke with her, became an agnostic and something of a social radical in his last two years of college, married a Lutheran, was repelled by what seemed to him a negative approach and emphasis on fear in his brief encounter with her pastor, persuaded her to send the children to our school ("on the theory that Episcopalians were bland and harmless," he admits), came to a Christmas service, found himself attracted to good music and good architecture, and began exploring the faith intellectually with Fr. Carter. "The man made sense, that's all," Louis said. Having found a Church, he came into it with zest and is a faithful worshiper, a maker of retreats, and a tither.

"Tell me something," he said, when we had fixed the pump and brewed a pot of coffee in the church kitchen. "What makes these half-hearted Churchmen tick? Do they really want a stale and stodgy Church? Are they content to lap cream in their own bowl, while a world goes to hell around them? Do they care that 16 girls in last year's senior class at the township high school had to get married before

graduation? Do men like Lacey realize the Bomb may write an end to history tomorrow? What are they trying to conserve with their resistance to real evangelism?"

The circle closes—closes quick and tight. It is so few years ago that I was asking the same kind of questions of our former rector!

I said, "I remember a night at Lake Mababa when I went to see Fr. Jones, who was rector before Fr. Carter. John Lacey was on the vestry then, and just as unreasonable and stubborn as he is now. He had so conducted himself at a vestry meeting that a priest we called as rector turned us down. I talked to Fr. Jones about it, raging against Lacey just as you did a moment ago. Father said that in taking that approach to Lacey, I was as guilty as Lacey himself of spreading disunity in the parish. He said he knew better than I did how unreasonable and irritating John can be. But he also said that John Lacey was a man on fire with the faith of Christ. He made me go to John and try to resolve our differences.\* I did, and it worked. John met me more than halfway. We did agree, and John voted with the rest of us to call Fr. Carter.

"He's still unreasonable. He's gotten even more irritating as he has grown older. But he loves his Church, and given a chance he'll come around to backing a sound program presented to him intelligently."

"I doubt it," said Louis.

"I doubted it, too. But I did what Fr. Jones told me, and John came around."

Louis thought a moment, "I'll try," he finally said. "But I doubt if he'll listen to a green newcomer like myself."

"I was a green newcomer when I tackled him," I said.

We drank our coffee and then went out and inspected the sump pump, which was blurring along serenely. The pool of dank and greasy water was notably diminished. Which is, perhaps, a symbol of something.

\*Readers of a scholarly or antiquarian bent will find the details of the conversation with Fr. Jones in *THE LIVING CHURCH* of September 6, 1959.

**NEWS**

*Continued from page 9*

were killed. Later several missions were attacked and profaned. At Porkeley, the mission stations and two churches were burnt down.

"Also a Protestant place of worship at Tor was burnt. The situation is serious, too, in the north where [Roman] Catholic institutions are suffering outrages without the police giving any protection. Recently a denunciation was made to the United Nations by students in the Sudan and other African nations."

The broadcast ended by expressing "fervent hope that tranquility may return to these tormented regions," and by reiterating an appeal to all Christians to find out "What Is Happening in Sudan." [RNS]

**ATLANTA**

**New Enterprise**

Capt. Daniel Bryan, Church Army, has been named to a newly created inter-denominational post in what will be known as the Kirkwood Christian Cen-

ter in the Kirkwood section of Atlanta, Ga.

St. Timothy's Church, which ministered to people in the Kirkwood area for about 80 years, decided to move to a new location where the majority of its members now live, and the department of missions followed with plans for the new mission enterprise in Kirkwood. Capt. Bryan heads the work of the Episcopal Church in the cooperative endeavor with the Presbyterian Church.

**PANAMA**

**New Church**

*Iglesia de San José* (the Church of St. Joseph) in Chorrera, Republic of Panama, was consecrated on July 3d by the Rt. Rev. Reginald H. Gooden, Bishop of the Panama Canal Zone.

More than 150 persons attended the Eucharist which was celebrated in Spanish by the Rev. Frederick Raybourne of Panama, now priest in charge of the mission of San José.

The land in Chorrera was donated by Fr. Raybourne's mother, Mrs. Donalita Raybourne, who has been an active mem-

ber of St. Luke's Cathedral, Ancón, C. Z. From 1961 until Fr. Raybourne's appointment earlier this year, the Rev. Terrence Ford, priest of San Marcos, Panama City, was in charge of Church work in Chorrera.

**ORTHODOX**

**Not a Dream**

At the dedication dinner for the new educational building of Saints Peter and Paul Russian Orthodox Church, Buffalo, N. Y., Bishop Scaife of Western New York said that true Christian unity is not uniformity. He declared, "In true unity each has something to bring to the whole without losing his own Christian identity. . . .Unity is not just our dream. It is God's will."

Another speaker at the dinner, Msgr. Donato G. Valente of St. Francis of Assisi Roman Catholic Church urged his Orthodox neighbors to use their new building to give the best possible instruction in their religion and traditions. "Children cannot love their religion unless they know about it," he said.

Msgr. Valente said he and Fr. Ernest

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P. Wolkodoff, pastor of St. Francis of Assisi Church since 1928, are good friends, and he reflected, "If Pope John had not lived, I would not be here speaking to you today."

Earlier, the Roman Catholic priest had attended a Divine Liturgy celebrated by Russian Orthodox Archbishop Nikon of Brooklyn. "Essentially," Msgr. Valente said, "our Masses are the same."

Archbishop Nikon said Orthodox Christians are "preachers of history" and cannot escape the past. "We must relate the past to the present so that the Church may look forward into the future."

## Spiritually Militant

Militant atheism opposes the Orthodox Church in a battle for the souls of Bulgarians, Bishop Partheny, vicar bishop of the Bulgarian Eastern Orthodox Church in the United States, Canada, and Australia, said in an interview in Buffalo, N. Y., July 17th.

The bishop added that the Church is militant, too — in a quiet, determined, deeply spiritual way. He called his Church "a Church of many modern martyrs" and said that in the Communist government's 1961 census almost 6,000,000 of the country's 8,000,000 people "dared" to answer that they believed in God and belonged to the Orthodox Church. This fact was revealed, Bishop Partheny said, when the Bulgarian government "for reasons of prestige" favored the Church's application for membership in the World Council of Churches.

In the battle for Bulgarian souls, he said, the Church's most effective weapon is the development of a deep, inner spirituality in its people. Politically the Church

must bend to the Communist government, he explained, but it still has "a certain freedom" in religious matters.

Bishop Partheny has been in the U.S. since January 15th, when he arrived in New York from Bulgaria to become vicar bishop. During his visit to Buffalo, he was the guest of the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York and a member of the Joint Commission on Ecumenical Relations.

Bishop Partheny praised the work of Bishop Scaife for greater unity with Orthodox Christians and said the Orthodox are closer to Episcopalians and others in the Anglican Communion than to any other Christians.

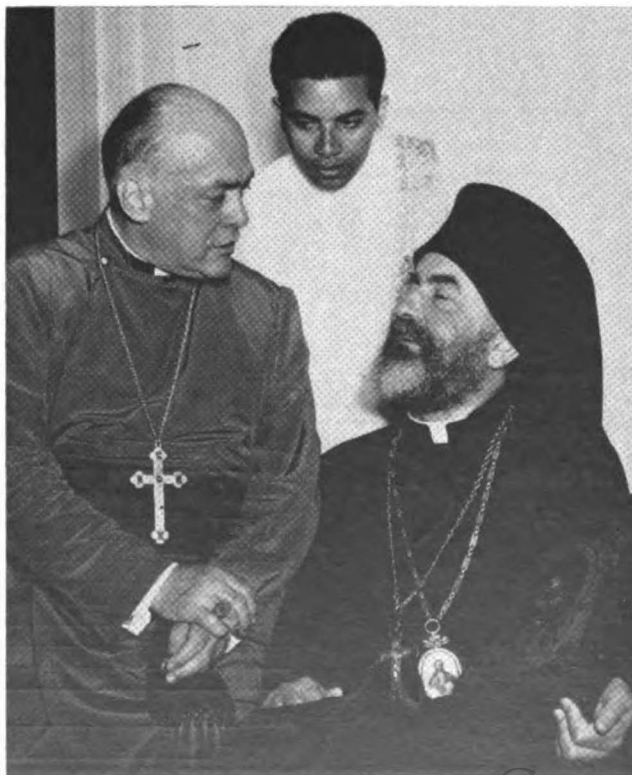
He reported that Roman Catholic-Eastern Orthodox relations are still strained in Bulgaria. He charged that the Roman Catholic Church continues to spread propaganda in Bulgaria and send missionaries to win Orthodox Christians to the Roman Church. "When so many people in the world are not yet Christian, why does Rome send missionaries to Christian Bulgaria?" he asked.

Pope John's invitation to send Orthodox observers to the Vatican Council seemed to offer hope for better relations, but "nothing concrete" has resulted in Bulgaria, he said.

## Fast and Pray

Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, issued an encyclical in late July calling on all Orthodox to "fast and pray" during a two-week period in August for world peace and "all Christians."

The archbishop said the special period



Bishop Scaife and Bishop Partheny. In back is Deacon Solomon Afework, of Addis Ababa, a clergyman of the Ethiopian Orthodox Church who lives at Bishop Scaife's home while studying in the U.S.

Buffalo Courier-Express



should precede the Orthodox observance of the Dormition of the Virgin Mary on August 15th. The feast day coincides with the Roman Catholic observance of the Assumption of the Virgin Mary.

The encyclical urged the faithful "to fast and to pray — not only for ourselves and our loved ones, but for all Christians; for the peace of the entire world and for the stability of the Holy Churches of God."

Archbishop Iakovos cited the "many crises which threaten our existence and the freedom of the peoples of the world." He pointed to Vietnam, the Dominican Republic, Cyprus, and Greece, to earthquakes, floods, and typhoons, and to the "deportation and persecution of our Greek Orthodox brethren in Turkey."

"Let us, therefore," he said, "through the power of prayer, repentance and fasting, gain the strength we need to combat the forces of evil; for only through the power of divine faith can we triumph over these crises which beset mankind."

[RNS]

## Proposals for Reunion

Major proposals aimed at reuniting the Eastern Orthodox Church and the Oriental (non-Chalcedonian) Churches were disclosed in a communication from Ecumenical Patriarch Athenagoras I to his Exarch in London, Metropolitan Athenagoras of Thyateira and Great Britain. The Churches have been estranged for 1,500 years.

The communication indicated that the Patriarch is seeking a series of discussions through commissions and conferences, culminating in a joint meeting "to issue a final proclamation of union and to crown the great event by concelebration at a common Eucharistic service."

Metropolitan Athenagoras reportedly is circulating the document among various Church leaders. His own diocese includes 125,000 Orthodox Greeks in Britain, much of Scandinavia, and Malta. The Oriental Churches include the Armenian, Coptic, Ethiopian, Syrian, and Malabar Indian Churches.

[RNS]

## NORTHERN CALIFORNIA

### General Is Ordained

Maj. Gen. Russell Lee Waldron, USAF (ret.), former commander of WESTAF at Travis Air Force Base, was ordained deacon on July 15th in St. Paul's Church, Benicia, Calif. It marked the first time since 1873 that an ordination has been held there.

Gen. Waldron, who retired from the Air Force in 1962 after 30 years of service, was ordained by the Rt. Rev. Clarence R. Haden, Jr., Bishop of Northern California. A resident of Vallejo, Calif., Gen. Waldron studied at the Church Divinity School of the Pacific and later was

tutored by the Rev. Charles E. Davis, rector of St. Paul's.

Gen. Waldron and his wife, Ruth, have six children. A native of Wellston, Ohio, Gen. Waldron studied at Rio Grande College and Ohio State University before beginning his military career. He was a bomber pilot at Hickam Field on December 7, 1941, and led the pursuit of Japanese aircraft carriers after the bombing of Pearl Harbor.

He served in the Pacific Theater throughout World War II, flying more than 400 combat hours. He holds the Legion of Merit, the Distinguished Flying Cross with one oak leaf cluster, and the

Air Medal with three oak leaf clusters. He also has received awards from Japan, Thailand, and the Republic of China.

After World War II he earned a master's degree in business administration in 1947 from Harvard University. He also is a graduate of the National War College.

Gen. Waldron has been active in Church affairs for many years. In 1964 he was coördinator of diocesan activities in the Californians for Fair Housing campaign against Proposition 14, the state's restrictive housing law. He served as a lay reader at St. James' Church, Lincoln, Calif., in 1963 and 1964.

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## LAY MINISTRY

Continued from page 12

purpose would be "to communicate the Gospel in a vital way to one another . . . and to our children."

A father would preside; simple hymns would be sung and there would be a short family form of worship (ante-communion recommended), a time for spontaneous prayer, reading of the Gospel. The father would ask questions to bring out the message of the passage, then questions encouraging sharing of insights as to how the passage might be applied.

Mr. Monro said to fathers in the parish, "your children are going to be helped by seeing you play this role, your wives are going to be helped by seeing you play this role, and your own position in the

home is going to be established as it can't be established in any other way . . . . If it works — this is going to bring worship back into the home."

Since the introduction of lay witnessing in 1954 a course has been carefully developed to give the witnessing ministry its important place in the life of the congregation. With eucharistic worship at the center and the rector's cooperation in choosing group leaders and group disciplines, a harmonious structured wholeness unites a diversity of social and economic elements in the congregation.

Thus the very uniqueness of the parish's Sunday morning worship may well be one important factor which has kept St. Stephen's from becoming a "freak" parish and has enabled it to earn instead the title, "Distinguished Congregation."

Below is reprinted a St. Stephen's tract:

## In The Coming Church

### We expect to see Laymen —

*Who* realize that they have a spoken witness to give which can be richly used by the Holy Spirit to convert unbelievers and to edify and encourage the church members to ever deeper personal commitment and involvement.

*Who* accept (and with God's help keep) the basic disciplines inherent in discipleship.

*Who* band together for small weekly group meetings at home or at work to share their experiences, study the Bible and pray for others.

*Who* bring the uncommitted into the fellowship where they can hear the convicting witness of other laymen.

*Who* give flesh to the ecumenical movement by going from church to church in the local area to give witness to their on-going encounter with Jesus Christ.

*Who* call on the sick and pray for their recovery.

*Who* are willing to speak at regular worship services about their experiences in keeping basic disciplines and exercising basic ministries.

*Who* come to regard the Holy Eucharist as the central act of weekly worship and who seek an ever deeper understanding of its meaning.

*Who* fully understand Apostolic Authority as the key to unity and highly regard its institutional expression in the bishop and the ordained ministry.

*Who* recognize that as true members (parts) of the Body of Christ in the world, they must accept their given ministry and so give Him a strong and effective Body.

*Who* are equipped by God through insight and experience to give prophetic leadership in areas of political and social concern.

phetic leadership in areas of political and social concern.

### We expect to see Clergy —

*Who* realize that we are on the threshold of a revolution in the ministries of the parish church.

*Who* accept the role of leading the laymen in the exercise of definite spiritual ministries, training them and seeking to create opportunities for them to exercise their particular function as members of the Body of Christ.

*Who* see the Church as a witnessing community where the love of God, shed abroad through the fellowship, is thereby made manifest to the world.

*Who* preach Christ as a Person with whom we can have a living experience and loving relationship . . . a God who acts in the world and in our everyday lives — a living God as well as a God of theological ideas.

*Who* use the Bible as an authoritative revelation of God's creative, loving and redemptive action in Christ, from Genesis through Revelation.

*Who* practice the centrality of Eucharistic worship and understand why.

*Who* rejoice in the fact that in this new age the great prophetic role belongs to the laymen; that today a sound priesthood will prepare the witnessing community to exercise its prophetic witness and ministry to the world.

. . . In fact over a period of several years we have begun to see these new developments in many Churches including our own. What we are learning through these experiences we are glad to share with those who are interested.

May His name be glorified!

# PEOPLE and places

## Appointments Accepted

The Rev. Roberts P. Bailey, former curate of Grace Church, Gainesville, Ga., is priest in charge of St. George's, Asheville, N. C.

The Rev. David Charles Barnette, special student at the Church Divinity School of the Pacific and former Baptist minister, will be curate at Calvary Church, Santa Cruz, Calif.

The Rev. Gardner W. Bridges, former vicar of St. Martin's, Johnsonburg, and St. Agnes', St. Marys, Pa., is rector of St. George's, Nanticoke, and St. Andrew's, Alden, Pa. Address: 336 State St., Nanticoke (18634).

The Rev. Milton Coward, former assistant at St. Martin-in-the-Fields, Atlanta, Ga., is rector of St. Alban's, Elberton, and vicar of St. Andrew's, Hartwell, Ga.

The Rev. Jay Dahm, former priest in charge of St. Martin's, Perry, Ia., is curate at St. Paul's, Des Moines, Ia. Address: 6803 Colby Ave. (50311).

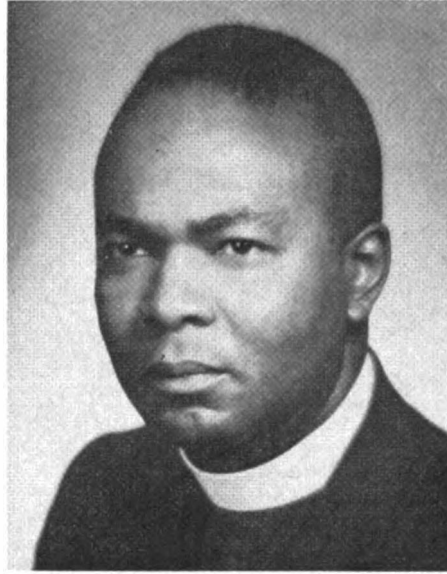
The Rev. Merrick A. Danforth, deacon, is an assistant on the staff of Trinity Cathedral, Davenport, Ia. Address: 121 W. Twelfth St.

The Rev. James Hall, who has been supplying at St. Andrew's, Polson, Mont., while completing work for his master's degree, will become vicar of the church on September 1st.

The Rev. Donald Little, former assistant at St. Paul's, Macon, Ga., is vicar of the Church of the Messiah, Macon, Ga.

The Rev. John T. Morrow, former rector of St. George's, Helmetta, N. J., is rector of St. Luke's, Gladstone, N. J.

The Rev. Louis E. Tonsmeire, formerly in charge of St. Andrew's, Sylacauga, Ala., is rector of the Church of the Ascension, Cartersville, Ga.



The Rev. James Hall.

## Living Church Correspondents

Alabama — Mr. J. R. McAdory, Jr., 2130 S. 23d Ave., Birmingham, Ala. 35223, is the new correspondent for the diocese.

## DEATHS

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

The Rev. Donald Lloyd Rhaesa, of the Church of St. Michael and All Angels, Mission, Kan., died July 8th as a result of injuries sustained in an automobile accident in Overland Park, Kan. Fr. Rhaesa had been rector of the church since November, 1960, and his resignation would have taken effect August 1st. He was secretary of the standing committee of the diocese. He was 43 years old.

Fr. Rhaesa was a native of Pennsylvania. He was graduated from St. Joseph's College and the Philadelphia Divinity School.

Fr. Rhaesa came to St. Michael and All Angels from a position on the staff of the National Town-Country Institute, Roanridge, Mo. Before going to Kansas, Fr. Rhaesa had served St. Alban's Church, Arlington, Texas, St. Katherine's Church, Owen, Wis., and Holy Spirit Parish, Missoula, Mont. He had also held the position of master of science at the Shattuck School, Fairbault, Minn.

He is survived by his wife, Ruth; a daughter Linda; 3 sons, Donald, Michael, and David; and his mother, Mrs. Alice Rhaesa, of Newark, Ohio.

## 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.

- GUNTERSVILLE, ALA.**  
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.  
The Rev. Robert M. Wolstenhoff, 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 & 10; 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; C Sat 4:30-6
- NORWALK, CONN.**  
ST. PAUL'S ON THE GREEN 60 East Ave.  
Rev. F. L. Drake, Rev. A. E. Moorhouse, Rev. R. I. Walkden  
Sun 8 & 10; Daily as posted; C Sat 12:15

- CORAL GABLES, FLA.**  
ST. PHILIP'S Coral Way at Columbus  
Rev. John G. Shirley, r  
Sun 7, 8, 10; Daily 6:45; C Sat 4:30
- FORT LAUDERDALE, FLA.**  
ALL SAINTS' 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &  
HD 9; C Fri & Sat 5-5:25
- MIAMI, FLA.**  
HOLY COMFORTER 1300 SW 1st St.  
Rev. Robert B. Hill, r; Rev. Joaquin Valdes, asst.  
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9
- ORLANDO, FLA.**  
CATHEDRAL OF ST. LUKE Magnolia & Jefferson  
Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11; Daily 7:10, 5:45; Thurs,  
Fri & HD 10; C Sat 5

- 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, Sat 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

**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; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

- 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

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

**ST. CHRYSOSTOM'S** 1424 N. Dearborn Parkway  
Rev. Robert B. Hall, r; Rev. David A. Owen, asst.  
Sun 8 HC, 11 MP; 15 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 & 9:30 HC (Chapel), 11 MP & Ser (HC 15);  
11 Nursery; 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 & 15 11; MP 11 ex 15

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
The Rev. E. John Langlitz, r  
The Rev. W. W. S. Mohenschild, S.T.D., r-em  
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

## LAS VEGAS, NEV.

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

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL** 3rd & Phila. Blvd.  
Sun HC 8, 9:30 & 15 11; MP 11 ex 15; Daily HC  
7:30 ex Fri 9:30

## TRENTON, N. J.

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

The Living Church

## 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 9:15 & 10:15 (Spanish); Daily 7 ex Wed  
& 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

## NEW YORK, N. Y.

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

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-  
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;  
Ep Tues & Thurs 5:45 Church open daily for prayer

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

**ST. IGNATIUS'** Rev. Charles A. Weatherby, r.  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery  
care); Daily ex Mon 7:15 MP & Mass; C Sat 4

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
Rev. Chas. H. Grof, D.D., r; Rev. M. R. Harrison, c  
Sun HC 8, Ch 5 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 7:30, 9, 11 (High); EP B 6; Daily Mass  
7:30, Wed 9:30, Fri 12:10, HD 9:30, 12:10; EP 6.  
C Fri 12:40-1, 5-6, Sat 2-3, 5-6, 7:30-8:30

**ST. MICHAEL'S** 225 West 99th St.  
Rev. William F. Corker, r  
Sun 8 HC, 9:30 Ch S, 11 MP (15 HC)



CHURCH OF ST. JAMES-BY-THE-SEA  
LA JOLLA, CALIF.

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

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

**ST. THOMAS** 5th Avenue & 53d St.  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (15), 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

**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; C Sat 4-5:30

## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 So. 13th St.  
Rev. Frederick R. Isackson, 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

## 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** Woodward & Fannin (downtown)  
Rev. David A. Jones & Rev. Thos. L. Cartwright  
Sun HC 7:30, 10; Tues & Fri HC 7

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

## SEATTLE, WASH.

**EPIPHANY** 38th Ave. & E. Denny Way  
Rev. E. B. Christie, D.D., r  
Sun HC 8; MP 11; Wed HC 7:30 & 10