

The Living Church

July 10, 1966

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Sun Photos

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Ascension, Clearwater, Fla.

[page 8]



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The Living Church

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

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THINGS TO COME

July

10. Fifth Sunday after Trinity
11. Benedict of Nursia, Ab.
17. Sixth Sunday after Trinity
William White, B.
22. St. Mary Magdalene
24. Seventh Sunday after Trinity
Thomas a Kempis, P.

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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LETTERS

Most letters are abridged by the editors.

Query

Does anyone know whether an English movement called "The Servants of Christ the King" (not to be confused with the American organization of the same name) has taken any root in the U.S.A.? It is mentioned in Olive Wyon's *Living Springs* and Stephen Verney's *Fire in Coventry*, and fully described in Roger Lloyd's *An Adventure in Discipleship* (Longmans, Green, and Co., London, 1953). I am interested in discovering whether the ideas and practices of this movement have proved feasible on American soil.

(The Rev.) DAVID R. KING
Assistant, Grace Church

New York City

The Meaning of COCU

For some time now I have watched with growing interest the proceedings of the Consultation on Church Union. My uneasiness regarding this organization has grown and finally became acute upon the publication of the Forward Movement book titled "COCU."

Have our American readers been too polite to comment upon this title as being in bad taste, or is it that the title comes too close to the truth? May not our French "separated brethren" be politely concealing their hearty laughter at our innocence?

(The Rev.) H. STEWART ROSS
Rector, St. Paul's Church

St. Joseph, Mich.

Editor's comment. COCU in French means "cuckold."

Who Is This Bishop?

Who indeed? Denial of the Incarnation, mockery of the Virgin Birth, tossing of the Holy Trinity into the theological ash can, constant attack upon the Apostles' assertion that "Jesus is God," utter disbelief in the Second Coming of Christ, and now a Presbyterian celebration of the Holy Communion upon an Episcopal altar. How long, O Lord, how long?

Warmest thanks for printing Dr. Langmead Casserley's masterly review [L.C., May 29th] of *What Is This Treasure?* by "this bishop." I wish the review could be reprinted in leaflet form, for it should be distributed far and wide. We have waited 4½ years for an Anglican theologian to speak out. Thank God for Dr. Casserley's timely "Christian candor" to one whose every word attempts to dissolve the matchless truths of the Christian Gospel into nebulous shadows.

(The Rev.) HARRY LEIGH-PINK
Vicar, St. Stephen's Church

Stockton, Calif.

Reputation Cheerfully Risked

Although it may gravely damage my reputation as the best friend and severest critic of the Episcopal Church, I can find nothing but good to say about the appointment as dean of the General Seminary of Fr. Sam Wylie. [L.C., June 12th]

(The Rev.) ROGER GEFFEN
Port Washington, N. Y.

July 10, 1966

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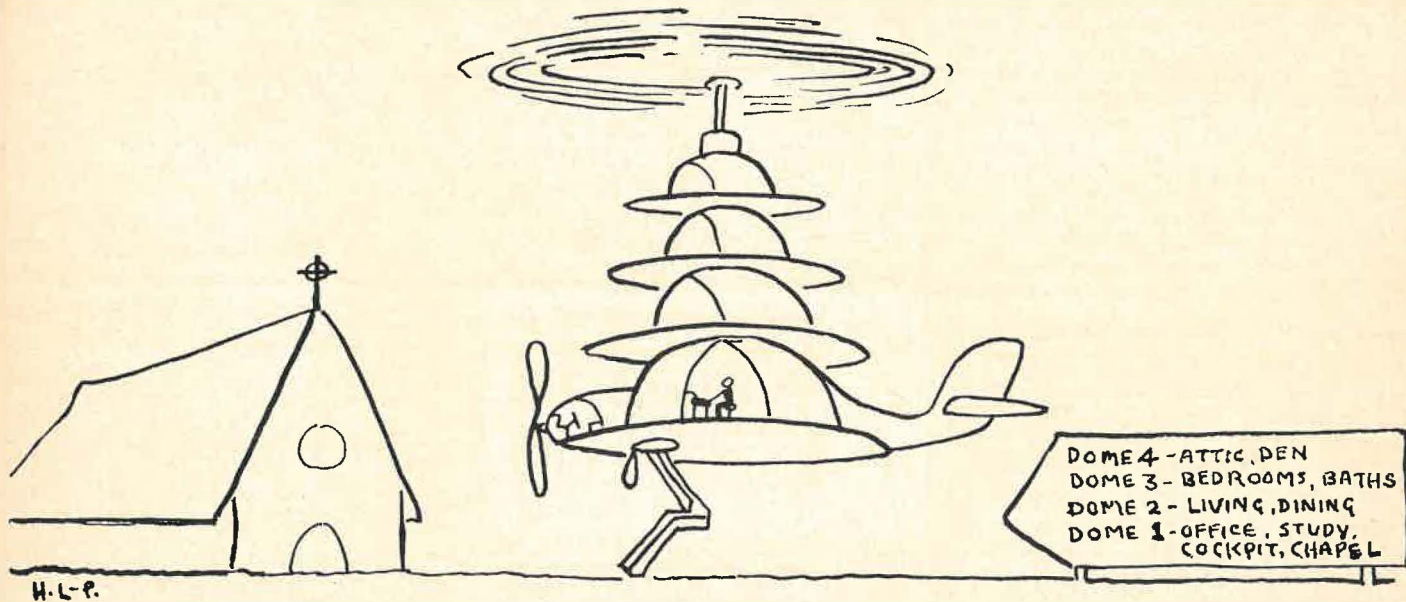
The Living Church

Pie

in
the

Sky

Are parsonages passe? Is there munge upon the moss-
covered manse beside the church beside the willows?
Are vicarages out of date? In fact, a total loss
as the places for our priests to put their pillows?
It seems there's perturbation in each thoughtful congregation
over where our men should live, raise kids, read tomes;
In this age of nuclear fission we suggest a small commission
to investigate pros — cons of holy homes.



REPORT:

Your commission's made its probe in each country on the globe
where the Anglican Communion is busy
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words in triplicate --- now don't get in a tizzy.
The pith of it's that we would dump rect'ries in the sea.
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Each priest will serve the Church from his atmospheric perch,
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the
other
foot
in
heaven.

by Harry Leigh-Pink

The Living Church

For 87 Years:

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

July 10, 1966
Fifth Sunday after Trinity

EPISCOPATE

Hall Chosen in Virginia

The rector of St. Chrysostom's, Chicago, Ill., the Rev. Robert Bruce Hall, was elected Bishop Coadjutor of Virginia on the fifth ballot taken at a special convention on June 23d, in Richmond.

Mr. Hall, a graduate of the Episcopal Theological School, Cambridge, Mass., was curate (in 1949), associate rector (in 1951), and rector (in 1953) of Trinity Church, Huntington, W. Va. In 1958 he went to St. Chrysostom's. He has been active on many diocesan boards and committees.

Stevenson in Harrisburg

The Rev. Dean T. Stevenson, S.T.D., Archdeacon of the Diocese of Bethlehem since 1957, was elected Bishop of Harrisburg at an election held at St. Stephen's Cathedral, Harrisburg, Pa., on June 28th. Dr. Stevenson's election came on the third ballot. Eight candidates were nominated. He was elected to succeed the Rt. Rev. John T. Heistand, who will retire later this year.

Gray of Mississippi Dies

The fifth Bishop of Mississippi, the Rt. Rev. Duncan Montgomery Gray, died June 25th, after recurring attacks of anemia and cerebral hemorrhages. The bishop had retired May 31st.

Bishop Gray was born in Meridian, Miss., and spent his entire ministry in the state. He attended Rice Institute and the University of the South, and was ordained to the priesthood in 1926. He was rector of the churches at Rosedale, Canton, Columbus, and Greenwood, Miss. On



H. Johnson Studio

Robert B. Hall

May 12, 1943, he was consecrated Bishop of Mississippi. During some of this period as bishop, he was a trustee of the Mississippi State Mental Institution. Previously he had been a delegate to three General Conventions.

During his episcopate, Church growth was steady, and diocesan budgets increased greatly. Eighteen of the 40 men whom he ordained are still active in the diocese.

Last January he was formally installed in the newly-designated St. Andrew's Cathedral Church, Jackson.

The Requiem Mass was celebrated June 27th, in the cathedral. The Burial Office was read by the Rt. Rev. John M. Allin,

Bishop of Mississippi, and the Very Rev. Christoph Keller. Interment was in Lake-wood Memorial Park, Jackson.

Bishop Gray was preceded in death by his wife, Isabel, who died May 31st. [L.C., June 12th] He is survived by his son, the Rev. Duncan M. Gray, Jr., two daughters, Mrs. David Caldwell and Mrs. Ralph Kelly, and nine grandchildren.

Memorials in Bishop Gray's memory are being made to the diocesan theological education funds.

EXECUTIVE COUNCIL

Ecumenism to Communication

by JO-ANN PRICE

How is the Episcopal Church meeting crises and urban ethnic change in pioneering, ecumenical ways? What are the new Church-related international issues—of war, peace, and race relations—which have confronted the Executive Council in the last three months? What are some of the weak spots in Episcopal communications? At their quarterly meeting June 21st through 23d at Seabury House, Greenwich, Conn., the Executive Council provided some answers to these questions. They raised others, and provided an overall picture to visitors of the Church at work on a number of unprecedented frontiers.

The biggest portion of the decisions and money went to three programs presented by the Home Department. These measures supported Episcopal coöperation in providing consultative assistance and enabling funds, through Urban America, Inc., to local churches wishing to sponsor low-cost housing; set up a \$50,000 fund for community development and neighborhood organization; and pledged \$200,000 for the purchase of bonds in the new Columbia (Md.) Religious Facilities Corp.

As to Urban America, Inc., the Council approved entering the agreement, alongside three and possibly four other Communions, with the agency, after hearing its advantages described to them by Stephen R. Currier, president of the nonprofit secular organization. Mr. Currier is an Episcopalian. Members of the Council allocated to Urban America \$25,000 this year and \$25,000 in 1967 as the Church's share in the coalition with the Methodist Church, the United Presbyterian Church in the U.S.A., the United

Virginia Election

Ballot number:	1		2		3		4		5	
Nominees	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
John A. Baden	7	20	5	11	2	7	1	3		3
O. V. T. Chamberlain		1								
Robert B. Hall	29	55	42	73	58	95	77	124	110	163
Joseph T. Heistand	22	43	22	39	21	30	12	24	9	10
Boyd R. Howarth	7	6	4	5	2	5	1	4	1	1
H. Coleman McGehee, Jr.	33	44	34	49	29	45	29	36	22	24
Edward L. Merrow	7	5	Withdraw							
John L. O'Hear	33	15	38	20	40	20	36	15	18	6
Robert H. Shaw	1	1								
W. Holt Souder	2	1	1	1						
William Sydnor	3	8	1	5		1				
Harcourt E. Waller, Jr.	16	11	13	10	8	7	5	3		
Votes counted	160	210	160	213	160	210	161	209	160	207
Necessary to elect	81	106	81	107	81	106	82	105	81	104

AROUND THE CHURCH

Great distances and difficult travel conditions have hindered many projects in the Diocese of Albany. To circumvent some of these problems, the diocesan Christian education department has been revised. Five geographical divisions have been set up to study and help in these fields: adult Christian education; continuing education of clergy; care and nurture of children and youth; leadership and training; and administration and supervision.

Christ Church, Schenectady, N. Y., has risen again from its own ashes (fires in 1926 and 1964). Its newest church building was dedicated and the church and furnishings were consecrated on Rogation Sunday by the Rt. Rev. Allen W. Brown, Bishop of Albany. The Rev. Ernest B. Pugh is rector of the parish.

The World Center for Liturgical Studies at Boca Raton, Fla., has received a facsimile copy, No. 69, of a limited edition of 150 copies of the *Breviarium Nidrosiense*—the first book ever printed for use in Norway (1519 A.D.). The Rev. Don H. Copeland, director of the Center, said that the copy is part of the Helen B. Lyman collection in the Center's library.

The Rt. Rev. John Charles S. Daly, Bishop of Taejon (Korea), has told his Standing Committee that because of his health, and in consideration of the five year plan for the diocese, it is necessary to think of his retirement in less than two years. The bishop is now 63. A request has been made to the Archbishop of Canterbury, for the appointment of a coadjutor.

"Operation Wider Learning" is the venture of the Episcopal Churches in Dallas, to seek people in the metropolitan area who are not reached through the conventional Church programs. Volunteers are working with 6 to 12 year old children, five days a week at St. Augustine's Mission, Dallas. Capt. Charlie J. Smith, Church Army, at St. Augustine's, said that the program is also sponsored by the Church of the Incarnation.

Three officers at West Point—Lt. Col. H. W. Hubbard, Lt. Col. V. E. Whan, and Maj. D. E. Rumbough—were admitted as lay readers at a recent service at the cadet chapel, by the Rt. Rev. Arnold Lewis, Suffragan Bishop for the Armed Forces, who prepared the course of instruction. The men are licensed for worldwide service in military installations, for work under a chaplain. At the Point, they are under direction of Chap. (Maj.) Porter H. Brooks, Episcopal priest and post chaplain.



Bishop Sherman celebrates at his institution.

Jo-ann Price

Church of Christ, and possibly the American Baptist Convention.

Under the agreement, Urban America would provide technical advice and in some cases "seed money" to Church and nonprofit groups interested in constructing low-rent houses under the Federal Housing Acts of 1961 and 1965. According to Mr. Currier, the cooperative program of his agency with the Churches might involve an annual operating budget of \$1 million. This amount would release hundreds of millions of federal dollars to be used by the sponsoring local and national Church agencies. The Church-related program could facilitate the construction of as many as 30,000 low-rent housing units each year, in his opinion.

The second urban program was the \$50,000 allocation to the Home and Christian Social Relations Department to help the Church this year "to participate and support work in community development and neighborhood organization." The measure originated with a proposal at the February meeting of the Council, by the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago. [L.C., February 27th] The fund will be used for these sorts of things: assisting new or existing neighborhood organizations; training community organizers; and developing a national foundation to support community organizations.

The third pledge of \$200,000 from the National Church would accompany \$50,000 from the Diocese of Maryland to purchase 12-year bonds in the Columbia Religious Facilities Corporation, an ecumenical venture in the new town of Columbia, Md. [L.C., June 19th]

On another new Church frontier, Council members were told by the Rev. James Fenhagen, of the Diocese of Washington, that the present program of Windham House, Manhattan, national

graduate training center in the East for women workers of the Church, will terminate June 30, 1967. Its board, Fr. Fenhagen said, feels that the Council should decide soon about the future of the \$178,000 property and budget for any 1968 program to be carried out there. In submitting their resignations, Fr. Fenhagen reported, Windham House board

Continued on page 14

LONG ISLAND

The Fifth Bishop

On June 18th, the day of the institution of the Rt. Rev. Jonathan Goodhue Sherman as the fifth Bishop of Long Island, the bishop said that the occasion was the first major event in the Cathedral of the Incarnation, Garden City, L. I., which so many clergy of various faiths had attended. Two Roman Catholic bishops of the Diocese of Rockville Centre were seated in the sanctuary, and a number of monsignors were present, one of whom represented the Archbishop of Brooklyn. The primate of the Greek Orthodox Archdiocese of North and South America, numerous Protestant clergy, and a rabbi were also present.

In an interview, Bishop Sherman said that he was not happy about the talk of "timetables" where Church unity is concerned and he referred specifically to the recent talks on Church union (Consultation on Church Union). "To say, as Dr. (Eugene Carson) Blake has done, that COCU may take 15 years is a mistake. . . . This lays the groundwork for frustration and disunity."

The Rt. Rev. John E. Hines, the Presiding Bishop, read the service of institution and preached. Attending Bishop Sherman who celebrated the Eucharist were the Rt. Rev. Stephen F. Bayne, vice

president of the Executive Council, and the Rt. Rev. Charles A. Voegeli, Bishop of Haiti.

The entire service was televised without interruption, by CBS.

SEMINARIES

New Appointment at Nashotah

The trustees of Nashotah House have announced the election of the Rev. Urban T. Holmes as professor of Pastoral Theology.

Fr. Holmes has been Episcopal chaplain at Louisiana State University for the past ten years. He received the B.A. and M.A. degrees from the University of North Carolina, earned his Th.B. at Philadelphia Divinity School, and gained an S.T.M. at Sewanee.

In addition to the regular courses in pastoral theology, Fr. Holmes will supervise the field work of the seminarians.

ATLANTA

Collins Installed

Following his institution as rector of St. Philip's Church, Atlanta, Ga., on June 19th, the Rev. David B. Collins was installed as dean of the Cathedral of St. Philip, Atlanta.

Dean Collins had been chaplain and a member of the faculty at the University of the South for the past thirteen years.

CALIFORNIA

More on Abortion

The council of the Diocese of California has announced unanimous adoption of a resolution urging all Episcopalians to come to the assistance of those physicians who are under investigation by the state board of medical examiners, for performing therapeutic abortions for victims of rubella (German measles), as requested during pregnancy. Specifically the council went on record as "commending" the defense fund for these physicians "as established by the board of directors of the California committee on therapeutic abortion."

Previously the council, the diocesan Churchwomen, and the diocesan department of social relations had approved resolutions urging the revision of the present state law on abortion, in order that situations other than strictly the preservation of the life of the mother-to-be, might be covered.

NEWARK

Memorial on Suffragans

In a letter dated June 24th and addressed to the Rev. Alexander M. Rodger, secretary of the House of Bishops, the Rev. Henry Powers, rector of the Church of the Atonement, Tenafly, N. J., and

secretary of the standing committee of the Diocese of Newark, stated that at a recent meeting of the diocesan committee (standing committee), a resolution was passed that, noting "with concern the increasing number of requests for the elec-

tions of suffragan bishops throughout the Church," the diocesan standing committee "does hereby memorialize the House of Bishops to study the growing multiplicity of suffragans in the House of Bishops."

Letter from London

The "Tirrell Affair"—it has even acquired its title in the British national press—drags painfully on. Whatever its outcome may be, it is one more demonstration that while ecumenical discussion may be smooth and hopeful, a specific ecumenical problem can provide a monstrous complication. Reading a theological consensus is one thing: acting out a theological situation is quite another, for it can always be construed as someone gaining a debating point.

The Rev. J. A. Tirrell is a young priest of the Episcopal Church, ordained in the Diocese of California. The Presbyterian minister of St. Giles Cathedral (Church of Scotland), Edinburgh, invited him to become an assistant at the cathedral, and he accepted.

At first it appeared that Bishop Pike encouraged him. Then in February Bishop Pike wrote that "it would be a violation of the canon laws of our Church" for Mr. Tirrell to exercise a sacramental ministry at St. Giles even assuming that the Edinburgh Presbytery granted him a license.

Meanwhile the Bishop of Edinburgh (Anglican) had made it clear that he regarded Mr. Tirrell's acceptance of the invitation as breaking the discipline of the Anglican ministry, especially if he were to administer the sacraments according to Presbyterian order. The Bishop of Edinburgh, Dr. Kenneth Carey, while a staunch advocate of closer links between the Church of Scotland (Presbyterian) and the Episcopal Church in Scotland (Anglican), has opposed the granting of a license to Mr. Tirrell by the Church of Scotland. And the Archbishop of Canterbury (who has no formal jurisdiction in Scotland) has written to the Clerk of the General Assembly of the Church of Scotland saying: "I feel moved to add that I am sure there is a strong desire within our Church that the troublesome matter concerning St. Giles Cathedral should not hinder the deepening of relations between our Churches of which the conversations are a symbol, and we pray that a spirit of reconciliation may bring healing to this episode as to everything which may hinder the will of our Lord for the unity of His people.

"It may be helpful for mutual understanding to know that it is always the custom in the Anglican Communion for a clergyman who takes a post with another Church to refer before doing so

to the authorities of his own Communion in the area."

So much for the Anglican side. As far as the Presbyterians are concerned, the record begins with a formal approach from the Rev. Dr. H. C. Whitley, Minister of St. Giles, to the Edinburgh Presbytery of the Church of Scotland, asking permission for Mr. Tirrell to administer the sacraments in St. Giles. In this Dr. Whitley had the backing of his kirk session. When it came to the vote, the Edinburgh Presbytery was evenly split, so it was decided to refer the matter to the General Assembly of the Church of Scotland.

Last week the General Assembly, sitting as a court of the Church, voted by a majority in support of a ruling that only the presbytery within whose bounds such an application was made were responsible for granting or refusing the application.

The Edinburgh Presbytery has now put the Anglicans on the spot. By a majority it decided to grant the application made by the minister and the kirk session provided the Presbytery were assured by the kirk session that Mr. Tirrell had obtained the permission of his own competent Church authorities to administer the sacraments at St. Giles.

The onus is therefore now on Mr. Tirrell's immediate Anglican superiors who in due course will be formally approached by a kirk session asking permission. Some question may now arise as to who those superiors are—Bishop Pike who is leaving his diocese or the Bishop of Edinburgh to whom Mr. Tirrell has never acknowledged any obedience but in whose diocese these things are causing a furore?

Meanwhile there can be no doubt that the whole thing is creating a most unhappy atmosphere in regard to Anglican-Presbyterian relations, and it has coincided with the forming of a joint committee of both Churches to try to find a way towards a United Church of Scotland which would be in intercommunion with a United Church of England.

Having listened (from the public gallery) to the Edinburgh Presbytery's debate on the St. Giles application and having heard its outcome, Mr. Tirrell commented, "I am relieved that it is this far along the way, and hope that everyone will understand that what we are trying to do at St. Giles is not a mere bargaining point in ministries and sacraments but a real step towards unity in Jesus Christ."

DEWI MORGAN



"The Ascension Seniors:" continuing service

Sun Photos

It's

Worship- *then Work*

at the

Church of the Ascension

Clearwater, Florida

by Hazel H. Schneider

Directress of Religious Education
Church of the Ascension

A Distinguished Congregation

Community action begins with corporate worship at the Church of the Ascension, Clearwater, Fla. Many times and in many ways the rector, the Rev. Canon Robert S. Lambert, and his assistants, the Rev. Messrs. Edward C. Chalfant and Robert G. Bretscher, have said "First we worship; then we go on to do our church work within the parish and the work of the Church outside of the parish." The result of this kind of leadership is that the Church of the Ascension is making an even greater contribution to the community and is becoming even stronger as a parish.

A large, active church needs the proper facilities to enable it to carry out its program, and the growth of this parish meant that it became necessary to increase the size of the plant. Five years ago the church building was enlarged by one third. Shortly after that the parish house was doubled in size to provide additional classrooms, a hall large enough to seat nearly 300 for meals and 500 for meetings, an attractive room for smaller meetings, and suitable offices. During the same period the staff was increased so that now there are, in addition to the rector, two assistant clergymen, a directress of Christian education, a secretary, a bookkeeper, a sexton, and a gardener. Retired priests who live in the area also assist regularly with the services.

People like to worship at the Church of the Ascension for many reasons, and the 3 services on Sundays are unusually

well attended. The building itself inspires worship because of its serenity and beauty. The focal point of the church is, of course, a simple white marble altar which seems to draw light to itself from the glowing windows on either side of the nave.

Now that the expansion is completed, the beautiful and spacious plant provides adequate facilities not only for worship, but also for exciting and challenging Christian work. The parish takes joy in sharing all of the buildings with many community organizations.

The new classrooms enable the Ascension Church school to have classes for all ages from two years old through the twelfth grade. Each year more than 100 men and women help to teach and to run the winter and summer sessions of the Church school, providing sound Christian training for more than 550 children. In addition, there is a nursery where babies and toddlers receive excellent care. Many volunteers help the two professional babysitters to keep the nursery properly staffed; and some experimental teaching is being done there with the toddlers.

The Ascension Seniors is a parish organization which provides fellowship and an opportunity for continuing service to more than 175 retired people. One of their great contributions is making regular visits to the shut-ins of the parish. The Ascension Seniors have a special program every Friday which is varied by lectures, picnics, exhibits, movies, gen-



Sun

"Bridge to College"

eral discussions, and covered-dish suppers followed by singing and dancing. The group is run by a steering committee which plans the programs and enlists the help of the members to make their various activities and service projects successful. In its fifth year, the Ascension Seniors has become a model organization for the community and the diocese.

Younger men and women are invited to take part in the activities of the Seabury Club. In addition to such service projects as sponsoring the Boy Scouts and having a supper to welcome new confirmands, the members have the opportunity to attend specially planned programs designed to help them with their problems. They also have social affairs which enable them to become better acquainted.

College-age young people who live at home and attend local universities have recently formed their own Canterbury Club. This is a community-wide program which has been sponsored by members of the Seabury Club and by the clergy.

Weekly programs for the young people include the Sunday evening meetings of the Junior and Senior High Young Churchmen. In each of the last two years their most important program has consisted of a series of four two-hour sessions on the subject, "Fit To Be Tied." These sessions were led by a panel of two physicians, a psychologist, and a clergyman, who discussed sex education and preparation for a Christian marriage.

The parish also sponsors a large and active branch of the Girls' Friendly Society, a Cub pack, a Boy Scout troop, and an Explorer post. A great number of parishioners are involved in helping with these teaching and recreational programs for the young people.

Action/study groups were started in the parish within the past year. These groups were planned to help members do a more intelligent and enlightened job with the social problems of the commu-

Continued on page 12



Sun Photos

Work with Cuban Refugees

Distinguished Congregations

1966

With this issue we begin the publication of a series of stories on the winners of our Distinguished Congregations Awards for 1966.

The winning congregation in the category of downtown parishes of more than 600 communicants is the Church of the Ascension, Clearwater, Florida. Miss Hazel Schneider tells the story of this church's ministry to the community and the world, on page 8. The stories of the other winners will appear at intervals of two weeks or so. It is our hope that all congregations within reach of our influence will be inspired and otherwise helped to do their work better as servant churches of the living God.

There is no need for us to add any information about Ascension, Clearwater, to that which Miss Schneider provides in her article. But we would make an observation which strikes us as pertinent. This parish is located in a community which specializes in gracious and pleasant living on Florida's sunny (well, usually) West Coast. Anybody who has ever been to Clearwater will know what we mean. Now, it is harder for Christians living in such a community to work hard at their religion. It is easy in such a pleasure spot to say to one's soul, "Take thine ease, eat, drink, and be merry." The Christian people of Ascension, Clearwater, undoubtedly enjoy the good life God gives them in Clearwater. But on the evidence they do more than simply enjoy life as baptized Epicureans. Marcus Aurelius's sardonic remark comes to mind: "Even in a palace, life can be lived well." Even in Clearwater, Florida, people can be working, serving Christians. The Church of the Ascen-

Q: What is your bounden duty as a member of the Church?

A: My bounden duty is to follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of his kingdom. [BCP, p. 291.]

sion contains a whole congregation of such. We congratulate them all, and thank them for their rousing witness to the joy and strength of a truly-lived Christian religion.

No Hearsay Evidence, Please!

It is contrary to our policy to publish letters containing strictly second-hand evidence about what somebody has said or done. We regret that recently one such letter got past our guard; we apologize to any who may have been injured by it, and we wish to reaffirm and to restate our policy. The letter [L.C., June 12th], by the Rev. Frank Williamson, Jr. of Philadelphia, contained these two statements: "A Philadelphia Divinity School student told me the Rev. John E. Skinner, professor of theology, told his students that he did not accept the Virgin Birth and gave arguments. A priest of the seminary told me that another professor at P.D.S. did not accept Easter." If the student, or the priest referred to, or Fr. Williamson, had written to us saying "I heard him say this" or "You'll find it in black and white in his book" that would have been first-hand testimony. But this isn't the way it came to us. We offer no opinion as to the truth or falsehood of this testimony; we say only that it is second-hand, hence inadmissible. Because Fr. Williamson was clearly writing in good faith, and because his letter as a whole was free from this defect, we unintentionally let this pass.

To any reader with strong opinions about anything, who wants to express them in our columns, we make this simple plea: No hearsay evidence, please!

BOOKS

The Gospel of Christian Atheism. By Thomas V. V. Altizer. Westminster. Pp. 157 paper. \$1.75.

Prof. Thomas Altizer's little book *The Gospel of Christian Atheism* emphasizes a distinction between two kinds of members of the present-day Christian community, which has now become all too familiar, although different thinkers choose different words to express this distinction. Prof. Altizer uses the terms "religious Christian" and "radical Christian." Religious Christians are those who believe the traditional Christian dogma that eternally God the Father and God the Son are two aspects of the Divine Nature. Radical Christians are those who believe that God is dead: God "emptied

himself" in Jesus; and Jesus died on the Cross. God, the Father, then died on the Cross. Not only the very being of God the Father, but also, of course, the genuineness of Christ's Resurrection and Ascension are flatly denied. Prof. Altizer thinks that religious Christians are wrong and that only the radical Christians are true and wise Christians.

This novel (one is tempted to say bizarre) interpretation of the Christian revelation and of the proper content of Christian faith takes its rise from the author's dogmatic, undefended acceptance of what to most members of the philosophical community must seem to be a "dated," although in some ways valuable, nineteenth century metaphysics. It is the metaphysical idealism of Hegel

interpreted, on the one hand, by appeal to the notoriously unclear poetry of Blake, and, on the other, by appeal to Nietzsche's unchristian (albeit sometimes insightful) assessment of the real meaning of Christian values and of the message of Christ. In fact, the reader who is not acquainted with philosophical terminology of nineteenth century metaphysical idealism will find this book difficult reading. I will venture to say, also, that the author's liberal use of technical terms gives to the volume an appearance of precision and profundity that is, in fact, not there.

There is a far too facile reading of Hegelian concepts into Christian insight and experience. Also, there are obvious inaccuracies: the very important topic of

the relation between the thought of Hegel and that of Kierkegaard is over-simplified, if not falsified. I believe, however, that such criticisms as these are minor; there are two other criticisms which I wish to make here that I believe to be of greater significance.

First, the argument represents an *a priori* or a rationalistic approach to the determination of matters of fact. Yet in our day it is by no means clear that the human mind has the capacities to achieve knowledge by dialectic analysis or deductive inference alone. In the nineteenth century Hegel thought we could, although Kierkegaard took great pains to point out the thorough-going inadequacy of rationalism in matters concerning the faith. Certainly Prof. Altizer does not provide his epistemology with the philosophical clarification and defense which it requires. Also, it is interesting that in his rationalistic orientation he differs from some other radical Christians who are vigorously empiricist, demanding that such linguistic expressions as God, the Father, Holy Spirit, and grace, either be translated into unique and empirico-pragmatic terms or translated into naturalistic terms.

Second, the person who knows the redeeming, transforming, and illumining grace of the life that is hidden in Christ will not find in this book any traces whatsoever of his own spiritual experience. As a philosophical *tour-de-force* the book is amusing. It may even be said to be interesting as a sign of the theological times. The Christian will find, however, that the book leads him into a spiritual desert. It provides him with no insight concerning the real faith; no illumination of his relation to the Father, Son, and Holy Spirit; and no solution of the living problems which he is called to meet in his daily life.

MARY CARMAN ROSE, Ph.D.
Goucher College

* * * *

Church and Clergy in the American Revolution. By Lester Douglas Joyce. Exposition Press. Pp. 215. \$6.

Church and Clergy in the American Revolution claims to be a sociological analysis and a psychological diagnosis of clergy at the time of the American Revolution. Actually it dwells more upon the fortunes and roles of various groups of clergy, Churches, and sects during the period.

The author, Lester Douglas Joyce, bases his study on several presuppositions: 1) Self-preservation is the first law of life and has priority over idealism. 2) Religion is the melancholy admission that the individual is powerless to solve his problems. 3) The prevailing religion is always patterned upon the social structure. 4) The American Revolution (as all wars) was solely a politico-economic affair. 5) The clergy in this war were motivated by their desire to survive rather than by any desire to uphold the Divine

Law. 6) Clergy wield their power by playing upon people's emotions.

Sadly enough there is truth in these judgments. In periods of self-examination we ought not to ignore them. Perhaps at some time in the future someone will be able to show that some clergy are able to act as God's representatives some of the time.

(The Rev.) M. FRED HIMMERICH
Board of Examining Chaplains,
Diocese of Milwaukee

* * * *

I Am the Child of God. Episcopal Church Fellowship Series Nursery Course. Morehouse-Barlow. Teacher's Manual: pp.128, \$3.50. Pupil's Activity Kit: \$3.75.

Living the Christian Year. Episcopal Church Fellowship Series Fifth Grade Course. Morehouse - Barlow. Teacher's Guide (Revised): pp. 103, \$2. Pupil's Book (Revised): pp. 96, \$2.25.

A three-year-old child is responsive to learning. *I Am the Child of God* fills a void by providing a teaching guide for those who have these children of tender age under their responsibility. Each session of the teacher's manual provides a helpful structure for guiding the children through various interest stages: worship, active time, quiet time, work time, recall time, closing time. Ample built-in teaching aids are provided. Supplemental to the course is an activity kit for each child. The kit contains many types of handwork that are within the interest range and capabilities of this age child.

Living the Christian Year is the familiar fifth grade course now revised. Basically it follows the original manual and pupil's book but is brought up to date with recent references and additional teaching aids based upon suggestions from those who have used the earlier materials.

Both of these courses, like all the Fellowship Series, can be adapted to group-graded Sunday schools.

(The Rev.) L. MAXWELL BROWN
St. Matthias' Church, Waukesha, Wis.

* * * *

The Meaning of Pastoral Care. By Carroll A. Wise. Harper & Row. Pp. 144. \$3.50.

Probably nobody could write anything particularly new in the field of pastoral care, but those who have any familiarity with the so-called "relationship-theology" and the clinical training movement will find *The Meaning of Pastoral Care* singularly un-new. The phrase "variations on a cliché" kept popping up in my mind as I read it. Pastoral care means "the act of caring for persons in the spirit of Christ." (p. 60) It requires "emphatic involvement" and its efficacy depends upon the "level of emotional maturity" of the pastor who "is a genuinely loving, trustworthy person." (pp. 14, 15.)

Pastoral care is not simply concerned with people in crisis, but also with their

continuous growth toward that unique being God intended them to become. The grace necessary for that growth is discovered in the personal relationship the pastor is able, by his own growth, to achieve. Since the Gospel is for persons, the dimensions of persons are described in terms of their need for privacy while in community, their need to experience their own uniqueness (becoming themselves authentically), to widen their sense of awareness, and to attain autonomy.

In the last chapter, Carroll A. Wise suggests ways in which the theological schools might improve their making of pastors. The aim of the suggestions is beyond dispute. Everybody would like to produce a pastor who has had a vital Christian experience, who has discovered himself as a person in relation to God and to his fellow men, who in the real sense is on the way to sainthood. But whether it is possible to achieve this aim by "grounding the curriculum and teaching of the seminary in the involvement of the teacher and student in the ongoing life of a parish" is another matter. (p. 124) And how far the seminary can "combine its academic purpose with something of a therapeutic purpose" (p. 131) is a subject of endless argument, sometimes bolstered by the apparent act that "therapeutic purpose," even when undertaken by "well-trained pastoral counsellors, supplemented by psychotherapists where needed" (p. 132) accomplishes so little in relation to the time and expense involved. Dilemmas have a nasty habit of remaining dilemmas however much we deplore them. Seminary education may struggle with them but should not be naïve in expecting to eliminate them.

(The Rev.) WOOD B. CARPER, JR., D.D.
General Theological Seminary

Booknotes

by Karl G. Layer

Need Is Our Neighbor. By Byron L. Johnson. Friendship. Pp. 128 paper. \$1.75. A Christian approach to today's question of affluence and poverty, by a United Church of Christ layman.

The Wrath of Heaven. By Calvin R. Schoonhoven. Eerdmans. Pp. 187 paper. \$2.45. The author contends that "Heaven, as well as earth, endures the wrath of God, the powers of evil, personal incompleteness and temporality. This kind of imperfect Heaven is consistent with the fundamental antithetical structure everywhere given between this evil age and the age to come. And it is Christ who . . . terminates the ambivalence of Heaven."

A Century of Christian Science Healing. No author named. Christian Science Publishing Society. Pp. x, 256. \$5. A history of the Christian Science movement together with a discussion of its tenets.

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Worship-Work

Continued from page 9

nity. The discussion and study led each group to become more aware of the Christian implications of some of the pressing problems. Race relations, ecumenicity, slum clearance, family relationships, Bible study, and Christian ethics were among the topics studied. The total impact of these groups will never be known because they reach far into the secret places of people's lives. But there have also been some visible results. One of these is the formation of a community-wide organization, called HOPE, to help a Negro community meet its own needs. Its first project is to open a day nursery for the children of working mothers.

When Cuban refugees began coming into this country about five years ago, the Church of the Ascension brought several families to Clearwater, provided homes and jobs for them, helped them to learn English and to make the difficult adjustment to a new life. In the years since then these people, with the further help of the parish, have brought other members of their families from Cuba. Now they are all self-supporting, contributing members of the community.

A different kind of help has been provided in the past two years through one of the many projects undertaken by the Churchwomen of the Ascension. They are helping the College Fund of Pinellas County, Inc., to send outstanding but deprived young people to college. The second "bridge to college," held this past spring, netted over \$800 for this purpose. Last year five young Negroes were sent to colleges of their choice. A larger group will be sent this year.

The Channel Markers, an area-wide service for blind people, was started by the parish last winter. Blind people and their escorts gather at the parish house once a month for an afternoon of fellowship. The program is not elaborate, but it meets a deep-felt need for these people to have an interest outside of their own homes. The activities are planned by the steering committee whose members are chosen from the group. Members of the Churchwomen and the Ascension Seniors serve as hosts.

These are some of the outstanding ways in which the members of the Church of the Ascension are using their talents and abilities to witness for Christ. The vitality of this witness is proof indeed that Christ's work does begin with worship.

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The Living Church

Election Night

(fiction)

by Bill Andrews

The first hint I received came from gossip over coffee during the last meeting of the diocesan Christian social relations department. One of the older priests asked another, within my hearing, "Do you think Carter has a chance in the Norwest convention?"

"Are you talking about my rector?" I asked him.

"Sure," he said. "Fr. Carter's been nominated for bishop coadjutor of the Diocese of Norwest. Didn't you know?"

I said, "No, I hadn't heard about it. Is he likely to be elected?"

The archdeacon said, "It's hard to say. There are 10 nominees. Probably half a dozen of them are rectors of parishes in Norwest who have been nominated by enthusiastic parishioners without much backing outside their own parishes. But one missionary bishop and a couple of cathedral deans are on the list. None of them is as capable as Fr. Carter, but they have held more impressive positions. There is no telling how the election will go."

The next day I called Fr. Carter and asked him whether he was seriously considering moving out on us. He told me not to worry. "I haven't been elected yet. Bishop Harding and the two deans are all able men with good reputations. One of the diocesan priests nominated may get enough backing to win the election. So I'm not expecting to be elected, and I'm not seeking the position."

"Would you take the job if it were offered?" I asked.

"I really don't know," he said. "I was astonished that I was nominated. But when the nominating committee asked me if they could put my name up, I told them to do as the Spirit moved them. I'm flattered, of course. I'd like to be a bishop, I suppose—or at least I'd like to know that my brethren would want me as a bishop. On the other hand, I know the Norwest situation, and it is hardly an easy diocese. It is small and under-financed. There has been some trouble there, both in clergy-bishop relationships and from some right-wing extremist elements among the laity who have managed to get the giving of some large pledgers cut down on the National Council of Churches issue. Whoever takes the office will have his work cut out for him. In one way it would be a great challenge. In another—well, it makes the rectorship of St. Martha's, Oakburg, look pretty good."

Today was the date of the convention of Norwest. And tonight was our regular vestry meeting at St. Martha's. I went expectantly, but Fr. Carter said nothing about the Norwest convention. Instead,

he called us to order and we plunged into a full agenda, ranging from M.R.I. to the state of the parish house plumbing, from the summer Church school plans to the every member canvass of next fall. There was the usual run of routine reports, the usual bickering between McGee and the Church school superintendent, and through it all, Fr. Carter was, as usual, a poised, calm, and efficient chairman.

Then, before we came to a final discussion on Outreach, the phone rang. "This is Fr. Carter," he said. "Yes. . . . Thank you. . . . I am astonished, and grateful for your confidence. . . . I'm afraid I can't give you a definite answer. . . . You understand, I will need to pray about this, and think about it. I will want to speak to your bishop. . . . Yes, perhaps it would be well for me to come for a visit. . . . Yes, I understand the delegates will want a reply. But first, I understood you were voting this morning. Does the delay mean the convention had difficulty in agreeing? . . . Yes. . . . Hmm. . . . 10 ballots. I hope you are right. Perhaps you will put a stenographer on the line and let me dictate a reply. . . . Thank you. Miss Jones, are you ready? . . . Please inform the delegates that I am most grateful for their vote. I feel very humble at this moment, and I trust that you will understand that I cannot make a definite commitment until I have had time for prayer and reflection. I should be able to give you a definite answer in a matter of, at most, two weeks. Thank you all, my brethren, and pray to God to guide me to a right decision. . . . Yes, that's all. . . . Thank you, Mr. Haven, your bishop will be hearing from me very soon. Thank you. . . . Good night and God bless you."

Some of the other vestrymen apparently knew what was up; some did not. It was McGee who burst out with, "Was that Norwest, Father?"

Fr. Carter replied, "That was the notification committee of the convention of Norwest. I have been elected bishop coadjutor." A babble of comment came from all sides of the table, some delighted, some dismayed. Among those delighted were some vestrymen who were warm-hearted supporters of Fr. Carter and some who had been stubbornly in opposition to certain of his policies. Those grieved were equally a mixed group. Promotion of an admired rector is bound to put any of his parishioners into a state of mixed emotions. Do we rejoice for a good man's advancement or grieve that it means our loss of him? Do we rejoice at the departure of one with whom we are unsympathetic, or grieve over his good fortune? And is it good fortune for him? I found myself battling with my own emotions, striving to bring myself to a real willingness to trust in the providence of God. It wasn't easy, for I am an original pro-Carter man, and I do grieve at the thought of losing him as my rector.

Fr. Carter brought us back to order, finished the meeting, and then asked us to come with him to the chapel. There in the dim light of a flickering sanctuary light, he knelt before the altar and prayed, "God, Giver of all wisdom, lead me to a knowledge of Your purposes and to a right decision, through Jesus Christ, our Lord. Amen." Then he led us in the Lord's Prayer and gave us his blessing.

I drove home through the warm summer night, thinking not of the future, but of the time seven years ago when another rector resigned because of ill health and we wrestled for months over the choice that ultimately fell on Fr. Carter. Seven years ago I enjoyed the process. This time I dread it.

Perhaps, I tried to tell myself, we won't have to. But realistically, I know in my heart that the fine young man I've worked with and come to respect and love is lost to us. I really can't believe he will not accept.

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NEWS

Continued from page 6

and staff members noted that the identity and purpose of the institution had shifted over the years from "women's work" to "women's involvement in the broader service of the laity."

Two resolutions—one on South Africa and the other on a \$10,000 allocation for a peace project of the National Council of Churches—drew some fire and dissent from councilors before amendments and/or passage. The South Africa measure asked diocesan councils, vestries, and leading Episcopal businessmen to consider the "moral dilemma" in which Americans are placed by U. S. investment policies in the racially segregated Republic of South Africa.

The proposal was sharply attacked by Hugh C. Laughlin, executive vice-president of Owens-Illinois Glass Co., Toledo, Ohio, as "irresponsible." A second part of the get-tough resolution, asking the American government specifically to "apply a firmness" economically and politically on South Africa, was tabled after Mr. Laughlin, who is chairman of the Finance Department, threatened to disassociate himself from "so irresponsible a body of people" if it were passed.

The \$10,000 item for the NCC's Priority Program for Peace—a \$200,000 top level peace advisory program—brought dissent from Charles M. Crump, a Memphis, Tenn., attorney. It would, he said, only result in "more pronouncements and statements of advice to our government in this field of international relations which will only divide us more."

The Council replied to requests from the Episcopal Peace Fellowship for reassurance of the controversial pamphlet, "Choosing your Draft Classification" by approving the writing and publication of a new leaflet. "Choosing your Draft Classification" was pulled out of circulation last winter, because of criticism of some passages. [L.C., January 9th] It was replaced by a clergy-directed brochure, "Counseling the Young Churchman of Draft Age." The new publication will be the third on the subject. It would "set forth the positions of the Church" regarding both combatant service and conscientious objection, the Council resolution said.

In a related measure, the Council voted for the formation of an agency—comprised of a committee appointed by the Presiding Bishop and working through the Department of Christian Social Relations—to protect "the rights and interests" of Christian pacifists under the National Service Act. The 1961 General Convention asked for such an agency, similar to one that functioned as a joint commission during World War II.

Councilors also received a plan from the Joint Commission on Ecumenical Relations urging Council units, seminarians, professors, and diocesan people to study and submit criticisms of the "Principles of Church Union" proposed by the Consultation on Church Union.

For two hours, as a special order of business, councilors traded views with communications experts on what Warren H. Turner, Jr., Council vice-president, called in a preparatory paper "perhaps the most acute problem confronting our

Church . . . the problem of communications." Chairman of the panel was Stephen C. Shadegg, of Phoenix, Ariz., an author, who put to the audience these questions suggested by the Rt. Rev. John E. Hines, the Presiding Bishop: "What is the necessity for planned and extensive communications in the Church, and why is communications so often an issue in the life of the Church? What are the tension elements that give rise to crises in communications and relationships? What are the Church's current resources for communications? How do we assess the adequacy of communication resources and what should the Executive Council do to assure adequate resources?" Visiting speakers in the free-wheeling presentation and discussion were Sam Welles, senior editor of Time-Life books, and Bob Eddy, editor and assistant to the publisher of the Hartford (Conn.) *Courant*.

PEOPLE and places

Seminaries and Schools

The Episcopal Theological School, Cambridge, Mass.; Richard L. York of the Church Divinity School of the Pacific, and Joseph J. Pfister of Union Theological Seminary, have been named Jonathan Daniels Fellows and will work in areas of social concern. Everett Wenrick of E.T.S., was designated an honorary Jonathan Daniels Fellow for his work this past year in Alabama.

Seabury-Western Seminary, Evanston, Ill.: The Rev. Thomas O. Edmunds, assistant at Christ

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CAMPBELL—Caution is recommended in dealing with a man using the name of Richard Campbell. He is wanted by the Minneapolis Police on charges of bigamy, forgery, narcotics and fraud. He follows a routine pattern of visiting the Episcopal clergy for assistance. Please notify the Minneapolis Detective Division. Further information from the Chaplain, University Episcopal Center, 317-17th Ave., S.E., Minneapolis, Minn. 55414.

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- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
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THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

The Living Church

Church, Winnetka, Ill., has been appointed lecturer in pastoral theology effective September 1st. The Rev. Dr. Paul H. Elmen, professor of Christian ethics and moral theology has received a distinguished alumnus award from North Park College. From September 1966 to March 1967, he will lecture at St. Augustine's College, Canterbury, England. The Rev. Donald A. Davies, associate professor of Christian education and a U.S. Army chaplain, is director of the chaplain school at Camp McCoy, Wis., for the summer. He is training National Guard and Reserve component chaplains.

Kenyon College, Gambier, Ohio: The Rev. G. Russel Hargate, rector of St. Andrew's, Elyria, Ohio, has been elected to a three year term as a trustee of the college.

Sweet Briar College, Sweet Briar, Va.: The Rev. Alexander M. Robertson, former rector of St. Paul's, Lynchburg, Va., is chaplain of the college.

St. Bernard's School, Gladstone, N.J.: The Rev. Henry A. Tilghman, former rector of the Church of the Holy Communion, South Orange, N.J., has

been named rector and headmaster of the school, effective July 1st.

St. Mary's Hall, Faribault, Minn.: The Rev. Lloyd Gesner, assistant headmaster of Breck School, Minneapolis, Minn., has been named headmaster of St. Mary's, effective August 1st.

San Rafael Military Academy, San Rafael, Calif.: Mr. L. W. Robertson, former academic dean and former acting headmaster of the school, has been named headmaster.

Retirement

The Rev. J. Arthur Klein, who became rector of Grace Church, St. Francesville, La., in 1950, retired July 1st. Address: St. Francesville, La.

The Rev. Herbert Lewis-Jones, who became rector of the Church of the Annunciation, Oradell, N. J., in 1949, retired May 27th. Address: 14 High St., Woodstock, Vt.

Religious Orders

Fr. David Paul (the Rev. Herbert Frick) took

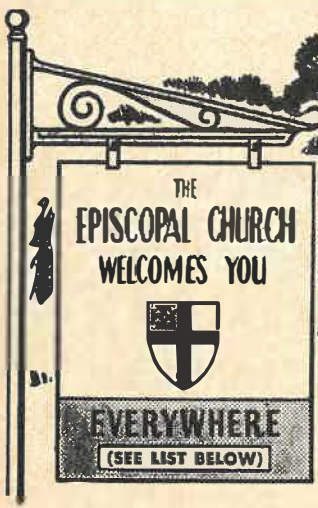
the life vows in holy religion of the Society of St. Paul, on June 19th, at the Mt. Resurrection Monastery, Sandy, Ore.

Laymen

Mr. David E. Bronson, communicant of St. Paul's, Minneapolis, Minn., and chancellor of the Diocese of Minnesota, for 30 years, is the first to be named to the recently established diocesan Hall of Fame.

Mr. Thomas C. Jones, communicant of Christ Church, Winnetka, Ill., is chairman of the funds committee for the proposed new Episcopal center for the Diocese of Chicago.

Mr. William G. MacPhail, communicant of St. Stephen's, Edina, Minn., former president of the former MacPhail College of Music, Minneapolis, Minn., is now director of the University of Minnesota MacPhail Center for the performing arts. All properties of the music school and college have been entrusted to the board of regents of the university as a gift from the MacPhail board of trustees.



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.

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

LOS ANGELES, CALIF.
ST. MARY'S 3647 Watseka Ave.
 The Rev. R. Worster; the Rev. H. Weitzel
 Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
 Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
 7 & 6:30

SAN FRANCISCO, CALIF.
ADVENT 261 Fell St. near Civic Center
 The Rev. J. T. Golder, r; the Rev. W. 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.
 The Rev. F. L. Drake, the Rev. A. E. Moorhouse,
 the Rev. R. I. Walkden
 Sun 8 & 10; Daily as posted; C Sat 12:15

WASHINGTON, D. C.
ALL SAINTS Chevy Chase Circle
 The Rev. C. E. Berger, D. Theol., D.D., r
 Sun HC 7:30, Service & Ser 10; 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 6:30, 7:30, 9, 11; Daily 7:15, 5:30; also
 Tues, Thurs, HD 6; Fri & HD 10; HD 6; 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
 The Very Rev. John G. Shirley, r
 Sun 7, 8, 10; Daily 6:45

DAYTONA BEACH, FLA.
HOLY TRINITY BY-THE-SEA Grandview & Ora
 The Rev. David J. Dillon, Jr., r
 Sun 8 HC, 10 MP & Ser (HC 15)

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

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

FORT MYERS, FLA.
ST. LUKE'S 2nd & Woodford
 The Rev. E. Paul Haynes, r
 Sun 8, 9, 11; Daily 7, ex Wed 10; HD 10 & 6;
 C Sat 4:30

HOLLY HILL (DAYTONA BEACH), FLA.
HOLY CHILD 1445 Flomich Ave.
 The Rev. Frederick R. Trumbore, v
 Sun 7:30, 9 HC; Tues 7:30 EP; Wed 9:30 HC

INDIAN ROCKS BEACH, FLA.
CALVARY-IN-HOLIDAY-ISLES 1615 1st Ave.
 The Rev. Frank L. Titus, r
 Sun 8:30, 10:30; HD 10

ORLANDO, FLA.
CATHEDRAL OF ST. LUKE Magnolia & Jefferson
 The 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

ORMOND BEACH, FLA.
ST. JAMES 44 S. Halifax Dr.
 The Rev. Robert G. Thorp, r
 Sun 7:30 & 10

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

ST. CHRYSOSTOM'S 1424 N. Dearborn Pkwy.
 The Rev. R. B. Hall, r; the Rev. G. N. Price, assoc.
 Sun HC 8, MP 11 ex 15 HC; Tues HC 10, Wed HC
 7:30, HD 7:30

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
 The Rev. William C. R. Sheridan, r
 Sun H Eu 7 & 9

PORTLAND, MAINE
CATHEDRAL CHURCH OF ST. LUKE 143 State St.
 Sun HC 7:30, 9, 11; EP 5:30; Daily MP & HC 7:30
 ex Mon 10:30, Tues 7, Thurs 9:30; Daily EP 5:30

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.

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; EYC, Episcopal Young Churchmen; ex, except; 15, 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.

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranieri, r
Sun Masses 8 & 10; Daily 7; Tues & Thurs 9:30;
C as posted

ST. MICHAEL & ALL ANGELS' 2001 St. Paul St.
The Rev. Osborne R. Littleford, D.D., 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

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

FLINT, MICH.

CHRIST CHURCH East Hamilton at Bonbright
Sun 8 HC, 10; Wed HC 6:30, 10; Thurs HC 6;
HD HC 6; Daily MP 7, EP 7

HOLLAND, MICH.

GRACE CHURCH 555 Michigan Ave.
The Rev. Wm. C. Warner, r; the 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

LIVINGSTON, MONT.

ST. ANDREW'S Third and Lewis
The Rev. C. Jack Faas, r
Sun 7:30 HC; 9 HC (1S & 3S); MP (2S & 4S);
Wed 7:30, 9 HC

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The 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.
The Rev. Herbert S. Brown, S.T.D., r
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 W. State St. & Overbrook Ave.
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10; HD 6:30

BINGHAMTON, N. Y.

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

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush) Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c
Sun 7:30, 9, 11. HC daily

GENEVA, N. Y.

ST. PETER'S Genesee at Lewis
The 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;
Wkdys MP & HC 7:15 (& HC 10 Wed); EP 3:00

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

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

The Living Church

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

HEAVENLY REST 5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12; HD HC 12

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c
Sun HC 8, Ch S 10:30, 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
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler
Sisters of the Holy Nativity
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev 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

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

ST. THOMAS 5th Avenue & 53rd Street
The 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
TRINITY Broadway & Wall St
The Rev. Bernard C. Newman, S.T.D., acting r
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Daily MP
7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs, EP
5:15 ex Sat; HC 8; C Fri 4:30 by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
The 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.
The 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.
The 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

SCHENECTADY, N. Y.

ST. GEORGE'S No. Ferry St.
The Rev. Darwin Kirby, Jr., r; The Rev. Richard W.
Turner, The Rev. Thomas T. Parke
Sun HC 8, 9, 11; HC daily 7; C Sat 8-9

UTICA, N. Y.

GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, S.T.D., r
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

TULSA, OKLA.

TRINITY Downtown 5th & Cincinnati
Pilgrimage Church of the Southwest
Curtis W. V. Junker, Dr.D., J. E. Dillinger, C. R.
Leech
Sun HC 9, 11 (1S & 3S) Daily Eu and Offices

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isacksen, r
Sun HC 9; 10 (1S & 3S)

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

NEWPORT, R. I.

EMMANUEL Spring & Perry Sts.
The Rev. Doniel Quinby Williams, r
Sun HC 7:45; MP & Ser 11 (HC 1S); Thurs & PB
Holy Days HC 10:30

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Streets
Sun 8 & 10; Daily Office 9 & 5; HC 9 Wed & HD;
10 Tues, 7 Thurs; Cho Ev 5 Mon & Fri; C by appt

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The 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

KAILUA, OAHU, HAWAII

EMMANUEL Keolu Dr. at Wanaoo
The Rev. Fredrick A. Barnhill, D.D., v
Sun 7:30 & 9:30; Wed 10



ST. CHRYSOSTOM'S CHURCH
Chicago, Ill.