

The Living Church

August 22, 1965

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VCS in Oklahoma: from left, Jeannie Youngbear, being held by Fr. Jones; Minnie Goodbear; Gail Goodbear; Miss Southcott; Mr. Heuss; Richard Knight; and James Coleman [page 7].

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LETTERS

Most letters are abridged by the editors.

Defense and Distinction

I would not want anyone to receive the impression that I disagree with the Rev. Francis W. Read, whose letter was bracketed with mine in your August 1st issue. As I defended the right of clergy to participate in orderly civil rights demonstrations, he very aptly made the distinction between such tactics and those which violate laws other than those being protested — to the detriment of the general public.

It is most essential that both proponents and opponents of a demonstration recognize that a valid distinction can and should be made. Thus, both abuses and irrational arguments could be curbed. There will still be some problems, though. The action of certain colonists in Boston in 1773 probably infringed on the tea-drinking rights of their neighbors. Perhaps mere picketing of the wharves would have been more in order. And once the British had been repelled at Concord, did the colonists have to risk public life and property by firing on the retreating Redcoats?

But no one has moved to canonize the Minutemen. The important thing is that we as Christians maintain the principle of participation in *orderly* demonstrations for justice where other methods of protest have failed.

(Rev.) BENJAMIN AXLEROAD
Chaplain, Episcopal Hospital
Philadelphia, Pa.

The happy abandon with which Chaplain Axleroad [L.C., August 1st] writes about New Testament uncertainties is delightful; but can any significant number of the clergy share his debonnaire solutions of some of the most abstruse problems of the Gospels? He is quite dogmatic in asserting that our Lord was a rabble-rouser, a blasphemer, and a leader of seditious mobs. I imagine that Bornkamm, Cullmann, and Jeremias would sleep better at night if they could be so certain that any one, let alone all, of these propositions could be proved beyond all question of doubt, i.e., to the complete satisfaction of every other super-eminent N. T. scholar.

Dr. Frederick C. Grant is most restrained in his remarks, in *The Interpreter's Bible*, about the significance of the triumphal entry. This entry was some kind of demonstration, but it does not seem to have had the purpose of protesting any particular abuses or injustices, even though Jesus Himself used this occasion for cleansing the Temple. We are not told that any mob helped Him do this, and the chief purpose of the demonstration was the proclamation that the Kingdom was here. It is well to take into account Matthew 21:10,11. When the residents of Jerusalem asked, "Who is this?" the pilgrims replied: "This is Jesus the prophet of Nazareth of Galilee." There is no claim of messiahship in these words, and we are as free to emphasize these verses as, say, John 12:15. Actually, the only mob that we can identify at the Passover was one that was hostile to Jesus and was stirred up by the chief priests (Mark 15:11) whom Fr. Axleroad says were men of law and order.

If we were to follow Chaplain Axleroad's analogy of our federal government and Rome, then we would have to say that it was the federal government which executed Jesus. It was not blasphemy (cf. Bornkamm's *Jesus of Nazareth*, p. 163) to claim to be Messiah, and Jesus broke no Jewish law if He did make such a claim. This was not an act of civil disobedience, and there is no record that anyone was ever sentenced to death by the Jewish authorities because he claimed to be Messiah.

The chief priests contended that Jesus was a threat to Rome (the federal government) rather than to the Sanhedrin. If Jesus had a long record of civil disobedience, it is strange that neither Herod nor the Sanhedrin could deal with Him as an offender against Jewish law. For their own purposes, it seems, the chief priests charged Jesus with sedition against Rome (John 19:12). In any case, the so-called assured results of N.T. criticism are less than reassuring about the causes of Jesus' execution, and I seem to have heard that there are even some conflicts in the Gospel witness in this regard.

Again, the protection of Paul (Acts 23) by Roman soldiers can scarcely be called federal intervention, since Judea was governed by a Roman official at this time. Both the tribune and the procurator had the duty of protecting Roman citizens in the area. It is well known that Luke, whenever possible, delights in demonstrating that Roman officials looked with favor upon the Christian leaders as being law abiding and respectful of lawful authority. That Lysias is credited with using 470 men to protect Paul is good evidence that Luke made the most of such situations. And what about the mob that sought to lynch Paul? Apparently this intention of civil disobedience, known to the Jewish authorities, does not have Fr. Axleroad's blessing. Anyone who thinks that Paul was a revolutionary (Saul Alinsky is saying this) might profit from a study of Romans 13:1-7.

I am not concerned with civil disobedience per se, and I am not condemning anyone who practises it in good conscience, but I think that the readers of Fr. Axleroad's letter ought to consult their New Testament commentaries at once.

(Rev.) ERNEST M. HOYT, D.D.
Rector, St. Peter's Church
Narragansett, R. I.

Path to Confusion

The Rev. Dr. Joseph Fletcher [L.C., July 18th] is leading our youth and gullible adults down a path that leads to confusion and destruction. What young person, or for that matter adult, can assume that the good of one's neighbor can be a judgment of the individual? When any life is twisted and turned by blind passion, the result is selfish gratification; this leads to disenchantment as a personality and as a child of God.

If we are seeking the good of our neighbor, we had better let the judgment of the spiritual law dictate our individual or collective actions.

Tampering with sex whether in the marriage bond or out can spoil a love act and lead us again into the animal kingdom from which most of us are hoping to emerge.

(Rev. Canon) ROBERT S. LAMBERT
Rector, Church of the Ascension
Clearwater, Fla.

The Living Church

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THINGS TO COME

August

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

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RNS

"Golgotha," a drawing by John Bratby, displayed at the Royal Academy of Art's 1965 Summer Exhibition in London, England.

Unto every Christian soul that is afflicted,
or plunged into distress,
grant Thou mercy,
grant relief,
grant refreshment.

— From the Liturgy of St. Mark,
trans. by William Bright

The Living Church

August 22, 1965
Tenth Sunday after Trinity

For 86 Years:

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

ROMAN CATHOLIC

Directives Issued

The Sacred Congregation of the Holy Office of the Roman Catholic Church has issued two far-reaching directives concerning marriages between Roman Catholics and non-Roman Christians.

One directive allows the celebration of Mass and the conferral of the nuptial blessing at such mixed marriage (provided that the non-Roman partner is baptized). Hitherto, mixed marriages have had to be performed apart from the Mass and without the nuptial blessing.

The second directive permits the non-Roman partner to invite a clergyman of another Christian Church to offer a prayer, sermon and blessing in the home of either spouse immediately following the Roman Catholic ceremony. The non-Roman clergyman is not allowed, however, to witness the consent of the two parties or to perform these ceremonies in a Roman Catholic church.

A prominent spokesman of the Roman Church, commenting on these directives, explains them on the principle that in Christian marriage it is the spouses themselves who are the ministers of the Sacrament. The officiating priest serves as the official witness of the Church.

It has been further declared that the Roman Catholic Church recognizes as a true and valid Sacrament the marriage of two validly baptized Christians, and that such a Christian marriage is indissoluble.

The implementation of these directives is left to the discretion of the bishop of the diocese. He is called upon to determine whether there will be scandal attached to the ceremony and whether there is sufficiently grave cause for it. The local bishop is also required to take care that there will be only one exchange of marriage vows and that in the presence of a Roman Catholic priest. He must be further assured that there will be no second ceremony performed in a non-Roman church.

LONG ISLAND

Neighbors Protest

An "Open House" for the proposed storefront quarters of the Samaritan Halfway Society, Inc., a narcotics addicts treatment center in Astoria, Queens, N. Y., ran into neighborhood trouble

August 9th and 10th and was postponed for the time being.

About 150 women and children with signs reading "Save Our Children" and "Save Our School" booed and screamed at the Rev. W. Lesley Damian Pitcaithly, who resigned June 1st as rector of St. George's Church, Astoria, to become the center's full-time director, and his associate director, Rabbi Richard Schachet, of Axenia, N. Y., as they sought to invite neighbors in to see their newly rented quarters.

The demonstration brought New York State Assemblyman Thomas V. La Fauci and a representative of the New York Police Department community relations staff to the scene to confer with Fr. Pitcaithly and Rabbi Schachet about their nonsectarian clinic in the residential neighborhood.

At issue was the site of the proposed facility — a block and a half from either the nearest public school, P.S. 7, or Our Lady of Mount Carmel Roman Catholic parish school. Residents maintained that the presence of the addicts center, in a former hardware store on the ground floor of a three-story building, would harm their children.

Fr. Pitcaithly defended the center, which has been housed in the basement of his near-by church for more than three years. "There has never been a single incident," he said, "connected with the hypnotherapy sessions at the Samaritan Center. Further, the center is open only from 8 p.m. to 10 p.m., Monday through Friday, long after school closing time," he said.

As the priest and rabbi awaited fur-

ther shouts from their neighbors-to-be, the staff went on with counseling-as-usual for their case load of 40 young people. They plan two added treatment residences, one in Queens County, and the other in Dutchess County.

Assisted by six social workers and using the basement of historic St. George's (built in 1827) as their center, they have achieved notable success in reëducating addicts. Rabbi Schachet reports that about 60% of their patients say they are "free from the need of narcotics."

QUINCY

Bequest

The Very Rev. Gordon E. Gillett, dean of the Cathedral Church of St. Paul, Peoria, Ill., announced in early August that according to the will of the late George W. Hartman, filed with the Peoria County probate clerk's office, an estate valued at \$1,204,000 has been left to the cathedral. The will stipulated that a surviving brother and sister receive life income from the estate, and upon their deaths the principal sum will be turned over to the cathedral for educational and charitable purposes.

Mr. Hartman, onetime Peoria newsstand dealer, sold newspapers on the streets of the city for 60 years. He died December 10, 1964.

AFRICA

The Only Voice

An Episcopal clergyman from Liberia told the Presbyterian U.S. World Mission Conference in Montreat, N. C., that the missionary Church in Africa is doomed if it stays on the "sidelines" of the rapid social changes taking place on that continent.

The Rev. Canon Burgess Carr, of Trinity Cathedral in Monrovia, said that Africa needs a "new breed of missionaries who recognize that the place of the Church is precisely in the heart of that struggle, not on the sidelines."

He said the Church must be willing to carry on a "dialogue" with the African country in which missionaries are serving. "Our first responsibility," he said, "is to speak out where freedom is denied in the name of the economic development. . . ."

"Newspapers everywhere seem to fol-

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low a given party line; the universities are forced into inculcating particular national sentiments or ideologies; public forums are non-existent." Consequently, Mr. Carr said, in Africa "the only voice left to cry out in many countries is the voice of the Church."

Mr. Carr is in the United States studying for a graduate degree at Harvard Divinity School. A former vice-chairman of the World Student Christian Federation, he now serves on the youth commission of the All Africa Conference of Churches. [RNS]

ORTHODOX

Taizé Addition

Construction of an Eastern Orthodox center has been completed at the Taizé Protestant community of monks in southern France. Like the Taizé Brotherhood, the Orthodox center is dedicated to fostering Christian unity and the brotherhood of man, and will serve as the site of ecumenical meetings and consultations.

The center's cornerstone was laid in 1963 during a ceremony attended by representatives of the Ecumenical Patriarchate in Istanbul and other Orthodox Churches.

Some of the Taizé Brothers, who are skilled in many vocations helped erect the center. [RNS]

MUSIC

Schedule

Two of America's widely known Church musicians, Ronald Arnatt and Alec Wyton, will go to Washington Cathedral during the 1965-66 academic year to conduct advanced seminars at the College of Church Musicians. In addition, Leo Sowerby and Preston Rock-



The Times — Picayune

Songfest in New Orleans: To exchange ideas on liturgical music.

holt, faculty members of the college, will direct workshops.

Ronald Arnatt, organist and choirmaster at Christ Church Cathedral, St. Louis, Mo., will give four lectures as part of the opening seminar in October. Alec Wyton, organist and choirmaster at the Cathedral of St. John the Divine, New York, and head of the organ department at Westminster Choir College, Princeton, N. J., will be the lecturer in April, 1966. Mr. Wyton is president of the American Guild of Organists.

Leo Sowerby, Pulitzer-Prize-winning director of music at the College of Church Musicians, will speak on February 26, 1966. He was a member of the Joint Commission for the Revision of the Hymnal. Preston Rockholt, director of studies at the college, will speak in November.

HONOLULU

MRI Projects

Several Mutual Responsibility and Interdependence projects have been announced by the district of Honolulu. The missions on the island of Hawaii are supporting a Korean student at St. Michael's Theological Seminary in Seoul, Korea, and St. Luke's Korean Mission, Honolulu, is paying \$60 a month for the salary of a Korean priest.

Good Samaritan parish, Wailuku, Maui, is fully supporting a Philippine Independent Church priest — the Rev. Justo Andres — to work on Maui with the Ilocano people. Honolulu has chosen Okinawa as its MRI project.

The district is accepting the support of the Philippine Independent Church missions in Hawaii, throughout all of the islands. St. Peter's Church, Honolulu, has given permission to the Samoan Church to use the church building for their services on Sunday afternoons.

LOUISIANA

Weak on Hymns

Roman Catholic priests, nuns, seminarians, and lay persons on July 20th joined with the Episcopal choir and congregation of Grace Church, New Orleans, La., in a songfest, arranged by the Loyola University College of Music, New Orleans, and the Rev. Canon Sherwood S. Clayton, rector of Grace Church.

According to Miss Elise Cambon, chairman of the department of liturgical music of the college, the purpose of the songfest was to exchange ideas on liturgical music. "We [Roman Catholics] are weak on hymns," she said. "We lost our hymns at the time of the Protestant Reformation."

The event culminated a series of lec-

The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, steps aboard a naval launch at Lambeth on his way to the Greenwich Royal Naval College. Dr. Ramsey was guest of honor at a dinner for chaplains of the Royal Navy, Royal Naval Reserve, and former Volunteer Reserve.



RNS

tures at Loyola University of the South by Clifford Sanderson, Cleveland, Ohio. At each lecture, members of the audience had Episcopal Hymnals for study. A large number of the hymnals were borrowed from the chapel of the Church of the Holy Spirit.

"The Episcopal Hymnal is a book of broad scope and of poetical and musical excellence," said Mr. Sanderson, who conducted the songfest. "We are so far behind our Protestant brethren in the field of congregational hymn-singing."

Mr. Sanderson said that among Roman Catholics "too often the singing is left to the ladies, and, more often than not, it's the fault of the hymns we were using." He said he hoped to instill "a spirit of vigorous, vital, masculine hymn-singing" in his audiences.

He said that Roman Catholic hymns were sentimental and effeminate. "Hymns of the post-Reformation period are martial, often religious fight songs inspiring Christians to give courage to one another in their struggle on earth," he said.

Mr. Sanderson is chairman of the liturgical commission for the National Catholic Music Teachers Association.

James O. Williams, choirmaster and organist at Grace Church, led the choir in four anthems during the program. The combined group also sang some of the liturgical music composed by Anthony Milner, a visiting lecturer and composer in residence at Loyola.

THE COVER

Vacation Church School

The Whirlwind Mission of the Holy Family, an Indian mission of the Episcopal Church in Watonga, Okla., held its first Vacation Church School in late July.

The school, attended by over 50 children, was headed by the Rev. Vern Jones, vicar of St. John's Church, Woodward, Okla. Assisting him were Mary Southcott of London, England, Bill Heuss of New York City, Mrs. Duncan Brown and her daughter Susan, Phil Preston, and Austin Winther, all of Trinity Parish, Tulsa, and Becky Boltres of St. John's, Woodward.

The mission was begun four years ago in the living room of an Indian family, the Richard Goodbears. They had attended the original Cheyenne Indian mission which was built about 20 miles from Watonga in 1897. This mission consisted of a school, chapel, and boarding house for Indian children, but was forced by lack of funds to close in 1917.

At the request of the Goodbear family, Fr. Jones reactivated the ministry of the Episcopal Church among the Cheyennes. The Holy Communion, celebrated once each month, is attended by 30 to 50 Indian communicants. Seven have been baptized and nine confirmed during the four-year period, despite the lack of a

church building and the necessity of meeting in private homes. There are plans for the purchase of land and the building of a church and Indian center in Watonga as soon as possible.

Miss Southcott, who served on the staff of the vacation school, is a daughter of the Provost of Southwark in London and has been a summer guest of Mr. and Mrs. Duncan Brown in Tulsa. Bill Heuss is a son of the Rev. Dr. John Heuss, rector of Trinity Church, New York City, and is a postulant for Holy Orders from Trinity Church, Tulsa. He will enter the divinity school of the University of the South, Sewanee, Tenn., this fall.

EDUCATION

"Seed Money"

St. Katharine's School, Davenport, Iowa, has announced receipt of a \$5,800 double-purpose grant from the John Deere Foundation, Moline, Ill.

Of the grant, \$5,000 is designated to encourage the school's experimentation with the process of student movement from grade to grade and high school to college.

Characterizing the gift as "seed money," Dr. Donald G. Reuter, headmaster of St. Katharine's, said the fund will be used to finance initial steps in experiments in increasing the continuity

Continued on page 11



Children and staff of the first Vacation Church School in Watonga.

Through

God's Mercy—

a mental patient's story

Have you ever wondered what it would be like to be committed to a state mental hospital? It happened to me about two years ago. I can recall the extreme fear that I felt as we motored through the country on the way to the hospital. I had no idea what I would run into when I arrived. Pictures passed through my mind of deranged people tearing their clothes to shreds and eating gruel as a regular diet. All the stories that I had heard in childhood passed through my mind. I was surprised when the two white-coated attendants ushered me into a second-story ward that was clean and quiet. There were no screams of the demented as we walked down the hall.

I was 33 years old and had a long history of emotional illness. When I was a senior in high school I had a breakdown, with depression. I attended college for two years and then was admitted to a world-famous psychiatric hospital. I stayed there for two years, about 14 months of that time as a day-patient. I saw a psychiatrist three times a week the whole time. I spent most of that time telling the psychiatrist how hopeless I felt.

As the crisis in psychotherapy arrived, my whole world collapsed. I was transferred to another psychiatric hospital and was a patient there for two years. Then I came home and worked for three and a half years. I got a reasonable amount of enjoyment out of life.

After that, my illness began to creep

up on me again. I spent another year in a psychiatric hospital. The time was spent in psycho-therapy, volley ball, occupational therapy, and gardening. As mysteriously as it had occurred, the illness went into a remission and I returned home to work and a somewhat satisfying life.

For two and a half years I went from day to day, working and trying to make the most out of my life. Then I was face to face with the thing that I feared most in life — commitment to the state hospital. The depth of despair was almost too much to bear.

As the days went by in the state hospital, I found that I shared with others two heavy burdens. One was the gnawing uncertainty about ever getting out and returning to family and friends. The question that lingered in my mind and in the minds of others was "Am I to spend thirty or forty years or the rest of my life in this place?"

The other burden was idle time. The hospital tried to take care of this with activities, and did a good job of it. On Tuesday and Thursday afternoons there were dances in the auditorium. On Monday and Wednesday afternoons there were movies. There was occupational therapy in the mornings. There were snack bars in every building. There were also Church services on Sunday mornings. Back on the wards, parties and dances were held frequently. The pretty student nurses arrived for three months' training. They circulated among the patients and organized card games. Group-therapy sessions were held. We all had the opportunity of talking about whatever we wanted to at these meetings. One day, we had a picnic, and the hamburgers never tasted better.

As the days passed, we all realized that every possible thing was being done to help us to get well. It was a great note of hope. I worked for several months in the office of a surgeon in the hospital for the physically ill. One day the doctor pointed to a picture of Jesus Christ on the wall, and said, "That is where you will find the most help."

About this time, I asked to see a vocational rehabilitation worker. He asked me if I would like to work in the greenhouse. My interest became aroused, and I worked with the other patients that spring among the lilies and orchids. More and more, we became aware of the great effort being made by the doctors, nurses, student nurses, occupational therapists, music therapists, and attendants to help us help ourselves.

About this time, I started going to the
Continued on page 13



RNS

The foundation of any treatment program should be religious therapy.

Lost, one family

who found itself

OUT OF STEP WITH THE TIMES

by Doreen T. Hansbury

We've decided to stop going to church.

The building looks the same — pigeons still roost up in the bell tower; there are a few scattered dandelions on the fairly neat lawn; the weathered grey stone looks permanent and indestructible as ever. But there's something very odd going on inside.

We've given up trying to figure it all out, but frankly, it's too much — the weight of guilt we carry home after a Sunday service.

Wondering what I'm talking about? Well, for instance, I went to an adult discussion group last week, and came home and cried. Here everyone was talking about our modern society, how changed everything is, and what it means to be living in today's fast-paced atomic world. Then, somehow, the conversation rolled around to the fact that husbands and wives are driven apart, and finally (while the idea had hung in the air for a long time) the rector courageously came out and said it. "It's O.K. — an extra-marital affair — but, of course, it must be done with love."

Everyone seemed to heave a sigh of relief that it had finally been put into words, by a real authority on morals. But, honestly, I wiggled in my chair and felt downright uncomfortable! Gosh, I've been married to the same big doll for 18 years and never even wanted an extra-marital affair!

When I got home, I slipped off my shoes, sipped some coffee, and thought about it. I realized that, obviously, there's something very wrong with me, because

I'd been under the impression for all these years that our Church taught *fidelity* to your marriage partner, no matter what kind of world you might live in. Wasn't that an odd idea? Of course, I wouldn't have dared to admit to anything so old-fashioned and middle-class as still being in love with my husband right there in the discussion group. I certainly could never have said it right there in front of our rector! But the oddness of my situation made me break down completely, the more I thought about it. You can see why I couldn't attend another adult discussion group. I might just inadvertently slip, and let it out, that I still love this doll, and then what would everyone think of me?

We seem to have run into other problems, too, that make it pretty plain we're way out of step at church. Do you know that our older daughter has never — never, mind you — dated a fellow of another race? This shows (as we hear every Sunday) her "inborn prejudice, her hatred of anything strange and new, and her background of living with unaware people." It may also have something to do with the fact that we have only four youngsters of another race in town, and how thin can you spread four kids? They're run ragged now, trying to keep up with the dates they accept, making it comfortable for *our* race to go to church on Sunday!

Then there's my husband. He was brought up to believe a man should love his family and work hard to earn a living for them, so that when the time came he could try to send his kids to school and



Luoma Photo

"The building looks the same but . . ."

still keep bread on the table. And he's done it. But just imagine how he feels on Sunday morning when he finds he's a member of that hated group, the affluent society! How degraded can you get? He's even able to afford to do his share towards keeping the church building maintained, and paying the rector's salary! What a bore! The rector, of course, has no time for him and his problems. My doll is obviously a condemned and unredeemable soul in the rector's eyes. There he is, the wrong race, he's moral, he's honest, he works hard to earn a good living, he has a deeply spiritual faith, and he's a responsible member of the community. How many strikes can you have against you? Well, the rector makes it pretty plain that he has no time to be a spiritual bolster to the likes of *him!*

We're right out of step with what seems to be popular thought when we

Continued on page 12

Better Stowed

The Jesuit magazine *America*, in its issue of August 7th, editorially criticizes *Life* magazine for publishing some of Arthur M. Schlesinger's reminiscences of John F. Kennedy; specifically, Schlesinger's claim that President Kennedy intended to replace Dean Rusk as Secretary of State if re-elected in 1964. The over-all effect of this disclosure, says *America*, "is denigrating and humiliating to the man who is now running — and presumably will go on running — the State Department." It is *America's* verdict that "Mr. Schlesinger's recollections of his White House days would better have been stowed away for a decent interval before publication. Published now, they hurt too much."

We agree with *America*, both on the general issue of editorial ethics and on the particular case in point. Mr. Schlesinger is a highly reputed historian, and nobody thus far has challenged the veracity of his assertion concerning President Kennedy's intention. But the fact is that Mr. Kennedy cannot verify or correct or modify or retract the statements attributed to him. And the further fact is that Dean Rusk must get on with his job with the whole world watching him for any sign of that "baffling leadership, irrevocable conventionality of mind, imperturbable blandness, lack of strong views," and other faults listed in the indictment.

The dead have a special right to privacy, which has been violated by Mr. Schlesinger's publication of President Kennedy's alleged evaluation of Secretary Rusk (which might well have changed, had he lived). And a man in the position of Dean Rusk should be given every benefit of the doubt so long as he is on the job. It is entirely in order to criticize him on the basis of his present performance or non-performance. But what President Kennedy may have thought or said about him several years ago is no longer relevant, and the recollection of it in public print can only make his hard task unnecessarily harder.

Case Closed

In a letter published in our issue of August 15th, the Rev. Wilfred Myll raised a question about the hiring practices of the Crown Zellerbach Corporation in its plants at Bogalusa, La. He pointed out that the latest annual report of the Church Pension Fund shows that the Fund owned more than half a million dollars worth of Crown Zellerbach stock as of December 31, 1964, and also more than \$400,000 of promissory notes of the same company. Since much of the recent turmoil in Bogalusa has been alleged to be due to discriminatory hiring policies of Crown Zellerbach, Fr. Myll raised the question of the propriety of the Church Pension Fund's investment in this corporation.

After receiving Fr. Myll's letter we asked Mr. Robert Worthington, executive vice-president of the Church Pension Fund, if he wished to make any comment on the question before we published Fr. Myll's letter. In his reply, dated July 29th, he declined to make any comment and suggested that if the letter were printed in *THE LIVING CHURCH* we could all see what the reaction would be.

We have subsequently learned that on July 2d Crown Zellerbach, in a letter to shareholders (of which the Church Pension Fund is one), announced the desegregation of its Bogalusa plants "in full compliance" with the 1964 Civil Rights Act. The desegregation included "locker rooms, rest rooms, pay lines, time-clock entrances, and other facilities" used by employees. The company stated further that the "extra board," or labor pool, at the Bogalusa mill had been integrated so that Negroes and whites "have worked on temporary assignments in every progression line in the mill." It said in its report to shareholders that the way is now open "for any qualified employee, regardless of race or color, to move into any progression line on a permanent basis."

Fr. Myll had raised the question of what responsibilities, as owners and creditors of Crown Zellerbach, the officers — and beneficiaries — of the Pension Fund have for the employment practices of the company. He was not proposing a simple formula or dogmatic answer, nor do we. It may be a practical impossibility for a parish or Church institution with a widely diversified investment program to investigate the employment practices of every corporation in which it invests. But the Church has an obligation to back up its moral policy with its financial policy when the facts are clearly known. In the case of Crown Zellerbach the case seems to be happily closed.

Launch Out!

With hearts afire and spirits bold,
Like Peter in the days of old,
Who had a trusted Anchor-hold,
Launch out into the stormy deep!

O timid one, benumbed with fear
And held in shallow waters near
The pleasant shore, awake and hear:
Launch out into the stormy deep!

Though thunderous waves break far from land,
The boat that rides them, if well-manned,
Returns at last to its own strand.
Launch out into the stormy deep!

For when by faith thy fears are shed,
Thy soul on glory will be fed.
Remember it was Christ who pled,
"Launch out into the stormy deep!"

— THYRZA

Letter from London

of teaching methods and materials between grades and to further the school's coöperative experiment with Shimer College, Mount Carroll, Ill.

"The jump from junior high school to high school is typically as disturbing for the student as moving from high school to college. While we began two years ago to work on easing the move into college, and will use the grant partly to make further tests of that transition, we are taking a long hard look at the younger student and her problems. We anticipate an acceleration of the junior-high age group into more abstract problems in all areas and consequently a smoother transition," Dr. Reuter said.

The school announced the other \$800 granted by John Deere was earmarked for use in the school's development program.

CWS

Aid for Korea

In immediate response to urgent appeals for help the National Council of Churches' overseas relief arm — Church World Service — rushed more than 1,000,000 pounds of grain to flood victims in Kyonggi Province, Korea, within three days after the rain-swollen Han River burst its dykes on July 15th, NCC headquarters announced July 28th in New York City.

Late reports from Seoul describe the flood as one of the worst disasters in Korea's history, resulting in 181 persons dead, 140 injured, and 74 missing. CWS officials in Korea immediately drew on Church-donated supplies in Seoul warehouses and rushed them to the flood-stricken province. By July 19th, CWS had distributed 1,141,200 pounds of grain, 450 bales of clothing, and 170 bales of blankets to victims throughout Kyonggi Province surrounding Seoul.

According to Korea Church World Service director Algernon M. Oliver, more than 74,000 houses have been destroyed, damaged or flooded and more than 1,304,500 acres of crop land ruined in the inundation. "This flood has been a very serious experience for many people," he said in a communication to CWS officials in New York City. "We are still having rain. Additional damage occurred partially because three large dams further inland on the River Han had to be opened to save the dams."

Grain and clothing were distributed July 17th, 18th, and 19th, when effects of the flood were at their worst. To replenish its supplies in Korea depleted by this emergency relief work, CWS has shipped from the United States 500 blankets, 20,000 pounds of clothing, and \$2,500 to buy 1,000 thick, light-weight quilts available in Seoul.

The picture of the Church in the diocese of Ely as drawn by the Rev. Canon Hugh Montefiore is a frightening one. Perhaps fright is necessary as the alternative to a moribund torpor.

Canon Montefiore, vicar of Great St. Mary's, Cambridge, the university church, and notable thinker and writer, has been examining a large scale redevelopment scheme for the center of Cambridge which can affect some church building and he has looked at the problem in the context of the wider life of the diocese.

He finds that the Church in the diocese of Ely is in "dire danger of dying. . . . It has more plant than it can afford to maintain and more clergy than it can adequately pay." Within three years, the number of diocesan confirmation candidates has dropped from 1,911 in 1961 to 837 in 1964. Only one boy or girl aged 15 in every 200 is confirmed.

"If this is not an extreme situation," says Canon Montefiore, "then I do not know what is. It can only be tackled with inspiration, intelligence, and resolution. The Archbishop of York recently attacked those who 'rock the boat.' I would like to ask him — would he rather that attention was drawn to the fact that the boat is scarcely seaworthy, or would he prefer, as its helmsman, to encourage everyone to carry on bravely while the boat sinks below the waves? I am sure that, whatever attention we pay to Him, God is always at work and His Gospel is true. Christ never promised His Church success, and I could not possibly belong to any other branch of it than the Anglican.

"It is far more important that the Church of England should be (and should be seen to be) concerned with God's truth than with her own public image. Plainly she must die to herself before God can raise her from the dead."

Another man concerned to electrify the Church of England is the Rev. Christopher Wansey. Among his recent activities has been concern with the way bishops are appointed. He has sent a telegram to the Prime Minister asking him not to nominate anyone to the see of

Liverpool, now vacant. In a memorandum sent to the press, Mr. Wansey said, "This will be Mr. Wilson's first opportunity of tasting the illicit fruits of bishop-making. At the present moment, in his capacity either of a Congregationalist or as chief Minister in a secular government, Mr. Wilson couldn't care less about the appointment of Anglican bishops. But, once he begins, he will do as other Prime Ministers have done before him, and acquire the taste. We must do our best to save him from becoming addicted to Purple Hearts."

These words are being written in my study at St. Bride's Church and we are gloriously, wonderfully, exuberantly, surrounded with tourists. Sometimes at this time of the year I feel that I can meet more Americans in Fleet Street than I would in Manhattan. I get a great kick out of it all so I am always glad to learn of some new attraction for you on this side of the water.

There has been quite a big one recently. A Saxon floor, the largest of its kind in Europe, has been found in Jarrow, in northeast England, and this seems to be only the beginning of further exciting discoveries. This floor represents the foundation of Medieval cultural life and forms part of a monastery founded in 682 by Benedict Biscop. Here indeed was the place where Bede, "the candle of the Lord by whose writings the light of God is made manifest," walked. From this floor Alcuin took teachings to the continent of Europe and these teachings became the principal factor in the revival of learning under Charlemagne.

Nowadays, it seems almost impossible to select one story of Anglican/Roman relationships from the multitude which cross one's desk.

What Bishop Mervyn Stockwood, Bishop of Southwark, is up to, however, does deserve special attention. Last October he became the first Anglican prelate to be present in episcopal robes at a Roman Catholic service in Britain. Recently he announced that the Roman Catholic Archbishop of Southwark had invited him to a "pioneering and historical conference" of Anglican and Roman Catholic theologians on ecumenism. The Roman Catholic Archbishop has already been to Southwark Anglican cathedral.

"It is my hope," says Dr. Stockwood, "that the friendship that exists at official levels will spread to every parish. . . . I intend to seek opportunities to advance the cause of reunion both with Roman Catholics and Free Churchmen."

DEWI MORGAN

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OUT OF STEP

Continued from page 9

work in choir, too. The director says, "We must learn some new hymns, people are so tired of those ancient tunes like 'Stand up, stand up for Jesus,' and 'The Church's one foundation.' And we definitely must eliminate from our repertoire anything that could be construed as smacking of colonialism!" When I mentioned that those colonials had brought the Word of God and the Church to people in India and Africa hundreds of years before anyone ever heard of "our world responsibility," I found out that it pays to keep your mouth shut. I went down for rehearsal last Wednesday night, and as I walked in the door, the animated conversation suddenly stopped. And Gertrude (the other soprano) didn't even care to share a hymnal with me. So I know I'll never measure up to the newly found awareness of this group.

We had our annual women's meeting last month. Our president said that this year all our work will be concentrated on helping our neighbors of the entire world. But no one ever got around to offering to run errands and do a little cooking for Mrs. Conklin. She's our oldest parishioner, and she's been housebound for the past few months. Then, there's the family whose home burned down a few weeks ago. Five children, and they were left without so much as a chair! Somehow, I had expected that one of the guilds would set up a clothing committee, and perhaps someone would offer to help feed and house them until they could get settled again. But it was never brought up.

My Presbyterian friend, Helen, told me over coffee last week that they have the same theme in their women's group this year. Trying to inject a light note into a meeting that was getting pretty pompous, Helen managed to commit parish hari-kari for herself and, I guess, her family, too. I asked her what she could possibly have said that would result in former best friends just nodding now! "Well, we were defining our theme for the year, and, jokingly, I said, 'Well, as I see it, we send our neighbors of the world clothing, medicine, teachers, and doctors, and then they share with us by returning the products of their culture — shrunken heads and witch doctor outfits!'" Helen says they're thinking of selling their house and trying another town.

If it's any consolation, there are several other "out-of-steppers" in our parish. For instance, there is one man in our church who loves his college and who is able to endow it generously. Actually, he probably pays its heating costs and the salary of one professor out of his yearly check. Naturally, his son attends, and he's learning a lot. He calls his Dad a "Mr. Charlie," and the sneer he adds leaves his father no doubt that this is something

pretty awful. He talks down our economic warlords who grind the poor into the dirt (and he obviously feels sure he's one of the poor despite that Caddie convertible his Dad gave him to drive around in). This boy has never gone without a meal, or even worked a day in his life like his Dad did, but, nevertheless, our rector made it a point to commend the boy as "someone of forthrightness and courage," after this youngster had made a few such remarks to his father. I suppose it does take courage of some sort to break your parents' hearts, and it must be very forthright to sneer at the very man and system that has given you your living. Funny, though, I seem to remember that once I heard from a rector something about honoring your father and mother. That must have been before we all became "aware."

Our Church school curriculum was replaced not long ago. The one we had been using was only about 10 years old, but it was "irrelevant to the realities of life today." It was also explained that children don't like Church school because they're tired of the same old Bible stories and of being drilled in the Ten Commandments. This seems a little strange — when we questioned our seventh-grade class at the beginning of the term, not one could recite the Ten Commandments, and half of them thought they could be found "somewhere in the New Testament."

The new system is based on some pretty deep psychological premises. Rather than admit that she is not a trained analyst no teacher has considered a class session complete until she has dredged a blurted confession from some poor kid that he hates his sister. The children didn't "relate" to this, and finally stayed away in droves. When it was suggested that perhaps this system was not genuinely helpful in teaching God's Word, the answer was, "Well, you know how kids hate Church school anyway; kids today are all so different; and besides they're all bored with all that Bible drill anyway." I said a mental "Huh???" — but by now I have learned to walk away.

I certainly wouldn't dare to admit it at church, but our family still believe that God speaks to man through the Ten Commandments, the Incarnation, the Virgin Birth, the life of Jesus, and the Ascension. We even think that it is perfectly possible for God to work miracles in this world that it is physically impossible for men to achieve. You can see that there's no place for us in that building on Main Street with the spire and the cross on top. (Matter of fact, I understand the cross is coming down next week. The rector says it's an unnecessary part of the old-fashioned symbolism that people try to hide in today to escape ever really becoming aware.)

I guess the only thing for this family to do is stop going to church.

BOOKS

Conflict without Winner

Truths in Tension: New Perspectives on Religion and Science. By John Habgood. Holt, Rinehart & Winston. Pp. 157. \$4.50.

A headmaster of a prep school once asked me to recommend a book that would help his students deal with the apparent conflict between science and religion. He was astonished by how prevalent these issues were in the mind of this generation and how persuasive they are in the culture at large. *Truths in Tension* is the book for him—and for anyone else seriously interested in the conflicting world views of much science and much religion.

John Habgood is eminently qualified for the task of writing such a book. He did his undergraduate work in the natural sciences at Cambridge and later earned his doctorate in physiology, teaching pharmacology until 1952, when he began his theological studies at Oxford. As scientist-priest he speaks with abundant knowledge and sympathy from both worlds. The relationship between the Christian faith and modern science has been regarded in three ways: first, as one of fundamental conflict resolved only by the slow but inexorable defeat of Christianity; second, as a simple but fundamental misunderstanding on both sides resolved by scientists being less sweeping in their claims and theologians less literal; and thirdly, as controversies which are essentially trivial, there being no real conflict because science itself is a religious activity.

Dr. Habgood agrees with some elements of truth in each position but offers a fourth view that holds tension and conflict to be of the essence of our human condition: "I believe there are no final



Dr. Habgood: A fourth view.

answers to many of the traditional problems of science and religion and that we oversimplify our actual experience of life if we ignore one or the other of them, or imagine that the conflict between them is of the kind in which one side or the other must win."

The clarity and simplicity with which the material is offered should not obscure from the reader the abundant learning, good judgment, and over-all value of this work. It is an ideal choice for any adult Christian or non-Christian interested in the issues of Christianity and science.

(Rev.) C. FITZSIMONS ALLISON, D. Phil.

Perspective on Monasticism

Benedictine Monasticism: Its Formation and Development Through the Twelfth Century. By Lowrie J. Daly, S.J. Sheed & Ward. Pp. 375. \$7.50.

Benedictine Monasticism was written "as a help for students and teachers in need of a fuller treatment than that given in Western Civilization courses or even in upper division Medieval survey courses."

Since I have recently assisted in the teaching of a college "Western Civ" course, I know how incomprehensible the whole monastic movement — and thus the whole Middle Ages and probably Christianity, too — is to the average young person in today's secular society. Though it has been over a century since the religious life was revived in the Anglican Communion, there are many devout adult Churchpeople who do not have much more understanding. Fr. Lowrie Daly's book, then, would be a valuable addition to parish libraries as well as to those of universities.

The history of monasticism is traced from the ascetic teachings of the New Testament through the desert fathers and the beginnings of Eastern monachism to the work of St. Benedict at the time the Roman world was falling apart.

From there we are taken to see the part that monasticism had in the integration of Medieval society. Special attention is paid to movements of reform within Benedictinism. Probably the most interesting section is that which describes life in a Medieval monastery. This is followed by an assessment of the influence of monasticism on the world of its day in every aspect of its life. It is here that we find the perspective on monasticism so much needed by secular historians.

Probably the weakest part of the work is its interpretation of New Testament asceticism; the traditional distinction between those who merely wish to be saved and those who wish to be perfect will not recommend itself to many biblical scholars. Otherwise, though, this is a very useful book.

(Rev.) O. C. EDWARDS, JR.

GOD'S MERCY

Continued from page 8

Episcopal services in a chapel on Friday mornings. I met the priest who came out every Friday from the neighboring town for services and during the week for visits with the patients.

My family came every week to visit me. We would frequently go out for ice cream cones in the neighboring town. I sometimes went home for visits of several days. I went home for Christmas, 1962. Abruptly, on Christmas Eve morning, I felt the need to return to the hospital. As we drove over, I felt lower than I had ever felt.

When we got there, I was so "shaken up" that I asked to be put in a seclusion room. There was nothing in the room but a mattress. I looked up on the wall and saw a picture of Jesus Christ on the Cross drawn in pencil. There was real blood where the wounds were.

The next morning, a man came to the door and offered me a cigarette. This was my introduction to Ed Green. Ed told me that he had been in this room for a few days on his admission and had drawn the picture of Jesus Christ. When a medical technician had come for a blood test, Ed took some blood and smeared it on the picture of Christ.

I saw other patients being released with their families. I began to have visitors other than my family. It meant a lot to see friends. Finally, the time approached for my release from the hospital. I prayed that I might make it at home.

At last the day arrived for my release. My family came and we went to see the psychiatrist who is the hospital superintendent. He told us, "Normal people need religion, and emotionally ill people need it even more." I was grateful for the hands of friendship that were extended to me at the hospital, but it was good to be back home and see friends. People were very friendly. I began to work again.

For several years, I have been aware that research was being done by thousands of people into the bio-chemistry of mental illness. I believe that religious therapy should be the foundation of any treatment program. I think it should be coordinated with psychotherapy, and the occupational, recreational, and music therapies.

I believe that it would be a worthwhile project if members of churches would visit patients in psychiatric hospitals individually. This would let patients know that people on the outside care for them.

At Evening Prayer in the church at home, we pray:

"Oh Heavenly Father, we beseech Thee to have mercy upon all Thy children who are living in mental darkness; restore them to strength of mind and cheerfulness of spirit and give them health and peace, through Jesus Christ Our Lord. Amen."

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PEOPLE and places

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The Rev. W. Eastwood Atwater, former associate rector of the Church of the Holy Spirit, Lake Forest, Ill., is vicar of St. Dunstan's, Blue Bell, Pa. Address: 1020 Doans Way (19422).

The Rev. Henry H. Breul, former rector of St. David's, Topeka, Kan., is rector of St. Thomas', Washington, D. C.

The Rev. Arthur James Calloway continues as rector of St. Ambrose, Raleigh, N. C., but is no longer in charge of St. Matthias', Louisville, N. C.

The Rev. William Rutherford Dennis, Jr., former priest in charge of St. John's, Battleboro, and St. Michael's, Tarboro, N. C., is priest in charge of St. Mark's, Huntersville, N. C.

The Rev. Franklin F. Fagan III, rector of Trinity Church, Statesville, N. C., is also in charge of Holy Cross Church, Statesville.

The Rev. William Mercer Green, Jr., USAF, retired, former chaplain at Edwards Field, Calif., is vicar of the Church of the Epiphany, Gila Bend, Ariz. Address: Box 932.

The Rev. John A. Kinsolving is deacon in charge of St. Paul's, Evanston, Wyo. Address: Box 316.

The Rev. Robert B. Lucent, a former assistant chaplain at the U.S. Naval Training Center, San Diego, Calif., is priest in charge of St. Paul's, Sioux City, Iowa, and All Saints', Winnebago, Neb. Address: Box 565, South Sioux City, Neb. 68776.

The Rev. John S. Mason, former curate at Calvary Church, Hillcrest, Del., is associate rector of St. Alban's, McCook, Neb. Address: 519 W. First St.

The Rev. Courtland M. Moore, former rector of All Saints', Weatherford, Texas, is rector of St. Mark's, Irving, Texas. He continues as chairman of the division of youth, diocese of Dallas.

The Rev. Peter C. Moore, executive director of Episcopal Community Services, Inc., Indianapolis, Ind., has been made a canon of Christ Church Cathedral, Indianapolis.

The Rev. Harry E. Neely II, assistant at St. Mark's, Casper, Wyo., will be rector of Holy Trinity, Thermopolis, Wyo. Address September 1st: Box 950.

The Rev. William D. Small, former vicar of St. Boniface', Guilderland, N. Y., is a member of the Campus Ministry staff of the Capital Area Council of Churches, Albany, N. Y. He will work at the New York State University, under the auspices of the Council of Churches and the diocese of Albany. While he has a special responsibility for the Episcopal faculty and students, he will work within the context of a united, ecumenical ministry. Address: The Campus Ministry, State University of New York at Albany, 501 State St., Albany, N. Y.

The Rev. Herbert S. Wentz, former assistant to the rector, St. Luke's, Atlanta, Ga., is on the staff of the department of religion, University of the South, Sewanee, Tenn. He remains a member of the board of examining chaplains, diocese of Atlanta.

The Rev. Benton Wood, former chaplain of St. Andrew's School, Boca Raton, Fla., is headmaster of the York School of Monterey, Monterey, Calif.

The Rev. John D. Worrell, former vicar of St. Matthew's, and Episcopal chaplain to Lamar State College of Technology, Beaumont, Texas, is director and chaplain of the Austry House, which is the Church's center for ministry to Rice University and the Texas Medical Center. Address: 6265 S. Main St., Houston, Texas 77025.

Ordinations

Deacons

Arizona — Robert Alan Hasserries, vicar of St. Raphael's, Benson, and St. Paul's, Tombstone, Ariz., address, Box 815, Benson, Ariz.; Alexander P. Larson, vicar of St. Philip's, Eloy, Ariz., address, Toltec City, Ariz.; and Wilfred R. Stewart, on the bishop's staff, address, 5002 E. Clarendon, Phoenix, Ariz. 85018.

California — Harmon B. Barasch, curate at Christ Church, Lake Oswego, Ore.; David C. Barrette (former Baptist minister), curate at Calvary Church, Santa Cruz, Calif.; John F. Buezn, Jr., curate at St. Mark's, Santa Clara, Calif.; John M. Gallagher, curate at St. Mary the Virgin,

San Francisco, Calif.; Lyle W. Grosjean; Alvin W. Pevehouse, former Congregational minister; Kenneth F. Schildt, curate at Trinity Church, San Jose, Calif.; Harold H. Weicker, on the staff of St. Mark's, Berkeley, Calif.

Dallas — John H. Seabrook, missionary curate at Trinity Church, Dublin, St. Mary's, Hamilton, and St. Matthew's, Comanche, Texas, address, Dublin, Texas; Phillip H. Strange, missionary curate at St. Barnabas', Garland, Texas, address, 3209 Maple; Robert B. Bowles, curate at the Church of the Incarnation, Dallas, Texas, address, 10958 Lathrop; Wesley Theodore Nelson, missionary curate at the Church of the Resurrection, Dallas, Texas, address, 2533 San Marcus, Dallas.

Easton — William L. English, vicar of Caroline-Dorchester Mission, Epiphany, Preston, St. Andrew's, Hurlock, and St. Stephen's, East New Market, Md., address, South Main St., Hurlock, Md. 21643; David H. LaMotte, in charge of St. Clement's, Massey, and Holy Cross, Millington, Md., address, c/o the rectory, Massey, Md. 21650.

Long Island — Edward N. Blatz, assistant at Trinity Church, Roslyn, N. Y.; John R. Dreasen, assistant at St. Alban the Martyr, St. Alban's, N. Y., address, 189-17 Turin Dr.; Daniel F. Miner, assistant at Grace Church, Massapequa, N. Y.; Jerome J. Nedelka, assistant at All Saints', Bay-side, N. Y.; Lawrence R. Prast, assistant at St. Paul's, Great Neck, N. Y.; Herbert Thompson, Jr., assigned to the bishop's office; Robert Tilden, assistant at St. Mark's, Islip, N. Y.; John O. von Hemert, assistant at St. Paul's, Alexandria, Va., address, 228 S. Pitt St. (22314).

Louisiana — Roberts Poinsett Johnson III, serving at St. Martin's School, Metairie, La.; Edward Leslie Landers, Jr., serving Polk Memorial Mission, Leesville, La.; Kenneth Wayne Paul, curate at St. Mark's, and chaplain at Herndon Memorial Student Center, Centenary College, Shreveport, La.; Louie Noland Pipes, Jr., curate at St. Martin's, Metairie, La.; Harry Steadman Tipton, serving Trinity Mission, Cheneyville, and Holy Comforter Mission, LeCompte, La.

Michigan — John J. Fricke II, assistant at St. Paul's Memorial Church, Detroit, and serving the Church of the Holy Cross, Novi, Mich., address, 15763 Cruse Ave., Detroit (48227); John H. Hayden, assistant at St. James', Birmingham, Mich.; address, 355 W. Maple St. (48011); Edward A. Johnstone, assistant at the Church of the Epiphany, Detroit, Mich., address, 1060 Van Dyke Ave., Apt. 104 (48214); William F. Kehrer, serving the Church of the Good Shepherd, Lexington, and Christ Church, Croswell, Mich., address, 121 N. Howard St., Croswell (48422); William David Ladkau (for the Bishop of Chicago), graduate student at the University of Michigan, and assists with Church work in the Ann Arbor area, address, 1725-4 Cram Circle, Ann Arbor, Mich.; W. Douglas Lowery, serving St. John's, Bedford Twp., Mich., address, c/o Trinity Church, Monroe, Mich.; James W. Markunas, assistant at St. Joseph's Church, Detroit, Mich., address, 31 King Ave. (48202); Charles W. Sacquery, Jr., assistant at St. David's, Southfield, Mich., address, 16200 W. Twelve Mile Rd. (48076); C. Douglas Simmons, assistant at St. Mary's, Lake Orion, and serving St. Alfred's, Oxford-Lake, Orion, Mich., address, 391 Converse Ct. (Lower), Lake Orion (48035); Richard O. Singleton, assistant at St. Michael's, Lincoln Park, Mich., address, 1325 Champaign St. (48146); Richard W. Smith, Jr., assistant at St. Paul's, Flint, Mich., address, 711 S. Saginaw St. (48502); Charles H. Swinehart, Jr., in charge, the Church of the Ascension, Ontonagon, Mich.

Nebraska — Gregory J. Haring, in charge of St. Christopher's, Cozad, and St. Matthew's, Farnum, Neb., address, Cozad; Jerry S. Jones, curate at All Saints', Omaha, Neb., address, 4903 Underwood St.; Richard F. Miles, Jr., in charge of St. Luke's, Plattsmouth, Neb.

New Mexico and Southwest Texas — Geoffrey Butcher, curate at St. Andrew's, Las Cruces, N. M.; William Henderson Martin, vicar, St. Mary's, Lovington, N. M.

North Carolina — John Grafton Cockrell, in charge of the Church of the Good Shepherd, Coolemeec, and Church of the Ascension, Fork, N. C.; Harvey Gerald Cook, assistant, St. Luke's, Salisbury, N. C.; Carl Norris Edwards, to be instructor in theology and ethics, Episcopal Theological School, Cambridge, Mass.; Thomas Joseph Garner, in charge of St. Paul's and St. Philip's, Salisbury, N. C.; James Thomas Prevatt, curate at Church

of the Atonement, Tenafly, N. J.; Carey Erastus Sloan III, in charge of St. Michael's, Tarboro, and St. John's, Battleboro, N. C.; Thomas Cecil Walker, assistant, St. Michael's, Raleigh, N. C.

San Joaquin — David Gordon Lane, curate at St. George's, Roseburg, Ore.; Richard Allyn O'Shaughnessy, working in the diocese of Los Angeles.

South Dakota — Thomas W. Campbell, curate at Calvary Cathedral, Sioux Falls, S. D.; Bruce S. Marks, assistant to the Rev. Andrew Weston, Cheyenne River Mission, address, Eagle Butte, S. D.; Gordon Rick Plowe, vicar of St. Katharine's, Martin, S. D.

South Florida — Albert Pinckney Connelly III, in charge of Our Saviour Church, Palm Bay, Fla., address, Box 183 (32905); Gary Clayton Farmer, curate at the Church of the Good Shepherd, Dune-din, Fla., address, Box 996 (33528); Charles Salisbury Hotchkiss, curate at St. Mary's, and institutional chaplain, Tampa, Fla., address, Box 10757 (33609); Frederick Franklin Hovey, Jr., in charge of Gloria Dei Church, Cocoa, Fla., address, Apt. 501, 800 N. Fiske, Garden Apts.; Anthony Robert Lenz, curate at St. Margaret's, Hialeah, Fla., address, Box 184 (33011); Hoyt B. Massey, curate at St. Michael's, Orlando, Fla., address, 2509 N. Westmoreland Dr. (32804); Richard Stanley Sheffer, curate at Trinity Church, part-time institutional chaplain, Miami, Fla., address, 464 N.E. 16th St. (33132); David Irving Suellau, curate of Emmanuel Church, Orlando, Fla., address, 1628 Falcon Dr. (32803).

Spokane — David Anderson Storm, assistant at St. Stephen's, Spokane, Wash., address, E. 1003 —

33d Ave. (99203); Roger Sherfey Williams, chaplain to Episcopalians at the University of Idaho, Moscow, Idaho, address, 612 Elm (83843); Charles Edwards Wood, in charge of St. John's, Colville, and the Church of the Redeemer, Republic, Wash., address, 324 E. 3d, Colville (99114).

Western North Carolina — Dale Harmon, assigned temporarily to St. Agnes' and St. Cyprian's, Franklin, N. C.; Alexander Viola, assigned to St. Gabriel's, Rutherfordton, N. C.

New Addresses

The Episcopal Chaplaincy to the Medical Community, 1016 E. Ann St., Ann Arbor, Mich. 48104. The Rev. Donald V. Young is the chaplain.

The Rev. Robert Grafe, Box 19001, Portland, Ore. 97219. This is also the address for St. Barnabas' Church.

The Rev. Sumio Takatsu, Av. Adolpho Pinheiro, 1.362, Sto. Amaro, São Paulo 18, S.P., Brazil.

DEATHS

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

The Rev. Clarence Charles Reimer, a resident of Three Rivers, Mich., since his retirement in 1963, died July 26th in Kalamazoo after a brief illness. He was 68.

Fr. Reimer was born in Beloit, Wis. He re-

ceived the B.A. degree from Beloit College. He attended Seabury-Western and the Episcopal Theological School and received the B.D. degree from the Chicago Theological Seminary. He was ordained to the priesthood in 1925.

During the years 1925 to 1949 Fr. Reimer served churches in Illinois, Iowa, Michigan, and Indiana. He was rector of St. John's Church, Bellefonte, Pa., from 1949 to 1963. He was archdeacon of Altoona in the diocese of Harrisburg from 1956 to 1963 and a member of the executive council in 1962 and 1963. He was examining chaplain in 1954.

Surviving are his wife, Marguerite Reimer; one son, John C. Reimer, a lieutenant in the Air Force weather detachment in Japan; and one daughter, Mrs. M. T. McCullough, Jr., of Nashville, Tenn.

E. B. Bundy, communicant of Christ Church Cathedral, Eau Claire, Wis., died July 12th. He had served for 15 years as chancellor of the diocese of Eau Claire and for 25 years as the treasurer of the board of trustees of the diocese. He was 68 years old.

Mr. Bundy was born in Eau Claire. He was graduated from Shattuck School, Faribault, Minn., and the University of Wisconsin Law School. He practiced law in the city of Eau Claire throughout his lifetime.

He is survived by his wife, Ruth; one son, Charles Thomas Bundy II, of New York City; two sisters, Mrs. P. M. Beach, of Eau Claire, and Mrs. Vincent Law, of Mesa, Ariz.



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. Wolterstorff, r
Sun 7:30, 9, 11; HC Tues thru Fri

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7 & 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

WASHINGTON, D. C.

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

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

INTERCESSION

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

FORT LAUDERDALE (Cont'd.)

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

ORLANDO, FLA.

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

ST. PETERSBURG BEACH, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

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

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.

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. (Cont'd.)

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

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

PLYMOUTH, IND.

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

BALTIMORE, MD.

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

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

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon 5:30, Wed 10, Sat 9

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

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
Rev. Thomas F. Frisby, r; Rev. R. S. Shank, Jr., c
Sun 8 & 9:30 HC (Chapel), 11 MP & Ser (HC 1S); 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 & 1S 11; MP 11 ex 1S

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. 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 & 1S 11; MP 11 ex 1S; 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

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

The Living Church

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Weekdays 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 & 1S, 11 MP Ser 11 ex 1S; Wed HC 7:30; Thurs HC & LOH 12 & 6; HD HC 12

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
Rev. Donald L. Garfield, r; Rev. Louis G. Wappler
Sisters of the Holy Nativity
Sun Mass 7:30, 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 (1S HC)

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 (1S), MP 11; Daily ex Sat HC 8:15; Tues 12:10; Wed 5:30

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt. Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9, Tues 8, Wed 10, Thurs 7; Int noon

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

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, & by appt

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

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

SYRACUSE, N. Y.

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

CLEVELAND, OHIO

ST. JAMES E. 55 at Payne Ave.
Rev. William R. Cook
Sun Masses 8, 10; Daily 9:30; C Sat 4-5:30

PHILADELPHIA, PA.

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

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

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

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd
Rev. James P. DeWolfe, Jr., r
Sun MP & HC 7:45; HC 9, 11, 5, EP 5; Daily MP & HC 6:45 (ex Thurs 6:15); EP 6

ROCKPORT, TEXAS

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

RICHMOND, VA.

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

SEATTLE, WASH.

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



ALL SAINTS' CHURCH
FORT LAUDERDALE, FLA.