

# The Living Church

October 6, 1968

25 cents

## An Appeal

[Page 8]

## A New Court?

[Page 7]

## History In Virginia

[Page 4]

## Episcopal News

[Page 4ff]



*Ceramic bowl found in Virginia (see page 4).*



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# Around & About



— With the Editor —

At last we've seen it, in public print, and in our favorite magazine too: a parish, looking for a pastor, which considers "experience and middle age an asset." (See *Positions Offered*, L.C., Sept. 29.) **Francis Grover**, the Senior Warden of St. James' Church, in Mobridge, S.D., is spokesman for this congregation that knows what to look for. May their wisdom be duly rewarded, may their tribe increase, and will all wardens, vestries, and congregations please copy? There is no substitute for experience in the ministry, and if a priest is worth having in any parish he will be a better, more productive priest in middle age than in youth. When will the Episcopal Church at large learn this quite simple, and very important truth?

It has been a delight to read the weekly reports from Lambeth of the Rt. Rev. **Richard Rutt**, Bishop of Taejon. As a collector of aphorisms I spotted one in his wrap-up report which was not intended to be an aphorism at all; I suppose most of the good ones originally were not. I now present it to posterity—hoping that it will reach its destination: "In many matters a platitude is the only thing that will express the Christian attitude without writing a treatise."

We've needed that good word in defense of good platitudes for a long time.

In LC 9/8/68 we editorially deplored the lack in the BCP of a prayer for our enemies. We have heard from two readers in reply and comment. One is a man of great eminence in the field of prayer, and he has composed the following prayer which we may print, but he requests anonymity.

*"Grant, O God, that following the command of thy Son, we may from our hearts pray for our enemies: not that their will, but thine, be accomplished in them, even as we pray that thy will and not ours be done in us. Through the same Jesus Christ our Lord."*

Our other correspondent is equally eminent in the liturgical field, and he too wishes to be anonymous. He calls our attention to this prayer in *A Prayer Book for the Armed Forces* (Seabury Press):

*"O Saviour of the world, our Redeemer, whose love embraces all mankind, we hear thy prayer from the Cross: 'Father, forgive them, for they know not what they do.' Forgive, O Lord, those who have poured out the innocent blood and caused suffering in the world. May our prayers be for them a*

*ministry of reconciliation. We ask it in thine own Name."*

Our friend aptly comments: "One merit of this prayer is that it avoids the shopping-list approach to God: Do this, do that, and don't forget to do this and that also. All in your own good time, no hurry about it. Thanks."

We have it on Dominical authority that at our final accounting we shall be asked whether, when Christ was in prison, we came to Him in love and concern. One of our clergy, Fr. **Robert P. Bollman**, assistant at Christ Church in La Crosse, Wis., is working on a way of ministering to those in prison (also men in the Armed Forces) with a correspondence course in the Christian religion. It is a wonderful idea and I am happy to tell our readers about it with two specific purposes in mind. One is that those who are ministering to prisoners, service men, or any others who are cut off from direct access to parishes, will know of the availability of this course; it will cost the taker nothing except the postage. The other is that Fr. Bollman can use some financial help for the purchase of necessary supplies—stencils, paper, etc. His address: **The Rev. Robert P. Bollman, Christ Church, 111 N. 9th St., La Crosse, Wis. 54601.**

I have seen the introductory letter which goes to anybody enrolling for the course, and it is every bit as good as it deserves to be in so good an endeavor. Here is a sample statement: "We have tried to give the course some real body, what we call 'guts.' We feel that Christianity has had too much of 'Sweet Jesus walking through lily fields carrying lambs'."

This ministry to Christ in the persons of those in prison deserves all the support we can give it. God bless it.

The word for this week is from Teilhard: "Christ binds us and reveals us to one another. (*Hymn of the Universe*, 119. Harper & Row.)

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# The Living Church

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## DEPARTMENTS

Around and About	2	Editorials	9
Books	3	Letter from London	6
Deaths	15	News	4
People and Places	15		

## FEATURES

An Appeal	8
How Many Times?	J. W. Zneimer 7

## THINGS TO COME

October

6. Trinity XVII  
William Tyndale
13. Trinity XVIII
15. S. I. J. Schereschewsky
16. Hugh Latimer and Nicholas Ridley
17. Henry Martyn
18. St. Luke
20. Trinity XIX

**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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## BOOKS

**GOD AND SONS.** By Dewi Morgan. Weybright & Talley. Pp. 166. \$6.50.

Dewi Morgan is exhilarated with God, enthusiastic about the 20th century, and excited about the potentialities of the explosive modern era. "What seems to have happened in our day is that God has caught up the scientists and the creative thinkers and has taken their strength and their achievements and used them to show himself in dazzlingly novel ways. . . . For the Christian there is no interpretation of this other than that it is the work of the Holy Spirit. . . ."

To state this more prosaically, *God and Sons* is based on the concept that the human race was created to be a fellow-worker with God, and presents the thesis of man going forth as God's colleague in a significant New Age to subdue the earth for His glory. In the early chapters Fr. Morgan presents a swift and widely-ranging description of the contemporary revolution in which mankind shows so many signs of fulfilling the ancient command to take dominion over nature. He then points out that in order to achieve dominion over himself, man can only turn to God. A pivotal chapter shifts the emphasis of the first half of *God and Sons*, which accents the Sons, to that of the second half, which accents God.

In these final pages, where Fr. Morgan centers attention upon the Perfect Son and His continuing work through the Holy Spirit in the Church, the ageless Faith is commended with soundness and vigor. It may be only due to this reviewer's personal taste that the author's journalistic style—replete with non-sentences and (pet peeve) sentences beginning with conjunctions—often sounds staccato.

(The Rev.) GALE D. WEBBE  
*Church of the Incarnation  
Highlands, N. C.*

## Booknotes

By Karl G. Layer

**The Macmillan Bible Atlas.** By Yohanan Aharoni and Michael Avi-Yonah. Macmillan. Pp. not numbered. \$14.95. The price on this volume is high, but worth it. Text and illustration are combined in both an informative and useful form, an index and chronological tables are provided, and the use of pastel shades rather than four-color process, render this atlas an important addition to its field, both for the expert and the interested layman.

**Drafts for Sections. World Council of Churches.** Pp. 136 paper. \$1.20. Published by and for the World Council of Churches, this booklet contains basic material for the deliberations of the six sections of the WCC Fourth Assembly in Uppsala, 1968.

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# The Living Church

October 6, 1968  
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## COLORADO

### Trial Court Issues "Pastoral Order"

Because of his ill health which in the judgment of his physician would make it impossible for him to stand trial at this time, the Rt. Rev. Joseph S. Minnis, Bishop of Colorado, has been ordered by the ecclesiastical court appointed to hear his case to turn over his diocesan jurisdiction immediately to the proper ecclesiastical authority, meaning the suffragan bishop, the Rt. Rev. E. B. Thayer, and to leave the Diocese of Colorado as soon as possible, not later than Oct. 15. Under the "pastoral order" handed down by the court, Bp. Minnis may not return to the diocese at any time in the future except with the prior approval of the Presiding Bishop. It was also ordered by the court that Bp. Minnis is not to bring any kind of retaliatory action against any of his accusers.

The Court for the Trial of a Bishop, under the presidency of the Rt. Rev. John S. Higgins, Bishop of Rhode Island, can reconvene to take up the case of Bp. Minnis at any time in the future.

Bp. Minnis's physician appeared before the court to state that his patient, confined at the moment to a hospital, has a condition for which he must take a medicine which commonly causes "occasional mental disorientation and confusion."

Shortly before the trial was scheduled to open in St. John's Cathedral in Denver, Bp. Higgins announced that by a vote of six to three the court had decided "for the good of the Church and the interest of all parties" that the trial should be closed to the public and to the press. Leo Smith of Denver, an attorney for the American Civil Liberties Union, attempted to address the court on behalf of the Rev. Lester Kinsolving, a reporter for the *San Francisco Chronicle* and other newspapers. Bp. Higgins ruled him out of order and when Smith persisted in trying to talk he and Fr. Kinsolving were ejected by the bailiff. Mr. Smith then filed a complaint in Denver District Court, naming Bp. Higgins as president of the Church court, contending that Fr. Kinsolving by being excluded from attending the trial as a reporter suffered professional damage by such deprivation. They sought a restraining order which would have required an open trial, and Judge Neil Horan refused to issue it.

The action against Bp. Minnis, now evidently ended by the court's judgment, began with a formal specification of various charges of misconduct presented on Aug. 23, 1967, to the Presiding Bishop, who then appointed a board of inquiry. The board studied the charges and on Feb. 12, 1968, having investigated the charges, declared that there was sufficient ground for putting the accused on trial and returned a formal presentment containing allegations of misconduct going as far back as 1964.

Exactly one week before his trial opened, Bp. Minnis reported to Denver police that he was beaten and robbed of \$2,770 in cash and jewelry in a parking lot in a northeast Denver slum area. He told Patrolman Arnold Benson that he had gone to see a show, and that while watching the show he was accosted by a stranger who asked him what kind of show he wanted to see. "A good one," the bishop said he had answered. He then entered a car with the stranger, another man and a woman, was taken to a parking lot, ordered out of the car, struck twice and knocked down, and relieved of his valuables. The bishop did not require hospital treatment and was not badly injured, the police reported.

## HOUSE OF BISHOPS

### Georgia Meeting Planned

When the House of Bishops holds its 1968 meeting in Augusta, Ga., Oct. 20-24, it will be a meeting with a difference. For the first time in history the American bishops will hold a formal meeting in which bishops of another Anglican Church will take part. The American bishops will meet jointly with the bishops of the Church of Canada, who are expected to be present in the number of 35 to 40. There are nearly 200 bishops of the American Church.

The agenda will provide room for discussion of policies and positions arrived at this summer at both the World Council meeting in Uppsala and the Lambeth Conference. Consideration in the joint sessions will be given also to social problems common to both Churches, the Anglican ministry, overseas development, questions of intercommunion with non-Anglican Churches, and relations with Roman Catholic and Orthodox Churches.

The American bishops, meeting separately, will elect a new bishop for the

missionary district of Eastern Oregon and conduct other business peculiar to the American Church. The Canadian bishops also will have several meetings of their own.

The meetings will be held at the Augusta Town House and at St. Paul's Church in Augusta. Two of the bishops attending the meeting, the Rt. Rev. John E. Hines, Presiding Bishop, and the Rt. Rev. E. Hamilton West, Bishop of Florida, are former rectors of St. Paul's Church. At the opening service at St. Paul's Church on Sunday evening, Oct. 20, the bishops will be addressed by Mr. Bruce Merrifield of St. Louis, a layman. There will be celebrations of the Eucharist throughout the convention according to the American, Canadian, and African rites, and also the American trial liturgy.

Host bishop for the meeting will be the Rt. Rev. Albert Rhett Stuart, Bishop of Georgia. The Rev. Edward Reeves, Jr., rector of St. Paul's Church, Mrs. Henry Cullum and Phil S. Harison, both of Augusta, are in charge of general arrangements.

## WEST TEXAS

### P.B. Holds Press Conference

The papal encyclical on birth control dealt a blow to the ecumenical movement, but it need not prove fatal, the Rt. Rev. John Hines said in San Antonio. In a press conference at HemisFair, the Presiding Bishop said that the encyclical "seems to indicate to some of us a reversal of some of the trends of Vatican II." He feels that it is difficult at the present time to assess the edict's total effect.

Bp. Hines also spoke of the recent Chicago riots during the Democratic Convention, saying that the rioting was viewed in Europe "as a disease of society" which this country "has not learned to deal with effectively." He said the Church's role in combating violence is to speak to and be an influence in rooting out the causes of violence.

## COVER STORY: SOUTHERN VIRGINIA

### 300-Year-Old Bowl Found

Volunteer workers are sifting through the dirt and debris of three centuries in a quest for the remaining pieces of a ceramic jigsaw puzzle. The puzzle is a 300-year-old yellow and brown handled



bowl, pieced together from fragments unearthed in late 1966 at the excavation of the second site of old St. John's Church in Hampton, Va. The present church occupies the fourth site of the historic parish.

According to J. Paul Hudson, curator of Jamestown, Va., who has studied the bowl, it is at least as old as Jamestown itself which was settled in 1607. The artifact has been studied also by C. Malcolm Watkins, pottery expert at the Smithsonian Institution in Washington, D. C. Mr. Watkins estimates its time of manufacture at around 1600 and suggests the possibility that it was of German make. While experts continue to study the find, plans are being made to display it at St. John's Church in downtown Hampton, where another precious relic of colonial Anglicanism is exhibited: St. John's communion silver made in London in 1618.

## EPISCOPATE

### Elections & Consecrations

Three bishops were consecrated in September and the first week of October: the Rt. Rev. Frederick Barton Wolf, Bishop of Maine; the Rt. Rev. Hunley Agee Elebash, Bishop Coadjutor of East Carolina; and the Rt. Rev. Harold C. Gosnell, Bishop Coadjutor of West Texas.

Bp. Wolf's consecration took place on Oct. 4, at the Cathedral Church of St. Luke in Portland, Me. Chief consecrator was the Rt. Rev. John E. Hines, Presiding Bishop, with the co-consecrators being the Rt. Rev. Walter H. Gray, Bishop of Connecticut, and the Rt. Rev. John S. Higgins, Bishop of Rhode Island.

Bp. Hines was chief consecrator also at the consecration of Bp. Elebash, in St. James Church, Wilmington, N. C., on Oct. 2. Co-consecrators were the Rt. Rev. Thomas H. Wright, Bishop of East Carolina, and the Rt. Rev. Hamilton West, Bishop of Florida.

The new Bishop of Maine had been rector of St. Peter's Church, Bennington, Vt., since 1959. Prior to that he had served parishes in Illinois, and also was on the staff of the Department of Christian Education of the Executive Council, 1957-59. He and his wife, the former Barbara Buckley, have co-authored two adult study courses and a confirmation study course. They have three daughters.

Bp. Elebash has been executive secretary of the Diocese of East Carolina since 1965. Prior to that he was rector of St. John's Church, Wilmington, N. C. Earlier ministries were in the Diocese of Florida. His wife is the former Maurine Ashton, and they have two children.

With representatives of the Roman Catholic, Greek Orthodox, and Protestant Churches, and Temple Beth-El in attendance as special guests, the Rev. Harold C. Gosnell, 60, was consecrated Bishop Coadjutor of West Texas, in a service held Sept. 11, in the banquet hall of the

Convention Center, San Antonio. The service was televised.

The Presiding Bishop was chief consecrator, and co-consecrators were the Rt. Rev. Everett H. Jones and the Rt. Rev. Nelson M. Burroughs. Epistoler was the Rt. Rev. Robert R. Brown, and the Gospeler, the Rt. Rev. George H. Quarterman. Preacher was the Rt. Rev. J. Milton Richardson. The Rt. Rev. Arnold M. Lewis and the Rt. Rev. Earl Discus were the presenting bishops. Other participants included the following bishops: C. Avery Mason, Edward McCrea, and Paul Barnds, all of the Diocese of Dallas. Numerous clergy of the Diocese of West Texas also took part.

The Ven. David K. Leighton, archdeacon of Maryland, was elected Bishop Coadjutor of the Diocese of Maryland in a special convention held in Emmanuel Church, Baltimore. Prior to his ordination in 1955, he had been assistant to the employment manager in the Fisher Body Division of General Motors. Archdeacon Leighton, who is 55, was elected on the third ballot.

## ECUMENICAL RELATIONS

### Non-Romans Receive at Mass

Five non-Roman Christians received Holy Communion at the Solemn Mass at the Second Conference of Latin American Bishops (CELAM) at Medellín, Colombia. All five were observers at the conference. They had signed a joint letter to the presidents of the conference



The Rt. Rev. Jonathan G. Sherman, Bishop of Long Island (l.), and the Rt. Rev. Charles W. MacLean, Suffragan, were among clerical guests at the consecration of the Most Rev. Francis J. Mugavero as Roman Catholic Bishop of Brooklyn. Also in attendance at the service was the second Suffragan Bishop of Long Island, the Rt. Rev. Richard B. Martin. Permission had been given to use the all-English Roman Catholic experimental liturgy before the dateline of Oct. 1, for churchwide use. For some time the Diocese of Long Island and the Roman Catholic Diocese of Brooklyn have worked together on various ecumenical projects. [Photo by Tom Maloney]

expressing their desire to receive the sacrament. The Rev. Jorge Mejia, executive secretary of the ecumenical department of CELAM, gave his oral consent. Henry Fesquet, religion editor of the Paris *Le Monde*, called it an ecumenical event of great importance. "It marks a new stage in intercommunion, encouraging inter-confessional celebrations of the Eucharist both in private and in public," he said.

## NCC

### Seminar for Foreign Students Held

Approximately 100 foreign students heard talks on revolutionary movements in American race relations, in university life, and in world religious establishments, at a National Council of Churches' seminar held in New York City. The students have come primarily from 35 so-called "Third World" countries on scholarships arranged through seven Church bodies and the NCC's ecumenical exchange and scholarship program.

Speakers included Mrs. Cynthia Wedel, head of the NCC's division of Christian unity, who reported on the recent Uppsala Assembly of the World Council of Churches; Dr. Charles S. Spivey, executive director of the NCC's department of social justice, who talked on the "Crisis in the Nation"; and Steven Schomberg, past president of the University Christian Movement and at present a student at Union Theological Seminary.

The group also spent one day at the Church Center for the United Nations.

### Board Issues Policy Statements

Unabating tensions in the United States and other parts of the world dominated the deliberations of the General Board of the National Council of Churches at its recent meeting in Houston. Czechoslovakia, Biafra, the Near Eastern crisis, student unrest on American campuses, the issue of "law and order" in urban areas, birth control, and the plight of agricultural workers were among the problems engaging the attention of representatives of 33 member Communions sitting in consultation as policy-makers of the NCC.

(✓) The board issued a major directive to the NCC to use its purchasing power to encourage its suppliers to practice social justice. In the first of three policy statements, the board urged all Church bodies and agencies. "Christians and men of good will," to try to influence those from whom they purchase to practice social justice, or if this proves impossible to take their business elsewhere.

(✓) Under the new policy statement the board took immediate action to support striking California grape pickers by passing a resolution directing the NCC to refrain from purchasing California table grapes and



# Letter from London

The Anglican-Methodist union debate shows signs of hardening up. There are three points to be reported at the moment.

1. A London parish, St. Mary Magdalene's, Paddington, (Vicar the Rev. M. J. Stephenson) has announced that if the Church of England accepts the union scheme as it now stands, then St. Mary's will definitely opt out and acquire the status of "continuing Anglicans." Text of the resolution passed by a parish meeting and described as a "declaration of intent" is: "Though we wish to see the reunion of Christendom effected, as we believe this to be the will of God, we are of the opinion that the present Anglican-Methodist report in its present form is unsatisfactory in its proposals because it fails to adhere to the standards of faith and order upon which the Church of England was established as the Church of God in this land." The statement goes on to say that for the Church of England to accept the present proposals is for it to abdicate "from her present position as the Catholic Church of this land."

2. From the opposite end of the ecclesiastical spectrum, over 850 Evangelical clergy have said they will not take part in the service of reconciliation. This means two out of every three of those who have so far replied to a questionnaire sent to 3,600 Evangelical priests (if they will permit the word!). One leading Evangelical clergyman, the Rev. Peter Johnson, vicar of Islington, has commented: "Naturally as one who is in favour of Anglican-Methodist unity I am very disturbed that the opposition to the service of reconciliation is so widespread, but I am not surprised. In view of the large number who would be unable to take part in it I think it would be a tragedy if the scheme was to go through as it stands." Among the reasons why Evangelicals disapprove is their conviction that nothing in the New Testament teaches that fellowship at the Lord's Table is in any way dependent on the episcopal ordination of the minister. They want complete open communion without any formulae of reconciliation.

3. In a very strongly worded letter to the *Church Times* the Bishop of Peterborough, the Rt. Rev. Cyril Eastaugh, has commented on the speech made by Lakdas de Mel, Metropolitan of Calcutta, which swayed the Lambeth Conference to bless Anglican-Methodist proceedings in England. "It was," said Bp. Eastaugh, "not a speech which should be heard in any civilized assembly, let alone an assembly of Christians. It was a torrent of insult, and hysteria—a rabble-rousing which was harshly and rightly castigated in the conference." Trevor Huddleston as "utterly unimpaired." It certainly succeeded; and,

if there could have been anything more sickening than the speech itself, it was the tumult of applause with which it was received. . . . The resolution on this matter (Anglican-Methodist relations in England) passed by the Lambeth Conference must not be taken as a considered and responsible decision of the bishops." Dr. Eastaugh considered that since the text of the Anglican-Methodist scheme in England had not been circulated with the Lambeth Conference papers, "it is certain that at least half, and more likely three-quarters, of the bishops had never read the scheme, much less considered it, and certainly they were not in a position to pronounce on its theological adequacy." Hence his motion that the question should not be put, which stimulated Bp. de Mel to make his impassioned plea that the conference should not sidestep the issue.

The Samaritan organization (telephone us if you are contemplating suicide) was started with shoestring resources by a City of London rector, the Rev. Chad Varah, a dozen or so years ago. It has grown to become international. At the annual conference of its English branches this year it was reported that the number of would-be suicides contacted by the organization in England last year was 31,780, a jump of 50 percent over the previous year's total. This does not indicate that more English people are contemplating taking their lives but that the organization is getting better known and trusted. A recent survey of 30 towns, 15 with Samaritan branches and 15 without, showed that towns with branches had an average drop of 5.84 percent in the suicide rate.

If the Lambeth resolution about titles is going to be implemented, the English bishops are going to feel a little shorn. What will add to their denudation is the fact that the 26 of them who sit in the House of Lords (though rarely all at once) have lost their robing room. The planners have decided that since English peers turn up more frequently than they used to and stay for longer periods, they must have another refreshment room. The only place available was where, before entering the chamber, the bishops used to put on their official dress (rochet with black cuffs plus a black chimere kept in a special cupboard with a Gothic-lettered brass plate bearing the name of their diocese). They will now have to trek to and from a distant corner of the fairly extensive Palace of Westminster. But the two archbishops and the Bishop of London have been spared. They will retain the room they have always exclusively had.

DEWI MORGAN

urging "all men of good will" to join in this decision.

(✓) The NCC's special Crisis in the Nation program, started last February, was extended through 1969 and an additional \$360,000 from member Communions will be sought to finance it. Speaking about the urban crisis in America, Dr. Arthur Fleming, NCC president, said: "I think we're in deeper trouble today than we were a year ago. Increasing polarization between black and white is putting us on a collision course."

(✓) The board decided that no meeting of any NCC unit shall be held in any city without prior investigation of the policies and practices of the local police. It was decided that NCC personnel shall determine whether a meeting in a city would be a tacit endorsement of policies which cannot be condoned, and that the recommendations of the Kerner Report on police-community relations will be followed as guidelines in such determinations.

(✓) Opposition to capital punishment was declared by a resolution urging member bodies "actively to promote the necessary legislation" to secure abolition of capital punishment wherever it exists.

(✓) In a policy statement on national defense the board called for a new approach which sees security more in terms of international community than in competing nation-states.

(✓) Of the Soviet invasion of Czechoslovakia, the board said that it would serve as a tragic reminder of the urgent need for a true and enlightened use of national power in today's world, and rebuked Russia and its allies for their military aggression.

(✓) Concerning family planning the board re-affirmed a need for "radical measures" at all levels of society and denounced legal prohibitions against "necessary information on birth control" as a violation of "the civil and religious liberties of all citizens."

(✓) The board urged President Johnson to continue his efforts to provide delivery of relief supplies to the war victims in Nigeria-Biafra.

(✓) A report from a three-man deputation, sent last summer to the Middle East to survey the tensions there, caused some disagreement on the floor. The deputation reported that Christians in the Middle East are convinced that justice, both on their own terms and on the terms of various UN resolutions, is not being granted to the Arab people and that "Christians of the Western world are indifferent to their situation and even have betrayed them." Several delegates called this report "unfair and one-sided" and cautioned that discussions with American Jews should be engaged in before any well balanced report could be made.

(✓) The board also heard reports of preparations for next year's Triennial General Assembly to be held in Detroit in December 1969. The next meeting of the board is scheduled for next January in Memphis.

## ALBANY

### Mrs. Persell Dies

Emily Aldrich Persell, 58, wife of the Rt. Rev. Charles B. Persell, Jr., Suffragan Bishop of Albany, died Sept. 14 in Albany Medical Center, after a long illness.

Mrs. Persell held a master's degree in

*Continued on page 11*



Since I wrote the article entitled *Thou Art A Priest Forever* [L.C., Sept. 17, 1967] I have received letters and telephone messages from deposed clergy (which I had hoped for), and from laypersons and clergy whose interest in Christian justice, it would seem, takes priority over archaic canonical prerogatives. Their motivation is nourished by a knowledge of someone whom they know either intimately or through some other interested party, and they have experienced the impact of the pangs of frustration and condemnation the deposed priest endures. They know of the efforts being made by deposed priests looking toward restoration, even as they have knowledge of the efforts being made on their behalf by bishops and clergy. And what a sad commentary it has been on the Christian doctrine of forgiveness when the sincere plea for restoration is denied in all too many instances by bishops and standing committees. These letters and messages encourage me to continue to make every effort to bring about a change in this method of dealing with this heart-rending situation. As I plant this seed, I would hope and pray that others might help me nourish it to the day when it will blossom into an ecclesiastical court of appeals.

I have a letter before me that comes from a priest whose integrity and knowledge is never in doubt and who is held in high esteem by clergy and laity alike throughout the Church. He writes: "I certainly like the idea, (of an ecclesiastical court) but when I consider the canonical and jurisdictional structure of the Episcopal Church it seems to me that the diocese, as such, stands in the way of such a general Church-wide court of appeals. I believe that it would be generally considered to be a grave infringement upon the intrinsic right and authority of the diocesan bishop and his standing committee."

First of all let me say that I agree, partially, with what has been said, but I cannot agree that the canonical and jurisdictional structure of the Episcopal Church should continue to be an obstacle in the pathway that leads to an ecclesiastical court of appeals. The canon will have to be changed, and should be changed in order to accommodate a court of appeals where the dignity and rights of a deposed priest will be preserved. As it concerns a "grave infringement upon the intrinsic right and authority of the diocesan bishop and his standing committee," I think this is about as weak an argument a bishop and his standing committee could present to substantiate a right and authority that, in reality, shouldn't even belong to them.

Let us look at the system as it exists today. A deposed priest makes his plea for restoration to the bishop of the diocese from which he was deposed. This being done and the plea having been received, the bishop now has to consult

with the bishops of the dioceses contiguous to his own and get their permission to consider this man for restoration. These neighboring bishops might not even know the priest, but they take a look at the reason for deposition, and upon whatever may have been the facts they determine their decision. Now let us assume the bishop of the diocese from which the deposition was rendered has died, and the membership of the standing committee has changed with the years, just what right have these persons to determine the worth of the deposed priest? Obviously, they will look back on the trial, and if they think the sin was bad (and who is ridiculous enough to determine the degrees of sin) then they will deny the plea.

Here are some alleged remarks from

stance: A priest served in another diocese for two years while yet canonically resident in the diocese from which he was deposed sometime later. After deposition, he became a communicant in another diocese, and subsequent to all of this he taught in a Church-related school, was a vestryman and trustee of a cathedral, and presently continues a close relationship with the bishop of still another diocese; both he and his family work closely in cooperation with parish activities and interests. This man is a priest of the world and not any one diocese. From a canonical standpoint, what intrinsic right and authority would be violated if this man were to be restored? This should not be a question of rights and authority, but a question of morals which begs the ques-

By The Rev. Joseph W. Zneimer

Rector of the Church of the Saviour  
Syracuse, N. Y.

## *How Many Times*

### *Must I*

## *Forgive My Brother?*

members of standing committees and bishops: "If it is the last thing I ever do, I will keep ----- from being restored." "If we restore this man to the priesthood, the members of his former parish (from which he has been gone nearly 20 years) will leave the Church and go to the other churches in the community." And here is an instance where a deal was made, and I quote from a letter: "I'll depose you, but as soon as things quiet down, I'll restore you and everything will be O.K. I'll never forget this." Well, the good bishop died before he could make good his part of the bargain, but fortunately a later bishop went to bat for the man, and another bishop took the man into his diocese where he exercised a full and fruitful ministry. Another bishop put it this way: "I might consider restoring you if you will sign an agreement not to come back into this diocese." Are these enough reasons to assume that a change should be made without delay? And what canonical argument can be given for this in-

tion: "What is happening in this great Church of ours that purports to be the 'Redemptive Fellowship'?"

As I reflect in retrospect upon the years when courts and laws were a part of my life, I cannot help being impressed by the drastic and daring changes that have taken place since that time. New rules of evidence loom up as a dangerous quicksand through which the prosecuting attorney must plod in order to bring a common criminal to justice. One error and the case is thrown out of court and another dangerous person is on the loose to commit another felony or destroy another life. And a most ridiculous commentary is that of the clergy and do-gooders who rally around this poor misguided person: "He must have another chance to redeem himself, and society must not deny him that chance for that would be unchristian." Now, before I go further, let me assure you that I am not against a common criminal or anyone

*Continued on page 10*





We are publishing this document — an appeal to the bishops of the Episcopal Church in Brazil — just as it stands as originally written, without correcting the broken English, thinking that our readers would prefer to see it in this form. It was sent to us by the Rev. Prof. Joseph Fletcher of the Episcopal Theological School in Cambridge. It had been sent to him by a former student, the Rev. Glauco S. Lima, who now teaches in the Episcopal seminary in Sao Paulo, Brazil. The document was signed by 20 priests of the Episcopal Church of Brazil, and is similar to another such appeal addressed to the Brazilian bishops of the Roman Catholic Church and signed by 300 RC clergy.



## A People Being Killed:

**W**e, clergymen of this Church, considering your participation in the next Lambeth Conference, want to express to you some of our sense of pastoral responsibility in carrying on our job among the Brazilian people. We are convinced that in this time of change in the world and in our country, we face the reality that the ministry we have, which was built in for a sociological context of the colonial type, doesn't have any relevance for our situation in Brazil today.

### The Situation of the Brazilian People

1. *A people being killed:* This is being shown by the high rate of infant death. Among 1,000 recent born children, 150 die before one year old (this is due to infectious diseases). Also by the deprivation of the daily bread. The number of calories necessary for a normal human living are 2,700. The average calories we have here are 1,200 per person. The cost of living increases in an average of 60% to 70% a year, while the average salary growth is 20% a year.

2. *A Stolen People:* The people's contribution for the national budget is far higher than the benefits we get in education and social welfare. This is statistically proved if we know that according to last year's (67) national budget 1 billion and 231 million new *cruzeiros* were spent for military purposes while 617 million and 458 thousand were destined for education and only 232 million and 329 thousand for health. In the field of international economic relationship it has been proved that we are suffering lately losses in the

order of 10 billion dollars because of the lowering in export prices for our products. Today 80% of the financial help we get from USA is entailed to the obligation we have to purchase only American products.

*Where is Faith?* It is usual to hear that the above mentioned is a matter for economists, trade unions, and politicians. The Church should stick only to spiritual or religious matters. But we can't agree with that. Are these not problems related to faith? Life is a God's gift. Every human being is entitled to live. Including the thousands of unemployed and disinherited because of social injustice. "How much than is a man better than a sheep?" (Mathew 12:12). Does this situation of infant death, deprivation, despoliation, reveal faith in the worthiness of each human being? Mathew also in chapter 5:6,10 shows Jesus's concern for those who hunger and thirst and are persecuted for righteousness sake. So why those Christians (lay or clerical) who show that same concern are called subversive and communists?

### Church's Position Before This Reality

The Church attitude is characterized by the evils of assistentialism and paternalism. The only action the Church takes is to solve individual and isolated cases of misery and sickness. It only tries to relieve the effects instead of attacking the origins, the causes. It's main problem is not only the lack of courage in facing the demoniac structures of the capitalistic production system, but in freeing itself from the economic powers and also the clergy unpreparedness, our clergy is unable to see the true depth of the situation.

The kind of mentality prevalent among our people is marked by a strong fatalistic and conformist character. Life in misery is accepted in the way it is. It is fate or God's will. And the way in which our clergy preaches the Gospel sustains this kind of mentality. We raise the question if sacramentalization which is the main characteristic of our parochial life doesn't confirm the accusation that religion is opium for the people? The youth is rejecting all that. If we don't change, shall we have faith tomorrow? We must emphasize the importance of the Gospel in liberating man from all kinds of slavery:

## Where Is Faith?

slavery of fear, of insecurity, of inferiority, of sin, ego centrism, and apathy.

We are concerned about some points in our own life as Church: Quite often we are only turned for building constructions and the usage of them doesn't reveal a concern for mission or service for the people. We are prisoners of a bourgeois style of life. Our ministry is prepared only for middle and high class people. We are not suffering the feeling of insecurity that the great majority of our people suffers. Perhaps this is the reason why we can't understand the struggle of our peasants, our workers, and our students. Because of that we are badly informed and accept easily the climate of structured violence and oppression of our society. We are prisoners of a traditional Church structure which sees the priest's role as being exclusively to celebrate sacraments, perform weddings, christenings, and burials, as well as to visit the sick. We need more imagination to create and experiment new forms of pastoral work with an openness for the future.

### Our Commitments

We commit ourselves through this document not to be conformed to formalism. We urge the liturgical commissions to renew our worship listening and integrating in it the real life of our people; its struggles and sufferings. We understand that preaching the Gospel is something that must start from the real needs of man for whom the Gospel is addressed.

*Continued on page 10*



## What Is Freedom To Assemble?

There is plenty of shouting throughout the land these days about the Constitutional rights of freedom of assembly and freedom of speech to which all citizens are entitled. We wish we could see some evidence of equally zealous concern for the proper exercise of these rights, and for recognition that these rights belong to all.

An example: George Wallace came to Milwaukee recently and, as was expected, the hecklers showed up at the auditorium in good number and lusty voice. Wallace did his thing, and they did theirs. They even did theirs while the Lord's Prayer was being said, jeering and chanting. Having checked this out with several eye-witnesses we learn two facts about the incident: it did happen—that is, the booing during the prayer, and it was evidently not intended as a demonstration against the Lord's Prayer. The opinion of the witnesses is that the hecklers were not aware that prayer was being offered. They didn't come to listen; they came to make listening impossible. That substantiates the precise point we wish to make about all this. Does freedom of speech, or freedom of assembly, as provided for in the Constitution, really cover the case of people who come to a public assembly not to exercise their own right to speak but to deny that right to another by shouting him down?

If the speaker had been of the left or liberal wing rather than of the right, say, Eugene McCarthy or Stokely Carmichael, the issue would be exactly the same and our doubt as to the validity of the currently popular interpretation of the First Amendment would be the same. "Congress shall make no law . . . abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and to petition the Government for a redress of grievances." These are rights for all citizens that must be protected for all and denied to none. But when a group of citizens, be they large or small, reputable or disreputable, assemble for the pur-

pose of invading another assembly of citizens to shout down those who speak, who is assembling peaceably and who is not? It cannot be both.

The appeal to the Constitutional guarantees of freedom of speech and freedom of assembly is grotesquely inept when it is made in defense of deliberately staged violation of these freedoms when being expressed by others; in a more rational society this would be too obvious and elementary to require mention by anybody. But apparently, it is not so.

## Is Genocide Unthinkable?

The ordinary American decent citizen of today may shudder at the thought of a national policy of systematic genocide directed against some unassimilable or otherwise troublesome minority. So long as the thought of such a thing is repulsive to John Q. Public the nation is safe enough—for the moment. But could this attitude suddenly and radically change for the worse? It could, in the opinion of the Rev. James V. McGlynn, S.J., dean of the Graduate School of Detroit University. In an address on ethics and moral theology he has accused the traditional empiricism of American and British thinkers of being a potential seed-bed for genocidal ideas. Empiricism as a philosophical premise and habit is oriented toward things or objects rather than toward persons, he argues; and "this emphasis on objects opens the door to using people as objects and so subordinating their intrinsic human value to their utility to us. If, then, people can be used to our advantage, their rights can be sacrificed. Once this principle is accepted, there can be no moral basis for re-

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### To Elizabeth — age 12

My eldest girl —  
 blond of hair, eyes the color  
 of rivers —  
 a heart beating away an age  
 of childhood, bringing in an age  
 of a young woman.  
 A girl of famous novels.  
 What? Standing on a hill  
 with a breeze blowing  
 with her spirit — a soul delighting  
 to a new vision.

Ah! Here one moment she is caught  
 playing, chasing the wind, catching  
 a flower, falling in soft grass.

The glisten of her eyes absorbs

the wonder of living while yet  
 unaware in purity.  
 In the mystery of her mind  
 there wanders a thread to life  
 untied to age;  
 there hints a question to which  
 she finds no answer;  
 what is it all about? Finding  
 no answer she sets it aside  
 for another time when questions  
 abound without answers.

Time throbs through her hair,  
 waking her eyes.  
 She turns from the hill  
 and descends.

Judy T. Sternbergs



futing genocide. For if we can subordinate any of the rights of another to our own utility, his right to life can be sacrificed if our need is proportionally great."

Do we say, "But it just can't happen here"? Well, it did at least once before. A large number of church-going, God-fearing Americans used to say "The only good Indian is a dead Indian." And they acted as if they meant it, with the result that there were thousands of Indians made good by being made dead. Genocide is not without precedent in American history. "In our own day solid citizens say the same about Communists," says Fr. McGlynn, and adds: "May we not hear the same about the Blacks? And this is genocide."

What is needed, in view of these facts both about the dominant American philosophical approach and the facts of American history, is a Christian critique and revision of this dehumanizing "thing-oriented" mentality. There can be a Christian empiricism and utilitarian-

ism. In such a philosophy, something is called good because it is good for people: all people; a thing is useful, sound, valid, if it is demonstrably life-enriching for everybody. Those American Christians who hold that all education is a civil and secular concern rather than an ecclesiastical one need to think again about this. If the Church does not work to keep the national utilitarian philosophy person-oriented rather than object-oriented, who else will do so? The Church has something to say in the name of God and in the name of humanity which no other institution can be depended upon to say today and tomorrow and forever, and that is that no person exists to be a useful thing to other persons, that every person is an end in himself as no thing or object can ever possibly be, and that any society in which a minority is liquidated because it stands in the way of the majority is a society which itself stands in the way of God. Genocide is suicide.

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## APPEAL

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*Continued from page 8*

And from there we must live and develop the values contained in it for men. In order to do that we must be sensitive to the values the people offer. This means also our acting presence in the issues our people is living now: struggle for salaries increase, in worker's unions, in the student movement. Exerting a prophetic role we are asked to persons to distinguish the signs of God's will amidst the complexity of our life today.

We commit ourselves to live simply not accepting privileges and to work for the betterment of conditions of life for our people, more according to human dignity.

We commit ourselves to get rid of any bonds to political or economic powers and to see the possibility of secular work as a way of maintenance for the clergy.

We shall look for new forms of pastoral work. We think that the laity should be included effectively in the Church universal priesthood. We don't accept a clericalized Church. Our lay people should be considered as subjects and not simply as objects of our pastoral work.

Finally we want to reassure our bishops of our feeling of reliance in them. We hope they will be sensitive to our concerns and aspirations, we need their support and companionship in this effort in better living our faith.

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## FORGIVENESS

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*Continued from page 7*

else who has erred. If they can be rehabilitated, let us get on with the job that calls for more logic than emotional involvement, and for more wisdom than can be furnished by cut-and-dried rules which may be circumvented by clever lawyers.

It would seem to me that what I have written should certainly be weighed very carefully before being discarded as another quirk. Are we to say that the deposed

priest, who has paid for the error he has committed, is not entitled to the same chance to redeem himself that is accorded to a common criminal? An affirmative answer to this query would seem to indicate that our blessed Lord's act of atonement for the sins of all mankind is confined to the narrow judgment of bishops and standing committees; they will determine, with the acquiescence of neighboring bishops, who are and who are not to be welcomed back to "the club." What a temptation to "play God" lies in this nebulous prerogative. One bishop had this to say to a priest who seeks restoration: "At no time have I placed a personal roadblock in your way," but he has not committed himself as to what he would do to prevent any roadblocks being cast in the path leading to restoration. Could this possibly be an acknowledgment of episcopal weakness? For it seems inconceivable that a bishop cannot speak to the hearts of the members of a standing committee if he, in his own heart, feels the members are in error of judgment. How quickly the House of Bishops and the House of Deputies acted to bring about a change designed to make it more difficult to bring a brother bishop to trial on the ground of heresy. It was said this was necessary in order to prevent scandalizing the Church. It seems to me just as important to act decisively to bring about a change concerning the dilemma of deposed priests who seek restoration. The Church is bigger than bishops and standing committees. We all owe it to Mother Church to bring back into the mainstream of the life of the Church the many priests whose talents have been lost to her. We need all the talent we can gather if the Church is to withstand the erosion of complacency and spiritual weakness that could become an indestructible obstacle.

Let me share with you my concept of an ecclesiastical court of appeals. It should consist of nine members: the Presiding Bishop always *ex-officio*, 3 bishops, 3 priests, and 3 laypersons who, for

practical reasons of guidance to other members of the court, should be lawyers. Every three years one member of each category would be replaced. The House of Bishops would elect a bishop, and the House of Deputies the priest and layperson. This court shall concern itself solely with evidence related to the conduct and life of the deposed from the date of his deposition to the date of his appeal to the court. If said deposed be married, evidence concerning the life of the family as a unit should be included. The petitioner would be required to present affidavits from the bishop in whose diocese he was then residing certifying to his moral character and integrity, and affidavits related to moral character and integrity from his present rector, from his family if he has one, and from responsible laypersons who have known said petitioner not less than two years. He would also supply a letter from a bishop who would receive him in his diocese, having a place where he could pursue his ministry in whatever status might be available. If the court were satisfied as to the authenticity of the affidavits and the sincerity of the petitioner to take his place, humbly, in the diocese, he should be restored and such finding should be binding on any bishop and standing committee.

It would seem that such a court of appeals would not be an obstacle to the intrinsic rights and authority of a diocesan and his standing committee, but would be a safeguard against the abuse of power by bishop and standing committee. It would bring a ray of hope and faith to his fellow priests who would know that the deposed clergyman could expect to resume his ministry which was bestowed upon him by the Holy Spirit who uses the unworthy hands of sinful men as a channel of His confidence and love.

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*The reader is referred to a previous article by Fr. Zneimer on this same subject, which appeared in L.C., Sept. 17, 1967.*



## NEWS

Continued from page 6

religious education and was religious education director in the Diocese of Southern Ohio before her marriage to the bishop in 1936. She had continued her interest in that field wherever they lived. For several years the Persells have been active in the foreign students hospitality program within the Diocese of Albany. Mrs. Persell also served on the council of the Agricultural and Technical College of State University, Canton, N.Y.

Services were held in the Cathedral of All Saints, Albany, with the diocesan, the Rt. Rev. Allen W. Brown and the dean, the Very Rev. David S. Ball, officiating. Interment was at a later date.

In addition to Bp. Persell, survivors include one daughter, three sons, her mother, Mrs. C. L. Aldrich, two sisters, and one brother.

### NEW YORK

## Reorganization Recommended for Diocese

Plans for a major reorganization of the 90,000-member Diocese of New York have been made public by the Rev. Richard Gary, coordinator of a study group named two years ago to recommend changes. He said the change is necessary to rid the diocese's 196 parishes of "excessive parochialism" and to tie the upper-level administrators more closely to the parishes.

"Every index of the Church program," he said, "shows a marked decline in the last two years, except finance." He cited widespread indications of "confusion and disaffection among the membership and the leadership of the Church."

Under the proposed reorganization, groups of congregations would form inter-parish councils. "Clusters" of the inter-parish councils would form three separate regional councils which would then tie into a diocesan council. The plan will be voted upon in a special December diocesan convention. If the proposed plan is approved, it must then go to the regular convention in May for final acceptance.

### CANADA

## UCC Backs Personnel Management

A personnel management system will replace the old "preaching for a call" method of assigning clergymen in the United Church of Canada. And unless the local presbytery decides otherwise, congregations having fewer than 250 families will be abolished.

Some officials of the Church have estimated that 115 of the 315 pastoral charges in the Toronto Conference have fewer than 250 families, while in British Columbia Conference the number is 103

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out of 222. In Newfoundland, 65 out of 97 congregations have fewer than the 250 families set as the new minimum for a congregation.

**UCC Sets \$1,750,000  
for Overseas Aid**

The United Church of Canada has pledged a minimum of \$1,750,000 for overseas aid in the next 2½ years. The Church's general council has guaranteed \$750,000 by the end of the current year, and \$500,000 for 1969, and again for 1970. The Church had budgeted only \$250,000 for overseas relief this year. If the total figure is not reached, the deficit will be made up from the Church's general reserve.

Clergy of the Church are to have minimum salaries of \$5,200 beginning next year, and an annual raise of \$140 after five years. If the expense of a minimum salary will be a hardship on a local church, it will be paid by the board of home missions.

**LUTHERANS**

**LWF Expands Ecumenical  
Talks**

The Lutheran World Federation's executive committee has opened the way for deeper dialogue between Lutherans and other Churches. The committee's decisions were made in Geneva, Switzerland, on dialogues between the LWF and the Anglican, Reformed, and Roman Catholic Churches. The committee also endorsed the continued exploration of possible dialogue on an international level with the Orthodox Churches.

Four meetings with Anglicans will take place in the next two years to discuss "the general mission of the Church in the world" and more explicit matters of doctrine and order. The LWF officials hope the first meetings will be held early in 1969, with seven representatives from each Communion participating.

A group of Lutherans and Roman Catholic theologians met in Bostad, Sweden, in mid-September to discuss "the world, and the Church under the Gospel." An earlier meeting had been held on the topic: "the Gospel and the Church."

**SEMINARIES**

**Conference of Teilhardians**

Students of Teilhard de Chardin gathered at Seabury-Western Seminary in Evanston to hear lectures and join in discussion of the subject "Teilhard de Chardin and the Future of Man."

The opening lecture was given by Robert Speaight, British biographer and novelist who has written the best known biography of Teilhard. Among the lectures was one by a Roman Catholic nun who is also a painter, Sister Blanche Marie

Gallagher, B.V.M., who teaches art at Mundelein College in Chicago. Sr. Gallagher explained how she has been excited by the ideas of Teilhard and moved to express them in abstract renditions of natural scenes. The concept of complexity-consciousness particularly appealed to her, she said.

Prof. Roger Garaudy of the Sorbonne, Paris, a Communist, had been scheduled to speak on "The Role of Teilhard de Chardin in Christian-Communist Dialogue," but because of inability to obtain a visa could not come to Evanston. In his absence a panel of conferees dealt with the same topic.

The Rev. J. V. Langmead Casserley of the Seabury-Western faculty spoke on "Teilhard de Chardin as Theologian." He declared that Teilhard has "laid the foundations of theological renewal in the 21st century." Continuity with Christian tradition is evident in Teilhard's thought, Dr. Casserley said, in the presence of the classical and scholastic notions of hierarchy, recapitulation, deification, and the plurality of forms. These ideas are unified, he contended, in Teilhard's conception of cosmogenesis.

The conference was jointly sponsored by the American Teilhard de Chardin Association, the Center for Christian Ministry, of Christ Church, Winnetka, Ill., and Seabury-Western Seminary.

**ORTHODOX**

**Attacks Constitutional  
Articles on Religion**

Dr. Alexander Vamvetsos, a veteran Greek jurist, has taken issue with two articles dealing with the state Orthodox Church that are part of the proposed new national constitution of Greece.

In a series published in *Eleftheros Kosmos* Dr. Vamvetsos scored the prohibition of translating the Bible into the modern Greek language and legal endorsement of certain Church canons. "It is high time for the Greek constitution to stop considering the translation of the Holy Bible as an act of sacrilege," he said. The constitutional draft stipulates, as did the document it is intended to replace, that "the text of the Holy Scripture shall be maintained unalterable. Its rendering into a different linguistic form, with approval of the Autocephalous (autonomous) Church of Greece and of the Great Church of Christ in Constantinople is absolutely prohibited." The text of the Bible as it now stands is in ecclesiastical Greek, a form of the language no longer spoken, and, according to Dr. Vamvetsos, no longer commonly understood when read.

The jurist further criticized a constitutional article giving legislative authority to 800 Church canons which, he said, were established by general and local councils and by Church fathers before the year 1089. He said that "irrespective



of the contradictions and naiveté" of some he would make his point by quoting canons which he doubted should have legislative authority. Among those cited were:

(✓) Laymen who do not attend church services for three consecutive weeks must be excommunicated (Trullan Synod, 692);

(✓) Kings must be asked to blot out all remnants of idolatry, including statuary in parks or in any other place (Council of Carthage, series of meetings from 393-424);

(✓) Married couples must abstain themselves as husbands and wives in order to dedicate themselves to prayer (Canon 3 of Denis of Alexandria, who died 264).

The constitution to be voted on in late September by the Greek people states that "The Orthodox Church of Greece acknowledging as its head our Lord Jesus Christ, is indissolubly united in doctrine with the Great Church of Christ in Constantinople and every other Church of the same doctrine, observing steadfastly as they do, the holy apostolic and synodical canons and holy traditions." The reference to the Great Church in Constantinople is to the ecumenical patriarchate, recognized as providing the spiritual leadership of Orthodoxy.

An encyclical from Archbishop Ieronymous, Primate of Athens and All Greece, has been read in all churches throughout Greece, asking contributions of foodstuffs for those caught in the war between Federal Nigeria and the self-declared Republic of Biafra. A special group, headed by priests, immediately began collecting contributions.

#### ORTHODOX

### Bishop Retires and Returns to Athens

Greek Orthodox Bishop Germanos (Psallidakis) of Detroit has retired because of ill health. He was also leader of the Seventh Archdiocesan District which includes Michigan, Ohio, and parts of Indiana and Kentucky. The bishop, who is 54, has returned to his native home in Athens, Greece.

He was consecrated in 1962, as Titular Bishop of Synadon. That same year he was named as one of the four vice chairmen of the first interreligious National Conference on Religion and Race.

The Rev. Iakovos Garmatis, 39, archdiocesan vicar, has been named acting administrator until a new bishop is named.

#### EUROPE

### Translators Attend Bible Seminar

Sixty Bible translators from 17 countries met in Arnoldshain, West Germany, for a European seminar sponsored by the United Bible Societies. It marked the first

time that a group of persons had ever met to compare notes, according to an American Bible Society spokesman.

The seminar, designed to bring participants up to date on translation principles, drew specialists from Norway, Sweden, Finland, Denmark, the Netherlands, Belgium, Scotland, England, Germany, Switzerland, Austria, Italy, Spain, Greece, Czechoslovakia, Bulgaria, Hungary, and the United States. Visitors from Korea and Nigeria also attended.

#### ENGLAND

### Cardinal Preaches in Anglican Church

John Cardinal Heenan of Westminster, England, launched 15 concert enthusiasts on a 130-mile walk after an unprecedented service in an Anglican parish church. The service was held in the Piccadilly Church of St. James, first designed by Sir Christopher Wren in the late 17th century, gutted by bombing in 1940, and restored in 1954.

Cardinal Heenan was the first Roman Catholic to speak from the pulpit since the Reformation. The occasion was a thanksgiving service for Promenaders—enthusiastic supporters of the Promenade Concerts, an annual feature of the London scene. After the service, 15 walkers, whom the cardinal blessed, set off through rainy weather on a pilgrimage to Lincoln, eastern England, where Sir Malcolm Sargent, for many years the Proms' conductor, is buried. Sir Malcolm died last year, and on their trek, the walkers hope to raise \$2,400 from sponsors for a Cancer Fund established in his memory. At the end of the week-long walk a tombstone cross was dedicated at the grave.

Cardinal Heenan, an old friend of Sir Malcolm, told some 400 Promenaders that the conductor's taste "was not conservative. It was to him almost a vocation to bring young people to know the least popular works of the masters and to introduce them to the most daring of the modern composers." The cardinal added that he thought Sir Malcolm had "retained the heart of a choirboy" to the end.

#### CHICAGO

### Parish House Open to Community

The dedication of the \$85,000 parish house for St. Martin's Church, Midway Park, Chicago, marks the completion of a pilot project for the Diocese of Chicago. The Rt. Rev. Gerald Francis Burrill, bishop of the diocese, officiated. St. Martin's was one of the inner-city parishes which received a diocesan grant for the specific purpose of preparing for future socio-economic changes in the community.

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of the building is the already crowded calendar of meetings and activities scheduled for civic and private groups. The building is available without charge to public and civic organizations in the area, and the parish house may be rented by private groups, according to the rector, the Rev. E. Gerald Liebrecht.

## MINNESOTA

### Civil Disorders Studied

The lay president of the National Council of Churches, a Negro Episcopal priest, and a Roman Catholic archbishop have been named to a six-member committee to study the civil disorders which occurred in St. Paul, Minn., on the weekend of Sept 1. They are Dr. Arthur S. Flemming, president of the NCC and of Macalester College in St. Paul; the Rev. Dr. Denzil Carty, rector of St. Philip's Church; and the Most Rev. Leo C. Byrne, Coadjutor Archbishop of the Archdiocese of St. Paul-Minneapolis. The six members, four whites and two blacks, were named by the St. Paul Urban Coalition.

The disorders took place in the predominantly Negro Selby-Dale area near the St. Paul Roman Catholic cathedral. During the disorders four police officers were wounded, about 15 persons were arrested, an undetermined number of persons were injured, several businesses were firebombed, and hundreds of windows were broken.

## PRESBYTERIANS

### "Poverty War Ends with Character Assassination"

The top executive of the United Presbyterian board of national missions charged that the government's war on poverty is ending in a "public orgy of character assassination." Dr. Kenneth G. Neigh, general secretary of the board, warned his national staff that the Church must expect to be attacked for its involvement with the "abused and humiliated members of society."

"I feel that the mood of the country is such that regardless of who is elected president, the war on poverty, as it has been conducted, will be over," he said. "If the poverty war is to be conducted it must move to the private sector." He also said certain actions now before Congress "and which have every chance of passing," will so "institutionalize" the anti-poverty program, that "it won't be a war anymore. There will not even be a negotiated peace" in the official war on poverty, he continued. Part of the war's ending, he charged, includes a "new basis for attack" on Church-related programs designed to help the victims of poverty. He then cited the cases of two United Presbyterian ministers who have come under fire for controversial programs with which they are associated. He charged that efforts have

been made to "slander and discredit" the Rev. John Fry of Chicago, minister of First Presbyterian Church where a poverty program with street gangs has been based [L.C., Aug. 25].

Dr. Neigh did not comment on a charge by a Treasury Department investigator that the poverty program project involved more than 1,000 separate acts of fraud. Later he explained that he understood the charges against the Chicago project were not well enough established to warrant legal actions [L.C., Sept. 22].

The United Presbyterian executive also noted that another of the Church's ministers, the Rev. Samuel Appel, has been charged with conspiring to teach Camden, N. J. young people how to incite police.

## OLYMPIA

### Japanese Church Leader Dies

A venerable patriarch of the Japanese-American Christian community in Seattle died after observing his 89th birthday. He was the Rev. Canon Gennosuke Shoji, first vicar of St. Peter's Church.

A native of Japan, Fr. Shoji came to Seattle in 1907, as a recent convert to Christianity. He began his ministry in Seattle as a lay reader in what was originally called "Trinity Parish Mission to the Japanese." In 1912 the mission was given the name of St. Peter's. Gennosuke Shoji was ordered deacon in 1918, and ordained a priest in 1920 and appointed as priest-in-charge of St. Peter's to begin a ministry there which ended with his retirement in 1940. But following his retirement he immediately went to work ministering to people of Japanese descent who were evacuated from their homes as a war-time measure. He served at the Minidoka Relocation Center in Idaho. Returning to Seattle at the end of the war he resumed activity in various ministerial tasks. In 1950 the "retired" priest went to Coaldale, Alberta, to work temporarily with Canadian Anglican Japanese. After "retiring" once again in 1957 Fr. Shoji went on a five-month missionary tour of Japan. Until his last illness he assisted from time to time at St. Clement's Church in Seattle.

For his service to the Church he was made an honorary canon of Olympia, and for his service to the community and the cause of better American-Japanese relations he received the sixth class of the Order of the Sacred Treasure, a medal bestowed by the Japanese government.

## AROUND THE CHURCH

World Law Day was observed in parishes and missions throughout the Diocese of Chicago on Sunday, Sept. 15. A bidding prayer, approved by the Bishop of Chicago, supporting the rule of law in all personal and international conflicts, was used in all services.



# PEOPLE and places

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## Appointments Accepted

The Rev. Robert Burton, former priest associate, All Saints', Portland, Ore., is assistant on the staff of Emmanuel Church, 4400 86th Ave., Mercer Island, Wash. 98040.

The Rev. Ernest W. Churchill, retired, is special assistant to the rector of Grace Church, Nyack, N. Y. He was rector of the parish, 1932-45. Address: 51 E. Nauraushaun Ave., Pearl River, N.Y. 10965.

The Rev. C. Gilford Green, III, former curate, All Soul's, Miami Beach, Fla., is curate, St. Philip's, 1142 Coral Way, Coral Gables, Fla. 33134.

The Rev. Carter Gregory is administrator of St. John's Colony, the residential properties of St. John's in the Village, New York City, and associate to the rector. Address: 224 Waverly Place (10014).

The Rev. Hugh Harris, former assistant, St. Cyprian's Cathedral, Kimberley, South Africa, is teaching at All Saints' School, Carmel, Calif. Address: Box 6201 (93921).

The Rev. James Heron, former curate, St. Mary's, Burlington, N.J., is chaplain of Trinity-Pawling School, Pawling, N.Y. 12564.

The Rev. Joseph F. Hogben, former vicar of St. Francis Mission, Moab, Utah, is chaplain of St. Jude's Ranch for Children, Boulder City, Nev. Address: Box 985 (89005).

The Rev. Richard H. Humphrey, former vicar of St. John's, Seward, and St. Mark's, Carteret, N.J., is priest in charge of Good Shepherd, Pawtucket, R. I. Address: 70 Fieldwood Dr., Seekonk, Mass. 02771.

The Rev. Solomon N. Jacobs, rector of St. Andrew's, Cleveland, Ohio, is on sabbatical leave. Address until Feb. 1969: Episcopal Theological School, 99 Brattle St., Cambridge, Mass. 02138.

The Rev. Ralph F. Johnson, former curate, All Soul's, Miami Beach, Fla., is studying at the University of Miami. Address: 333 University Dr., #245, Coral Gables, Fla. 33134.

The Rev. Denmere J. King, former vicar of St. Paul's, Clinton, Mo., is vicar of All Saints', West Plains, Mo. Address: 105 S. Curry (65775).

The Rev. LaVerne B. Morgan is vicar of St. Michael's, Lansing, Mich. Address: 6212 Marscot Dr. (48910).

The Rev. Claude E. Payne, former assistant rector of St. Mark's, Houston, Texas, is rector of St. Mark's, 680 Calder, Beaumont, Texas 77701.

The Rev. William H. Petersen, former vicar of St. Stephen's, Spencer; All Saints', Storm Lake; and Holy Comforter, Cherokee, Ia., is studying in the Ph.D. program of the Graduate Theological Union, Berkeley, Calif., and is part-time curate, Church of the Transfiguration, San Mateo. Address: 1176 Ells St., Richmond, Calif. 94804.

The Rev. George E. Porter, former vicar of St. Luke's, Bohemia, N.Y., is curate, Trinity Parish, Bridgeport, Conn.

The Rev. W. Scott Root, former dean of students at the Downtown Campus of Guilford College, Greensboro, N.C., is assistant executive director of the Girl Scout Council, Washington, D.C., and priest associate, St. Thomas', Dupont Circle. Address: 5 W. Oak St., Alexandria, Va. 22301.

The Rev. Benjamin I. Scott is assistant to the rector of St. John's in the Village, 224 W. 11th St., New York, N.Y. 10014.

The Rev. Carroll E. Simcox, editor of *THE LIVING CHURCH*, is also priest in charge of St. Paul's, Ashippun, Wis. No change of address.

The Rev. Stanley R. Sinclair, formerly in charge of Christ Church, Lemoore, Calif., is rector of St. Paul's, Visalia, Calif. Address: 1727 S. Fairway Ave. (93277).

The Rev. Charles H. Washburn, former rector of St. Paul's, Artesia, N.M., has been rector of St. Matthew's, Albuquerque, N. M., for some time. Address: 2800 Texas N.E., (87110).

The Rev. John W. Wagle, former rector of Church of the Advent, Orchard Lake, Mich., is rector of St. John's, 323 Wick Ave., Youngstown, Ohio 44510.

## Temporary Change of Location

Trinity Parish, Bridgeport, Conn., is holding all services in its parochial Chapel of St. Michael, Fairfield, due to demolition of its present building in downtown Bridgeport. A new site for Trinity has yet to be found.

## Resignation

The Rev. T. P. Ball, former rector of St. John's, Homestead, Fla., has not retired [L.C., Aug. 25], but resigned from the position and is on temporary total disability. He plans to return to active duty in October 1969. Address: Box 237, Sullivan's Island, S.C. 29482.

## Furlough

The Rev. John R. Roen, director of Centro Ximena, a community center sponsored by the Episcopal Church in Guayaquil, Ecuador, is on extended furlough until June 1969. Address: University of Maryland School of Social Work, 525 W. Redwood St., Baltimore, Md. 21201.

## DEATHS

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

The Rev. Canon George W. Ferguson, Jr., 69, founder and rector of St. Philip's in the Hills, Tucson, Ariz., died of a coronary Sept. 9, in St. Vincent's Hospital, Santa Fe, N. M.

He was on vacation with his wife, Jean, whom he had married recently, when he was hospitalized for bleeding ulcers. The coronary attack came a few days later. Other survivors include two stepsons. The Bishop of Arizona officiated at a Requiem Mass at St. Philip's, and following cremation, the ashes were to be placed in the church's columbarium.

The Rev. Henry Bell Hodgkins, 67, retired priest of the Diocese of Florida, died Sept. 8, while reading Morning Prayer in the summer chapel at Cashiers, N. C. His home was in Pensacola, Fla.

At the time of his retirement in 1966, he had been rector of Christ Church, Pensacola, since 1945. He had also been a chaplain (Capt.) with the USNR, 1941-45, a member of the standing committee of the Diocese of Florida, and the board of regents, University of the South. He had helped establish three churches in the diocese. Survivors include his widow, Emma W. Hodgkins, and one child. The Burial Office was read in Christ Church, Pensacola, with the Bishop of Florida officiating. Interment was in Savannah, Ga.

The Rev. George Edward Norton, 87, retired priest of the Diocese of Rochester, died Aug. 28. He had lived in Honeoye Falls, N. Y.

At the time of his retirement in 1949, he had been rector of St. Paul's, Rochester, N. Y., for 26 years. Survivors include his widow, Lindsay Beach Norton, one son, and three grandchildren. Services were held in St. Paul's, Rochester.

Sr. Faith, SHN, 89, died Aug. 29, at the Convent of the Holy Nativity, Fond du Lac, Wis., in the 38th year of her life profession.

She had been a mission sister at Providence, R.I., and had served at St. Paul's Cathedral, Fond du Lac. She was the daughter of Christopher and Frances Pelton of Lowell, Mass. The Bishop of Fond du Lac officiated at the Requiem Mass celebrated in the convent chapel.

Lonsdale Miner Whitten, 65, communicant of Trinity Church, Wilmington, Del., died Sept. 1, after a brief illness. She had lived in Chadds Ford, Pa.

She was the author of a book for Church school teachers—*Seasonal Helps*, now in its third printing and used throughout the world. She was also director of religious education for Trinity Church, 1948-55, and founder and director of the Resource Center for the Diocese of Delaware until her retirement in 1964. Mrs. Whitten is survived by her husband, Jesse L. Whitten, four sons, the Rev. Samuel B. Bird, Jr., the Rev. Henry L. Bird, both Episcopal priests, John Bird, and Lawrence L. Whitten, ten grandchildren, two sisters, and one brother. A memorial service was held in Trinity Church, Wilmington.

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7 & 6:30

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r; the Rev. John J. Phillips  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4-5

## WASHINGTON, D. C.

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

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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; Sat C 4-7

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; al-  
so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

## CORAL GABLES, FLA.

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Sun 7, 8, 9:15, 11, 5:15; Daily 7

## 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

## FORT MYERS, FLA.

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

## ORLANDO, FLA.

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

## 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 7:30  
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4:30-5:30

**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; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; 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.

## 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; the Rev. C. H. Groh, c  
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
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Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,  
H Eu & EP

## BROOKLYN, N. Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c  
Sun HC 7:30, 9; (1S & 3S & Major Feast Days 11);  
MP 11 (2S & 4S); HC Daily

## 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; Ev 4;  
Weekdays HC Mon, Tues, Thurs, Fri 12:10; Wed 8  
& 5:15; EP Daily (ex Wed) 5:15. Church open  
daily for prayer.

## GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.  
Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,  
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &  
hol MP & HC 7:30; Daily Ev 6

## ST. IGNATIUS' The Rev. Charles A. Weatherby, r

87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

## 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, 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. T. E. Campbell-Smith  
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;  
Daily Mass 7:30, 12:10; Wed & HD 9:30; EP 6;  
C daily 12:40-1, also Fri 5-6, Sat 2-3, 5-6

## RESURRECTION

115 East 74th St.  
The Rev. Leopold Damrosch, r; the Rev. Alan B.  
MacKillop; the Rev. B. G. Crouch  
Sun Masses 8, 9 (sung), 11 (Sol); 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; EP 4; Daily ex  
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex  
Mon 12:10. Church open daily 6 to midnight

## THE PARISH OF TRINITY CHURCH

**TRINITY** Broadway & Wall St.  
The Rev. John V. Butler, S.T.D., r  
The Rev. Donald R. Woodward, v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays  
MP 7:45, HC 8, HC & Ser 12. EP 5:15; Sat MP  
7:45, HC 8; Organ Recital Wed & Fri 12:45; C Fri  
4:30 & by appt

## ST. PAUL'S CHAPEL

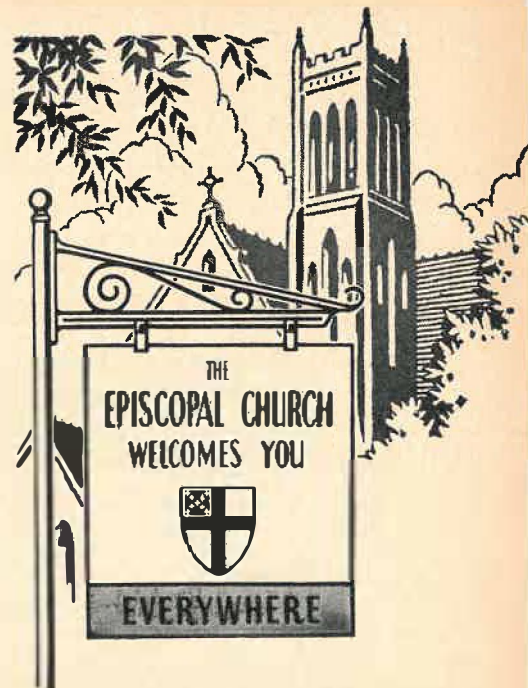
Broadway & Fulton St.  
The Rev. Robert C. Hunsicker, v  
Sun HC 8. MP HC Ser 10; Weekdays HC with  
MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt  
Organ Recital Wed 12:30

## CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
The Rev. Leslie J. A. Long, S.T.D., v  
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP  
& EP. C Sat 12 noon

## ST. LUKE'S CHAPEL

487 Hudson St.  
The Rev. Paul C. Weed, v  
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also  
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat  
5-6 & by appt



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

**ST. AUGUSTINE'S CHAPEL** 333 Madison St.  
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP  
Mon-Sat 9:15 ex Wed 7:15

## ST. CHRISTOPHER'S CHAPEL

48 Henry Street  
The Rev. Carlos J. Caguait, v  
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish),  
Eu Mon thru Wed 8; Thurs thru Sat 9

## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 So. 13th St.  
The Rev. Frederick R. Isacksen  
Sun HC 9; 10 (1S & 3S); MP (2S & 4S)

## CHARLESTON, S. C.

**HOLY COMMUNION** 218 Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also  
Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd.  
The Rev. James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;  
Daily Eu (preceded by Matins) 6:45 (ex Thurs at  
6:15); also Wed & HD 10; EP daily 6; C Wed 5-6;  
Sat 4:30-5:30

## 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; Mass daily 7 ex  
Tues & Thurs 10; C Sat 4-5.

## SAO PAULO, BRAZIL

**THE ANGLICAN EPISCOPAL CHURCH OF ST. PAUL**  
Rua São Luiz 1231, Santo Amaro, São Paulo  
The Ven. B. J. Townsend, O.B.E., r  
Sun 8 HC, 10 MP & Ser with Ch S (HC 1S & 3S)

## NICE, FRANCE

**THE AMERICAN CHURCH OF THE RIVIERA**  
21 Boulevard Victor Hugo tel. 88.94.66  
The Rev. J. L. B. Williams, M.A.  
Sun 11; Wed 12:15

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
The Very Rev. Sturgis Lee Riddle, D.D., dean; the  
Rev. James McNamee, c  
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

## MEXICO CITY, D.F.

**ST. ANDREW'S** Bishop Saucedo  
Av. San Jeronimo 117, San Angel  
**OLYMPIC VISITORS CENTER**  
Sun 8 HC; 9:30 Family Service; 11 HC (HC or MP  
in English)

## GENEVA, SWITZERLAND

**EMMANUEL** 4 rue Dr. Alfred Vincent  
The Rev. Donald G. Stauffer, r  
Miss Mary-Virginia Shaw, Lay Associate  
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)

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