

The Living CHURCH

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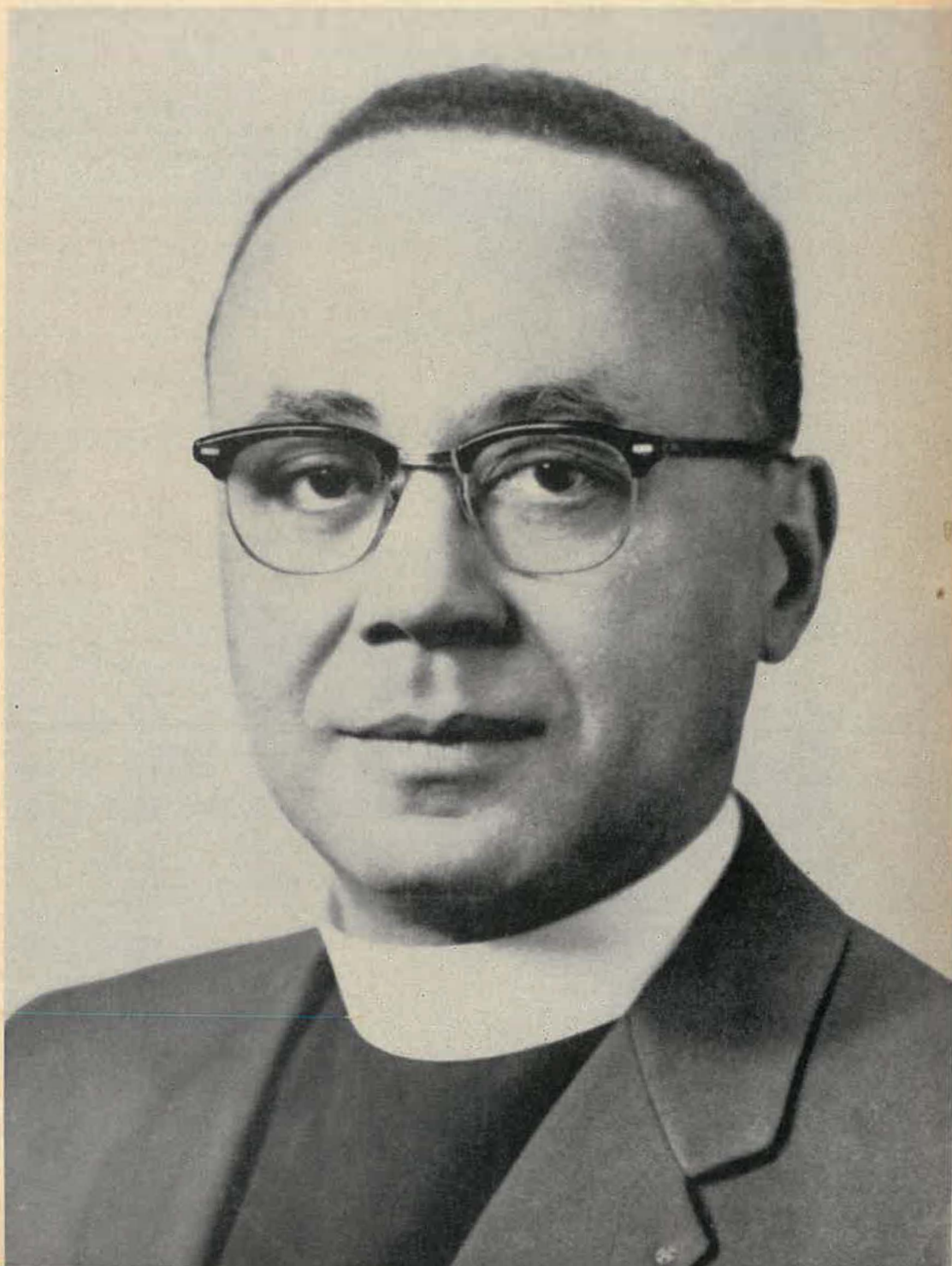
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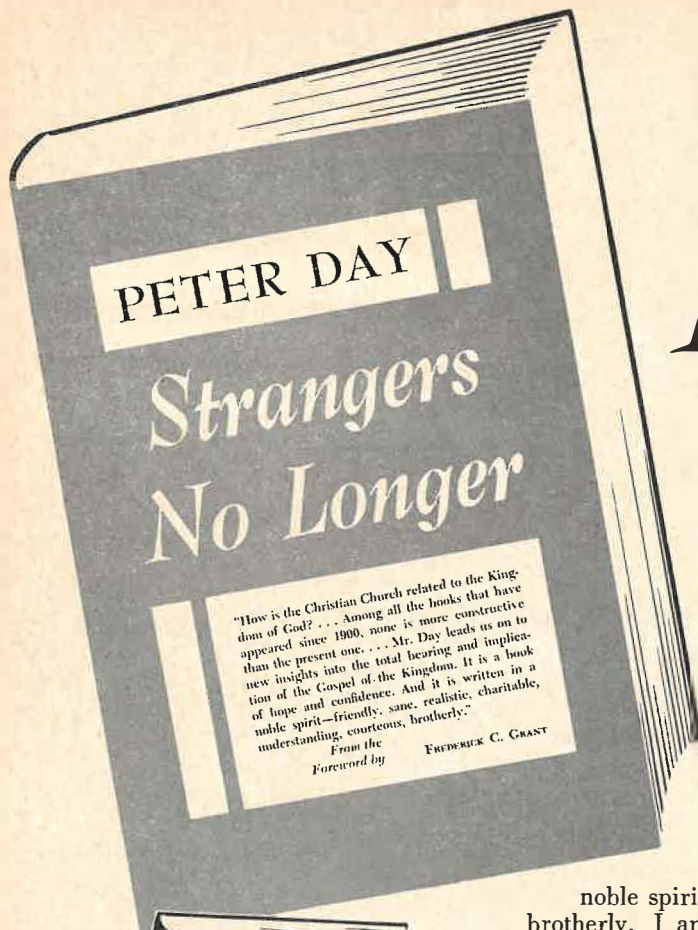
**Mission
of Education**

Page 12:

**In Defense
of Suburbia**

The Ven. John M. Burgess,
Suffragan Bishop-elect
of Massachusetts [page 6].





Strangers No Longer

by **PETER DAY**

Editor of **THE LIVING CHURCH**
Author of **SAINTS ON MAIN STREET**,
and Member of the Commission on Approaches to Unity.

Foreword by the Rev. Frederick C. Grant

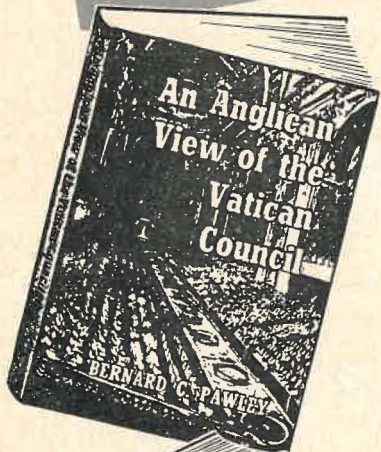
"How is the Christian Church related to the Kingdom of God? . . . Among all the books that have appeared since 1900, none is more constructive than the present one. . . . Mr. Day leads us on to new insights into the total bearing and implication of the Gospel of the Kingdom. It is a book of hope and confidence. And it is written in a noble spirit—friendly, sane, realistic, charitable, understanding, courteous, brotherly."

From the
Foreword by **FREDERICK C. GRANT**

STRANGERS NO LONGER is concerned with divided Christendom, the Kingdom of God, and the relevance of the Gospel, and, as such, it is of tremendous importance to all who profess and call themselves Christian. It attempts to turn swords of doctrinal division into ploughshares of Church unity. It maintains a Catholic position, but does not unchurch Protestants. This is a lively discussion of the foundations for Church unity. Mr. Day sets forth his discovery of these foundations through an historical approach to the emergence of the Church and the logic of his approach carries the reader behind the establishment of the Church to an encounter with the Kingdom of God.

"It is a book of hope and confidence. And it is written in a noble spirit — friendly, sane, realistic, charitable, understanding, courteous, brotherly. I am glad that Mr. Day's book appears at this particular time, and I rejoice that it is filled with so fine a spirit of friendliness and good will."

— **Frederick C. Grant**
Price, \$3.95



AN ANGLICAN VIEW OF THE VATICAN COUNCIL

by the Rev.
BERNARD C. PAWLEY
Canon of Ely

AN ANGLICAN VIEW OF THE VATICAN COUNCIL is an authoritative, factual and fair attempt to understand some of the problems of Christian Unity which face the Roman and Anglican Communion of the One, Holy, Catholic and Apostolic Church. Canon Pawley is the personal representative of the Archbishops of Canterbury and York at the Vatican during the preparation of the Second Vatican Council, scheduled to open in October, 1962, and comments on it from an Anglican point of view. He deals especially with the significance of the Vatican Council for future relations with the Roman Catholic Church with Anglicanism, Eastern Orthodoxy, Protestantism, and the World Council of Churches.

CONTENTS: Church Unity; Present Relations: The Churches Themselves; Present Relations: Doctrinal Differences; Councils in the Past; The Second Vatican Council, 1962: Beginnings and General Aims; The Second Vatican Council: The Work of Preparation; Some of the Commentators.
An Episcopal Book Club Selection **Price, \$2.90**



TITHING AND THE CHURCH'S MISSION

by the Rev. **CARL SAYERS**
and the
Rev. **BERTRAM T. WHITE**
Foreword by the
Rt. Rev. Richard S. Emrich,
Bishop of Michigan

This is a book which attempts to open up new worldly avenues and responsibilities for Christian Stewardship and Mission. It enriches our Sunday Worship and weekly vocations in the secular world.

souls that are converted and hence God's stewards, souls that read their scriptures and say their prayers."

"In the life of the Church we have too often taught that our primary need is money. But we do not primarily want money. Our first concern is to find souls that are dedicated to God, Richard S. Emrich

CONTENTS: The Theology of Stewardship and Tithing as a Means of Grace; Tithing and the Church's Mission to the World; Tithing and Christian Commitment; Tithing and the Ministry of the Laity; Tithing and Community Concern; Tithing and the Communion of Saints: Stewardship and the Christian Motive.
Price, \$2.00

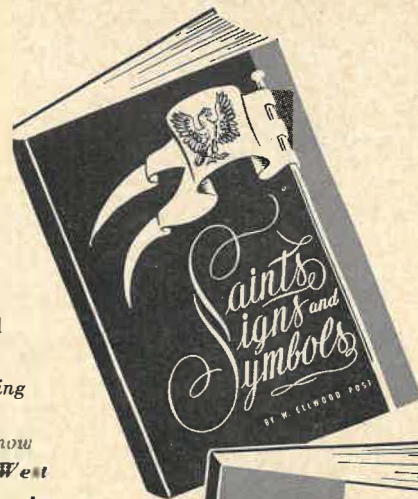
SAINTS, SIGNS, AND SYMBOLS

A 72-page booklet containing 341 illustrations of the shields of the Evangelists, Apostles, and Saints, the Sacred Monograms, the symbols of the Holy Trinity and Persons of the Trinity, crosses, stars, fruits, flowers, and symbols of the Old Testament. There are brief descriptions of the shields and symbols and the proper colors are also given. The book has been designed and illustrated by the author, who is well known as the designer and manufacturer of the plaster shields of the Apostles and Saints.

"This book contains some excellent drawing combined with the most terse descriptive writing possible. It will prove to be a most practical reference work for all those who deal with the Church's symbols, and it will add vastly to the information of those who already know much of this science."

by
W. ELLWOOD POST
*Foreword by the
Rev. Edward N. West*

Edward N. West
Price, 85 cents



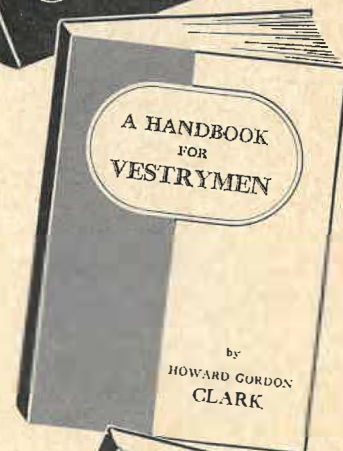
A HANDBOOK FOR VESTRYMEN

A guide for rectors, wardens, and vestrymen on the organization, operation, and responsibilities of a vestry, the relationship of a vestry to the rector, steps to be taken in calling a rector, and comments on some of the legal problems relating to diocesan and national Church canons. The appendix contains extracts from the canons of the Episcopal Church of interest to wardens and vestrymen.

"Bishops, priests and lay leaders will surely welcome this book, knowing that its use will do much to reduce, if not eliminate, many of the tensions and problems of administrative life, both within the parish and the diocese."

by the Rev.
HOWARD G. CLARK,
former Dean of
St. Stephen's Cathedral,
Harrisburg, Pa., now
Director of Development,
Philadelphia Divinity School

Charles W. MacLean,
Suffragan Bishop of Long Island
Price, \$1.50



READY AND DESIROUS

This commission (28 in number) was composed of Bishops, Parish Priests, and Laymen — leadership well versed in the theological, pedagogical and parochial disciplines of the Anglican Communion. Clergymen and laymen in every diocese of the Episcopal Church will be interested in this report.

CONTENTS: History of Confirmation; What is Confirmation; Validity; Allegiance; Preparation of Children; Preparation of Youth; Preparation of College Students; Preparation of Adults; Methods of Preparation; Caution and Special Attention; Follow Up to Confirmation.

Price, \$2.50

**The Report of the
Commission of Preparation
for Confirmation of the
Diocese of New York**
*Foreword by
Horace W. B. Donegan,
Bishop of New York*



GUIDE FOR LAY READERS

This is a completely revised edition which will contain in addition to the original material: A Foreword by the Rt. Rev. Arthur Lichtenberger, Presiding Bishop; an entirely new section of Syllabus and Bibliography of Lay Readers' Study Requirements, as required by Canon 50 of the canons as amended by the 1961 General Convention; a chapter on the history of Lay Readers, by the Rt. Rev. Stephen F. Bayne, Jr. (this will replace the old Appendix II, "Some historical Data"), and a new Order for the Admission of Lay Readers.

Price, \$1.35

Postage paid on cash orders.

Coming in January — SPACE AGE CHRISTIANITY

Edited by the
Rt. Rev. **STEPHEN F. BAYNE, JR.**

The book is a series of lectures delivered at the Seattle World's Fair, on August 6-9, 1962, by a distinguished panel of scientific and theological spokesmen, under the sponsorship of the Episcopal Church. The contributors are: Rev. Dr. William Pollard, Mr. Edward C. Wells, Dr. Paul Dudley White, Dr. Franklin Murphy, Prof. J. Milton Yinger and Rev. Dr. Albert T. Mollegan.



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The Teacher's Manual

By this time you will have met your class one or two Sundays, and you will have become acquainted with your teacher's manual, if it is a new one this year. If you used the same manual last year you will know just how much you can follow it, and how much you will have to plunge from it as a springboard. It is your base and starting point, not your whole "course."

The relation and attitude of every teacher toward his textbook, whether he is new or experienced, should properly be a balance between that of official spokesman for the Church, and personal leader of his pupils. He is given his course for the year by the parish authorities, and it is his duty to stick to the general subject and aims stated in it. He is not free to substitute themes that appeal to him. We recall the teacher who tried to take his class through *Pilgrim's Progress*.

On the other hand, if he only teaches, week by week, the literal assignment of the printed course, he will find that there is not much interest among his pupils. He must be constantly alert to their needs and concerns. He should realize early that you do not "relate Bible truths to real living" by a neat little homily spoken or read by the teacher. Rather, you must be forever feeling, needling, questioning, interpreting the reactions of your class, and for them providing the proper help from the Church's store.

The Manual: Support and Challenge

The manual selected by the parish leaders was written by a skilled board of editors. But their work is never final. Like the teacher with his class, they develop revised editions in response to reports of actual teaching done in vital parishes. Editors expect to help teachers, but they know that they must keep a balance between two objectives. "The best courses will seek both to support and to challenge the teacher to creative efforts beyond the set forms. A certain amount of teacher training can be built into course materials, but even the best will need added consultation"* by parish leaders. This is to say that if a parish does nothing more than "to give the teacher a book in September, and never to confer with him until it is retrieved in

June," there will be mediocre results.

Yet you, as a teacher, have a right to expect adequate helps from your text. "There must be 'ways to do it' written into the manual in quite specific and practical detail. Some courses actually help the teacher train himself through built-in choices of procedure, or interpretive comment. By these he is able to anticipate response from the class. How much is needed varies with the teacher, but there must always be some attention to methods appropriate to the age group. A highly mature and experienced teacher will devise his own approaches. The new teacher needs a good deal of help lest he become discouraged."

Your Own Outlines

So, you have your manual. Do you know what helps are in it for you? First, you will doubtless find "essential facts about the age of your group, and some



pointers about locating the important religious questions for that age, as well as a statement of the direction in which the course should move, and a broad formulation of its goals."

Next, you will find suggested lesson outlines. Some series provide an outline for each separate Sunday. The Seabury Series gives sample lesson planning suggestions and ways of proceeding. It is the teacher's duty, no matter what type of text is provided, *to write out a fresh, original lesson outline before each session*. There is no substitute for this. Because today's teaching is fluid, cumulative, each session carrying over into the next, with a continuing strand of meaning steadily growing, no pre-canned outline will do.

If your text is any good, it will help you in this — a little. It will also mention proven teaching devices suited to the Sunday class, such as the open-end story, the guided conversation, role playing, and appropriate expressive activities. But you must decide what to use, design the method for your class, make it fit your needs. You can, if you will begin to try. A tip: Make your outline for next Sunday's lesson *this* Sunday afternoon or evening, while the experience of today's session is still warm. You will modify this and tune it up during the week, but this timing has helped many a teacher improve. Your manual will help most if it challenges you to make each lesson special and personal.

*This and other quotes are from the excellent 40-page booklet, "A Guide for Selecting Curriculum Materials," recently issued by the Department of Christian Education of the National Council, Greenwich, Conn. It appeared too late to help many parishes make their annual decision. Would that the clergy actually studied this, and followed its experienced guidance!

The Living CHURCH

Volume 145 Established 1878 Number 15

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

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THINGS TO COME

September

30. Fifteenth Sunday after Trinity

October

- 7. Sixteenth Sunday after Trinity
- 8. Albany convention and election of suffragan, to 10th.
- 9. National Conference of Deaconesses, meeting and retreat, DeKoven Foundation, Racine, Wis., to 12th.
- National Council meeting, Greenwich, Conn., to 11th
- 12. Milwaukee council, to 13th.
- 14. Seventeenth Sunday after Trinity
- Convocation of the district of Western Kansas, Dodge City, Kan., to 15th.
- Enthronement of the Rt. Rev. Joseph Harte, Suffragan of Dallas, to be Bishop of Arizona, at Trinity Cathedral, Phoenix, Ariz.
- 15. Arizona convention, Trinity Cathedral, Phoenix
- 18. St. Luke
- 19. Council of the diocese of Eau Claire, Christ Church Cathedral, Eau Claire, Wis., to 20th
- 21. Eighteenth Sunday after Trinity
- 27. House of Bishops' meeting, Columbia, S. C., to November 1st
- 28. St. Simon and St. Jude (Nineteenth Sunday after Trinity)

November

1. All Saints

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.

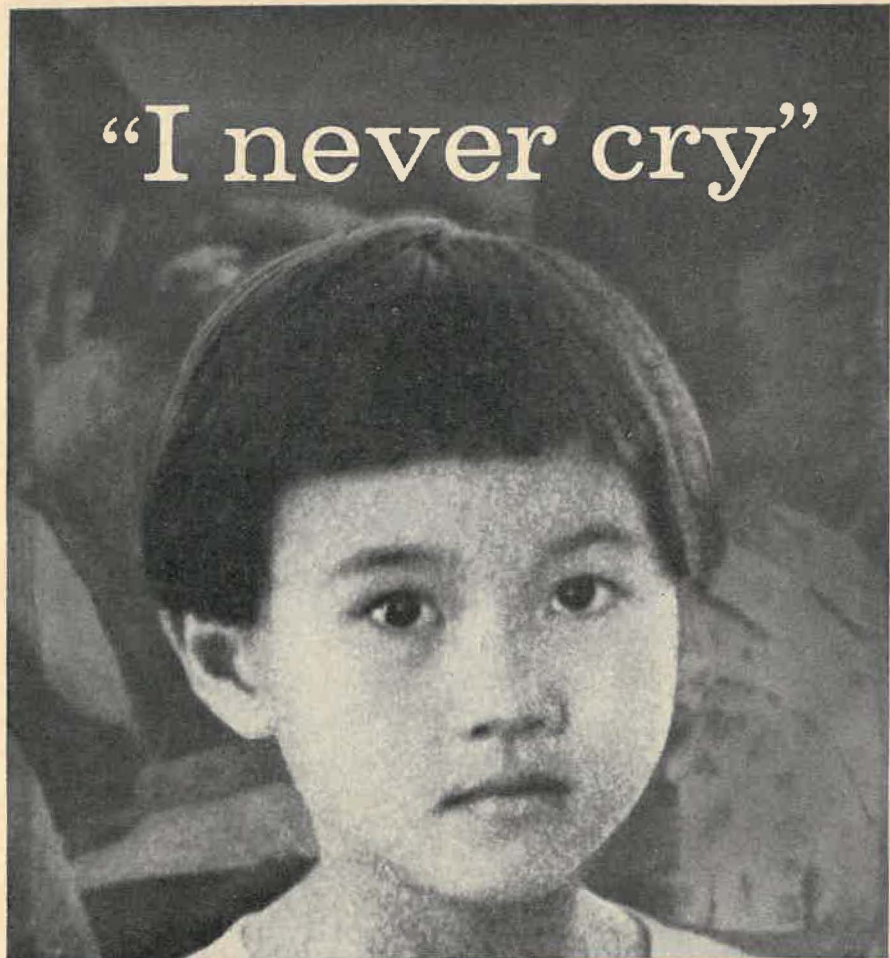
PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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October 7, 1962



"I never cry"

YOU'LL never hear Mai Li Po cry, never hear her complain. Only her eyes give her away—those great dark wounded eyes staring in hurt at a world she cannot understand.

Hunger is normal for this pitiful six-year-old. She has no home she can call her own, no loving heart to which she can lay claim. She cannot even remember her parents—her father, shot to death in a Red Chinese prison; her mother, whereabouts unknown. All her short life she has been shunted from family to family.

We have seen Mai Li Po, and thousands of other little girls and boys like her. They live on the fringes of the Communist world. Their terrible plight is a shocking reproach to the conscience of man . . . and yet, it is far from hopeless. There are homes where these chil-

dren are welcome—where hands wait eagerly to help!

In the Faith Love Home in Hong Kong and at other Christian Herald homes in Hong Kong, Korea and Taiwan there are places for many of these boys and girls. Here they receive all that good food, warm clothing, and decent beds can do for their little bodies . . . all that Christian love and upbringing can do for their minds and hearts and souls. But without your help, we are powerless.

It costs only \$10 a month to "adopt" one of these children. You will receive a picture and complete case history of the child and correspond with your child. Won't you take pity on one of these lost children and help us to heal the hurt in those bewildered eyes?

FILL IN AND MAIL THE COUPON TODAY

Christian Herald
Industrial Missions in China
27 East 39th Street • Room 61
New York 16, N. Y.

Please enroll me as a "sponsor" for a homeless child and send my child's picture and case history as soon as possible.

MY NAME

I enclose \$10 as my first month's gift. I will endeavor to give \$10 each month but I understand I may cancel the arrangement at any time.

ADDRESS

I enclose \$120 for a full year's care.

CITY, ZONE, STATE

I cannot provide complete support for a child, but I wish to have a share. Please accept my gift in the amount of \$.....

YOUR GIFT IS TAX DEDUCTIBLE

The Living Church

Sixteenth Sunday after Trinity
October 7, 1962

For 83 Years:

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

MASSACHUSETTS

First Choice

The Ven. John M. Burgess, archdeacon of Boston and superintendent of the Episcopal City Mission there, was elected Suffragan Bishop of Massachusetts on the first ballot at a special convention of the diocese held at St. Paul's Cathedral, Boston, on September 22d. He has accepted the election, subject to the necessary consents.

The election of a second suffragan for the diocese of Massachusetts (the Rt. Rev. Frederic C. Lawrence was consecrated in 1956) was approved without dissent at the diocese's annual convention last May [L.C., May 27th].

In the clerical order, Archdeacon Burgess received 138 out of a total of 222 votes, 112 being necessary for election. In the lay order, he received a vote of 103 $\frac{2}{3}$, with 80 votes necessary for election, from a total vote of 157 $\frac{2}{3}$.

Newspaper accounts of the election said that this was the first time a Negro had been elected to the episcopate for service among predominantly Caucasian Churchpeople.

Other nominees and votes received:

The Rev. Albert J. Chafe, executive secretary of the diocesan department of Christian education, 48 clerical and 26 $\frac{1}{2}$ lay votes; the Rev. Samuel S. Johnston, rector of St. Andrew's Church, Wellesley, Mass., 13 clerical



and 13 lay votes; the Rev. DeWolf Perry, rector of St. John's Church, Waterbury, Conn., 20 clerical and 14 $\frac{1}{2}$ lay votes; and the Rev. Halsey I. Andrews, rector of St. John's Church, Arlington, Mass., three clerical and one-third lay votes.

In other action, the special convention admitted St. Mark's Church, Burlington, and St. Michael's Church, Holliston, as missions in union with the convention, and St. Peter's Church, Buzzards Bay,

and St. Luke's Church, Scituate, as parishes.

Archdeacon Burgess was born in Grand Rapids, Mich., in 1909. After graduating and receiving the degree of Master of Arts, from the University of Michigan, he studied at the Episcopal Theological School, graduating in 1934. He was ordained to the priesthood early the next year. He was in charge of St. Philip's Church, Grand Rapids, Mich., 1934-1938, and served as vicar of the Church of St. Simon of Cyrene, Woodlawn, Ohio, from 1938 until 1946. He was Episcopal chaplain at Howard University from 1946 until 1956, when he assumed his position with the diocese of Massachusetts. From 1951 until 1956 he was a canon of the Washington Cathedral. He served as a deputy to General Convention twice, and has been active in affairs of the World Council of Churches. He is married and has two children.

RACE RELATIONS

Time for Decision

Attempts last month to enroll a 29-year-old Negro man as a student at the University of Mississippi brought legal moves by U.S. courts, counter moves by Mississippi officials, threats from students and others, and a call for peace from clergymen of University and Oxford, Miss.

At press time, the legal conflict between U.S. and Mississippi officials had not been resolved, and state police were blocking U.S. marshals in their attempt to enroll James Meredith.

The Rev. Duncan M. Gray, Jr., rector of St. Peter's Church, Oxford, preached at his church on September 16th, calling on Episcopal students to "exercise the leadership necessary to assure the peaceful admission of James Meredith to the university," insofar as they had the power to do so.

The area clergymen, under the leadership of Fr. Gray and the Rev. Wofford K. Smith, Episcopal chaplain to the university, issued a joint statement, which was read from pulpits in the local churches on September 16th. The statement:

In view of the critical situation occasioned by the conflict between federal and state authorities over the application for admittance to the University of Mississippi by a Negro student, we, the following pastors and chaplains, do solemnly and prayerfully urge the following:

(1) That the entire population act in a manner consistent with the Christian teaching concerning the value and dignity of man.

(2) That Christians exert whatever leadership and influence possible to maintain peace and order among us.

(3) That we all pray unceasingly for God's guidance of the leaders in this community and in our beloved state and nation.

(4) That we make every effort to resist the pressures placed upon us by emotionally excited groups and uphold the honor and good name of the University of Mississippi.

Fr. Smith told his parishioners: "It has often been said that times of crisis are times for greatness. Whether this be true or not, one thing is certain — crisis demands decision, and each one of us is going to decide whether or not to exert Christian leadership. And if Christian leadership is not forthcoming on the spot, then there are plenty of others clamoring to take charge."

PUBLICATIONS

Merged Program

The Rt. Rev. John B. Bentley, president of the Bible and Common Prayer Book Society of the Episcopal Church, recently announced that the Church Periodical Club has assumed administration responsibilities of the Bible and Common Prayer Book Society.

The Bible and Common Prayer Book Society continues to exist as a corporation, Bishop Bentley said, but because of program similarities it was decided that its program should be turned over to the Church Periodical Club. Bishop Bentley also is head of the Church's Overseas Department.

All requests for Bibles and Prayer Books should be addressed to the Church Periodical Club office at 297 Park Avenue South, New York 10, N. Y.

LAYMEN

Lee Bristol, Sr., Dies

Lee Hastings Bristol, Sr., chairman of the board of the Bristol-Myers Company and a vestryman of St. Bartholomew's Church, New York City, died on September 22d at Point Pleasant, N. J., at the age of 69.

Mr. Bristol was national brotherhood chairman of the National Conference of

Christians and Jews, for which he also served as national special gifts chairman.

One of three sons of the founder of the pharmaceutical manufacturing firm, Mr. Bristol became president of the company in 1949, and moved to board chairmanship in 1958. According to the *New York Times*, "The company manufactures ethical drugs, toiletries, and such proprietary products as toothpaste, hair tonic and coloring, and deodorants. . . . When [Mr. Bristol] became advertising manager, he doubled the advertising budget for toothpaste alone. Beginning in 1925, Bristol-Myers was one of the first companies to advertise on radio. It sponsored the Fred Allen and Eddie Cantor programs and Ed Gardner's 'Duffy's Tavern.' Mr. Bristol occasionally appeared on these shows and submitted with good humor to remarks made by masters of ceremony about sponsors."

Mr. Bristol's son, Lee H. Bristol, Jr., is president of the Westminster Choir College, Princeton, N. J. [L.C., February 25th]. He is a former columnist for THE LIVING CHURCH, and is author of the book, *Seed for a Song* (a biography of the late Bishop Spencer of West Missouri), as well as the composer of various organ and choir works.

An advertising viewpoint of Lee Bristol, Sr., was voiced by him in 1937, when he said (as quoted in the *Times*), "Industry is judged not by its good advertising but by its bad, and one obviously misleading campaign can destroy public confidence so that the value of the advertising dollar is diminished."

Besides the younger Lee Bristol, he is survived by another son, Frederick; a brother, William, of Switzerland; and six grandchildren. He was a widower since 1951.

SPACE

Delayed Fourth

by ELAINE MURRAY STONE

Walter Marty Shirra, Jr., a Churchman, has been chosen as the third American to fly in orbit around the earth [following fellow-Churchman Malcolm Scott Carpenter, who circled the world three times earlier this year. See L.C., June 3d]. At press time, there was uncertainty as to when Mr. Shirra's flight would be attempted; it is possible that it will already have been accomplished by the time this is read. In any case, THE LIVING CHURCH will report further developments in a later issue.

Lt. Commander Walter Marty Shirra, Jr., gives the impression of being a happy person who likes everyone. On the occasions I have had the pleasure of speaking to him he was as friendly as a next-door neighbor, smiling constantly, offering me assistance with my questions about himself and his family, posing for my camera as though he had no other duties.

When I first saw pictures of the seven U.S. astronauts he stood out as being different. He wore his hair longer and he seemed almost ugly, with large uneven features. But that's only because he is not photogenic. He is really handsome, with deep dimples, brown hair and eyes, and a sturdy build. But it is mainly his warm personality which strikes one. Many people in Cocoa Beach, Fla., told me that he is the friendliest and most accessible of the astronauts. A lot of this friendliness comes from his parents. They are easy to meet and easy to talk to.

Mischievous but Good

Wally was born on March 12, 1923, in Hackensack, N. J. He was baptized at the Church of the Annunciation in Oradell, N. J., where he was also confirmed and is still a communicant. He went through school in Oradell and graduated from the Dwight Morrow High School in Englewood. Throughout these years he was a regular attender at Sunday school, and his mother told me that, although mischievous, he was a very good boy. When he is at home with his wife and children he attends church with them, but since he has been in the Cape Canaveral area preparing for the shot, he has worked every Sunday and has been unable to attend any local Episcopal church.

The Shirras bought fireworks to shoot off on July 4th, but Wally was so busy they didn't get to fire them until July 28th.

Wally has an attractive, tall, blonde wife, the former Josephine C. Fraser, who grew up in Seattle, Wash., where she attended St. Mark's Cathedral.

His mother told me, in a private interview, "When Wally met Josephine, shortly after he graduated from Annapolis, he said, 'I'm Wally Shirra.' Jo put up her nose and turned away. Then he tried again, 'I'm Wally Shirra, and I'm an Episcopalian.'" That changed everything, and they became friends and were married soon after in the Naval Academy Chapel.

Young Mrs. Shirra's step-father is Admiral Holloway (now retired), who was commander-in-chief of the Northeastern Atlantic and Mediterranean area during World War II.

Wally's father was a World War I ace in the Army Air Corps. After the war he settled in Oradell, N. J., where Wally was raised. Later, he worked in Japan and Hawaii as an engineer in the Civil Service, and is now retired and lives with his wife in San Diego, Calif., where they are communicants of St. Paul's Church. Wally has one sister, Mrs. John H. Burham of La Jolla, Calif.

After graduating from the Naval Academy in 1945, Commander Shirra served on the U.S.S. *Alaska*, received flight training at Pensacola, Fla.; flew 90 combat missions in Korea (where he downed

2 MIGs and was awarded the Distinguished Flying Cross and two Air Medals for his service). He took part in the development of missiles, and was instructor pilot for the "Cutlass" and FJ3 "Fury." He attended Naval Air Safety Officer School at the University of Southern California and had test pilot training at Patuxent, Md. He has 3,000 hours of flying time — 2,000 in jets — so he comes well prepared for his role as an astronaut.

The Shirras have two children, Walter, III, who is now 12, and Suzanne, four. Young Walter (called Marty) has red hair and freckles and is as friendly as his father. He hopes to be an acolyte once his family is settled in the new quarters at the Manned Space Flight Center in Houston, Texas. Susie has blonde hair and is very thrilled with her newest accomplishment: She learned to swim while visiting her father this summer.

Family Reunion

The three generations of Shirras were reunited this summer, staying in adjoining rooms at Cape Colony Inn in Cocoa Beach. On August 2d the senior Shirras had a complete tour of Cape Canaveral. I spoke to them just after they returned from the tour. Mrs. Shirra, Sr., said she patted her son's space suit and capsule for good luck. It's not easy to get on the Cape. It took the elder Shirras a week to get their security clearance!

Wally Shirra's hobbies include water skiing, snow skiing, hunting, and driving sport cars. His mother told me proudly that Wally had loaned his parents his Austin-Healey to drive around in while visiting in Cocoa Beach.

Wally's parents are proud of him. It shows in their faces and in every word. And well they might be.

CHICAGO

Beyond the Barriers

by the Rev. RICHARD LEHMANN

On October 14th, the Ecumenical Center of Norwood, Ill., will celebrate its first anniversary. Clergymen, choir members, and others will proceed to each of the participating churches in turn, and at each church some part of a service typical of the tradition of that church will be conducted. (At the Episcopal church, the Litany is to be read.) The procession is to be led by a Salvation Army band.

In the following paragraphs, Fr. Lehmann, rector of St. Alban's Church, Norwood Park, describes somewhat of the center's history and work.

One year ago, five Norwood Park, Ill., clergymen and their congregations rented a store and began an unusual experiment, the Ecumenical Center of Norwood Park. The venture is supported by St. Alban's Episcopal Church, the United Presbyteri-



ABOVE: Fr. Lehman, with a young reader, looks at children's books in the library at the center. Each participating church has a section in the library.

an Church, the Methodist Church, the United Lutheran Church, and the Evangelical United Brethren Church. Since opening, the center has been enriched by the addition of an official Roman Catholic observer from the local Passionist Fathers seminary, and the local Baptist pastor.

The Ecumenical Center was born of a two-fold mutual concern: the problem of Christian division and the apparent inadequacy of churches to reach effectively into the vast ranks of the unchurched.

Regarding Christian division and unity, it was felt that one of the obstacles in the ecumenical movement is that it involves primarily scholars, eminent theologians and the upper ranks of clergy. It does not reach to the grass roots of Christendom. While most of the clergy are deeply concerned with this problem, the laity are virtually unaware of the urgency of Christian unity and largely uninformed as to the problems or progress involved.

The other and related problem facing Christians in our day is to reach out to those who are not touched by the more conventional programs of the churches. The sponsoring clergy and their concerned laymen have been increasingly alarmed at the separation which exists between the Church and the world. The local congregation has too often been preoccupied with itself and has become ingrown. Meanwhile, vast numbers of unchurched have not been confronted with the real message of our Christian Faith and its relevance to life.

Often the unchurched have preconceived ideas of what they think the Church is saying, or they do not think of us at all. Not unrelated to the indifference of the "market place" to the Church is the whole matter of Christian division and disunity. If the unchurched look at us at all, they see a divided cause and interpret this division as a kind of internal warfare. To them it must seem absurd that people who cannot work among themselves can have anything of value to say to others.

It was with this in mind that the Ecu-

menical Center was established. Located in the heart of the Norwood Park business section, the center provides a common ground where ecumenical information, discussion, and exploration are made possible on a local level. Here, trained lay volunteers (107 in all) help to keep the center open. A diversified interchurch library of books, magazines, and other church publications is at hand. The library consists of a general section and an individual section for each participating church. Here, groups are able to meet on neutral ground to learn and discuss Christian faith, order, and worship. Programs are held monthly to keep people informed as to the steps, progress, and impediments involved in Christian unity and on matters relating faith to living.

The sponsors of the Ecumenical Center also aim to confront, perhaps for the first time, the unchurched with the relevance of the Christian Faith and to lead them into taking the Christian Faith seriously. It is a way to demonstrate to the man on

the street that there is among Christians a basic bond of fellowship in Christ and a desire to extend this bond to others. It is a way also to extend beyond the "barriers" of our church's walls the declaration that there is a dynamic for today in the Christian Gospel.

Needless to say, local clergymen or congregations cannot speak in an official capacity for the whole of their Communion. However, the Ecumenical Center does afford local clergymen and laypeople as well as the people of the community an opportunity to become acquainted with and to participate in perhaps the most pressing problem in Christendom.

BELOW: Sponsoring clergy hold a discussion. They meet every month to talk over doctrinal and liturgical problems regarding Church unity. The window display is designed to attract and instruct the unchurched. Contemporary art is used to offset any association of the Church with Victorianism in the minds of strangers.



PROVINCES

Mexican Meeting

by the Ven. CHARLES F. REHKOPF

A major, formal meeting of the Episcopal Church was held in Mexico City, Mexico, September 18th to 21st, when more than 300 persons attended the Synod of the Province of the Southwest in Mexico City.

The Synod formally opened with Evening Prayer in the Catedral de San José de Gracia, on Tuesday evening, September 18th. Officiating were Bishop Brown of Arkansas, president of the province; Bishop Saucedo of Mexico; the Very Rev. José Gomez, dean of the cathedral, and the Rev. Gordon Charlton, of Christ Church, Mexico City. Music was provided, in Spanish, by the choirs of the cathedral and Christ Church. The sermon was preached by Presiding Bishop Lichtenberger, who preached in English while Dean Gomez interpreted in Span-

ish. The program was printed in both languages, that each might worship "in his own tongue."

In his sermon Bishop Lichtenberger quoted the words of Peter and John in prison: "We cannot possibly give up speaking of things we have seen and heard." He said the early Christians were irrepressible, that nothing could stop them, and because of their zeal and devotion there was added much to the Church by the Lord. He went on to say: "When we think of them we discover how self-conscious we are. I don't think any of us have come to this meeting in a self-satisfied mood. We have not come to Mexico on a sight-seeing tour. Rather we have come as part of the whole Church to visit a part of the whole Church."

Earlier on Tuesday the delegates to the synod had attended department meetings and workshops. For these many National Council staff members came from New York. In late afternoon the delegates were guests of Ambassador and Mrs. Thomas Mann, at a tea in the United States Embassy. Many of them experienced their first Mexican rainstorm as the reception was concluded and taxicabs were sought for the return to hotels. But all weathered the storm in time to reach the cathedral for the service.

Chief event of Wednesday was the synod banquet at the University Club. Here the delegates saw and heard of some of the work of the Church at first hand. Students from the cathedral and from the Internado in Cuernavaca presented a program of native dances from several of the Mexican localities. The dances and the dancers were introduced by Señorita Hernandez, director of Escuela Normal in Mexico City, who also told of the work of her school, which has thus far trained six women for professional Church work. One graduate is now taking additional work in St. Margaret's House, Berkeley, Calif. Two are at work in Taxco, two in Matamoros, one in Guadalajara, and one in Toluca, Mexico. There are four students now in the school and six more are expected for the spring semester.

Guests at the banquet included the U.S. ambassador and his wife; the Chargé d'Affaires of Great Britain, Donald Hilkyard; and Señor Ruben Alcandara, who represented President Mateos of Mexico. Señor Alcandara extended the greetings of the President.

Celebrations of the Holy Communion began each day's program. Wednesday's service was in English in Christ Church. On Thursday the delegates assembled in the cathedral for a service in Spanish; and on Friday the service was bi-lingual.

Business affairs of the province occupied Thursday and Friday mornings. Bishop Brown presided as president of the province. An enlarged budget amounting to \$13,024 was adopted. A commit-

tee was named to study a proposal to add a full-time executive secretary for college work to the staff of the province. A committee was named to study a proposal to establish a fund to aid theological education. A proposed memorial to General Convention to consider biennial meetings, instead of triennial, with opportunity for meetings of the synods in alternate years, was referred to the dioceses and missionary districts for study.

The synod chose to meet next in Albuquerque, New Mexico, sometime during the first two weeks of October, 1963.

Resolutions of gratitude for the entertainment and facilities provided in Mexico City were adopted and ordered sent to Bishop Saucedo and others.

Another resolution was adopted requesting the National Council and the General Convention to consider strengthening the work of the Episcopal Church in Mexico, by providing additional episcopal leadership, clergy, and capital facilities.

More than 275 delegates traveled by bus to view some of the work of the Church outside Mexico City, on Thursday afternoon. The new site for the seminary, "Internado," and bishop's residence was observed. This site was purchased from funds provided through the Church School Missionary Offering in 1961. A small mission in Tlalpan was also seen, and a lunch stop was made in San Pedro Martir in the Federal District. The Church in this small town in the mountains overlooking the city has seen a new birth under the leadership of Dean José Gomez and the present rector, the Rev. J. N. Robredo. The members, all farmers, have erected their own church building, have constructed a water system, and have developed a new industry: rose production. Here the delegates found the Church as she should be, caring for the lives of her people in their entirety.

Final stop on the tour, after a trip over the mountains, was in a suburb of Cuernavaca where members of the Church of St. Michael and All Angels (an English-speaking congregation) and students entertained with tea in St. Andrés Internado for Boys. Here they found Señora Maria T. de Salinas and the Rev. Rodolfa Moreno ready to show and tell about this very important boarding home for high school and junior college students from many communities who study in the public schools of Cuernavaca. Several of these boys have indicated their desire to continue their study in the National University and eventually to enroll in St. Andrew's Seminary in Mexico City.

This synod of the Province of the Southwest will stand out in the minds of the delegates as a high experience. In the words of a resolution adopted on Friday morning, "We shall be witnesses of what we have seen and heard."

*More seventh province news,
with pictures, next week.*

VATICAN COUNCIL

ACU Service

On October 11th, starting day for the Second Vatican Council of the Roman Catholic Church, the American Church Union, whose national council will be in session at that time, plans to celebrate a solemn Mass of the Holy Spirit at the Church of St. Mary the Virgin, New York City. Bishop Lickfield of Quincy, president of the ACU, is to preside at the Eucharist, at 7:30 a.m.

The celebration, according to a release from the ACU, will be in response to a request from Presiding Bishop Lichtenberger for prayers for the Vatican Council. "I hope," the Presiding Bishop said, "there will be frequent and regular prayers offered in each parish and mission church during the time when the Council is in session."

Telstar — and a Bomb

The opening service of the Second Vatican Council on October 11th will be seen by United States television viewers by way of space, according to press reports. According to a report in the New York Times, pictures of the Council opening will be relayed to the rest of the world by way of the Telstar communications satellite.

Another Times report recently said that security measures at St. Peter's Basilica, where the Council is to be held, have been strengthened since the finding of an incendiary bomb in the pavilion being built for observer-delegates to the Council. A Vatican City policeman was said to have given the opinion that, had the bomb gone off before its discovery and removal, the interior of the basilica would have been destroyed.

UNITED NATIONS

The Menace

by WILLIAM GRIFFITH

It was 16 years ago that the Rev. G. Michael Scott first came to the United Nations to make an appeal against the evils of segregation in South Africa. Year after year Fr. Scott has returned, on behalf of the Negro population of South Africa. This year, Fr. Scott is again appearing before the United Nations, this time on behalf of Chief Hosea Kutako of the Herero tribe and David Witboco of the Nama tribe, Southwest Africa. Southwest Africa, a U.N. mandate, is being administered by the South African government.

Fr. Scott attended the opening of the United Nations' 17th General Assembly session on September 18th, and said he plans to attend the daily sessions until he can be heard.

"The Africans, who number four-fifths

of the whole population in South Africa, have been expropriated of their lands and rights," Fr. Scott told THE LIVING CHURCH, in an interview at the United Nations. "They are reduced to 13% of the total land surface."

He said that the Africans today "have no right to elect any representatives to Parliament, so they have no constitutional means of redress. When they seek other, extra-constitutional means they are called terrorists, and a so-called 'sabotage act' has been passed by the white Parliament which has the power to impose the death penalty for what are termed acts of treason."

He discussed segregation (called *apartheid* in South Africa) and he said that the system of segregation in Africa today is "imposed with all the force of law and the power of the state." He said that "to the South African white population segregation is their way of life, and in the belief that they are protecting themselves and the future generations of white



RNS

The Rev. G. Michael Scott
Waiting to be heard.

people they have erected barriers against the education and development of the non-white people in any ways that could enable them to compete with the whites in what are regarded as exclusively white areas."

He said, "I think the West has to realize that this system of *apartheid* is a menace to everything that could be called a Christian civilization and what the Churches have tried to do in Africa. It is as much a menace in Africa as Nazism was in Europe. Those who believe that it is a defense against Communism are profoundly mistaken."

He continued:

"Unless they can be warned in time they will find themselves overtaken by the very

On Entering St. Philip's in the Desert

"I will lift up mine eyes to the hills
Whence cometh my help," I hear again.
Through a sweep of glass I see Catalina shaded by eucalyptus
And bow my head lest God smite me, looking brashly at His face.

Closing my eyes I feel the hush of whispered glory
As I glimpse silvered candles on God's table
And with a silent sob, on bended knee,
Utter my prayer, "Oh, God, I love Thee."

I must not let this beauty clutter my prayer.
These exquisite carvings must give surge to my love of God,
Not hold me in their embrace,
As I cling in my heart to my Saviour's hand.

The Virgin smiles at me from her carved eternity
And gentle Philip, matching her inscrutable peace,
Reminds me of the comforting words,
"He that hath seen Me, hath seen the Father."

A lonely wanderer, I thank my God
For futile man's no longer futile search
In bringing from the corners of the earth
Man's handiwork as offerings at the feet of God.

"Who was the instrument?" I ask
Knowing not that person's guiding hand
But feeling the presence of his mastery,
And bow my head again, seeing, anew, my God.

"Does it matter," I cry, "who wrought this beauty?"
God's hand held his, gently to this heart
As he drew the master plan and gathered from far and near,
A myriad, exquisite, splendor votive gifts, for love of God.

GERTRUDE S. WHITNEY

forces which they thought were being opposed by this distorted regime, and the end of it all could be a debacle of the West in Africa, such as occurred in China."

He declared that "the Christian Churches, which have had more to do with Africa than any other institution, should be offering positive leadership and inspiration in this great dilemma so that a more excellent way and a more co-operative system can be found which would enable people of different races to live together and contribute freely of all their skills and talents to the prosperity of Africa in the future."

Fr. Scott said that "the United Nations must find means of exercising pressures and influence in ways which, short of violence, can bring about changes in the disastrous policies that are at present being pursued" in South Africa. He said, "a great deal . . . depends upon what happens in Africa. . . . The United Nations is the only forum where things can be rationally discussed."

PRESS

New From ACU

The *American Church News*, monthly magazine of the American Church Union, has resumed publication. The magazine missed two months, while financial and other considerations were being assessed by those immediately responsible for its production.

There are some changes. The Rev. Henry C. Beck, formerly editor of the *AC News*, is now serving without pay as a contributing editor. Managing editor, also serving without pay, is the Rev. John A. Schultz, rector of Trinity Church, Ambler, Pa. There is at present no editor, since, to quote the magazine, "the financial condition of the American Church Union has not improved to the point where the services of a full-time editor can be obtained."

The magazine now is printed, on non-glossy stock, by offset.

MEDICINE

Church's Share

Anthony Barker, M.D., an Anglican physician who with his wife (also a physician) built a seven-patient hospital in Zululand, South Africa, into a medical center known by many throughout the world [L.C., September 2d], discussed the plight of Africans in South Africa when he spoke at the Church of the Epiphany, New York City, on September 23d. Dr. Barker and his wife are currently in this country, on a speaking tour.

White people in South Africa, said Dr. Barker, in effect say to Africans, "We want the sweat of your brow, but we don't want you."

Africans, he said, may be free to work in mines or on docks, but they cannot bring their families with them. He said that 70% of the "men folk" are away 11 months out of the year. "This is responsible for many family breakdowns," he said, adding, "The concept of family is very important throughout Africa. When two people get married, we have a coming together of two whole families." This, he said, is an "ancient African custom."

Zulu homes, said he, are igloo-shaped and made of straw, with a fireplace in the center of the hut. The American Wictatau Indians used to have houses similar to the Zulus, he remarked.

"Sickness is looked upon as something unnatural by the Zulu people," he said, but "one-third of all children born alive die before they reach the walking stage." Malnutrition, he said, is the cause of many deaths. He talked about his hospital where "800 people are fed three times a day," and where, in "four small rooms, a thousand women give birth each year." Day-cost per patient comes to one dollar, he said.

When patients visit the clinic for the first time they are charged a fee of 30 cents, and subsequent visits cost 10 cents. This charge, he pointed out, gives very little support to hospital expense.

"Virtually all mission schools for the Africans have been closed," said Dr. Barker, and the Africans are not allowed to attend any of the universities. "A sound education of a university level is no longer available to the Africans," he added, saying that one of the few educational opportunities for Africans is the Albert Luthuli Nursing School, a part of the Charles Johnson Hospital, where the Barkers are in charge. It is named for an African leader and Nobel Peace Prize winner who now is under "area restraint" by the South African government. Albert Luthuli is "not allowed to write anything or to talk at any public gatherings," he said.

Dr. Barker told THE LIVING CHURCH:

"For 17 years my wife and I have been working in the Charles Johnson Memorial Hospital, attempting to establish a health service for 40,000 Zulus who have no other

help except that which is offered by the Church. The program has included the training of African nurses to take an increasing part in the care of their own people, and above all it has seemed important at this time of growing national feeling in Africa that the Church should share in the aspiration and the humiliation of the African people of South Africa."

ENGLAND

Orders for Scientist

Soon to be ordained to the sacred ministry, Mr. Eric Jenkins, 39, formerly was a scientist at Harwell, Britain's nuclear power center.

New salary of Mr. Jenkins will be about one fifth of the £2,500 (\$7,000) a year he made as a scientist. Mr. Jenkins, who has three children, says, "I believe modern science needs religion."

[D.M.]

Facelifting

Work is to start this month on cleaning the front (west wall) of St. Paul's Cathedral, London.

An anonymous gift has enabled the work to be scheduled. Size of the gift has not been announced, but it is believed to be in the neighborhood of £10,000 (\$28,000). Cost of cleaning the entire exterior would come to some £100,000, according to estimates.

[D.M.]

Organized

The Rt. Rev. Charles R. Claxton, Bishop of Blackburn, has joined a trade union. He says he hopes in this way to identify himself more closely with workers in industry.

Dr. Claxton, who is chairman of the Industrial Christian Fellowship, says he hopes to attend branch meetings of his union (the National Union of General and Municipal Workers) whenever engagements permit.

[D.M.]

WESTERN NORTH CAROLINA

Rapid Addition

Work on an addition to the Deerfield Episcopal Home in Asheville, N. C., is to begin this month, one year after ground was broken for the present home, which can accommodate 18 people. The home is filled and has a waiting list.

The addition, which is to cost \$125,000, will provide room for 16 more people. General facilities to take care of 60 people were provided at the time the first unit was built, and a capacity of 60 is the long-range goal.

Funds for the new addition were given by an anonymous donor in the diocese of Western North Carolina.

Mrs. Clara Singleton Patty has been named administrator for the home.

EDUCATION

School after School

by MONA HULL

Different parishes find differing ways of serving the needs of their neighborhoods. This report, reprinted from the Church Militant, publication of the diocese of Massachusetts, tells of one of the ways St. Cyprian's Church, Roxbury, Boston, Mass., has found to help the young people of its community. The Rev. Nathaniel Wright, Jr., is rector of the parish.

This fall marks the re-opening of an unusual educational opportunity in the Boston area: the after-school study program at St. Cyprian's Church, Roxbury, Mass.

Starting its fourth season with an expanded staff and program, the school, under the sponsorship of the Rev. Nathaniel Wright, Jr. (rector of St. Cyprian's), is announcing several new policies: It will open its doors to the first 100 children of any grade to register from anywhere in the Boston metropolitan area, and it will operate under the administrative direction of the Harvard University Graduate School of Education.

Dr. Harold Haizlip, assistant director of student programs in education on the graduate level at Harvard, is acting as coordinator of the St. Cyprian's program, which will use the services of doctoral candidates in its teaching staff. The program will continue to be an outreach effort of the Episcopal Church, still partially supported, as it has been in the past, by the Episcopal City Mission and by a number of parishes and lay people all over the diocese. The Permanent Charity Fund of Boston, and other foundations and individuals, are continuing their enthusiastic support, and its board of directors, under the leadership of Mrs. William B. Price, is continuing to supervise plans and raise funds.

Another Episcopal Church will join in the educational effort this year. St. James' Church, also in Roxbury, will open its own after-school program shortly. Its program, under the direction of Miss Pauline Phelps, will be limited to elementary school pupils. The Rev. Cornelius Hastie, rector of St. James', and the Rev. James Breeden, curate, are sponsoring the program.

St. Cyprian's school, in fact, is in the vanguard of a movement across the country to supplement public school facilities with after-school classrooms and teachers. Open weekday afternoons, the program offers a voluntary, below-cost tutorial, remedial, and cultural enrichment opportunity to meet the problem of substandard educational experiences of young people in the inner city. It is open to students of all ages and grades, of all

Continued on page 16

THE CHURCH IN SUBURBIA

Have the churches in suburbia sold out to their culture? Not so, says the author, rather the Church is still mediating salvation there — and doing it remarkably well

by the Rev. Robert A. MacGill

What shall we do about the “poor little rich girl” of our times — the Church in suburbia?

Increasingly, this phenomenon of our decentralized age presents a problem. The well known exodus from our cities has created not only an inner-city vacuum, but also a new frontier all its own. Inhabiting this frontier, in the satellite zones of our population centers, is a new and complex breed: the American suburbanite. To this growing grouping, a majority of Episcopalians belong. Most of the new churches in recent years have been built by and for suburbanites.

What goes on in these churches? We are told alarming tales, for instance, that the suburban churches have sold out to their culture. They have earned a jargon all their own — “activist,” “organizational,” and so on. One particularly devastating commentary¹ presents the gloomy thesis that suburban Christianity is already in the throes of a Babylonish cap-

Mr. MacGill, editor of publications in the Promotion Department of the National Council, was formerly vicar of the Church of the Nativity, Indianapolis, Ind.

tivity-by-culture. (In a flight of intemperate imagery, this author goes so far as to categorize the parish priest as a “supplement to the didie service.”)

Is suburban Christianity really as dreary and foolish as that?

On the basis of admittedly narrow experience (no surveys), I am prepared to say: “Tain’t necessarily so.” At the very least, I am convinced that no suburban parish or mission *needs* to be a clumsy peg-leg strapped on the living limb of the Church. Several rather simple-minded observations lead me to this conclusion:

(1) If the Episcopal Church is genuinely Catholic, then we cannot opine away its objective existence *qua* Church — even in suburbs. The nature and unity of the Catholic Body of Christ have been threatened time and again by cultural infiltration. It will take more than the



In suburbia, a place for growth and

fire of a few million backyard barbecues to prevail against it now.

(2) In broadest terms, the Church exists to be the corporate relationship linking God and mankind. It is the embodiment of the same Christ who created it. Its function is to be Christ and to minister Christ in the world of men. Whenever and wherever the Catholic Church exercises this function, it is — validly — the Church. Its efficacy, thank God, is dependent upon the Holy Ghost and not upon the personal holiness, habit, or cultural affinities of its members. So, despite the prophets of suburban doom, the Church is still mediating Christ’s salvation by properly appointed means — even in Status Heights. And it is doing so remarkably well, in my opin-

¹ *The Suburban Captivity of the Churches*, Gibson Winter, Doubleday (1961)



Luoma Photo

nurture in Christian fundamentals.

ion, among the lonely, transient, and skeptical folk who live in the hostile hinterlands of this new frontier.

The Gospel is being proclaimed and received by men and women who want badly to know that there is Good News, with power to save.

The historic liturgies are being performed by persons who discover with relief that participation in the life of God is not dependent upon owning a dark gray flannel suit.

The historic Creeds are staking out blazing areas of eternal truth for people whose uniformly college-educated minds still clamor for the few simple certainties of life.

The Food and Drink of the Eucharist penetrate the lives of worldlings who

know acutely what it is to hunger and thirst in the midst of cocktail-and-cook-out plenteousness.

(3) All this, and more, can only mean that the Church is indeed the Church, even in suburbia. In fact, the suburban churches with their numerical and economic resources, may well be the single greatest *missionary* challenge for Christianity in America today. It should not surprise us that our ministry to this frontier, or its acceptance there, is not of uniformly high caliber. But we have no right basis for airily dismissing the Church in suburbia as a lost cause, or a hopeless case. That would be to deny the intrinsic headship and activity of Christ in His own creation.

However, there is considerable truth in the diatribes we read about our suburban churches. The thrust of materialism, titanism, and socio-economic pharisaism do indeed flourish in the split-level jungles of suburbia. The parish church is exposed to a constant influx of "organization fever" backwashing from the community, neighborhood, and business lives of its parishioners. The loyalty of these parishioners is often primarily to the Church's brand name, organization, and tradition, rather than to its Lord and His Living Body. All too frequently, the kingdom of cult is more aptly sought than the Kingdom of God.

What can be done about these very real problems? The experience of one arch-typically suburban congregation in learning to become the Church provides some entirely practical clues:

1.) Suburbanites do not need the church for picnics, parties, and the like. They have their own resources for leisure and recreation. But they do need to know people beyond their own immediate neighborhoods. They recognize the artificiality of limited "community." The sort of effort spent in so many churches on organized outings and social affairs is an essential waste, because it continues relationships at the same artificial level. What people tell me they want is the chance to know other Christians in some *depth*. Adult study programs of an unabashedly "religious" nature — and especially those with lay leadership — are the obvious alternative. Their appeal to lonely and intelligent people can be quickly measured by comparing the growth of "Great Books" with attendance at the last "couples club" shindig.

2.) Suburbanites are painfully self-conscious Christians because, despite their high level of book-learning, they are essentially ignorant about the Christian religion. And as long as the parish or mission remains self-conscious in church, it will be inhibited at the level of "organization church." This insight was developed at the Church of Nativity, Indianapolis, in a wonderfully natural way. It began with the Church school staff.

Like most suburban teachers, these

folk were "new at it." Many were new Episcopalians, almost all were strangers to teaching. Against the quick minds of their own alert offspring, their resources and those of the standard curricula proved woefully scant. Like most 20th-century Episcopalians, these teachers simply did not have a basic knowledge and vocabulary of the Christian essentials — Bible, doctrine, discipline, worship, etc.

And so began a quest — not for better organization or techniques or materials, but for a basic introduction to the *content* of the Christian Faith. Overboard went all the fancy workbooks and manuals. In their place, every pupil was handed a Bible, and every family was urged to discover its content together.

Modern religious educators will probably scream, but this was the moment when these suburban Christians began to lose their self-consciousness and to become properly conscious of Holy God. The curriculum adopted was unashamedly old-fashioned; the stress was on content, without games or frills. It was worked out in the form of a universal lesson plan, so adults and children learned together the same facts of life. (Guess what they talked about going home in the car!)

The first year in this program dwelt on the life and work of Christ. The second explored the Acts of the Apostles, to discover the Church's foundations. The third is concerned with the perspectives of the Old Testament.

I am convinced that here is a major key to the life of the Church in suburbia. Too often we ask a Churchman to accomplish the impossible task of being a Christian without giving him the basic instruction in what Christianity is all about. In the transient world of suburbia, a terrifying number have never had this introduction. They do not know the Bible. They don't know *why* the Church they encounter is as it is and does as it does. And they are ashamed and self-conscious because they don't know. If they are given a built-in evangel of Catholic and apostolic truth to work with, they are glad to concentrate on it. Then they don't have to be self-conscious and quarrelsome about such tributary matters as Churchmanship, tithing, praying, fasting, and so on. These become the very things that follow most naturally.

Perhaps that is why I have such great hope and esteem for the Church in suburbia. It is, inherently, a missionary field. It is above all a place for growth and nurture in Christian fundamentals. I don't know how many people have said to me in the last few years essentially what one grandmother admitted:

"Father, thank God for this mission church. This is the first time in all my years as an Episcopalian that anybody ever bothered to give us the first-grade course. They always seem to assume we've had it!"

*The author,
a priest
of the Church,
finds God's
direction
in his
conversion*



BORN A JEW

When I think back over the formative years of my life, I can find many reasons why I, born a Jew, am now a Christian. Believing firmly in the Lord Jesus Christ, I am certain He guided and directed me into His Church — but the means by which He accomplished this guidance may be of interest.

My parents were agnostics, and I was given very little religious training. Yet I realize now I was eager to learn something of God. This eagerness manifested itself several ways. There was a synagogue on the street on which I lived as a boy. Some of my friends and I would walk warily to the doors of the synagogue, drawn by the chanting and the sound of prayers — only to be chased

away by a bearded little man in a skull cap. Had I been shown consideration; had I been cared about and invited in, perhaps the story of my life might have been different.

Then I came to know a priest of the Church; he made me feel that I was "somebody" — a child of God — that God cared for me, loved me, and had a purpose for my life. The people of that parish took me to their hearts and made me feel wanted, for the first time in my life. God worked through their love and kindness to bring me to Baptism and Confirmation.

Once, when I was about 12 years old, I was alone at home, looking for something to read. Being an insatiable reader, I had devoured about everything in the

family library when I came across a copy of the Old Testament. I settled down with this unfamiliar book and read it for hours. Suddenly a strange sensation came over me and I thought: Here is a God who influenced the lives and ways of my forefathers, yet I know nothing about Him! I got down on my knees and prayed fervently: "If there is a God I would like to know Him!" Then, as children will, I promptly forgot all about this prayer. But the first time I set foot in an Episcopal Church — many years later — I remembered this prayer and something within me said: Here is where you will find the answer!

Another incident played its role in my conversion. I was on a week-end camping trip with the Boy Scouts. Early Sunday morning, I saw some of the boys getting dressed to go out. When I inquired where they were going, I was informed they were going to church. Thinking this would be in the nature of a "lark," I decided to go along. We attended a Church school class. I remember nothing of the content of the lesson, but I realize now that the teacher made a profound impression upon me by the quality of his dedication and sincerity. I was uncomfortably aware that he possessed something I lacked.

Although I have been a Christian now for more than 30 years, and the Church in its sacramental life means more to me than ever before, I still have my moments of suffering. I love my people, the Jews. I have known other Jews who have contributed much in devotion and service to the Church's well being — some who have been in the episcopacy and in the priesthood. Yet, periodically I hear expressions of sharp prejudice against the Jews from devout Churchmen; I hear Jews spoken of in contempt; I hear them characterized in terms of vilification and abuse. Some Christians seem unmindful of Christ's love for His people; of their own debt to the Apostles; of the contribution to the Faith of the Evangelists.

These slights to the Jews, I try to ignore when I can. I am thankful for the Christian love manifested to me in the parish in which I was baptized and confirmed; for the Christian character demonstrated to me in the Church school teacher who never knew what God had accomplished through him; and, above all, for the Christ who made me one of His children.

LIVING CHURCH ENDOWMENT FUND

The amounts noted below have been received in response to The Church Literature Foundation's appeal for contributions toward a \$200,000 endowment fund to underwrite the costs of publishing THE LIVING CHURCH. (Contributions qualify as charitable deductions under federal income tax laws.)

Previously acknowledged \$8,900.60
Receipts Nos. 4090-4093, Sept. 20-25 42.50

\$8,943.10

The Living Church

Reports of Reassurance

Significant reports about a visit to Spain and a conference with Bishop Molina of the Spanish Reformed Church are contained in the October issue of *American Church News*. At the time of the Detroit General Convention, the Episcopal Church voted to recognize the Catholicity of this Church and of its companion Church in Portugal, the Lusitanian Church, over the opposition of some Anglo-Catholic leaders who were disturbed about certain doctrinal statements, particularly with reference to Christ's Eucharistic presence.

Roger B. Ray, a lay deputy to General Convention from Maine, says in his article: "From my talk with Bishop Molina and from the English language translation of their liturgy, I do not find it in conflict with the Book of Common Prayer. I am glad to be in full communion with this Church." He mentions various points of doubt and hesitation which in his opinion were satisfactorily dealt with.

The Rev. Canon Albert J. duBois, executive director of the ACU, writes in the same vein: "Most of the matters which caused confusion at Detroit are now in the way of being corrected. The preliminary statements in the Prayer Book are being rewritten and the canons are being revised. I was completely satisfied with the assurances given me concerning my four questions and am certain that the confusion will be cleared up. The Lusitanian Church in Portugal is to move with the Spanish Reformed Church in correcting these deficiencies."

Fr. duBois reports that the Spanish Reformed Church has asked a council of Catholic bishops to give advice and "act as a final authority" on the revisions. Those asked to serve are the Archbishop of Armagh (Ireland); Bishop Bayne, the Anglican Executive Officer; the Old Catholic Archbishop of Utrecht (Holland); and the Supreme Bishop of the Philippine Independent Church. The Spanish and Portuguese bishops and one American bishop will complete the membership of the council.

Two Questions

Fr. duBois not unreasonably asks whether the Episcopal Church "was justified in approving intercommunion with another Christian body *before* changes necessary to insure adherence to Catholic faith and order had been made." And he mentions the question of setting up new episcopal jurisdictions in traditionally Roman Catholic areas, an action long avoided by Anglicanism. "However," he concludes, "it is reassuring to know that there is the sincere desire on the part of the leader of the Spanish Reformed Church to be completely loyal to Catholic tradition and we must most certainly support the life and work of these groups with our prayers."

At the 1961 General Convention, Mr. Ray had been the mover of a resolution seeking to defer action on

this subject until more information about the two Iberian Churches was available. On a vote by orders, this motion was lost by the substantial margin of 23¼ to 52½ with seven divided in the clerical order; and 18¾ to 57½ with six divided in the lay order. The resolution in favor of recognition and intercommunion was then carried by a voice vote. Mr. Ray, in his *AC News* article, urges that the request for more information be fulfilled now, on a new basis:

"American Episcopalians are in full communion with a Church about which we know little. We should know more, much more. It is my hope that the publishing of this report will urge those who are responsible for Spanish-American affairs to present the information requested at General Convention, that all of us may know the doctrines and belief, the history, and the people, of the Spanish Reformed Episcopal Church."

In our opinion, it was a brotherly and constructive step for these representatives of the minority in General Convention's action on this issue to take their concerns directly to the leadership of the Spanish Reformed Church, and we rejoice to know that they are fully satisfied with what they found and heard and eager to publicize it. The upshot reinforces our belief that the Holy Spirit continues to preside over the actions of General Convention even if — as Canon duBois suggests — He sometimes permits us to do things in the wrong order.

The Subtle Difference

Great moments in history frequently are quiet, almost unnoticed, and it occurred to us recently that we were in the midst of one of these. There was nothing about it that looked or sounded particularly dramatic, except to the mind that remembered history and noticed the contrast with so short a time ago, as the world runs.

The moment was the saying of a prayer in a parish church, in the course of the normal Sunday worship, and that moment was repeated throughout the parishes and dioceses of the land. The prayer was not a new one, not an unusual one. It was simply a familiar prayer for a Church council. But the council was not the General Convention of the Episcopal Church, nor the convention of one of its dioceses, not Lambeth nor the Anglican Congress nor even the Convocation of York or Canterbury. The council, so soon to assemble, is that of the Roman bishops meeting in the Vatican.

Anglicans have fairly often prayed *about* the Roman Church, their estranged sister. Once upon a time, Anglicans prayed in the Litany, "From the tyranny of the Bishop of Rome and all his detestable enormities, good Lord, deliver us." To pray *for*, in real intercession as for a beloved member of the same family, is a very different thing. Reunion is undoubtedly a long way off (although to say this is to say a different thing from what might have been said not long ago). And the road to that reunion must be broken through wildernesses of misunderstanding, must be laid through the deserts of our

common failures, and must beyond all this climb somehow over Everests of serious doctrinal difference. Those who would minimize these things are not the friends of unity but its betrayers.

Nevertheless, the first requirement of all is at long last being met. Greater than all the joint discussions and official movements, greater than any meetings could ever be, is the subtle and unseen working of God the Spirit in the hearts of sinful disciples of God the Son, to the end that now we find there is a subtle difference between the old "we" and "they" and a new, if tentative, "we." We pray for one another as for our own. Those who are yet separate parts of the broken Body of Christ know in their hearts that they are meant to be one, and there is a growing-toward in the spirit that is like the growing-toward of the new cell, which is not yet a body but knows what it is to be and develops unerringly toward the pattern that is not yet, as if it carried within itself a template to which it must correspond. And, indeed, Christians do carry within themselves the template of wholeness, in the broken Body of which they have alike partaken.

That toward which they grow is the perfection of love, for He whom they worship and of whom they partake is Himself perfect Love. The new thing that has entered the relationship of separated Christians is

charity, and as the Archbishop of Canterbury has recently said of Pope John XXIII, "Where there is charity the results are incalculable."

The healing of the deep wounds of Christendom will not come soon nor easily. But the pattern of that healing has at last appeared, if only in a familiar prayer said without much thought of its ultimate meaning, in the course of an ordinary service on an ordinary Sunday in many an ordinary parish church.

To Be Remembered

It is gratifying to find THE LIVING CHURCH listed among the special intentions for which the Eucharist will be offered during the coming year by the Society of St. Paul, the religious order with its headquarters in Gresham, Ore. Our magazine will be remembered on February 18, 1963, the Monday after Sexagesima, between the Church in Cuba on Sunday and the Sisters of St. John Baptist on Tuesday.

We hope that other friends of THE LIVING CHURCH will remember the magazine and its staff in their prayers from time to time.

NEWS

Continued from page 11

racism, colors, and creeds, and no one is ever turned away because of inability to pay.

The church in Roxbury has taken the initiative in this program because it is painfully aware of the need; because it has the physical facilities to house the program; and because, while civic agencies are working toward betterment of school conditions, hundreds and thousands of children are suffering permanently crippling effects now.

An inadequate educational atmosphere can exist for many reasons. Often, uneducated parents cannot assist or stimulate their children. Crowded, noisy homes, without books or conversation, are impossible places to study. In some public schools, overcrowded classrooms and overworked teachers result in a minimum education and poorer and poorer performance on the part of future citizens. One alarm signal which has rung for years is the poor test scores, "across the board," of youngsters from "deprived" inner-city areas as they progress through schools. It is to counter this situation that programs such as St. Cyprian's exist.

However, St. Cyprian's welcomes not only the student with problems, or the youngster with poor test scores. Its program is designed also for the young scientist or math "whiz" who gets less than he wants in public schools, for the child of a working mother who needs afternoon study supervision, for the multi-lingual family who need extra reading and writing help, and for the boy or girl who is just hungry for new cultural explorations on many levels.

All these are welcome, provided they are among the first 100 to register early in September. "First come, first served" must be the motto of this unusual program, since it seeks to meet such wide needs for so many students.

Any pupil of elementary or high school age may enroll who does not present intelligence deficiencies or behavioral problems. Normally a small registration fee and approximately fifty cents an hour are the maximum costs paid by parents, but no one is refused for financial reasons.

The after-school study program offers the following opportunities to its students:

1. *Experienced and well trained leadership.*
 2. *Well qualified tutors and study leaders.*
- Group tutoring is available in mathematics, physics, French, Latin, English, and reading.



For students who need individual help, arrangements can be made for additional assistance.

3. *Study facilities.* The new classrooms at St. Cyprian's Church, loaned at no cost to the study program, provide a modern and attractive atmosphere, free from the noises and interruptions frequently found in overcrowded urban dwellings.

4. *Reference materials.* The resources of the Harry O. Bowles Memorial Library are available to the program, and instruction in the use of library materials is given through the coöperation of librarians in the public schools and the Boston Public Library.

5. *Enrichment experiences.* Periodically, in coöperation with the tomorrow's scientists and technicians project of the Urban League, sessions are devoted to program features designed for the pupils' enrichment in various ways. Visits by eminent persons afford inspiration, through personal contact and discussion. Tours to centers of cultural and scientific interest add depth to the program's offerings.

6. *Vocational and aptitude testing.* A guidance and testing teacher is on the regular staff of the program.

7. *Close parent-teacher relationships.* Meetings of parents and teachers enable parents and teachers to coöperate more fully in the development of pupil capabilities.

Needless to say, the after-school study program, by the very nature of its below-cost operation, is in need of consistent and substantial support, both from foundations and parishes, and from donors of small gifts. Hundreds of sponsors in the past three years have kept the program going with small and large contributions. A number of Episcopal churches, and other denominational groups (including synagogues) have contributed. Among the unusual sponsors are lumber companies, teamsters' unions, and handicraft guilds.

Coming, next week:

The LC Book Number

The Church in Australia and Tasmania



In 1788, some 800 convicts guarded by 200 soldiers landed at Botany Bay, now Sydney, Australia, accompanied by a chaplain. No prayer was said. . . . A few missionaries went out to Australia from England after that, but it was not until 1829 that the Duke of Wellington heard of the spiritual condition of the colonists and got William Broughton appointed archdeacon of New South Wales. The Church in Australia was then a part of the Archdeaconry of Calcutta. . . . In 1836 Broughton became the first bishop of Australia and a cathedral was built at Sydney. . . . By 1847 four new dioceses had been created and New South Wales had been granted a constitution, and by 1900 the Australian Commonwealth Constitution was enacted.

The Church in Australia now consists of four provinces and three extra-provincial dioceses, 25 dioceses in all. . . . The General Synod was established and a constitution adopted in 1872, but it has only recently found corporate national unity. After years of discussion and debate the dioceses agreed that on the first of January, 1962, a new constitution, which had been accepted by the necessary authorities, would come into effect. . . .

The first General Synod under the new constitution met in May of this year, in St. Andrew's Cathedral, Sydney. The

Most Rev. H. R. Gough, OBE, Archbishop of Sydney, was named Primate of the Australian Church, as before. . . .

The Church in Australia has been largely dependent on English Churchmen for its leadership. About one half of its bishops are English born and mostly English trained; all its archbishops are Englishmen. However, a letter to *THE LIVING CHURCH* in 1959 from an Australian priest attempted to correct the impression that "when we want a bishop, we send to England," pointing out that, at that time, 20 of the 35 Australian bishops were Australian born. . . . English priests have done magnificent work ever since the founding of the colony, particularly in the Bush Brotherhoods. . . .

At Canberra, St. Mark's Collegiate Library marks the effort to provide for scholarly research in theological subjects. It is intended that St. Mark's Library will be the beginning of a college devoted to graduate theological study and research, and then there is envisioned the Collegiate Church of St. Mark, an Australian version of Westminster Abbey. . . .

Geographically a large country — indeed, a continent — Australia has a relatively small population. Her 10,000,000 people occupy almost 3,000,000 square miles. Her cities are modern and handsome, but pioneer conditions still obtain,

in many ways, in the "out back," where distances between neighbors demand air travel and where many children get their schooling at home by radio. . . .

Near neighbor of southeast Asia, Australia's strategic position has enlarged the range of her frontier problems. . . . Migration to Australia has been heavy in recent years. In 1955 the millionth immigrant entered Australia since 1945. By the end of 1955 one person in ten in Australia was a new immigrant who had come into the country since the end of World War II. . . . The government foresees a total population of 20,000,000 by 1980. . . . At the time of the Anglican Congress of 1954, the Church in Australia had more than 2,500,000 members — then about 40% of the population. . . .

A commission of the synod of North Queensland has been considering canonization of John Oliver Feetham, known as the "packhorse bishop," who was head of that diocese from 1915 until his death in 1947. Nicknamed "Feet" by bushmen, he wandered remote areas of inland Australia with surplice, cassock, hymnals, and altar vessels in his saddle bags, and often swam crocodile-infested rivers. . . .

The coastline along the eastern tip of the island of New Guinea is dotted with mission stations. . . . The natives at Dogura, New Guinea, have built a fine cathedral on the site of a former cannibal battleground. . . . When the Japanese invaded the island during World War II, nine Anglican missionaries lost their lives. . . . Readers of *THE LIVING CHURCH* have contributed more than \$450 to Bishop Hand, Coadjutor of New Guinea, to furnish equipment for native students attending college [see page 18].




St. Mark's Collegiate Library, Canberra.

ANGLICAN CYCLE OF PRAYER

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

October

7. Riverina, Australia
8. Rochester, England
9. Rochester, U.S.A.
10. Rockhampton, Australia
11. Ruanda-Urundi
12. Rupert's Land, Canada
13. Ruwenzori, Uganda



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Thanks from New Guinea

Earlier this year, THE LIVING CHURCH published an appealing letter from a would-be schoolboy from the New Guinea mountains, David Genj'm [L.C., April 22d]. Both David and I were most grateful for the generous response to that letter on the part of a number of people, both in the States and in Australia. Some of the monies donated had perforce to be channeled into assisting other Highlands students at Papuan schools and colleges. David's own expenses were more than met, and I sent to him personally an amount of money to start a savings bank for himself. Here is his reply:

"St. Peter's Collegiate School, Dogura. 16th May, 1962. Dear my Lord Bishop. Thank you very much for your kindness. Fr. Chisholm took the money and started a bank for me. I was very pleased and thanked God with all my heart, and also the people who sent money to me. When I was at Popondota, the headmaster of the government school wanted me to go to his school; but I said to him, 'God wants me to go to St. Peter's School, Dogura.' So I came here. When we came very new, Fr. Chisholm told us that we will take the Cross. But we are not taking it yet, because we are not doing the right things but we are making silly mistakes. So Father will not give us the Cross quickly unless we do the good things. In our school they divided us into two classes, 6M and 6T. 'M' stands for teacher, Miss Martin, and 'T' stands for teacher Mr. Trophimus. I am in 6T. In St. Peter's Collegiate School we have two calicoes, green and white — white for

church and green for school. That's all. May the Lord be with you and bless you. Your son in Christ, David G."

David will be sitting for the entrance exam for the Teachers' Training Course "A" in October. Please pray that he may safely cross that bridge and start next year on his three-year training course. His half-yearly report from his headmaster describes him as "sincere and devout." He should be a great asset when he is trained.

Please allow me to join my thanks to his, and express our united gratitude to all who have noticed and responded to this appeal, both in the States and elsewhere.

God bless you all.

(Rt. Rev.) DAVID HAND
Bishop Coadjutor of New Guinea
Madang, New Guinea

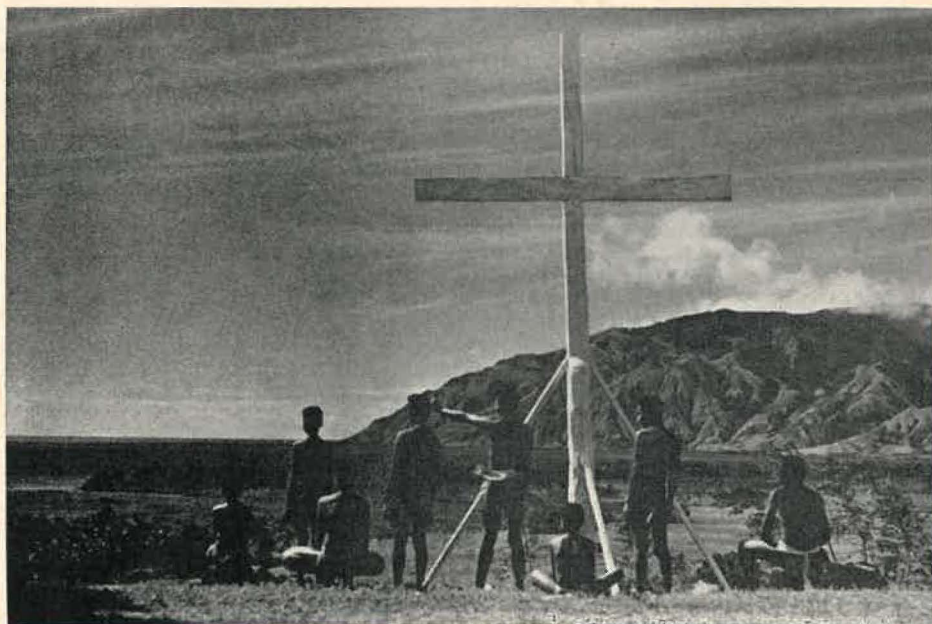
Worth Quoting

This is a much belated note in appreciation of your excellent editorials on the Regents' Prayer case [L.C., July 8th, 29th]. Some day the court should quote your sentence, "We are a religious people, expressing and promoting our religion through deeply rooted institutions which are not governmental and not subject to the popular vote of cities or states."

WILBER KATZ
Professor of Law
The University of Wisconsin Law School
Madison, Wis.

Let the Chips Fall

I read with interest Fr. Peters' analysis of the rather shopworn area of Christian endeavor, i.e. Church youth groups [L.C., September 16th]. After four years as a member and now in my third year as chairman of our diocesan youth department, a total of seven years of programming parish youth programs for the whole diocese, "being part of the group" and eating "hot dogs with sand in them," doing the "twist" and other senseless gyrations, "giggling with



A Dogura schoolboy and companions gathered around a station cross in Papua, New Guinea.

RNS

the girls," even supplying cigs to "Johnnys" who weren't big enough to reach the vending machine handle, and wiping tears out of the eyes of a lot of "Judys" of this world, I am almost too tired to argue methodology with Fr. Peters as to his "future" Church — too tired, as a matter of fact, to keep trying to out-scout the Scouts, out-cub the Cubs, and out-method the Methodists.

I love teenagers. Why shouldn't I? I've traveled thousands of miles with them and on their behalf all over the United States to diocesan, provincial, and national meetings. I think they're great. I love 'em and I'm sympathetic with them because I know that transitional age "twixt twelve and twenty" is rough. "Future" Church they may be but today's Church they are, and I'm for spending lots of time with them. But! In my considered opinion our young people are tired of "milk bar and twist, and work Christ into it if you can" Episcopalianism. I sincerely believe they are ready and yearn for some old fashioned down-to-earth "you teach, we listen" instruction in Bible, doctrine, and worship. And I believe that after a decade of "self expression" they'd like a lot of Christian discipline, applied by their elders — parents, priests, and teachers.

I say teach them, where and when you can. But teach and ask them to learn and let the chips fall where they may. As an unconverted, unintellectual, unenlightened priest who is oftentimes referred to affectionately or disaffectionately as an Anglo-Catholic, who still believes in every jot and tittle of doctrine that the Nicene Creed commits us to in belief, I say teach them every jot and tittle of the Creed as doctrine and go on teaching moralistic attitudes toward sex, marriage, and drinking; six- to thirteen-year-old Bible stories — with special emphasis on sin, church attendance, and the holy Sacraments. And let the Holy Spirit be the judge of our vagueness. Let those who have ears hear, and let those who want "do it yourself while you play" ecclesiastical John Deweyism, go up to the neighborhood church where I hear tell they are building a swimming pool so their children won't feel rejected.

I have no doubts but that some of my kids go up there, too, and when they dry off and come home, I'll teach them some religion. Young people who find it too difficult to put themselves out to learn about Christ and His purpose for us, in disciplined study, will never find the guts to stand up and die for our blessed Lord. Quality Churchmanship means taking a stand for Jesus, not manipulating Him to fit into our social patterns. We had better forget "bringing 'em in," quantity Churchmanship for a while and work on quality. High, low, medium — phooey! Quality Churchmanship is Catholic and, as has been said, that's deep Church — the opposite is shallow.

I admire Fr. Peter's forthrightness and zeal. I wish I had mine back. Sometimes new ideas work. I had some once and they turned out to be gimmicks, too. I recently had a beach trip for my kids, water skiing and the works. It was a gimmick and it didn't work. I also like the idea of visiting all those other churches, especially the Anglo-Catholic parish.

As an old unenlightened youth worker who still likes Gothic architecture, Creeds, and Sacraments, conscience stricken as I am

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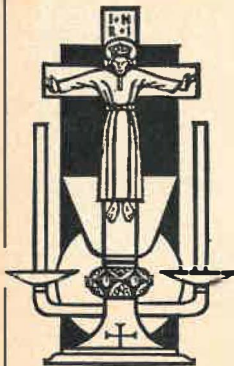
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with not having advanced the Kingdom very much on the diocesan youth level, I leave it in January '63 with the Holy Ghost and the fellows with the new ideas. On the local level, I can do little more than love my kids, pray for them, listen to them, reach out to them, and teach them. Reject them, fool them? Impossible! It is parents, priests, and teachers that are being fooled and rejected these days.

(Rev.) HOWARD B. KISHPAUGH
Chairman, dept. of youth
diocese of Mississippi

Rector, Church of the Mediator
Meridian, Miss.

The Benedicite

Will someone kindly inform the architects of St. Mark's Church, New Canaan [L.C., September 9th], that the Benedicite does not come, nor is it derived, from the 148th Psalm, but is rather found in the Apocrypha in the book called The Song of the Three Holy Children.

(Rev.) JOHN BAIZ
Rector, Calvary Church

Pittsburgh, Pa.

Editor's note: Gore's Commentary says:

"The song may be an expansion of Psalm 148; cf. also Psalm 104 and the *Shemoneh 'Esreh*.

Critical and Fair

I have read with interest your articles on Tamworth [L.C., August 26th, September 2d]. You are absolutely correct in perceiving that the various organizational arrangements which the Church becomes involved in need to come under theological scrutiny just as other aspects of the Church's life and teaching must be evaluated theologically. Although your evaluation of Tamworth was critical, the criticism was applied in a spirit of fairness.

However, to balance the perspective we need to scrutinize the thousands of small communities where the Church is struggling to maintain a precarious sort of independence alongside a dozen or so other feeble and dwindling congregations. Certainly there is something terribly "un-Catholic" about the attitude that we should get into these situations and try to build up the Church with the same attitude we would have going into pagan territory.

Because Tamworth and other "community church" endeavors come from the grass roots, it is inevitable that grave theological criticisms will arise at such schemes. However, this should be seen as a judgment upon the denominations which are blessed with ecclesiastical structures which would enable them to take creative coöperative action in these areas but which do not take advantage of their opportunity.

(Rev.) L. E. BOGAN III
Vicar, Grace Church

Llano, Texas

Who Will Speak?

You are to be congratulated upon your courage to print the article by the Rev. J. Robert Zimmerman [L.C., September 2d]. He is to be praised for the insight into the main hindrance to an effective witness, that is, our very partisan understanding of what the Church really is.

We may all have the same "facts" but do we discern the same reality behind these "facts"? Nowadays we first find out what we mean by the "facts." The most vivid illustration of this can be found in the Offices of Instruction, page 290. "What is the Church? The Church is the Body of which Jesus Christ is the Head, and all baptized people are the members." Is this "Body" a physical relationship? Is Jesus Christ the Church?

To some, the answers given in the Offices, the statements made in the Articles of Religion, the language of the "regular Services appointed for Public Worship in this Church" allow for no interpretation. Others feel that the change in our language and modes of thought necessitate revision of our Prayer Book; and if this isn't possible then they are ignored.

The question that arises from this article for me is, "Who is it that will speak with a more unified voice, the bishops, priests, or the laity?" Who speaks for the *Episcopal Church*? Which house is set in order?

(Rev.) E. M. WALKER
Curate, St. David's Church

Baltimore, Md.

"Protestant"

Another good reason why "Protestant" should be stricken from our official title:

The Rev. Chad Walsh reports in one of our current *Episcopal Church* monthlies* that he had an interview with Augustin Cardinal Bea quite recently. In the course of it, he says, "When I asked the Cardinal how he regarded the Anglican Communion, he replied:

"The Anglican Communion has never been Protestant. It was not Protestant from the beginning. You are closer to us, for example, than to the Presbyterians."

Cardinal Bea is head of the Vatican's Secretariat on Christian Unity and is the chief Roman envoy to non-Roman Churches.


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Superior-General

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PEOPLE and places

Appointments Accepted

The Rev. Hal G. Bernard, formerly assistant at St. John's Church, Memphis, Tenn., is now rector of St. Luke's Church, Cleveland, Tenn.

The Rev. Robert L. Bettinger, formerly curate at Christ Church, Westerly, R. I., is now associate rector at St. Andrew's Church, Madison, Wis. Home address: 5489 Mayhill Dr.

The Rev. Covey E. Blackmon, formerly vicar at St. Barnabas' Church, Ewa Beach, Oahu, Hawaii, is now vicar at St. John's by the Sea, Kahaluu, Oahu, and the Church of the Holy Cross, Malaekahana. Address: 47-074, Lihikai, Kaneohe, Hawaii.

The Rev. Donald E. Bodley, formerly assistant director of the department of Christian education of the diocese of Michigan, is now rector of Christ Church, Adrian, Mich.

The Rev. James W. Brock, formerly curate at St. Luke's Church, Denver, Colo., is now vicar at St. Dunstan's Church, Carmel Valley, Calif. Address: Route 2, Box 1096, Carmel, Calif.

The Rev. Charles H. Dunlap Brown, formerly rector of St. Mark's Church, Mendham, N. J., is now assistant at St. Luke's Chapel of Trinity Parish, New York City.

The Rev. Jack Keith Bush, formerly vicar at St. Thomas' Church, Miami, Fla., is now vicar at Grace Church, Mobile, Ala., and chaplain of Wilmer Hall, the diocese's orphanage. Address: 3331 Old Shell Rd., Spring Hill Station, Mobile.

The Rev. James E. Gardner, who has been a tutor at GTS, is now assistant minister and director of youth work at Christ Church, Bay Ridge, Ridge Blvd. and Seventy-Third St., Brooklyn 9, N. Y. He is also doing advanced work at GTS.

The Rev. James Bruce Guinan, formerly rector of Trinity Church, Farmington, Mich., is now on the staff of the Parishfield Community of Brighton, Mich. His particular work will be with secular agencies, residents, and churches of the Detroit metropolitan area. While keeping their residence in Farmington, the Guinans will be in close touch with the other members of the Parishfield Community. The Rev. Mr. Guinan was one of the "prayer pilgrims" who last fall took part in a test of southern segregation laws.

The Rev. Ryder Channing Johnson, formerly vicar at St. Luke's Church, Attica, N. Y., is now chaplain at Hobart College. He brings to his new work the experience of his Church and civic duties and also a variety of other contacts. As a student he majored in chemistry and physics and also made the lightweight varsity football team at Cornell. He spent five summers in the Merchant Marine and later worked as a hospital orderly.

The Rev. J. Jerald Johnston, formerly vicar at All Saints' Church, Cold Spring, Ky., with address in Alexandria, Ky., is now vicar at St. Joseph's Church, Grand Prairie, Texas. Address: 1630 S.W. Third St.

The Rev. Daisuke Kitagawa, formerly secretary of the World Council of Churches, with address in

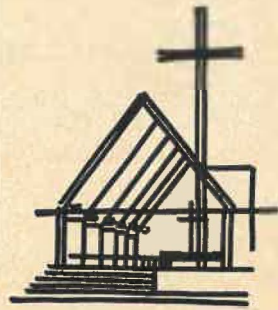
ACU CYCLE OF PRAYER

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

October

7. St. Luke's, Lebanon, Pa.; St. Paul's on the Hill, St. Paul, Minn.
8. St. Mark's, Philadelphia, Pa.
9. Christ Church, Red Hook, N. Y.
10. Convent of St. Helena, Newburgh, N. Y.; the Rev. Ian L. Bockus, Caribou, Maine; St. Matthew's, Portland, Ore.
11. St. Paul's, Brooklyn, N. Y.
12. St. Andrew's, Turners Falls, Mass.; Grace, Carthage, N. Y.
13. St. Gregory's Priory, Three Rivers, Mich.

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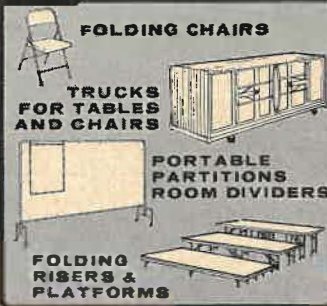
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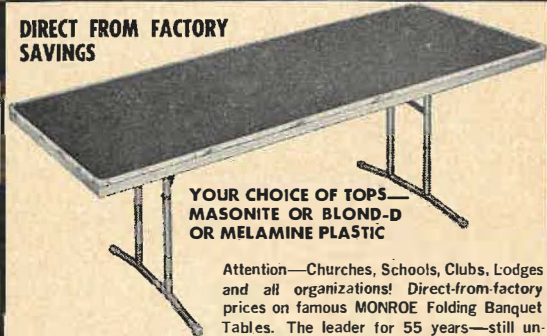
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Geneva, Switzerland, is now executive secretary of the Division of Domestic Mission of the National Council's Home Department at 281 Park Ave. S., New York City. Residence: 31 Hawthorne Terrace, Leonia, N. J.

The Rev. Morgan C. Nichols, canon administrator of the diocese of Tennessee, on the staff of St. Mary's Cathedral, Memphis, is now also serving Trinity Church, Mason, Tenn., and St. Thomas', Somerville.

The Rev. Iver J. Torgerson, Jr., formerly vicar at Emmanuel Church, Waimanalo Junction, Kailua, Oahu, Hawaii, is now vicar at St. John's Church, Kula, Maui, Hawaii.

The Rev. Gary A. Verell, formerly in charge of Calvary Chapel, Burlington, N. C., is now rector of St. Thomas' Church, Reidsville, N. C. Address: 515 Maple Court.

Ordinations

Priests

Milwaukee — On September 15, the Rev. Peter John Hallock; on September 16, the Rev. Maurice F. Himmerich.

Wyoming — On September 5, the Rev. I. Dean Addington.

Deacons

John H. Arthur (Indpls.), graduate work, GTS.

Robert P. Bollman (Indpls.), teaching, University of Buffalo.

William S. Brettmann (Ala.), Trinity Church, Mobile.

Arnold Bush (Miss.), Redeemer, Brookhaven.

Norman L. Cram (W. Mass.), St. John's, Olympia, Wash.

William M. Duncan III (W. Texas), Holy Comforter, Sinton; St. Andrew's, Robstown.

James P. Giddings (W. Texas), Our Saviour, Aransas Pass; St. Christopher's, Portland, Texas.

Robert S. Kinney (W. Texas), work in Alaska.

William A. Lang, Jr. (W. Texas), Epiphany, Raymondville; Redeemer, Mercedes.

Benjamin Orozco (W. Texas), Santa Fe Mission, San Antonio.

Gerald C. Robertson (L. I.), St. Peter's, Brushton, N. Y.; St. Paul's, Fort Covington; St. John's, Massena.

John J. Roen (Panama), study in Costa Rica, then assignment to Ecuador.

Donald A. Sheffield (W. Texas), Holy Trinity, Carrizo Springs; St. Timothy's, Cotulla.

Paul Thompson (Miss.), St. Stephen's, Columbia; St. Paul's, Picayune.

Living Church Correspondents

The Rev. Thomas C. Aycock, Jr., 3417 Green Acres Rd., Metairie, La., is now correspondent for the diocese of Louisiana.

The Rev. Francis C. Lightbourn, librarian and instructor in New Testament Greek at Seabury-Western, is now correspondent in the area of theology.

The Rev. L. Edgar Teter, Jr., 519 Chestnut St., Lebanon, Pa., is now correspondent for the diocese of Bethlehem.

Changes of Address

The Rt. Rev. Lewis B. Whittemore, retired Bishop of Western Michigan, formerly addressed in Vineyard Haven, Mass., is now at the Skyline Apts., 752 James St., Syracuse, N. Y.

The Rev. Michael R. Becker, formerly addressed in Philadelphia, where he was curate at St. Mark's Church, is now at the Holy Cross Monastery, West Park, N. Y.

The Rev. Lester L. Dobyns is now living at 1815 E. Stadium Blvd., Ann Arbor, Mich. He is director of the department of college work for the diocese of Michigan and also student chaplain at the University of Michigan.

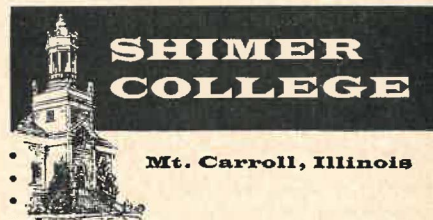
The Rev. Canon Eric W. Jackson, priest of the district of Spokane, who is retired because of disability, was formerly addressed in Spokane, Wash., and in Stinson Beach, Calif.; he may now be addressed at 745 Jewell Ave., Pacific Grove, Calif.

Th Rev. Leicester F. Kent, who recently retired after nearly 20 years as rector of St. Paul's Church, Kingsport, Tenn., may now be addressed at Mountain City, Tenn., where he and his wife are building a new home.

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writer for the book he is planning to write and a loom for weaving (one of his hobbies). During his rectorship, St. Paul's grew from 176 communicants to 520 and mothered a parochial mission, St. Timothy's, Kingsport, now a parish.

The Rev. William B. Klatt, formerly Episcopal chaplain at Iowa State University, Ames, may now be addressed at 2 Huron Terr., Harrisville, Mich. He is engaged in graduate study.

The Rev. Granville V. Peaks, Jr., rector of St. Luke's Church, Houston, Texas, formerly addressed on Simmons St., may now be addressed at 3906 Charleston St., Houston 21.

The Rev. Thomas D. Roberts, who has been serving as perpetual deacon at Christ Church, Chattanooga, Tenn., is now studying for the priesthood at the School of Theology of the University of the South.

The Rev. Frederick K. Smythe, canon missionary and superintending presbyter for the Indian field of the missionary district of North Dakota, has moved in Mandan, N. D., from rented property on Monte Dr. to 1711 Linda Dr., a house recently purchased by the missionary district.

Marriages

October 8 is the date set for the marriage in Africa of Dr. Maxine Nordquist, supervisor of schools in Ovamboland, South West Africa, and the Rev. John Macdonald Burns, senior chaplain to the Archbishop of Capetown. Dr. Nordquist, an American, went to South Africa last year; she was formerly on the staff of Wayne State University, Detroit.

Chaplain (Captain) Glen E. McCutcheon and Miss Lois E. Gerhold were married on September 8 in Mississippi. Both were formerly on the staff of St. Luke's Church, Evanston, Ill.

Miss Rozanne Warner, daughter of the Rev. Jack E. Warner and Mrs. Warner, was married recently to Mr. Larry Roback, in Cambridge, Mich., at the Church of St. Michael and All Angels, where her father is rector.

Seminaries

The Rev. Winston F. Crum, who has just completed work for his doctorate in theology at Harvard, is now an instructor in historical theology at Seabury-Western Theological Seminary, Evanston, Ill.

Births

The Rev. Edmund Bowen Der and Mrs. Der, of St. Mary's Church, Causeway Bay, Hong Kong, announce the birth of their first child, Wilburn Christopher Tzi-Ren, on August 17. The baby is named Wilburn after the Bishop of West Virginia, who ordained the child's father to the diaconate last June after he had studied at CDSP. The Ders are now addressed at Middle Flat 2, Bishop's House, Hong Kong.

The Rev. Albert N. Minor and Mrs. Minor, of St. Alban's Chapel and student center, Johnson City, Tenn., announce the birth of their fourth

child and second son, David Tuthill, on September 6.

The Rev. Benjamin B. Smith and Mrs. Smith, of St. Andrew's Church, Mobile, Ala., announce the birth of a daughter, Barbara Beene, on July 18.

The Rev. Donald Williamson and Mrs. Williamson of St. Columba's Church, Bristol, Tenn., announce the birth of twins, John and Michael, their second and third sons, on August 20.

Resignations

The Rev. Kenneth R. Franklin has resigned as rector of St. Peter's Church, Talladega, Ala., and is doing graduate work on a fellowship at GTS.

The Rev. Stanley S. Tarrant recently resigned as rector of St. Mark's Church, Beaver Dam, Wis., after 20 years of service, retiring also as dean of the northwest convocation of the diocese of Milwaukee. He will continue to serve St. Paul's Church, Columbus, Wis., residing in Columbus.

Other Changes

The Rev. Canon E. Sambayya, of Bishop's College, Calcutta, India, arrived at GTS early in September and will remain until May 25, 1963. During this residence he will complete the writing of a textbook on moral theology for Indian students. He will accept preaching engagements during the weekends.

DEATHS

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

The Rev. J. Wesley Rennie, rector of Calvary Church, Rockdale, Pa., died of a heart attack, on August 15th, at the age of 48.

Mr. Rennie was born in Chicago. He was a graduate of Williams College, in Massachusetts, and Virginia Theological Seminary. Mr. Rennie was ordained to the priesthood in 1941, and served as curate at St. Mary's Church, Ardmore, Pa., from 1941 to 1944. He was vicar of St. John's Church, Kelton, Pa., from 1944 to 1946, and rector of the Church of the Advent, Kennett Square, Pa., from 1944 until 1951. Mr. Rennie became rector of the Rockdale church in 1952.

There are no immediate survivors.

The Rev. George Leslie Steeples, retired priest of the diocese of Kansas, died August 19th, in Wichita, Kan.

The Rev. Mr. Steeples was born in Granger, Mo., in 1884. He attended Kirksville Teachers' College, and taught for a number of years before entering the insurance business. He read for Orders and was made deacon in 1943, and was ordained to the priesthood in 1957, three years after his retirement. Mr. Steeples served St. Augustine's Church, Wichita, St. James' Church, Wichita, and St. Paul's Mission, Wellington, Kan., at various times, as lay reader or vicar.

He is survived by his wife, the former Florence Hufmeyer, a son, Dr. George L. Steeples, Jr., of Glendora, Calif., and two grandchildren.

Frank L. Batchelder, father of the Rev. Edwin A. Batchelder, died at Grand Ledge, Mich., on August 20th.

Mr. Batchelder, who lived in Houghton, Mich., was a communicant of Trinity Church, Houghton. He served as a vestryman at the Houghton church for 88 years, ending his service in 1957 as junior warden. Mr. Batchelder was chief engineer of the Copper Range Railroad from 1905 to 1947, retiring shortly after the death of his wife.

Fr. Batchelder is rector of Trinity Church, Grand Ledge, Mich.

Alice Pratt, secretary to the late Bishop Gilbert of New York, died at St. Vincent's Hospital, New York City, on August 31st.

Miss Pratt, at the time of her death, was secretary to the Commissioner of Commerce and Public Events in New York City. She was a member of the Church of the Ascension, New York City.

She is survived by a sister, Mrs. Anne Shepherd, of Edinburgh, Scotland.

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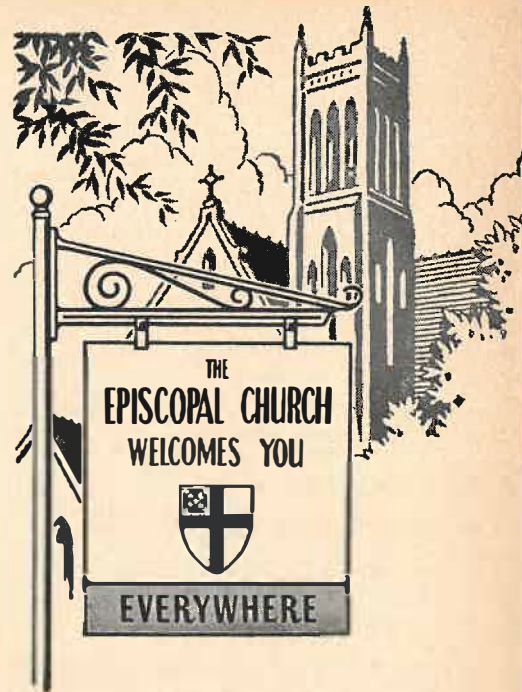
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ST. MARY OF THE ANGELS 4510 Finley Ave.
 Rev. James Jordan, r
 Sun Masses 8, 9, 11, MP 10:40, EP & B 5:30;
 Daily 9; C Sat 4:30 & 7:30

ST. MATTHIAS
 Washington Blvd. at Normandie Ave.
 Sun Masses 7:30, 9:15, 11; Daily Mass Mon,
 Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
 1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

SAN FRANCISCO, C. LIF.
ADVENT 261 Fell St. Near Civic Center
 Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
 Sun Masses 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,
 Fri & Sat 9; C Sat 4:30-6

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

CORAL GABLES, FLA.
ST. PHILIP'S Coral Way at Columbus
 Rev. John G. Shirley, r
 Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

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. Canon Don H. Copeland, D.D., r
 Sun HC 6:30, 7, 8, 9, 11; Daily 7:30, also Tues
 6:30, Fri 10; HD 6:30, 7:30, 11:15, 6; C Sat 4:30

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

PALM BEACH, FLA.
BETHESDA-BY-THE-SEA
 S. County Rd. at Barton Ave.
 Rev. J. L. B. Williams, M.A., r; Rev. Lisle B. Cald-
 well, Minister-Christian Education
 Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;
 Daily MP 8; Wed HC 10

WEST PALM BEACH, FLA.
HOLY SPIRIT AND DAY SCHOOL
 1003 Allendale Road
 Rev. Peter F. Watterson, r
 Sun HC 7:30, 9, 11, EP 6:30; Daily Mass; C Sat 4:30

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 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15
 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
 Fri) Int 12:10, 5:15 EP

ST. PAUL'S 50th & Dorchester
 Sun HC 8, 9, MP 11 (1S HC 11); Daily EP 5:30;
 Daily HC Mon-Fri 7; Wed & Sat 9:30

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-
 ceptions; LOH, Laying On of Hands; Lit, Litany;
 Mat, Matins; MP, Morning Prayer; P, Penance;
 r, rector; r-em, rector-emeritus; Ser, Sermon;
 Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;
 YPF, Young People's Fellowship.

EVANSTON, ILL.
SEABURY-WESTERN THEOLOGICAL SEMINARY
 Chapel of St. John the Divine
 Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

BALTIMORE, MD.
ST. MICHAEL & ALL ANGELS 2001 St. Paul
 Rev. Osborne R. Littleford, r
 Sun 7:30, 9, 11, 4; Daily HC and the offices

MOUNT CALVARY N. Eutaw and Madison Sts.
 Rev. MacAllister Ellis; Rev. Robert Jaques
 Sun Masses 7, 8, 9 (Low Mass), 11 (High Mass);
 Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.
ALL SAINTS' at Ashmont Station, Dorchester
 Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder
 Sun 7:30, 9 (sung), 11 Mat, Low Mass & Ser;
 Daily 7 ex Sat 9; EP 5:30 Sat; C Sat 5, Sun 8:30

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 2000 Maryland Parkway
 Rev. Tally H. Jarrett
 Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.
ST. ANDREW'S 3107 Main Street at Highgate
 Sun 8 Low Mass, Family Mass & Ch S 9:30, Sung
 Mass 11; Mon 9 Low Mass; Tues, Wed & Fri 7
 Low Mass; Sat 8:30 Low Mass, C 10 to 11

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

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

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

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

HEAVENLY REST 5th Ave. at 90th Street
 Sun HC 9 & 1S 11, MP Ser 11 ex 1S; Thurs HC &
 LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
 Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,
 Wed, Fri 7:30, Tues, Thurs, Sat 10, HD 7:30 & 10

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
 Rev. C. O. Moore, p-in-c; Rev. C. L. Udell, asst.
 Sun Mass 8, 9:30 (Sung), 11 (Sol); Daily 7:30 ex
 Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53d Street
 Rev. Frederick M. Morris, D.D., r
 Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Daily ex Sat
 HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon
 12:10. Church open daily 6 to midnight.

THE PARISH OF TRINITY CHURCH
 Rev. John Heuss, D.D., r

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
 Rev. Robert C. Hunsicker, v
 Sun HC 8, MP HC Ser 10; Weekdays HC (with
 MP) 8, 12:05 (HD also at 7:30); Int & Bible
 Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
 4:30-5:30. Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
 Broadway & 155th St.
 Rev. C. Kilmer Myers, S.T.D., v
 Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
 Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes
 before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

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

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. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
 Sun 8 HC, 8:45 MP, 9 Sol High Mass, 10:30 HC
 (Spanish), 6 EP; Weekdays Mon thru Thurs 7:30
 MP, 7:45 HC; Fri 8:45 MP, 9 HC; Sat 9:15 MP,
 9:30 HC; EP daily 6

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
 Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
 Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
 Mon-Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
 8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
 C Sat 4-5, 6:30-7:30 & by appt

PEEKSKILL, N. Y.
ST. PETER'S 137 N. Division
 Rev. M. L. Foster, r; Rev. J. C. Anderson, c
 Sun MP 7:15, HC 7:30, 9 (Sung), 11 (Sol); Tues 7;
 Wed 9:30; Fri 6; C Sat 4

SYRACUSE, N. Y.
CALVARY 1507 James St. at Durston Ave.
 Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
 Tues 6:30; Thurs & Sat 9 (MP 8:40); Daily 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; Weekdays 7:45, 5:30;
 Wed, Thurs, Fri 12:10; Sat 9:30, C Fri 4:30-5:30,
 Sat 12-1

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.
ST. PAUL'S 15 Roy St. at Queen Anne Ave.
 Rev. John B. Lockerby; Rev. Eugene L. Harshman
 Sun 7:30, 9 H Eu, 11 Mat & H Eu

PARIS, FRANCE
HOLY TRINITY PRO-CATHEDRAL
 23 Ave. George V
 Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
 Jack C. White, Rev. Frederick McDonald canons
 Sun 8:30, 10:45; Thurs 10:30; C Fri 12:45

MEXICO CITY, MEXICO
CHRIST CHURCH Articulo 123, No. 134
 (in downtown Mexico City)
 Sun 8, 9:30, 11; Thurs 11

PONCE, PUERTO RICO
HOLY TRINITY
 Abolition Street (near Darlington building)
 Sun (Spanish) 7, 9, 6, English 11

GENEVA, SWITZERLAND
 The American Church (Emmanuel Episcopal)
 4 rue Dr. Alfred Vincent (off Quai Mont Blanc)
 Rev. Perry R. Williams; Rev. William Brewster, Jr.
 Sun 8 HC, 9 MP & Ch S, 10:45 MP & Ser (HC 1S)