

The Living CHURCH

January 31, 1960

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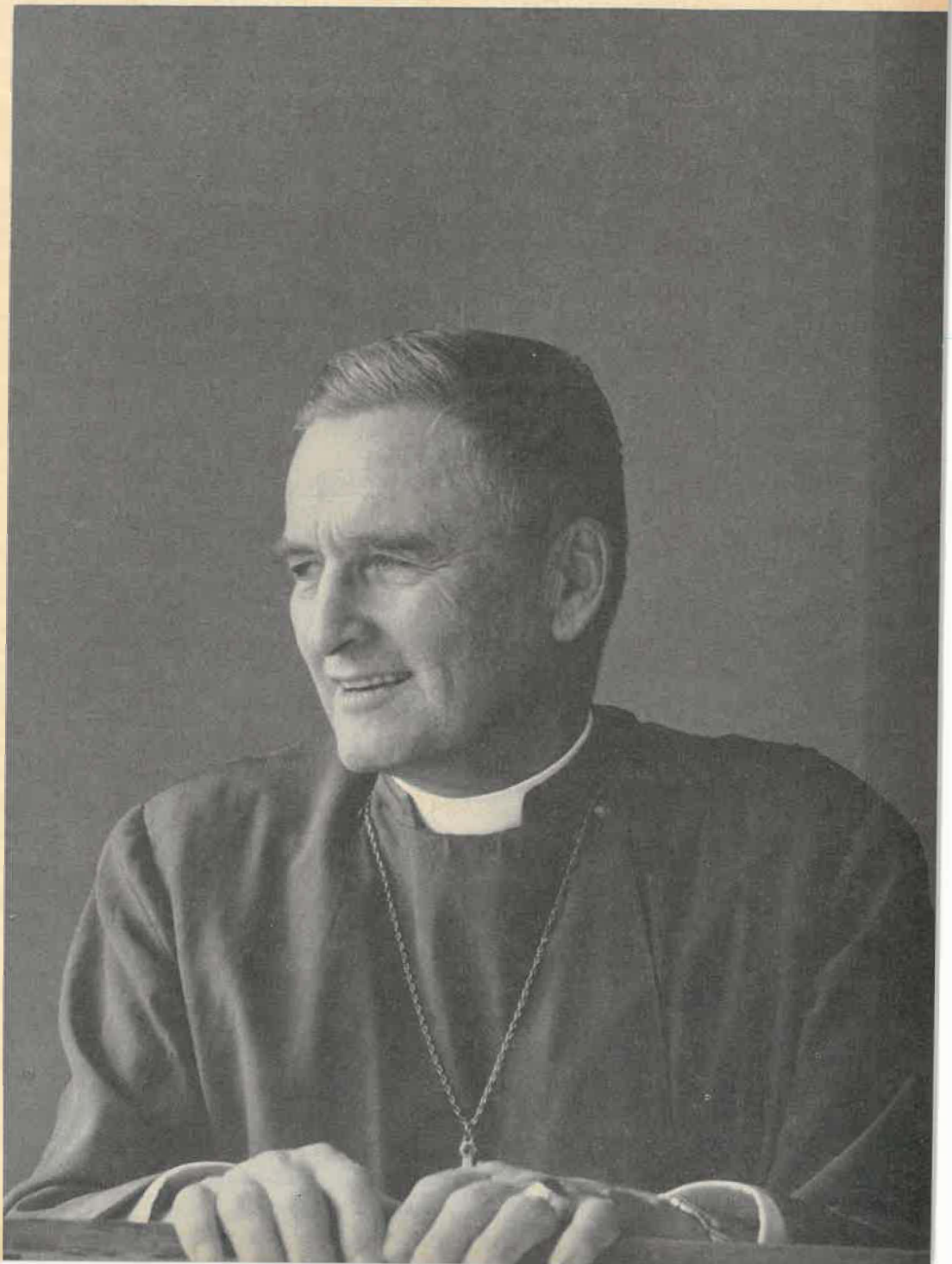
Page 13:

Our Changing Worship

Page 19:

Cold War at St. Martha's

Bishop Peabody: A Unitarian
lady was dismayed [p. 12].



“Robert E. Terwilliger”

A Profile by T. Carleton Lee

HALFWAY between New York City and Albany on the eastern bank of the Hudson River lies the city of Poughkeepsie, for many years the staid population center of the mid-Hudson valley as well as the site of Vassar College. More recently Poughkeepsie has been infused with new blood by the establishment of a huge business machines plant which has brought to the area all the familiar characteristics of suburbanized and mobile America.

The Episcopal Church has four parishes ministering to the people of this city. The oldest of them is Christ Church, which was originally founded by the Society for the Propagation of the Gospel in Foreign Parts. The present church building is a large, dark-stoned, Victorian edifice, and in its shadow is the matching rectory in which the present rector, the Rev. Robert E. Terwilliger, lives with his wife, Viola, and their four-year-old daughter, Anne. Dr. Terwilliger is in his early forties, and has been in charge of this parish for over ten years.

Outside of church and pulpit he is a man of exceedingly sharp mind and quick wit who finds great satisfaction in the world of ideas and much humor in the bizarre incidents in his own life and that of the world around him. In church, and in the pulpit particularly, he is a man not only of deep thought but also of an equally deep feeling for the power of the Word which he must proclaim. In either context it is easy to discover that he is an extraordinarily competent intellectual and theologian, but with a plus — and that plus is “a sense of urgency, reality, and relevance.” These are the words he uses to describe the basic need of Church life today, but they describe equally well the sense of purpose in his own ministry.

In his parish he has found richly varied opportunities for the practical expression of that purpose — in the Liturgy and its artistic furnishing, in preaching, and in the pastoral relationship to his people. His convictions about the kind of environment in which worship should take place are best illustrated by the chapel he has designed in the south transept of the church. It has nothing of the soft, consoling serenity we ordinarily associate with the word “chapel”; its effect is dynamic, disturbing, even overpowering, mainly through the use of color, proportion, and contemporary art forms. The creation and use of such modern art

Note: The Rev. ROBERT E. TERWILLIGER is the author of **RECEIVING THE WORD OF GOD**, the Bishop of New York Book for 1960 — a new Morehouse-Barlow publication (price, \$2.75). It may be purchased at any bookstore or from Morehouse-Barlow bookstores in New York, Chicago, and San Francisco.

(Pd. Adv.)



ROBERT E. TERWILLIGER

in church building and worship is one of Dr. Terwilliger's chief interests and hobbies.

Another live interest, which is an official part of his ministry, is college work. Right from the time of his coming to Poughkeepsie he has served by appointment of the Bishop of New York as chaplain to Episcopal faculty members and students at Vassar, and at present is chairman of the diocesan Division of College Work. He is at home, of course, in this academic community, but interestingly finds that one of the chief lessons of college work in the Church is that students and faculty have the same basic spiritual needs as the rest of humanity, though of course their intellectual quest is more intense and must be met by the Church with an intellectually respectable theology.

It was in theology that Dr. Terwilliger earned his doctorate at Yale University, and he maintains a continuing interest in contemporary developments in this field. He recognizes a resurgence of theology in our time, but feels strongly that it has not yet made any significant impression on the Church as a whole, and cites as one piece of evidence the fact that no hymnody has yet come out of it.

His first book, *Receiving the Word of God*, is concerned with all of these things as they are used to communicate the “Word” — theology, liturgy, art, preaching — but underlying and unifying his writing about them is the same sense of urgency and reality, the same desire for relevance in the Church's life and mission which is expressed in his personality and in his work.

The Living Church

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

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THINGS TO COME

January

31. Epiphany IV

February

2. The Purification
3. North Carolina coadjutor election
4. Consecration of the Rev. William G. Wright, Bishop of the district of Nevada, Reno
7. Epiphany V
8. Executive Committee meeting, World Council of Churches, Buenos Aires, Argentina, to 12th
9. National Council meeting, Greenwich, Conn., to 10th
14. Septuagesima
21. Sexagesima
24. St. Matthias
28. Quinquagesima

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

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

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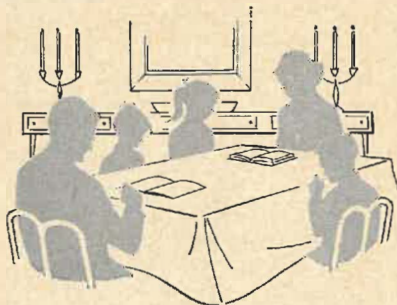


Back in 1935, there was born an idea for a pocket-size periodical with fresh, timely devotions for each day, written by thoughtful Christians of all evangelical denominations, for Christian families everywhere.

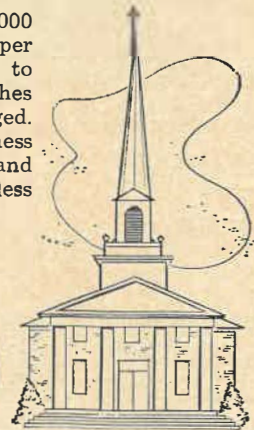
This year, grown to record-shattering circulation, The Upper Room marks its Twenty-fifth Anniversary. An estimated 10,000,000 Christian men, women and children in all parts of the world use it now to guide their daily worship. It has inspired countless lives, taught people of every land how to approach God, made the Christian message more vital to millions.

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Use of The Upper Room helps form the family devotions habit, which becomes the "tie that binds" even when life brings the times of separation — children in college, in the armed services or away in business. Joining in the same devotional each day holds the family together in spirit and loyalty. Many broken homes have been prevented or mended through family prayer.



Because of its large printing (over 3,000,000 copies of each bi-monthly issue) The Upper Room is offered at a minimum of cost to churches and to individuals. Where churches so desire, consignment orders may be arranged. Many individuals make their personal witness by distributing The Upper Room. Braille and Talking book editions are also available, at less than cost of production.



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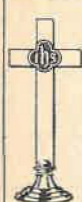
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LETTERS

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 occupa-
tion and to limit their letters to 300 words.
(Most letters are abridged by the editors.)

Forward Moving Diocese

The careless reader of your "Review of a
Busy Year" in the issue of December 27th
may have gained a false impression of the
diocese of California and its bishop, due to
the unfortunate phrase used in comparing
his first year in office with that of Bishop
Lichtenberger, "there any similarity ceases."
In its context, this phrase seemed to many
to imply that all the remarks about Bishop
Lichtenberger's administrative ability were
specifically meant *not* to apply to Bishop
Pike as well.

In order to eliminate any possible mis-
understanding from the minds of your read-
ers, it might be well to set the record straight.
While it is true that Bishop Pike gained con-
siderable national notice because of several
matters listed in your review, it is also true
that the diocese of California has moved for-
ward rapidly at the same time. The Church
of the diocese has continued to expand, col-
lege work has grown dramatically, support



to diocesan institutions has been greatly in-
creased, the diocese's stewardship program has
attracted national attention and has tripled
the giving of the diocese in three years, and
the work of the inter-city parish is being
greatly helped as is work in rural parishes
by the development of the "Presbytery" sys-
tem. In short, Bishop Pike's national activ-
ities have in no way detracted from the use
of his great administrative gifts within his
own diocese.

Also, in fairness to Bishop Pike, it should
be pointed out that he does not expect, nor
desire, total agreement on all the positions
he takes in the free exercise of his episcopal
office or as an individual Churchman. By the

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 Com-
munities, missionary societies or emergencies.

January

31. Arkansas, U.S.A.

February

1. Armagh, Ireland
2. Armidale, Australia
3. Assam, India
4. Athabasca, Canada
5. Atlanta, U.S.A.
6. Auckland, New Zealand

same token, the stands he takes are forced
upon him by conscience; any implication that
he takes such stands in a desire for personal
publicity is, of course, both false and un-
warranted. We are sure that all the clergy
of the diocese of California would willingly
join in a testimony to the bishop's fairness,
administrative ability, and non-authoritarian
approach to the matters in which he himself
is so deeply interested.

(Rev. Canons) RICHARD BYFIELD

JAMES P. SHAW

HAROLD V. SHEFFER

TREVOR A. HOY

Canons to the Ordinary
Diocese of California

San Francisco, Calif.

Some of us who read THE LIVING CHURCH
would surely like *one* issue sans the personal
attacks on Bishop Pike!

One is compelled to compare your most
recent full-length editorial against Bishop
Pike [L.C., January 3d] with your own curi-
ous answers to the problem of the reunion
of Christendom [L.C., November 22, 1959].

Since you quote an especially vicious and
often incorrect attack on Bishop Pike (by a
Methodist minister, too! My what strange

Continued on page 16



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Children's Questions

There is a stock cliché, now rampant in academic circles, which goes: "This is to say that. . . ." Or, "What does this say to us?"

Well, let's ask ourselves this about children's questions: "What do their questions say to us?" If we are alert to children — our children, in our own class — we will long since have discovered that their so-called questions must be taken seriously, not always at their exact wording, but for what they reveal.

"What if a child asks me something I don't know?" is the objection we often hear when we ask a likely person to consider the task of teaching. Such a typical remark reveals the notion (largely held) that teaching is mainly the job of handing out information, and that if you do not have enough information, you had better not teach. It should be realized that children's questions are seldom an asking for facts, but are more often a reaching for companionship, a trusting approach to an approachable adult. For a long time we have been trying to tabulate typical questions asked in children's classes. It would seem that children do not ask for facts as much as they do for explanations, meanings, clarification. Or they may be experimenting with words, fumbling for expression of new ideas. Or the question may be the child's version of some adult remark which he has heard and which confuses him.

Indeed, most of the "questions" reported from children need not be counted as questions in the ordinary sense, even though so worded, but as remarks calling for intelligent and sympathetic response. They do not so much ask for the "what as for the 'why.'" Therefore, much of the time children's remarks in class might be treated as response and self-expression, and frequently as clues to something deeper. We must always listen carefully, and try to understand what is really on their minds. Original remarks by children may be a precious opportunity for a closer relationship between child and teacher. At that point real communication may begin.

What if one of your pupils asked you one of these questions? "When was the beginning?" "Why does God let people get sick?" "What religion is God, if any?"

"How do you know when something is true?" "If we have freedom, like President Eisenhower said, why are there so many rules?" "What color is God?" "Does God still think about you when you have done something wrong?"

The reader is asked to pause and consider how he would reply to each of the above, assuming that they were all spoken by children about 10 years old. Would you give a little talk using all the adult information you possess? Would you be tempted to invent an answer to cover your own uncertainty? Would you feel sure that your reply was the right one? Do you really want to help, or satisfy your own adult ego?

For each question, consider:

(a) Why did he think of this? Was it raised by the going class talk or did it pop into his mind — were his thoughts occupied with his own ideas? Or was it a show-off remark intended to startle or to get attention?

(b) What does he really want to know? What's behind it, if anything?

(c) Does he want to know *very much*? Or just to be met and accepted as a person? Did he want information, or attention, or a simple explanation?

(d) Are his exact words important? Do your minds meet? Do you understand what the words mean to him?

(e) What if you should (accidentally or by intent) overlook his remark, or pass it by as untimely or unseemly?

(f) Finally, how can you "answer" him?

Below are some criteria for meeting children's remarks:

(1) Accept seriously, courteously. Do not ridicule unless he is trying to act smart or wisecrack — and then smile and try to have him recognize the more serious intent of the class.

(2) Play it up if the topic seems germane to the current conversation. If it is a digression, don't brush aside or ignore, but suggest that it be brought up later.

(3) If it seems to reveal a special personal problem or misconception of the child make an opportunity to pursue it further with him alone, outside of class. Put it into your page of notes on this child. What's behind this? Over several months, do other similar remarks help clarify his case?

(4) Develop his idea — play it up. He will help, and be delighted. And it may add vitality to the lesson which your adult outline lacked.

Above all listen, *listen*, LISTEN! These precious remarks are scattered through much casual talk, but when one is spoken, be alert to recognize it as the opening of that child's mind toward you.

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The Living Church

Fourth Sunday after Epiphany
January 31, 1960

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

MILWAUKEE

Elizabeth Morehouse Dies

Elizabeth Phelps Morehouse died in Milwaukee on January 21st. Born in Fremont, Ohio, August 19, 1865, she was the daughter of Linden Husted Morehouse and Lydia Phelps Morehouse. She was brought as a small child to Milwaukee, where her father in 1870 founded the *Young Churchman*, a periodical for children of the Episcopal Church.

In 1885 the Young Churchman Co. was founded in Milwaukee, as a publisher of religious books and periodicals. Elizabeth Morehouse was associated with the firm from the outset, and served as vice president from 1915 to 1918. In the latter year, the firm changed its name to Morehouse Publishing Co., and in 1938 it became Morehouse-Gorham Co. Miss Morehouse was a director from 1931 to 1935, and assistant secretary from 1936 to 1941, at which time she retired.

Miss Morehouse was a life-time member and communicant of All Saints' Cathedral, Milwaukee. She is survived by a niece, Mrs. Dean E. Randall of Wauwatosa, Wis., and two nephews, Linden H. Morehouse of Mamaroneck, N. Y., and Clifford P. Morehouse of Katonah, N. Y. Burial was scheduled from All Saints'.

ANTI-SEMITISM

Rising Tide

Anglican and ecumenical leaders added their voices to a growing denunciation of recent outbreaks of anti-Semitism throughout the world.

A letter to the London *Times*, signed by the Archbishop of Canterbury and other joint presidents of the Council of Christians and Jews, condemns "every expression of anti-Semitism which, whenever and wherever it occurs, is a threat, not to Jews only but ultimately to the whole community." The first 1960 session of the Convocation of Canterbury adopted an emergency resolution condemning the outbreaks and calling on all men of good will "to resist by every means all forms of racial hatred." The Rt. Rev. Mervyn Stockwood, Bishop of Southwark, called on the clergy to speak out against the "obscenity" of anti-Semitism.

In this country, in addition to the statement of the Presiding Bishop [see L.C., January 24th], there was denunciation of such acts by the Rt. Rev. Henry Knox Sherrill, retired Presiding Bishop, the Rt. Rev. Horace W. B. Donegan, Bishop of New York, and other Churchmen. Statements were issued by the WCC, the NCC, and an emergency meeting of religious leaders in New York City.

Meanwhile, a two-year study by the United Nations has found that religious discrimination is declining around the world. The report, completed before the current outbreak of synagogue and church desecration, warns that a reversal of the trends toward tolerance cannot be ruled out.

MENTAL HEALTH

Many Candles

Upwards of 1,000 clergymen, psychiatrists, and other workers in religion and the behavioral sciences attended the first annual meeting of the Academy of Religion and Mental Health, held in New York City January 14th-15th.

At the opening session, the Rev. Dr. George Christian Anderson, executive director of the Academy, said that in bringing clergymen and mental health workers together, the organization hopes not only to help define divisions of labor and promote the exchange of information on mental health, but also to marshal the resources of many disciplines in "a search for meaning in human existence." "In our day," he said, "the most important quest for man is to find an adequate reason for surviving. All of our scientific and religious resources should be pooled towards this aim. The Academy is a unique institution which can provide many candles merging into one light."

Principal speakers for the conference were the Rev. Paul J. Tillich of Harvard, and anthropologist (and Churchwoman) Margaret Mead.

Dr. Tillich said that the insights of psychotherapy into unconscious motivations had helped to alter the modern concept of God toward a renewed emphasis on His loving acceptance of man, and to restore the sacramental aspect of worship, "not for enrichment, but as a vital need of man's nature."

Dr. Mead spoke at the final luncheon, inaugurating World Mental Health Year [see L.C., January 3d]. She called mental health a goal for all mankind, and noted that in the Academy members' work for a common cause "differences become strengths, rather than barriers between us."

Other Churchmen featured in the two-day program included: the Rev. Kenneth W. Mann, the Academy's western region field director, who spoke in a panel on the role of the clergy in counseling; the Rev. Clinton J. Kew, counselor of the American Foundation of Religion and Psychiatry, and the Rev. John Ellis Large, rector of the Church of the Heavenly Rest, New York City, who both participated in a panel on spiritual healing.

The Academy now claims a membership of more than 3,000 professional individuals, including 10% of the country's practicing psychiatrists and over 1,000 clergymen.

EDUCATION

In Absentia

Mr. Myles Horton, director of Highlander Folk School, Monteagle, Tenn., has been reelected chairman of the American Residential Adult Education Committee.

Unable to attend the annual meeting because he was involved in the court defense of Highlander at the time [L.C., November 22, 1959], he resigned as chairman, but was "nominated and enthusiastically reelected." He had had to leave an American-European Adult Education Conference in Germany, of which he was cochairman, because of charges brought against the school.

Schools and Families

Religious education and the American public schools, the impact of today's culture on youth, and the responsibility of the Christian educator to the family will be focal points of the 1960 annual meeting of the National Council of Churches' Division of Christian Education, February 12th-18th, in St. Louis, Mo. Theme of the meeting will be "Believe and belong."

At the meeting, a full section will be devoted to Christian education and family

life. The executive board of the division is expected to approve the final draft of a statement on religion and public education, to be sent to the June meeting of the General Board of the NCC for action.

LONG ISLAND

Red Is Black

For the last 10 years an archdeacon on Long Island has been running a \$4,000,000-a-year business which he considers a success if it is profitable only to its consumers.

The archdeacon is the Rev. Canon Charles W. MacLean of the diocese of Long Island. His business consists of all the activities of the diocese that are not purely ecclesiastical. It includes hospitals, schools, charities, a revolving fund to help build churches, a group life insurance program for widows of clergymen, and publication of *Tidings*, the diocesan magazine, which goes to 32,500 families in the diocese.

He calls his organization of Episcopal Charities nine years ago "the most satisfying thing I've accomplished in my lifetime." "Nothing has done so much to bring our people together in a common effort as this business of taking care of the other fellow," he said.

CALIFORNIA

Busy Day

The last day of January will be marked at Grace Cathedral, San Francisco, by a farewell and a celebration. The farewell is to the Rev. Canon Eric Montizambert, who will be honored at a testimonial dinner. The celebration is of the Golden Anniversary of the cathedral.

The Very Rev. C. Julian Bartlett, dean of the cathedral, has announced plans for the ceremonies marking the anniversary and said that the copper box installed in the cornerstone would be opened prior to the occasion, and appropriate material added before repositing the box on the anniversary date. The ceremonies will begin with a procession (weather permitting) by state and civic officials, representatives of the armed services, the cathedral board of trustees, the Committee of Fifty, representatives of the diocese, the bishop, dean, and cathedral chapter. Invitations to participate have also been sent to veterans' organizations, clergy of other Churches, and Episcopal Church leaders from other areas.

After brief ceremonies, substantially the same as the laying of the cornerstone in 1910, there will be a service of Choral Evensong and Te Deum in the cathedral.

BRIEFS

MOSQUITO: Bishop Bayne, in Japan on his way to London to take up his job as Executive Officer of the Anglican Communion, described himself this way: "I am rather like a mosquito in a nudist camp. I know what I ought to do, but I don't know where to begin."



FELLOW TRAVELERS: When President Eisenhower made his world tour in December, the fifth grade of St. Mary's parish day school in Tampa, Fla., followed him each day in their studies. As a result of their "tour" the students gave a cookie and candy sale and sent their proceeds (\$12.73) to the Presiding Bishop's Fund for World Relief.



HAM AND WHITE ELEPHANTS: Ohio State Tax Commissioner Stanley Bowers has ruled that occasional dinners served by churches and charitable organizations are exempt from sales tax. His ruling reinstated an exemption which had recently been lifted. The new rule also would apply to occasional functions such as "white elephant" and rummage sales.

[RNS]



PROTECTION: The bishop of South-West Tanganyika was awakened one midnight by a roar outside his hut. "I should have felt more confident," he says, "if the hut had had any semblance of a door, but I took courage from the fact that in 100 years no U.M.C.A. missionary has managed to have himself eaten." The lion was scared away by the noise of two pieces of iron being beaten together apparently almost in his ear, and the bishop was filled with admiration for the man brave enough thus to go to attack. Next morning he learned that the iron was suspended from a tree and attached to a cord pulled by a man who was safely in bed.



THE QUIET LIFE: Between mid January and March, Fr. Terry, of the Order of the Holy Cross, plans to conduct schools of religion, missions, retreats, and conferences in 13 places in six states and Canada. His itinerary ranges from Texas to Quebec.



LEGISLATIVE PLANS: A bipartisan bill to curb religious and racial discrimination in the sale or rental of private housing is being strongly supported by the New York State Council of Churches.

The measure would bar discrimination in all housing except one-family homes owned by the occupant and two-family homes in which the owner occupies one unit.

"We hold," the council said, "that equality of opportunity in securing adequate housing, employment, access to public accommodations, education and cul-



Entrance to the Chapel of Grace, Grace Cathedral, San Francisco
On an Anniversary, a farewell and a reposit.

tural opportunities is the inherent and divinely given right of every person and that denial of this right is offensive to Christian principles."

It also announced that it will support a number of pending bills aimed at abolishing the death penalty in the state. [RNS]

▽
BRIEF CLERICAL BIOGRAPHY: January 6th issue of *Variety*, the theatrical trade magazine noted for its explosively vernacular headlines, has set a record of sorts in priestly biography. The Rev. Malcolm Boyd's career from Hollywood press agent to priest of the Church is described in an article headlined: "Nixes Pix, Clix in New Role in Stix."*

▽
IN MANY TONGUES: The British and Foreign Bible Society has announced a campaign to circulate a million more Gospels in Africa in 1960 than is their normal program. Half a million will be printed in the United Kingdom in 39 African languages and the rest, in 15 other languages, will be printed in Africa. Eye-catching covers are being designed to help sell the Gospels.

A consignment sent by the society to Yugoslavia has been held by customs officials for six months. Recently released for distribution were 5,000 Bibles, 3,000 New Testaments, and 14,000 Gospels. [EPS]

▽
RELEASE FROM DETENTION? Metropolitan Dionysius Waledynski, head of the Orthodox Church in Poland until it was put under the jurisdiction of the Moscow Patriarchate by government action in 1948, is reported to have been released from Soviet detention and returned to Poland. [EPS]

▽
ORTHODOX LEADER DEAD: Moscow Radio reports that Catholicos Melchisedek III, head of the Orthodox Church in the Georgian Soviet Socialist Republic, has died in Tbilisi at the age of 88. [RNS]

▽
CLOSED ISSUE: The diocese of California has received an episcopal directive regarding funerals which states that "the casket shall at no time be opened during the service in the church, nor afterwards. And any opening of it, at any place else than the church, after the service, will be rigorously discouraged." The directive further urges the clergy to suggest that a funeral be a Requiem Eucharist, following the provisions of the Prayer Book.

▽
GALLUP POLL SURVEY: An estimated 49,000,000 adults (47% of the adult population) attended church and synagogue services in the U.S. during a typical week of 1959, according to a Gallup Poll sur-

*By way of exegesis, the headline, rendered into English out of the Varietese dialect, might be read, "The subject abandoned a career in the motion picture industry and has since been successful in a new way of life in areas outside of both New York and Hollywood."

vey. This is a drop of 2% from an average week in 1958, when the total was the highest number on record, according to the Gallup report, issued by the American Institute of Public Opinion. The Gallup survey measured the average number of adults attending worship during sample weeks in March, July, and December. A special survey of attendance during Easter Week of 1959 found 61,200,000 attending, or 59% of the adult population. [RNS]

▽
TOUR EXTENDED: The president of the National Council of Churches, Dr. Edwin T. Dahlberg, has embarked on a three-weeks' visit of Church-supported refugee centers in Hong Kong, India, Pakistan, Lebanon, and Jordan. The visit is an extension of a 15-day Christmas tour of US armed forces' bases in the Far Pacific which he made as spiritual emissary of the 33 member Churches of the NCC. [EPS]

AROUND THE CHURCH

Members of Wayne State University's **Phi Kappa Alpha** fraternity went to **St. Peter's Home for Boys** in Detroit for a ceremony of "adoption." Under the leadership of Dennis Ollerman, counselor at St. Peter's, 20 fraternity members had voted to take on the 12 boys in the home "to further the spirit of brotherhood."

Two large **lancet windows**, depicting St. Andrew and St. James, have been installed in the south transept wall of the **Washington Cathedral**, as part of the stained glass composition that eventually will include the south rose window, "The Church Triumphant." The central lan-



W. W. Carnes
The Rt. Rev. Henry I. Louttit
From Florida to Illinois in February.

cets are the gift of **Miss A. Maude Oakley** in memory of her sister, the late **Lilian M. Oakley** who devoted most of her lifetime to public health nursing in New York.

The **athletic house** on the **Thorne estate** in Bay Shore, Long Island, has been given to **St. Peter's Church**, which had outgrown its building. The indoor tennis court has become a nave seating 600, and the indoor swimming pool has been roofed over for a chapel. The brick bell tower has been topped by a 64-foot steeple and a seven-foot cross, and new classrooms and offices have been added.

Two clergymen, both ex-newspapermen, have urged **consistency in news policies** on reporting political candidacies. The Rev. Robert Olewiler, minister of Grace E. and R. Church in Washington commented, "If the editorial policy of the paper identifies the religious connection of the political candidate, then, by the rules of consistency, the religious affiliation of all political candidates should be mentioned." His views were shared by the Rev. **Charles D. Kean**, rector of Epiphany Church, Washington and at one time reporter on the Providence (R.I.) *Journal*.

The **LEADER**, England's workers' Church paper, for two years a small paper with a small circulation, this month **doubles** its size and **quadruples** its circulation.

At a Laymen's service at **Calvary Church, Bayonne, N. J.**, a special offering was taken. Instead of putting money in the plate, each man wrote on a card those **skills or talents** he was willing to offer the Church. The cards were then collected and presented at the Altar just as if the offering had been a **financial** one.

Bishop Louttit of South Florida will deliver the George Craig Stewart Memorial lectures in preaching at **Seabury-Western Theological Seminary** in February. Delivered in alternate years, the lectures were established by a gift from Churchpeople in the diocese of Chicago in memory of the bishop of Chicago from 1930-1940.

A **cocktail party** was one of the big hits of the Religious Emphasis Week at Colorado State University. The event was a dramatic production of T. S. Eliot's "The Cocktail Party," produced and directed by the Rev. **Malcolm Boyd**, chaplain.

Gifts received by **Shattuck School**, Fairbault, Minn., during 1959 totaled \$168,938. The greatest number of gifts were from alumni and parents of present and former students.

The **Church of the Covenant, Junction City**, in what is said to be the oldest church building in continuous use in the diocese of Kansas, now rejoices in an

Continued on page 17

SOUTH AFRICA

Continued Story

South Africa's treason trial entered its fourth year on January 18th, in Pretoria, after a recess of nearly two months.

The proceedings brought little change in the pattern of the trial of two whites and 28 non-whites. The prosecution indicated it would switch from an examination of allegedly treasonable documents to an examination of speeches that it maintained would support the charge of treason.

Most of the accused have suffered financial hardship by having to attend court over a long period. A defense fund, with subscriptions from many parts of the world, has helped pay defense costs.

THE CHURCH AND THE LAW

Loophole

State lawmakers in Mississippi have introduced a measure to give local churches the right to retain their property should they leave their parent organizations. A similar bill was defeated in 1958 after Church groups criticized it. The new bill would pertain only to Protestant churches.

State Senator Flavous Lambert, who fought the bill two years ago, said it was aimed at the Methodist Church. A number of local Protestant churches in Mississippi have protested racial and other views expressed by their parent organizations.

MICHIGAN

Liturgy and Legislators

State senators, representatives, and members of the state supreme court have been invited by the diocese of Michigan to worship, eat, and talk with Bishop Emrich of Michigan, Bishop Page of Northern Michigan, and other Church leaders. Dinner at St. Paul's Church, Lansing, is planned after a service of Holy Communion, marking the beginning of a continuing relationship between the Church and elected state officials.

ENGLAND

Vestments, Canons, Bible

Some 500 clergy, with 75 laymen and 25 members of other Churches, have sent a memorandum of protest to the two archbishops and all diocesan bishops, against the movement toward "Roman practices," in the Church of England.

The memorandum was addressed to "leaders of the Church of England in a time of crisis," and regretted that certain of them seemed to be determined, through revision of the canons, to impose upon the Church "that very form of religion which [had] driven so many to other

denominations or to cease worshipping altogether."

The protest considered that the movement away from Reformation doctrine and practices was a movement of the clergy rather than the laity and said it was therefore vital to return to the principle that responsibility for the government of the Church rested upon the laity as well as upon the clergy. It appealed to the leaders for a return "to the simplicity of worship and Scriptural doctrine which has been characteristic of our Church since the Reformation and provides the only road along which the nation can be brought back to God."

Three recommendations were made:

(1) That the use of vestments should cease, because "they are inevitably associated in the minds of many ordinary folk with the Roman Mass."

(2) That revision of the canons of the Church should not force controversial issues upon it.

(3) That the Bible be again established "in fact as well as in theory" as the final and supreme authority in all matters of faith and doctrine.

Three retired bishops were signers.

They All Knew Moses

by DEWI MORGAN

Of 134 entrants to a Church training college for teachers, 23 were unable to say that Jesus was born in Bethlehem. Of 35 who were unaware of the significance of Whitsunday, 19 were confirmed members of the Church of England. Only 12 knew that Good Friday is the commemoration of the Crucifixion. The only thing they all knew was that the little boy found in a basket in the bulrushes was Moses.

Such were startling facts given by the

Rev. J. A. Wainright, in a pamphlet entitled *The Role of the Church Training Colleges for Teachers*, published by the National Society.

Mr. Wainright bases his statements on his experience at St. Paul's College, where he is chaplain and senior lecturer in Divinity. He says that while it is true that knowledge is not necessarily a criterion of devotion or of insight into the relevance of Christianity, and that a good deal of factual knowledge may go hand in hand with apathy, knowledge did give some clue about the teaching that entrants had had before going to college. It also indicated how much a college needed to do during its training period.

Questions put to the entrants revealed that 23 were ignorant of the fact that Jesus had taught the Lord's Prayer.

"It is obvious," Mr. Wainright concludes, "that the colleges have a much wider task than just training specialists for religious knowledge posts."

After 700 Years

Norwich Cathedral's episcopal throne, parts of which date back to the eighth century when it was damaged by Danish raids, has been restored. It is thought to be the only such throne in northern Europe which survives in its original position in the apse behind the high altar, and that it has not been used since it was damaged by fire in 1272. The new bishop will be the first to be installed on this throne for at least four hundred years.

Milestones

The new bishop of Gibraltar is to be Prebendary Stanley Eley, who has been vicar of St. Mary Abbots, one of London's



Eight clergymen from the eastern half of the country were called to active duty for a U. S. Navy seminar held in Norfolk, Va., for reserve chaplains. A variety of military experience was represented among them. Some had prior service as enlisted men or officers and one was a graduate of the Naval Academy. All are affiliated with Naval Reserve activities in their home areas. They are, from left: (top row) Donald W. Beers, Newark; Robert E. Megee, Jr., West Texas; Robert C. Ayers, Central New York; Charles R. McGinley, Southern Virginia; (bottom row) Arthur E. Widlak, New York; Marshall O. James, Upper South Carolina; Murray H. Voth, South Florida; Amos C. Carey, Erie.

largest churches, since 1948. Prebendary Eley's training was at Leeds University and the College of the Resurrection, Mirfield. He has been a clerical organizing secretary for the Church of England's Children's Society. In 1934, he was assistant secretary of the London diocesan fund and from 1935-1946, its secretary. In 1946, the Archbishop of Canterbury made Fr. Eley his senior domestic Chaplain.

The Archbishop of York is to visit **Central Africa** in Easter week and will remain there for five or six weeks. The visit, sponsored by the Universities Mission to Central Africa, has no political significance.

RACE RELATIONS

Whither Thou Goest

The Rev. John H. Teeter, vicar of the racially-integrated Church of the Good Shepherd in Lynchburg, Va., has announced that he will no longer attend or take part in any public event, or attend any public facility that segregates or bars Negroes.

In a statement to the press, he said that restaurants, theaters, concerts, hotels, libraries, and motels would, as far as he is concerned, be barred to him if they practice any form of segregation.

"No white man can conceive of the indignities to which Negroes are subjected," he said, "unless he makes the attempt to subject himself to them. If white men tried for a week to undergo the life of Negroes, segregation would soon become as remote as the Stone Age.

"Segregation, within and without the Church," he charged, "is a direct denial of the Christian doctrine that all men are of equal value in God's sight, and that Christ died for all men."

Mr. Teeter said he hoped his one-man



The Rev. John H. Teeter
A campaign of passive resistance.

campaign of passive resistance would spread until "Christians break down the walls that separate them from God and from their fellow Christians."

Mr. Teeter is a founding member of the Episcopal Society for Cultural and Racial Unity, formed last month in Raleigh, N. C. [L.C., January 10th]. He has been vicar of the Church of the Good Shepherd, and of Christ Church in Brookneal, since August of 1959.

Bishop Marmion of Southwestern Virginia told the press that he had no comment on the matter. He said he had no advance notice that Mr. Teeter was going to make his statement, and that it was the policy of the Church that in matters such as these, the individual clergyman acted according to his own conscience. "It is his right if he wishes," he said. Bishop Marmion's brother, the Rt. Rev. Gresham Marmion, bishop of Kentucky, was present at the meeting of the Episcopal Society for Cultural and Racial Unity, and was elected to its board of directors.

The diocese of Southwestern Virginia has scheduled its annual mid-winter conference for young Churchmen for February 5th-7th. "The conference is not open to all young people of the diocese," Mr. Teeter said.

ORTHODOX

Actions and Reports

The tenth All American Sobor of the Russian Orthodox Church in America was held in November, in New York. During sessions recommendations were received for continuing the study of the possibility of having one enlarged united school for theological learning, and the request for a bishop was denied to a group of Greek-speaking parishes because it might have led to a parallel jurisdiction.

The report by the secretary of the Metropolitan Council reflected a rise in membership, the increased construction of churches, and the remodeling and refurbishing of others during the preceding four years. Gratitude was expressed to the Great Council of Bishops, for the decision to recall Archbishop Ireney from Japan to America, so that he may act as the vicar to the Metropolitan.

All discussions and reports at the Sobor were in both Russian and English.

New See

Clergy and lay delegates from the Syrian Antiochian Orthodox Church of North America established the new diocese of Toledo at a meeting there under the leadership of Metropolitan Antony Bashir of Brooklyn, N. Y.

Metropolitan Bashir said the names of the three priests nominated for bishop of the diocese will be submitted to a meeting of the Holy Synod of the Church in

Damascus, February 3d. The new diocese is expected to be made up of churches in Ohio, Michigan, Indiana, Illinois, Kentucky, and West Virginia. [RNS]

PUBLIC AFFAIRS

For Peace and Harmony

The Rt. Rev. James A. Pike of California has proposed a government "crash program" on birth control research in an effort to make the rhythm method "more reliable." This, he said, would further religious harmony.

Speaking on a Columbia Broadcasting System television program called "The Population Explosion," in which the Very Rev. Theodore Hesburgh, C.S.C., president of Notre Dame University, presented the Roman Catholic view, Bishop Pike called the birth control issue "divisive and unfortunate."

The rhythm method is the only means of birth control morally sanctioned by the Roman Catholic Church.

"Science may eventually help nature in this matter," Fr. Hesburgh said, "by either regularizing the cycle or making it possible to detect it more accurately."

In answer to questions that he said are always being asked as to why the Church doesn't reverse its position on birth control, Fr. Hesburgh said "We cannot reverse our position because it is based on unchanging philosophical and theological principles regarding the nature and destiny of man, of marriage and of sexuality, too."

Bishop Pike said he thought government research should go into all methods of birth control, but concentrate on finding out more about the rhythm method.

"Let our government," he said, "turn its attention to the National Institute of Health, in a crash program, to improve all methods of family planning, and, particularly, to make more reliable, by research, the rhythm method . . . and the result will be a more effective and usable method abroad, and also more religious peace and harmony at home." [RNS]

LIBERIA

Church at Festival

High school students from the House of Bethany and St. John's School participated in the first choral festival held in Liberia, in December. The festival was held in the University of Liberia auditorium in Monrovia, under the sponsorship of the Liberian Cultural Affairs Committee. Other participants from Church-sponsored schools were the Cuttington College Chorus, a group of girls from Emery Hall at Bromley, and a mixed chorus from the Harris Elementary School.

The students from the House of Bethany and St. John's School won praise not only for their singing, but for their ability

to perform without an adult director and for their unusual dress. The girls wore blue and white tie-dyed lapas and head pieces which had been produced at Bethany in one of the trades classes. The boys topped their costumes with Vai caps in red and blue, embroidered with maltese crosses and palm fronds, the official cap design for the school. The caps were also made by Bethany girls.

ALASKA

Dog Team and Helicopter

Alaska, in spite of statehood, continues to be a land of contrasts. According to THE LIVING CHURCH'S correspondent, the morning of January 12th saw a combination of new and old come to the aid of a sick man in the isolated Indian village of Minto.*

The Rev. Richard F. Simmonds had a real problem: Steven Jimmie, one of his parishioners at St. Barnabas' Mission was in great pain and very sick. According to Fr. Simmonds' *Navy Corpsman's Manual*, hospital care was needed at once. The closest hospital was in Fairbanks, some 60 miles distant, the emergency radio failed to rouse anyone, the closest telephone was 30 miles away in Nenana, and the temperature was 53 degrees below zero.

Two 23-year-old volunteers responded to Fr. Simmonds' request to make the dangerous night run to Nenana. With nine



dogs each, Andrew Jimmie, young Army veteran, and Edmond Titus, both members of St. Barnabas', started at 1 a.m. Because of high winds, they had to break trail through the drifts much of the way.

At 5:20 a.m., the two frosty figures knocked on the door of St. Mark's Mission, Nenana, with the urgent note from Fr. Simmonds. In minutes the Rev. L. W. Stratman had phoned state senator John B. Coghill, a communicant of St. Mark's, who in turn called Ladd Air Force base in Fairbanks for help from the Air Rescue Service. The Fairbanks radio brought word to the battery radios of Minto that a helicopter would be on its way with the first light of dawn.

At 9 a.m., landing on a spot stamped in the snow by the people of Minto and marked by a living X of people, the helicopter took the stricken man aboard and carried him to Fairbanks and the hospital.

Thus, dog team and helicopter, Church and state, and undergirding all, the Christian ideal of sacrifice for others, brought Steven Jimmie to hospital care.

*St. Barnabas' Mission serves the village of 135 people. As in most bush stations, the priest and schoolteachers are often called upon to administer medical help.

WASHINGTON

Use for Leisure

Sargent House, a large, old mansion only three blocks from the White House, will be converted by the diocese of Washington into a community center for "people with leisure time and nothing to do with it."

The house was donated by Helen Louise Sargent to St. John's Church for use as a rectory. Now the church has given it to the diocese.

Two trained social workers will direct the center with the help of volunteers. Besides a lounge, and craft and discussion groups, professional counseling will be available.

Conversion of the house is being made possible by a \$30,000 gift from the Agnes and Eugene Meyer Foundation. [RNS]

BEQUESTS

Warden's Legacy

Historic St. Barnabas' Church at Lee-land, Md., has received almost a half-million dollar share of the three million dollar estate of its senior warden emeritus, W. Seton Belt.

Mr. Belt, who died December 7, 1959, at the age of 89, was a communicant of St. Barnabas' for 68 years, serving as vestryman, treasurer, senior warden and in other capacities. He was a framer and onetime director of the Farmers' and Merchants' Trust Company of Upper Marlboro.

One provision of the will was an annual contribution of \$1,000 toward the salary of any permanent rector of St. Barnabas' Church. Another called for conversion of the main house on the Belt estate of 624 acres into a home for retired Episcopal clergymen and for other religious purposes as may be deemed necessary.

Holy Trinity Church at Collington also benefits from the will of Mr. Seton. Under its provisions a 30-acre farm becomes the property of the vestry of Holy Trinity parish, the net income to go toward the salary of any permanent rector.

St. Barnabas's Church was established in 1704 as a parish of Queen Anne. Among the parish treasures is a communion service purchased in 1718, made by the London silversmith, Thomas Mason.

WOMEN'S WORK

Ministry or Busy-Work

Full delegations of Churchwomen from every diocese in the fifth province were present at the DeKoven Foundation, Racine, Wis., for the annual provincial leadership training conference. The subject considered was "The ministry of the laity, our Christian vocation." The Rev. Alanson Higbee of Cincinnati was chaplain and the Rev. Donald Bodley, member

of the department of Christian education of the diocese of Michigan, was conference director.

Sessions considered what the ministry of laypeople is, and whether the Churchwomen's program furthers it or is merely busy-work in some respects.

Nominated for election at the provincial synod to be held in Milwaukee next September were: for president, Mrs. Carl Oestreich, the present vice president; for vice president, Mrs. R. J. Wellington, Cleveland Heights, Ohio; for secretary, Mrs. Charles Pors, Marshfield, Wis.

IRON CURTAIN FILINGS

Red Help for Churches

An East German Radio broadcast has claimed that during 1959 the Soviet Zone government contributed the equivalent of \$72,000 toward rebuilding and repairing war-damaged churches. The station said that since the end of the war, 75 new Roman Catholic churches have been built and 50 repaired with government help, and that similar aid was extended to Protestant churches in East Germany. [RNS]

AUSTRALIA

"Bring Out an Anglican"

Archbishop Hugh R. Gough, Primate of Australia, has appointed the Rev. R. W. J. Fraser, a former missionary in Africa, as full-time immigration officer for his diocese. The appointment was made in connection with the "Bring Out an Anglican" crusade called for by the archbishop last fall to support the Australian government's "Bring Out a Briton" campaign. Mr. Fraser was scheduled to leave for England in December for discussion with immigration officers and Church authorities there. He will return to Australia as a migrant chaplain in February. [RNS]

REFUGEES

Less but Permanent

Dr. Elfan Rees, chairman of the International Committee for the World Refugee Year, has complained that the aims of the Year are "not getting the same play in the United States" as in Great Britain. Addressing a press conference on the forthcoming Geneva meeting of representatives of Refugee Year national committees, he said he had just returned from a tour of the United States, where he found people in many places who did not know what the World Refugee Year was.

Dr. Rees observed that the American National Committee for the Refugee Year was the only one in the world established on a permanent basis to continue beyond the 12-month period. "This is an example which should be imitated elsewhere," he said. [RNS]



A trip was the gift of the diocese of Central New York to Bishop Peabody on the 15th anniversary of his consecration. The bishop visited Caribbean and Central American outpost missions. After college, the Philippines,

Bishop Peabody

*What he said of his father
may be just as truly said of him*

by Alice B. Pope

One can appreciate the feelings of a Boston lady of the 1870's, of great influence in Unitarian circles, when approached by her young son who felt called to the Episcopal ministry. Yet the lady's dismay is the very beginning of the story of the fifth Bishop of Central New York — the Rt. Rev. Malcolm Endicott Peabody. The lady is his grandmother, the hopeful postulant his father, who did indeed become a priest of the Church as well as the founder and longtime headmaster of Groton School. Malcolm, the eldest of his six children, has been Bishop of Central New York for 21 years. He will retire in compliance with the age requirement in Canon law, February 1st.

An American generation has grown up in the midst of plenty since the Rev. Malcolm Peabody left fashionable St. Paul's Church, Chestnut Hill, Pa., to accept his election as bishop coadjutor in 1938. This was a year when the secretary of the diocese was offering hearty thanks to parish treasurers because the diocesan

expense fund was out of the red for the first time in several depression years. Nationally the Church had gained its first new parishes and missions since 1932.

The mission-parish ratio in Central New York (88-60) attracted the Rev. Mr. Peabody. One of his old teachers advised him that he could, in effect, be at work in a missionary diocese without ever leaving home. So keen was his interest in missions that he had topped off his college years with two years at the Baguio School in the Philippine Islands, going as a missionary and master before he ever really considered the ministry.

After Episcopal Theological School (1916), he was curate at Grace Church, Lawrence, Mass., a term that was interrupted by a chaplaincy with the Red Cross and later the A.E.F. in the first world war. He became rector at Grace Church (a parish which has seen five of her rectors elected to the episcopate) in 1920 where he remained until he accepted a call to St. Paul's, Chestnut Hill, in 1925.

Arriving in Central New York in 1938 with his wife, Mary, and their five children, he was like many another "baby bishop," something of an unknown quantity to most of the 34,000 persons of his new diocese. It was certain that he neither looked nor acted like a Central New Yorker.

The Peabody family settled in New England in 1636. The bishop's great-grandfather was a leading ship merchant of the early 19th century whose vessels plied between Salem and all the great ports of the world. His father, Endicott Peabody, was a giant among American educators — a great towering figure of a man whose personality might have overwhelmed a lesser man than his son. Endicott, affectionately called "the rector" by generations of Groton boys, on an occasion when he was actually describing another man, once gave us a perfect description of his

Alice Pope is publicity director of the Tioga-Tompkins Mission field in the diocese of Central New York.

own son: "a man of vigorous, virile, enthusiastic character — a gentle, sympathetic, and unafraid example of muscular Christianity."

The work which Bishop Peabody did in Central New York is generally thought to fall into three areas: (1) the setting of high standards for the clergy; (2) financial support; and (3) administrative support for the program. In all areas his approach was to spell out high standards and stick to them. For the clergy he defined what he meant by intellectual, physical, mental, devotional, and pastoral attainments. Financial statistics show an increase in the total budget of from \$88,000 to \$374,301. In one 10-year period, 10 new churches, 17 parish houses, 16 parish house additions were built and 18 rectories purchased. While the people were being urged to give religiously, the bishop was also streamlining the diocesan administration of fiscal affairs.

For the diocesan program, Bishop Peabody built in administrative support. This was accomplished chiefly by wise choice of diocesan personnel and a rather constant reëxamination of the program.

Outside Central New York, he was 10 years a member of National Council; a vice president of the New York State Council of Churches; chairman of the Department of Religious Liberty of the NCC; a president of the Synod of the Second Province; a Harvard Overseer. Most recently he has been chairman of the Nuclear Reactor Fund for the whole Church.

Over the years, Mrs. Peabody has become a notable figure in the diocese in her own right. She has been called a citizen of the world community for her efforts in refugee resettlement and for the United Nations. She went into refugee work as an individual, originally out of a sense of outrage at Hitler's treatment of Jews and partly Jewish families. Six refugee families have lived temporarily with the Peabodys and she has assisted with the resettlement of over 200 persons.

As for the bishop, he is a man whose stature is felt in the diocese. Presiding sternly and sometimes impatiently at diocesan conventions, or dealing with warmth and compassion with an individual in his office, he was always eminently the bishop. In his person he embodied considerable authority and this with no rattling of the tokens of his office, nor ever any authority for its own sake. He built a diocese notable for its unity without asking any Churchman to sacrifice his own particular traditions.

He once said something about his father which can be just as truly said of him. "He was a dominating personality by reason of his vivid consciousness of a commission from God. . . . The fact was that he felt himself at all times guided and supported by God. This made him adventurous."

January 31, 1960

**If you are
disturbed
because
your rector
has eliminated
the Preparation
and the Last
Gospel,
you will want
to read**



Times Union

"I will go unto the altar of God."

Streamlined Liturgy

For A *Streamlined* Age

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

Parishes of the Episcopal Church which are regarded as "out-and-out Catholic" have for years, if not for generations, provided a type of service in which certain additions are commonly made to the Prayer Book form for the celebration and administration of the Holy Communion. A few samplings of such customary embellishments — some of them by no means confined to the precise type of churchmanship indicated — would be the following:

(1) *The Preparation*. This devotion, usually said responsively by priests and server(s) at the foot of the altar, consists of psalm 43 ("Give sentence with me, O God. . ."), a confession ("I confess to Almighty God. . ."), with absolution, and some versicles and responses. It is generally said in a subdued voice while the congregation and choir are singing a

hymn or engaging in their own private devotions.

(2) *The Introit, Gradual, Offertory and Communion Sentences* as provided for every Sunday and Holy Day in the various unofficial missals in use among Anglicans. These are brief forms of devotion, made up largely of psalm verses or other passages of Scripture and consisting frequently of no more than a single sentence. The introit is said or sung at the beginning of the service, the gradual between the Epistle and Gospel, the offertory sentence at that part of the Mass from which it takes its name, and the Communion sentence after the administration of Holy Communion to the people.

These forms thus come at approximately the places where hymns are normally

sung, but in general they supplement rather than displace the hymnody in these parishes.

(3) *The Postcommunion Collect*. This is a collect said just before the blessing. It frequently combines a reference to the Sacrament received with mention of the feast or saint commemorated. According to the rubrics of the missals there should be at every Mass the same number of postcommunion collects as there are collects before the Epistle.

(4) *The Last (or Second) Gospel*. This consists of St. John 1:1-14 (the first of the Prayer Book Gospels provided for Christmas day), which in many parishes is read, sometimes silently, sometimes aloud, immediately after the blessing at the end of the Eucharist.

These four items, plus some others, have for many years been fairly constant features in parishes making pretension to out-and-out Catholic forms of worship. More recently, however, some of these parishes have, without any intention of becoming less Catholic, given up these and perhaps other "extras" that at one time were generally held to be the hallmark of Catholic usage. Not unnaturally congregations have been puzzled and disquieted by such "changes," which appear simply as the abandonment of things which their forefathers in the faith fought, bled, and died to introduce.

Times Do Change

It is not my purpose to argue violently for one usage or the other. I have spent most of my ministry thus far in more or less of a Catholic setting. Among my happiest experiences are some in which I have ministered to congregations accustomed to the preparation, the introit, etc., the postcommunion collect, and the last Gospel. But times and fashions do change. The study of liturgics — of the forms of Christian worship and their historical development — brings new insights not available 75 or even 50 years ago. Ours is an age of streamlined buildings, streamlined vehicles, and streamlined furnishings — in short, a streamlined age. Perhaps the Liturgy itself needs to be streamlined. At any rate, it is unrealistic to regard the Western rite — to use a somewhat inaccurate but commonly employed term for the usual type of Catholic service — as the be-all and end-all of liturgical achievement. Surely a degree of experimentation and adaptation is a wholesome sign of life.

Take, for example, the preparation. How often is this not said in a hurried, mumbled, and on the whole unedifying fashion? Servers fumble around for their printed cards, tucked somewhere under the carpet. The priest tries to finish before the hymn is concluded, so that there may be no break at this point. It is difficult to hear the servers, hence to maintain an even pace with them. All this is eliminated by saying the preparation before

the service in the sacristy — where it was originally said. There, with celebrant in the center facing the crucifix, and attendants on either side, the preparation can be said slowly, devoutly, and reverently. (And doesn't "I will go unto the altar of God" take on more meaning if one is some distance from the altar at the time of saying it?)

Snippets or Psalms?

The introit, gradual, etc., do provide a certain musical embellishment that is not without its effect at a sung or a solemn Mass. But can it be seriously maintained that these have any place at a "low" celebration? And, if one of the needs of Eucharistic worship is more psalmody, is this the form in which to introduce it — by way of snippets: a verse from this psalm, a verse from that, mixed in with a little of something else? What we really need is to sing psalms in their entirety; this is one of the good things about the old fashioned Morning Prayer which the Catholic movement, in its rightful zeal for the centrality of the Eucharist, has somehow failed to provide.

The ancient place for psalmody was between the Scripture lessons. Instead of singing the introit, etc., as found in the missals, why not sing a full psalm for the gradual — between the Epistle and Gospel? For this purpose I make bold to suggest the psalms which in our present lectionary go with the starred Old Testament lessons for the Sundays of the Christian year. These starred lessons are offered as "particularly appropriate for use when Morning Prayer with one lesson precedes the Holy Communion" (Prayer Book, p. viii). I have not made an extensive test of these psalms for their appropriateness as graduals, but the relevance to the Gospel for the day of at least psalms 49 and 116 (15th and 16th Sundays after Trinity) is unmistakable, and I suspect that a similar appropriateness will be found to hold good of the entire selection.

As for the postcommunion collects the Book of Common Prayer provides, as the Roman missal does not, a permanent, unchanging postcommunion collect ("Almighty and everliving God, we most heartily thank thee, . . ."), and a noble prayer it is. It seems superfluous, therefore, to prolong this part of the service with one or more of the postcommunion collects provided in the missals. These for the most part but refer again to the "sacrament which we have received"; they are in content thin and jejune in comparison with Cranmerian material; is there, one may well ask, really much point in using them?

In regard to the last Gospel, certainly St. John 1:1-14 is in itself unimpeachable. Indeed, it ranks as one of the high watermarks of scriptural insight. But the reading of it aloud immediately after the blessing is another matter, against which real

objections can be urged. For one thing, to pronounce the blessing and then turn around and say, "The Lord be with you . . . The beginning of the Holy Gospel according to St. John . . . In the beginning was the Word . . ." — all of this sounds like beginning Mass all over again. The Prayer Book service is clearly meant to conclude with the blessing; at least this is the last utterance of the celebrant in the Prayer Book rite as it stands.

To read St. John 1:1-14 privately, as a devotional exercise, is a practice to which certainly no objection can be taken. I suggest, therefore, that those who miss the last Gospel in parishes where it has been discontinued turn to page 97 of their Prayer Books, where it appears as the first Gospel provided for Christmas Day, and read it silently as part of their thanksgiving before they leave their seat. For the celebrant the silent repetition of St. John 1:1-14 on the way back to the sacristy, with a prayer or two at the end, provides an eminently appropriate conclusion to the offering up of the Holy Mysteries.

Use the Old Testament

If anything is needed by way of an additional Scripture lesson, it is not the constant repetition of one passage from the New Testament but rather the restoration to the Liturgy of its Old Testament lesson — in accordance with ancient precedent. And the time saved by the elimination of the introit, etc., would go far toward making room for shortened Morning Prayer at the beginning of the service. This would restore those two features most urgently needed: (1) psalmody, not in the truncated form found in the missals, but in the form of the Venite and at least one psalm (2) the Old Testament lesson, which would then be read — as of course it should be — at a point in the service prior to the readings from the New Testament.

If modern liturgical study has underscored anything, it is that the Eucharist in the early Church consisted essentially of a fourfold action: Offertory, Consecration, Fraction [i.e., the solemn breaking of the Bread], and Communion of the people followed upon each other in a swift succession in which they corresponded, respectively, to our Lord's example at the Last Supper when He took bread (Offertory), gave thanks (Consecration), broke (Fraction), and gave (Communion) to His disciples.

To restore with something of primitive incisiveness the pattern of this fourfold action would require official revision of the Book of Common Prayer. Meanwhile, however, we can perhaps learn better to appreciate the not inconsiderable merits of the Prayer Book service as it is, especially if we refrain from cluttering it with features which are dubious improvements of its own genius.

On Bishop Pike

Our Letters column this week [see page 4] carries a letter from the Canons to the Ordinary of the diocese of California rebuking us for unfair criticism of Bishop Pike. This letter is one of several we have received from California clergy recently, and it's one of the more temperate ones.

We have had other letters complaining about the amount of sympathetic attention we have given to the ideas and activities of the bishop of California. One reader even canceled his subscription, saying that he didn't want *THE LIVING CHURCH* until he could count on getting issues in which Bishop Pike was not glorified.

To all these letter writers, and to the undoubtedly numerous people who agree with one or another of them, we want to explain our policy in regard to the coverage of the life and work of Bishop Pike and any other significant Church figure of our day.

First of all, to those who want us to play down the works of the bishop of California, we have to say, "Sorry, it can't be done." Since long before his election to the episcopate, James Pike has been a newsworthy person. He is an articulate man with strong views. In sermons, in books, in pastoral letters, in

press conferences, on television, and even in memos to his clergy, Bishop Pike has repeatedly spoken out positively on issues of wide interest and real significance. He is one of those people who make news — and we hasten to assure our friends, the canons of California, that we do not equate that statement with a charge of publicity seeking.

Since he frequently does speak clearly on interesting and significant issues, we frequently report what he says in some detail. We expect him to continue to do so, and we therefore expect to continue to report his statements frequently.

To those who feel we have attacked Bishop Pike, we simply plead not guilty. We have neither the basis nor the wish to attack him personally. We have differed with him on a few issues, and we have said so editorially. We are quite sure that Bishop Pike would not have us do otherwise.

In the most conspicuous case of disagreement between us and Bishop Pike we did not question the legality of ordinations under Canon 36, but rather the wisdom of the Canon itself as a means of improving relations between Churches. We pointed out (since we noted that some Churchmen were shocked by what they considered a dangerous innovation when Mr. Hedley was ordained) that the Presiding Bishop made use of the same canon in ordaining two Protestant ministers a year ago in St. Louis. (At that time, we commented as we did in the more recent case upon the poor impression of the Episcopal Church given to many Protestants by such ordinations.)

In the editorial on the Hedley case [L.C., January 3d], we quoted as "one reaction" to the Hedley ordination, the comments on the case made by a Protestant theologian. This statement was originally printed in *The Christian Century*. The January 13th issue of *The Christian Century* carries a reply to this statement written by Bishop Pike. Readers interested in exploring this side argument further will find Bishop Pike's reply worth the price of a copy of *The Christian Century*.

So, to paraphrase St. Paul, we say, "You like Bishop Pike? So do we. You often disagree with Bishop Pike? So do we."

Lo, I Live

Thanks be
to Jesus Christ
Who did not leave me
ruined by the twin commands
He gave of love to God
and love to man, on which
the Law and Prophets
hang.

Praise be
to Jesus Christ
whose image hangs
above the prie-Dieu
where I do not pray
to God.

Fast are those nails
and clotted that Blood;
broken that Body
there on the wall
where the Word doth call:
Father Forgive! and lo,
I live.

THOMAS H. F. MASSON

On the Purification

A six-weeks-old Baby, a very young mother, and a very old man met in church one day. They had very little in common, these three, and very different futures awaited them. Yet in the spiritual light which issued from the Baby, the old man saw the young woman's destiny and his own.

Simeon's great cry of joy, which we know as the *Nunc Dimittis*, and his sober words of prophecy to the Blessed Virgin remind us: (1) that in Christ only we see our salvation; and (2) that in Christ we see the world as it is, not as we might wish it were.

LETTERS

Continued from page 4

sources you use for authority when hard-pressed!) and accuse him of windmill tilting of all sorts, let us consider how practical, theological, and genuinely Catholic you are.

What, for example, would you do with the now well-publicized intention of Pope John to use his ecumenical council as the occasion for declaring the Blessed Virgin as co-Saviour (the more timid accounts say co-Mediatrix)? Yes, what would Primus Inter Fratres mean when Pope John turns the Trinity into the Quandry?

May we, perhaps, look forward now to editorials on Bishop Pike's leadership in the growth of missions, the voice of the Church in the community, the deepening of the understanding of the Sacraments, and some more relevant things? And to his answer to the discontented Methodist Otwell (whose real objection of course was that the ordination did do something for Dr. Hedley). *The Christian Century* printed the answer. Will you?

(Rev.) WARD McCABE
St. Mark's Church

Santa Clara, Calif.

Back at Home

You were kind enough to convey the news of our accident of September 12, 1959, in which my wife and I were injured but our children were not hurt [L.C., October 4, 1959]. After 12 weeks of hospitalization we are, by God's grace and healing, back at home in New York on the way to full recovery — and humbled by the prayers and good wishes of so many fellow Churchmen.

(Rev.) CHARLES R. STINETTE, JR.
NANCY STINETTE

Union Theological Seminary
New York City

Sympathy with Ideas

While it is always pleasant to be "quoted" by THE LIVING CHURCH, I feel that I would be most remiss were I not to write immediately to say that the ideas expressed [L.C., January 17th] while having my complete sympathy are certainly not original.

Credit to keep all accounts straight ought to go to sentiments expressed some years ago by the Rev. Dr. Frank Salmon, one of Philadelphia's greatest preachers, and also to a Forward Movement publication from which notes were scratched in 1957 or 1958. As is the case of so much that accumulates in a preacher's mind, I am not even certain of these "credits"! But the idea is still very right, and I enjoy shouting it from rooftops!

The magazine's tops! Keep up the good work and goodness sake *don't* be afraid of these "semi-quasi-official magazine" reports we get now and then. You (and your independent voice) are needed now, and will be no less needed then!

(Rev.) PAUL C. KINTZING, JR.
Rector, The Church of St. John
Bala-Cynwyd, Pa.

The Church in China

Dean Chao's graceful and subtle apologia for the state of the Church under the Chinese communists, in your January 3d issue, was especially interesting to this writer, who was born and brought up in China. To deal

analytically with the instances of semantic finesse in Dean Chao's interview would make this letter far exceed your stated limits. However, there are two or three points which I cannot in good conscience allow to go unremarked.

Dean Chao concedes the fundamental incompatibility between Marxism and theism in any form; but claims the distinction that his government is a "socialist" one, and that, moreover, there are many non-communists in it. Very well. Now, as between the communists and the non-communists in the government, which run the show?

Next, it appears that Dean Chao has never seen or heard of any Christian being martyred. Nor is it convenient that he should have; and perhaps mere persecution, however systematic, is beneath his notice. I wonder what the dean would say of the following reports, quite typical, from the Foochow area (hardly an isolated spot)? Ling Guang Daik, former head of the Anglo-Chinese College, a Methodist boys' school — disappeared; Lucy Wang, president of Hwa Nan College, a Methodist girls' school — hounded to insanity. I have no access to official sources; but I am sure that a little research would increase this list to an appalling length.

Let me close with a point that illustrates a thin spot in the veil, where the official line shows through a little more clearly. Surely, in happier years, Dean Chao saw much of the devoted work of western missionaries, who renounced a host of home ties and took up a new life in a strange and often hostile land, striving only to bring spiritual help, physical health, or improved education to that land. Yet here we find these missionaries associated with "economic and military penetration" — never the hospitals, schools, or agricultural laboratories (to name only a few examples) that they gave their lifetimes to build!

Much more could be said on these and other points, but this must suffice for the present. Meanwhile, however, I wonder if the most insidious "bamboo curtain" of all does not hang across Dean Chao's mind — between what he knows he must say as a spokesman for the new order, and what he knows is true.

CHARLES H. CHANDLER

Princeton, N. J.

I read with joy and lightened heart the article "The Dean from Peking" [L.C., January 3d]. Two days later I happened to pick up the fall issue of the *Episcopal Overseas Mission Review* and read an article titled "The Church of Silence" (one Christian's decision under communism).

The second article made me think twice about the glowing account by the Rev. Chao Fu San, dean of studies in the Union Theological Seminary at Peking. I couldn't help but wonder about the humiliations he endured to be able to come out into the world and hand out his "Good News" about the growth of the Church and the hand and glove policy of the Church and the government of Mao Tse-Tung. I would like to think that everyone who read your article (and also those who didn't) would get a copy of *Episcopal Overseas Mission Review* and read "The Church of Silence," and weigh the two articles. The address is Mount St. Alban, Washington 16, D. C. and the Journal I refer to is Michaelmas 1959, Vol. 5, No. 1. (price 35¢).

JOSEPHINE PEARMAN
(Mrs. Benjamin V.)
Pulaski, Va.

Crisis at Bard

As Bard College, formerly St. Stephen's College, enters its centennial year the trustees are faced with a financial crisis. Several choices confront them:

(1) They may sell the plant currently worth about six million dollars to the Roman Church, to a large Jewish university which desires a country campus in addition to its city location or to another denomination.

(2) The Board can present the 400 acre campus fronting on the Hudson River to the state of New York for a community college. The commissioner of education has already been approached concerning this possibility.

(3) They can invite the Episcopal Church to resume control of the institution which it abandoned in 1933 at the height of the great depression.

A trustee committee has been appointed to approach the general Church, province, and diocese of New York in addition to the college's five alumni bishops and over 200 priests among its graduates, to determine whether or not the Church would be willing to assume responsibility and control of the college.

I hope that the Episcopal Church will have the vision and the vitality not to fail the college a second time. Higher education is *the* great missionary field. If the Church fails in this area it will have no influence over the intellectual leaders of America and the world for generations to come.

The failure of the Episcopal Church to adequately support its Church and its Church-related colleges is a major scandal. To our shame the *New York Times* of January 7th carried the story that in 1959 the General Conference of the Methodist Church gave \$8,092,612 to their 118 colleges and seminaries. This is an increase of more than seven million dollars since the general Church first began supporting its institutions of higher Christian education in 1942. During 1959 the enrollment in these institutions of Methodist higher education was 197,939, an increase of 3.6% over the previous year.

According to the official report, "The significance of the increase lies in their reflection of Methodist commitment to the program of higher education." I wish that the same were true of the Episcopal Church. As an Episcopalian engaged in teaching and administrative work in a Methodist Church-related college I have come to the conclusion that Anglicanism, at least in America, has changed roles with Methodism, and that we have become the anti-intellectuals.

FLINT KELLOGG

Associate Professor of History
Dickinson College

Carlisle, Pa.

Constitution and Canons

I am delighted with the article "Confusion" by Bradley M. Walls, LL.M. in the January 10th issue. There is no doubt in my mind that such a joint committee or commission is necessary in the Church. I am sure that some of our Canons now in use will not square with the Constitution, and more and more people in General Convention think that anything can be accomplished by a resolution, quite irrespective of the Constitution and, sometimes, of the Canons.

Certainly, not all bishops, not all priests, no, not all lawyers, many of whom are chancellors, are really familiar with the real mean-

ing and function of either the Constitution or the Canons of the Church. This I say after long experience. There is need to establish a commission of bishops, priests, and laymen (lawyers) who are learned in the Constitution and Canons of this Church to whom shall be referred questions as to the meaning of Church law, and also the constitutionality of resolutions and Canons, as well as proposed alterations of the Constitution for their judgment.

I have always maintained that the administration of Holy Communion by intinction is unconstitutional. Many an effort has been made to provide for this practice by constitutional process and those efforts have always failed. In saying this, I do not judge the desirability of this method of administration at all. I simply say that the only constitutional method of administering the Sacrament is contained in the Book of Common Prayer, a part of the Constitution, and all other methods are unlawful. This is not because I am "High Church" or "Low Church," but because I know something of constitutional and Canon law.

I am sure that the establishment of such a committee or commission should be by an alteration of the Constitution itself, and not by Canon.

I feel confident that we need not fear such a commission from the standpoint of their churchmanship, if they are appointed because they are learned in Canon law, because I have had experience. I have been a member of the Committee of the House of Deputies on Amendments to the Constitution for many Conventions and chairman thereof for a number of Conventions. There are six clergy and seven laymen on that Committee. They have all sorts of convictions about the Church, but when it comes to the Constitution, it is almost always possible to get a unanimous action, because they know the Constitution.

The time has come when this Church should have at least one certain voice when it comes to the Constitution and its meaning.
(Rev.) DON FRANK FENN, D.D.
Merchantville, N. J.

I am a bit disturbed at the reference to the Constitution as the Supreme Law of the Church [L.C., January 10th]. It sounds like Henry VIII, the "Supreme Head" of the Church. If a law is supreme, there can't be any law higher. But obviously there is something higher than the Constitution of the PECUSA! Certainly the Bible is on a higher level of authority; but even the Bible is not supreme. Surely the Creeds are higher, and the faith set forth in the ancient ecumenical councils. If the PECUSA is a self-generated, independent body, it can have its own supreme law; but it is not such — it is a part of the one Body of Christ, the Holy Catholic Church, and thus it can never, like an independent sect, make its own supreme law. The whole Church is always superior to any constitution of the PECUSA. The only supreme law is the will of God.

And thank God, we don't have a Supreme Court in the Church! Absence of one may cause some confusion, but the presence of one could cause more serious confusion. One can't blame the lawyers for being legalistic, but there must be some of us non-lawyers to remind them that expression of the Christian Faith or the Christian life in legalistic terms is not the highest way to express it, and not the way which is typical of our communion.

The Papacy is the logical conclusion of a legalistic system, for any legalist needs a supreme pope or supreme court who can clarify the legalities.

There are some of us who think a papacy is not the real need of the Church; and there are also some of us who believe the U. S. Supreme Court changed the "law of the land" rather than interpreted it. The same thing can happen with an ecclesiastical supreme court. If somebody can't get a law passed by General Convention abolishing belief in the Virgin Birth, for example, all he has to do is to get on the Supreme Court and interpret the Virgin Birth by decreeing that "virgin" does not mean "virgin," but actually means "young woman," just as the U. S. Supreme Court has, in effect, decreed that "equal" does not mean "equal," but means "unsegregated." It would be interesting, however, if we had an ecclesiastical supreme court, to see if the Church Pension Fund would be as effective a bond of unity as the U. S. Social Security system.
(Rev.) ROY PETTWAY

Rector, Church of Our Saviour
Atlanta, Ga.

In response to the excellent piece in January 10th issue, by Bradley M. Walls, LL.M., all I can say is Amen, Amen, Amen.

EMILY GARDINER NEAL
Pittsburgh, Pa.

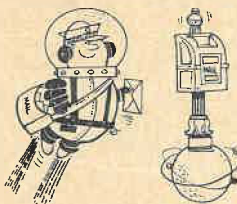
Outer Space

I wish to commend the Rev. Richard Greeley Preston on his letter [L.C., December 20, 1959].

In regard to man's attitude to outer space, it seems to me we are acting like the people in Genesis 11 who tried to build a tower up to heaven.

If God wanted us out there would He have tied us to this planet as we are?

If we were supposed to carry the "Good



News' to other planets wouldn't God have revealed that to us?

Jesus Christ said to all nations but didn't mention outer space.

I know many people who believe as I do and are troubled about outer space ventures. We wonder why some of our religious leaders seem to be falling for it also.

MARY JOHNSON
Rockford, Ill.

Thanks for Sharing

Your December 13th issue of THE LIVING CHURCH brought an article that many of our readers of *Sharing* will welcome — "Inside the Red Doors," by the Rev. Richard W. Davies. The subject of retarded children is one that very few dare to tackle with faith and hope and inspired action. We congratulate you upon sharing this most worthwhile article.

ETHEL TULLOCH BANKS
Managing Editor, *Sharing*
San Diego, Calif.

AROUND THE CHURCH

Continued from page 8

enlarged and remodeled building. Bishop Turner laid the cornerstone in ceremonies in which Bishop Spencer, retired, of West Missouri, who was rector of the parish from 1904 to 1907, and the Rev. Vincent Root of Carthage, Mo., who was rector from 1948 to 1955, also participated.

Dr. Johanna Mott, director of Windham House, has been named **lecturer at Union Theological Seminary.** Dr. Mott will lecture on religious education and psychology.

Bishop Stokes of Massachusetts is the new president of the Massachusetts Council of Churches.

Headliner for the annual winter meeting of the **Episcopal Pacifist Fellowship** is the Rev. **Alfred B. Starratt**, rector of Emmanuel Church, Baltimore. The meetings will be February 5th and 6th at the **General Theological Seminary** in New York City.

On February 12th and 13th, the annual mid-Western conference of the E.P.F. will take place. Special speaker will be the Rev. **Albert T. Mollegen** of the Virginia Theological Seminary. This conference, a joint session of the E.P.F. and the diocese of Southern Ohio, will take place at **Orleton Farms**, near London, Ohio.

Ernest Lee Jahncke, Jr., a communicant of Christ Church, Greenwich, Conn., has been named **Director, Standards, of the National Broadcasting Company.** Mr. Jahncke "will supervise and direct the formulation of specific standards to reflect NBC policy and govern practices relating to programs and advertising presentations on NBC facilities," according to a spokesman of NBC. Mr. Jahncke, a graduate of the United States Naval Academy, has previously been vice president of Edward Petry and Co., and the ABC Radio Network.

Mrs. Ailene Beall, the widow of the late senator **William Beall**, who was chancellor of the diocese of Kansas for 16 years, has been appointed a **state senator** to succeed her husband in his unexpired term. Mrs. Beall is an active member of **St. Paul's Church, Clay Center**, where she serves in the altar guild, is a past president of the Episcopal Churchwomen, and is the national Cathedral representative. Mrs. Beall will be the second woman ever to serve in the Kansas Senate.



State senator Beall

No Reason to Blush

KIRKBRIDE AND COMPANY. By Harry Blamires. S.P.C.K., London, 1959. Pp. 241. \$1.85.

Canon Kirkbride is here again! Humorous and humane, bright and biting in argument, at once devout and debonair, he is becoming a most familiar and favorite parson, as much beloved for himself as for his good sense and wit.

Kirkbride and company about him and his friends is a long conversation piece, alert and alive in its pertinent discussion of the Christian in an unchristian world. The major problem for the canon's attention is what a devoted Churchwoman does when she falls in love with a man for whom the Church has no significance. The canon himself is the best recommendation of the sanity and the humanity of the Church. He does not attempt to answer the world with polite words of sympathy and tact but rather with a vigorous and virile condemnation of the world's carelessness and inadequacy. The world is on the defensive. The Church speaks with authentic wisdom and a lot of supernatural concern.

All of the arguments are kept together by the delightful character of the canon. He is always talking: "volubility inordinately high — half showmanship, half nerves." The reader will be pleased by both the showmanship and the nerves, and with it all he will be reading an excellent manual on the Christian life. He will learn at least that he has no reason to blush for his faith when it encounters the world.

Don't miss this book. The second chapter is one of the funniest you will find, telling the troubles of a parish visitation. The Church is again happy and honored to claim the service of Harry Blamires. His strong conviction is counterpoised by the most pleasant wit.

JAMES DYAR MOFFETT

POEMS: BORIS PASTERNAK. Translated by Eugene M. Kayden. University of Michigan Press, Ann Arbor, 1959. Pp. 194. \$3.95.

Boris Pasternak, in the present exchange between Russia and our country, has come to us in his novels, essays, and autobiography. All of them mark a man of size and substance, worthy of the literary traditions of Russia and most qualified to represent the new and creative life there.

Professor Eugene Kayden of Sewanee



RNS

Boris Pasternak: A man of size and substance.

now has translated his poetry. The first impression is that *Poems: Boris Pasternak* is translation at its best. It does not seem or sound like translation. There is no foreign idiom, no strange grammatical arrangement, and always a feeling of naturalness and freshness. The poems are deserving of attention, not only for their superior craftsmanship but also for the thoughtful and serious reading of life which they make. Pasternak is at home in lyrical poetry; his vision is intense and personal, and his words are subtle and suggestive.

There is a religious quality in many of them. Even when he expresses an angry contempt for the intellectuals and liberals of 1917 in a "Sublime Malady," there is the prophet's passion; in "Bloody Sunday"

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.

January

31. St. Peter's, Phoenixville, Pa.; St. Paul's, East St. Louis, Ill.

February

1. St. Ignatius, New York, N. Y.
2. Convent of St. John the Baptist, Mendham, N. J.; Trinity, Ambler, Pa.; Church of St. Mary the Virgin, Chappaqua, N. Y.; Church of Christ the King, Fort Worth, Texas; Emmanuel, Washington, D. C.; St. Philip's, Gascons, Quebec, Canada
3. St. Matthias, Los Angeles, Calif.
4. Trinity, Ossining, N. Y.; St. Francis' Boys' Home, Salina, Kan.; St. Matthew's, Kenosha, Wis.
5. Church of the Redeemer, Superior, Wis.; St. Mary's, Carle Place, Long Island, N. Y.
6. Community of the Holy Spirit, N. Y., N. Y.

there is a sense of righteousness which will remind many readers of the righteousness of the saints. Several of the poems deal with the Gospel. All of them a most personal and provocative interpretation. The one about the Cursing of the Fig Tree is devotional poetry at its best.

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"Fulfill my will, go forth again!

"In every land, by every sea,

"Burn with my words the hearts of men!"

JAMES DYAR MOFFETT

In Brief

EVOLUTION AND CHRISTIAN THOUGHT TODAY. V. Elving Anderson, Cordelia Erdman Barber, Wilbur L. Bullock, James O. Buswell III, J. Frank Cassel, Walter R. Hearn, Richard A. Hendry, Carl F. H. Henry, Thomas D. S. Key, Irving W. Knobloch, Donald S. Robertson, George K. Schweitzer, John C. Sinclair. Edited by Russell L. Mixter, Professor of Zoology, Wheaton College. Eerdmans, 1959. Pp. 224, plates. \$4.50.

I WANT TO LIVE! The Christian Answer: By J. N. Thompson, Vicar of Lansing. London: Mowbrays. New York: Morehouse-Barlow, 1959. Pp. 128. Paper, \$1.50.

DAVID. By Charles Davey. Muhlenberg Press. Pp. 256. \$3. [A fictional treatment of the scriptural King David.]

Books Received

A HISTORY OF ISRAEL. By John Bright. Westminster Press. Pp. 500. Westminster Press, 1959. Pp. 500. \$7.50.

THE LIVES OF ANGE DE JOYEUSE AND BENET CANFIELD. By Jacques Brousee. Edited from Robert Rookwood's translation of 1623 by T. A. Birrell. Sheed & Ward, 1959. Pp. xxxi, 183. \$4.50. (The Makers of Christendom. General Editor: Christopher Dawson.)

WHAT IS AN ANGEL? By Pie-Raymond Régamey, O.P. Translated from the French by Dom Mark Pontifex. Hawthorn Books. Pp. 126. \$2.95. (Volume 47, Twentieth Century Encyclopedia of [Roman] Catholicism.)

CHRISTIAN MARRIAGE. By Jean de Fabrègues. Translated from the French by Rosemary Haughton. Hawthorn Books, 1959. Pp. 109. \$2.95. (Volume 54, Twentieth Century Encyclopedia of [Roman] Catholicism.)

WHAT IS CANON LAW? By René Metz. Translated from the French by Michael Derrick. Hawthorn Books. Pp. 157. \$2.95. (Volume 80, Twentieth Century Encyclopedia of [Roman] Catholicism.)

PROTESTANTISM. By Georges Tavard. Translated from the French by Rachel Attwater. Hawthorn Books. Pp. 139. \$2.95. (Volume 137, Twentieth Century Encyclopedia of [Roman] Catholicism.)

CHRISTIANITY IN CONFLICT. A Catholic View of Protestantism. By John A. Hardon, S.J. Westminster, Md.: Newman Press, 1959. Pp. xiii, 300. \$4.50.

THE APOCALYPSE TODAY. By Thomas F. Torrance, Professor of Christian Dogmatics, University of Edinburgh. Eerdmans. Pp. 165. \$3.

A Campaign Starts

(fiction)

by Bill Andrews

January 30, 1960. Thursday night I had a caller. It was Joe Bordener, associate professor of sociology at our local college.

Joe wanted, he said, to recruit members for a panel discussion on "Industry and Society" to be held at a sociological conference in the big city to which I and most Oakburg males commute every morning. He was very flattering in his comments on my intelligence, my stature in the business world, and (and he seemed to underscore this) my "broad view."

I like to think I'm intelligent, and I like to think that, though my position on my corporation's organization chart is far from the top, I have a job which calls for responsible judgment and the exercise of a measure of real (though delegated) authority. And it is certainly nice to have someone of real intellectual stature call my view of the world of work a broad one.

So I accepted the assignment, and then we got to talking about Oakburg and our families. After a couple of cups of coffee, Joe got up to leave.

As he stood with his hand on the door-knob, Joe seemed to remember something.

"By the way," he said, "what do you think of our new rector?"

I said that I liked and admired him.

Joe nodded. "He's certainly a personable young man. Vigorous, ambitious. I like those qualities in a man. But he is quite a different person from Fr. Jones, isn't he?"

"He certainly is," I said.

Joe went on, "I know you came into the Church when Fr. Jones was rector. Did you admire him?"

Now, our former rector is one of my genuine enthusiasms. I tried to tell Joe how much I owe to Fr. Jones and how much I love and respect him.

This was, apparently, the opening Joe was waiting for. He used it to the limit, saying, among other things, "I think you men on the vestry owe it to Fr. Jones to protect what he has built here in Oakburg. Fr. Carter, in just a few months, has put St. Martha's in jeopardy. He has come charging in, full of youthful enthusiasm and a lot of half-digested dogmas, without a mature understanding of either the community or the faith. Unless he is made to understand the real situation, he will destroy all that Fr. Jones accomplished here. I think it is up to the parish leaders, and especially to such influential senior vestrymen as yourself, to make this clear to Fr. Carter. I'm not asking you to undercut Fr. Carter's position or attack him as a person. I'm asking only that

you help Fr. Carter, and St. Martha's, by guiding him to a real understanding of his mission here."

So many diverse ideas were compressed into Joe's appeal to me that I had a little trouble sorting them out. Fr. Carter is young and enthusiastic. He is sometimes very direct, even blunt. His approach to a number of parish problems is different from that of Fr. Jones. He has irritated a number of people in the parish.

But one thing a long life in the business world has taught me is that the argument which has true statements imbedded in it is not necessarily a valid argument. Any good salesman who calls on me marshals many true statements about my needs and his product. But not every salesman has an argument that makes me sign an order blank.

While I was sorting out my reactions, I threw out one question, "Joe, are you speaking for Fr. Jones?"

Joe was quick to disclaim any such intention. "You know a former rector wouldn't consider it ethical to intervene in opposition to his successor's ideas."

"Have you discussed the question with Fr. Jones, at all?" I asked.

"No," Joe said, "not face to face. I did write him about my concern. So have some others in the parish. I didn't expect him to make any public statement critical of Fr. Carter. But reading between the lines, I think his reply justifies me in assuming that Fr. Jones would want me to say what I've said to you."

I tried a little more cross-examination on this point, but the answers gave me no assurance that Fr. Jones had given the dissident parishioners any encouragement.

I turned to the question of the sources of discontent with Fr. Carter among some parishioners. Joe was quick to disclaim any concern with some of the objections raised against him. "Of course, Mrs. Blasingham is an old snob who would oppose filling St. Martha's with people she considers lower class. And the Johnstones haven't a leg to stand on when they object to his refusal to conduct the third marriage for their daughter. I think he was tactless and overly-rigid in that matter, but he was within his rights under Canon law, and he was probably under some pressure from the bishop."

"No," Joe went on, "the problem is more serious than that. It's really a matter of theology. Fr. Jones brought life and strength into this parish by a broad, tolerant, progressive approach, by an elucidation of the faith in terms acceptable to intelligent modern men and women. But Fr. Carter is narrow, rigid, unyielding — I'd go so far as to say downright medieval — in demanding adherence to literalistic dogma. This community is too diverse and too well-informed to buy such a presentation of the Christian faith, even if it were sound."

I said that I hadn't noticed any change

in the doctrine being preached at St. Martha's since Fr. Carter became rector.

Joe said, "The change has been a subtle one. I know that Fr. Jones could sound pretty much like an old-fashioned, orthodox Churchman sometimes. But, really, wasn't he always very permissive, giving intelligent, modern men and women latitude in what they accepted or rejected? Fr. Carter, on the other hand, hammers on the pulpit and thunders out, 'The Church teaches thus and so,' with every 'i' dotted and every 't' crossed."

I received my confirmation instruction from Fr. Jones as a new convert to the Church. It had seemed to me that he presented the faith fully and quite uncompromisingly. It was a stiff enough theological dose that I had some difficulty with swallowing it at first. But when that confirmation instruction was completed, I felt that I had received and pretty well understand the main points of apostolic teaching.

I said all this to Joe, and then I said again that I couldn't see how Fr. Carter's teaching was any different in essentials.

Joe trotted out what he obviously felt to be his clinching argument: that at the midnight service on Christmas Eve, Fr. Carter had preached on the significance of the Virgin Birth.

"Is that wrong?" I asked.

"You and I are intelligent men," Joe replied. "There is, of course, a sense in which Jesus became divine. I accept that. But why complicate the picture by introducing Roman Catholic myths like the Immaculate Conception and the Assumption?"

"Fr. Carter didn't mention either of those doctrines," I said.

"Granted," Joe replied, "but the Virgin Birth is just a step in that direction."

"I was taught to believe in the Virgin Birth by Fr. Jones," I snapped, beginning to get angry.

"Yes," said Joe. "So was I. But did he ever tell you you'd go to hell if you didn't believe in it?"

"No, and neither has Fr. Carter," I said.

"But he did imply that was the True Faith," Joe said emphatically. "And that leaves those of us who won't swallow such nonsense in the position of heretics. I ask you, do you really think I'm a heretic?"

"I'm not sure of the definition of the term," I said, "but if it means what I think it means, I suspect you are."

That ended that conversation.

I found out later that six different vestrymen had calls from parishioners last week. Each caller had raised some one point of criticism of the new rector. Each had appealed to loyalty to the former rector. Each felt that the new rector was destroying the parish.

And each caller had a different reason for thinking so.

And none of the callers had any better reason than the one Joe gave me.

PEOPLE and places

Appointments Accepted

The Rev. Magar Bedrosian, formerly curate at St. John's Church, East Hartford, Conn., is now vicar of Trinity Church, North Scituate, R. I.

The Rev. Walter A. Debboli, formerly rector of St. Peter's Church, Plymouth, Conn., is now rector of the Church of Our Saviour, Plainville, Conn.

The Rev. Frank D. Duran, formerly vicar of St. Augustine's Church, Meade, Kan., is now vicar of the Church of the Transfiguration, Bennington, Kan., and St. Peter's, Minneapolis, Kan.

The Rev. Richard A. Fealock, formerly vicar of missions at Scott City, Kan., and Russell Springs, has for some time been assistant to the rector of St. Andrew's Church, Liberal, Kan., and its field. Address: Box 941, Liberal.

The Rev. James T. Golder, formerly rector of St. Clement's Church, Seattle, Wash., will on February 14 become rector of the Church of the Advent of Christ the King, San Francisco.

Fr. Golder has been particularly active in the field of alcohol education. In the diocese of Olympia he served as chairman of the Church's commission on alcohol and on the state board of health's division on alcoholism. He is also a member of General Convention's Joint Commission on Society and Alcohol.

The Rev. Reginald M. Harris, formerly rector of Holy Trinity by the Sea, Daytona Beach, Fla., will on March 1 become rector of Trinity Church, Jacksonville, Ill. Address: 925 Grove St.

The Rev. John C. Hurd, formerly instructor at Princeton University in the department of religion and part-time assistant at Trinity Church, Rocky Hill, N. J., and St. Barnabas' Church, Sand Hills, will on February 1 begin work as assistant professor of New Testament at the Episcopal Theological Seminary of the Southwest, Austin, Texas.

The Rev. Aronah H. MacDonnell, formerly rec-

tor of St. Barnabas' Church, McMinnville, Ore., is now assistant rector at St. Mary's Church, Eugene, Ore. Address: 1909 E. Seventeenth Ave.

The Rev. William F. Murphey, formerly curate at Trinity Church, Bethlehem, Pa., will on March 1 become rector of St. Stephen's Church, Catawqua, Pa. Address: 534 Walnut St.

The Rev. Douglas S. Slasor, formerly missionary to the deaf in the dioceses of Pittsburgh and Harrisburg, is now Episcopal chaplain at Gallaudet College (for the deaf), Washington, D. C.

Fr. Slasor is the first full-time chaplain to be appointed to Gallaudet College.

The Rev. Allen T. Sykes, formerly rector of Grace Church, Anniston, Ala., is now assistant rector of St. Mark's Church, Shreveport, La.

The Rev. Thomas A. Vanderslice, formerly rector of St. Martin's Church, Chicago, is now associate rector of Trinity Church, Cranford, N. J. Home address: 15 Tuxedo Pl.

The Rev. Henry E. Wright, rector of St. Thomas' Church, Garden City, Kan., is now also vicar of St. John's on the Prairie, Ulysses.

Ordinations

Priests

Connecticut — By Bishop Esquirol, Suffragan, acting for the Bishop of Connecticut: On January 12, the Rev. Hugh F. Mitchell, curate, St. John's, West Hartford.

Honolulu — By Bishop Kennedy: On December 5, the Rev. Iver J. Torgerson, Jr., assistant, St. Christopher's, Kailua, Hawaii; and the Rev. Roger M. Melrose, vicar of the church at Kaha'ulu, Oahu. On December 21, the Rev. George H. Quarterman, Jr., curate of St. Andrew's Cathedral, Honolulu. By Bishop Yashiro, Presiding Bishop of the Nippon Seikokwai, acting for the Bishop of Honolulu:

On December 5, the Rev. Peter Shinjo, ordained at St. Peter's and St. Paul's Church, Naha, Okinawa.

Long Island — By Bishop Sherman, Suffragan: On January 8, the Rev. Richard G. Younge, assistant, St. George's, Brooklyn.

Pennsylvania — By Bishop Hart: On January 9, the Rev. Joseph O. Gross, now rector, St. Bartholomew's Church, Wissinoming, Philadelphia.

Salina — By Bishop Lewis: On November 18, the Rev. Stanley H. Gregory, vicar of churches at Pratt and Medicine Lodge. The Rev. Mr. Gregory was for 20 years a Baptist minister.



From left: Capt. Linaweaver receives retirement papers from Maj. Gen. J. P. Berkeley, as Mrs. Linaweaver looks on. On to South Carolina.

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The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

Protestant Episcopal Theological Seminary, Alexandria, Va.

School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

Deacons

Erie — By Bishop Crittenden: On December 26, **Ralph E. Mead**, to be director of Christian education at St. John's Church, Sharon, Pa.

Salina — By Bishop Lewis: On November 18, the Rev. **David T. Agnew**, a former Presbyterian minister, who has been serving as lay vicar of the Church of the Incarnation, Salina, Kan.; and **James D. Burnette**, to serve churches at Scott City and Russell Springs.

Depositions

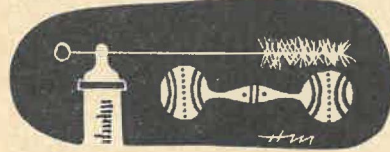
Kenneth Warren Hansen, presbyter, was deposed on December 29 by Bishop Burrill of Chicago, acting in accordance with the provisions of Canon 64, section 3-d.

Hamilton Hess, presbyter, was deposed on December 22 by Bishop Hallock of Milwaukee, acting in accordance with the provisions of Canon 60, section one, and Canon 64, section 3-b; renunciation of orders; action taken with the advice and consent of the standing committee of the diocese for reasons not affecting moral character.

Horace L. Varian, Jr., presbyter, was deposed on December 9 by Bishop Mallett of Northern Indiana, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the standing committee; renunciation of the ministry.

Births

The Rev. **F. Grover Fulkerson** and Mrs. **Fulker**, of the Church of the Good Shepherd, Sapulpa,



Okla., announced the birth of their third child and second son, **Samuel Reynolds**, on December 6.

The Rev. **Francis C. Tatem, Jr.** and Mrs. **Tatem**, of St. Alban's Church, Marshfield, Wis., announced the birth of their fourth child and second son, **Thaddeus Charles**, on January 1.

Armed Forces

Navy Captain **Paul G. Linaweaver**, who has been serving as chaplain to the Second Marine Division at Camp Lejeune, N. C., has retired after 27 years of service to the armed forces and will be rector of the Church of the Holy Communion, Charleston, S. C. [see cut page 20].

Air Force Colonel **Joseph S. Peddie**, who is WRAMA (Warner Robins Air Material Area) inspector general at Robins Air Force Base, is also a perpetual deacon. He is currently filling in at All Saints' Church, Warner Robins, Ga., where the congregation is temporarily without a priest. Col. Peddie makes sick calls, teaches an adult Sunday school class, and preaches each Sunday. The small church at Warner Robins has grown with the community (population, 17,500) and the adjoining air base. Its membership is divided almost equally between 50 military and civilian families.

While they were in Germany several years ago, Col. and Mrs. Peddie were instrumental in forming St. Christopher's Church, Frankfurt, which was consecrated in August, 1957.

Resignations

The Rev. **David Doughton** has given up his work as rector of St. Mark's Church, Dunmore, Pa., but will continue to be in charge of Trinity Church, Scranton.

Pursuant to the separation of the Episcopal City Mission, Milwaukee, and Neighborhood House, Milwaukee, the Rev. **R. B. Gutmann** has resigned as executive director of the Episcopal City Mission. He will continue as executive director of Neighborhood House.

On January 1 the city mission came under the direction of the Bishop of Milwaukee, who will

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supervise the city mission work in public institutions and private nursing homes, as well as the work with transients. Fr. Gutmann will continue to be available for information and referral to social welfare resources and for pastoral counseling.

The Rev. Duncan Fraser has resigned as rector of Grace Church, Canton, N. Y., effective June 1 and will be non-parochial. Address thereafter: 113 S. William St., Johnstown, N. Y.

The Rev. Claudius P. Shelton has resigned as rector of Wicomico Church, Wicomico Church, Va. He will continue for a time with the work at Heathsville and Fleeton. Address: Edwardsville, Va.

Missionaries

The Rev. Mark A. Boesser, who formerly served St. Christopher's Church, League City, Texas, flew to Alaska recently with his wife and their four daughters. He will be rector of Holy Trinity Church, Juneau.

The Rev. Earl L. Conner, formerly assistant secretary of the Division of Urban Industrial Church Work of the National Council's Department of Christian Social Relations, is now serving St. Mark's Mission, Porto Limon, Costa Rica.

Mr. Charles E. Pearce has returned to his work as mission treasurer in Ancon, Panama Canal Zone, after furlough in the United States.

The Rev. William H. Weitzel, with Mrs. Weitzel and their infant son, left for Japan and his work in Shimodate after a study furlough in the United States.

The Rev. L. L. Westling, formerly rector of the Church of the Good Shepherd, Berkeley, Calif., will work in the Philippines. Address: Easter School, Box 60, Baguio, Mountain Province, Philippines.

In Berkeley, Fr. Westling revitalized the downtown Church of the Good Shepherd which four years ago was dwindling in size. The church now is growing and includes people of several races. In his new work, Fr. Westling will serve 22 mission stations in an area connected by footpaths and poor roads.

Changes of Address

The Rev. George Christian Anderson, of the diocese of Alabama, director of the Academy of Religion and Mental Health, New York, formerly addressed at Drexel Hill, Pa., may now be addressed at the Kennilworth Apts., Philadelphia 44.

The Rev. Allen J. Green, priest of the diocese of

Virginia, who is at work in Mexico, may now be addressed at Avenida Revolucion 1527, Mexico 20, D. F.

The Rev. William Tate Young, rector of St. Stephen's Church, Sherman, Texas, formerly addressed on S. Crockett St., may now be addressed at 1105 W. Brockett St.

The Rev. Robert M. Harvey, vicar of St. Michael's Church, Ridgecrest, Calif., may be addressed at 207 Dorado St.

Mail for the editor of the Springfield Churchman and exchanges should now be sent to Box 28, Granite City, Ill. Mail for the business manager should be sent as before to 411 Washington St., Pekin, Ill.

The Rev. E. Thomas Rodda, rector of St. Mark's Church, Casper, Wyo., has moved to a new rectory. Formerly at S. Wolcott, he is now living at 3423 S. Poplar.

DEATHS

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

The Rev. Edgar Channing Burnz, 79, retired priest of the diocese of Virginia, died January 1st, in a Newport News, Va., hospital.

Mr. Burnz was a native of New York City. He studied at the Virginia Theological Seminary, and was ordained in the priesthood in 1922. After serving churches in Virginia, North Carolina, South Carolina, Arizona, and Texas, he planned to retire at age of 68, but instead accepted a call to Abingdon Parish, Hayes, Va., where he served as rector from 1948 to 1956. For one additional year he served, under retirement rules, as rector of St. Anne's Parish, Essex County, and St. Mary's Parish, Caroline County, in Virginia. He and his wife then returned to Gloucester County, Va., to live.

Notable in his career was successful and extended work among young people, in parish and diocesan conferences.

The Rev. Robert G. Elliott, rector of St. Stephen's Church, Douglas, Ariz., died December 22d, in Douglas.

He was born in 1912, in Detroit, Mich. The Rev. Mr. Elliott served in the Army during World War II. After he returned from overseas he worked in the Detroit department of health, while

studying for the ministry. He was ordained to the priesthood in 1950. He served St. Paul's Memorial Church, Detroit, from 1950 to 1951, and from 1952 until 1957, he was rector of St. John's Church, Wayne, Mich. Mr. Elliott became rector of St. Stephen's Church, Douglas, in 1957.

Surviving are his wife, Olive, three daughters, his parents, and a brother, the Rev. William Elliott, rector of Trinity Church, Flushing, Mich.

Clara Wickham Barton, mother of Bishop Barton of Eastern Oregon, died in a Bend, Ore., nursing home, on December 31st. Mrs. Barton was 94 years of age.

In addition to Bishop Barton, Mrs. Barton is survived by a daughter-in-law, Mrs. Lane Wickham Barton, and four grandchildren, the Rev. Lane Wickham Barton, Jr., rector of St. Barnabas' Church, San Francisco, Catherine Barton, Mrs. J. W. Faust, and Captain George S. Barton.

Harold R. Turner, vestryman of Christ Church, Greenville, S. C., died in Greenville, January 1st. He was 62.

Mr. Turner was a member of the standing committee of the diocese of Upper South Carolina, and was a textile executive.

Surviving are his wife, the former Anne Schade, two sons, two grandchildren, and two brothers, the Rev. William S. Turner, rector of Trinity Church, New Orleans, La., and the Rev. John C. Turner, rector of Church of the Advent, Birmingham, Ala.

Carlyle D. Williamson, member of the Council of Advice of the district of Wyoming, died December 9th, at the age of 73.

Mr. Williamson was born in Leadville, Colo. He was instrumental in raising funds to build St. Mark's Church, Hanna, Wyo., in 1922. After moving to Laramie in 1956, Mr. Williamson took an active part in St. Matthew's parish, serving on the vestry and in the choir. During his 56 years in the Church, Mr. Williamson had also served as a lay reader.

In addition to being on the Council of Advice, Mr. Williamson was treasurer of the Trustees of Church Property, and a member of the department of finance. He was chairman of the board of the First National Bank of Laramie.

Surviving are his wife, the former Blossom Toovey, two daughters, two brothers, a sister, and five grandchildren.

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RECTOR: For small, active, debt-free parish. East Coast. Pleasant urban residential community. Reply Box H-369.*

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PRAYER BOOK CATHOLIC, 42, considering change, invites correspondence with bishops and/or vestries. Energetic pastor, able counsellor, preacher, teacher, administrator. Present income \$5500. Reply Box T-373.*

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

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THE LIVING CHURCH

The Living Church

CHURCH DIRECTORY

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, 9:15, 11 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. Bruninga,
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 Mon 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; (Mon
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
Mon 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

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

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

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 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH Maryland Pkwy at St. Louis
Rev. Tally H. Jarrett, Rev. Robert H. Cochran
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main St. at Highgate
Rev. Thomas R. Gibson, r; Rev. Phillip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (High); Daily 7, Thurs
10; C: Sat 4:30-5:30 & 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;
Wkdays: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Pork 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.)
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HEAVENLY REST 5th Ave. at 90th Street
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Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

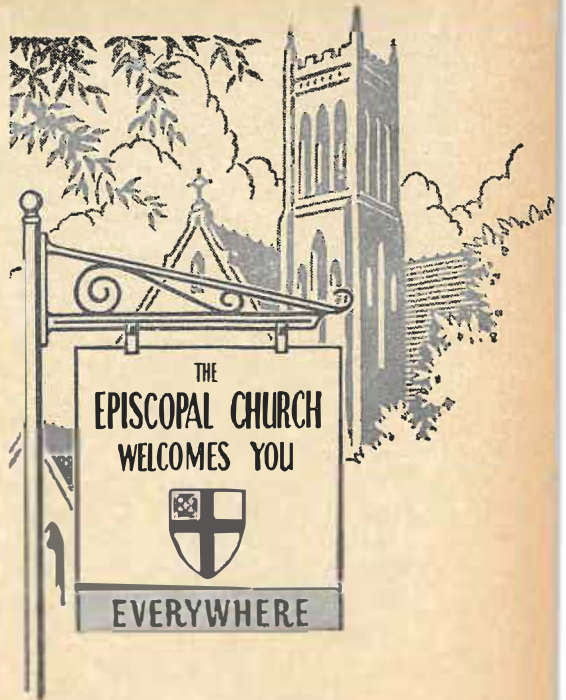
ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

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

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



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

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; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15
minutes before HC, Int 12 noon, EP 8 ex Wed
6:15, Sat 5

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

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 10:40, EP 5:30; Wed &
HD MP 6:45, Eu 7; Thurs MP 9:15, Eu 9:30,
Healing 10; Daily MP 8:45, EP 5:30; C Thurs 8:45,
Sat 4:30-5:30

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; Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

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