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November 22, 1959

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page 16:

## Capturing the Man

page 16:

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We beseech thee to illumine  
the hearts of ragged children . . .  
[page 12]



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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

## Improving the Christmas Pageant

Now is the time to start completing your plans for all the things we do in the parish school for Christmas. This time, can we face the matter fairly and try to make it a truly *educational* experience?

The making of Christmas cards for the family, the Advent wreath, the caroling, decorating, making a crèche, making Bethlehem in the sand table — these are usually done in the class, and in doing them the children have free and happy expression.

But the school pageant is the event which most often crowds out the educational emphasis in our elaborate efforts to create a fine show. We should write our goal, at the start: *The pageant shall be for the good of the children who take part*, not for the adults who witness it. Participation, without heavy theatrical manipulation, must be our aim. This should include as many children taking part as is physically possible, and as much planning and creating by children as possible.

Looking for the right script is often a long job, and discouraging. Some are too literary, sententious, or heavy in their lines. Others run to the musical and are largely a carol service or operetta.

Why not invent and produce your own pageant? It will be much easier, and truly a learning experience for all, both young and old. Get out your Bible (better, let a committee, including some youngsters, do this) and outline the actual scripture events, and list the characters. There are not many: Mary and Joseph, Gabriel, shepherds and angels. You will want Wise Men, making sure that they arrive *after*

characters in each scene where they appear? (There can be six separate Marys and four Josephs in the plan given below.)

This plan has been used in some parishes with great success: A separate scene is assigned to each of several classes or pairs of classes, with just enough suggestion to tie them together. Even if there are many Marys and Josephs, the audience is not confused, because they are interested in the children.

The following scheme shows how the pageant has been divided among typical classes. The teachers are given their Bible passage early, and start developing their scene on the first Sunday in Advent.

(1) The Annunciation. Luke 1:26-38. Assigned to 7th and 8th grade girls.

(2) Mary visits Elizabeth. Luke 1:39-56. Ninth grade girls.

(3) Arrival at the Inn. Luke 2:1-7. Fifth graders.

(4) Shepherds hear the angels. Luke 2:8-15. Sixth graders.

(5) Meeting of the Wise Men. (Conjectural. Action and dialogue invented by the group. Include some attendants.) Eighth grade boys.

(6) Shepherds at the manger. Luke 2:16-20. Seventh grade boys. (Country people talk in foreground, manger hidden by screen. Shepherds arrive, ask, screen is removed, they adore.)

(7) Wise Men arrive and adore, giving gifts. (Mary is on chair, holding the Infant.) Matt. 2:1-12. Older boys' class.

(8) Presentation of Christ in the Temple. Luke 2:22-33. High school class. Holy Family, temple priest, Anna and Simeon, people. This scene can close with the Holy Family going down the center aisle, preceded by a guardian angel, representing the Flight into Egypt, while all sing, "O God, our help in ages past."

Each class is given its area and little else. They begin at once to study the passage assigned. What characters, how did they dress? What did they say? Where no words are given, what might have been said? Thus each detail has to be examined, and decisions made. Attitudes, deeper meanings, motives are all stirred. Imagination is started and allowed rein. The teacher controls and suggests, but not too much. This is a learning project in the very best manner.

There must be an over-all committee. But each group rehearses separately. The pageant is fun, and not a great burden. Some of the critical oldsters may say, "Not as beautiful as we've seen it." But who is to judge? Frankly, just why do we give a Christmas pageant?



Holy Night, not at the manger. If you include the Visitation, you have Zacharias and Elizabeth; and if you add the Presentation, you can have Simeon and Anna. But there are other characters implied in the stories: St. Anne, the innkeeper, Roman soldiers, villagers, and camel boys for the Magi. And any number of shepherds and angels. Moreover, since there is always great rivalry as to who shall be St. Mary, why not have duplicates of the principal

# The Living CHURCH

Volume 139      Established 1878      Number 21

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

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"It is meet and right . . ."      F. C. Lightbourn 15

## THINGS TO COME

### November

- 22. Sunday next before Advent
- 26. Thanksgiving Day
- 29. First Sunday in Advent
- 30. St. Andrew

### December

- 2. General Board meeting, National Council of Churches, Detroit, to 8d.
- 6. Second Sunday in Advent
- 8. National Council meeting, Milwaukee, Wis., to 10th
- Friends of the WCC, annual meeting, New York, N. Y.
- Executive Committee, U.S. Conference for WCC, annual meeting, New York, N. Y.
- 13. Third Sunday in Advent
- 16. Ember Day
- 18. Ember Day
- 19. Ember Day

**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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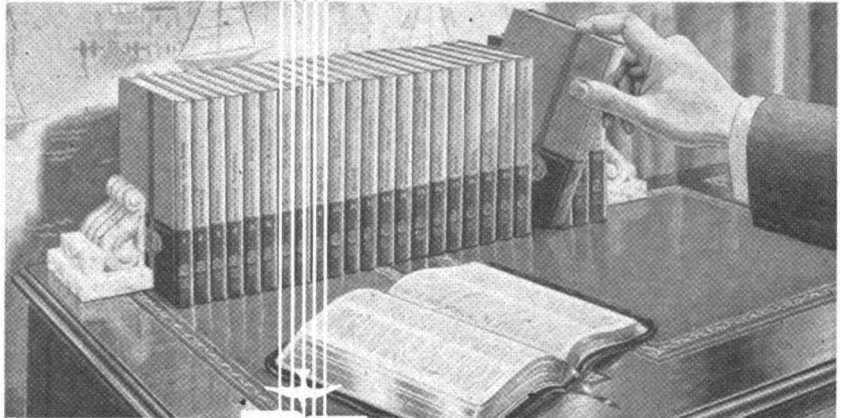
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November 22, 1959

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# LETTERS

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

## The Attitude Toward Privacy

Doubtless there is cause for concern over the apparently excessive use of secret sessions by our House of Bishops in their meetings [L.C., November 8th]. It is conceivable that secrecy may become a cloak for deviousness or cowardice, or that it may be used to provide an unwarranted expediency or convenience. However, this is a matter for our bishops to decide, not one upon which others should be expected profitably to take sides.

I am concerned, rather, to expose a dangerous attitude working in those who are critical of the bishops' secrecy, an attitude toward privacy and secrecy which has alarmed me as I have seen it in many areas of American life. It is an attitude that the public has an inalienable right to all information which even indirectly affects them.

The meddling and prying of the public press is one of the most marked examples of this attitude, and has led to a general disrespect for all that is holy (and let us not forget the connotation of separateness which should be placed upon this word), and a disregard for all that is proper. The human personality, the family, and all institutions and customs have had their values undermined by the vulgarization of what is properly private to them. Reserve has become haughtiness; propriety, prudishness; decency has fled before the ruthless onslaught of the champions of freedom of information. This is not the time to recount the extent of the damage done. Suffice it to say that the breakdown of human relationships is based largely upon this very process.

It is becoming more obvious that the "education" of the public in many medical matters is but another example of this same destructive attitude of freedom of information. No patient should be kept ignorant, but neither should he be expected to exercise medical judgment for himself.

It should be obvious to all Christian people that the demand for information as an inalienable right is a direct result of pride. Only God is all-knowing. We are creatures

of God. We not only cannot know everything, but we should not. There is a knowledge which is proper to God and there is a knowledge which is proper to His creatures. There is a knowledge which is proper to a parent and there is a knowledge which is proper to a child. There is a knowledge which is proper to leaders and a knowledge which is proper to followers.

Unfortunately, our nation is now falsely thought to have been founded upon the principle of total equality of men. The greatly misinformed public mind believes that all men should have all knowledge (though there is an increasing unrest in the field of mass education), all advantages, and all privileges. Such a belief is not only unrealistic, it is sinful and disastrous.

As for the relationship of Episcopalians with the bishops, it cannot be successful if we must sit in judgment over their every act. In reality we have called, chosen, and authorized them to judge for us where we are incapable of judging, and to act for us where we are incapable of acting. Are we not bound to continue this confidence in them, as they also are bound to exercise the responsibility of it?

Excessive freedom is chaos. God's will is order. Let us return to the way of ordering our freedoms as is proper to our places and stations in life that God's will may be done on earth as it is in heaven.

(REV.) WILLIAM N. BEACHY, M.D.  
Vicar, St. Stephen's Church

Monett, Mo.

## Moldy Bread

It is disheartening to notice the reappearance of the petition to the House of Bishops requesting an episcopal statement affirming the historical nature of the Virgin Birth, the Resurrection, and the Ascension. I for one feel that this request — and it is interesting to note that it is made by laymen — may be based upon a misreading of our present situation.

We, among all the Churches that can be said to have a theological concern of some depth, have developed a freedom which in this century fits us to make an approach to the problems of proclaiming the Gospel to a culture which may be said to be becoming less and less interested in what we have to say, and of interpreting the Gospel to parishioners who stand, in many cases, with at least one foot in the world as far as their commitment is concerned. We are not groaning under the weight of past confessionalism; we are freer than many to raise questions that are going to have to be raised if we are to relate the gospel to the 20th century.

There seems to be a growing assumption that those who question do so maliciously. I do not think this is true: questions are asked because they are real questions which, in a sense, ask themselves as the Church engages in historical research and criticism. It is good that these should be asked publicly rather than privately, in the Church rather than outside of it. A pronouncement by the House of Bishops will do nothing to stop the asking of questions — it will simply drive it underground, and increase the times when one who is attempting to take history and theology seriously is at war with his conscience.

Finally, it needs to be said that God is His own witness. Few people will be encouraged

## ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

### November

22. Truro, England
23. Tuam, Killala and Achonry, Ireland
24. Uganda, East Africa  
(East Buganda and Busoga)  
(Toro-Bunyoro)  
(Ruanda-Urundi)  
(West Buganda)  
(Ankole-Kigezi)
25. Upper Nile, East Africa
26. Upper South Carolina, U.S.A.
28. Vermont, U.S.A.

to believe in the Resurrection because the House of Bishops says so. It is the Holy Spirit who has power to convince, not the House of Bishops. It will be far better to make it possible for people to bring their doubts and questions to the Church without embarrassment — unless, that is, the Church is going to engage in the dubious and irresponsible activity of providing pat answers to large questions, thus placing itself even further from comprehending the contemporary mind. The petitioners have asked for bread. Does it matter to them if the bread is moldy?

WILLIAM C. MORRIS, JR.  
Seminary of the Southwest

Austin, Texas

### Army Memories

Congratulations on your splendid issue containing a special report on "The Church Army" [L.C., October 18th]. At long last the Church Army has been given some well earned recognition.

Reading this issue brought back many fond memories and also deepened within me the real sense of appreciation I have had for the Church Army for many years. You see, I am



one of the many who deflected to the ranks of the clergy after 11 years as an evangelist. I shall be forever grateful for the excellent training and the rich experiences that were mine before I was ordained. Church Army also provided me with a wife, who, I am sure, was better fitted for her role in the rectory because of her experience as a C. A. evangelist.

More power to Capt. Robert Jones and his co-workers.

(Rev.) ALBERT SAYERS  
Rector, St. Luke's Church

Grants Pass, Ore.

### Any Non-Conformists?

I have your recent letter asking me to re-new my subscription to THE LIVING CHURCH. You do a wonderful job, given the limitations of space and money with which you are faced.

I also take the liberty of commenting on the [form] letter you sent. As you suggest, we are fine noble people, those of us who read THE LIVING CHURCH; we probably graduated from Yale or Harvard (or worse still, Princeton), we own two cars, read 18 books a year, and our income is anything from very high to very low, most probably the former. Yet somehow I'm not satisfied.

Are we, any of us, members of the CIO? Do we vote Democratic, and if so, do we dare admit it in vestry meetings? Are we, any of

Continued on page 18

November 22, 1959

THE PERFECT CHRISTMAS GIFT



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# The Living Church

Sunday next before Advent  
November 22, 1959

For 81 Years:

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

## EPISCOPATE

### Two Bishops-Elect Accept

Two new bishops-elect have announced their acceptances, subject to necessary consents. The Rev. George R. Millard, rector of Christ Church, Alameda, Calif., has been chosen suffragan bishop of California. Nominated from the floor of the special convention called for the election, on November 11th, Dr. Millard has accepted the position. [Ballot on p. 7.]

Mr. Millard was considered for the position in the February, 1959, election, which, after five ballots, chose the Rev. Morris F. Arnold, who declined.

Other priests nominated were Charles M. Guilbert, rector of St. Clement's Church, Berkeley, the only selection of the official nominating committee; Lansing Kempton, rector, Trinity Church, Portland, Ore.; Walter McNeil, archdeacon of the diocese of Olympia.

Mr. Millard was born in Dunsmuir, Calif., in 1914. He was graduated from the University of California and from Episcopal Theological School. He served as curate of St. James' Church, New York City, curate of St. John's Church, Waterbury, Conn., and as rector of St. James' Church, Danbury, Conn.

In 1951 he became rector of Christ Church, Alameda, a post he has held since that time. He is chairman of the diocesan department of missions, has served on the standing committee, and is a chaplain in the California National Guard.

Married to the former Mary Louise Gessling of Oakland, he is the father of three children.

As suffragan bishop of California he will assist Bishop Pike in the administration of the rapidly growing diocese.

#### Next Door to Haiti

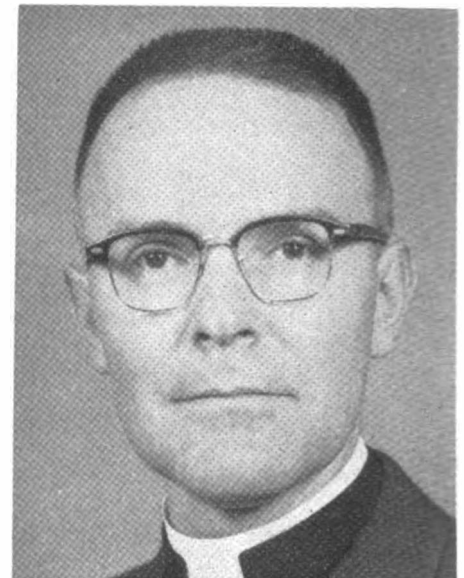
The Rev. Paul A. Kellogg, recently elected by the House of Bishops as first bishop of the Dominican Republic [L.C., November 1st], has accepted his election.

His new position will take him from the rectorship of the English-speaking congregation at the Cathedral Church of St. John the Baptist, San Juan, Puerto Rico.

Born in Carlisle, Pa., April 11, 1910, the bishop-elect received his early schooling in Saratoga Springs, N. Y., and was graduated from Princeton University. He



The Rev. Paul A. Kellogg  
A neighbor.



The Rev. George R. Millard  
Native son.

received his theological training at General and Union Theological Seminaries.

He has served as rector of the Church of the Cross, Ticonderoga, N. Y., and vicar of St. Paul's Chapel, Camden, Del. He is an honorary canon of the Cathedral Church of St. John, Wilmington, Del.

He is married to the former Helen B. Foote, and is the father of two children. He is the composer of several hymn tunes.

As bishop of the Dominican Republic district, he will oversee five missions and a score of preaching stations. Formerly the work of the Church in the Dominican Republic was under the care of the Bishop of Puerto Rico, was later put under the jurisdiction of the Bishop of Haiti.

The country is a republic occupying the eastern part of the same island as the Republic of Haiti. It has a territory of 19,335 square miles and a population of about 2,000,000.

## POLISH CATHOLICS

### Invitation from Warsaw

Bishop Scaife has received an invitation to participate in the installation of Dr. Maximilian Rode as Bishop Ordinary of the Polish Catholic Church in Poland. Bishop Scaife says, "In all probability the invitation will be accepted."

The installation will take place on

December 2d at the Polish Catholic Pro-Cathedral in Warsaw.

A letter to Bishop Scaife from Dr. Rode says:

"All expenses concerned with Your Excellency's stay in Poland, including the visitation of historic and cultural monuments will be covered by our curia. Your stay in Poland can be arranged for 7 to 10 days."

## WORLD RELIEF

### Embarrassment Year

*Today, the western world stands trial for cruelty by willful neglect. This is the evidence:*

*Two-thirds of the world are underfed — at least 1,660 million people.*

*Two-thirds of the world are dead by 30. Half the world lives on rice — and little else.*

*Most of the world's 900 million children are undernourished.*

*And the indictment. . .*

*The 19 richest countries have just over one-sixth of the world's people and two-thirds of the income.*

Excerpted from and copyrighted by the *Leader*, Britain's Church-Factory paper, October, 1959.

The board of managers of Church World Service has asked its U.S. member Churches to support a 1960 budget of

\$2,575,510 after hearing reports at a recent meeting in New York on "a constellation of emergencies this year unequalled since the Hungarian crisis." The emergencies: floods, storms, earthquakes, drought, refugees, and the removal of powdered milk from U.S. surpluses available to CWS.

The Episcopal Church is asked to contribute \$205,150, about two-thirds of which will be covered from the budget item for world relief as set up by the 1958 General Convention. The rest comes from donations sent by Churchpeople and parishes to the Presiding Bishop's Fund.

The bulk of the 1960 budget is to finance CWS material aid and immigration services and the distribution of U.S. surplus food. The remainder supports projects of related agencies, such as Heifer Project, Inc.

Discussed in detail at the CWS board meeting was the lack of new U.S. refugee legislation—unfortunate in any case, board members agreed, but "embarrassing before the world" in this World Refugee Year.

Over 5,000 CWS-sponsored refugees have come to the U.S. this year, bringing the 11-year total to 108,601 as of October 1st.

Episcopalians have resettled 1,234 refugees so far this year, while the total for all of 1958 was only 600.

There are 15 million homeless, hungry, and hopeless refugees in Europe and Asia.

The Presiding Bishop has asked all Churchpeople and parishes to be more active in world relief during this year.

One-sixth of the world's people have two-thirds of the world's income.

## Rehabilitation in Iraq

An official of the World Council of Churches reports that Iraq has had all its refugees rehabilitated, and by the end of next year all European refugees in Syria, Jordan, and Lebanon also will have been resettled. [RNS]

## JAPAN

### God's Hammer on a City

On November 6th, in the presence of nearly a thousand Churchmen who filled the nave of St. Margaret's School Chapel, Tokyo, David Makoto Goto was consecrated fifth bishop of Tokyo by the Seikokai's Presiding Bishop, the Most Rev.



Most of the world's 900 million children are undernourished.

Michael H. Yashiro, with the Rt. Rev. John N. Okubo (North Kanto), the Rt. Rev. Peter S. Yanagihara (Osaka), and the Rt. Rev. Kenneth A. Viall (acting, Tokyo) as co-consecrators. The Rev. Dr. Kenneth E. Heim, senior American priest, was preacher and chose as his text, "Feed my lambs." After a celebration of the Eucharist the new bishop was enthroned and gave his first episcopal blessing to the congregation.

The congregation, after the service, moved on to the school dining room where a reception for the new bishop was held, at which diocesan organization and institution heads offered their congratulations to Bishop Goto.

In his sermon, Dr. Heim said:

"You who are the clergy and laity of this diocese, do you realize what you have asked your bishop to be and to do? Then you must know that he cannot do any of it without you. The burden is your burden too. The weight of the responsibility is upon us all. "We who are the clergy and laity have our problems, and we wander astray and need help, and counsel and advice, and someone to come for us and bring us home when we get lost, and our bishop is the one we look to for help in our thinking, in our praying, and in our action as a Church.

"But we are also the body of Christ in this place, the largest city in the world.

"We shall not understand the bishop's task

or our task unless we understand this. We are not simply asking someone to be the shepherd of a little group of believers in this great city. Neither his task nor our task is limited to the baptized and confirmed living here now.

"It is the task of the whole city, of a city larger than Rome ever was, or Babylon or Jerusalem, those great names. Shall we add to them London and New York?

"Did not Christ shed his blood in love for everyone in Tokyo? Do we think that the bishop's main job is to keep the Church-people contented, the clergy not fighting with each other or with the parishioners, the high Churchmen and the low Churchmen not calling each other bad names?

"If the crying of an unloved child in Tsukishima or Ueno is what the Lord is listening to and what he wants Peter to hear, how shall the Bishop of Tokyo hear it unless we all are listening? And how can he do anything unless we all do it together?

"And if one boy or girl from Hokkaido came to Tokyo and was confused and lost and fell in with thieves and found no one to turn to, and in despair attempted suicide because no one knew or cared, shall the bishop of Tokyo alone be held accountable for this?

"Where do these cries come from that rise up from the streets of the city, above the din of traffic, the debates in the diet, the jazz bands of the cabarets, and the student songs, and the college cheers?

"Do they not come from the factories where workers are, from the offices of the great banks, from rooms where old people are getting ready to die, and others from where students are studying for employment examinations; and are they not audible in the bars of Shinjuku and Ginza, in the ministries of education and foreign affairs, and in all the embassies of all the countries, and wherever there are people confronted with life and death, peace and war, fear and anxiety, and need to know the love of God? Does the Church have nothing to say that the Japanese government itself should hear?

### Laziness and Neglect

"And can the Bishop of Tokyo do this alone? Can even the Seikokai (Holy Catholic Church) — I don't mean Se.kokai of the creed, I mean our little Seikokai which is a part of the Seikokai of the Creed. Does it not take all of us in that larger Seikokai which is at least the body of all the baptized? Yes, I mean the Roman Catholics and the orthodox and the Kyodan and the Lutherans and the Baptists — for they also are Seikokai. And will it not need many others, not yet baptized, but who would long ago have been with us, except for our laziness and our neglect?

"Must we not in this diocese turn from all those good traditions and ways that separate us, and look up to see the real task before us looming like a mountain?

"Let us make a unity of this diocese so that it may be a hammer of the power of God upon the anvil of this city.

"Let us make this a unity of voices in which all are heard, calling not to each other, but to those who have not yet heard the voice of the Lord. Above all let the laymen be taught to use their voices, for there are more of them than the priests, and they can be heard farther.

"Let us open the doors of the churches so that people can look inside and can come in

## CALIFORNIA SUFFRAGAN ELECTION

Ballot Number	1		2		3	
	Cl.	Lay	Cl.	Lay	Cl.	Lay
Charles Guilbert .....	41	156	41	116	35	112
Lansing Kempton .....	24	80	15	49	withdrawn	
Walter McNeil .....	10	25	5	8	3	4
Richard Millard .....	50	133	63	166	87	256
Votes Cast .....	125	394	124	339	125	372
Necessary to elect .....	63	198	63	170	63	187

and let us prepare a welcome for them when they come.

"Let us go out through the doors of the church and invite others to come and share with us the presence of God among his people.

"Let us really be a diocese and not just a collection of parishes. Our task is this whole city and we should plan together with the city in mind.

"I believe we shall have a good bishop. I believe that God has selected him through you because he is a man of wise counsel, of patience and understanding, a man with experience in ministering to human needs, and a dedicated priest of the Church.

"But — he has been asked by the Lord Jesus Christ to be a shepherd and to listen to the lambs and to feed them. He cannot ever do this unless we take the same charge upon ourselves together with him. Today let us pray that we may not fail to hear the cries of Christ's people in this great city."

## FINANCE

### Tax-Free Income

More and more people are turning over property to Church and charitable foundations and trusts for investment, says Sidney Prerau, director of the J. K. Lasser Tax Institute. He said such plans are advantageous to the giver and the receiver. Speaking at a national charities conference of the Evangelical Lutheran Church in Minneapolis, he said that under a life income contract you can turn over your property to a church or charitable group which invests it. The group gives the income from the investment to you as long as you live and on your death keeps the property, he explained.

Mr. Prerau said that in the case of a tax-free trust the securities given to a church are sold and non-taxable bonds are purchased, the income of which is given to the donor.

In such cases, the donor can avoid a capital gains tax, gets a deduction for contributions on his income tax, and has tax-free income for the rest of his life.

[RNS]

## GFS

### New Name?

An annual budget for 1960 of \$75,325 was adopted by the executive board of the Girls' Friendly Society, meeting at Seabury House just after the National Council's fall meeting. The sum marks an increase of some \$10,000 over the 1959 year's budget.

The board also voted to take an opinion survey of its leaders on changing the name of the girls' organization (a measure which has been under discussion for some time). Recommended by the GFS finance and development committees, the survey will be taken in December.

Voted as the GFS study project and mission object in 1960 was Africa. Mission object funds will go to Liberia, to supple-

ment the salaries of teachers in Church-run elementary schools in the interior, and to give scholarships to elementary school girls.

At the meeting, led by Mrs. Sumner Walters, GFS president, were two new board members: Mrs. Robert Durham of Detroit, representing the General Division of Women's Work, and Miss Edith Sloan of Rye, N. Y., representing Province II.

## MUSIC

### New Settings

Members of the Joint Commission on Church Music, who met at the General Theological Seminary in New York City, heard that plans had been completed for publishing new settings for the Holy Communion and parts of the offices. The settings, including four simple ones for the Eucharist, to be sung in unison by the congregation, will appear in a booklet sometime during the next year, and will ultimately be bound into the Hymnal itself. Appearing simultaneously with the new settings will be a revision of the Hymnal's liturgical index.

Also in preparation, the Commission heard, is a guide to "practical" music in the Episcopal Church, by Dr. Ray F. Brown of GTS, a Commission member.

## BRIEFS

**MEET MRS. HEFFNER:** New news editor of THE LIVING CHURCH is Christine Heffner, long-time contributor to the magazine, short-time (since June, 1959.) Salina correspondent, and member-at-large of the General Division of Women's Work of National Council. She is the wife of an ophthalmologist, an Air Force reserve lieutenant colonel, and a priest of the Church — not, we hasten to add, a polyandrous relationship. The Rev. Edward A. Heffner is all three. Christine Heffner was born in New Orleans, and has lived in Texas, Arizona, Mississippi, Georgia, Florida, South Carolina, California, New Mexico, and Kansas. She won her first literary prize (for an essay) at the age of 11, and was taking poetry prizes in high school. She has contributed to more magazines than most people read and is the author of three books. Her recent tract *Prayers of Thanksgiving* (Forward Movement, 12¢) was reviewed in our issue of October 18th. The Heffners have four children and two grandchildren. Fr. Heffner has entered medical practice in Milwaukee and is undertaking priestly work under the direction of Bishop Hallock of Milwaukee.

▽

**THE BOOKS WERE NOT FOR BURNING:** American Legion Post 1 in Memphis, Tenn., recently embarked on a book-burning aimed at what the members felt were "vicious" books. On second thought they narrowed the candidates for burning to

two, D. H. Lawrence's *Lady Chatterley's Lover* and *Angels in the Gutter*, by Memphis Army and Marine Corps veteran, Shelby Foote. Then someone asked, "Weren't the last famous book burnings in Germany under Hitler?" The veterans then decided to dump the proscribed books upon the city garbage dump. Newspaper photos of the garbage dump scene show the Rev. Porter Florence, chaplain of the post and rector of Holy Trinity Church, among the Legionnaires observing dumping of the books. The Memphis *Commercial Appeal* said that none of the Legionnaires in the group could remember reading *Angels in the Gutter*. Said author Foote, "I consider it an honor to be put in the same class with such a writer as Mr. Lawrence."

▽

**AUDIENCE:** President Eisenhower will be received by Pope John XXIII, December 6th, according to RNS.

▽

**HIGHLANDER IN COURT:** Highlander Folk School has been operated for the personal gain of its president, Myles Horton, a circuit court jury in Altamont, Tenn., has ruled. The ruling came November 7th after a week-long hearing in which the state seeks revocation of the integrated school's charter [L.C., August 23d]. The defense has been given 30 days to file briefs and the state 10 more days to answer them before final decision on revocation is handed down. Meantime, state charges that the school was a public nuisance, under which one of its buildings has been padlocked, were dropped. Only issue beside the question of personal profit now before the court is the validity of a state segregation statute.

▽

**P.B. ON TV:** A highlight of the Advent Sunday Corporate Communion for Men and Boys will be the nationwide telecast of *Lamp Unto My Feet*, which will feature Bishop Lichtenberger. The program, emphasizing the ministry of the laity, will consist of a 15-minute drama, and an interview with the Presiding Bishop. The half-hour telecast will appear on CBS-TV, at 10 a.m., E.S.T. Local stations should be checked for time variations.

▽

**THE INDIFFERENCE ROAD:** The creation of a study center for theological dialogue under neutral auspices was proposed by Dr. Jaroslav Pelikan of the Divinity School of the University of Chicago, author of *The Riddle of Roman Catholicism*, in an address before the National Conference of Christians and Jews on November 9th. Dr. Pelikan outlined his proposal in a talk on "Intercreedal Relations," saying that the fundamental issues dividing religious groups cannot be ignored, and that "the way of indifference to truth is not the road to understanding. . ." Later, Dr. Lewis Jones, president of the conference, said that his organization would give the proposal serious consideration.





Horstman & Mott, Architects

## AFRICA

### A Happy Day

The multi-racial membership of the Dutch Reformed Church of the Transvaal and Natal is defended in an editorial in a recent issue of the Church's *Newsletter* as "the best news about our Church." The editorial says:

"It is no problem to us, but a great joy that our faith is being professed and upheld by so many non-white members. Our Church has sometimes been called the Boer Church (the name given to white Dutch settlers) and even though we do not care as much for that name as some do, we would have peace with it if our Church is then likewise referred to as the Bantu Church or the Colored Church — to designate the same Church.

"Considering that the population of our country is predominantly non-white, the day may come when the majority of the members of our Church will be colored. That will be a happy day and will crown the missionary work for which we are sacrificing so much today." [EFS]

## EDUCATION

### Blended Voices

At a Special Convocation of Leadership at Hobart and William Smith Colleges, on October 24th, a two and a half million dollar fund-raising campaign was launched formally and the honorary degree of doctor of humanities was conferred on the Most Rev. Arthur Lichtenberger, Presiding Bishop.

The money, half a million dollars of which has already been raised, will provide more college buildings, faculty salary increases, extended curriculum, and additions to religious courses.

Bishop Lichtenberger praised the Geneva colleges for providing the environment for proper education and Christian learning.

In making Bishop Lichtenberger a doctor of humanities, the Rev. Louis M. Hirshson, president of the Geneva colleges and an old friend of the bishop, said:

"It is daring to hope that the voice of the people may even occasionally be the Voice of God. The voice of your people has consistently raised you to higher places and called you to sterner tasks. Yet all who have known

American Center for Theological Studies, Inc. (architects' drawing).  
In the midst of the nation, "I will pitch my tent."

and loved you have seen God's hand in your life, God's Voice in your destiny. . . ."

## PUBLIC AFFAIRS

### Award to a Cause

Philip John Noel-Baker, British winner of the 1959 Nobel peace prize, is a Quaker who, spurred on by his religious pacifism, has fought for world disarmament and peace for some 40 years. He has been a Labor Party member of the British Parliament since 1929.

"War is a damnable, filthy thing and has destroyed civilization after civilization — that is the essence of my beliefs," he said after being notified of the Nobel Prize. "If the opinion of the people could only be mobilized into an active movement I believe we could have disarmament in a week. This is an award to a cause — the cause of international disarmament."

Mr. Noel-Baker played an important part in the establishment of the League of Nations, helped draft the United Nations Charter, and was a delegate to the first UN General Assembly. Cambridge-educated, he served as captain of the British Olympic Teams in 1920 and 1924. [RNS]

## THE MISSIONS

### The Acts in Oklahoma

An unusual missionary and educational project is projected by a group of laymen in the Sequoyah Presbytery of the diocese of Oklahoma.

The program, open to groups from all Churches, will consist of both long-term and short-term study programs for laity and clergy, vocational and professional conferences for groups as divergent as doctors, lawyers, the military, jazz enthusiasts, and labor groups, and both graduate research and community education. It is to be a place where discussions may take place freely among individuals representing a variety of racial, sociological, and religious backgrounds in an atmosphere of inquiry and devotion, using as a major resource the word of God.

A committee under the directorship of the Rev. J. L. B. Williams, rector of Grace Parish in Muskogee, Okla., who formerly served at the American Church in Bonn, Germany, will seek endowment funds from individuals and foundations. A board of consultants whose advice will be used in the development of the institution is headed by Bishop Powell of Oklahoma, and includes Bishop Pike of California, the Very Rev. Jesse M. Trotter, dean of the Virginia Theological Seminary, the Rev. Canon Theodore Wedel of the College of Preachers in Washington, D. C., the Rev. Canon S. W. Goldsmith, D.D., headmaster of Shattuck School in Fairbault, Minn., and the Rev. Franklin Littell, D.D., chairman of the Executive Committee of the Evangelical Academies of Europe and professor of Church History at the Candler School of Theology at Emory University, Atlanta, Ga.

To house the undertaking, patterned on the European lay academies,\* the group has purchased a 50-acre mountain, dramatically located high above the Arkansas River, a short distance from Muskogee, Okla., known as the "Indian Capital of the World." Because the project has sprung from the realization of the laymen that their faith must be put into action, and because the site is not far from the center of population of the U. S., the corporation is called The Acts, standing for The American Center for Theological Studies, Inc.

Plans for the contemporary community include conference, recreational, and research facilities, centered around an ecumenical chapel built in the style of an Indian wigwam and bearing out the text of the Lord, "I will pitch my tent in the midst of your nation so that other nations may know I am with you."† Plans call for

\*For example, the Ecumenical Institute at Bossey. Over 60 academies in Europe are founded on the Greek concept of the academy serving as a gathering place for conversation and a common search for answers to the fundamental questions of life, but, departing from the Greek concept, searching for answers with the aid of Divine revelation. The academies aim to facilitate the exchange of views between Christians and non-Christians, utilizing a wide range of ideas.

†A paraphrase of Ezekiel 37: 26-28.

a library, conference rooms, and terraces, a small theater in-the-round, individual bed-sitting rooms with baths, a common refectory, and a swimming pool for year-round use.

A pilot conference scheduled for this coming winter on "Marriage as a Vocation" will be held at Western Hills Lodge in Sequoyah State Park on Lake Gibson, Okla., and will be headed by distinguished panels of clergymen, doctors, economists, and lawyers.

## CANAL ZONE

### No Church Damage

A communication from the executive secretary of the missionary district of the Panama Canal Zone, dated November 5th, says that during the recent disorders there no Church damage was suffered. When he wrote, U.S. troops were guarding the borders.

Starting as an Independence Day celebration, the demonstration, staged by a throng of students was taken over by professional rioters and for four hours some 2,000 Panamanians battled the police. U.S. business concerns were stoned, American automobiles burned, the flag torn down from the U.S. embassy.

Basic issue seemed to be non-agreement on rent paid by the U.S. for use of the Zone and the right of Panama workers to receive equal pay and equal rights with Americans.

## AMERICAN BIBLE SOCIETY

### Retired Clergy to Advise

The Rt. Rev. Lloyd Rutherford Craig-hill, retired bishop of Anking, China, has been appointed a special secretary of the American Bible Society. Two other special secretaries appointed at the same time are the Rev. Dr. Henry Smith Leiper (Congregational Christian), former associate general secretary of the World Council of Churches, and the Rev. Albert E. Smit (Christian Reformed), who did missionary work in China and among Dutch immigrants to Canada. All three, retired from the active ministry, were chosen because of "their rich experience" which will enable them "to advise the Society in its missionary service to the Churches with which they are affiliated."

## SWEDEN

### Lady Preachers

Two women divinity graduates have been granted the right to preach in Sweden by Bishop Helge Ljungberg of Stockholm under a new law allowing women to be ordained. They are Dr. Margit Sahlin, director of St. Catherine's Foundation, an institute for the training of women for Church work, and Mrs. Barbro Nordholm-Stahl, a secretary. Dr. Sahlin is considering applying for Holy Orders.

## SCOTLAND

by the Rev. THOMAS VEITCH

*"We don't worry much about appointments, even of bishops, or what councils and synods do," writes L.C. correspondent Thomas Veitch from Scotland about Churchpeople in Scotland. "We are horribly parochial-minded, but we are simply mad about anything which affects our relations with other Churches, and which may affect the public's attitude to us." Therefore, Fr. Veitch submits the report which appears below about the Episcopal Church's non-participation in 1960 Reformation celebrations.*

*In relaying his report about the death of the Scottish Church's last paper (also appears below), Fr. Veitch observes, "We don't even talk to ourselves now."*

*He also reports on the position of the Church in Scotland: "It is a bit alarming and some of us have been studying it pretty grimly."*

### Reformation Distinctions

The refusal of the College of Bishops to take part in the forthcoming celebrations of the fourth centenary of the Scottish Reformation has hit the headlines in the Scottish Press.

The celebrations are planned for October, 1960, and commemorate the meeting of the estates (the old Scottish parliament) at which the Roman Church was formally abolished in Scotland in 1560. The Church of Scotland (Presbyterian) is planning to hold a special session of their General Assembly and a great public meeting in the Usher Hall, Edinburgh. There will be numerous local efforts to commemorate the occasion also. The Church of Scotland invited the bishops to send representatives to the various meetings, but, after giving careful consideration to the matter, the bishops decided that to accept would result in creating a wrong impression as to the attitude of our Church to the Reformation, and would be unacceptable to a large number of the clergy and laity in the Church.

The Rt. Rev. Kenneth Warner, Bishop of Edinburgh, as the Church's representative in the capital city has been the bishop on whom it has principally fallen to make clear our Church's attitude. In a published statement he has written:

#### Continuing Process

"The Scottish Reformation, as Episcopalians see it, was something urgently needed in view of the corruption of the medieval Church, but it is also a continuing process, and not one to which a definite date such as 1560 can properly be given. The events of that year were part of the process which had begun years before that, and which has not yet been completed. A long list can be made of things which have come out of the Reformation for which we are thankful. . . .

"At the same time much that we stand for as a Church was rejected in the years follow-

ing 1560. Foremost amongst these are the historic episcopate with its claim to apostolic succession; sacramental worship; the observance of the Church's year. Apart from such specific losses as these, we take our stand with those of the 16th century reformers whose aim in general was reform, rather than a completely fresh start in ecclesiastical matters. These were Scotsmen, who believed that the medieval Church, desperately corrupt though it had become, could be reformed, so that the essential and ancient structure of the Church should be maintained.

#### The Difficulty

"Our difficulty about the proposed meetings is that we should have no opportunity of making clear these distinctions. Those who are to address the meetings are representative of the Reformed Church in Switzerland and of the Presbyterian Church in the United States of America. The result of this will inevitably be to emphasize alignment with the Reformed and non-Episcopal Churches both of the Continent and the New World. The result must inevitably be a reduction of emphasis on the Scottish aspect of the Reformation movement.

"We are indeed anxious to find opportunities both of emphasizing the things for which we are thankful, and also of making clear our specific contribution as a Scottish Church to the Reformation process. It is therefore proposed that a booklet shall be issued by the end of this year, which will make these things clear. A full scale book on the Reformation by Dr. Gordon Donaldson of Edinburgh University will also be issued this autumn. The Archbishop of York is coming to Edinburgh in October, 1960 to preach on the subject in the Cathedral."

While the Church will not be represented at the central celebrations, the bishops hope that if clergy can take part in local meetings they will take the opportunity of explaining our attitude.

### The Church Inaudible

The printers and publishers who for many years have produced the Church's monthly magazine, the *Scottish Churchman*, have decided that it is no longer economically possible to do so. This means the disappearance of the Church's last provincial publication. There are many parish magazines and diocesan leaflets but there will no longer be any paper in which the whole province can share news and views.

This is recognized on all sides as a tragedy for the Church. The *Chronicle* went many years ago. The much appreciated *Guardian* died after the war. The *Standard Bearer* and the *Sentinel* no longer exist.

We shall have to depend for news in future on the monthly newsletter issued by the Representative Church Council, but this is merely a dull list of reports and appointments.

It is hoped another publisher may be found, but, if not, the Scottish Church is going to become, as one clergyman put it recently, the Church Inaudible — it won't even be able to speak to itself.

## Self-Examination

The most important result of the Report of the Committee on Inter-Church Relationships — commonly called the "Bishops' Report" in Scotland — has been the interest aroused in both Presbyterian and Episcopal circles in the study of Church history, theology, and the differing standards of the two denominations.

Every other fraternal, fellowship, study group or club, clerical or lay, of older or younger people, appears to be spending this winter session learning more about their own Church or their neighbors. In a way this is surprising for the rejection of the Report at the General Assembly of the Church of Scotland in May might seem to have put an end, at least meantime, to any hope of Church unity. Yet the best result of the whole affair may in the end prove to be that it has driven Anglican and Presbyterian alike to consider where they each stand, what they stand for, and how they are getting on at the present time.

Such self-examination has occupied a good many of us over the past two years. Scottish Episcopalians are inclined at times to give themselves airs — they represent the "true Church in a land of schismatics." It has been alarming to find how little impact we seem to make upon the nation as a whole, and to realize that we appear to be losing ground.

We can think of the modern period of our history as beginning in 1794 when the savage Penal Laws against the Church, passed after the two Stuart Rebellions, were first modified. At that moment there were only four bishops, a handful of clergy and a few squalid meeting-houses.

By 1900 there were seven prosperous dioceses, each with a handsome cathedral, many lovely parish churches, and beautifully rendered services. There were about 250 parishes and some 50 missions. There were over 116,000 people connected with the Church, and 46,000 communicant members. By 1921 there were 147,000 members and 60,000 communicants.

The picture today is not quite so rosy. The number of members has fallen to 107,000 and of communicants to 55,000. Fifteen years ago the number of clergy on the active list was 315, today it is only 281. The minimum stipend of the clergy in 1939 was 900 dollars. Today it is \$1,800, but to have the same purchasing power as in 1939 the sum required would be \$2,700 dollars.

Of course, these are only statistics, but they do indicate at least that we are making no great impact. There are reasons for the drop in the figures. First, the general lack of interest in Church religion which has affected everyone. Second, and rather cynically, one is aware that rolls are kept rather more carefully in recent years — and consequently the fall may not be quite so bad as it seems. Third, there has been the movement of popula-

tion from country districts where the Church was once strong, and latterly the movement to new housing areas. This latter problem is one the Church has been quite unable to face adequately because building costs are too high for a community which is neither large nor wealthy.

Many of our members, of course, are not native Scots. We find that our rolls change fairly rapidly from year to year as we are joined by people from England who stay with us only a while, and then are posted south again. Yet we do make converts; an inspection of the particulars of the average list of confirmation candidates shows that perhaps half of them were baptized in Presbyterian churches. We receive each year a not inconsiderable number of Roman Catholics.

We need not be despondent. We have many very prosperous congregations. We could do better if we had money enough to open new churches in the housing schemes. Yet one has to confess it is disappointing that we are not advancing.

There are historical reasons for this. There is an almost superstitious fear in Scotland of anything which seems in the slightest way to be "Romish." Many who have never been inside an Episcopal Church cheerfully and ignorantly dismiss us as "next door to Rome."

The same prejudice appears in another form in our own Church itself. The Scottish Episcopalian inherits a proud history — the story of men who held fast the Faith under harsh laws and persecution. The Church is proudly Catholic in Faith. But it is Scottish and shares in all the Scottish dislike of anything but the simplest worship. It must be remembered too that for many years it was a persecuted Church meeting in circumstances which precluded anything but the simplest of services.

Efforts over the 50 years or so to alter the outward ways of worship toward more Catholic practices have caused the loss of considerable numbers of formerly devout members. It can be noted in our statistical returns that the greatest drop in membership usually has occurred in the more Anglo-Catholic charges. Yet it is true to say that those most opposed to such changes are the most staunch of old Scottish Catholics.

Within the Church there is today a strong desire among the laity for increasingly closer friendship and ultimate unity with the Presbyterians. It is probably true to say that this desire is not quite so enthusiastically held by the clergy as a whole, though in the main there is a very happy relationship between clergy of both Churches.

The movements of the population, the increased cost of living, the burden of repairs have made it difficult for us to expand our efforts. Yet probably at no time has the public been so interested in our Church and so willing to learn more about it.

## AROUND THE CHURCH

A testimonial dinner, attended by parishioners, clergy, and community officials, in **Miami, Fla.**, on October 28th celebrated 30 years as rector of St. Agnes' Church and 40 years as priest of the Ven. **John Edwin Culmer, LL.D.** During Fr. Culmer's rectorship, the parish has completed an extensive building program and started two new churches. Speaking at the dinner, Bishop Louttit of South Florida said, "He has made a real contribution in bettering the **relations between the races.**" Fr. Culmer, who is archdeacon for colored work in the diocese of South Florida, writes a column headed "Black and White" for the *Miami Times*. He is the author of *A Manual of Catholic Worship*, *The Responsibility of the Negro*, and *Born in a Washtub*.

The 75th anniversary of the founding of the **Order of the Holy Cross** will be observed on November 25th, at West Park, N. Y. The anniversary is of the taking of life vows by the Father Founder, James O. S. Huntington.

The year 1859 must have been one of great missionary activity in the **diocese of Newark**, for a number of parishes are this year celebrating their **centennials: Calvary Church, Bayonne; Holy Communion, South Orange; St. James', Hackettstown; Trinity, Bayonne; Christ Church, Bloomfield and Glen Ridge; St. John's, Passaic.** More than once in its history, St. James', Hackettstown, was sold at sheriff's auction, and once was converted into an amusement hall and theater. Today it is a well established congregation.



Johnson of Miami

Archdeacon Culmer  
A real contribution.

# *A Litany For Refugees*

*Compiled by the Very Rev. Francis B. Sayre, Jr.*

John Taylor, World Council of Churches



*This litany was compiled for use during World Refugee Year. Dean Sayre, of the Washington Cathedral, is chairman of the board of directors of the United States Committee for Refugees.*

- V. By the waters of Babylon we sat down and wept, when we remembered thee, O Sion.
- R. *As for our harps, we hanged them up upon the trees that are therein.*
- V. Sing us one of the songs of Sion!
- R. *How shall we sing the Lord's song in a strange land?*

**O** GOD, whose fatherly care reacheth to the uttermost parts of the earth;  
*Bless our brethren.*  
 O CHRIST, giver of all health, the aid of them that turn to thee for succour;  
*Bless our brethren.*  
 O HOLY SPIRIT, by whose indwelling grace we are knit in one communion;  
*Bless our brethren.*

THOU TRIUNE RULER, whose never-failing providence ordereth all things both in heaven and earth;  
*Bless our brethren.*  
 Vouchsafe, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul;  
*Preserve them in thy mercy.*  
 We beseech thee to hear us, good Lord, that it may please thee to remember in pity such as are this day destitute, homeless, or forgotten of their fellow men;  
*We beseech thee to hear us, good Lord.*



World Council of Churches

*For those who await salvation in the camps of Europe, hear our prayer. [26,000 men, women, and children — about as many as live in Concord, N. H. — are still in the refugee camps of Europe. Of these, 19,000 have been in camp for over 10 years.]*

That it may please thee to cheer with hope all discouraged and unhappy people;

*We beseech thee to hear us, good Lord.*  
 That it may please thee to comfort all uprooted and wandering families, up-



*Hear our prayer for Algerians fleeing from war. [Of 180,000 who fled to Morocco and Tunisia, 85% are women and children.]*



*O set me upon a rock that is higher than I. [This refugee has been able to endure miserable material conditions "by the strength of her dignity" and by the hope that she finds symbolized in the sacred ikons she has managed to keep with her in camp.]*

lifting those that are cast down;

*We beseech thee to hear us, good Lord.*  
 That it may please thee to relieve the distress of refugees, and though they be sometime perplexed, save them from despair;

*We beseech thee to hear us, good Lord.*  
 That it may please thee to illumine the hearts of ragged children, giving them grace to stand fast in thy faith and to abide in thy love;

*We beseech thee to hear us, good Lord.*  
 That it may please thee to behold, visit, and relieve the sick, comforting them with a sense of thy goodness and enduring their souls with patience;

*We beseech thee to hear us, good Lord.*  
 That it may please thee to look down upon all who, having neither hole nor nest, have not where to lay their heads;

*We beseech thee to hear us, good Lord.*



World Council of Churches

*We beseech thee to comfort all uprooted families. [Sometimes the people next door are only a thin partition away. And there are no master bedrooms in the barracks.]*



*We beseech thee to relieve the distress of refugees, and though they be sometime perplexed, save them from despair. . .*

For those who await salvation in the camps of Europe,

*Hear our prayer.*

For Chinese who have abandoned familiar paths to seek freedom among strangers,

*Hear our prayer.*

For the children of Arabs whose lives are enclosed in barricades of bitterness,

*Hear our prayer.*

For pilgrims of Tibet who brave the mountain passes to keep their souls in liberty,

*Hear our prayer.*

For Algerians and Koreans fleeing from the ravages of war,

*Hear our prayer.*

For Jews and Gentiles who struggle against tyranny and oppression,

*Hear our prayer.*

For the destitute migrants of India and Pakistan,

*Hear our prayer.*

Lord, hear our prayer;

*And let our cry come unto thee.*

V. O God, thou hast cast us out, and scattered us abroad;

R. *Thou hast moved the land and divided it.*

V. O set me upon a rock that is higher than I;

R. *For thou art my hope, and a strong tower.*

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass

*O God, the protector of all that trust in thee . . .*

through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for the sake of Jesus Christ our Lord. *Amen.*

O LORD, our heavenly Father, whose blessed Son came not to be ministered unto, but to minister; we beseech thee to bless all who, following in his steps, give themselves to the service of their fellow men. Endue them with wisdom, patience, and courage to strengthen the weak and raise up those who fall; that, being inspired by thy love, they may worthily minister in thy Name to the suffering, the friendless, and the needy; for the sake of him who laid down his life for us, the same thy Son, our Saviour Jesus Christ. *Amen.*

THE ALMIGHTY GOD, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; Grant you to be strengthened with might by his Spirit in the inner man; that, Christ dwelling in your hearts by faith, ye may be filled with all the fullness of God. *Amen.*



John Taylor, World Council of Churches

*Remember in pity such as are this day destitute, homeless, or forgotten of their fellow men. [Thousands of children have been born in and still live in camps.]*

# “It is meet and right....”

It takes not long to say

“thank you” — even to God

by the Rev. Francis C. Lightbourn, S.T.M.

**T**hanksgiving to God is a duty incumbent upon Christians as such, not only on Thanksgiving Day, but at all times — that is to say, every day of the year and whenever some blessing out of the ordinary comes our way. “Let us give thanks unto our Lord God” is not only a turning point of the Liturgy but a formula for living.

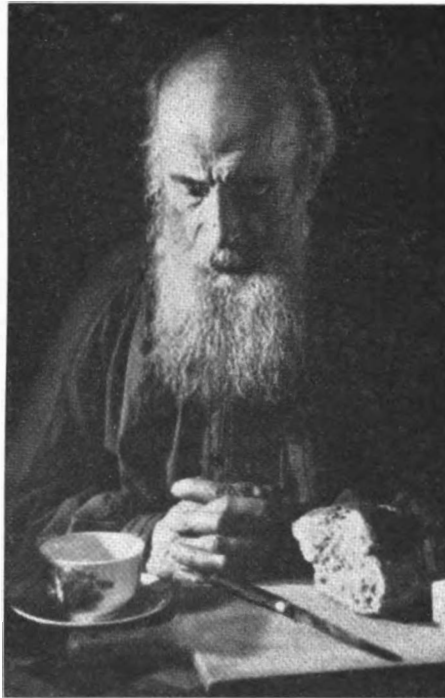
Yet how often is the giving of thanks to God neglected!

In human relationships thanksgiving fares not so badly — at least among well-bred people. We are careful to write “thank you” notes when social usage demands them, and I have heard of one prominent lady who even writes “thank you” notes for “thank you” notes. Most of us are reasonably generous with our verbal “thank yous” for the many little courtesies shown us during the day’s work. We teach our children to say “thank you” from the time they can talk. Some restaurants even have “thank you” printed on the reverse of their checks — with of course an invitation to patronize the establishment again.

But how different is the situation in regard to Almighty God and the blessings we receive from Him. Naturally, when we go to church we join in any prayers of thanks that may be offered; it would be difficult not to. But as for specific blessings to us and our dear ones, how often do we go out of our way to thank God for these?

A rough estimate of the neglect of thanksgiving to God is seen in the incident of the healing of the 10 lepers recounted in St. Luke’s Gospel (17:11ff). As you will recall, only one of these — and he a despised Samaritan — took the trouble to return to Jesus and say “thank you.” Hence our Lord’s clinching words: “Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger.”

I suspect that 10% is a pretty accurate



R.N.S.

Thanksgiving: a formula for living.

estimate of the number in our Lord’s lifetime who went out of their way (literally or figuratively) to thank Him for the mighty works which He wrought upon them. And I submit that 10% is also a pretty accurate estimate of the number of people today who go out of their way to say “thank you” to God for the many blessings received from Him — who are as particular, let us say, about thanksgiving to God as they are about saying “thank you” to their fellow human beings.

It takes not long to say “thank you” — even to God. And the practice of offering to God thanks for the many blessings which we enjoy at His hands is one which brings in its turn renewed blessings. (In this it operates something like compound interest.)

How, then, shall we give thanks to God?

For blessings which we might be disposed to term “ma’or,” like recovery from illness or the landing of a job, the best possible way is to join our individual thanks to the great corporate stream of thanksgiving which goes up to God in every celebration of the Holy Eucharist. Indeed, the very word Eucharist is from the Greek for “thanksgiving,” the service thus taking one of its names from this feature so characteristic of it.

What better way, then, of thanking God for some very special blessing than to come to this service with the “intention” of offering thanks for this or that or whatever it may be. Thus, when we make our preparation for Communion the day before, we shall tell God that we are coming to the Holy Eucharist on the morrow with this particular object. This can be done in our own words or according to one of the forms provided in the several devotional books for the purpose. Then, we come to the service the next day, and the many allusions in it to thanksgiving all take on new meaning and relevance, as we join our individual thanks to that action by which the Church praises God for His many mercies.

Another way to give thanks for rather important blessings, as we may rate them, is to use the *Te Deum* (Prayer Book, p. 10). This great hymn of praise — one of the greatest in Christian devotion — is not infrequently sung on occasions of public thanksgiving; for instance it may end a Solemn Votive Eucharist. But the *Te Deum* may be used privately as well. One might drop into the parish church on the way to or from work and there, on one’s knees, quietly and devoutly repeat it.

Shorter than the *Te Deum*, but of similar general character, is the *Gloria in Excelsis* (Prayer Book, p. 84). This, too, makes an excellent form of thanksgiving, as it proceeds: “We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.” (Don’t let the plural number bother you in these devotions taken from the Book of Common Prayer. Change plural to singular or not, as you prefer; but remember that the Family of God is always involved in blessings bestowed upon individual members, and that in the strictest sense of the word no Christian prayer is wholly “private.”)

Nor should we forget the General Thanksgiving which our Book of Common Prayer provides on pages 19 and 33 (“Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks,” etc.) This even has a blank space into which can be inserted the mention of particular blessings. If one wants to enclose his thanks in as dignified a form as possible,

Continued on page 18

## Primus Inter Fratres

In some Church circles expressions of indignation and alarm have greeted the statement by the Archbishop of York [L.C., November 1st], that he would be willing to accept the Pope as *primus inter pares*, the first among equals, in a united Christendom.

We were present when he said this, and we hasten to reassure our anxious brethren that Dr. Ramsey has made no submission to Rome. He had been asked what he would say if (which is fantastically unlikely) he should be asked to address the Pope's ecumenical council. His reply was that he would tell the Roman Catholic bishops that the Anglican Communion is part of the Catholic Church of Christ.

The archbishop has done Christendom a service by recalling in clear language what is the central Anglican position on the relationships between the separated Communions of the Church of Christ.

He has reminded us, as the Lambeth Conference reports have done repeatedly, that it is unrealistic to speak of a reunited Christendom which does not include the Church of Rome as well as the Anglican, Orthodox, Reformed, Lutheran, and other Protestant Churches.

There is much in the teaching and practice and government of the Roman Catholic Church which almost all Anglicans find unattractive. There are some points on which we are quite sure she is in error. It is quite inconceivable that any merely human negotiations will bridge the great gap between Rome and us.

But what is impossible for man is possible for God, as our Lord has pointed out. It is this humanly-impossible, divinely-most-possible unity that we must keep ever alive as our hope and our expectation.

Actually, it is not a bit more realistic to speak of unity of the Anglican Communion with a pan-Protestant coalition than it is to speak of unity with Rome. The fact that there are elements within Protestantism and Orthodoxy more ready to speak with us in formal conferences than are our Roman brethren should not mask the fact that a unity of non-Roman Churches is a human impossibility now or in the foreseeable future.

What is more (and this again is only paraphrase of what our bishops were saying at Lambeth back in the last century), a pan-Protestant coalition bought at the price of hardening the breaches between us and Rome would be a bad bargain even if it were attainable.

We have every right to trust in the Holy Spirit to guide us to a truly Christian reunion, and we have the human responsibility not to erect new barriers to the work of the Spirit.

Here and now, we see no profitable steps to be taken

to set up concordats and constitutions of organizational unity. But here and now there is an unlimited field of opportunity to extend to our brethren of Rome, Geneva, Constantinople and the world the hand of Christian fellowship. We can offer coöperation on limited programs, and we can wrestle in friendship with the real and serious issues which divide us.

The position of the Bishop of Rome as the first bishop of Christendom ought not, however, to be one of the issues that divide us. The primacy of the Roman see was a generally accepted fact for the first thousand years of Christianity. From the first moment that the Church had any form of worldwide organization, the Roman patriarch was the *primus inter pares*, and more importantly, the *primus inter fratres* — the first among brothers. The long history of the disunity of the Church focuses on the sad fact that he desired to be more: the "universal bishop" to whom all other patriarchs and bishops were mere assistants.

The fact that we disagree profoundly with the present Roman concept of the papacy should not blind us to the fact that a united Church will require a form of Church order based upon both the present realities and the past history of Christendom.

## Not Blueprints, but Wrestling

A guest editorial by  
the Rev. ARTHUR E. WALMSLEY\*

**Editor's Note:** Ordinarily, these editorial pages are reserved for our own opinions. But now and then a manuscript comes along that seems to belong here. Mr. Walmsley's comments are part of a letter he wrote us about an editorial we ran in our October 4th issue, in which we discussed social relations study groups in parishes.

Thank you for the fair hearing your editorial gave our department bulletin on the Gospel and international affairs. We share the editorial's skepticism about study programs which lead to neatly packaged "Christian answers" about complex social problems. But we do not believe, nor does the editorial suggest, that the Church should shy away from controversial and involved questions of local, national, and international significance. Rather we were wondering out loud how significant numbers of lay people in the parishes could be involved in a process of thinking through the relationship of their faith to the world in which we live. That is hardly a task beyond the resources of most congregations, but it is a task which few undertake with any degree of imagination and systematic planning. Your editorial suggests that the place to begin is with people and parishes where they

\*Executive Secretary, Division of Christian Citizenship, Department of Christian Social Relations, the National Council.



are, rather than with "great abstractions and remote issues." With this we could not agree more, and the bulletin issue was, therefore, devoted to a number of tangible projects and basic study which parishes could rather readily undertake.

Is the typical parish as serious about religion as you suggest? That there has been a revival, indeed a revolution, in American church life in recent years is quite true. But there is disturbing evidence that with it has come a preoccupation with small-group, face-to-face relationships, family life, the parish family, and indeed a whole school of relationship theology, what the editorial calls "Christian personal relations." This emphasis has unquestionably worked miracles in many a parish, but the test of such a parochial revival must inevitably be the degree to which such parishes preach, minister, and bear witness in the world. The Church as the army of God must indeed work at its internal discipline, but it can never forget that its warfare is in the world.

The editorial suggests that an immediate approach to larger and complex issues is through human contacts and through prayer. The facts would seem to suggest that even in these terms few parishes rise to a sense of urgency about their Christian responsibility in a larger world setting. The missionary budget of today in the Episcopal Church is not much larger in buying power than was that of 1929, and today we field about half as many missionaries. Less than a third of the parishes have risen to the challenge of adopting a refugee family. The liturgical life of few parishes regularly includes intercession for its members in areas of job and community life, although today more and more pray for their sick and departed by name.

The issue is not one of writing blueprints for society, but a basic wrestling with the nature of the Church's mission in and to this world. Our Lord came after all not to redeem the Church but the world. And where if not in the Church can a loyal Christian even begin to understand his commission if he is not confronted with the demand that all his relationships, including and perhaps especially those as a citizen, be subject to the scrutiny of the Gospel? But one looks in dismay for serious programs of Christian education for adults which would stretch the imagination and challenge the commitment of our people. Is not one symptom of the Church's weakness today that the vast majority of her members do not even see the problems of their local communities, much less those of the international scene, as proper spheres of Christian militancy? If in the past dozen years the Church has asked itself seriously what kind of Christian nurture it is providing for its young people, perhaps the most urgent question today is what kind of nurture it needs to provide adults.

But there is another and more difficult question facing us. In an increasingly interrelated technological society, the Church does not, nor can it hope to, minister to isolated individuals and families drawn out of society. Ours is an age in which men identify themselves in the various group settings which govern large areas of their lives — their professions, commu-

nities, social groups. It is true that in an ultimate sense "the broad patterns of the world's political, social, and economic evolutions are in the hands of God and not man," but it is equally true that if the Church cannot learn to speak to the man-as-corporation employee, the man-as-union-member, the man-as-political-party-member it is in effect saying that these areas of the world's life are outside the purview of the Gospel.

The Church needs to understand that it can never in our society capture the whole man unless it reaches him in the several universes in which he moves. The Church needs to find ways of engaging the "principalities and powers" of a technological society. And the Church needs to recognize that seldom can this be done through a parish structure appropriate to a small town and agricultural society. Bold attempts such as the Detroit Industrial Mission, Parishfield, and the Rev. Richard Schoolmaster's ministry to government employees in Washington, and the Evangelical Academies and Kirchentag in Germany point up the difficulty even of assessing the terrain in which the Church must minister in our generation. If the parish must struggle to find ways of assisting its people to study the meaning of the Gospel for our day, it must equally be willing to break out of its typical patterns of organization, to find ways in the larger community of serving people across parish lines, indeed across denominational lines.

May we suggest that a good point to begin is with thoughtful study of the relation of theology to life. Chapters 18 to 21 of Bishop Bayne's book *Christian Living* and the Lambeth reports "The Family in Contemporary Society" and "Reconciling of Conflicts between and within Nations" might well be primers for all Christians who want to take their Christian commitment seriously.

## Order or Orders

We duly note that another minister has been ordained to the priesthood under the provisions of Canon 36. As we have commented on former occasions when such ordinations took place, we think the canon is a bad one and ought to be repealed. Perhaps the worst feature of it is the way in which it exalts holy orders above holy order and thereby plays into the hands of those who take the narrowest Roman view of the ministry.

As far as we can ascertain, the Prayer Book services of ordination were used without any omissions. These require once in the service of ordination to the diaconate and once in the service of ordination to the priesthood that the ordinand accept the whole body of Anglican doctrine, discipline, and worship. We are happy that Mr. Hedley took these vows and amazed that his superiors in the Methodist Church look upon them with equanimity.

## THANKSGIVING

Continued from page 15

he should not overlook this fine prayer, framed in the best Anglican tradition.

For minor, spur-of-the-moment blessings that come to us during the course of the day, brief "arrow" prayers that can be "shot up" heavenward wherever you are, are eminently appropriate. For example, if you are reading the paper, and there learn of the good fortune of someone you know, why not take just a few seconds to say the Gloria Patri: "Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen." Or you can be even briefer, with a prayerful "Thanks be to God."

Finally, when we say our daily evening prayers, let us not forget the blessings of the 24 hours just past. As we take a few moments to recall sins committed during the day, and to ask God's forgiveness, let us do the same for the blessings we have received. Let us take a few moments and recall these to ourselves; then let us offer to God thanks, either in our own words or in the words of whatever devotional manual we may use. Christine Heffner, in her *Prayers of Thanksgiving*,\* provides some helpful material on "Self Examination for Thanksgiving," as she appropriately calls it.

"Count your blessings, name them one by one." So runs the refrain, as I seem to recall, of an old revivalistic hymn, although I am not able to verify the reference. Be that as it may, however, the admonition is sound. As the Psalmist says, "It is a good thing to give thanks unto the Lord" (Psalm 92:1). For thanksgiving brings in its turn renewed blessings. The man who is thankful, and not afraid of giving vent to his gratitude, will have a brighter, happier, more wholesome outlook upon the world in general and upon his own situation. And this will be further matter for thanksgiving.

Quite apart from our own fluctuating moods and feelings, thanksgiving to God has about it an objective appropriateness, rooted and grounded in the very nature of things. On a theistic view of the universe (which is another way of saying "if we believe in God"), there is something inherently right and proper in rendering thanks to the Creator. Wherefore, at every celebration of the Liturgy we receive the centuries-old invitation, "Let us give thanks unto our Lord God," and by the time-honored response we give our assent, "It is meet and right so to do."

\*Forward Movement Publications (412 Sycamore St., Cincinnati 2, Ohio), or the tract rack of your parish church, 12 cents a copy.

## LETTERS

Continued from page 5

us, non-conformists, or are we status seekers going down the line for what "the right sort of people" want and desire? Are any of us liberals, the kind willing to stick their necks out in town when censorship threatens from every side? Or do we play it cozy and mumble platitudes? And are our priests preaching Christ crucified, or are they amiable and agreeable defenders of the status quo?

Perhaps you, or some reader of THE LIVING CHURCH could supply me with the answer to these queries which are worrying me. I should be glad to have you print this in your letter columns, and will quite understand if you do not.

JOHN R. TUNIS

Essex, Conn.

**Editor's Note:** Mr. Tunis is a sports writer, and the son of a priest of the Church.

### Presbyterian Preacher

The two letters [L.C., November 1st and see also L.C., November 15th] criticizing Ohio's diocesan, Nelson Burroughs, for extending an invitation to a Presbyterian minister from Toronto to preach the sermon at the ordination to the priesthood of the Rev. Douglas Reid prompt me to ask:

(1) Can only a "priest" declare to another "the duty and office of such as come to be admitted priests. . .?"

(2) Is the ministry of Christ's Church limited only to those of us ordained in the Protestant Episcopal Church in the United States of America?

(Rev.) WILLIAM J. HAAS

Rector, St. Paul's Church

Mount Vernon, Ohio

### Out of Laodicea

May I congratulate you on your issue of November 1st, especially the reports on the meeting of the House of Bishops, the National Council, the press conference with the Archbishop of York, and the editorial on "Discontent in Laodicea."

The archbishop's answers to the variety of questions put to him were, I thought exceedingly strong. Such genuine insight, charity, and clarity is all too rare.

I too believe the Episcopal Church is moving out of Laodicea, albeit rather slowly.

I could wish you had printed a larger picture of the new St. Paul's, Peoria, taken with a wide angle lens. It would seem as though it has much to commend it.

(Rev.) RICHARD GREELEY PRESTON

Assistant, St. Andrew's Church

Wellesley, Mass.

### Witness in the Smoke and Noise

In reply to the letter of the Rev. James L. Duncan [L.C., October 25th], let me say that I do not believe that the church in the inner city is crying to be coddled. Nor do we feel committed to the missionary motive of building suburban parishes. Our fight is not for survival since extinction is inevitable eventually. Our fight is to witness in our parish to the love of God for all people no matter what their economic or social status.

Winning souls to Christ in the inner city is not done by letter of transfer but by meeting

the people where they are and loving them by being willing to live with the same noises, smells, and smoke that they live with.

It would be hard to sell to our city people a missionary project of building churches, parish houses and educational units in suburbia when their own homes are being condemned for industrial development.

It seems to me that our missionary motive is and ought to be to make the life of our parish such that when people do leave us they can continue to be worthwhile members of Christ's Church no matter where. We are thinking of the Church at large when we consider the life of our own parish and of our neighbors to be our mission.

MARTA DEACON

(Mrs. Robert C. S.)

The Rectory

Grace Church and the Incarnation  
Philadelphia, Pa.

The point of the report from the Ohio conference on the urban Church was not "a ringing cry for coddling," but rather a cry for the Church's recognition of the inner city as a missionary area. The clergy at that conference were almost entirely from still strong downtown parishes, most of which are still involved in promoting new missions in the suburbs. One of us who writes this letter, for instance, is rector of a parish which has been chiefly responsible for the planting of



four suburban missions in the last six years and whose people have lent leadership to three others. The other writer is vicar of a mission recently planted by another city parish.

The downtown Church across the country has given of its best lay leadership to the suburbs. As the years go on it is only fitting that these now strong suburban parishes lend part of their leadership and strength to the inner city which is now the most neglected missionary front of the Church in the United States.

We do not seek the survival of the old urban parishes for their own sake alone, but that they may truly become centers for a missionary outreach to the untouched millions who dwell or work in the inner city, either directly from the old parish or by the planting of "missionary stations" in different parts of the city.

(Rev.) ROBERT BERNHARD

Vicar, St. Alban's Mission

(Very Rev.) PAUL MOORE, JR.

Dean and rector, Christ Church Cathedral  
Indianapolis, Ind.



# sorts and conditions

LAST WEEK, this Department asserted that economic rewards should bear some proportion to the work done. This was in reference to the quiz shows on TV.

HOWEVER, if you take the principle of fair pay for a fair amount of work and try to relate it to the sayings and parables of Jesus, you find that He said, if anything, just the opposite. In the parable of the laborers in the vineyard (St. Matthew 20: 1-16), He told of a good master who paid the workers the same amount whether they had worked all day, half a day, or just one hour.

SOME Christian socialists have taken this parable as a divine pronouncement that everybody should get the same pay whether he accomplished much or little. But another of the parables of Jesus — the parable of the talents — comes out with the opposite ending. The man who had five talents and made five more received the largest reward. The man with two talents who made two more was also rewarded. But the man who carefully preserved his one talent without risking it in trade was punished and saw his one talent go to the man who had ten.

THE EPISTLES of the New Testament and various passages in the Old contain some earthy remarks about business and economics. But the economics of Jesus become more confusing the further you get into them. He told with apparent approval about an unjust steward who, just before he was fired, arranged to reduce the amount owed by debtors to his master (St. Luke 16: 1-2). The statement "Ye have the poor with you always" was Jesus' response to a complaint of His disciples about what seemed to them a waste of precious ointment (St. Mark 14: 3-9).

EACH of these four parables — for the last might be called an "acted parable" — has something to say about economics, but each of them has the same quality of pulling the rug out from under the person who is trying to think systematically about the right way of ordering the affairs of the world.

IN A SENSE, these (and many others of the words and deeds of Jesus) are parables against justice. They are meant to turn our thinking upside down. It might be a good Advent exercise to try to enter into the thought world of these four anti-economic pronouncements and to consider what they

meant when they were made and what they mean today.

THE PARABLE of the Laborers in the Vineyard was told by Jesus as an illustration of His remark (St. Matthew 19:30): "Many that are first shall be last; and the last shall be first." It is doubtful indeed that He intended the story to be taken as a piece of advice about wages and hours. "Suppose," He said, "that a man hired a group of workers at an agreed wage for a day's work, and later in the day hired some more men who worked less than a day, and finally put on some more who were able to get in only one hour; but then when it came time to pay them off he gave everybody a full day's pay. That is what the Kingdom of heaven is like."

THOSE who received what they bargained for would grumble at the man's generosity to those who got more than they bargained for. But, like the master in the parable, God is entitled to do what He pleases with what is His; and it pleases Him to be generous.

THERE IS one genuine economic application of this parable which Church-people might well take to heart. And that is the right of the giver to decide for himself where and when and how much and to whom he will give. Those of us who fight for good causes are often tempted to grumble at people who support other causes than our own.

BUT the real point of the parable has to do with another kind of economics altogether — the economics of the kingdom of God in which any effort to strike a bargain with the King is ridiculous. He has prepared for those who love Him such good things as pass man's understanding. His promises exceed all that we can desire. The medium of exchange in that kingdom is love. If we grumble about the freedom with which He bestows His grace upon the undeserving, it is plain that we do not understand the basis on which we have received it ourselves.

THIS particular parable doesn't, of course, develop all of these ideas. It develops only one of them — the fact that God is under no obligation to drive the sharp little bargains that we dignify with the name of "fair play."

NEXT WEEK, we shall have to try to relate this concept of divine generosity with the strict accounting the Lord took of his servants in the parable of the talents.  
PETER DAY



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## BOOKS

### A Readable Survey

**THE EARLY LITURGY.** To the Time of Gregory the Great. By **Joseph A. Jungmann, S.J.** "Liturgical Studies," University of Notre Dame Press. Pp. 314. \$5.75.

The Notre Dame "Liturgical Studies" have already gained a secure reputation among American theological publications, and *The Early Liturgy* is a worthy addition to the series. For the past decade, Prof. Joseph A. Jungmann, of Innsbruck, Austria, has been widely considered as the foremost living authority on the liturgy of the Roman Mass in its late medieval and modern forms.

In *The Early Liturgy* Prof. Jungmann directs his massive scholarship toward another field, early Christian worship in its broad sense: the Eucharist, public and private daily prayer, Christian Initiation, use of the Creed, the development of the Church Year, and the relation of all these to other aspects of early Christian life. He is particularly concerned with the traditions and usages of the city of Rome, but many pages are also devoted to the Gallican and Eastern rites. As a reliable, readable, general survey of its field, this is perhaps the best book currently available in this country. It is, for instance, less technical than Dix's *Shape of the Liturgy*, but it covers more topics in much less space.

This book is a revision of lectures given some years ago and so presumably represents the considered opinions of its learned author. It is interesting to see that in respect to specifically liturgical questions there is an abandonment of many of the once customary Roman claims. Jungmann freely admits that in antiquity the Eucharist was normally only celebrated on Sundays and major feasts, and that priests regularly concelebrated

with their bishop at a single altar. He concedes that in the earliest period the Eucharist was viewed primarily as an action of thanksgiving rather than as a sacrifice. He accepts the evidence that in the oldest baptismal liturgy there was no declaratory sacramental formula: the affirmations of the Apostles' Creed were the essential words. (Should this last point cause U.S. Episcopalians to undertake some self-questioning?) The importance of lay participation is strongly emphasized throughout.

Anglicans will probably be offended by only two matters. Dr. Jungmann consistently uses terms that create the impression that the ancient bishops of Rome were "Popes" in the medieval or modern sense. The facts of history justify no such conclusion. Similarly, constant reference to the ancient Eucharist as "Mass" may cause the erroneous impression that ancient worship contained those peculiar characteristic which, since the late middle ages, the word "Mass" has frequently connoted.

H. BOONE PORTER, JR.

### In Brief

**CHALLENGE AND RESPONSE.** Six Studies in Missionary Opportunity. By **Max Warren**, General Secretary, Church Missionary Society, Honorary Canon of St. Peter's in Truro Cathedral. Morehouse-Barlow. Pp. x, 148. Paper, \$2.50. Six lectures given by Canon Warren at the College of Preachers in Washington, October 1958: "Asia and the Christian Mission"; "What is Happening in Africa?"; "What Does Evangelism Involve in the Missionary Task Today?"; "The Re-Minting of the Word 'Missionary'"; "The Anglican Contribution to the Christian Mission of Our Time"; "The American Missionary Perspective." Foreword by **William F. Creighton**, Bishop Coadjutor of Washington.

**IN HIS LIKENESS.** Forty Selections on the Imitation of Christ Through the Centuries. By **G. McLeod Bryan**. John Knox Press. Pp. 192. \$3. Adequately described by subtitle. Included: Clement of Alexandria, Augustine of Hippo, Francis of Assisi, Richard Rolle, Thomas à Kempis, John Calvin, Teresa of Avila, Jeremy Taylor, William Law, Evelyn Underhill. Foreword by **H. Richard Niebuhr**.

**LUTHER'S WORKS.** Volume 36. Word and Sacrament II. Edited by **Ardel Ross Wentz**. General Editor: **Helmut T. Lehmann**. Muhlenberg Press. Pp. xii, 389. \$5. Another installment in the 55-volume set of Luther's Works in English, scheduled for publication over a period of 15 years.

**JOHN DONNE: DEVOTIONS UPON EMER-GENT OCCASIONS.** Together with Death's Duel. Ann Arbor Paperbacks (AA 30). University of Michigan Press. Pp. li, 188. Paper, \$1.65. "Meditations," "Expostulations," and "Prayers," written by the fa-

### ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

#### November

22. Church of the Resurrection, New York, N. Y.
23. Church of the Resurrection, New York, N. Y.; St. Clement's, Seattle, Wash.
24. Church of the Resurrection, New York, N. Y.
25. Church of the Holy Comforter, Kenilworth, Ill.
26. Church of the Good Shepherd, East Chicago, Ind.
27. Church of the Holy Comforter, Poughkeepsie, N. Y.; St. James', Port Daniel Centre, Quebec, Canada
28. St. Mary's, Williamsport, Pa.; St. Paul's, Suamico, Wis.

amous Dean of St. Paul's during a dangerous illness in 1623. Includes also "The Life of Dr. John Donne" (taken from the life by Isaac Walton) and "Death's Duell," Donne's "own funeral sermon . . . preached not many days before his death."

**INDEX TO THE FIRST SIXTEEN VOLUMES PUBLISHED IN "THE TWENTIETH CENTURY ENCYCLOPEDIA OF [ROMAN] CATHOLICISM."** Henri Daniel-Rops, Editor-In-Chief. Joseph W. Sprug, Index Editor. Hawthorn Books. About 100 unnumbered pages. Paper, \$1 "from the source through which you subscribed to the Encyclopedia." The first of a series of indexes which will finally appear as Volume 150 of TCEC. The 16 volumes covered are the 16 in order of publication, not in order of numeration.

**THE DIOCESE OF CENTRAL NEW YORK.** The Founding Fathers. By William Freeman Galpin. Pp. 163. Presumably available from Diocesan Office, 935 James St., Syracuse 3, N. Y. No price given. Traces the "historical roots" of the Diocese of Central New York from the foundation of the Diocese of New York (which originally included the whole state) to the election of Central New York's first bishop, Frederic Dan Huntington (1869).

### Books Received

**HAMMER AND FIRE.** Toward Divine Happiness and Mental Health. By Raphael Simon, O.C.S.O., M.D. P. J. Kenedy. Pp. xii, 257. \$3.95.

**BACK TO JESUS.** By Canon Jacques Leclerc. Translated from the French by Professor Louis P. Roche, M.A., D. es-L. P. J. Kenedy. Pp. 213. \$3.95.

**BELIEFS HAVE CONSEQUENCES.** By Arnold H. Lowe. Thomas Y. Crowell. Pp. vi, 178. \$3.

**LIVE TODAY.** By Reuben K. Youngdahl. Augustana Press. Pp. 366. \$3.

**SPECULATION AND REVELATION IN THE AGE OF CHRISTIAN PHILOSOPHY.** By Richard Kroner. Westminster Press. Pp. 269. \$6.

**THE CHURCH PLANS FOR KINDERGARTEN CHILDREN.** By Kathrene McLandress Tobey. Westminster Press. Pp. 192. \$2.75.

**THE VATICAN DOGMA.** By Father Sergius Bulgakov. Introduction by L. A. Zander. St. Tikhon Press, South Canaan, Pa. Pp. 91. Paper, \$1.50.

**POST-REFORMATION SPIRITUALITY.** By Louis Cognet. Translated from the French by P. Hepburne Scott. Hawthorn Books. Pp. 143. \$2.95. (Volume 41, Twentieth Century Encyclopedia of [Roman] Catholicism.)

**HERESIES AND HERETICS.** By Msgr. Leon Cristiani. Translated from the French by Roderick Bright. Hawthorn Books. Pp. 141. \$2.95. (Volume 136, Twentieth Century Encyclopedia of [Roman] Catholicism.)

**RELIGION IN PLATO AND CICERO.** By John E. Rexine. Philosophical Library. Pp. 72. \$2.75.

**YOUTH TALKS WITH GOD.** A Book of Everyday Prayers. By Avery Brooke. Scribners. Pp. 55. \$1.50.

**BENEATH THE CROSS OF JESUS.** Meditations on the Passion of our Lord. By Reginald E. O. White. M.A., B.D. Eerdmans. Pp. 159. \$3.

**JUNGLE PILOT.** The Life and Witness of Nate Saint — the inventive genius of Operation Aca. By Russell T. Hitt. Harpers. Pp. 303. \$3.75.

**AUTHORITY IN PROTESTANT THEOLOGY.** By Robert Clyde Johnson. Westminster Press. Pp. 224. \$4.50.

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# PEOPLE and places

### Ordinations

#### Priests

**Southern Brazil** — By Bishop Krischke: On October 18, the Rev. **Telmo O. Castro** and the Rev. **Anselmo J. Stein**. Addresses, respectively: Ramiro Barcelos, 2059, Ap. 3, Porto Alegre, R.G.S., Brazil; Dr. Virgolino de Queiroz, 248, Ararangua, Sta. Catarina, Brazil.

**Virginia** — By Bishop Gibson, Coadjutor: On November 1, the Rev. Dr. **Beverly M. Currin, Jr.**, assistant, Grace and Holy Trinity Church, Richmond.

#### Deacons

**Oklahoma** — By Bishop Powell: On September 26, **Ernest N. Anderson**, to be vicar of St. Matthew's Chapel, Sand Springs. On October 14, the Rev. **Erwin J. Dorr, Jr.**, a former Methodist minister, to be curate of St. Andrew's Church, Stillwater, and to be in charge of student work at Oklahoma State University. (The service had been planned for October 3, but Stillwater was isolated by flood waters at that time.) On October 28, **George L. Shultz**, a well known portrait painter, was ordained; address: 1618 S. Cheyenne, Tulsa. (The Rev. Mr. Shultz's portrait of former President Truman hangs in the Library and Museum at Independence, Mo. He has also painted Bishop Powell and the Rev. Dr. Edward H. Eckel, rector emeritus of Trinity Church, Tulsa.)

### Missionaries

The Rev. **Norman R. Alter**, who formerly served All Saints' Church, Kapaa, Kaula, Hawaii, is now serving Christ Church, Kealakekua, Hawaii.

The Rev. **Harry W. Hansen**, priest of the diocese of Newark, who has been serving as a missionary in Japan since 1952, should now be addressed at St. Luke's Church, 12 of 5 Asahi Machi, Tomakomai, Hokkaido.

The Rev. **Ernest D. Richards**, missionary in Japan, has been on furlough since June 1. The Overseas Department has approved a year's leave of absence during which the Rev. Mr. Richards will study at the University of Denver and serve as assistant at Christ Church, Denver. Home address: 226 N. Prince Ave., Littleton, Colo.

The Rev. **Hugh L. S. Thompson**, formerly vicar of All Saints' Church, Tarpon Springs, Fla., is now vicar of the Church of St. John the Baptist, Barbados, British West Indies.

### Armed Forces

Chaplain (Lieut. j.g.) **Phillip E. Jerauld**, USNR, formerly addressed in San Diego, has been assigned to a destroyer squadron and may now be addressed: Staff ComDesRon 21, FPO, San Francisco.

Chaplain (Capt.) **Neunert F. Lang**, formerly addressed at Offutt Air Force Base in Nebraska and at APO 253, New York, may now be addressed at Box 2666, Castle Air Force Base, Calif.

### Resignations

The Rev. **Palmer Campbell**, rector of Overwharton Parish, Stafford, Va., has retired. He will remain for a time at the rectory and will take Communion services at Aquia Church, Stafford.

The Rev. Dr. **Floyd W. Tomkins**, rector of St. John's Church, Washington, Conn., has retired and may now be addressed: c/o Faith and Order, 17 Route de Malagnou, Geneva, Switzerland.

The Rev. **Thomas A. Madden** has given up his work at St. Hilary's Church, Fort Myers, Fla. He will continue to serve as vicar of the Church of St. Michael and All Angels, Sanibel Island, Fla.

### Degrees Conferred

The Most Rev. Dr. **Arthur Lichtenberger**, Presiding Bishop, received the honorary degree of doctor of humanities from Hobart and William Smith Colleges recently. Honored with the degree of doctor of laws at the same time was the Hon. **Kenneth B. Keating**, United States senator.

St. Paul's (Rikkyo) University, Tokyo, on November 2, in All Saints' Chapel on the campus, conferred the honorary degrees of doctor of humanities and doctor of divinity, respectively, on Dr. **W. A. Visser't Hooft**, general secretary of the

World Council of Churches, and on Canon **M. A. C. Warren**, general secretary of the Church Missionary Society.

### Other Changes

About 150 people, including five bishops, attended a dinner in the parish house of Christ Church, Cambridge, Mass., on October 29 to honor Mr. **James Garfield** on his seventieth birthday. Mr. Garfield, chancellor of the diocese of Massachusetts and president of the board of trustees of the Episcopal Theological School, was for 17 years senior warden of Christ Church, for six years a member of the National Council, and deputy to five General Conventions.

The Rev. Dr. **Frederick M. Morris**, rector of St. Thomas' Church, New York, is now also a trustee of the Cathedral Church of St. John the Divine, New York.

### Living Church Correspondents

Mrs. **William W. Horstick**, wife of the Bishop of Eau Claire, is now correspondent for that diocese. Address: 145 Marston Ave., Eau Claire, Wis.

### Changes of Address

The Rt. Rev. Dr. **Albert S. Thomas**, retired Bishop of South Carolina, formerly addressed at Rockville, Wadmalaw Island, S. C., may now be addressed at 3018 Monroe St., Columbia 2, S. C.

The Church of the Intercession, Fort Lauderdale, Fla., formerly addressed at 823 S.W. Seventh St., may now be addressed at 501 N. W. Seventeenth St.

St. Philip's Church, Richmond, Va., has moved from Leigh St. at St. James St. to 2900 Hanes Ave., Richmond 22. The Rev. **George E. Harper** is rector of the 98 year-old congregation, which is the only self-supporting all-Negro congregation in the diocese of Virginia.

St. Philip's bought the property formerly occupied by the Church of the Epiphany. The latter congregation is now worshipping at 8000 Hermitage Rd. (Lakeside), Richmond 28.

The Rev. **Robert R. Carmichael**, retired priest of the diocese of Western Massachusetts and honorary canon of Christ Church Cathedral, Springfield,

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Mass., formerly addressed in Williamstown, Mass., may now be addressed at 25 Crandall St., Adams, Mass.

The Rev. Hubert L. Fleisher, formerly addressed at St. Peter's Church, Lakewood, Cleveland, where he has been serving as assistant, may now be addressed at Box 46, Yale University Divinity School, New Haven 11, Conn.

The Rev. J. Fred Hamblin, who recently retired as rector of St. John's Church, Newark, may now be addressed at Laurelhurst, N. J.

The Rev. Merle M. Smith, rector of St. Paul's Church, Saginaw, Mich., formerly addressed on N. Washington St., should now be addressed at 1121 Weiss St.

The Rev. Byron E. Underwood, retired priest of the diocese of Massachusetts, has moved from Arlington, Mass., to Wareham, Mass. Address: Box 255, Wareham.

The Rev. J. Marshall Wilson, retired priest of the diocese of New York, formerly addressed in East Orange, N. J., on N. Walnut St., may now be addressed at 129 N. Arlington Ave.

### Women

Mrs. B. F. Harwood, Jr. is now parish assistant at Grace Church, Paducah, Ky.

Mrs. William J. Peden, Jr. has resigned as director of religious education at St. Francis' Church, San Francisco, after nine years of service.

### Depositions

Miles Wetherell Renear was deposed on October 13 by Bishop Bloy of Los Angeles, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

### Births

The Rev. William E. Campbell and Mrs. Campbell, of St. James' Church, Los Angeles, announced the birth of their first child, Kevin William, on October 18.

The Rev. Duncan R. McQueen and Mrs. McQueen, of St. Mary's Church, Warwick, R. I., announced the birth of a daughter, Stephanie Margaret, on October 1.

The Very Rev. Richard L. Rising and Mrs. Rising, of the Cathedral Church of St. Mary and St. John, Manila, announced the birth of their fifth child, Catherine Reed, on October 16.

(With the arrival of the Rev. George Zabriskie, II at Holy Trinity Church, Manila, Dean Rising has been able to return to full time work at the

cathedral and may now be addressed: Cathedral Church of St. Mary and St. John, Box 655, Manila.)

The Rev. Charles L. Wood and Mrs. Wood, of Grace Church, Linden, N. J., announced the birth of their first son, Stephen Charles, on October 14.

### Marriages

Miss Patricia Anne Pennington and the Rev. Richard A. Bamforth, assistant at Grace Church, Kirkwood, Mo., were married on October 24.

Miss Barbara Ann Williams and the Rev. Courtland M. Moore, rector of St. David's Church, Oklahoma City, Okla., were married on October 10.

Miss Marian E. Grant and the Rev. Nelson W. Pinder, vicar of the Church of St. John the Baptist, Orlando, Fla., were married on August 15.

Miss Mary Markley and the Rev. Robert Pollard, III, curate at Holy Trinity Church, West Palm Beach, Fla., were married on October 19.

### DEATHS

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

The Rev. Arthur Lester Byron-Curtis, retired priest of the diocese of Central New York, died on October 30th at the age of 88 in Utica, N. Y.

He was educated at Chesebrough Collegiate Institute, Syracuse, St. Andrew's Divinity School, and the General Theological Seminary, from which he was graduated in 1896. He was ordained priest in 1896 and the same year married Wilhelmina Mary Hossfelt. He served churches in the state of New York, and was from 1916 to 1919 national secretary of the Church Socialist League in America. He was the author of several books and of articles in magazines of various Churches, and from 1916 to 1924, he was the editor of *The Social Preparation*. Mr. Byron-Curtis was a frequent contributor to the "Letters to the Editor" column of THE LIVING CHURCH.

The Rev. Rolfe Pomeroy Crum, D.D., retired priest of the diocese of Pennsylvania, died on April 14th, in San Antonio.

Born in Cleveland, Ohio, in 1889, he was graduated *magnum cum laude* from Western Reserve University, from which he later received the degree of Doctor of Divinity. He received the M.A. from Harvard and the B. D. *cum laude* from the Episcopal Theological School. He was ordained priest in 1915, and was rector of St. Mark's, Syracuse,

N. Y. from 1916 to 1920. During 1918 and 1919 Dr. Crum served as American Red Cross chaplain in France, and was vocational advisor to the Veteran's Administration from 1945 to 1946. He was rector of Trinity Church, Tulsa, Okla. from 1920 to 1925, of St. Mark's, San Antonio, Texas, from 1926 to 1931, and of St. Andrew's, West Philadelphia from 1932 to 1936.

Dr. Crum's published works include *A Dictionary of the Episcopal Church*.

He was married in 1957 to Mary Irwin Boykin.

The Rev. Robert Carleton Dunn, Ph.D., retired priest of the diocese of Rochester, died on October 26th, at Auburn, N. Y.

Dr. Dunn was born in Port-of-Spain, Trinidad, British West Indies, in 1891. He was educated at Codrington College, Auburn Theological Seminary, and the General Theological Seminary, and received the Ph.D. from Webster University in 1943. Dr. Dunn was ordained priest in 1932, and served as priest-in-charge of Christ Church, Jordan, N. Y., and Emmanuel Church, Memphis, N. Y., from 1934 to 1943, and the following year he served Calvary Church, Homer, and St. John's Church, Marathon, N. Y. From 1944 until his retirement in January of this year, Dr. Dunn was rector of St. John's Church, Canandaigua, N. Y. After his retirement, he lived at Jordan, N. Y.

Dr. Dunn is survived by his wife, Genevieve Bond Dunn, and one son.

Charles W. Brew, who was a vestryman and warden of St. John's Church, Milwaukee, Wis., for 50 years, died November 3d, in Milwaukee, after a short illness.

Mr. Brew retired from the vestry last March. However, he was continuously active in the parish to the time of his death, serving as an "elder statesman."

He is survived by his wife Laura.

Lewis Catlett Williams, deputy to General Convention four times, died at his home in Richmond, Va., on November 3d.

In the diocese of Virginia, he served as chairman of the old finance committee before the reorganization of the diocesan set-up, and was chairman of the board of St. Catherine's School. He was a trustee of Church Schools in the diocese of Virginia, and the Protestant Episcopal Church Home, in Richmond.

Surviving are two sons, the Rev. Dr. John Page Williams, dean of Church Schools in the diocese of Virginia, and the Rev. Peyton Randolph Williams, rector of Christ and St. Luke's Church, Norfolk, Va.

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### POSITIONS WANTED

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### THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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\* In care of The Living Church, Milwaukee 2, Wis.

THE LIVING CHURCH

# CHURCH DIRECTORY

## GLENDALE, CALIF.

**HOLY APOSTLES'** 1003 So. Verdugo Rd.  
Rev. Robert Spicer-Smith, r  
Sun Masses 8, 9:30, 11 (1, 3, 5S); C by appt

## LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r  
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

**ST. NICHOLAS** 17114 Ventura Blvd. (at Encino)  
Rev. Harley Wright Smith, r;  
Rev. George Macfarren, Ass't  
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult  
education Tues 8; Penance Fri 7 to 8 & by appt

## NORWALK, CONN.

**ST. PAUL'S-on-the-Green**  
Rev. Anthony P. Treasure, r  
Sun Masses: 8, 9:30 (Sol), 11 Sung (1S) MP (2nd,  
3rd and 4th), 6:30 EP; Daily: MP 8, EP 5; Week-  
day Masses: Tues 9, Wed 8:30, Thurs 10, Fri 7:15;  
HD 8:30; C Sat 5-6

## WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass  
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;  
MP 6:45, EP 6; C Sat 5-7

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;  
Rev. Ralph A. Harris, choirmaster  
Sun 7, 8, 10 and Daily; C Sat 5

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs  
& HD 9; C Fri & Sat 4:30-5:30

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r; Rev. Wm. J. Bruningo,  
Rev. George R. Taylor, Ass'ts; Rev. Warren I.  
Densmore, Dir. of Christian Ed. & Headmaster of  
the Day School; Rev. Robert Dean Martin, Dir.  
of Youth Activities & Chaplain of the Day School.  
Sun 7, 8, 9:15, 11; Daily 7:30; also Man 8:45;  
Tues 6:30; Fri 10; C 4:30 Sat & by appt

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &  
HD 10; C Sat 5-6

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;  
Fri 10:30; Other days 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Man  
thru Fri) Int 12:10, 5:15 EP

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,  
CH S 9, EP 5:30; Weekdays: H Eu 7, 10; also  
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,  
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

## SEABURY-WESTERN THEOLOGICAL SEMINARY

Chapel of St. John the Divine  
Man thru Fri Daily MP & HC 7:15; Cho Ev 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; ex, except; 1S, first  
Sunday; HC, Holy Communion; HD, Holy Days;  
HH, Holy Hour; Instr, Instructions; Int, Inter-  
cessions; Lit, Litany; Mat, Matins; MP, Morning  
Prayer; P, Penance; r, rector; r-em, rector-  
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-  
tions; V, Vespers; v, vicar; YPF, Young People's  
Fellowship.

## NEW ORLEANS, LA.

**ST. ANNA'S** (Nearest Downtown & Vieux Carre)  
1313 Esplanade Ave., Rev. Henry Crisler, r  
Sun 7:30, 9:15, 11, 6; Wed 10; HD 7 & 10

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. Osborne Littleford, r; Rev. Frank MacD.  
Spindler, c; Rev. E. Maurice Pearce, d  
Sun 7:30, 9:15, 11 & Daily; also Fri (Requiem) 7:30

**MOUNT CALVARY** N. Eutaw and Madison Streets  
Rev. MacAllister Ellis, Rev. Donald L. Davis  
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;  
C Sat 4:30-5:30, 7:30-8:30

**OLD ST. PAUL'S** Charles St. at Saratoga  
Rev. F. W. Kates, r; Rev. A. N. Redding, c  
Sun 8 HC, 11 MP or HC & Ser; Daily 12:10 to  
12:40; HC Tues & Thurs 11, HD 11 & 12:10

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Revs. S. Emerson, T. J. Hayden, D. F. Burr  
Sun 7:30, 9 (sung), 11 Sol & Ser, 7:30 EP; Daily 7  
ex Sat 8:30; C Sat 5 & 8, Sun 8:30

## DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.  
Masses: Sun 7:30, 10:30, Daily: 6:30

## KANSAS CITY, MO.

**GRACE AND HOLY TRINITY CATHEDRAL**  
415 W. 13th St.  
Very Rev. D. R. Woodward, dean; Rev. R. S.  
Hayden, canon; Rev. R. E. Thrumston, canon  
Sun 8, 9:30, 11 & daily as anno

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Dolmar Blvd.  
Rev. W. W. S. Hohenschild, S.T.D., r  
Sun HC 8, 9, 11 1S, MP; HC Tues 7, Wed 10

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main St. at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun Masses 8 & 10 (Sung); Daily 7, Thurs 10;  
C: Sat 4:30-5:30

## COOPERSTOWN, N. Y.

**CHRIST CHURCH** Church and River Streets  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;  
C by appt

## 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 7:45; HC 8 (G 10 Wed); EP 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,  
4 EP (Spec. Music); Weekdays HC Tues 12:10;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed 12:10; EP Daily 5:45. Church open daily for  
prayer.

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

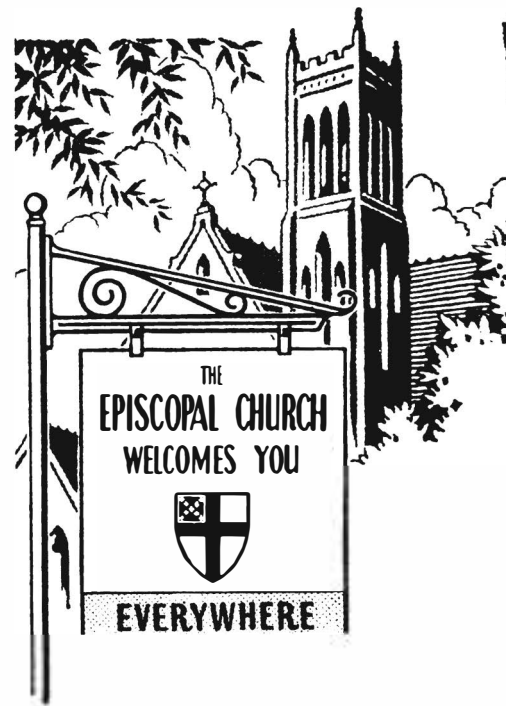
**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing  
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

**ST. MARY THE VIRGIN** Rev. Gries Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;  
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;  
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat  
2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c  
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30  
ex Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S) MP 11, Organ Recital  
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;  
HD 12:10; Noonday ex Sat 12:10



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

### THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible  
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by  
appt; Organ Recital Wednesday 12:30

### CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,  
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

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

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. C. Kilmer Myers, S.T.D., v; Rev. Merrill O.  
Young, p-in-c

Sun HC 8, 9, 10 (Spanish), 11:15, EP 5; Daily:  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily:  
HC 8 ex Thurs at 8, 10, EP 5:30

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs  
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass  
daily 7 ex Tues & Thurs 10; Sol Ev & Devotions 1st  
Fri 8; Haly Unction 2d Thurs 10:30; C Sat 4-5

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St., at Queen Anne  
Rev. John B. Lockerby; Rev. James F. Bogardus  
Sun 8, 9:30, 11; Daily: varied times.

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