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April 15, 1962

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El Greco's *Pieta*. (RNS photo)

The way of His cross became the way of joy and glory [page 16].

**THE ENCLOSED LIFE** [page 14]



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**TALKS WITH TEACHERS**

by the Rev. Victor Hoag, D.D.

**Respect Your Pupils**

For your reaction, I offer a novel formula, which, if followed, might vastly change your teaching. It is this: *Teach children as if they were adults; teach adults as if they were children.*

This reversal of the usual form arose from my observation of many teachers in action. Too many have a basically wrong attitude toward their pupils. Many teachers of children look upon their charges under some of these classifications: Simpletons who cannot grasp grown-up ideas; mischief-makers to be watched narrowly to prevent damage; cute little things, darlings and precious; a chain-gang to be kept at disciplinary labors. In any case, the teacher in this frame of mind feels that the class, as individuals and as a company, are to be scorned for their lack of intelligence, while mistrusted for their malicious energy. They are another caste, his adversaries, or at best a captive audience, and somewhat beneath him. The teacher considers his role that of taskmaster and dispenser of wisdom in watered doses.

Such teachers do not approach their children for what they really are — vital human beings, on the road toward becoming more and more themselves, and sorely in need of a kindly companion and friend. Until such teachers come to love and respect their pupils, their teaching will have small satisfaction or fruit.

**Treat Them As People**

It will not do to think of them as "pygmy adults," dwarfed in both body and mind. They are human beings, as human as they will ever be. The clue is to look on them as steadily maturing persons, with the interests and demands of normal people. If you will teach children as if they were adults, it will change your whole style. Note some of these ways:

- ✓ You will be courteous toward them, and assume that they mean well.
- ✓ You will stop fearing that they may get the best of you.
- ✓ You will answer their questions, though seemingly trivial, probing for the groping mind behind.
- ✓ You will listen attentively to what they say, knowing that their language is inadequate to phrase new ideas.
- ✓ You will share experiences, and learn through this companionship to get them to express what they really think and feel.
- ✓ You will not be shocked by their follies, nor brush aside their heresies.
- ✓ You will treat them (so far as is possible with the differences in age and experience) as equals, as fellow-Christians, comrades in finding out what the Christian religion can give you all.
- ✓ You will admit to yourself that your

stock of information is sketchy, nothing to presume on.

✓ You will approach them as mature (or at least maturing) personalities. From that point on, teaching can be done, and learning can result.

**Teach Adults Simply**

In contrast, we have noticed that some teachers of adults (including the clergy) in such groups as Bible classes, parents' groups, confirmation classes, and so-called study groups, often have a strained relation with their audiences. They make almost the identical mistake, that of assuming that they must appear as superior adults, in a position of authority to dispense knowledge in impressive hand-outs. This produces the lecture, or "talk" given from elaborate notes.

Yet their listeners, although grown-ups in size and years, really long to be taught by the simple ways of activity, suggestion, participation, and self-expression. They are quite willing to be lured into buzz-groups, true-false quizzes, and information hunts. They respond readily, in short, to vital methods now in use for teaching children. They will cheerfully become involved in a theme by some form of participation. After a lively session, they will carry the discussion into later periods, and they will keep on attending because they have found pleasure in the ways of the group. They belong, and have a part. And what subjects are presented they will more surely assimilate. They will really learn.

Companionship and respect toward children; vivacity and active methods with adults — this is what we mean by teaching children as if they were adults, and adults as if they were children.

All this is only to say, in a round-about way, that we must see our pupils, of any age, as normal human beings who will respond gratefully and eagerly when treated with respect and skill.

**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.

**April**

15. St. Andrew's, Madison, Wis.; St. Augustine's, Metairie, La.
16. Holy Trinity Church, Hicksville, N. Y.
17. St. Francis' Church, Dallas, Texas
18. Rev. S. Henry White, Philadelphia, Pa.; St. Edmund the Martyr, Arcadia, Fla.
19. St. Edward's Chapel, Joliet, Ill.; St. Luke's, Denver, Colo.; St. Luke's, Katonah, N. Y.; St. Paul's, Portland, Maine
20. St. John's, Wisconsin Rapids, Wis.
21. St. Stephen's, Alva, Okla.



# BOOKS

## From Rome, With Charity

**THE ECUMENICAL COUNCIL, THE CHURCH AND CHRISTENDOM.** By Lorenz Jaeger, Archbishop of Paderborn. P. J. Kenedy. Pp. xvii, 194. \$3.95.

It is perhaps a sign of the times, and of the tremendous changes that have come about upon the advent of Pope John XXIII, that nowadays almost all the best books on the ecumenical situation are written by Roman Catholics. This is certainly an excellent example of the new, warm approach of contemporary Romans to the Christians of the other traditions from which they are separated.

In matters of doctrine, Lorenz Jaeger, Archbishop of Paderborn, is as firm as we might expect, and, indeed, for this he is to be commended. The prospects of reunion are not increased by intellectual vagueness and uncertainty. Reunion must come, when it comes, through theological seriousness and not, as some in the past have apparently supposed, through theological frivolity. But in the Archbishop of Paderborn's case the clarity of intellectual and theological vision is balanced by a profound charity and capacity for sympathetic insight into the minds and hearts of others. Somehow or other, as we read him, he constrains us to be as optimistic as he is.

In form *The Ecumenical Council, the Church and Christendom* is a brief historical summary of ancient, mediaeval, and modern councils, which concludes with a survey of the situation which confronts Christendom today.

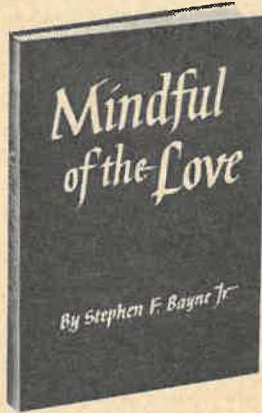
Bishop Jaeger is very warm and friendly in his references to Anglicanism. Thus he concedes the point that it would be incorrect to describe us simply as Protestants. True he brings in Henry VIII's divorce, but without making any controversial use of it. He speaks highly of the Prayer Book and of Anglican scholarship, and he certainly leaves the Anglican reader with the impression that he is a sympathetic and discerning friend. He does, however, make some errors, which is not altogether surprising. For example he seems to regard the insistence on the episcopate and on some kind of apostolic succession as a peculiarity of the Anglo-Catholics within our Church which would not be shared by the great mass of central Churchmen. Indeed he suggests that the majority of the latter have accepted the view that the episcopate is of the *bene esse* rather than of the *esse* of the Church.

It is doubtful whether this is really the case. Anglo-Catholics have no peculiar

*Continued on page 20*

"Fruitful for Christians of all traditions"\*

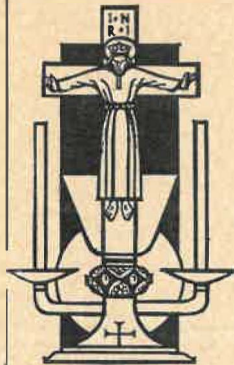
## Mindful of the Love The Holy Communion and Daily Life By STEPHEN F. BAYNE, Jr.



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In his characteristic — and well-known — style, Bishop Bayne gives the reader a straightforward explanation of the meaning of the Holy Eucharist and its effects in the daily life of the Christian. "This work is particularly important because it deals sensitively, profoundly and plainly with the central act of Christian worship. It displays both scholarly sophistication and a spirit of personal devotion. Though focused on worship, it communicates much theology and ethics as well." — \*BISHOP JAMES A. PIKE.

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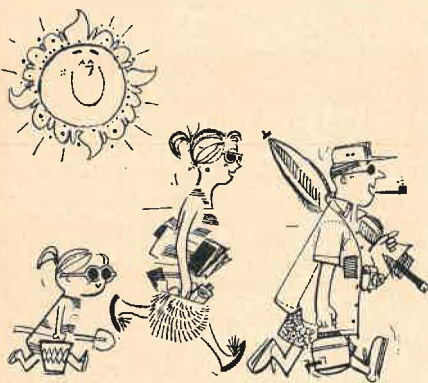
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## LETTERS

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

### Bed Check

This is a minor point, but in the interests of accuracy I beg to point out that column 2, page 7, of the April 1st issue of *THE LIVING CHURCH* errs slightly regarding the present capacity of St. Luke's Hospital in Kansas City. The facts:

Today we have 438 beds and 59 bassinets. With our 6¼ million dollars we plan to add 104 beds.

(Rt. Rev.) EDWARD R. WELLES  
Bishop of West Missouri

Kansas City, Mo.

### From the Vatican: ECUSA

It seems to have been the happy lot of the authorities of the Vatican City Post Office to give world-wide prominence to the title of our American Church which so many of us wish for, and which was turned down by the latest General Convention, namely, "The Episcopal Church of the United States of America." (Even the first preposition, *of*, seems more accurate than our present "in.") I refer, of course, to the unusual "cover" of your March 25th issue.

A word to the wise should suffice. If the Vatican City postal authorities can readily dispense with "Protestant" to designate us, why should those who contend for retaining it in our title shiver and shake from fear of dropping it?

HERBERT J. MAINWARING  
Wollaston, Mass.

### Under Fallout, Rejoice

I have a feeling that in all this frantic talk about protection from fallout we are either forgetting there is a God or acting as though He is completely impotent. In the old days we used to speak of God as "the Supreme Power," but now with this awesome talk of five megaton, ten megaton, fifty megaton bombs I wonder if we haven't got ourselves a new god?

The Church is here to remind our nation in clear and ringing tones that there *is* a God; that He is *not* dead; that His power is still supreme.

Sometimes I wonder if God doesn't use crises like this present one to get through to us, saying: "How now, little man — with all your scientific cleverness, your space shots, your electronic devices — what solution do you propose now in this predicament: two nations standing with nuclear guns levelled at each other's hearts; both afraid to pull the trigger and each afraid the other one will. This is a reminder that you are still merely man."

When Paul was writing to the churches in the first century they were also under danger of physical violence from their enemies. Was his main theme physical protection? No. You'll never guess what he wrote. He wrote: "Rejoice in the Lord always. The Lord is at hand." How, in the face of such danger was he able to write: "Rejoice?"

The clue is in his phrase, "The Lord is at hand." By which he meant, the Lord God Almighty is very near to us at all times — as near as your hand!

The ultimate tragedy for our nation would be to lapse into a sort of atheism that forgets the existence and power of God and trusts rather in the power of megaton bombs and fallout shelters.

My brothers: He is just as near to us as He was to Paul and the early Christians. "The Lord is at hand. Be anxious for nothing. And the peace of God which passeth all understanding shall keep your hearts and minds in Christ Jesus our Lord."

(Rev.) ELDRED JOHNSTON  
Rector, St. Mark's Church  
Columbus, Ohio

### Illusions and Survival

*THE LIVING CHURCH*, which has devoted two pages in its issue of March 11th, to the Rev. Fred W. Kern's article on "The Parish and Civil Defense," will, I trust, be willing to give a page to a recent document signed by 11 prominent Austrian scientists, and Nobel prize winner Max Born, which puts quite a different face on how the Church should make ready "to serve man under contemporary circumstances."

On an issue of this importance where the House of Bishops and the House of Deputies failed to agree at General Convention, it would seem that Dr. Kern's article slanted from his position in the government's Department of Defense should be balanced by publication of responsible findings which show up the illusory character of civil defense propaganda. The text of the document and signatories released by Prof. Hans Thirring of the University of Vienna on February 7th follow:

"(1) All dangers resulting from the peaceful use of atomic energy and also from test explosions dwindle into insignificance compared with the all-destructive effects a modern total war would have, a war which sooner or later would degenerate into one waged with rockets and hydrogen bombs.

"(2) In August, 1945 two big Japanese cities, Hiroshima and Nagasaki, were destroyed, in each case by one atom bomb, first samples of a new weapon. Apart from the victims who were killed immediately, those burned to death or crushed by falling houses, tens of thousands of others perished from the effects of radiation damage in the 16 years that followed.

"(3) Since 1945, the two big powers have not only produced hydrogen bombs of the megaton class, every single one of which has a million times greater destructive power than the biggest bombs of World War II, but also possess intercontinental rockets that can carry atomic warheads into enemy territory without anti-aircraft defence being able to prevent them.

"(4) The destructive capacity of the two big opponents is therefore today so great that, in the event of the outbreak of total war between East and West, both partners and their allies would, within 24 hours, be subjugated to a hail of bombs with destructive effects several thousand times greater than all bombings of World War II taken together. And for purely geographical reasons, each of the two big opponents would wipe out the civilian population and destroy

Continued from page 19



# The Living CHURCH

Volume 144      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

### April

15. Palm Sunday
16. Monday before Easter
17. Tuesday before Easter
18. Wednesday before Easter
19. Maundy Thursday
20. Good Friday
21. Easter Even
22. Easter Day
23. Easter Monday
24. Easter Tuesday
- National Council meeting, Greenwich, Conn., to 26th
26. Spokane convocation
27. Eastern Oregon convocation, to 29th
28. Nevada convocation, to 29th
29. First Sunday after Easter
29. Kansas convention, to 30th
30. St. Mark
30. Pennsylvania convention

### May

1. St. Philip and St. James Easton convention
- Missouri convention
- New Mexico and Southwest Texas convention, to 8d

**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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April 15, 1962

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RNS

### Teak Carving

Carved from solid teak, this head of Christ by a Java pastor was presented a few years ago to New Zealand's National Council of Churches as a goodwill gift from a Chinese Christian group in Semarang, Java.

**G**rant, we beseech thee, Almighty God,  
that we who are incessantly afflicted  
by our own transgressions, may be delivered  
by the Passion of thine only-begotten Son;  
Who with thee in the unity of the Holy Ghost  
liveth and reigneth ever, one God,  
world without end. *Amen.*

Gregorian Sacramentary, tr. by William Bright (ending supplied)



# The Living Church

Palm Sunday  
April 15, 1962

For 83 Years:

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

## EPISCOPATE

### Consecration in Memphis

The Rt. Rev. William Evan Sanders, former dean of St. Mary's Cathedral, Memphis, Tenn., was consecrated Bishop Coadjutor of Tennessee in that cathedral on April 4th — "a glorious day, with the beat of wings all around," as one enthusiastic observer described it.

Presiding Bishop Lichtenberger was the consecrator, assisted by Bishop Vander Horst of Tennessee and Bishop Stuart of Georgia, as co-consecrators. The new coadjutor was presented by Bishop Allin, Coadjutor of Mississippi, and Bishop Rose, Suffragan of Southern Virginia. Bishop Marmion of Kentucky was the litanist, Bishop Duncan, Suffragan of South Florida, was the epistoler, and Bishop Jones of Louisiana read the Gospel.

Bishop Sanders was attended by his brother, the Rev. Brice S. Sanders, and by the Rev. Prentice A. Pugh, senior priest of the diocese of Tennessee, and retired rector of the Church of the Advent, Nashville, boyhood church of the new bishop. Bishop Brown of Arkansas read the consents of the bishops.

The sermon was preached by the Rev. Massey H. Shepherd, professor of liturgics at the Church Divinity School of the Pacific, who said in his sermon:

"The Church does not set apart here in this act and rite a mere . . . Coadjutor of Tennessee, or a qualified member with voice and vote in the House of Bishops of the Protestant Episcopal Church in these United States. In such executive capacity, to be sure, he will be amenable to agreed constitutional and canonical regulations, and . . . written and unwritten traditions of what he may or may not do in jurisdiction, in pastoral oversight, and in liturgical order.

"But by God's grace there shall be made here today a bishop in the Holy Catholic Church of Christ, that extends spatially throughout the whole world and temporally throughout all the generations between the first and second Comings of the Lord.

"As in Baptism, we are not made merely members of a particular ecclesiastical denomination, but are ingrafted into the very Body of Christ Himself; so in the Apostolic Ministry we are not subject to hierarchical officers of what is popularly, and alas appallingly, described as the 'Episcopalian faith,' but a living Sacrament used by Christ to unite men of all times and places with their Lord and with one another in His one, holy, Catholic, and apostolic Church."

land, traveled to Rome and to Vatican City, where he had a 45-minute audience with Pope Pius XXIII. The call, like previous ones by other heads of Churches, was described as a "courtesy visit," and involved no discussion of theological differences, according to press reports.

## NEW YORK

### City Mission Change

On May 1st, the Rev. Ralph Bonacker, 51, rector of the Church of St. John the Evangelist, San Francisco, will replace the Rev. William E. Sprenger, 66, as director of the New York Protestant Episcopal City Mission Society. Mr. Sprenger retires after 22 years as director.

Mr. Bonacker, a graduate of Park College and Yale Divinity School, was director of the Episcopal Community Service of San Diego from 1954 until 1960. In San Francisco, he has been the general presbyter of the Mission Presbytery of the diocese of California.

Earlier, in 1940, he was called to the New York society by Mr. Sprenger, and became senior chaplain at Bellevue Hospital. He established the society's first accredited center of clinical pastoral training. Returning to Bellevue Hospital in 1947 after serving a special assignment for the society at the State Training School, Warwick, N. Y., Mr. Bonacker expanded the clinical pastoral training program.

Mr. Sprenger, who undertook the directorship in 1940, after serving as rector of Trinity Church, Albany, N. Y., where he was executive director of Trinity Institution, Inc., (settlement house, summer camping program, and charitable agency) "inherited" a large deficit in the society's financing; there were operating funds for only three years. In his 22 years as director, he has built up a substantial capital fund.

The society sponsors 35 staff and associate chaplains serving people in 41 public institutions throughout the diocese of New York, and maintains St. Barnabas' House, which annually shelters over 200 temporarily homeless children, and a summer camping program for underprivileged boys and girls.

The society also maintains two centers of clinical pastoral training and a number of other social services.

## REMINDER

LIVING CHURCH readers are reminded of, and urged to contribute to, the Good Friday Offering. This offering has been a tradition for many years, and was the subject of action at the 1961 General Convention, which provided that \$15,000 of the offering go to Jerusalem and the East Mission, that 15% of the offering go to the Joint Commission for Coöperation with Eastern Churches, and that the remainder of the offering be used for work in the Middle East. A quantity of money from the offering has traditionally been used for the support of St. Sergius Theological Institute, Paris, France, which trains candidates for Holy Orders from Eastern Orthodox Churches.

## PRESBYTERIANS

### Dr. Craig at the Vatican

After completing a two-week tour of the Holy Land, Dr. Archibald Campbell Craig, moderator of the General Assembly of the (Presbyterian) Church of Scot-



Bishop Sanders  
All around, the beat of wings.



# BRIEFS

**FRIEND FROM PENN:** A visiting Anglican clergyman from England used a prayer composed by a Quaker in opening a recent session of the U.S. Senate. The Rev. Oscar Muspratt, vicar of Penn, Buckinghamshire, England, acting on invitation as guest chaplain, offered a prayer by William Penn, asking that the people of the land "may be kept from the evil that would overwhelm them" and that, "faithful to the God of all mercies, they may stand in the day of trial."

[RNS]



**CLOSING RANKS:** The Sisterhood of the Holy Nativity is closing its houses at All Saints' Cathedral, Milwaukee, and St. Clement's Church, Philadelphia, according to Mother Alicia Theresa, Mother Superior of the order. In addition, it may become necessary to close a third house. Reason for the action is shortage of sisters — some lost by death or enforced inactivity, and too few new vocations. The order will continue to operate retreat houses in Bay Shore, Long Island, and Santa Barbara, Calif., as well as five other houses serving a number of parishes.



**AGAINST POISONS:** Bishop Burroughs of Ohio was among signers of a recent petition to President Kennedy urging him not to resume atmospheric tests of atomic bombs. "We believe," the petitioners said, "it is contrary to our faith in God and His purposes . . . for us as a nation to resume scientific tests which would add to the nuclear poisons already in the world's atmosphere."

[RNS]

## THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

### Poor Clares

Previously acknowledged in 1962 .....	\$144.00
E.W., New York City .....	5.00

\$149.00

### Homeless Boys in Seoul, Korea

Previously acknowledged in 1962 .....	\$65.00
A.A., Alexandria, La. ....	10.00

\$75.00

### Rufigi Mission, East Africa

P.S., Toledo, Ohio .....	\$ 2.00
H.G., Rochester, N. Y. ....	10.00
N.J., Lincolnville, Maine .....	10.00
H.F., Greensburg, Pa. ....	5.00
W.R., Hines, Ill. ....	10.00
M.G., Falls Church, Va. ....	3.00
J.H., Wausau, Wis. ....	10.00
N.L., Greeley, Colo. ....	10.00

\$60.00

## Retrospect

*All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.*

Psalm 22:7-8

“Show us a miracle,” we said.  
The double pair of nail-holes bled.  
The rose of thorn-pricks ringed his head.

“Show us a miracle,” we pleaded,  
And almost feared. Suppose God heeded  
Our giggling plea, and interceded?

The ninth hour came. No God appeared.  
He hung there limp and neatly speared.  
Why should a helpless God be feared?

CHAD WALSH

## LAYMEN

### Two Fellows in Missouri

Mrs. John J. Gasparotti, secretary of the executive committee of St. Barnabas' Church, Moberly, Mo., has been elected a fellow in the International Institute of Arts and Letters.

Mrs. Gasparotti is widely known as Elizabeth Seifert. Several years ago she won a publisher's prize for her novel, *Young Doctor Galahad*. She continues to write and publish novels.

Purpose of the International Institute of Arts and Letters is to foster "world-wide coöperation in cultivation and promotion of arts, letters, and sciences, with the object of increasing knowledge and contributing in other ways to human progress."

Frederick Dunn, St. Louis architect, has been elected a fellow in the American Church Institute of Architects. He is a member of the Joint Commission on Church Architecture and the Allied Arts.

Mr. Dunn is a member of Christ Church Cathedral, St. Louis, and has designed buildings for many Episcopal churches in the diocese of Missouri. He was the supervising architect for the rehabilitation, last summer, of Christ Church Cathedral. He also designed the chapel in the Interchurch Center in New York City, and is at work on plans for the new St. Timothy's Church, St. Louis.

## INDIANAPOLIS

### Players in Lent

The Episcopal Theater Guild of Indianapolis is presenting the play "Between Two Thieves," by Warner LeRoy, in five

parishes and one mission during Lent.

It opened its tour at Christ Church Cathedral, Indianapolis, on March 14th. Other churches on the guild's itinerary are St. Alban's, Trinity, and St. Paul's, Indianapolis; Trinity, Bloomington; and St. John's, Plainfield.

The play takes the form of a trial of those responsible for the Crucifixion of Jesus, and is presented in a modern courtroom setting.

## ART

### Michelangelo in New York

Michelangelo's statue, "Pieta," the figure of the crucified Christ in the arms of His mother, is to be exhibited at the New York World's Fair of 1964 and 1965, it has been reported.

According to the *New York Times*, Pope John XXIII has given his consent for the loan of the sculpture, which normally rests in St. Peter's Basilica in the Vatican. It will be exhibited at the "Holy See Pavilion."

Another piece of statuary which will grace the fair is a third-century piece called "The Good Shepherd." It is normally in the Lateran Museum in Rome.

## EASTERN OREGON

### Five for the Ministry

Five men, ordained to the priesthood by Bishop Barton of Eastern Oregon during a four-day period, exhibit a variety of backgrounds.

The Rev. Hugh Mercer, ordained in St. Michael's Church, Alturas, Calif., on March 26th, was an automobile dealer. He finished college recently and was pri-



vately tutored for his theological training.

The Rev. Louis Born, a concert pianist who was born in Holland, was ordained on March 27th in St. Andrew's Church, Burns, Ore. He has been in the U.S. for 15 years, and was graduated last June from the Church Divinity School of the Pacific.

On March 28th, two men were ordained at the Church of the Holy Trinity, Vale, Ore. The Rev. Armand Larive, of St. Paul's Church, Nyssa, Ore., was born in Hermistan, Ore., and was graduated from Bexley Hall. The Rev. Minor Linwood, a graduate of CDSP, was the owner of a shoe business for many years before, at the age of 50, he decided to study for the ministry.

The Rev. James Reed, a native of Missouri, was a teacher before he entered the Episcopal Theological Seminary of the Southwest. He was ordained in St. James' Church, Milton-Freewater, Ore., on March 29th.

The new priests will serve the churches in which they were ordained, except Mr. Larive, who is in charge of the church at Nyssa.

## LOS ANGELES

### Onward

St. Paul's Church, Ventura, Calif., had its church building consecrated on April 1st, and immediately broke ground for a new building to house the church office and Sunday school classrooms.

Bishop Gooden, retired Suffragan of Los Angeles, officiated at the consecration and the ground breaking.

Attending the ceremonies, according to the Ventura County *Star-Free Press*, were clergymen from the area, three monastics from the house of the Order of the Holy



Ventura consecration: Another to come\*

\*From left, Bishop Gooden, the Rev. William Gilbert, rector, Francis Holson and Louis Beattie wardens.

April 15, 1962

Cross at Santa Barbara, Calif., Mayor Charles Petit of Ventura (a sometime schoolmate of Bishop Gooden), and representatives of the Ventura Ministerial Association and the Ventura County Jewish Council.

## OREGON

### Fr. Simmonds Dies

The Rev. R. A'Court Simmonds, retired priest of the diocese of Oregon, died shortly after giving a Lenten meditation in the parish hall of Grace Memorial Church, Portland, Ore., on the evening of March 28th. He had suffered a heart disorder for several years.

Fr. Simmonds was born in London, England, in 1884. After studying in England and Canada, he was ordained to the priesthood in 1910, and served the Canadian Church until 1923, when he was received into the American Church. He was vicar of the Church of Our Saviour and St. John's Church, Portland, in 1923 and 1924, and was rector of St. Mark's Church, Portland, from 1924 until his retirement in 1951, when he became rector emeritus of the parish.

He was secretary of the diocese of Oregon from 1924 until 1929, and was a member of the diocesan standing committee from 1928 until 1937. In recent years he has been assisting the Rev. John Richardson, rector of Grace Memorial Church.

Shortly after his retirement, according to the Portland *Oregonian*, he served as interim chaplain at St. Helen's Hall, Portland, where "all graduates received a hand-carved shrine. Woodworking was his hobby, and it was he who carved the altar and shrine used at the bishop's close." He was a member of the Confraternity of the Blessed Sacrament.

He is survived by his wife, Gertrude Eleanor Moore Simmonds; by two daughters, Mrs. Richard C. Musgrove and Mrs. A. R. Tunturi; by a brother, Walter Simmonds (who lives in England); and by a sister, Mrs. May A'Court Stagg.

## PROMOTION

### Publicity Guide

*How to Work With Newspapers* is the title of a nine-page manual recently written by Joseph B. Martin, director of promotion for the diocese of New York.

The manual gives a fundamental view of the day-to-day relations between the Church and the press. The diocesan department of promotion is the publisher.

Mr. Martin told THE LIVING CHURCH:

"There are many booklets on press relations, but none that I have seen gives the newspaper's side. We have tried to do this, to point out to the publicity chairman that he must write as if he were on the newspaper's staff. He must find and write news, not puffs. To expect an editor to publish trivia, to run publicity that is not also news,



Joseph Martin: Church news need not be dull.

is to ask him to lose his readers and to thereby commit financial suicide. This, in our view, is the most important point made in the booklet. Unless you accept it, you will not understand the emphasis on co-operation that runs through the 'how-to' sections of the booklet."

Some of the suggestions that Mr. Martin makes in the manual are:

✓ Don't publish anything in a church bulletin or newsletter that you don't want in the newspapers. There is no such thing as "limited publication." Once something is in public print, it's fair game.

✓ Stick to the paper's regular channels. The publisher (even if he happens to be a parishioner) is not the man to whom you give news stories.

✓ Avoid favoring one paper over another. However, if a reporter calls you for information on a story that he has dug up himself, the story is his alone. Don't call the other papers with the information. To do so would be a breach of newspaper ethics.

In the manual, Mr. Martin emphasizes the fact that "a satisfied reader is the foundation of any successful newspaper." He says:

"Church news need not be dull. If nothing newsworthy ever happens at your church, well, maybe you have more than a publicity problem."

He says that "because news values vary from paper to paper, you must know the papers in your area. To get an idea of what a particular paper will publish, observe what it does publish."

## SOUTH FLORIDA

### The Needs Accumulate

A fund of \$300,000, about \$170,000 of it to be used outside of the diocese, was asked by Bishop Louttit of South Florida in a recent communication to his Churchpeople.

"The needs are accumulating," said he in his request for the fund, "and can



## AROUND THE CHURCH

become burdensome in time. We ask your cooperation in endeavoring to meet some of these needs during the next two years.

"We must make a substantial contribution" toward the new Episcopal Church Center, said the bishop, estimating that a reasonable share for the diocese of South Florida would be \$100,000. He also asked for \$60,000 to assist in the production of a series of evangelistic films by the Episcopal Radio-TV Foundation, and for \$10,000 to help in rebuilding the storm-destroyed cathedral in British Honduras.

"Having thought first of others," he said, "we may make note properly of our own needs. We need a proper chapel to serve the conference center and Camp Wingmann. This will be a memorial to the late Bishop of South Florida, the Rt. Rev. John Durham Wing." Bishop Louttit asked \$30,000 for this purpose.

### ORTHODOX

#### Leaders in Lebanon

Archbishop Inacio Ferzli of the Greek Orthodox Church in Brazil, returning home from a meeting of Orthodox leaders in Lebanon, said the major topic of discussion at the sessions was unity.

He said that particular emphasis was placed at the meeting on the possible union of Eastern Orthodox Churches with the Roman Catholic Church.

"Leaders of these two Churches," he said, "feel that the time for greater Christian unity has arrived, to strengthen Christendom not only against its enemies but also against the large number of those who are indifferent toward religion under the influence of materialism." [RNS]

#### Regret

A statement was issued recently by the Holy Synod of the Ecumenical Patriarchate in Istanbul denouncing recent bomb attacks on two mosques in Cyprus used by Cypriots of Turkish descent.

The incident took place in the Greek quarter of Nicosia on Greek Independence Day, March 25th. One bomb destroyed the tomb of the Turkish Unknown Soldier. Turkish officials accused Greek "extremists" of setting off the bombs in the hope of wrecking the present government in Cyprus and achieving *Enosis*, the union of Cyprus with Greece.

In its statement, issued after a meeting presided over by Ecumenical Patriarch Athenagoras, the Synod expressed "deep regret" over the incidents and extended its sympathies to "the dear Turkish community in Cyprus." [RNS]

The diocesan council of the diocese of Albany has decided to embark on a program of expansion of services to young people. First step will be development of a 37-acre estate near Cooperstown, N. Y., given a year ago by John H. Ryerson, as an **educational and recreational center**. Next will be the appointment of a full time **director for youth work and Christian education**, who will reside at the new center.

**St. Luke's Church, Kinzua, Pa.**, was deconsecrated on March 18th. The church, which was founded in 1892, is to be razed by Army engineers to make way for a dam and reservoir on the Allegheny River.

Churchpeople **Cheryle Bremer** and **Suzie Armor** were among 12 Girl Scouts appointed to help the **Girl Scouts of America** celebrate their 50th anniversary. The 12 make up an advisory committee. The committee will prepare a report on youth service projects which will be the Scouts' golden birthday gift to U.S. young people. Cheryle is a member of the Episcopal Young Churchmen and a Sunday school teacher at the **Church of the Redeemer, Cannon Falls, Minn.** Suzie is president of the junior altar guild at **St. Paul's Church, Shreveport, La.**

The Rev. **Paul L. Berg**, rector of **Christ Church, Benson, Minn.**, was named one of the ten outstanding young men of Minnesota by the **Minnesota Junior Chamber of Commerce** at a recent meeting of that body. Mr. Berg was nominated for the recognition specifically because of his contributions to the cultural life of his community, where he initiated an annual art show, according to the *Minnesota Missionary*, publication of the diocese of Minnesota.

**St. Michael's Church, New York City**, has given \$2,000 to the **Bard College Endowment Fund**, in recognition of the college's service to the Church through its training for men and women students. In addition, scholarship aid in the amount of \$250 will be offered annually by St. Michael's Church to a qualified student at Bard College.

**Bishop Dun of Washington** is vice president of the new **National Capital Area Civil Liberties Union**. The new organization, an affiliate of the American Civil Liberties Union, will deal with local civil liberties matters in the District of Columbia and its suburbs.

The Rev. **John McG. Krumm**, chaplain at Columbia University, has been elected to the board of trustees of **Mount Holyoke College, South Hadley, Mass.**

### THE TREE

("whom they hanged upon a tree")

I too was stripped of covering,  
My leafy garments torn away.  
Men made of me a dreadful thing  
Shaped for a deadly day.

Then on my cold rigidity  
He leaned and laid His weary frame;  
His beauty dimmed He brought to me;  
His cradle I became.

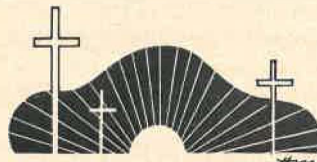
Naked and stark against the sky,  
We who had loved the sun and rain  
Waited together; He and I  
Together bore His pain.

Through the three hours thus we stood—  
The dying Carpenter, the tree.  
I gave Him comfort as I could,  
Evoking summer's greenery.

His blood my rain, His eyes my sun;  
I only held Him to my breast  
And little knew there had begun  
A symbol ever to be blessed. . . .

That every hour, as men pass by,  
The Tree of Life I would hold high.

LOUISA BOYD GILE







The Eastern Orthodox Liturgy of St. John Chrysostom was celebrated in St. George's Church, Schenectady, N. Y., on March 24th, by two Greek Orthodox priests. Bishop Brown of Albany blessed the congregation at the end of the service. Shown here are (from left) the Rev. Darwin Kirby, rector of St. George's; the Rev. Edward R. Hardy, president of the Anglican Orthodox Fellowship in the U.S., who explained the liturgy to Episcopalians before the service; Bishop Brown; the Rev. James Christon, priest of St. George's Hellenic [Greek] Orthodox Church, Schenectady; and the Rev. George X. Gallas, priest of St. Sophia Greek Orthodox Church, Albany, N. Y.



The Most Rev. Archbishop Iakovos (right), head of the Greek [Orthodox] Archdiocese of North and South America, lent his assistance earlier this year to Bishop Gooden of the Panama Canal Zone in breaking ground for the new Colegio Episcopal de Panama.



## BRAZIL

### Emancipation

Bishop Sherrill of Central Brazil, formerly priest-in-charge of the Church of the Holy Trinity, Sao Paulo, Brazil, instituted the Rev. José del Nero as first rector of the church on March 18th.

The two wardens participating in the service of institution were Mr. Vivian Camargo, Central Brazil deputy to General Convention in 1961, and Mr. Carlos del Nero.

For the congregation, vestry, and rector, this service meant the end of an energetic campaign to reach financial independence. The vestry ordered a bronze plaque to commemorate the event. The plaque was dedicated during the ceremonies.

For the Church in Brazil, this is the fifth parish to be raised to independent or emancipated status. One other parish in the missionary district of Central Brazil enjoys the same status: the Church of the Redeemer, Rio de Janeiro, where the Rev. Curt Kleemann is rector.

The Rev. Mr. del Nero, who is a member of the district council, says that the next goal should be the development of financial support in Brazil for the episcopate, as well as for a number of other parishes in Brazil. This, Mr. del Nero

The Rev. Canon A. Rees Hay, who is in charge of Cuban refugee work for the diocese of South Florida, is shown here with two Cuban students at a stop en route to Hobart College in Geneva, N. Y. Both students have been accepted with full scholarships by Hobart.

says, will release funds and manpower for other situations of missionary opportunity in the country.

## IRELAND

### Old Stone for the Corner

A foundation stone about 800 years old was used in the cornerstone laying ceremony for the [Anglican] Church of St. Brendan in Sydenham, Ireland, recently.

It came from the 12th century St. Brendan's Cathedral in Ardfert, County Kerry, which is no longer used for worship.

The cathedral stone was offered to the new church by Bishop Jackson of Limerick, Ardfert, and Aghadoe. [RNS]

## WORLD COUNCIL OF CHURCHES

### "Calculated Risks"

The World Council of Churches' Executive Committee has called upon all governments, churches, and Christians to continue to work for effective disarmament agreements despite "the many failures of the past."

The committee, which met in Geneva late last month, expressed renewed hope for disarmament. In a resolution, it urged all governments concerned "not to continue or resume the testing of nuclear weapons, and as a warrant of their good faith, to agree on a system of information and verification which will assure all parties that treaty commitments are being honored."

Governments were urged to be ready to take, "in their individual capacities, calculated risks which will contribute to disarmament and at the same time will not betray their responsibility for international security, nor prejudice the requirements of information and verification."

### UNRWA Renewal

The World Council of Churches has authorized its appropriate agencies to press the United Nations for renewal of the mandate of its Relief and Works Agency for Palestinian Refugees in the Near East (UNRWA), which expires in June, 1963. [RNS]

### Information Needed

One of the most urgent tasks confronting the WCC is to translate "the tremendous ecumenical experience" of the Third Assembly into terms applicable to the local church, said Bishop Burnett of Bloemfontein, South Africa, in the African paper *Christian Recorder* recently.

"The Churches which are members of the WCC have failed, very largely, to make available to their clergy and people

*Continued on page 18*



by the Rev. Fredrick A. Barnhill, D.D.

Rector, St. Paul's in the desert

Palm Springs, Calif.

# OUR NOT SO OBVIOUS ENEMY

We live in a dangerous time, made still more dangerous by the temptation to oversimplify the root of the danger. Well meaning Christian anti-Communists reason, "Communism is the enemy. Destroy Communism and all will be well." Twenty years ago this simple prescription read, "Fascism is the enemy." Our forefathers read it, "Tyranny is the enemy."

Our real enemy is not so obvious but lies at the heart of our working philosophy. It is variously referred to as philosophical humanism or naturalistic humanism, and this enemy undergirds not only our politics, but the earning of our daily bread, our concept of marriage and the family, our social and international relations, and our religious life itself. This philosophy has largely become the religion for many of the people of the world.

J. B. Priestley concludes *Literature and Western Man*, his monumental survey of the literature of the past 500 years, with these awesome words:

"It is doubtful if our society can last much longer without religion, for either it will destroy itself by some final idiot war, or, at peace, it will soon largely cease to be composed of persons. . . . I have no religion, most of my friends have no religion, very few of the major writers we have been considering have had any religion; and what is certain is that our society has none. No matter what it professes, it is now not merely irreligious, but powerfully anti-religious . . . and no Church existing today has the power to undo what has been done.

"No matter what is willed by consciousness, that which belongs to the depths can only be restored in the depths: the numinous lies outside the power of the collectives, cannot be subject to state decrees . . . offered to all shareholders and employees by the Board of Standard Oil or General Motors. So we have no religion, and inside or outside literature, man feels homeless, helpless, and in despair."

Like the alcoholic, a man with humanistic faith is at wit's end, and cannot help himself. Needing a power greater than himself, he has largely forgotten how and where to find it.

This tragic situation didn't develop overnight. It isn't only a phenomenon of the 20th century. It has been at least 500 years coming, which in itself complicates its cure.

At the beginning of the 16th century, men's minds were largely governed by the philosophy of Plato, the theology of St. Thomas Aquinas, and the politics of the Holy Roman Empire. The exploration of the new world, the printing press of

*"Humanism is a subtle foe  
because it is a practical ally."*

William Caxton, the rise of modern science, the Reformation, the Renaissance, and the coming of the Age of Enlightenment all conspired to point up a forgotten truth: the dignity and worth of man!

The result of this was that man began to throw off the shackles of mental and physical slavery. Tyranny began to give way to democracy. Art, literature, music, and religion began to free themselves from ecclesiastical authoritarianism. Tennyson wrote, "Man is man, and master of his fate."

William Ernest Henley went him one better, "I am the master of my fate, I am the captain of my soul."

And a New England wag wrote a new gloria in excelsis: "Glory to man in the highest, For man is the master of things."

Certainly we recognize that many of the goals of philosophical humanism have deep roots in the Judeo-Christian tradition as revealed in the Old and New Testaments. The dignity and worth of the individual person is basic to our religious faith. Without it our redemption in Jesus Christ would be pointless. But religious faith insists that man's worth stems from his creation in the image and likeness of almighty God. The Biblical concept of man's need for redemption



Emil Brunner: "It is possible to have a totalitarian state on a democratic basis."



by divine intervention underscores the obvious truth that his worth as an individual is not implicit in his humanity as such.

Humanism needs no God as Creator, and certainly not as Redeemer! The natural replaces the supernatural, and man begins to manipulate both his world and his God for his own purposes. The power of positive thinking is not new, and it has always been basically humanistic. The absolute becomes relative, and man makes his own rules, as changeable as his many moods. "What works is right" is the first principle of his humanistic ethic. Honor, honesty, justice, and common concern are good so long as the *status quo* is maintained, but, with man making the rules without reference to the absolute, expediency readily provokes change.

At the political level, humanism has made inroads in the creation of the totalitarian state. In 1651 Thomas Hobbes, an Oxford don, published his *Leviathan*. "The state reaches perfection," he writes, "when by mutual consent authority is surrendered to one man . . . that great Leviathan . . . that mortal god to which we owe under the immortal God our peace and defense."

He was referring, of course, to the political structure of the state under both the monarchy and the commonwealth. It was a relatively easy step entirely to eliminate the immortal God and make the mortal god the state supreme, and this Karl Marx did very well. But totali-

tarianism is not the exclusive concept of the Marxists; man, the created and redeemed child of God, has been struggling for his freedom against this political concept for decades. The intensification of totalitarianism in the modern era is apparent. Emil Brunner, in his Gifford Lectures in 1948, wrote:

"The last decades have confronted us with a phenomenon more dangerous than any other to freedom and general welfare: the totalitarian state. The more comprehensive the state, the more dangerous its power. The democratic and liberal movement sprang from the desire to combat the danger that lay in state absolutism at a time when state absolutism was represented by the absolute monarch.

"Since the French Revolution the democratic principle of the 'sovereignty of the people' has conquered the Western world. The rise of the totalitarian state . . . beginning in 1917 . . . created a new situation. It is only now that we are beginning to see that the sovereignty of the people, manifesting itself in the election of the government by the people, is not in itself a safe guarantee against a new kind of state absolutism. It is possible to conceive a totalitarian state on a democratic basis. . . . Totalitarianism means the extension of political power over the totality of life whatever may be the form of government."

So long as man assumes the position of rule maker, without reference to the will and purposes of immortal God, freedom and justice will be in jeopardy.

Still another striking example of the subtlety of our humanistic foe is evidenced by our current provincialisms. Provincialism is our limited experience of community, and includes, to quote Carlyle Marney's *Structures of Prejudice*, nationalism, racism, religionism, colonialism, Communism, and capitalism.

The Christian concept of community begins with God the Creator. Man, the created and redeemed, of infinite worth and dignity as an individual, realizes his true self only in fellowship with God the Creator and with his fellow created beings.

The summary of the law is plain at this point, "Thou shalt love the Lord thy God . . . and thy neighbor as thyself." Man is not only his brother's keeper, he is his brother's brother, because God is the Father of both!

Without this theistic impulse, a man's relationship with his fellow man is purely practical. The humanistic community is a social arrangement for the convenience of the man with the greatest power. A man's dignity and worth are judged in relationship to his usefulness to the state, the corporation management, the labor union or the political party. So long as man makes the rules, without reference to the will and purposes of immortal God, society is divisive.

The saddest commentary on this whole humanistic situation is the humanistic sectarianism of the Church. Mr. Priestley is quite right when he says, "No Church

existing today has the power to undo what has been done."

Bishop Lesslie Newbigin reminds us that the Church that our Lord established is "the household of God." He asks a question, that must surely be in the mind of every person seeking a faith for these times:

"Is there in truth a family of God on earth to which I can belong, a place where all men can truly be at home? If so, where is it to be found, what are its marks, and how is it related to, and distinguished from, the known communities of family, nation, and culture? What are its boundaries, its structure, its terms of membership? And how comes it that those who claim to be the spokesmen of that holy fellowship are themselves at war with one another as to the fundamentals of its nature, and unable to agree to live together in unity and concord?"

So long as man makes the rules, irrespective of our ecumenical prayers, the household of God will remain divided.

Humanism is a subtle foe because it is a practical ally. There is no simple formula for overcoming this enemy; it has been a long time with us and our text books teach its lessons well. Mr. Priestley thinks we must have a new religion. I think we need to try again the old one! By an act of genuine faith we must return to the Biblical concept of the relation of God to man's purpose.

Genesis is emphatic. A man is master only so long as he obeys God's rules. The dignity and worth of a man are in direct proportion to his faithfulness as a trustee of the gifts of God his Creator.

The Biblical faith makes plain that God never ignores man's basic needs for physical satisfaction, security, or power. Indeed our Lord wrestled on the mountain of temptation with God's claim to supremacy in these areas of human experience. "Your heavenly Father knows you have need of all these things . . . but seek first His kingdom and His righteousness, and all these things shall be added."

Whatever faith in God modern man has is largely peripheral. As a result it joins with every other peripheral loyalty to tear at the central core of his being. By a return to Biblical faith, man makes God central. St. Augustine put it emphatically, "Man was made for God, and his soul is restless until it finds rest in him."

"No Church existing today has the power to undo what has been done," but fortunately Christ's power is not limited by the inadequacies of the Churches which bear His name. He still acts through both Word and Sacrament to give man the power to become a son of God; what greater dignity could he wish for? Like Don Quixote we are only tilting at windmills when we make our major attack on the ideological symptoms of a godless humanity and fail to recognize that the real enemy is man himself in all his sinful pride, man for whom God became Man.



Bishop Newbigin: Why are the members of the family of God on earth at war with one another?



**I**t is encouraging that today people are more and more interested in prayer, in the life of prayer, and in the many problems of prayer. In prayer, as in other experiences of Christian belief and practice, we find a truth and a counter-truth.

We live in two worlds, two worlds which may seem contradictory, but which are not so. The two worlds are rather a truth and a counter-truth, complementary rather than contradictory.

One world is the material one, the world of things we see and hear and touch and taste and feel, the world of mountains and fields and meadows; the world of roaring cities, broad rivers, restless oceans; the world of sun and moon and stars — the world of men, for we belong to this created, material world, thank God.

The other world is the world of living spirits, of men who think and know and feel and love. We are in and a part of this spiritual world as much as we are in the material world.

God made both worlds, and they are good. We belong to both at once — the world of bodies and things and the world of spirits and persons. Both are important. To live in the world of bodies, I must meet people, know them, love them, minister to them, for they are close to God and so to me through the Incarnation, through the fact of redemption, through our being members together in the mystical Body of Christ. In this world I must love all men and all things. One way of showing this love is by sympathy, understanding, kindness. These acts may become prayers; this kind of prayer has sometimes been called "acted prayer."

The kind word, the compassionate understanding, the loving act may be offered as one form of intercessory prayer. But it is not the only kind of intercessory prayer. There is a counter-truth.

At this point, I must insist on three principles: (1) "Wisdom is justified of all her children." (2) Often a truth and a counter-truth are offered us. (3) Each man has a right and the liberty to make His own free-willed, loving, and happy choice in response to his ideals.

We must all pray, we must all cling to God in companionship and intercession for the needs of the world. But most of us are necessarily so active that there is little time in our lives for prayer and intercession.

It is a sacramental truth of our religion that what is true everywhere and at all times is also true somewhere and sometime.

The enclosed monk or nun has had five years, approximately, in which to make a free choice and exercise the liberty of the children of God. If one person chooses a life of activity, it is in response to God's call, tested and tried in the living of the active life. If another



**Benedictines at St. Gregory's Priory, Three Rivers, Mich.  
Not escapism, but single-handed combat with the devil.**

## **The Enclosed Life**

**by the Rev. Karl Tiedemann, OHC**

**"We need not only more active religious orders,  
not only more and better parish houses,  
more missions and hospitals and schools,  
but we also need more prayer."**

chooses a life of prayer, it is equally a vocation, equally tested. "Wisdom is justified of all her children."

The activist has his rightful place in the Christian religion. We need him. But there is also a rightful and necessary place for the Christian whose prayer is being with God, living a life of union and communion with God, clinging to God in the midst of aridity and temptation. This life is one of trying to say prayers, learning to pray, aspiring to become a prayer. This life is a kind of intercession just as truly as the life of Christian activity — and the world needs both. In the Christian life a truth and a counter-truth are offered us.

The third principle is that there must be freedom and liberty for all the children of God to make their own decisions and choices, in response to God's calling. Properly put, each Christian has the right to realize the meaning of our Lord's words: "Ye have not chosen me, I have chosen you." Each man has a right to make his own choice in response to his ideals — and for the Christian, his ideals are his understanding of his own vocation.

I do not think that anyone can rightly fault the Order of the Holy Cross for inactivity! A truer criticism would be that we are overly active, and not given enough to our ideal that both prayer and





Sisters of the Order of St. Helena  
Not shirking, but penetration of issues.

work are equally necessary to us. Our many activities have given rise to the saying, "If you want to talk to a Holy Cross father, go and sit in Grand Central Station. One is sure to appear shortly!"

This order has fostered and maintained for 40 years a mission in the hinterland of Liberia, with two schools, a hospital, and a leper colony. This order has dealt with labor unions, fostered summer conferences, preached innumerable missions and schools of prayer, given retreats to thousands, published millions of tracts, and guided innumerable souls in their problems. As a happy member of this order I plead for the contemplative life, the counter-truth to the active life.

Among the signs of the times is a renewed interest in the religious life, that kind of spiritual life in which souls give themselves to God through the vows of poverty, chastity, and obedience. Not since the 1890s have our novitiates been so crowded.

In England there is a special interest now in the contemplative and enclosed life.

In the religious life we find active orders, mixed orders, and contemplative orders. Most of our American orders are of the mixed kind, in which equal attention is given to the life of prayer and the life of good works.

The American Church is weak in active orders, such as sisters of charity, sisters of mercy, nursing sisters. We need these active orders. The American Church is also weak in the contemplative life. We have one enclosed order, the Franciscan Poor Clares of Adoration and Reparation, who have witnessed nobly to the value of the enclosed life. In a previous article\* I failed to give honor to them, to whom honor is due. I was also remiss in not

referring to the Benedictines at Three Rivers, Mich., and to the actual living of the enclosed life by some members of the Order of the Holy Cross and the Order of St. Helena.

But what I was trying to do, and am still trying to do, was to stir up interest in the contemplative and enclosed life. Again I plead for more active orders and for their counter-truth, the enclosed orders.

My plea for the latter is based on the great need of the Church for more prayer. We need not only more active religious orders, not only more and better parish houses, more missions and hospitals and schools, but we also need more prayer. Ask any bishop and he will say, "Amen."

As I am certain that what the Church needs now is more prayer, so am I sure that the biggest contribution to the Church now is a revival of the enclosed life of prayer.

What form might a new order take? I do not know. The form must be decided by those who respond. I am trying to stir up interest, to present the need. (One does not "found an order" as one might start a new guild!)

There are various forms of spirituality in the Church and various forms of religious life have been developed through the Church's centuries.

There is a Franciscan type of spirituality, which we have in the Poor Clares, and we rejoice that we can leave the establishment of a house for enclosed Benedictine nuns in the capable hands of the monks at Three Rivers. But there remain other ideals to be considered: the Carmelite, the Visitation, and the Augustinian.

If three or more women should decide that they would like to consider the enclosed life of any ideal other than the Franciscan or Benedictine, will they

please write to me at Holy Cross, West Park, N. Y.?

In the March issue of the *Holy Cross Magazine* there is an illuminating article about an enclosed order in England, the Sisters of the Love of God:

"In the optimism of the nineteenth century . . . it was possible to believe that evil resided outside men and *could be overcome by outside activities*. The events of our own time have shown us the inadequacy of this view and revealed the demonic powers which lurk in the depths of each human soul. It is in such a situation as this that some have felt the call to that life of complete dedication to God and single-handed combat with the devil which is the heart and core of the enclosed contemplative life. Far from revealing an attempt to escape from the problems of the world, this in fact represents a most realistic identification with them. Here is the true insight into the meaning of the enclosed life which enters the forefront of the battle of the spirit. It is not a shirking of issues or a negative escapism, but an attempt to penetrate to the very heart of the struggle and to seek a solution at the deepest level.

"What then is the contemplative life? It is a life in which the Christian seeks to realize to the full his life in Christ and to surrender his whole being to become part of the redemptive activity of Christ."

"The redemptive activity of Christ." Surely the greatest work is to work with God. This work calls for many kinds of effort. It calls for the work of the activist, but the counter-truth is that it also calls for the work of prayer. In the contemplative life of prayer, the soul is drawn to God and Christ comes to meet the soul with new love for man.

Into the soul of the contemplative comes the loving activity of God, overflowing into the contemplative's willing self-spending to bring God's love to all for whom Christ died.

In the history of the Church it has been the special work of the enclosed communities to bring a continual renewal of this supernatural life "hid with Christ in God" and to pour their energy of intercession into the life of the world. The contemplative feels his strongest creative urges satisfied in contemplation and intercession.

In our risen Lord we are all one. By Baptism we are incorporated into Christ's Risen Body. St. Paul was so fascinated by this fact that he used the expression "in Christ" 164 times in his letters.

"We are all members one of another" and "we need one another." We are one family in Christ, with differing functions. We dwell on the tremendous fact that in Christ we are uplifted to God in the everlasting oblation of Himself which began in the Incarnation and goes on forever in heaven and earth. His offering of Himself and His Mystical Body will never cease. The greatest of all vocations is "to work along with God here in the world and forever in heaven," in whatever way He wills.

\**American Church News*, November, 1961.



## The Way of Life

The collect for Palm Sunday sets the theme for the whole of Holy Week, and for the Christian's consideration of the Passion of our Lord at any time. Including both the Incarnation and the Passion within the "humility" and the Atonement of Christ, we pray:

"Almighty and everlasting God, who, of Thy tender love towards mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility: Mercifully grant, that we may both follow the example of His patience, and also be made partakers of His Resurrection; through the same Jesus Christ our Lord."

Here the Christian prays for grace to follow the footsteps of His Lord in endurance and suffering (both of which are meant by the word "patience"). But the Prayer Book does not present our Lord as merely example — He is also the means of grace to lead the new life, and so the Christian also prays here to "be made [partaker] of His Resurrection."

### In Execution, Consummation

No matter how fervently we approach the remembrance of our Lord's shameful and agonizing death for us, we must approach it from here, from now, from where we are: the Church of the resurrected and living Christ. On the first Good Friday, His disciples saw His execution as the end of all that He was and all that He did; we look upon it as the consummation of our salvation. On Palm Sunday, His disciples saw the entry into Jerusalem as triumph; we look back upon it as the symbol of the triumph that was yet to be. The tears that we shed at the foot of the cross in Holy Week are not tears of the simple grief of those who have lost a friend and teacher and master; they are the tears of sinners who look upon the cost of their redemption.

The collect for the Monday before Easter bears out this difference of viewpoint:

"Almighty God, whose most dear Son went not up to joy but first He suffered pain, and entered not into glory before He was crucified; Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through the same Thy Son Jesus Christ our Lord."

Here we look upon the *via crucis* with full knowledge of its ultimate as well as its proximate goal, and pray God that we may walk in the same path toward the goal of the life and peace His journey has secured for us. The "way of the cross" in which we walk is not only our own painful path through this life, our own stumblings and burdens and humiliations and crucifixions — though these become a part of it when we are His. The "way of the cross" for us is the way of His cross as well as our little crosses — the way of His strength, given to us, the way of His love, the way of His relation-

ship with God the Father, which has become our relationship in our Baptism.

The fact that the way of His cross became the way of joy and glory has always been a stumbling block and foolishness to the world that knew Him not; that the way of the cross becomes, when men walk it, the way of life and peace is still incredible nonsense to the world that has not accepted Him.

To the world, pain is pain and shame is shame, and that is the end of it. But in the collect for Tuesday before Easter, those who have known Him pray:

"O Lord God, whose blessed Son, our Saviour, gave His back to the smiters and hid not His face from shame; Grant us grace to take joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed; through the same Thy Son Jesus Christ our Lord."

### A Message Unheeded

The Jews, at least, should not have been surprised at the Gospel. They had had hints of its message, foreshadowings of its shape from their own prophets. The words of this collect are taken from the thundering message of Isaiah, a message unheard and unheeded by those who dreamed of a Messiah who would renew an old national glory. But a hope in an earthly glory could no more understand that message than can a present materialism understand the hope we express in this prayer, or a present sentimentalism understand the assurance of glory that is given by a shameful day that we Christians call "Good Friday."

Yet it is with joy and gratitude that we think upon the events of that mighty time, and on Wednesday before Easter we pray:

"Assist us mercifully with Thy help, O Lord God of our salvation; that we may enter with joy upon the meditation of those mighty acts, whereby Thou hast given unto us life and immortality; through Jesus Christ our Lord."

It is only by God's gift of faith that we can see the joy that has been given us by the suffering of Christ. It is only by God's gift of humility that we can look upon the things our sins made necessary, with neither the pride that blames the crucifixion on others nor the pride that stops at self-accusation and self-pity, but with the joy of penitence that confesses and accepts the forgiveness that comes so dearly for Him who forgives.

Yet His grace has been given us, and in abundance, not only through the means of our minds and emotions in the Gospel but through our bodies in the Sacrament of the Body and Blood of Christ. Our Lord has done all things well, and provided for our salvation not only the example of the life we ought to live, not only the sacrifice of His Passion, but also the Sacrament of the Holy Communion, in which He gives us Himself. We have been given not only example but also power, and on Maundy Thursday we pray:

"Almighty Father, whose dear Son, on the night before He suffered, did institute the Sacrament of His Body and Blood; Mercifully grant that we may thankfully receive the same in remembrance of Him, who in these holy mysteries giveth us a pledge of life eternal; the same Thy Son Jesus Christ our Lord, who now liveth and reigneth with Thee and the Holy Spirit ever, one God, world without end."

Whole libraries of books have been written on the



meaning and the might of the Eucharist, but it remains the "holy mysteries," which we cannot understand but yet may accept — the means of grace, the refreshment of our souls, the partaking of the life of Christ, the pledge of eternal life. Here we are allowed to become one with the living and reigning Christ and with His Church which He has made to be the continuation of His Incarnation. The Blood shed for us has become the water of life, and given that we may drink. The Body broken by and for our sins is now, at the hands of His Church, given to us that we may be made whole.

Through Holy Week we dwell on the facts of the Passion, but on Good Friday it is for that Church that we pray:

"Almighty God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end."

Here we pray for the company of the redeemed — those who have been redeemed by the cross and have acknowledged that redemption; we pray for the whole people of God. In the second collect for Good Friday, we pray for the individuals who make up that company, that they may fulfill the work which Christ has called them to do, even as Good Friday fulfilled the work which God had sent His Son to do.

"Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through our Lord and Saviour Jesus Christ."

But His redemptive work was done for all men, and in the third collect for Good Friday we pray for those who have not known Christ:

"O merciful God, who hast made all men, and hatest nothing that Thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; Have mercy upon all who know Thee not as Thou art revealed in the Gospel of Thy Son. Take from them all ignorance, hardness of heart, and contempt of Thy Word; and so fetch them home, blessed Lord, to Thy fold, that they may be made one flock under one shepherd, Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Spirit, one God, world without end."

#### The Day Called Good

For this, God was made man, in the humility of the stable; for this, Christ was crucified, in the agony and shame of the gallows — that men might come home. For this, Christ triumphed over the sin that severed them from Him and the death that they had merited, on the day that men who have heard the Good News of that triumph call Good.

He conquered death by enduring it Himself, and on Easter Even, when we remember the time when He lay in the grave of man's death, we pray:

"Grant, O Lord, that as we are baptized into the death of Thy blessed Son, our Saviour Jesus Christ, so by continually mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death,

we may pass to our joyful resurrection; for His merits, who died, and was buried, and rose again for us, the same Thy Son Jesus Christ our Lord."

Easter Even has always been the day on which the Church administered Holy Baptism. It has been the day on which has been emphasized our death to sin, in Baptism, as a sharing in the death of Christ, and our new life in Him, the resurrected life, which is reached through that death. The gate of death, which was the gate to oblivion, has become, by His passage through it, the gate to eternal life. And that life is ours to have, because He has given it to us — ours to have when we have ourselves passed through the death of the body, ours to have even now as we are one with Him who is the resurrected and living Lord of life.

## When, And, or Since?

"Then conquer we must when our cause it is just" says our national anthem. And thereby hangs a hassle, for some members of the Daughters of the American Revolution have contended recently that the "when" in that sentence is unpatriotic and should be replaced by what they believe to be a good unequivocal all-American "and" or "since."

The suggestion to change the words written by Francis Scott Key who, by the way, was a Churchman and lay reader, was made at a DAR meeting in the DAR's Constitution Hall, Washington, D. C. Representative Joel T. Broyhill, himself a Churchman, had the United States army band present to play various versions of the anthem. Mr. Broyhill, who wants to use the notes exactly as put down by Key in 1814, opposed the DAR move to change the words.

We like the song the way it is. We are glad to say with Decatur, "Our country! . . . may she always be in the right; but our country, right or wrong," but only in the context of the kind of patriotism that will also say, "Because she is my country, I will do everything that I can to see that she is right." That "everything" must include intelligent and informed voting; obedience to law; moral and physical and financial support. It could also include criticism, and it must include all efforts possible within the bounds of law to correct what is wrong.

Any nation — even the United States of America — is made up of fallen and sinful men. Democracy is, we think, the best possible form of political government just because it takes this fact into consideration. The nation that disregards the possibility of its own mistakes is the nation that is already conquered by the deadliest enemy known to humankind.

Only the patriot whose first loyalty is given to God can render a true loyalty to his nation; only the man who serves God first can serve men well. May God preserve the United States of America, and save her not only from her earthly enemies but from the tyranny of pride which can destroy her more surely than any of them. In hot wars or cold, may she fight always in a just cause, and may she ever preserve her own awareness of her responsibility to Him.



## NEWS

*Continued from page 11*

the results of WCC Assemblies, and also the very valuable reports of various sections and departments which function between Assemblies," Dr. Burnett wrote.

"The question of what methods to adopt to make it possible for the ecumenical movement to reach the local church is an acute one. This is important if the Churches are to move forward together toward unity. The willingness to meet and to pray together and to wrestle with complete candor with the problems which divide us is not frequently met with outside the Christian Councils and World Council meetings." [EPS]

### KOREA

#### Missionaries in Uniform

by the Rev. R. ARCHER TORREY

Traveling missionaries, the unofficial variety, grow more plentiful every day, as Churchmen in uniform, Churchmen under State Department appointments, and Churchmen in private business find themselves abroad not only on their own or their nation's business but also, inevitably, on the Father's business, which is always urgent.

In Korea the influence of Americans in uniform in every department of the national life has been profound. The misdeeds of a few of these men make exciting reading in the daily papers, but the influence for good and the definite witness for Christ of many is far more significant. The Church has, indeed, many true missionaries in "G.I." uniform.

Especially in Korea, where troops are widely scattered in small contingents, the line between missionary and chaplain tends to fade, as does the distinction between civilian layman and military layman. Army facilities serve civilians and civilians serve Army personnel, across national as well as occupational lines. The U.S. Eighth Army's "Little Heaven" retreat center in Seoul has been a source of blessing to countless civilians, both missionary and non-missionary, in weekend retreats where military and non-military meet. The chief activities of the retreat center, of course, are the Monday to Friday general retreats for military personnel. It is estimated that 10% of all enlisted men on duty in Korea attend a retreat during their tour.

Over 50 chaplains are maintaining 76 chapels and religious facilities and ministering to troops in small posts scattered throughout the country, but their task would be impossible without the assistance of from 55 to 60 missionaries, according to Eighth Army Chief Chaplain (Col.) Kenneth M. Sowers.

Even with the help of diocesan clergy, it is impossible for Chaplain Sowers, the only Episcopal chaplain in Korea, to

minister adequately to the widely scattered Episcopal military population. Some Episcopalians may serve their entire time in Korea without seeing an Episcopal priest (although every effort is made to prevent this occurrence), but Chaplain Sowers alone administered the Holy Communion to some 600 persons last Christmas. Again, his ministrations are not limited to the troops. Not infrequently there will be as many civilians as military personnel at a weekday celebration in the South Post Chapel.

In spite of his heavy administrative load as the Chief Chaplain in Korea, Chaplain Sowers illustrates the missionary spirit of many of the Christians in uniform who find themselves in foreign countries. A specialist in public and business management and formerly professor of business administration at George Washington University, Chaplain Sowers has been alert to the desperate need for training in management skills in Korean public and business life. He makes his contribution as a priest and a Christian



Chaplain Sowers (left) greets the commandant of the National Military Academy, Republic of Korea, during recent dedication of the academy's chapel.

by advising and teaching Korean government and business leaders the skills they are anxious to learn.

Chaplain Sowers' witness to Christ in this down-to-earth way is "as effective as a Bible class" in the opinion of some professional missionaries. His interest in Korean culture, symphony, and ballet, as well as his concern over the gap between Korean and foreign standards of living and his anxiety to promote the economic development of a country whose unrealized potential fires his imagination and enthusiasm — these are factors that win the appreciation of leaders in Korean life and make his witness for Christ mean something to them.

It is not only the chaplains, however, who have plunged themselves into the life

of the Korean community as witnesses for Christ. A sergeant first class who is a member of the Order of St. Vincent (for acolytes) serves at the Korean language Mass at the cathedral in Seoul every Sunday. Other officers and men have reached young people through English classes. Still others teach Bible classes or Sunday School in Korean churches. Many have won a close Korean friend to the Church and brought him to Baptism. Others assist the missionaries in many ways — working with children in scouting activities, helping with the bookkeeping (the bookkeeper for St. Michael's Theological College, Seoul, is Don Eynck, a civilian engineer with the Korean Military Advisory Group), joining in prayer and study groups with missionaries and civilians, and, not least, financing the education of aspirants to the priesthood and other young Koreans. The men contribute generously to many phases of missionary work, even to their thoughtful and touching generosity with hard-to-get "P.X." items which they are constantly bringing to missionary homes where they are entertained.

Because of the example of the U.S. Army, the Republic of Korea Army has a large corps of chaplains, all Christians. Although only about one Korean in 15 is a Christian, every ROK Army unit has a chapel and a Christian chaplain. These chaplains are advised by U.S. Army chaplains. The effect of this chaplaincy in reinforcing the faith of Christian servicemen and of winning men to Christ who have never, perhaps, heard of His Name, is incalculable. The evangelistic and pastoral work of the ROK Army chaplains is not, even so, the only contribution of the U.S. chaplains. In a country where interdenominational rivalry and interdenominational guerrilla warfare threaten to sap the vitality of the Churches and wreck the missionary work of many generations, the example of the U.S. Corps of Chaplains shows the meaning of tolerance, personal adjustments, the development of a "climate" which fosters religious activity and understanding, and the meaning of stressing agreements rather than differences. Even in the difficult questions of Church and state relations with which every young government and every young Church must wrestle, the missionaries in uniform of the armed forces illustrate an approach which sets a tone for the whole country.

Especially during this period of military revolutionary government control in Korea, the influence of Christian military men — from the commander of all the United Nations and United States Forces in Korea, General Guy Stanley Meloy (an Episcopalian), to Chaplain's Assistant Private Howard Ruby — is playing a part in winning the nation for Christ. As the Roman legions first brought the Gospel to Britain, so our missionaries in uniform are continuing a great tradition.



## Field Report

(fiction)

by Bill Andrews

April 10, 1962. My fellow vestrymen tell me I was fortunate to be called away on a long business trip just after the new church was put to use. The senior warden commented wryly, "It's only in the last two weeks that anybody has had anything to complain about except the new church."

"What didn't they like about it?" I asked.

"Everything," he said. "It is too big and too small. It is too modern and too traditional. But it all gets back to one thing — it isn't the old church, so the sentimentalists complain."

"But they complained about the old one, too," I said.

"Yes," the senior warden replied, "but to hear them talk now, you'd think we abandoned a beautiful cathedral to build a doghouse. Well, I think we are over the hump. Now they have something new to complain about — the new organist."

"What's wrong with the new organist?" I asked.

"Bach," the senior warden replied.

"You mean Bock beer?" I asked.

"No," he answered. "Bach—B,A,C,H. Johann Sebastian."

"What's wrong with Bach?" I asked.

"I don't know," the senior warden said cheerfully. "But I would rather have the parish complaining about a dead composer than about our decisions on the building. And the new organist is good enough and tough enough to survive the storm. Bach we got, and Bach we'll keep on getting, and I suppose, if I live long enough, I'll hear the parish complaining ten years from now about the next new organist because he doesn't respect the age-old tradition of Bach-loving St. Martha's parish. But right now, Bach represents a wildly new-fangled innovation into a parish wedded firmly to the 'old' church music — meaning by 'old,' the mid-nineteenth-century style. But never mind that, how was your trip?"

I knew what the senior warden meant. He wasn't interested in how my business went or how well I lived on my expense account, or even my sight-seeing adventures. He is a man with a one-track mind, my senior warden. What he wanted me to tell him was what I learned about the

Church in my travels. And even here I have to define his interest closely. He's not interested in the fate of the ecumenical movement or the latest theologizing of Bishop Pike, or what great plans the Presiding Bishop has for the missionary venture of the Church at large. What my senior warden is interested in learning about is how parishes get run. On this subject he is an avid and eager student, ever willing to learn from others.

So I told him about the parish in a midwestern city where, every Sunday afternoon, the rector invites the vestry, the Brotherhood of St. Andrew, and the Daughters of the King to a no-holds-barred review and critique of the rector's sermon of the day. He shook his head unbelievably. "There'd be blood on the parish floor," he declared, "if we did that at St. Martha's."

"No," I said. "Not if we did it as he did it. I didn't say he invited the men's club and the guilds. I said the BSA and DOK. If we had chapters of them in this parish, we'd be able to hold such sessions amicably. I think we need them — the Brotherhood and Daughters I mean, not necessarily the critiques."

Then I told him about the southern parish I saw where every newcomer was handed a packet in an envelope: a tract on the Episcopal Church; a brochure handsomely illustrated telling about the parish church; a current copy of *Forward-Day-by-Day*; and a blank to be filled in giving the visitor's name, address, Church affiliation, and interests. "No pledge card?" asked the senior warden. "No," I replied. He shook his head doubtfully.

I enumerated a few other points: a particularly well-designed parish house, an outdoor altar in a quadrangle where the family Eucharist was celebrated on balmy days, a canvassing organization that worked 12 months a year instead of one, and so on.

The senior warden considered them all. But it was to that visitors' packet that he returned for further discussion. We agreed to turn it over to our vestry's one writing man, the town weekly's editor. "But we will use a pledge card," the senior warden said firmly.

I brought up the critique session again, and he shook his head. "You will have to prove it to me," he said. "I still think it would mean war."

"Ask the rector," I said.

"The rector," the senior warden replied, "is in many ways an astute young man, but he suffers from a misguided humility that might lead him to accept the idea. I'm not going to tempt him with it. If the Brotherhood of St. Andrew and Daughters of the King are such fine organizations as you seem to think, maybe we ought to get them started. But no critiques. Not in St. Martha's. Can't you just imagine Henry Smith and Alice Lout in such sessions! Spare us that, O Lord!"

I think the Lord will spare us that.

## LETTERS

Continued from page 4

the transport system and productive capacity of the other even before making it defenceless. It would thus not be spared from the destructive counter attack.

"(5) The result of an atomic world war would, however, not only be the destruction of the warring nations themselves; it would also be a mortal blow for the neutral countries. Countries such as Switzerland and Austria could not, even if no single bomb fell on their territory, continue to exist as an oasis in the middle of a desert of complete destruction. And particularly so since for months afterwards large areas of the Northern Hemisphere would be subject to radioactive fallout many thousand times greater than the fallout today after the bomb tests. Nearly all land under cultivation would be contaminated radioactively far in excess of the permissible level, thus making all agrarian products unfit for consumption. The only difference between the fate of the warring nations and that of the neutral countries would be that the population of the former would be killed off quickly while the latter would perish after months of chronic disease.

"(6) Neither air raid shelters, the hoarding of foodstuffs, nor any kind of civil defence would be [of] any use against the effects of a total war. It is scarcely conceivable how, in the event of a world-wide radioactive contamination of the air, any local measures of civil defence could effectively be carried out, since it is not possible for the whole population to remain underground for a long time or to go around permanently wearing gas masks and protective clothing. Neither, in the event of a world-wide spread of radioactivity, could a system of civil defence at the present time do anything of practical use against the contamination of crops and water. The only effective means at all is to prevent war. He who wants to ensure a future for himself and his children can do only one thing: help the moderate statesmen and politicians there are on both sides of the Iron Curtain by supporting their efforts to maintain peace. We must try to make the extremists of both sides understand the inevitable truth that through their fanaticism they are moving towards national suicide, the horrors of which cannot even be conceived by the majority of people."

The document is signed by Prof. Richard Meister, president of the Academy of Sciences; Prof. Ferdinand Steinhauser, director of the Central Meteorological Institute; Prof. Ferdinand Cap, director of the Institute for Theoretical Physics, Innsbruck; Prof. Berta Karlik, director of the Academy of Sciences Institute for Radium Research; Prof. Karl Przibram, former director of the Second Institute of Physics, Vienna; Prof. Fritz Regler, director of the Austrian University Atomic Institute; Prof. Rudolf Steinmaurer, director of the Institute of Physics, Innsbruck; Prof. Paul Urban, director of the Institute for Theoretical Physics, Graz; Prof. Julius Wagner, director of the Institute of Physics, Graz; Prof. Walter Thirring, director of the Institute for Theoretical Physics, Vienna; and Prof. Hans Thirring, professor of physics at the University of Vienna. The appeal is also signed by the



West Germany Nobel prizewinner for physics, Prof. Max Born, formerly of Goettingen University.

(REV.) JOHN NEVIN SAYRE  
Treasurer, International  
Fellowship of Reconciliation

Nyack, N. Y.

**Editor's comment:** We are glad to publish the letter from the Rev. Dr. John Nevin Sayre, together with the statement from a distinguished group of Austrian scientists, on the extreme gravity of the situation facing mankind under the threat of nuclear war.

On the other hand, Dr. Sayre's reference to the "illusory character of civil defense propaganda" does not seem to us a fair statement of the case. Few things bring home the peril to the average citizen more dramatically than the consideration of what can be done in his neighborhood to mitigate the effects of an atomic attack. If he has attended a civil defense course he will learn approximately how many miles he has to be away from an H-bomb explosion to survive even for an instant; he will learn what an unconscionable period of time he will have to stay in an underground shelter after a bomb has fallen 50 miles away; he will have some idea of the problem of obtaining food and water and attending to life's simplest necessities.

Nothing is likely to encourage the movement for efforts to maintain peace more than a realistic consideration of the problems of continuing to stay alive in wartime.

On the positive side of the case, while we fervently hope that the effort of moderate statesmen for peace will succeed, we know that these efforts can fail; that such failure is not a remote, but a real possibility. And, while it is true that many millions would be killed or maimed, it is also true that some would not be, and that they would have the responsibility of carrying on. Civil defense precautions could increase the number of survivors manifold, and could provide them with the basic means for a way of life that would not be mere animal scrambling for food and shelter.

To seek peace and to provide for civil defense do not seem to us to be mutually opposed, but two aspects of Christian civic responsibility.

### Rousing

Indeed there are objections to Mr. Rayfield's condescending proposal to eliminate Hymn 359 from the hymnal. I am afraid my rector may share Mr. Rayfield's feeling about the hymn, since I can't remember the last time we have sung it in my parish, but I think the Arthur Sullivan tune is a rousing one, and well calculated to induce a congregation to "make a joyful noise."

CHARLES ALAN WRIGHT  
The University of Texas

Austin, Texas

## BOOKS

Continued from page 3

doctrines of their own. They are merely people who are particularly staunch in their loyalty to what is explicitly taught in our Anglican formulas. After all, those who call themselves central Churchmen can read, and sometimes cast their eyes over the preface to the Ordinal. They are quite as apt to understand and believe what they find there as Anglo-Catholics. But apart from these small errors in the interpretation of what must to the non-Anglican mind seem an almost bewildering conundrum, the whole tone of the book toward us is friendly and respectful. Certainly it is not difficult to return such feelings of friendship and respect.

This is but one of several recent Roman Catholic books which make it clear that Roman Catholics are facing up to the fact of Protestantism, as well as Anglicanism, with real charity and earnestness. What is really necessary now is that Anglicans and Protestants should make an equally intense parallel effort to comprehend the immense spiritual forces which bind our Roman brethren together and preserve in them their loyalty toward our Lord and His Church as they have received and understand it.

Let those of us who are not Roman Catholics look well to it that we do not fall too far behind them in charity and understanding. The time has come for the old prejudices and suspicions to die; for the old antagonisms to be laid aside. It is probably true that all our human reunion schemes so far have been clumsy and ill-judged. It is even well, perhaps, that we have implemented so few of them. It is perhaps even a pity that we have tried to implement those that we have tried to implement. But despite the ineffectiveness of all our paper schemes for reunion, we now see that at last God the Holy Spirit is taking a hand, and that His purpose will not be denied, rough hew it how we may.

J. V. LANGMEAD CASSERLEY

**THE COUNCIL, REFORM AND REUNION.** By Hans Kueng, Professor in the Catholic Theology Faculty of the University of Tübingen. Translated by Cecily Hastings. Sheed and Ward. Pp. x, 208. \$3.95.

As the date of the coming Vatican Council approaches, the ecclesiastical world outside the Roman Church is the scene of increasing conjecture as to its probable — or even possible — accomplishments. *The Council, Reform, and Reunion*, written by theological professor Hans Küng and recently translated, goes into the matter.

The papal encyclical, *Ad Petri Cathedram*, issued on the Feast of SS. Peter and Paul, in 1959, proclaimed the need to spread the Catholic faith, to revive

Christian standards of morality, and to bring ecclesiastical discipline into closer accord with modern conditions. It expressed the hope that this would provide those separated from Rome with an outstanding example of the truth, unity, and love that are to be found among those who are not separated from that See.

Had the forthcoming Vatican Council been heralded by only this, it might have been written off as no more than a 20th-century Trent. Two months earlier, however, in a letter to the clergy of Venice, the Pope had indicated that the idea of calling the Council had come to him by a sudden, unexpected inspiration. He felt confident that there was among bishops and priests a more urgent desire "to extend the frontiers of Christian love." Beyond the Roman Communion, many indulged in false hopes, despite the Pope's commendable candor in making clear that the "gentle invitation" to the separated brethren would be through the vision of the splendor of the forthcoming *reformatio* of the Roman Church, not through the sort of discussion that is encouraged in the World Council of Churches.

Professor Küng's book is to be welcomed in its English dress, for it sets forth the facts of the case in five chapters, simply, clearly, and with an endearing optimism. In the first chapter he exhibits ambiguities in the terms "ecumenical" and "reformation." In the second he endeavors to show that because the Church, which is a divine creation, has also a human aspect, Rome, too, must say: *ecclesia semper reformanda* — "the Church must always undergo reformation." The Roman Church must stand always in need of renewal. Not only is she *semper eadem*, always the same; she is also ever new, because ever being renewed. Dr. Küng, fortified by the opinions of other modern Roman ecclesiologists, considers that an adequate concept of the Church must take account of the fact that the Body of Christ is "burdened and stained" with the sins of men. Père Yves Congar, O.P., has most ably expounded, in a large and erudite work, *Vraie et fausse réforme dan l'Eglise* [True and False Reform in the Church], the principles of a "reform without schism." Dr. Küng's third chapter is devoted to showing the "how" of "Catholic renewal." There are four ways: One can suffer, pray, criticize, and act.

It must be noted, however, that the two latter ways are less easy at Rome than are the other two. They are especially difficult for priests. In quoting the words of Pius XII to the International Catholic Press Congress at Rome in 1950, that "public opinion in the Church" is to be encouraged, Dr. Küng omits to note that it was during that pontiff's reign that the book that is the main source of the view he now presents was hastily withdrawn, despite its *imprimatur* and *nihil obstat*. Under Pius XII it could hardly



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have been a manifestation of the virtue of prudence for a priest to speak approvingly of Pèr Congar's work in a tone of voice louder than the "voice just a little raised" used for the *Orate, fratres*, unless, of course, the priest were actively seeking encouragement for his "reduction to the lay state."

The remaining fourth and fifth chapters form about two thirds of the whole book. Dr. Kúng urges the view that the Roman Church was obliged to reject "Luther's" Reformation because, despite its conservatism, it was essentially a revolution. (Rare in this book are references to either Canterbury or Calvin.) Still, "the Catholic Church" was not guiltless of the schism. (It is to the inadequacy, not the belatedness, of this confession that some will object.) Dr. Kúng reminds us that recognition of this guilt is not new: He cites Hadrian VI at the Diet of Ratisbon, Pole and Contarini at Trent, and last but not least the words of the present John XXIII: "We do not wish to put anyone in history on trial. . . . Responsibility is divided." Christians must now come together again, not simply by individual conversions or even by moral reform within the Roman Communion, but through "the renewal of the Catholic Church," so as to meet "all that is justified in Protestant demands and criticisms." The author observes that the heirs of the Reformation have also a *semper reformanda* principle. Did not Schleiermacher say that the Reformation was still going on? We are left with the conclusion that only a Roman *semper reformanda* principle is to be encouraged. This is a pity, for some of us think we need to apply ours even more than do Romans theirs.

On the night of March 20, 1415, another John XXIII (Baldassare Cossa) had escaped from Constance in the dress of a layman and with a crossbow slung at his side. The Council of Constance was left to proclaim the superiority of Council over Pope. That medieval John XXIII, deposed by the Council of Constance, ratified "by his own movement" — *motu proprio* — the sentence of deposition, acquiescing in the judgment of the Council whose infallibility he declared. His charming humility is honored in Donatello's statue of the dethroned pontiff in

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the Florentine Baptistry. The new John XXIII is no less adorned by the virtue of humility, and it may be that more will come of the forthcoming Council than can be dreamt of in our theologies.

The practical difficulties of even the limited program it is committed to undertake are well known. The author proclaims them with skill, and this part of his book will be particularly illuminating to many outside the Roman Communion. He is hopeful of "a more complete formulation of papal infallibility," though we are not shown how this is to affect the situation, since he seems to assume that the notorious clause, *ex sese*\*, must stand. This clause is the one added two days before the promulgation of the decree *De Ecclesia* at the Vatican Council in 1870. It was peculiarly odious to the opposition, having been proposed at the instigation of some of the extremists on the papalist side, and today it is extremely unfortunate for Dr. Kúng's laudable cause. The declaration published in 1875 by the German bishops and reproduced in an

\*"Of itself" or "of themselves."

appendix to the book, together with Dom Oliver Rousseau's commentary, affirming the independence of the bishops, was of some *political* importance at the time. Perhaps it is so, still, but it has not the slightest *theological* relevance to the doctrine set forth in the *ex sese* clause. According to this it is unnecessary for the Pope to limit the independence of the Bishop of Cologne or any other bishop, precisely because the Petrine succession assures the Pope, in pronouncements *ex cathedra* on faith or morals, of his absolute independence of all bishops. Theologically he has no need of them, and it was precisely at such a papalist view of infallibility that the opposition at the Vatican Council boggled. Might it not be easier for the new Council to nullify the decrees of 1870 on the ground of constitutional illegality or defects in the Council that promulgated them? There is a plentiful supply of irregularities.

The irenic tone of Dr. Kúng's book is much to be welcomed. If it succeeds in provoking the heirs of the Reformation, not least in the Anglican Communion, to engage more seriously in their even more

complex task of renewal and reform, they may be enabled eventually to do for the Catholic Church (which embraces Rome, too, honoring her ancient see) what the 16th-century reformers failed to do in their way. It is our shame that Luther, Calvin, and Cranmer would all account the Roman Church, even before the renewal now promised, less remote from the aims of the Reformation than much contemporary "Protestantism" ever could be. We, too, must pray: "Send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth."

GEDDES MACGREGOR

## Books Received

**PENTECOST AND MISSIONS.** By Harry R. Boer. Eerdmans. Pp. 270. \$5.

**THE HIDDEN REMNANT.** By Gerald Sykes. Harpers. Pp. xiii, 241. \$4.

**THE ENGLISH DEBATE ON SUICIDE:** From Donne to Hume. By S. E. Sprott. La Salle, Ill.: Open Court Publishing Co., 1961. Pp. viii, 168. \$3.50.

**PAUL AND HIS PREDECESSORS.** By Archibald M. Hunter. Westminster Press, 1961. Pp. 154. \$3.

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# PEOPLE and places

## Appointments Accepted

The Rev. Charles A. Herrick, Jr., formerly assistant at Grace Church, Lockport, N. Y., is now rector of St. Christopher's of the Valley, Cobleskill-Schoharie, N. Y., in charge of the church at Schenevus, N. Y. Address: St. Christopher's Church, Cobleskill, N. Y. (Assisting Fr. Herrick is the Rev. D. Bernard Harrison, who lives at West Middleburg, N. Y. Together they will cover the work of the four communities in a wide rural area of the Susquehanna deanery in the diocese of Albany.)

The Rev. David P. Jenkins, formerly deacon in charge of St. Paul's Church, Portsmouth, R. I., is now rector.

The Rev. Robert E. Juergens, formerly of San Lorenzo, Calif., is now in charge of two missions in Arizona, Epiphany on the Desert, Gila Bend, and Holy Cross, Ajo. He is the first resident priest in the missions, which have been served from Phoenix and Casa Grande for the several years that they have been in existence. Address: Box 932, Gila Bend, Ariz.

The Rev. A. Harrison Lee, III, priest of the diocese of Dallas, formerly serving in the diocese of Natal, South Africa, is now metropolitan secretary of the United Society for Christian Literature, one of the oldest missionary societies in England. Address: USCL, 4 Bouverie St., London E.C. 4, England.

The Rev. Willard S. McGinnis, formerly rector of All Faith Parish, Charlotte Hall, Md., is now assistant rector at Christ Church, Rockville, Md. Address: 540 Brent Rd., Rockville.

The Rev. John M. Prittie, formerly in charge of Holy Trinity Church, Brookville, Pa., is now in charge of Trinity Memorial Church, Erie, Pa., and Trinity Mission, Fairview. Address: 922 Liberty St., Erie.

The Rev. Elton O. Smith, Jr., formerly rector of St. Paul's Church, Lee's Summit, Mo., will on May 1 become rector of St. George's Church, Kansas City, Mo.

The Rev. Richard T. Tobey, formerly curate at

the Church of the Ascension, Rockville Centre, L. I., N. Y., is now associate priest at the Church of the Holy Trinity, Greenport, L. I., and St. Mary's Church, Shelter Island, L. I., N. Y. Address: Box 652, Greenport, Suffolk County, L. I., N. Y.

## Resignations

The Rev. Peter Dennis, vicar at St. John's Mission, Washington, Ind., has retired. He and his wife will continue to live in Washington, Ind.

## Ordinations

### Deacons

Albany — On February 3, the Rev. Richard C. Vetter, a former Methodist minister; to continue graduate study for the doctorate in theology at GTS.

## Diocesan Positions

Mr. William Luke Marbury is now chancellor of the diocese of Maryland, succeeding the late Carlyle Barton, who served for 29 years.

The Rev. David E. Merryman, curate at Trinity Church, Indianapolis, is now editor of the *Church Militant*, periodical of the diocese of Indianapolis. (The former editor, the Rev. Robert A. MacGill, recently was named editor of publications of the National Council.)

## Other Changes

The Rev. Dr. Edmond LaB. Cheronnier, professor of religion and chairman of the religion department at Trinity College, has been awarded a post-doctoral Lilly Fellowship for the 1962-1963 academic year. Dr. Cheronnier, who resides in West Hartford, Conn., and is also assistant minister at St. John's and St. James' Churches there, was awarded the fellowship to complete study and research in England for a book on the philosophy of religion. He will take a sabbatical next year.

The Rev. James Bennett Pritchard, Ph.D., will leave his work as professor of Old Testament at CDSP, Berkeley, Calif., to begin work in July as

curator of the newly-established section on Biblical archeology at the University of Pennsylvania Museum. He will also be a professor in the university's department of religious thought.

The museum recently purchased from Haverford College an excellent collection of objects from western Judea. Dr. Pritchard was associated with the American School of Oriental Research in Jerusalem in 1950 and 1951 and directed archeological excavations in Jordan for the museum in 1956 and 1957. A former Methodist minister, he was ordained to the priesthood in 1955.

## DEATHS

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

The Rev. Laird Wingate Snell, retired priest of the diocese of Massachusetts, died on March 24th at the Sharon Nursing Home in Olney, Md. He was 91.

During his ministry he served parishes at Jamestown, N. Y., Helena, Mont., Ayer and Groton, Mass., and Marshfield, Mass. He retired in 1939. Before being ordained priest in the Episcopal Church (in 1909) he was a Congregational minister for four years and did social settlement work for three.

He received the BA from Harvard and the STB from Andover. He was born in Rushford, Minn.

Surviving are a son, W. Wingate Snell, Silver Spring, Md., a daughter, Mrs. Theodore S. Johnson, Windermere, Fla., and four grandchildren.

## ANGLICAN CYCLE OF PRAYER

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16. Dublin and Glendalough and Kildare, Ireland
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18. Durham, England
19. East Carolina, U.S.A.
20. ———
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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, CALIF.

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 6; Mass daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &  
12; MP 6:45; EP 6; C Sat 4-7

### ST. PAUL'S Rock Creek Church Rd., N.W.

Rev. E. Pinkney Wroth, r  
Sun HC 8, 9:30 (Ch S), 11; Wed HC 11

### CORAL GABLES, FLA.

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

### DELRAY BEACH, FLA.

ST. PAUL'S Swinton Ave. & S.W. 2nd St.  
Rev. Stiles B. Lines, Ph.D.; Rev. Ralph Johnson, B.D.  
Sun 8, 9:30, 11:15; Thurs 10

### EUSTIS, FLA.

ST. THOMAS' Lemon & Mary Sts.  
Rev. Eugene L. Nixon, r  
Sun 8, 10, 11; Thurs & HD 10

*Continued on next page*

**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; IS, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; 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.



A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.



# GO TO CHURCH DURING LENT

Continued from previous page

## 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 CHURCH AND DAY SCHOOL**  
2750 McFarlane Road  
Rev. Canon Don H. Copeland, r  
Sun HC 6:30, 7, 8, 9:15, 11; Daily 7:30, also Tues  
6:30; Fri 10; HD 6:30, 7:30, 10, 11:15 & 6;  
C Sat 4:30

## MIAMI, FLA.

**HOLY CROSS** 36 St. at N.E. 1st Ave.  
Very Rev. Frank L. Titus, r  
Sun 7:30, 9, 11; Mon, Wed, Fri 10; Tues, Thurs,  
Sat 7:30

## 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.  
Caldwell, Minister-Christian Education  
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Bv;  
Daily MP 8; Wed HC 10

## WEST PALM BEACH, FLA.

**HOLY SPIRIT AND DAY SCHOOL**  
1003 Allendale Road  
Rev. Peter F. Watters, 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

## ALL SAINTS CHAPEL

211 W. Madison  
Episcopal Church Loop Center  
Wkdys MP & HC 7:45; HC 12:10 Mon, Tues, Thurs,  
Fri; Lit & Ser 12:10 Wed

## ASCENSION

1133 N. LaSalle Street  
Rev. F. William Orrick  
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys  
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &  
9:30; C Sat 4:30-5:30 & 7:30-8:30

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;  
Weekdays H Eu 7; also Wed 6:15 & 10; also Fri  
(Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;  
C Sat 4:30-5:30, 7:30-8:30 & by appt

## SEABURY-WESTERN THEOLOGICAL SEMINARY

Chapel of St. John the Divine  
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw and Madison Streets  
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, 11, 5:30; Daily 7, (Sat 9), 5:30;  
C Sat 5, 8, Sun 8:30

## ST. LOUIS, MO.

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

The Living Church

## 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

## HACKENSACK, N. J.

**ST. ANTHONY OF PADUA** Lodi and So. Main Sts.  
Rev. Harry Brooks Malcolm  
Sun Masses 8 & 10 (High & Ser), MP & Ch S 9:45;  
Weekday Masses Mon, Wed, Sat 9; Tues, Thurs, Fri  
7; Lit & B Tues 7:45; Sta & B Fri 7:45; C Sat 7:30

## NEWARK, N. J.

**GRACE** Broad and Walnut Streets  
Rev. Herbert S. Brown, r; Rev. Fulton B. Smith, c  
Sun Masses 7:30, 9:15 (Sung), 11 (Sol), MP  
10:40, EP 5. Daily Masses 7:30, Wed also 12:10;  
Fri & HD also 9:30; MP 7:10, EP 5, Tues Sta,  
Meditation, & Adoration 8. C Sat 11-12, 4:30-5,  
7:30-8

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Sun Low Mass 8, Sol High 10; Daily Mass 7  
ex Thurs 10; C by appt

## NEW YORK, N. Y.

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

## ST. BARTHOLOMEW'S

Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
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, Ph.D., Th.D., r  
Sun 11. All services & sermons in French.

## GENERAL THEOLOGICAL SEMINARY CHAPEL

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

## HEAVENLY REST

5th Ave. at 90th Street  
Sun HC 8 & 9, MP Ser 11; Thurs HC 12; Wed  
HC 7:30; HD HC 7:30 & 12

## ST. IGNATIUS'

Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery  
care); Daily ex Mon 7:15 MP & Mass; C Sat 4

## ST. MARY THE VIRGIN

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

## RESURRECTION

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

## ST. THOMAS

5th 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

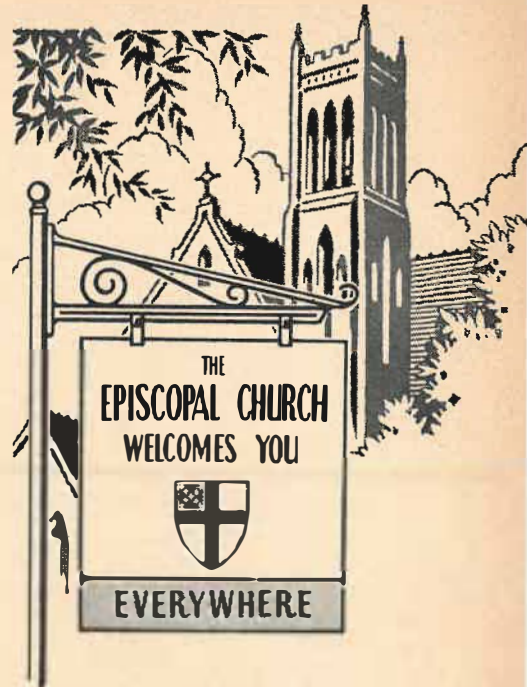
Rev. John Heuss, D.D., r

## 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



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

### 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

### 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 Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;  
Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat  
9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat  
9:15; EP daily 5; C Sat 4-5 & by appt

### 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

## SCHENECTADY, N. Y.

**ST. GEORGE'S** 30 North Ferry St.  
Rev. Darwin Kirby, Jr., S.T.M., r; Rev. E. Paul  
Parker, B.D., associate r; Rev. Vernon A. Austin, Jr.,  
S.T.B., asst.

Sun 8, 9, 11; Fam Eu, Bkfst, Adult Class and S  
of Rel 8:55; Children's Service 10; H Eu daily 7  
ex Mon & Thurs 10; also Tues, Wed & Fri 12:10;  
HD 7, 10; Daily MP 9, EP 5:30; C Sat 4:30-5,  
8-9 & by appt

## SOUTHERN PINES, N. C.

**EMMANUEL** 350 East Massachusetts Ave.  
Rev. R. Martin Caldwell, Jr., r

Sun 8, 9:30, 11, 5; HC (and healing service)  
Wed 10; HD 7:30

## PHILADELPHIA, PA.

**HOLY TRINITY** Rittenhouse Sq. at 19th St.  
Rev. Cuthbert Pratt, S.T.D., r; Rev. E. L. Lee Jr., c  
Sun 8 HC, 9:30 Ch S, 11 (1S) MP, EP 8; Tues,  
Wed, Thurs HC 12:15, HC 5:30 Wed; EP 5:30

## ST. MARK'S

Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11 (Sol), EP 5:30; Weekdays 7:45,  
5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30,  
Sat 12

## 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

## SPOKANE, WASH.

**ST. JOHN'S CATHEDRAL** Grand at Sumner  
Very Rev. Richard Coombs, dean

Sun 8, 9, 11; Daily 7 (ex Wed 10, Sat 8) 8:45, 4:45

April 15, 1962