

The Living CHURCH

COMMISSION OF CHRISTIAN
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May 27, 1962

25 cents

page 17:

**Let's Learn
to Pray**

page 14:

**Hold on,
Macedonia!**

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Spire of old Coventry Cathedral,
seen from porch which links ruins
and new cathedral [page 11].





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Graduation Time

Soon, there will be held in many parishes an annual ceremony, service, or program variously entitled Church School Graduation, Award Sunday, or Closing Day. This may be dignified by being held at the 11 o'clock service. It may be at the family service on Whit-sunday, the recognition and awards taking the time of the usual instruction.

In any case, it is a closing, a signing-off. The typical parish uses the occasion to tell everybody — teachers, pupils, and parents — that they may take it easy now, and not feel tied down to an every-Sunday routine. Moreover, the form and subject matter of the ceremony frequently expose the inadequacy and low purpose of the educational program of the parish. In summarizing the year's work, and rewarding some individuals, there is revealed just what has been expected of teachers and pupils all year.

What have we been driving at? What have we expected? What things are we now recognizing as achievement? The rewards we now give may reveal our conception of our program. Quite frankly and simply, most schools recognize very little *except attendance*. You get a prize for having been there — just having been there — for a certain number of Sundays. Perfect attendance is especially glamorized. Those who have not missed a single time receive the best Bible or picture or badge. These are the saints, the top scholars: those who always came. Yet attendance, like survival, is the lowest form of achievement.

A parish which has frankly faced this problem of measurable standards, followed by public recognition for accomplishment, will have begun to study the problem. These policies for setting up an award scheme have been listed:

(1) Reward the things you wish accomplished, weighting them heavily for things now slighted. Thus, if memorization is at a low ebb, give a large score for this.

(2) Stress recognition for specific achievement, rather than rewards for attendance only. Today, family trips often take the child away on a Sunday, and perfect attendance is "spoiled" — not by the child's fault.

(3) Have intensive campaigns for special short periods, if it seems wise. This gives newcomers a chance.

(4) Change the emphasis or scoring from year to year, as new goals are set.

(5) Let the prizes be something useful, such as religious books and articles, to enrich home life, to be used throughout life.

(6) Let as many as possible succeed

by setting a fair norm for winning the award.

With any point scoring system the problem of keeping track, week by week, is frankly a difficulty. But if the interest is engendered, this will be managed. At present, those parishes which have an observer in every class can entrust the scoring to that person, and the teacher need not be bothered. With such an arrangement in mind, this example shows how this was worked out in one parish.

For each class, a score was kept by the observer, using a uniform mimeographed blank covering a semester. After each name was a square large enough for several numbers. No roll was called, the observer noting quietly, asking about extra points *after class*.

Points for each Sunday: present at family service — 1; present in class — 1; coöperation (conduct and effort) — 1; offering — 1; homework reported — 1. Usually most children had four points, with a fifth if they recited memory work, or reported other work done at home. (Zero if absent.)

Bonus points: Advent wreath party — 5; Lenten offering returned — 5; attending a service on All Saints', Epiphany, Good Friday, and Ascension, 5 each; children's mission, each day 5.

Possible score: Regular — 34 Sundays at 5 each = 170. Bonus: 60. Year's possible grand total — 230. Required for the award at end of year 150, of which 20 must be in the bonus group.

That is all. Just a reasonable goal, flexible, easily changed. (Ratings may also be applied to the performance of the teachers.) Everybody is kept aware that the parish expects definite performance from all in the school, that it has a program.

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.

May

27. The Church of the Saviour, Atlanta, Ga.; St. Luke's, Stephenville, Texas; Church of the Holy Communion, Paterson, N. J.; St. Luke's, New York, N. Y.
28. Trinity, Newport, R. I.; the Rev. S. Raymond Brinckerhoff, Yorktown Heights, N. Y.
29. St. Mary's, Asheville, N. C.
30. St. Paul's, Pekin, Ill.
31. Trinity, Lincoln, Ill.

June

1. St. Ambrose', Antigo, Wis.; Pueblo Chapter, A.C.U., Pueblo, Colo.; St. Mary's, Wayne, Pa.
2. St. Ambrose', Antigo, Wis.; All Saints', Dallas, Texas

The Living CHURCH

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

STAFF

Peter Day, editor. Christine Fleming Heffner, managing editor. Jean Drysdale, assistant to the editor. Ray C. Wentworth, news editor. Rev. F. C. Lightbourn, S.T.M., literary editor. Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.B., Paul Rusch, L.H.D., associate editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Edna Swenson, advertising assistant. Lorraine Day, credit manager. People and Places editor. Roman Bahr, subscription manager.

EDITORIAL OFFICES

407 E. Michigan St., Milwaukee 2, Wis.

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THINGS TO COME

May

- 27. Rogation Sunday
- 28. Rogation Monday
- 29. Rogation Tuesday
- 30. Rogation Wednesday
- 31. Ascension Day

June

- 2. Confraternity of the Blessed Sacrament, annual meeting, St. James' Cathedral, South Bend, Ind.
- 3. Sunday after Ascension Religious Life Sunday
- 9. Springfield election of a bishop
- 10. Whitsunday
- 11. Whit Monday
- 12. Whit Tuesday
- 13. Ember Day
- 15. Ember Day
- 16. Ember Day
- 17. Trinity Sunday
- 18. St. Barnabas (transferred from June 11th)
- 24. Nativity of St. John Baptist (First Sunday after Trinity)

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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May 27, 1962

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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.

Practiced and Taught

The Rev. William S. Spilman is courageous indeed in offering his frank and honest criticism of "the Church in the south" after migrating to the "nawth" [L.C., May 6th]. I bet he'll get some lovely letters.

However, there is no gainsaying his penetrating criticisms of the situation in "dear old Dixie." The practiced Faith so often contradicts the taught Faith that it is downright discouraging at times to those who teach. Nevertheless, the suggested solution of abandoning the pastoral ministry for the prophetic does not seem to many of us to be the answer.

In the first place, we are not inarticulate about God's will for the unity of His people. We long for it and proclaim it from the pulpit. But we just can't shrug off the call to continue as shepherds to the "hungry" sheep of the southern Church, for, bumptious though they may be, we love them.

No doubt we merit and require criticism, but we also need the prayers of the Church.

(Rev.) P. ROBERTS BAILEY
Rector, Grace Church

Gainesville, Ga.

To Serve All

We do certainly hope here at the Episcopal Seminary of the Caribbean that you will be able to say something in THE LIVING CHURCH to assist us and the bishops and their diocesan offices to handle more simply a matter that has sometimes been altogether too complicated. For in making it clear that the seminary belongs to the whole Church in this area, you will not only be able to relieve the bishops' staffs of some unnecessary paper work in connection with gifts, and you will not only be able to clarify in the minds of those who send gifts just where their money is going, but you will be able as well to enhance the very important understanding that the Seminary of the Caribbean is here to serve all the bishops of the Islands and Central America [see page 11].

(Very) Rev. EUGENE E. CROMMETT, Ph.D.

Dean

Carolina, P. R.

Steeped and Hindered?

To Mr. and Mrs. Stephen Richards, re your criticism of the modern "crude, barbaric style of architecture" frequently used in our churches, and the altars which you call "monstrosities" [L.C., May 6th], and your praise of altars which you feel are in the "traditional Christian style with warmth and beauty": Tradition is a wonderful and useful thing; indeed our Church is steeped in it (and perhaps occasionally just a little hindered by the misuse of these traditions). But my question is: What is the "traditional Christian style"?

What style of church architecture will our great-grandchildren call "traditional?" And

what would a 17th-century (or a 1st-century!) Christian have thought of your favorite church building?

I, too, prefer warmth, but perhaps to some congregations a stark simplicity is more conducive to the worship of God, and I wonder how warm the catacombs were — to the eyes or the body. Modern architecture may not always provide a beautiful memorial to our Lord, but how beautiful was the original cross or the tomb (or, as a passing thought, the southern jail cells of the Freedom Riders)?

I would not condemn beauty, but would suggest that ugliness might have its purpose, too; and who is to say that modern starkness is ugly in the eyes of God?

As a final thought, I've noticed that the stark modern altar crosses tend to be very large and obvious, if not quite beautiful. Many is the altar I have seen with a beautiful cross half as tall as ornate candlesticks, and partially hidden by elaborate flower arrangements. Perhaps it is the fact of the Cross, and not its style, which can best put our minds — and hearts — "into the proper state for prayer and praise."

LELIA H. BALDWIN
(Mrs. Burton R. Baldwin)
Homemaker

Belton, Mo.

Musical All-Day Sucker

I can't help but wonder why Mary Mc-Ennery Erhard [L.C., April 22d] wants to keep such an innocuous little ditty as "Golden harps are sounding." The psalmist says, "God is gone up with a merry noise, and the Lord with the sound of the trumpet."

Surely this expresses the magnificence of the Ascension of our Lord much better than the somewhat effeminate plinking of harps set to a tune which Dr. Archibald Divison referred to as a "musical all-day sucker." There is no such thing as a "good children's hymn." Hymns are either good or bad, and children are much better off cutting their teeth on the simple piety and poetic beauty of 437 and the majestic yet humble text and tune of 453 (both of which the correspondent condemned). Let's stop treating children as if they were the lowest form of adult intelligence.

Although she failed to notice, in her concern with the moles and bats, there are many hymns that the Hymnal 1940 might have omitted with little lost. Might I respectfully suggest that she assign to the rodents such creations as 359, 422, 438, and 467; and both tunes of 430, although Cardinal Newman's sublime poetry should be preserved to a tune more fitting to its beauty than the two bromides it is usually sung to. Many other hymns of equal poverty come to mind, but the above will suffice for now.

May I therefore plead, also, for some of the "good old hymns" — the best of the chant, chorale, Psalm tunes, and French Church melodies that are fit to be included with such as David McKay Williams' noble Georgetown (437), and W. A. Percy's beautiful poetry.

JOHN KEN OGASAPIAN
Organist and Choirmaster
St. Anne's Church

Lowell, Mass.

Editor's comment: Whereas Mary Mc-Ennery Erhard was concerned in her letter primarily with verse, Mr. Ogasapian comments on tunes and verse.

Complaint

Your issue of May 6th arrived this morning. I note on pages 8 and 9: "Father Shaw was dean of the cathedral of the diocese of Western New York since 1958." And we complain about the new revision of the dictionary!

(Rev.) ROLLIN B. NORRIS
Assistant minister, St. Luke's Parish
Minneapolis, Minn.

Editor's comment: We even complain about things like that in our own magazine — when we catch them in time!

July Beginning

Because Episcopal ministrations are available to midshipmen at the United States Naval Academy only through St. Anne's Parish in Annapolis, we urgently request that incoming Episcopalians be referred by their home parishes directly to us who serve in this historic parish. Unlike other colleges, the midshipmen's academic year begins with "Plebe Summer," which means that the plebes enter the first of July. Immediate contact is most desirable, and we ask the cooperation of their home parishes.

I am delighted to report that the most cordial relations exist between the clergy of St. Anne's and the chaplains of the U.S. Navy serving at the Academy. However, there is still no Episcopal Navy chaplain assigned to the Naval Academy, which places the Church's responsibility directly upon this parish church.

(Rev.) JAMES F. MADISON
Rector, St. Anne's Parish

P.O. Box 349
Annapolis, Md.

Make Yourself Known

Each January, the Society of King Charles the Martyr publishes a list of the parishes (world-wide) which are planning to observe January 30th, as King Charles the Martyr's day. In 1956 there were 16 American parishes on this list. This year there were more than a hundred. It is partly increased observance, and partly increased reporting. There must be many more such parishes if they could be identified. If any such not reported this year will let me know, they will be contacted next year, and sent a card for reporting their plans.

The blitz-damaged London Church of St. Katharine Cree is now being restored, and is to include an Oratory Chapel of King Charles the Martyr and Archbishop Laud, commemorating the fact that Laud consecrated the church in 1633, and King Charles gave the sacred vessels.

The society has undertaken the furnishing of this chapel and will welcome contributions.

ELIZABETH CARNAHAN
(Mrs. Arthur L. Carnahan)
Austin, Tex.

Editor's comment: Since sending money to people or societies in foreign nations is not always easy or convenient, THE LIVING CHURCH will forward contributions to the society's project under its Living Church Relief Fund. Checks should be made out to THE LIVING CHURCH RELIEF FUND and designated "Society of King Charles the Martyr, chapel restoration."

Essays on Modern War

NUCLEAR WEAPONS AND THE CONFLICT OF CONSCIENCE. By John C. Bennett (editor). Pp. 191. Scribner's. \$3.95.

There is perhaps no single contemporary issue on which Christian people more insistently desire guidance than that of nuclear warfare. At the same time there is certainly no contemporary issue on which such guidance is more difficult to come by. The range of opinion, even within the Church, covers a broad spectrum from an uncompromising pacifism to a morally neutral political realism. The discovery of a consistent Christian position within this broad spectrum has proved to be a baffling problem, and the Church has so far been unable to formulate one which would command any degree of common assent.

In this situation this collection of essays is likely to prove for concerned Christians one of the most helpful books which have so far appeared. The book is characterized by moderation and a seeking after insight throughout, while at the same time presenting a wide range of viewpoints for the reader's consideration. Two of the chapters, the first and third, by John H. Herz and Kenneth W. Thompson, present together a searching analysis of the political realities against which all proposed Utopian solutions of our dilemmas must be judged. They are written out of a true sense of history and the role which the pride and passion of man plays in it.

The second chapter is the contribution of a distinguished theoretical physicist, David R. Inglis. In it an awesome but informed picture of the almost unimaginable horror of unrestrained nuclear war is painted in sober and measured phrases. It ends with a review of steps taken so far toward disarmament and a plea for renewed efforts toward this end, which seems rather forlorn against the background of the recent Geneva conference. A parallel to this approach is provided in the fifth chapter by the well-known psychoanalyst, Erich Fromm. It presents the case for unilateral disarmament from a secular humanist rather than a Christian point of view. Both Inglis and Fromm call for a radical departure from traditional patterns of international politics equivalent to the suggestion that in the face of the terrible nuclear dilemma men must somehow cease to be men and become angels.

Midway in the volume comes the contribution of its editor, John C. Bennett. For me, it is the high point of this excellent collection. Its strength lies in the

degree to which the author lets the reader in on his own conflicts, dilemmas, and searchings. Yet it does contain some positive and unambiguous moral teaching on the problem which makes one wish America might still be sufficiently Christian to have such teaching guide the actual formulation of policy. It concludes with some highly valuable practical suggestions about our attitude toward Communism, which could do much to ameliorate the cold war. A close companion to this chapter is the sixth, by another moral theologian, Paul Ramsey. It is an argument for a recovery of the historic Christian doctrine of the "just war." It is good to have this Catholic principle reasserted so that Christianity, instead of simply washing its hands of the whole subject of war, can begin to formulate a Christian position in case war should come.

The final chapter, by Roger L. Shinn, provides an apt conclusion for this important book. It sets forth the relevance of the Biblical view of Providence (albeit not as incisively as I would wish) to the terrors of the nuclear threat. It is here, rather than in the ethical aspects, that the meaninglessness of the prevailing secularism and the sturdy strength of Chris-

tian faith are most sharply contrasted. All in all, this is the best single book so far available for Christian readers seeking some insight into this crucial issue of our time. WILLIAM G. POLLARD

In Brief

Recent installments in "Reflection Books" (pocket-size paperbacks)) include: *Why Go To Church*, by Eva and Chad Walsh; *Understanding Your Parents*, by Ernest G. Osborne; *The Modern Readers Guide to Acts* (the N.T. book), by Albert E. Barnett; *Christians and the Crisis in Sex Morality*, by Elizabeth and William Genné; *Sex and Nonsense About Sex*, by Evelyn M. and Sylvanus M. Duvall. All 50¢ each, or 12 for \$5 in any assortment, from Association Press.

READINGS IN ST. JOHN'S GOSPEL (First and Second Series). By William Temple. St. Martin's Press. Pp. xxvi, 391. \$1.75. The reprinting in paperback form of a work which, whatever its critical merits or demerits, has, since its first publication in 1939 and 1940 (when William Temple was Archbishop of York), become something of a devotional classic.

The Living Church Relief Fund Audit

We have made an examination of certain records relating to relief funds collected through THE LIVING CHURCH, a weekly publication, to ascertain that all recorded donations received and published in THE LIVING CHURCH during the year ended December 31, 1961, were distributed according to the wishes of the individual donors as published in THE LIVING CHURCH. We examined paid checks in support of the distribution of the donations collected, and inspected either the acknowledgements of the receipts of the funds so distributed or copies of letters of transmittal, but we did not confirm the distribution by direct correspondence with the recipients of the funds distributed.

In our opinion, the donations published in THE LIVING CHURCH as having been received during the year ended December 31, 1961, were distributed in accordance with the published wishes of the donors. Such recorded donations may be summarized as follows:

Donations received, as published in THE LIVING CHURCH, and distributed —	
Received, published, and distributed in 1961	\$ 2,096.01
Received in 1961, published and distributed in 1962	115.00
	2,211.01
Donations received and distributed from November 1, 1914, to December 31, 1960, as reported in our letter of April 28, 1961	
	538,549.71
	\$540,760.72

In addition to the foregoing, donations amounting to \$180.00 were received in December, 1961, and were acknowledged in THE LIVING CHURCH in January, 1962.

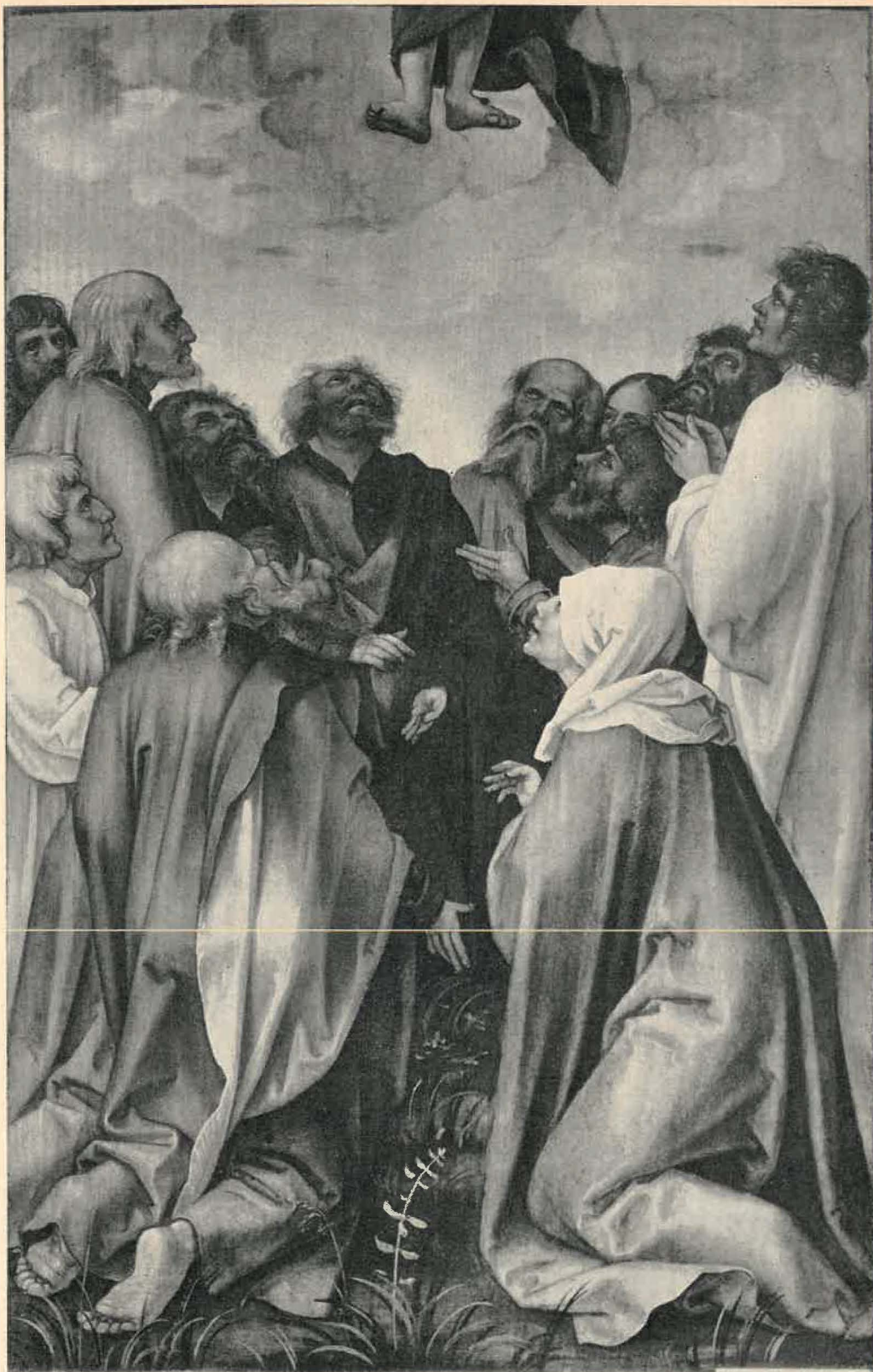
No charge was made against the donations collected for expenses incurred by THE CHURCH LITERATURE FOUNDATION, as publisher of THE LIVING CHURCH, in the collection and distribution of the funds.

April, 1962
Milwaukee, Wis.

Yours very truly,
PRICE WATERHOUSE & Co.

The Ascension

Only educated, or, perhaps, inspired conjecture is possible concerning what witnesses saw and felt the day when Christ, in His resurrected Body, ascended into heaven (Acts 1:9). Shown here is the impression, no doubt both educated and inspired, of the 16th century artist, Hans von Kulmbach. His work, done in tempera and oil on wood (and the accompanying prayer) may help to educate and inspire our own observance of Ascension Day, this May 31st.



Metropolitan Museum of Art, Rogers Fund, 1921

O Lord, who,
to show forth the
wonders of Thy
Majesty, didst
after Thy
Resurrection from
the dead ascend
into heaven
in the presence

of Thine Apostles, grant us the aid of Thy loving kindness; that according to Thy promise Thou mayest ever dwell with us on earth, and we with Thee in heaven; where with the Father and the Holy Ghost Thou reignest, one God, world without end.

from the Gelasian

The Living Church

Rogation Sunday
May 27, 1962

For 83 Years:

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

EPISCOPATE

Acceptance

The Very Rev. James W. Montgomery, rector of St. John's Church, Flossmoor, Ill., who was recently elected second suffragan bishop of the diocese of Chicago [L.C., May 20th], has announced that he will accept the election, subject to the necessary consents.

In reporting the election, *THE LIVING CHURCH* erroneously said that the Ven. Canon J. Ralph Deppen, runner-up in the voting, was "officially curate to Dean Montgomery." The curate at St. John's Church is the Rev. G. David Deppen, nephew to the archdeacon.

UNITY

Canterbury in the East

Back from a trip to Istanbul and Athens, Dr. Ramsey, Archbishop of Canterbury, recently said he hoped that the Anglican Church will be able to heal the ancient rift between the Orthodox and the Roman Churches.

"If we rise to our vocation as the Western Church with an affinity with the East," he said, "we may help to heal that division; and it would not surprise me if that happens, under God's providence."

Dr. Ramsey visited with His All-Holiness Athenagoras, Archbishop of Constantinople and Ecumenical Patriarch, during his trip. The two were reported to have discussed ways of strengthening friendship between the Church of England and the Greek Orthodox Churches, and to have talked about the attitudes of their respective Communion toward the forthcoming Second Vatican Council of the Roman Catholic Church. Dr. Ramsey said later that the Church of England will accept a Vatican invitation to send observers to the Council.

Dr. Ramsey was quoted as saying that he does not expect to see formal unity between the Anglican and the Roman Catholic Churches during his lifetime, but that he hopes to see "something very close to unity" between the Anglican and Orthodox Communion. He said, according to Religious News Service, that after ties with the Roman Church were broken during the English Reformation, "there followed a great yearning toward the East. When our divines saw the Ortho-



Suffragan-elect Montgomery: He's willing.

dox Church of the East making the claim to be the very Church of the Apostles, they believed they could claim no less for their own Church of England. There are great similarities between the doctrines of our two Churches."

Joint Commission on Doctrine

One firm result of the Archbishop of Canterbury's visit to the Ecumenical Pa-



RNS

Archbishop Athenagoras (right) greets Dr. Ramsey.
Hope for healing

triarch was a decision to set up a joint commission between Anglican and Orthodox Churches to examine their doctrine. The decision has still to be endorsed by the autocephalous Orthodox Churches.

In Athens, Dr. Ramsey visited with Greek Orthodox leaders and with King Paul of Greece, and lectured before the theological faculty of the University of Athens.

Dr. Ramsey announced that he has received an invitation from the Patriarch of Moscow to visit him in Russia, and said that he will "probably go to the Soviet Union very soon." He is also scheduled to visit the U.S. this year.

American Orthodox

Archbishop Iakovos, head of the Greek [Orthodox] Archdiocese of North and South America, recently said he was "confident" that all of the Eastern Orthodox Churches in the United States would reach some sort of merger agreement in the next 15 years. He told news representatives that he would like to see union of the Churches achieved in the next two or three years.

The archbishop pointed out that the various Eastern Orthodox bodies are working together in the National and World Councils of Churches, and that they are coöperating in naming chaplains to the military services, and in other ways.

Dr. Paul B. Anderson, associate editor of *THE LIVING CHURCH* and secretary of the Joint Commission on Coöperation with the Eastern Churches, says that the movement toward unity among the Orthodox bodies is being intensified by an insistence by Orthodox young people for "Americanization" of their Churches. Canonically, he says, there can be only one Orthodox independent Church in any country, so that unity must be achieved in America before release can be obtained from the administrative care of the parent Churches.

NEW YORK

Struck by Two Votes

After striking a controversial paragraph, the 1962 convention of the diocese of New York passed, on a voice vote, a resolution asking for a study and recommendations leading to wider accept-

ance of clergy, without regard to race, by parishes and missions.

The killed paragraph, which lost by a vote of 128 to 126, said:

"And whereas the prevailing practice in this diocese and throughout the Church appears to restrict the placement of Negro clergy in terms of actual or expected opportunities for employment in parishes and missions which are exclusively or overwhelmingly Negro in membership. . . ."

Inclusion of the paragraph in the resolution was supported by the Rev. M. Moran Weston, rector of St. Philip's Church, New York City, and the Rev. Tollie L. Caution, associate secretary of the National Council's Home Department.

Convention met at the Cathedral of St. John the Divine, New York, May 8th.

Another resolution passed by the convention, by a vote of 307 to 204, called on the legislature of the state of New York to raise the minimum age for purchase of intoxicating beverages from 18 to 21 years, and asked the other dioceses in the state of New York to join in working for the change in law.

Among the opponents of the resolution was the Rev. James A. Gusweller, rector of St. Matthew's and St. Timothy's Church, New York City, who said that young people would buy alcoholic beverages illegally if they were prohibited from buying them legally, and suggested that people 18 years of age, being old enough to serve in the armed forces, were old enough to buy such beverages.

Resolutions on the matters of medical care for the aged and housing for senior citizens were referred to the department of Christian education for study. The department is to report to next year's convention.

Bishop Donegan of New York, addressing the convention, made some comments on nuclear testing:

"How can the Soviet government possibly convince public opinion that it is morally outraged at the resumption of tests, when that government itself was completely responsible for the collapse of the moratorium on all such testing? Surely, no well informed citizen of any country needs to be reminded that it was the Soviet resumption of tests which broke down all the inhibitions, and even prohibitions, on this matter. . . . I have never known anyone who thought that war was a good thing. Indeed, I cannot imagine any decent human being who in his innermost heart really thinks that killing people is, or ever can be, a Godly method."

The bishop called war "incompatible with the teaching and example of our Lord Jesus Christ," as a method of settling international disputes, and said:

"Our own government has consistently urged a plan for total disarmament. . . . Anyone who knows much about dealing with the Soviet government must be aware that any success is going to rest upon endless patience and consistent strength, con-

sistently shown — and possibly for generations to come."

The bishop attacked the practice of some segregationist groups in the south of offering free transportation to Negro individuals and families wishing to move to the north:

"The recent subtle offering of 'opportunities' elsewhere to Negro families in the south is tragic. We must reject these practices, but, at the same time, we must have patience with those who offer such inducements and those who accept them. To encourage individuals or families to run away from problems is futile. . . . The acceptance of flight as a quick cure for economic and social discrimination is disastrous."

MASSACHUSETTS

Honest Prayer

"O God, forgive the graft that went into this building. Have mercy on those who were cheated because their taxes went for evil purposes. Forgive those whose business connections and friendships and personal needs forced them to compromise. May this building be a witness to the greed and shame — rather than to the greatness and genius — of our society, and seeing it may men turn to justice and mercy and the love of simpler and better things. Amen."

This prayer, suggested Bishop Stokes of Massachusetts during his address to the convention of his diocese on May 1st, would perhaps be a more honest one than those conventionally used at the dedication of public buildings.

[Corruption in government and in public works projects is currently a live issue in the state of Massachusetts.]

"We need a real engagement with God that will bear fruit in righteousness and justice," the bishop said, and pointed out: "Public works are shot through with graft. Gambling interests corrupt our police and our politicians. A great garage is built and people begin to wonder where the money went. Jobs are given out because of personal friendships and men are paid for work not done. People who go to church on Sundays and love their wives and children, and whose hearts melt at the sight of human need, hold the forms of religion, but deny the power of it." He continued:

"Let us speak plainly. There is no point in hiding the shame of Massachusetts. If honest exposure is made, something constructive can result. There is no point in saying we are no worse than other places, or no worse than men were at other times. The evil is here and should be faced. Specifically, I am glad that 'The Biography of a Bookie Joint' [a presentation that showed police and other public figures entering a known bookie establishment] appeared on the television screen. I am glad that one of our own laymen, Mr. Harrison Chadwick, had the courage to speak out in the legislature. I am glad that investigations are being made, and that corruption is being brought

to light. Honest confession is good for the soul. If evil-doers confess, so much the better — if they don't, they must be revealed."

Without a dissenting vote, the convention approved a request from Bishop Stokes for a second suffragan, and was told that a convention will be held on September 22d to elect the new suffragan. Delegates also approved a plan for reorganizing the structure of the departments of the diocese, and passed, on first reading, canonical amendments to further the reorganization.

Apparently in response to Bishop Stoke's address, the convention passed a resolution urging Church members to become politically active by joining and supporting the parties of their choice, and supporting for public office "candidates of the highest moral and intellectual character." The convention also passed a resolution asking for a committee to report on the matter of distinctions between the terms "parish" and "mission," and, if it seems advisable, to recommend memorializing General Convention to abolish this distinction.

All Saints' Church, Georgetown, and St. Mark's Church, Westford, Mass., were admitted into union with the convention as missions.

In an address to the convention dinner, held at Boston University, Churchman Nathan M. Pusey, president of Harvard University, spoke of the work of the World Council of Churches and the value of the ecumenical movement. He also called the United Nations "the best means for continued peace which we have," and warned against letting it be undermined. "Patriotism is a wonderful thing," Dr. Pusey said, but added, "Patriotism and love of country are good only to the point, and not beyond the point, where a state becomes an object of idolatry." He also warned against subversion, saying that it "is most dangerous, and the Christian conscience should be just as outraged about that as someone dropping a bomb."

ELECTIONS. Standing committee: Rev. Samuel Johnston; Richard Wait. Diocesan council: Rev. Messrs. Charles Batten, F. L. Richards, Donald Allen; William Coolidge, John Fenton. Delegates to provincial synod: clerical, Samuel Wylie, Lewis Sheen, Albert Chafe, J. R. Hanson; lay, Frank Foster, Philip Stafford, Donald Wright, John Berndt. Delegates to Anglican Congress: Rev. David Norton, Bradford Eddy.

PENNSYLVANIA

Bishop Hart to Retire

In his address to the convention of the diocese of Pennsylvania, held on April 30th-May 1st in Holy Trinity Church, Philadelphia, Bishop Hart of Pennsylvania made known his plan to retire in June of 1963, at which time he will have completed 20 years as bishop of the diocese. Bishop Armstrong, Coadjutor, will become the diocesan.

Bishop Hart spoke of the tremendous changes taking place in our society today, some as a result of automation, which

provides a shorter work week and increased leisure time. He spoke of a man who had told him that he feared that men would use this leisure as an opportunity to "refine their vices." Saying that "a Church is judged by the kind of men and women it produces," the bishop appealed to the members of the diocese to prepare for changing times by "making worship relevant to all of life." Drawing an analogy from a symphony orchestra, he called on each Christian to play the part necessary for harmony "in the score of our Lord."

Bishop Armstrong, as chairman of a capital funds campaign for needed missionary work within the diocese, reported that in contributions and repayments of loans the fund had received to date \$917,879.83.

The diocese adopted a net missionary budget of \$404,636.00 for 1963. This provides another full-time chaplain (to Temple University), and makes possible an attempt to reach the commuter students in weekly meetings in a house near the university. Also a sum of \$31,500 will be used for urban work in North Philadelphia, based at the Church of the Advocate.

A resolution was adopted which will make possible the provision of major medical plan benefits to retired clergy.

A change made in the canons of the diocese provides for appointment by the bishop and chancellor of one or more vice chancellors, with the advice and consent of the standing committee.

An appeal was made to parishes and individuals to aid in the resettlement of Cuban refugees, some of whom are scheduled to land in Philadelphia by airplane on June 7th.

St. Anne's Church, Abington, Pa. (formerly St. Anne's Mission, Willow Grove), was received as a parish. The Rev. H. E. Rowe is rector.

ELECTIONS. Standing committee: Rev. Jesse Anderson; Frederick Wheeler. Executive council: Rev. T. N. Mason, Rev. J. G. Ludwig; J. T. Cuthbertson, E. R. McLean, Jr. Delegates to provincial synod: clerical, Charles Long, Jr., James Ludwig, H. W. Jones, Arnold Purdie; lay, E. O. Coates, Ronald McCarthy, Robert Bole, LeRoy Van Roden. Delegates to Anglican Congress (1963): Rev. Charles Long, Jr. (alternate: Rev. Jesse Anderson); Marshall Ream.

ATLANTA

Six Bishops

The new building of the Cathedral of St. Philip, in Atlanta, Ga., was dedicated on May 13th with six bishops present. An estimated 1,500 people attended.

Presiding Bishop Lichtenberger and Bishop Claiborne of Atlanta were joined by Bishop Carpenter of Alabama, Bishop Henry of Western North Carolina, Bishop Coadjutor Allin of Mississippi, and Suffragan Bishop Duncan of South Florida at the dedication ceremonies.

Easter services were the first held in the new building, which is constructed

of Tennessee quartzite and limestone. The Very Rev. Alfred Hardman has been dean of the cathedral since 1952.

The first St. Philip's was built in 1848, and was designated as the cathedral of the diocese of Georgia in 1904. Three years later, when the diocese was divided, it became the cathedral of the diocese of Atlanta. Ground was broken for the first building on the present site, on Peachtree Road, in 1933.

PUBLICATIONS

Dedicated Eleventh

New offices of the *Episcopalian*, national monthly magazine of the Episcopal Church, were dedicated in Philadelphia recently by Bishop Hart of Pennsylvania.

Bishops, members of National Council, and editors of other publications were among the estimated 130 people attending the dedication and open house.

The new offices occupy the entire 11th floor of an office building in downtown Philadelphia. Previously, the magazine had its offices in New York City. Henry McCorkle is editor of the magazine, and Robert E. Kenyon, Jr., is chairman of the board of the *Episcopalian*, Inc.

SOUTH AFRICA

Archbishops Agree

In separate statements, the two archbishops of Capetown, South Africa — Anglican and Roman Catholic — condemned different aspects of the South African government's *apartheid* (racial segregation) policy recently.

Archbishop de Blank of Capetown (Anglican), in a diocesan letter, condemned the country's group areas development act for its "injustice and inhumanity" to the non-whites of South Africa. Under that act, which makes mandatory separate residential areas for different racial groups, the government can force people to move from one community to another. Archbishop de Blank called on the South Africa Foundation to take immediate action to alleviate hardships caused by the act.

Noting that the foundation was created with approval of the South African government to defend the country's "good name," he said, "If our name is defensible, injustice and inhumanity must find no place in the official dealings with the underprivileged or disfranchised people in our land." He said:

"Whole communities of colored people [people of mixed ancestry] are being removed from their homes which they and their parents before them occupied. Many are forced to leave their businesses built up over the years and move to places for which they have no desire. In such unhappiness one is ashamed to be numbered among the white population."

Roman Catholic Archbishop McCann

of Capetown, preaching at a service for workers in St. Mary's Cathedral, Capetown, attacked the "human indignity and injustice" involved in job reservation regulations which bar non-whites from certain occupations. He also denounced the group areas act, and the "unjust distribution of wealth" in the country.

At a seminar organized by Archbishop de Blank, recently, Mr. D. B. Molteno, a leader of the Progressive Party in South Africa, said that there is much evidence of widespread poverty in the country, even though "poverty is totally unnecessary in South Africa" and could be eliminated. He pointed out that the law does not permit an African worker in Capetown to leave his employer, and if he does he may be compelled to return to the native reserves.

"This is the closest approximation to slavery I have ever known," he said, adding that "it is unlikely that an administrative body composed entirely of the privileged classes will make the necessary radical reforms." [RNS]

NEWARK

Regal Remnant

A new frontal, recently blessed, at Christ Church, Teaneck, N. J., is ornamented by a red silk velvet cross made from a remnant of the cloth woven for the coronation robe of Queen Elizabeth II of England. The Rev. John L. Denny, rector of the parish, had the velvet brought from London, England.

FOND DU LAC

Rule for a Thousand

The 1962 council of the diocese of Fond du Lac opened May 8th with a conciliar Mass celebrated by Bishop Brady of Fond du Lac, offered in thanksgiving for the episcopate of the late Charles Chapman Grafton, and asking his prayers and intercession for the diocese. This year marks the fiftieth anniversary of the death of Bishop Grafton.

Bishop Grafton was second Bishop of Fond du Lac, and a leader of the catholic revival in the American Church. It is believed that he may have been the first monastic to be elected to the episcopate of the Anglican Communion since the English Reformation.

The council was held at the Church of the Intercession, Stevens Point, Wis.

In his address to the council, Bishop Brady spoke of the "Crusade for Souls," a diocesan preaching mission and evangelistic program conducted last February in every parish and mission in the diocese. In the Crusade thousands of calls were made by the laymen of the diocese, some ten thousand people attended the preaching missions, and more than a thousand people accepted a rule of life

The Bishop's Face Was Gray; Ours Is Red



Bishop Dun



Bishop Gray

TO THE EDITOR:

Upon receiving my May 20th copy of *THE LIVING CHURCH*, I remarked to my secretary that Bishop Gray was even finer looking than he was five years ago when I knew him well. She replied, "Perhaps that's because the caption says it's Bishop Dun."

If the cover is truly Bishop Dun, I suppose I am not the first to note the great similarity between Walter: Connecticut and Angus: Washington.

(Rev.) CHARLES ELDON DAVIS
Assistant, Trinity Cathedral
Omaha, Neb.

Editor's comment: Our correspondent may go on trusting his first impressions — we goofed, beautifully. For our readers' information and the good of our soul, we confess that the picture on the May 20th cover, labeled "Bishop Dun," is actually of Bishop Gray of Connecticut. Our apologies to Bishop Gray and to Bishop Dun, retired, of Washington. We can only say that the confusion involved two of the finest bishops of the Church — and two of our favorites.

suggested by the diocese at the conclusion of the mission.

In a vote by orders, the council voted overwhelmingly to embark on a capital funds drive for at least \$400,000. Included in this will be \$35,000 "gifts for others" (the Virgin Islands; the Bishop of Damaraland; St. Francis House, University of Wisconsin Student Center; and three theological seminaries); \$15,000, National Church headquarters; \$75,000, new mission sites and buildings; \$100,000, revolving loan fund; \$100,000, capital needs fund; \$40,000, renovation of the bishop's house; and \$35,000, new diocesan office building.

The council also passed a resolution informing the president of the fifth province that it thinks "the National Council of the Churches of Christ in the United States of America is not competent to speak for the Episcopal Church in matters of theological, social, or economic doctrine," and endorsing "the examination by the Episcopal Church of the aims and purposes of the National Council of Churches and the reasons for our membership in that body."

The diocesan department of Christian social relations announced that, with the bishop's blessing and the approval of the

executive board, a special collection of money will be taken to be given to the diocese of South Florida to help in its work with Cuban refugees. The money will be sent to *THE LIVING CHURCH RELIEF FUND* for the purpose as a gift from the diocese of Fond du Lac.

The Council approved 1963 diocesan and missionary budgets totalling \$143,627.

ELECTIONS. Standing committee: Very Rev. William Spicer, Rev. Allan McDaniel. Executive board: Very Rev. John Gulick; Carl Steiger.

SOUTHERN VIRGINIA

Support

Meeting in Trinity Church, Portsmouth, Va., during the 200th anniversary celebration of that parish, the council of the diocese of Southern Virginia went on record in support of a decision of the diocese's Episcopal Young Churchmen to integrate their convention. The council met on May 7th.

A resolution was passed to the effect that "all diocesan organizations representing the women, the men, or the youth of the diocese, which organizations establish policy or adopt [diocese-wide] projects involving funds, shall be representative of

every congregation in union with the council of the diocese." The young people had made their own decision some weeks ago, and it was felt they should have the support of the council in their planning to open their convention to the Negro young people of the diocese.

Having so acted, the council proceeded to resolve "that, because of the strong division of opinion in the diocese as to whether conferences held at [a proposed conference center] should be integrated, a conference center not now be established."

In another action, the council adopted a plan of giving for the diocese, having as an aim the giving by each parish of as much to work outside the parish as within it, and establishing the same aim for the diocese.

A total budget of \$413,750 was adopted — the largest in the history of the diocese, in spite of the decision to delay the acquiring of a full-time director of Christian Social Relations: a \$10,000 item.

Presiding Bishop Lichtenberger was the principal guest speaker at the council.

At one point, Bishop Rose, Suffragan of Southern Virginia, modeled a red rabat vest which had been given him by the Women of the Church, in anticipation of a visit to England this summer.

ELECTIONS. Delegates to Anglican Congress: Rev. P. R. Williams; Seaborn J. Flournoy.

WEST MISSOURI

The Horrible H's

"Three horrible H's" — H-bombs, hunger, and hate — were world problems discussed by Bishop Welles of West Missouri in his address to the 1962 convention of his diocese, held at Carthage, Mo., on May 7th and 8th.

Said the bishop: "Our Christian leadership . . . must do its best to prevent a nuclear war. If that proves impossible, we must do our best to minimize its effects." He continued:

"Fall-out shelters at the moment present problems of their own. If we are to have shelters, should they be for a single household or for a neighborhood . . . how can restless, on-the-move Americans be expected to get back to a shelter? As to keeping neighbors out of a family shelter . . . I would not care cravenly to survive at someone else's expense. If the experts finally attain general agreement that shelters should be built, I hope our government will set about providing community area shelters; from the point of view of stewardship and brotherhood such a scheme will cost less cash and create community fellowship instead of separating and dividing neighbor from neighbor."

Turning his attention to hunger, Bishop Welles pointed out that "to a hungry person something is dreadfully wrong, and change, any change at all, promises an improvement over present hunger;

world Communism without pity uses the tragic conditions of hunger, poverty, and disease as stepping stones to world domination."

Lauding the work done through the Presiding Bishop's Fund for World Relief, and the sending of the hospital ship, *Hope*, the bishop called for the education of "God's other children in better agricultural and medical techniques." He added: "The Christian should not shrink from supporting methods of population control that are morally and medically sound."

"Hate," the bishop said, "exists in so many areas of our life today: between races, between nations, between classes, between management and labor, between religions, between different Christian bodies, and one could go on. And it is all so poisonous and embittering and divisive and unlovely — and it is so alien to God's love and His will for mankind, His children."

The convention:

- ✓ Directed that a committee study the whole picture of quotas and assessments and the way that they are determined.
- ✓ Directed that an analysis of the executive council and its department be made, with a "critical study" of the accomplishments and goals of the several departments.
- ✓ Directed that ways and means be explored of improving methods of election in future conventions.
- ✓ Adopted a total budget of \$241,000.

ELECTIONS. Standing committee: clergy, A. W. Lassiter, E. R. Sims, David Patrick, C. E. B. Nobes; laity, Gilbert Miller, G. A. Clay, Albert Hillix, and W. Hardy Hendren. Executive council: clergy, J. H. Lembecke, William Lusk, D. E. Becker; laity, Henry Burr, William Atwood, Robert Ewing. Delegates to provincial synod: clerical, A. W. Lassiter, A. R. Hingston, E. G. Malcolm, E. O. Smith, William Beachy, D. E. Becker; lay, G. A. Clay, Gilbert Miller, Frank Dunnaway, F. R. Nelson, Thomas Maclaughlin, F. Shelton.

KANSAS

Bishop's Return

The diocese of Kansas welcomed back as honored guests Bishop Fenner, retired, of Kansas, and Mrs. Fenner. Bishop Fenner, who retired in 1959, was the speaker at the convention banquet of the diocese of Kansas on April 29th.

Bishop Turner of Kansas reported to the convention on the affairs of the diocese. The convention amended the constitution of the diocese to provide for rotation of membership on the standing committee and for the filling of vacancies which may occur during the intervals between conventions. It adopted a canon providing for the appointment by the bishop, with the advice and consent of the Bishop Vail Foundation, of an archdeacon or archdeacons. The convention directed that henceforth the Children's Birthday Thank Offering be designated for Turner House, diocesan youth center at Kansas City, Kan. Amendments to the national constitution of the Church, as proposed at the General Convention of

1961, and to be finally acted upon at the General Convention of 1964, were approved.

The delegates listened with interest to a report on the proposals of the diocesan chancellor and the dean of the University of Kansas, Lawrence, for the extension of the work of the school of religion on the campus, and passed a resolution assuring the chancellor and the dean of the support of the Church in the diocese of Kansas.

On May 1st, after the convention, the clergy met in conference at the Topeka cathedral. Bishop Fenner, who was for 12 years a member of the Standing Liturgical Commission, and for ten years its chairman, discussed with the clergy the proposed revision of the Book of Common Prayer. The clergy presented Bishop Fenner with a casting reel so that he might employ himself in his retirement fishing for fish instead of men.

ELECTIONS. Standing committee: clergy, Boyd Latimer, Andrew Berry, G. H. Collingwood, Jr., James Peters; laity, Park Wilcox, John Sweeney, James Cooper, Eugene Wentworth. Delegates to provincial synod: clerical, Leslie Olsen, Andrew Berry, Vincent Flemmings, Boyd Latimer, Earl Minturn, James Warner; lay, John Sweeney, Corlett Cotton, James Cooper, Richard Greer, C. A. Vernon, Jr., Harry Valentine.

CHICAGO

Down to Business

After electing the Very Rev. James W. Montgomery, rector of St. John's, Flossmoor, and dean of the Chicago-South deanery, as their new suffragan on May 8th [see page 7] the delegates to Chicago's annual convention left the Cathedral of St. James, where the election was held, for the auditorium of the American College of Surgeons for the remainder of the convention sessions.

Here they adopted diocesan and missionary budgets which totaled \$800,805, and gave final approval to a constitutional change, first approved in 1961, which permits each lay delegation and each clergyman to make nominations for the election of a bishop.

The largest single increase in the missionary budget of the diocesan council was for urban work, where the 1961 allocation of \$34,940 was increased to \$47,653.

ELECTIONS. Standing committee: Rev. William McLean; Hamilton Newsom. Diocesan council: clergy, E. R. Bateman, J. W. Reed, D. P. Rice; laity, Richard Harewood, Wallace Lonergan, Thomas White.

SEMINARIES

Proper Address

Churchmen wishing to contribute to the work of the Seminary of the Caribbean, *El Seminario Episcopal del Caribe*, should send their offerings directly to the seminary, Box 757, Carolina, Puerto Rico, according to one of the seminary trustees. Apparently there has been some confusion brought about by such checks

being sent to local bishops. In these cases it sometimes has been difficult to tell whether the donors were intending to contribute directly to the seminary's work, or toward the expenses of postulants and candidates of particular dioceses. [See page 4 for a letter on this subject from the dean of the seminary.]

ENGLAND

Coventry Encounter

The "House of Encounter," a center for overseas visitors to the cathedral at Coventry, England, was dedicated recently by Dr. Bardsley, Bishop of Coventry. The center was converted from parts of the war-bombed ruins of the old cathedral by young German volunteers, contributing their labor in recognition of, and as atonement for, Nazi crimes against humanity.

The center includes two reception lounges, a library with books donated from 23 countries, a canteen, and a "quiet room" which has a metal mural by an East German artist on one of its walls. The work of construction was done under the auspices of the "Token of Repentance Action" sponsored by the Evangelical Church in Germany.

[Cover this week shows the ruins of the old Coventry spire framed by a part of the new entrance porch, which links the old ruins with the new cathedral. Coventry Cathedral was to have been consecrated on May 25th. For an interior view of the new cathedral, see cover, L.C., April 29th.]

EPISCOPAL PACIFIST FELLOWSHIP

Hard-Headed Pacifists

Pacifists should be hard-headed, Dr. Jerome Frank, a psychiatrist at Johns Hopkins University, told those present at the annual meeting of the Episcopal Pacifist Fellowship, held at Emmanuel Church, Baltimore, on April 27th.

He urged pacifists to devise non-lethal ways to accommodate the perennial need of conflict among humans. Non-violence must be tried, he said, unless the human race is to be as extinct as the dodos. He suggested that, just as machinery has been set up to arbitrate strikes, so group standards can be made in each generation to deal with new situations of human conflict as they arise. Gandhi and Martin Luther King, he pointed out, have pioneered in this field.

Dr. Frank suggested that a massive international exchange of high school students might be helpful in reducing world tensions. He also suggested the use of America's vast resources to reduce poverty, disease, and fear, since, he said, fear is the number one cause of neuroses and tensions.

The Rev. J. Nevin Sayre, of Nyack, N. Y., was elected president of the EPF.

When Russians Join the World Council, What Does It Mean?

An interpretive report

by Paul B. Anderson

The Third Assembly of the World Council of Churches, meeting in New Delhi, India, late last year admitted the Russian Orthodox Church as a member of the Council. Paul B. Anderson, who was present at that Assembly, says that he continues to get inquiries in regard to this admission. For this reason he wrote, and THE LIVING CHURCH publishes, this article.

Dr. Anderson, an associate editor of THE LIVING CHURCH, is consultant to the National Council of Churches for two areas, namely, for the Orthodox Churches, both in the U.S. and other countries, and for international relations. This consulting is done on a part time basis while Dr. Anderson retains volunteer responsibilities with the YMCA, whose international committee he served for many years. Dr. Anderson is also secretary of the Episcopal Church's Joint Commission on Coöperation with the Eastern Churches.

After being received officially into the World Council of Churches at New Delhi, India, the delegation of the Russian Patriarchate visited Travancore, near the southern tip of India, the home of the Christian Church which by tradition was founded by St. Thomas.

This was a "mission" of one ancient Church to another even more ancient. The contact was most impressive. It is reported that a quarter of a million people turned out for the solemn procession in which His Grace Nikodim, Russian Orthodox Archbishop of Jaroslavl and Rostov,* marched with the leaders of the Syrian Orthodox Church.†

When in either ancient or modern times has there been such a Christian celebration? What meaning is there in it for the Department of World Mission and Evangelism of the World Council of Churches? Granted that there was no mass conversion, such as took place at Kiev in 988, when Prince Vladimir "and all his people" were baptized into the Christian faith in the waters of the Dnieper, yet it was a spontaneous "mission" of great spiritual power which would have cost Billy Graham's technicians months and many dollars to organize. Perhaps we need to revise or at least to adumbrate our definition of mission.

One week after this event we had supper with His Holiness Alexei, Patriarch of Moscow and of All Russia, and

Archbishop Nikodim at the theological academy in Zagorsk.‡ It had been a long day, and by mistake the car which was to take us the 50 miles back to Moscow had been released. The Archbishop disappeared, only to return shortly, his beard white with snow, saying he had got another car for us. We got in, glad to be out of the blizzard, thanking the Archbishop who said, "Now I shall go for a walk." Here you have a Russian monk, the object of adulation by thousands under the Indian sun, and a simple friendly person in a snowstorm. This is the man who will give the answer to the question which everyone is asking: What is the meaning of the entry of the Russian Orthodox Church, Moscow Patriarchate, into the World Council of Churches? A rugged man in a rugged Church.

Reporters at New Delhi credited the Russian Church with fifty million adherents. I think this is an exaggeration, but even if halved, it would indicate the largest single national Church in the membership of the World Council. If reduced to a tenth, it must still be an astonishment to the world which has been told for years that religion has been killed off in Russia. How does this contradiction, or confusion at least, come about?

It is partly based on certain facts and partly on the interpretation given them. One fact is that the Communist Party has tried to rid the country of religion; but it is wrong to interpret this as meaning that it has been successful. Another fact

is that the structure of this Church, with its administrative organs and institutional features, such as schools, hospitals, publishing houses, etc., was nearly wiped out by the time Hitler invaded Russia. Now we see that structures and institutions are not the *esse* of the Church. The deep faith of the people is that *esse*. This is all rather confusing, perhaps, but some degree of understanding can only come as we look at the actual situation, "Every man in his place," as the phrase comes from New Delhi.

It is unwise to deal with the question of religion in the Soviet Union without at the same time taking into account the anti-religious forces which are rampant there. In fact, a good preliminary exercise would be to read some of the classical Russian literature where the demonic appears in as real a place in history as does the divine. Take for instance the chapter on the Grand Inquisitor in Dostoevski's *Brothers Karamazov*. This is not to suggest a black-and-white interpretation, all good or all bad. Quite the contrary, the idea is to avoid such simplification and to see both the divine and the demonic as forces acting upon the historic scene, in which the visible elements are men and women, and the invisible but no less real elements are the tensions and pressures of ideas, traditions, aspirations in the hands of organizations and institutions.

Thus the Russian Orthodox Church stands out as a visible reality, thousands of devoted worshippers packed into churches elaborately and often beautifully decorated; it is also a symbolic representation of the Holy Trinity: Creator, Redeemer, and Inspirer. The complica-

*Jaroslavl and Rostov were two rival princely cities, north of Moscow, in the pre-Muscovite period. They now form one archdiocese.

†The Syrian Orthodox Church in India, frequently called the Malabar Syrian Church, is an autonomous body. It is canonically related to the (Jacobite) Syrian Orthodox Patriarchate at Damascus, and is a WCC member.

‡Archbishop Nikodim actually resides in Moscow, where he heads the Patriarchate's Commission on External Affairs. He also has a small apartment at Zagorsk.



RNS

**Patriarch Alexei (right) and Dr. Anderson*
Will the Christian God be de-tribalized?**

tions and contradictions which we face in dealing with the Russian Orthodox Church stem from the fact that the Soviet Government recognizes this visible Church, treating it as one of many organizations of Soviet citizens, while at the same time it denies the existence of God, and therefore rejects both the symbolism and the reality of divine operation in His Church. This no-God concept is itself a force, the operation of the demonic. We must concern ourselves with both God and no-God.

The notion of no-God is, of course, not a Soviet or a Russian invention. It is ancient and of frequent occurrence through the ages, finding expositors and followers right down to our day, perhaps especially in our day and in the West in particular. Karl Marx was a Christian believer through his youth and into his early university years. His term paper just before he entered the university was on "The Union of the Faithful with Christ according to John 15:1-14, Exhibited in its Ground and Essence, in its Absolute Necessity and its Effects" (cf., Robert Fulton, "Original Marxism," the Christopher Publishing House, Boston) and reflects an authentic apprehension and acceptance of the Holy Trinity. His transformation into a convinced atheist seems to have come from two stimuli. One was some sort of revulsion against the actualities of Church life, particularly in its relationships with the Prussian state. This was a negative impulse. The other was his independent thinking in transferring Hegelian dialectic from the abstract field of idealistic philosophy to the concrete field of social-economic life.

*Dr. Anderson, who speaks Russian, was translating the inscription on a silver bowl presented to the Patriarch by a National Council of Churches delegation which visited Moscow, at the Patriarch's invitation, in 1956.

This was a positive impulse. In the process he came out with no God, and found that only on this basis of rejecting God could he build his doctrines of class struggle, dictatorship, and the ultimate scientific society.

In Marx, Engels, Lenin, and in the Party Program as set forth at the XXII Congress, October, 1961, a distinction is maintained between conscience and the educated intelligence. Conscience is held to be influenced by such factors as tradition and the belief in non-existing things such as God. Such belief is termed superstition and prejudice, viz., forming a judgment on false or inadequate foundations. Proper foundations can be found in science; and the sense of achievement in social-economic life, they say, will remove any search or longing or need for the concept of God. During the period of developing Communism, domestic and universal, conscience must be respected, even if it leads to belief in God, while education must be applied to substitute scientific facts for the superstitions which turn conscience in this direction.

This would seem to be a reasonable attitude, even one of toleration. It is at this point, however, that the demonic element in Communism reveals itself. The dialectic requires an antithesis as well as a thesis, an intolerance as well as tolerance, a struggle against religion even while recognizing its right to exist, and Party use of the phenomenon of organized religion while proclaiming religion to be opiate. It is demonic in that it uses religion for ends which are non-religious or even contrary to the inner context of religion. Such attempted control and use of religion is of course not limited to the Communist or even to other forms of totalitarian government. We find it a common tendency in most countries. What makes it demonic in Communism is that the objective, both immediate and ultimate, is to destroy that which is being controlled and used, to eradicate religion even while giving the appearance of favor.

If religion were a mere fantasy, as asserted by classical Marxist doctrine, it would be as ridiculous an object of attack as was Don Quixote's windmill. But religion in the Soviet Union is proving itself to be no fantasy. It has real substance. The Party's recognition of this is seen in its upgrading of anti-religious propaganda. In earlier years much of the attack was crude, using physical assault on Church buildings, administrative action instead of legal proceedings against the clergy, and obscene cartoons or stories, whereas now real-life problems are disclosed. In the revival of aggressive anti-religion, especially since 1957, the Party has turned to religious psychology, examining and criticizing the works of modern European and American writers, producing very readable and quite seduc-

tive stories in which religion is given rather a fair hand before attacking it. The Party is using the person to person method as well as mass media to educate citizens away from God and the Church.

All of this must then be related to the international as well as the local scene, for the Communist Party sees religion, and particularly the Orthodox Church, in the world setting of class struggle. The Party knows very well from scientific study of Russian history that the Church has played a significant and in many ways a dominant role in the life of the Russian people. The Great Soviet Encyclopedia and many other books recently published by the Moscow Academy of Science note the positive role of the Church in the past, while emphasizing that this changed with the passing of Russian feudalism. Yet it does not entirely detach the notion of religion and Church from the context of continuing Russian national culture and feeling. This is analogous to its continuing emphasis on the Russianness of the country's language and defense mechanism. During the Great War the Church entered and was welcomed into the concept of patriotism, valiantly helping the fight for the Fatherland, even when it was called the Soviet Fatherland.

Now we come to another situation, officially called the era of co-existence between the "socialist camp" and the mistakenly called "imperialist world." Perhaps the Soviet entry into and participation in the United Nations can be taken as the formal pattern or image of co-existence. Membership is that of a nation, the USSR. This provides the form, while at the same time the Communist Party of the Soviet Union furnishes the content, the dynamic of participation. As a nation-state, the Soviet Union carries with it into international relationships all the dynamic forces of the country, spiritual, cultural — chess, ballet, and literature — and the historic forces, including the Russian Orthodox Church.

As a Soviet chessman likes to play chess, and a ballet dancer to dance, so the Russian Church likes to be what it is — a Church. It will be a Church in the World Council; yet neither its representatives, nor the Soviet government, nor the Western Churches will forget that it is the Church of people in the Soviet Union, who live under the dialectic of the God versus no-God struggle.

The entry of the Russian Orthodox Church Moscow Patriarchate into the World Council of Churches signifies the internationalizing of this dialectic. But it can also mean the de-tribalizing of the Christian God, lifting Him up to be what He is, the God of all nations, a return of the Church to the original meaning of "ecumenic" or universal, and the greater release of God's power through the participation of one more of His creative units in the combined effort of all.



St. John's bell tower.
"Mission is no longer an optional activity for us; it is our existence."

HOLD ON, MACEDONIA

by the Rev. Donald A. Griesmann

Rector, St. John's Church

Camden, N. J.

A downtown storekeeper issued a plea for help from the Church in an article titled "Macedonia Is Downtown" [L.C., March 4th]. The storekeeper concluded his appeal, "Come over into downtown and help us, for we need your Gospel!"

This week the Rev. Donald A. Griesmann replies, "Hold on, Macedonia," and relates, by telling the story of his own downtown parish, how the Church can help a city to find God.

THE LIVING CHURCH will reprint this article if sufficient requests are received.

St. John's Church, Camden, N. J., is similar to many parishes in urban areas throughout the United States. Our parishioners are scattered throughout 30 suburban communities with less than half living in the city. Our communicants are white, except for one Negro family; on the other hand our neighborhood is in transition from an all white population to a predominately Negro and Puerto Rican population. Over one third of the available housing is deteriorating or dilapidated; our neighborhood features the highest rate of adult arrests in the city and is second for juvenile arrests. Both the Church and the neighborhood have showed signs of the advancing blight; the Church by losing members to the suburban parishes and the neighborhood by becoming overcrowded.

In 1960 two Christian gambles gave us a new direction. First we had to begin



Chuck (left) and another of St. John's children.
"Like having God's guts inside you."

an active ministry in the neighborhood. The diocese of New Jersey under the leadership of our bishop, the Rt. Rev. Alfred L. Banyard, initiated an urban study through which we saw the concern of our parishioners for the neighborhood. On January 4, 1961, I stood at the busy intersection of Broadway and Royden Street in front of the church, rang a hand bell as children were going home from school and invited them in for cocoa. Fifteen came in; within a week

we had contact with 60 youngsters. The cocoa stopped but the children did not — 400 are now registered participants.

We are attempting to orient ourselves to the concept of the parish-as-mission by putting three words into action:

(1) identification — identifying ourselves with the neighborhood, its problems, and interests, and especially its people (St. Paul made contacts for conversions by going to the synagogues; we

*How one city church, perceiving
that "the neighborhood, as well as the parish,
needs a priest," stopped decaying
and started growing.*

have found visiting local laundromats and pool halls makes for good contacts);

(2) hospitality — demonstrating a climate of friendliness, acceptance, and forgiveness for all persons who enter our doors or whom we visit;

(3) availability — making the church buildings and clergy available, yes, but also having love (agape) acting in behalf of all and available to all. We surrendered the old hymn, "Come weal or woe, the status quo," and began practicing a flexible ministry. Emil Brunner has written that "the Church exists by mission just as fire exists by burning." Mission is no longer an optional activity for us; it is our existence.

The neighborhood, as well as the parish, needs a priest. Besides handling the usual sacramental and administrative responsibilities required for a parish of 300 baptized souls, I find myself in pool halls talking to boys and girls who are doing

the twist, playing pool, or just "messaging around." Families need help at municipal or juvenile court, welfare agencies, or the police station; young people on court probation need counselling.

The neighborhood speaks for itself:

"An old man is selling cheap wine to the kids on Third Street; will you talk to the kids, Father? They need a man to talk to them."

"Father, come quick, there's a fight across the street."

"Father, the boys are always touching me. How can I make them stop?"

"Father, I stole a couple of rings from down the street. Will you take them back for me? I don't want to get arrested."

Some of the neighborhood want to find God. They need a priest.

The second decision was to increase the stewardship of the parish. In order to do this we went deeply into debt engaging the services of Thomas White and

Associates. Following a three-week stewardship education program our pledged income increased from \$9,000 to \$25,000 annually, and the debt was paid off in several months. All our problems were not solved but they did change from problems of parochial decay to problems of growth.

The increased stewardship allowed us to develop our program for the neighborhood and to add professional personnel. In June, 1961, the Rev. Harry J. Bowie joined our staff as a part-time member, working as Episcopal chaplain to the four city hospitals, in addition to teaching a catechism class, conducting a boys' club, and making neighborhood calls. Mr. Francisco Ramos, a senior at the Philadelphia Divinity School, works with our Spanish-speaking neighbors and recently prepared nine for Confirmation. One celebration of the Holy Eucharist on Sundays is in Spanish and two are in English.

A small but vital core of laymen and women have volunteered time and talent to work with groups on a weekly basis. This lay apostolate is made up of both parishioners and members of suburban Episcopal churches. An orientation program prepares them for this work and periodic conferences assist with difficult situations. Our groups include arts and crafts, a class on bedside care, cooking and baking, several boys' clubs and basketball teams, a Girls' Friendly, story reading, and catechism classes.

Several days a week the vestry room serves as a homework room. The din of television, babies, and a nagging mother hinders many of the boys and girls who want to study at home, so they come to St. John's. Here they can receive encouragement and help; here there are pencils and scissors to use, magazines and books to read.

Our outreach also extends to the power-

Rogation Sunday street procession: "On the college campus, in the mayor's office — everywhere — we attempt to cover the city with a Christian atmosphere."



structure of the city. In a quiet way we present our concern for the city and especially for the people. On the commuter college campus, in the mayor's office — everywhere — we attempt to cover the city with a Christian atmosphere; we attempt to permeate the city with this atmosphere. We do this through meetings, through letters, through the newspaper, and over the telephone. The policy makers are learning the Episcopal Church is in Camden.

Our parish secretary keeps an active file on every child who enters the youth department; each child is interviewed so that we have some general knowledge of interest and family circumstances. One registration sheet is sent home for a parent's signature; it explains our policy. When these sheets are returned we feel free to visit the homes.

There has been growth in the parish this past year. Our Sunday school has more than doubled, forcing us to renovate our parish hall and club house in order to hold the many classes; Baptisms increased by 25% last year and the number of Confirmations increased from 2 in 1960 to 22 in 1962.

There has been growth in the children. "Kootie" and Chuck will illustrate this. "Kootie" is a 12-year-old boy we attracted through touch-football last fall; he enjoyed most especially breaking every rule of fair play. The first time we saw this boy, he was grinding his fist in the face of another boy. Several weeks ago in a YMCA physical fitness program, "Kootie" was awarded a year's free membership for sportsmanship and fair play, and placed second in the over-all competition. His attitude has changed because of his newly found association with the Church.

One day Fr. Bowie was explaining to his catechism class the meaning of "comfort" as used in the Prayer Book. He told them that the Holy Comforter was the Holy Strengthener, that "to comfort" meant "to strengthen." Chuck had a hard time with the concept until finally he blurted out his meaning of the Holy Comforter: "You mean it's like having God's guts inside you?"

Last November the diocese of New Jersey purchased a two-story building of stone and brick measuring 40 x 150 feet to serve as the future site of an Episcopal Community Center. We live in a neighborhood, but not in a community. The Episcopal Church will be able to provide a center for community activity for thousands of people in the city.

St. John's alone has supported this new missionary endeavor — with the exception of the Community Center which was purchased by the diocese but will be operated by St. John's. The loyalty of most of our parishioners through tithing and increased stewardship, by remaining in the parish rather than transferring, has enabled us not only to do our own work,

but also to meet our diocesan and national Church responsibilities. We have few endowments and have received no grants, no rebates, no inheritances, and hold few money-making projects.

What we are doing is not new in the Episcopal Church. We have borrowed quite extensively from the thoughts and actions of other parishes and clergy in urban work and have adapted them to our own use.

Some months ago the little girls were asked to draw what they thought heaven looks like. One girl colored her paper all blue, then used a gold crayon to incorporate gold much like thread throughout the blue, and finished by drawing a cross in red. Abbé Michonneau has written, "To all Christ's followers [the Kingdom of God] means in the first place, the City of God in Heaven, where there will be no more tears or suffering, but unending joy in love." The city is tears and suffering; the City of God is our message.



Fr. Griesmann (above) and Fr. Bowie (below):
"The city is tears and suffering;
the City of God is our message."



Dialogue

Without the Smile

From RNS dispatches

Some 50 clergymen, educators, theologians, and civil liberties experts met in New York City on May 9th and 10th for a "dialogue" on two subjects of public concern — the matter of religion and education, and the issue of birth control and the law.

No Episcopal clergymen took part in the meetings, but a broad spectrum of views was displayed by the participants, who tried to treat the subjects honestly and fairly, without attempting to reach a consensus. They met as men of good will to explore areas both of agreement and disagreement, but mostly to gain a better understanding of one another's convictions.

The dialogue was sponsored by the recently-inaugurated religious freedom and public affairs project of the National Conference of Christians and Jews. The project is designed to raise the general level of public discussion and understanding among religious groups differing on issues of public concern.

Participants, who were from every section of the country, spoke for themselves and not necessarily for their Churches or institutions. But among them were clergy from many Churches (a number of them educators), rabbis, public school superintendents, university deans; also sociologists, members of state education departments, and Church and synagogue social action directors.

Some attended as representatives of dialogue clergy groups which meet regularly in various parts of the country; others as consultants. Among the latter were officials of the National Council of Churches, Protestants and Other Americans United for Separation of Church and State, the National Religious Liberty Association (Seventh-day Adventist), the Planned Parenthood Federation of America, the Baptist Joint Committee on Public Affairs, Citizens for Educational Freedom (a group organized to promote federal aid for private schools), the National Association of Evangelicals, and the American Civil Liberties Union. The dean of the Boston College Law School (a Roman Catholic) also attended.

In welcoming the participants and noting their divergent traditions, Dr. Lewis Webster Jones, NCCJ president, described the gathering as an exciting development in interreligious experience.

Continued on page 19

Beating the Bounds

It is common to find that customs change with the changing of culture, but sometimes religious customs remain more or less the same and change their meaning. The observance of the Rogation Days is such a case.

The Rogation Days (days of solemn prayer — from *rogare*, to ask) retain their name and even, in places, their processions, even though not many American churches will be found “beating the bounds” of the parish. (This is understandable enough — who knows where the bounds of an American parish are?) Fields are blessed, and God’s providence is beseeched for the increase of the crops that grow therein, at least in some rural churches.

(For one example of a city parish that is seeking to define the area of its ministry, and which observes Rogation Sunday with a procession, see page 12 of this issue.)

The beginning of the Rogation observance had nothing to do with crops; it was concerned with something much more familiar to the American Churchman of 1962: fear of disaster and cataclysm. Of course it was not the threat and fear of nuclear disaster that caused the Gallic bishop to set his clergy and people to processing around the city just before Ascension Day, praying for deliverance from calamities and the fear of them. It was a succession of fires, earthquakes, and fearful noises which seemed to portend worse to come. But fear in 468 was probably very much like fear in 1962.

It must have been a calamitous time everywhere, for soon other cities took up the practice and it became general throughout Gaul.

When the custom found its way to England (which apparently enjoyed a serener life) the Rogation processions went their way around the fields, defining the limits of the parish, and this “beating of the bounds” came to have a very different meaning and acquired a quasi-legal aspect. And, since it was productive fields around which congregations processed, and since it was the time of year of planting and new growth, it seemed only logical to keep on with the supplication but to switch its subject to the increase of the yield of the earth. So the custom remained, but its meaning was changed.

In this country, Rogation Days have followed the theme of the English Church, and the National Council of Churches has designated what we call Rogation Sunday — the Sunday preceding the Rogation Days — as Rural Life Sunday. But compared to earlier eras of the life of the United States, there isn’t a great deal of rural life around any more. Even more, the Episcopal Church is hardly what one could call a rural Church.

Since most American Churchmen are city dwellers, Rogation Days now threaten to become vestigial ornaments, like the hoods on most copes. But it seems a shame to waste a custom with 14 centuries of honorable history. Perhaps the days ought to undergo another transference of meaning, or, rather, a gathering up of the meanings it has had and the addition of a new one.

The original meaning of the day, the praying to God for deliverance from disaster, certainly could well be restored. The age of belief in automatic progress toward Utopia is certainly past, and we are aware again of our need for God’s protection and guidance.

The now-fading meaning, of thanksgiving to God for the fruits of the earth and the asking of His blessing upon the new crops, could use some changing of emphasis — toward prayer (and accompanying action) for relief of the needs of the world’s hungry millions, and toward an increased awareness (now dimmed by most men’s removal from the natural sources of their necessities) of the root Source of all that men have and enjoy, even if it has gone through six industrial processes before it reaches them.

The third meaning might logically follow from the second, with prayer for God’s blessing and guidance on the vocations by which men obtain their necessities. Why should He not be asked to bless the hand that wields the drill press or the lathe, the typewriter or the fountain pen, as well as the hand that used to guide the plow and now steers the tractor?

Churchmen may not often beat the bounds of the parish any more, but they ought to take advantage of a handy opportunity to extend their concept of the area of God’s providence.

Prayer Without Book

An interesting suggestion has been made to Roman Catholic confessors by the Most Rev. Charles A. Buswell, Roman Catholic Bishop of Pueblo, Colo., in a book entitled *Bible, Life, and Worship*, the 1961 Liturgical Week proceedings. Bishop Buswell asks priests and laymen to compose their own special prayers, gives the general plan of the collect as a basis, and suggests that confessors assign improvised prayers instead of the more customary penances.

The composition of prayers is an ability almost every Churchman ought to claim — and few can. The collect is not the only form suitable for personal improvisation, but it is among the simplest, easiest, and most likely to be sound in result. Of course, composing prayers is not at all the same thing as praying — but it is one good way to go about it, and we would hope that any confessors who take Bishop Buswell’s suggestion make it clear that their penitents are to compose the prayers and *then to pray them*.

We are reminded of the Churchwoman who found herself at an ecumenical gathering in which those attending were to pray in turn. When it came her time, she said in embarrassment, “Oh, I couldn’t possibly pray just now. I don’t have my Prayer Book with me!”

Episcopalians have a great treasure and a great source of knowledge and inspiration, a great help in their spiritual lives, in their Book of Common Prayer. Many members of other Churches envy them this storehouse of devotion. But, like all good things in this sorry world, the great asset can become a liability, and that book which can give Churchmen a running start

in devotional progress too often becomes a crutch. The Prayer Book was never intended to be the complete catalog of individual worship; it was intended to be what its name says, the Book of *Common Prayer*, the treasury and norm of the Church's corporate liturgical worship. It is invaluable in the personal life of prayer as well, but it should furnish the minimum of devotion, not the maximum.

Often when Churchmen come up against crises they find they want to pray privately, for themselves, and they don't know how. What knowledge they do have comes from the Prayer Book, and they can thank God for it, but they need — not in times of crisis, but in their developing daily life as Christians — to learn to pray. Rare is the parish in which this essential ability is taught to children and young people in Church school; even rarer is the parish in which it is taught to adults.

We don't for one minute think that learning how to compose a collect is learning how to pray. But it is one small useful part of the necessary learning. We wish that in every pastor's nurture of the souls committed to his care this teaching were included. We wonder, however, how much the priest is taught in the exercise of his own life of prayer in the seminaries. Maybe this is the place to begin.

Sam's Lament

A letter (reprinted from the diocese of Michigan's *Record*) from a layman who signed himself Sad Sam appeared in the May 6th issue of THE LIVING CHURCH. Sam's lament was that he could and did offer competent help to the rector of his parish, but that the rector insisted on doing everything that needed doing on his own.

On this page and the next appear two answers to Sam's complaint. Well, not *really* two answers — say, two replies to his letter. Each letter is from a priest and each has a point to make, and in each case it is a point worth making. One is a complaint against the layman who wants to do the glamorous jobs rather than the jobs that need doing and that he is competent to do.

The other is a complaint that the rector's time is taken up doing things that he is not needed for but that people insist only he can do.

Frankly, we don't think that either clergyman really read Sam's letter. One says, "Sam, admit it — you really wish that you were a priest. . . . A little more humility, Sam, is what you need." Well, there are indeed laymen (and women) who want the glamor but pass off the drudgery. There are laymen and women who refuse to do what they are asked to do but clamor for tasks that should be the concern of others (clerical or lay). But we don't think there is anything in Sam's letter to assure, or even to indicate, that he is one of these. The priest who wrote, "A little more humility is what you need," was writing a really valid answer to the people who, obviously, have constituted a problem for him. His letter is worth reading by all laymen and worth taking to heart — but he wasn't writing to Sam.

Neither was the priest who wrote the other letter, saying, "The way you can help is to stop asking the rector for innumerable invocations and benedictions at functions that are patently not Christian." There is a valid case to be made for the claim that the rector's time is needlessly frittered away in needless things that the laity insist he do, and we are glad that this rector made it. But we don't think giving invocations was the work Sam wanted to do.

We think that perhaps the whole problem is summed up in the lack of communication evidenced in these replies to Sad Sam. In each case, the rector read into the letter that which he was familiar with, that which was his own problem, that which he expected to find in it. And it may well be that Sam wasn't hearing his rector very well either.

The Church is not whole in any place unless it consists of both clergy and laity, each functioning fully in his own area of action. With the responsibility that the clergy bear, there must go the authority to discharge that responsibility. Aroused and concerned laymen do not like to be considered to be no more than the pocketbook of the Church, and they are frustrated when they are not allowed to exercise their own vocations, as opportunities may afford, for the sake of the Church. That is the problem. Now, giving Sam credit for sincerity and common sense, does anyone have an answer for him?

Answers for Sam

Two clergymen reply to a letter from Sad Sam [L.C., May 6th] in which Sad Sam, a layman, decries the fact that lay people are not allowed to do more work in his parish.

Dear Mr. Editor:

I am the problem!

I wear the round collar but not always a black suit. I am that very busy man. I conduct services, preach sermons, visit people, preside at vestry meetings, and give invocations and benedictions.

But how can Mr. Layman help me?

When someone wants to see the rector

he does not want Mr. Layman. When someone asks for that invocation or benediction he asks me because I am the rector.

Mr. Layman does help me in services by reading the Psalms and Lessons and Litany but beyond that he cannot go.

So Mr. Layman, I do all the things you accuse me of, but I cannot see where you can take over these tasks, not because you are not competent but because when I am asked it is just because I am the rector.

So the way you can help is to stop asking the rector for innumerable invocations

and benedictions at functions that are patently not Christian nor Church.

The work around the Church I gladly give to you, and I am proud that you respond, but when someone wants the rector they want me not you.

Sincerely,

FR. FRIAR

Dear Mr. Editor:

I too have a problem!

My problem wears a business suit, a superior attitude, and stars in his eyes. His friends and relatives know him as a businessman, but around church he might be classified as a conference-graduate layman, showing typical symptoms of under-

estimating his rector's intelligence as well as the scope of his duties.

I am a priest — ordained and dedicated. I have in my parish several laymen who are continually bugging me to let them lighten my load by giving them some of my priestly work to do. One of them is Sad Sam, who wrote to you recently, complaining that I don't give him enough work to do in the parish.

Mr. Editor, my question is this — if I level with Sam, will he gather up all his devotion and helpfulness and take himself into another parish?

I'd like to say: "Sam, your problem is that you just don't want to do what really needs to be done. You have a fine voice. You're really needed in the choir. When I mentioned this, you said something about your lodge meeting on rehearsal night.

You know we are short of Church school teachers, but you aren't interested in doing that. I told you about several things that needed fixing around the building, and you said you'd take care of them. Several months later, someone else did the work, your feelings were hurt, and I had to spend a couple of hours buddying you back to normal. I've trained you and several others to lay read, but you complain that your turn doesn't come up often enough. You want the frosting all the time.

"Last year, Sam, I asked you to make several sick calls for me. You did very well on the calls, but afterward you spent more time sitting in my office telling me all about each call than I'd have spent making the calls myself. You also blithely volunteered my services to call on several remote relatives of the families, most of them miles from here. This is lightening my load?

"I'd like to lay it on the line. Sam, admit it — you really wish that you were a priest. You want to experience the glory of the office without doing any of the dirty work. The real reason you're angry with me is because I'm too busy to humor you in your play-acting. Sam, I expect better of you.

"Look, Sam, you really want to help? Quit criticizing your rector. Your problem lies within yourself. Worship regularly. Bring your friends into the Church. Keep your pledge paid up. Accept cheerfully what you're asked to do for God's Church. And don't make me have to pay for your help with hours of special attention and my personal gratitude.

"A little more humility, Sam, is what you need. Accept your own role in life. There's more than enough work for a truly dedicated layman to do."

Perhaps you'll give Sam my message, Mr. Editor, and thereby answer both Sam's question and mine. And then we'll see if Sam really wants the answer to his problem.

Sincerely,

"SAD" RECTOR

SMILE

Continued from page 16

He set the tone of the two-day sessions by stressing that "the point of dialogue is not to agree, but to understand disagreement." He urged "confrontation from the point of view of trying to find real issues," and he pleaded for dispensing with the "interfaith smile."

"Because religion is so important," Dr. Jones said, "issues of religious freedom and public affairs sometimes take on a kind of violence." He called for "confronting these difficult situations with tolerance, fair play, and civilized discussion." And he warned that "if we lose religious freedom, we will lose all freedoms."

"Starters" of the discussion on religion and education were Dr. Theodore Powell, public affairs consultant of the Connecticut state department of education, and Msgr. John B. McDowell, diocesan superintendent of Roman Catholic schools in Pittsburgh, Pa.

Dr. Powell offered four "principles" as guidelines: (1) Public education must be limited to public purposes; (2) the public school's purpose is education, not evangelism; (3) public funds and public agencies must be under public control; and (4) no citizen may be denied equal protection of the laws.

In Reality, Smoky Clouds

In the abstract, Dr. Powell observed, these principles may win easy acceptance. "As we move from the abstract to reality, however," he said, "the hope of easy acceptance is clouded by the smoky clouds of dissension."

In this connection he asked these questions:

Do the opening prayer, Bible reading, and the pledge of allegiance to the flag in public schools serve a public purpose or a private purpose? Are they education or evangelism? Are they under public control? Is anyone denied equal protection of the law? Is school bus service an aid to the school or a benefit to the child?

Dr. Powell stressed that even the courts have not been able to agree on the answers.

Msgr. McDowell, adopting what he called a "chemistry approach" to the subject of religion and education, posed a series of questions, among them:

"Is America a religious nation — or better, does it have a form of government which depends on religious concepts? Is the religious element irrelevant and immaterial? If America is essentially religious, then can education safely exclude it or maintain a neutral position on religion? If it is not essentially religious, then do the values we teach, whether intellectual, civic, emotional, or social, substitute for religion? Is it possible to give an education which is in the strictest sense of the word 'secularistic,' in which absolute and complete neutrality toward any and all religious meanings is main-

tained? And if this is possible, does this neutrality imply, at least faintly, a form of religion?

"What rights do parents have in education? If parents have the right to choose the kind of education they want for their child, must government support these free choices? If not, then what must such parents do? If yes, how shall government help these schools and can they be helped? Do public and non-public schools exist by right or privilege?

"Also, can government support be given only to controlled institutions? What is meant by 'controlled' and what controls already exist over public and non-public education? Do the laws of this nation, as now understood, outlaw the support of the non-public school? Should the entire problem of education in America be answered by a single public educational system? If so, how should we handle the religious problem? Should we think in terms of a released time or perhaps a shared time program?"

Here are some of the reactions of the dialogue participants to the papers presented by Dr. Powell and Msgr. McDowell:

A Roman Catholic priest asked: Should the government itself be the educating agency? Does it have obligations beyond the setting up of minimum standards? Is this the presumption held in America?

A professor of philosophy at Garrett Biblical Seminary (Methodist): In a democratic society the perpetuation of the public order includes concern for the well-being also of other institutions — as contrasted to totalitarian societies where the only concern is maintaining the political order.

A rabbi: In political life we cannot state principles as absolutes, as though they always apply. It is as wrong to separate state and religion absolutely as it is to unite them absolutely.

A POAU member: The concept of religion and state is different from Church and state. Separation means functional separation. It does not mean derogation of religion, but the strengthening of it by divorcing it from the state.

A rabbi: Secularism excludes theological dogma, not moral principles. Anything which attaches to theological dogma in public schools is wrong; but moral principles are valid.

Who Trains the Teachers?

A Jewish lay reader: What kinds of religious teachings and practices are possible in the schools? Teaching about religion seems the least controversial approach. But who trains public school teachers? How does the teacher divest himself of his own faith principles to teach others? What about textbooks?

A Roman Catholic priest: As long as we have human beings we will never have neutralism. If a student asks the cause of the Reformation, what do I say? Do I say — out of love — that we can believe the beliefs of others in the classroom? If we wind up with a religion of Americanism, we will wind up with nothing.

A superintendent of schools in New York: The school teacher must teach moral attitudes. Neutralism is undesirable and probably impossible. We want our children exposed to people who have normal and

healthy attitudes. The teacher must respect the religious beliefs of others. He must in-doctrinate good values. He must distinguish between the wicked and the good.

A university dean: How much of the difficulty stems from the fact that too much is expected from school? What about the family's role, the Church's role? Religious institutions should get into the act and stop pressuring schools.

Are Home and Church Impotent?

A Protestant theology school professor: Let's not assume impotency on the part of the home and Church. When schools enter the realm of religion we assume the parents are impotent and the Churches are impotent. We have no right to make this assumption.

Turning to consideration of the "shared time" proposal, the participants found there was greater agreement among them, but saw some difficulties.

The "shared time" proposal was outlined by Msgr. McDowell. He saw it as a development evolving from a concern over the growing religious illiteracy in the community. Shared time has been described as a compromise solution to the debate over federal aid to parochial schools. The plan specifies that students would take "neutral" subjects such as science and mathematics in the public schools and would attend Church or synagogue schools for whatever subjects the religious groups preferred to teach.*

A Roman Catholic editor commented: Shared time assumes that the problem is a financial one. What about values? Public schools cannot be reduced to teaching individual computers. The problem of persuasion remains.

Dr. Claud Nelson, consultant on religious liberty for the NCCJ and an early proponent of shared time, replied: "If the community says religion is a proper part of education, then shared time is going beyond financial implications. If financial appropriations — direct or indirect — are made to parochial schools, we would soon find that duplications would be hopeless and we would then adopt shared time. I advise we do this before we arrive at that situation."

A rabbi asked: "What would be the relationship of some such system when the religious groups do not operate day schools? What is their relationship to shared time? Does shared time solve problems of released and dismissed time?"

Several participants pointed out that some who have opposed released time as unconstitutional see shared time as constitutional. But some of them are troubled as to the effects that would confront public school systems should a vast amount of shared time emerge.

An Evanston, Ind., priest observed that shared time was not a Roman Catholic program, that it has brought about questions in the Roman Catholic mind. But

* "Shared time" is not to be confused with "released time," an arrangement in use in some places whereby public school pupils are "released" from school at certain times to receive religious instruction.

a Roman Catholic law school dean saw the proposal as a way in which the Roman Catholic claim is given more recognition.

The dialogue on birth control and the law got under way after the participants heard presentations on the subject by the Rev. D. M. Kelley (Methodist), executive director, National Council of Churches' Department of Religious Liberty, John de J. Pemberton, Jr., executive director of the American Civil Liberties Union, and Mrs. Harriet Pilpel, an attorney of the Planned Parenthood Federation of America.

Presiding at this dialogue was Fr. Robert F. Drinan, S.J., dean of the Boston



College Law School. "[Roman] Catholics," he said, "don't know how to be civil and yet uncompromising." He also reminded the participants that birth control laws now under dispute were inherited by Roman Catholics, not made by them.

Questions propounded by Mr. Kelley included: "What is the appropriate use of legislation and law enforcement in promoting or regulating 'moral' behavior? When and how and on what grounds may individuals and groups legitimately foster and promote, demand recognition of, or insist upon universal conformance to their standards of morality?"

"Are there legitimate distinctions to be made between public and private morality, between institutional and individual behavior? What claims can be made upon society as a whole in the name of 'conscience,' 'morality,' 'the moral law,' 'the law of nature,' 'the will of God,' etc., and what weight should society give these claims in determining public policy?"

He said that the "only method" of investigating the problems of birth control "consonant with a 'dialogue' that ensures a fair, frank, and faithful confrontation . . . is to seek the best as well as the worst in the views of the 'other side.'"

"Not until we can understand and appreciate what beliefs which we reject

LIVING CHURCH ENDOWMENT FUND

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

Receipts Nos. 3602-3734, May 7-16 \$2,106.00

mean to those who hold them can we join with them in common allegiance to the moral concerns which, beneath differing formulations, we share."

Mr. Pemberton said that the American Civil Liberties Union was concerned about civil liberties for Roman Catholics and all others. Noting that laws on birth control include federal laws, he stressed that the judicial interpretation of these laws has emasculated their effect. He saw state laws as more significant. He reported that 20 states and the District of Columbia have no laws on dissemination of birth control information; 17 have laws prohibiting sale or distribution of contraceptives except to doctors, pharmacists, and so forth; five prohibit sale or distribution to anyone, "although there is considerable limitation on the application of the law"; and only one undertakes to prohibit their use (Connecticut); and only two (Massachusetts and Connecticut) preclude formation of birth control clinics.

Mrs. Pilpel referred to "wide areas of agreement on birth control." She said there was agreement generally on the world population problem and that some birth limitations were necessary for mankind. She said that the disagreement "comes down essentially to one of method."

Among the views voiced by the dialogue participants:

A rabbi: We need a parliament of moral conscience. Anything which applies to morality should be the consensus of religious groups.

A priest-jurist raised the question: What should a Roman Catholic legislator do? What are the implications for the natural law jurist? Must a Roman Catholic legislator divest himself of his metaphysics?

A Roman priest: The proposal of Bishop Pike of California for a crash program to perfect the rhythm method might solve the problem.

Another priest: A legislator is in a dangerous position if he puts his convictions in cold storage because he is a legislator. He is valuable according to his convictions. He must be guided by these convictions.

Legislating Morality

On one point there was complete agreement by the participants: The question of legislation of morality is a complex one and cuts across faith lines. What happens, they asked, when our moral principles bring us in conflict with one another? How do we locate and find the common good? What is the value of a law and how does it affect our concept of religious liberty?

In a closing comment to the participants, Dr. Jones said:

"In the course of time we may be able to read the consensus, but the process will be long and hard. We need to reflect, not rush. Perhaps the house is burning down, but if there is any hope for civilized society, it is to get down to basic human relations."

PEOPLE and places

Appointments Accepted

The Rev. David W. Arnold, formerly priest in charge of the Church of Christ the King, Stone Ridge, N.Y. (in Rondout Valley), will on June 15 become rector of St. John's Church, New City, N. Y. Address: 8 Second St., New City, Rockland County, N. Y.

The Church of Christ the King (formed by the consolidation of three missions of the area) recently completed a \$150,000 building program and thus became "the first church, parish house, and rectory in the 175th anniversary campaign of the diocese of New York." In going to New City, Fr. Arnold will remain in the diocese, where he has been active in many civic and diocesan capacities. (He is among other things interested in fire-fighting — as a coordinator, instructor, chaplain, and fire chief.)

The Rev. Edwin C. Bowyer, formerly rector of St. John's Church, Clinton, Iowa, will on June 15 become vicar of the Parish of Consort, with address at Consort, Alberta, Canada.

The Rev. Robert C. Clingman, formerly rector of St. Paul's Church, Oakland, Calif., is now rector of St. Mark's Church, Jacksonville, Fla. (The Rev. Mr. Clingman, a graduate of the Harvard Law School and a former Army chaplain, is the son of the retired Bishop of Kentucky.)

The Rev. John S. DuBois, formerly curate at the

Chapel of the Intercession, Trinity Parish, New York, will on July 1 become canon pastor at Christ Church Cathedral, Indianapolis, Ind. Address: 4619 N. Pennsylvania Ave.

The Rev. John E. Keene, formerly associate rector at St. Paul's Church, Holyoke, Mass., will on June 1 become supervisor of the Seneca-Tompkins County mission field of the diocese of Central New York, serving as missionary at the Church of the Epiphany, Trumansburg, and Grace Church, Willard. Address: 40 Cayuga St., Trumansburg.

The Rev. Mr. Keene has been in the ministry for four years. He worked for five years with Western Electric, then joined the U.S. Air Force and fought in five campaigns, receiving the air medal with cluster and the Purple Heart. He studied at Columbia University to become a hospital administrator and served several hospitals before entering the priesthood. He and his wife have six children.

The Rev. Thomas E. Regnary, formerly vicar at St. Timothy's Church, Iola, Kan., serving churches at Burlington and Yates Center, is now vicar at St. Mark's Church, Baxter Springs, Kan., serving churches at Galena and Columbus. Address: 416 Washington St., Baxter Springs.

A son succeeds his father in one change of vicars in the diocese of California:

The Rev. George E. Ridgway, who formerly served St. Thomas' Church, Rodeo, Calif., is now vicar at St. James' Church, Monterey, Calif. (His



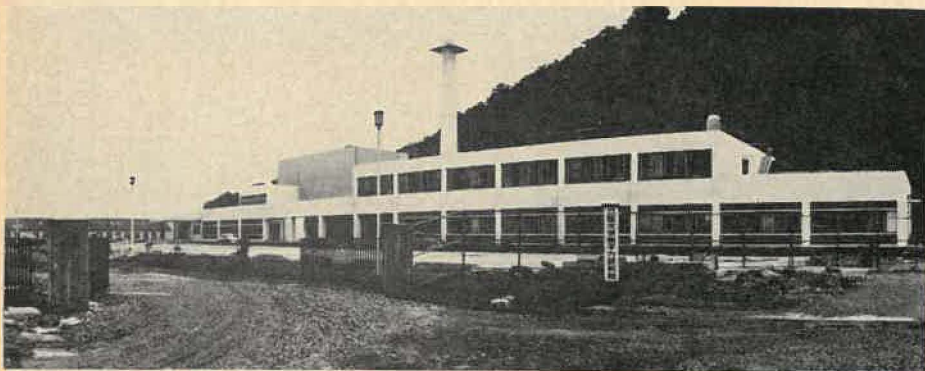
MALCOLM BOYD, the controversial "espresso priest," says:

"Man asks many questions. What is life? Does it have meaning at all? What is the purpose of love and sex? Indeed, does each have a purpose? What is being and non-being? What, after all, is personal identity in the mass world? Are there any actual values? If so, what are they?" Read his new book, **IF I GO DOWN TO HELL**, for his positive answer to these and other questions that trouble modern man. Price, \$3.75

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father, the Rev. George W. Ridgway, has resigned from the active ministry on total and permanent disability pension after 34 years in the priesthood. He and Mrs. Ridgway will continue to live in Monterey, with address at 515 Van Buren St.)

The Rev. D. Wade Safford, formerly priest in charge of William and Mary Parish, Wayside, Md., is now rector there. He also continues to serve as priest in charge of Durham Parish, Ironsides, Md. New address: R.R. 1, Box 141-A, Newburg, Md. He also recently became dean of the southern convocation of the diocese of Washington.

The Rev. Douglas T. Smith, formerly vicar at St. Paul's Church, Romeo, Mich., is now curate at St. Andrew's Church, Livonia, Mich. Address: 13665 Merriman Rd.

The Rev. Theodore Yardley, formerly rector of St. Andrew's Church, Hopkinton, N. H., will on June 1 become vicar at St. Andrew's Church, New London, N. H., and Episcopal chaplain at Colby Junior College, New London, where there are about



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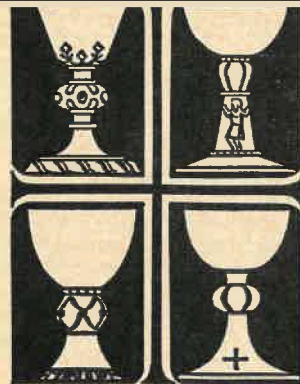
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150 Episcopal students. He will continue his work as editor of the diocesan publication. (The New London congregation now has a church outside the town and a rectory in town; it plans to build near the campus in the near future.)

The Yardleys also announce the birth of their second child and second son, Nicholas Andrew, on April 13.

Resignations

The Rev. Dr. Douglas B. Leatherbury is retiring after 40 years of service at St. Mark's Church, Jacksonville, Fla. St. Mark's was organized in May of 1922 with 32 charter members and is now one of the largest parishes of the diocese of Florida.

Under Dr. Leatherbury's direction St. Mark's started two missions in Jacksonville which are now parishes: St. Catherine's and St. Peter's. St. Mark's also helped to establish Epiphany Church in Jacksonville. St. Mark's itself was called "the church the red side built," in a recent issue of the diocesan paper, referring to its origins as a small mission.

The Rev. J. Foster Savidge, rector of the Church of the Holy Communion, Norwood, N. J., has announced his resignation, effective December 31, 1962.

The Rev. Canon Vesper Ottmer Ward, professor of Christian education and homiletics in the School of Theology of the University of the South, is retiring. At a testimonial dinner on May 2 it was announced that he would remain at the University of the South for a year, offering counseling service to the university community.

A well known author, educator, and lecturer, Dr. Ward was editor in chief of the National Council's editorial board for Christian education from 1948 to 1953, when the Seabury Series of Sunday school materials was produced.

Births

The Rev. Claud W. Behn, Jr., and Mrs. Behn, of the Church of the Ascension, Dallas, Texas, announce the birth of a daughter, Claudia Jane, on April 11.

The Rev. J. Jerald Johnston and Mrs. Johnston, of All Saints' Church, Cold Spring, Ky., announce the birth of their third daughter, Abigail Kennedy, on April 8.

The Rev. Edward P. Miller and Mrs. Miller, of St. Peter's Church, Amarillo, Texas, announce the birth of their third son and fourth child, Matthew Edward, on April 26.

The Rev. Robert B. Wardrop and Mrs. Wardrop, of St. Alban's Church, Simsbury, Conn., announce the birth of a daughter, Mary Lawrence, on April 24.

Suspensions

Thomas Bingan Lingayo, priest, was suspended by Bishop Ogilby of the Philippines for the period of one year from May 1, 1962; action taken in accordance with the provisions of Canon 64, Section 3.

Restorations

The Rev. Farnum Virgil Wood was restored to the priesthood on May 4 by Bishop Donegan of New York, who remitted the sentence of deposition pronounced on April 11, 1955, all conditions having been duly and satisfactorily complied with; restoration under the provisions of Canon 65, Sections 2, 3, and 4.

Laymen

Mr. Ray Richardson, executive director of Neighborhood House, a Community Chest agency operated by the diocese of Milwaukee, has been given the Lester B. Granger award of the Milwaukee Urban League for helping to make Milwaukee "a better place in which to live."

Diocesan Positions

The diocese of Central New York at a recent meeting elected several new department heads: Christian social relations, the Rev. Stephen M. Kelker; promotion, the Rev. Charles R. Stires; department of laity, Mr. Wilfred E. Rhodes, who is also the provincial representative on the Presidential Bishop's Committee on Laymen's Work.

Corrections

An error in number of street was published in the April 29 issue. The address of the Rev. Robert E. Hood until September should be 550 W. 155th St., (not 115th) New York 32.

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DEATHS

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

The Rev. Alfred Alexander Maloney, priest in charge of Trinity Church, Fulton, and St. Paul's Church, Hickman, Ky., diocese of Kentucky, died suddenly of a heart attack April 10th.

Mr. Maloney was born in Toronto, Canada, in 1905. He attended the University of Toronto, and was graduated from Wycliffe College Seminary. He was ordained priest in 1931. For a time he served as a missionary to the Iroquois Indians. Later he served a parish which trained young clergymen in rural areas.

During World War II he served as a chaplain in the Royal Canadian Air Force. From 1945 to 1949 he was rector of the Brantford, Ontario, church. In 1949 he went to Indiana where he served as rector of Christ Church, Madison, vicar of Trinity Church, Anderson, and vicar of St. John's, Bedford.

Mr. Maloney went to Fulton in 1957. During his ministry at Trinity, a new brick church building, which he designed, was constructed.

He was a former president of the Fulton Ministerial Association and was active in many civic affairs. He was a member of the diocesan department of missions.

Survivors include his wife, Alice Thelma Banister Maloney; two sons, David Maloney, a student at the Art Institute in Chicago, and Allen Maloney, student at the University of the South at Sewanee, Tenn.; two daughters, Mrs. Robert Stepro of Evansville, Ind., and Mrs. William Wilson of Chicago, Ill.

The Rev. Hugh McDonald Martin, 96, retired priest of the diocese of Virginia, died in Baltimore, Md., April 17th.

He was born at Falmouth, Va., and was educated at Hampden-Sydney College, Washington and Lee University, and Virginia Theological Seminary. He was ordained priest in 1897.

Mr. Martin's ministry was in the diocese of

Virginia until 1900, then for some years in Maryland, followed by a term as dean of the cathedral at Ancon, Panama Canal Zone. Returning to Virginia in 1929, he was rector of Slaughter Parish, Culpeper County, until his retirement in 1936.

In more recent years he had lived with his daughter in Hartford, Conn., and his son in Baltimore.

Surviving are one son, Hugh McDonald Martin, Jr., Baltimore; one daughter, Mrs. E. Harvey Stover, Hartford; and two granddaughters, Rebecca Marshall Martin and Emma Healy Martin of Baltimore.

The Rev. Werner Frederick Rennenberg, secretary of the diocese of Kentucky, died on April 13th. He retired from parish ministry in 1959.

Mr. Rennenberg was born in Mound City, Ill., in 1889. He received the B.A. from St. John's College, Uniontown, Ky., and the S.T.B. from the General Theological Seminary. He was ordained to the priesthood in 1915, and began his ministry at St. Paul's Church, Hickman, Ky., later coming to the Church of the Redeemer, Louisville, Ky., at its birth and serving there 37 years. He also served the Church in Meade County, Ky., for 26 years, while he was at the Church of the Redeemer.

He had been secretary of the diocese since 1918. At his death Mr. Rennenberg also was a member of the board of examining chaplains. He had served the diocese in a number of capacities, including membership on the standing committee, and was deputy to three General Conventions. He

was a member of the Joint Commission on Theological Education.

Survivors include his wife, Charlotte Furniss Rennenberg, and one daughter, Mrs. Paul Swain of New York.

Mary Craik Davis Temple, widow of the first bishop of the missionary district of North Texas, died in a Waco, Texas, hospital May 12th. She was 80.

Her late husband, Edward A. Temple, was bishop of North Texas (now the diocese of Northwest Texas) from 1910 to 1924, the year of his death.

Mrs. Temple was the daughter of a banking and ranching family of central Texas. She was a graduate of Wellesley College.

Emily Parish Tite, mother of the Ven. Bradford H. Tite, died April 26th at the age of 91 in Woodville, N. Y.

She was the widow of Charles Tite. Archdeacon Tite is archdeacon of Central North York. Other survivors are a daughter, Mrs. Morris Wilson, Woodville, and two grandchildren, Bradford Charles Tite and Mrs. Walford Scott Almeda, Manchester, N. H.

Richard Lull Thrumston, father of one priest and father-in-law of another, died May 5th.

Surviving are his wife, the former Patience Childs Follett; their son, the Rev. Richard E. Thrumston, rector, Christ Church, Canon City, Colo.; and their daughter, Carol Jean, wife of the Rev. E. C. Webster, rector, St. Margaret's Church, Margarita, Panama Canal Zone.

Mr. Thrumston was 69. His home was in Geneva, Ill. As a boy he was a prominent soloist with the then famous boys' choir of St. Peter's Church, Chicago. As an adult his interest in Church music continued for many years.

Elsie Heifner Shields, 26, wife of the Rev. Wallace C. Shields of St. Mary's Church, Colonial Beach, Va., died on April 17th after a long illness.

She is survived by her husband, a small son, and a daughter.

ANGLICAN CYCLE OF PRAYER

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29. Iowa, U.S.A.
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31. Jamaica, West Indies

June

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2. Johannesburg, South Africa

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PRIEST, 45, married; college, seminary, graduate degrees; presently rector of parish of over 600 members; desires change from excessively humid area. Experienced rural, suburban communities, mission field, youth work director. Guided growth of present parish; hold responsible community and diocesan positions. Offer experience, maturity, creativity and proven ability. Conscientious preacher, careful administrator, faithful pastor. References furnished. Would consider parish or supervision of mission work. Reply Box D-746.*

PRIEST, married, sound Churchman, desires small parish or assistantship. Reply Box J-728.*

PRIEST, mature, experienced, Catholic, married, desires small parish, or staff position. Reply Box H-747.*

ST. PAUL'S GRADUATE wants summer job tutoring: Math, Latin, Greek, Russian, Physics, English, other subjects. Will live in, travel. Enjoys sports; good swimmer, sailor. James Barney, St. Paul's School, Concord, N. H.

SUPPLY, August. Northeastern or Eastern area. Rectory and honorarium. Five children. Reply Box B-740.*

SUPPLY, July, East Coast. Rectory and honorarium. Reply Box C-787.*

VESTRIES seeking experienced rector with pastoral, preaching concerns, please write for information. Reply Box W-744.*

TOURS

HOLY LAND, EUROPE—Tour originating Birmingham. Leave New York July 2. Visit Lisbon, Madrid, Rome, Beirut, Jerusalem, Holy Land, Athens, Greek Island cruise, Paris, London, Amsterdam. Return New York August 2. For itinerary, rates, application, contact Tour Conductor: Rev. J. W. Ware, Jr., 1912 Canyon Road, Birmingham 16, Ala.

CLASSIFIED ADVERTISING RATES

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- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

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THE LIVING CHURCH

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

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 5th St. & Wilmot
Sun HC 7:30, 9:30, 11:15; MP 9, Cho EP 7;
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. Charles Higgins, dean
1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

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

ST. 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

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

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

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 Ev;
Daily MP 8; Wed HC 10

WEST PALM BEACH, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

ASCENSION

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

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.

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. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 15, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

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

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Sun 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;
Wkdays MP & HC 7:15 (& HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
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 (15), MP 11, EP 4; Daily ex Sat
HC 8:15; Wed 5:30; Thurs 11; Noonday 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



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

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

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

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

PHILADELPHIA, PA.

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, 5:45

TACOMA, WASH.

CHRIST CHURCH Division and No. "K"
Sun 8, 9:15, 11, MP 8:45, EP 5:30 (ex Sat);
HC 10 Wed & HD; 7 Thurs

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; 15, 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.