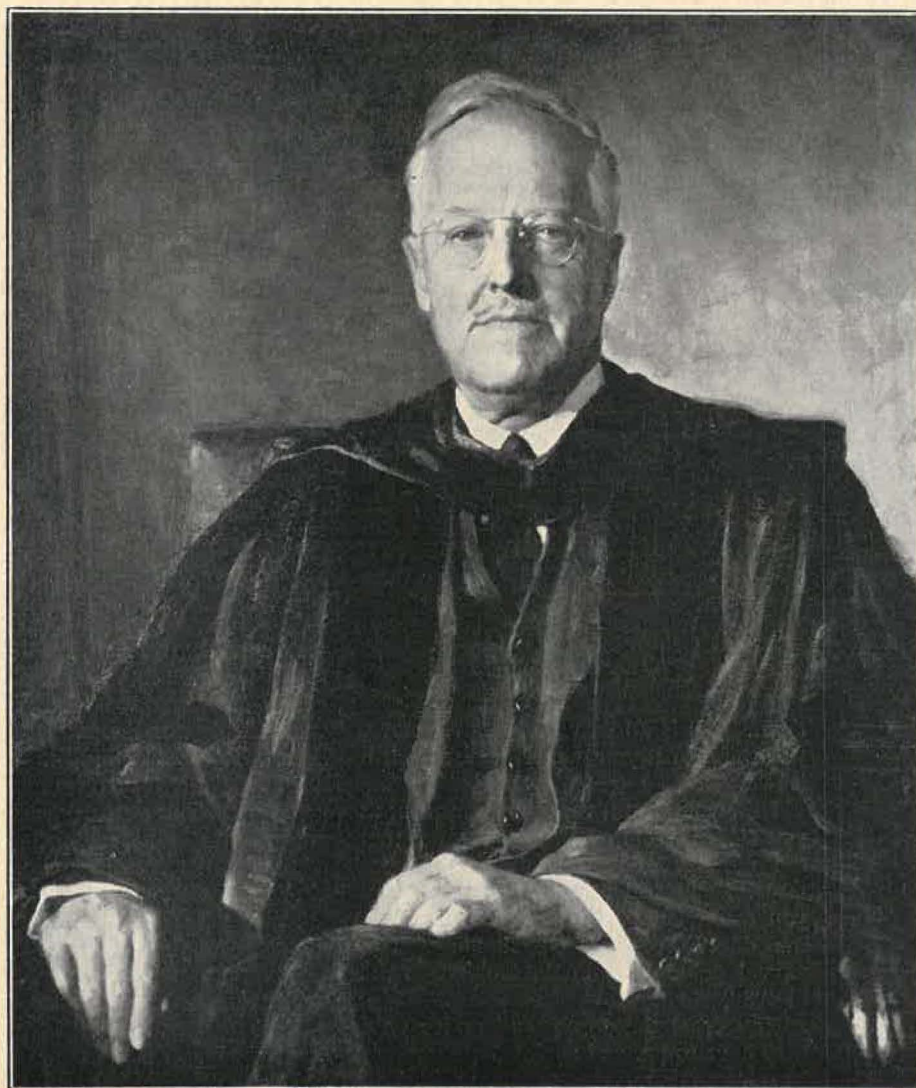


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The Rt. Rev. Norman B.
Nash, Retired Bishop
of Massachusetts, dies
[see page 6].

The Church and the Laity [page 12]

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A Memory Scheme

for the Ten Commandments

The teacher launches the method about like this: "Now, children, today we are going to take a little journey, in our imaginations. Along our journey I am going to give you 10 pictures. These will not be on paper, which you can *see*, but I will describe each picture, and you will draw it *in your own mind*. Now, this is the idea: Each picture has a number right *in the picture*, so that whenever you think of the picture, you will *see* the number right in the picture. Would you like to try? All right, now listen carefully."

You have an old overcoat or raincoat. Imagine yourself standing, holding the coat up in front of you by the collar, your hands close together. It hangs long and straight, doesn't it? The coat is like a large *one* (1). Can you see the picture? When you remember it, you will remember this *number one* with it.

After you put on your coat, you look down at the floor and there are your rubbers or overshoes. There are two of

them. This is an easy picture. Whenever you think of it you will remember that it is *two*.

Now you go out the front door, but as you close it from outside, you notice that the number of your house is number three. (You will have to pretend.) Can you see a large figure *three* fastened to the door? See yourself standing, with your hand on the knob, looking at the big "3."

You cross the porch, and notice (you may have to pretend again) that there are just four steps down to the walk. Will you always remember that this is picture *four* when you call it back?

[Now we pause for a play-back drill. "What was number 2? Number 3?" They will be catching on now, and will be paying close attention.]

Next, you walk down to the curb, and there is the street sign — a post with the sign "5th Ave." (More pretending; lots of folks would like to live on Fifth Avenue.) When you recall this picture, you will always see the "5."

Your car is at the curb, and (it's a funny thing, but —) the license number is just "6." You will remember this picture easily.

You get in the driver's seat, and as you do, you notice that the steering wheel has two queer spokes which form a huge "7." See it, right in front of you, with your hands on the wheel.

Just before you drive off, you turn your head to look at the back seat, and there, right on the back cushion, is a large number "8" stitched on it. Can you see it?

So you drive off toward the church. You stop your car in front of the church, and notice that the face of the big clock in the steeple reads just nine o'clock. [Teacher holds arms in position of the hands of clock.] Can you see the steeple and the nine o'clock clock?

You enter the church, walk down the center aisle, and go into the pew with "10" on it.

[Now we drill briefly on the 10 pictures, calling them back by number.]

Second Phase: Filling Each Picture

The foregoing is our basic set of 10 pictures. Now we shall learn to use them. Into each picture we can *put something else*. Then, when we think of the picture, we will think of the extra thing we have added. This extra thing may be just for the day. Or it may be something that is permanent. There are 10 Commandments. Shall we try to put each of these into one of the 10 pictures of our little journey to church? If we do, we can always think of the picture, and the commandment, and the right number of the commandment.* Let's try to fit them in.

For this, we shall not use *all* the words of each commandment. If we have once memorized them, we can say them, but few folks can skip around, or recall them by their numbers. We shall put each one into its own picture by using the *main idea*

*It is true that the continental numbering of the commandments — used today by Lutherans and the Roman Church — differs from our English use. But since few of our people will ever cross over, there is little danger of confusion.

or some key word that will help us remember it by number. Now, follow closely. (You may add the extra idea in your own way. I'll give you the way I did it, and you can do the same if you like, or make up your own.)

- (1) As you hold up your coat you think, "My only coat — I have *no other*." "Thou shalt have none other gods."
- (2) Into one of my rubbers I have placed a little Bilikin, to remind me of an idol — "any graven image."
- (3) On the big "3" on my door I have hung a card which has on it merely "NAME." "Thou shalt not take the name. . . ."
- (4) The newsboy has just thrown the huge *Sunday* paper on my steps. "Remember the Sabbath-day."
- (5) You can have your father standing by the signpost. "Honour thy father. . . ."
- (6) Oh, Oh! There is a body lying by my car, close to the license "6." "Thou shalt do no murder."
- (7) A wedding ring is tied to the steering wheel. ". . . not commit adultery." [One of the class preferred a bar of Ivory soap, for purity.]
- (8) A long arm is reaching in the back window to take my purse. ". . . steal."
- (9) But it isn't nine o'clock! The clock is broken; it isn't telling the *truth*. ". . . bear false witness."
- (10) In pew 10 is a fine red leather book. Secretly you wish it were yours. ". . . not covet."

Now you are prepared to recall any of the commandments by their correct number. A little practice in the class and at home, over a few weeks, and the scheme will be permanently remembered. Children love it, but adult classes learn it readily, perhaps because it clears up a life-long uncertainty about the numbering of the commandments. Incidentally, the basic 10 pictures can be used for recalling any temporary list, such as a shopping list, or the headings of an address.

I just heard of a girl in an older class where the teacher introduced this "little journey" who was so interested she taught it to her parents. "It is the first time in three years that she has mentioned anything that happened in Church school," said her mother.

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.

January

13. Cathedral of St. Luke, Orlando, Fla.; Church of the Ascension, and St. Agnes, Washington, D. C.; St. Andrew's, Mastic Beach, N. Y.
14. St. Stephen's, Miami, Fla.; Harvard School, North Hollywood, Calif.
15. Grace, Lake Providence, La.
16. St. James', South Charleston, W. Va.; Church of St. Michael and All Angels, Cincinnati, Ohio
17. St. Andrew's, Denver, Colo.
18. St. Barnabas', Burlington, N. J.
19. St. Michael's, Hugo, Colo.

January 13, 1963



제십계명

GROWING LIKE WEEDS!

So goes the time-worn expression. There are times when it seems children have bottomless pits for stomachs, that shoes are made of paper, and that trousers shrink overnight. Clothes have a way of needing replacement for active children. All of this is a part of growing up, but it also calls for an ever-growing budget to meet the needs for these growing orphan children.

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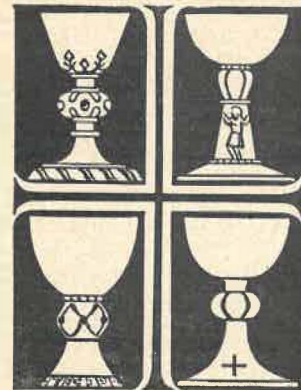
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LETTERS

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

Timely

As the L.C. [December 16, 1962] arrived with that majestic full-page picture of the Rev. Christopher B. Young, Lt., USNR, in a snow cave two miles from McMurdo Station, and his interesting account of "a winter at the bottom of the world," Churchman Lowell Thomas on his daily CBS radio broadcast told of his recent visit there.

Lowell described his welcome from "Chaplain 'Chris' Young, the popular and highly respected Episcopal chaplain with Operation Deep Freeze." He further told of Chaplain Young's great esteem for the Seabees (Navy Construction Battalions), and the men's devotion to the young chaplain. Lowell told one of Young's stories of a plane load of Navy men arriving in a snow storm, which necessitated the plane circling the field and making several attempts before a successful landing. When Chaplain Young greeted the men as they left the plane, they told him that they had "gotten religion" during those last trying minutes before their plane landed. This was the middle of the week, and Chaplain Young added that he regretted to find that their religion didn't last until Sunday, for very few attended his services that day. However, he added, "Sunday was a work day in the Antarctic." Lowell Thomas concluded that even though no greater percentage of the men went to Church there than at any other Naval base, he found that all the men admired and respected young Chaplain Young from Sewanee.

CHARLES E. THOMAS
Greenville, S. C.

Conventions and the Spirit

I read with great interest the story on the election of the Rev. Frederick W. Putnam, Jr., to be Suffragan Bishop of Oklahoma, in the issue of December 23, 1962.

This article, "Putnam in the Ninth," makes me wonder if the Holy Spirit still attends some of the conventions of this Church.

Perhaps Mr. Theodore White would find our Church conventions a fertile field for another book — "The Making of a Bishop — 1962."

PHILIP J. EAGAN
Westport, Conn.

Editor's comment: Historical accounts of the Council of Nicea might lead to the same thought, but there is nothing delicate about the Holy Spirit.

Tithing

The author of the article on tithing [L.C., December 9, 1962] states that it takes a strong motive to get a family to tithe. The strong motive is not, however, relief of the poor. The poor are always with us, and if she doesn't approve of the way the parish spends its funds, she can still tithe by giving directly to the poor. Yet even this motive does not move her to tithe, as it will scarcely move

anyone to tithe. The only motive that can move one to tithe is love — love for God and love for God's Church.

The whole article sounds like a rationalization for the selfishness of the author, or excuses to persuade herself that she is justified in not tithing. The motive for tithing could be stated better by one who does tithe, rather than by one who does not tithe. Those who do tithe say, "The first tenth belongs to God, and I am giving Him only the minimum that belongs to Him."

The parish budget is not of primary concern to a tither, or to anyone who gives in a Christian way. The individual's responsibility is his own giving: It is his own individual duty and privilege to give to God the tenth that belongs to Him. It is not the business of the individual to determine how the money is to be used after he has given it, that is the responsibility of the rector and vestry. Regardless of what the rector and vestry do with the money — whether they spend 10% of it, or 100% of it, on the Church's work inside the parish — the individual's primary question must be: What right have I to keep for myself that 10% that belongs to God?

(Rev.) ROY PETTWAY
Rector, Church of Our Saviour
Atlanta, Ga.

The writer of the article on "Tithing" [L.C., December 9, 1962] seems to have misunderstood the real "motivation" for tithing. It is gratitude to God for what He has given to us and a realization of stewardship in our use of it. "All things come of Thee, O Lord, and of Thine own have we given Thee." The amount of our giving is a matter for prayerful consultation with Him. Many persons with large incomes and comparatively small responsibilities have the privilege of giving more than a tenth; others with small incomes and large families cannot give as large a percentage. There is no requirement as to *how* the tithe shall be apportioned. If an individual tither sincerely believes that only 10% should be given on the black side of the envelope and 90% for "others," she has the privilege of so designating her offerings.

I cannot believe that "the *general* method of giving in our Church is that . . . the black side is for ourselves in our parish and (if you can spare a tiny bit extra) the red side is for others." In the diocese of South Florida, for example, the emphasis is on "an equal amount for others and ourselves, in the parish and in the diocese." Moreover, it is not required that all of one's tithe should be given through the parish envelopes. Most tithers give to God's poor and sick and hungry, not only "on the red side," but also through the Red Cross, the Presiding Bishop's Fund for World Relief, the United Fund, etc. After more than 30 years of tithing, I can testify to its privilege and joy and a blessing upon the 90% that remains.

LILLIAN G. STAFFORD
Parish Secretary
Holy Trinity Church
Melbourne, Fla.

The article on tithing by a Churchwoman in your December 9, 1962 issue is a good example of the ability of some "Churchwomen" and/or "Churchmen" to set forth compellingly their ideas about matters they are not

acquainted with on a spiritual or practical level.

Her "ask-me-in-the-right-way-and-I-might-consider-it" approach to her failure to tithe is a poor attempt to avoid her own responsibility.

(Rev.) ROBERT BONNER
Vicar, All Saints' Church
Pleasanton, Texas

The article on tithing by "Churchwoman" [L.C., December 9, 1962] is obviously written by one who (1) is not tithing, (2) is not about to tithe no matter what, and (3) instead of admitting an unwillingness to attempt to sacrifice conjures up an elaborate self-justification by charging the Church with improper emphasis. Churchwoman appears to want to protect her pocketbook more than to offer to the program of the Church. I dare say even if the offering envelopes did read as Churchwoman suggests, she would have some other excuse for not attempting to tithe.

Tithing is a sacrifice; it is meant to be. But it is a sacrifice in *love* more than in duty. It is our inadequate attempt to thank God for all the wonderful things He has done for us by giving a portion of His gifts to the Church for His service. It is the vestries and the diocesan councils who have the burden of deciding how our offerings are to be used in His service. It is not for the individual to judge their decision by withholding his offering or waiting until the decision coincides with his own concept of



the Church's mission. The Church cannot be served by people who say, as Churchwoman says, "First you change, then I'll change."

Tithing does not concern itself with the ultimate use of our offerings. It is the giver who is affected. It is he who sacrifices and he who receives the joys and benefits. All who have taken the step and said, "From here on I will tithe," have never gone back. They have gone forward to riches and happiness far more important and meaningful than the material things which they gave. There is no ex-tither.

PHILIP M. JELLEY
Attorney-at-Law
Senior warden, St. Stephen's Church
Orinda, Calif.

Rare Indelibility

I appreciated the fervor with which William Stringfellow wrote about Miriam Van Waters in his review of her biography, and the space given to it [L.C., December 16, 1962]. She has been one of the few persons to make an indelible impression upon me after an interview for a news story some years ago.

GEORGE H. RILEY
Philadelphia, Pa.

The Living CHURCH

Volume 146 Established 1878 Number 2

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

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THINGS TO COME

January

- 13. Epiphany I
- 18. Week of Prayer for Christian Unity, World Council of Churches, to 25th
- 20. Epiphany II
- 25. Conversion of St. Paul
- 27. Epiphany III
Theological Education Sunday
Girls' Friendly Society Week, to February 3d

February

- 2. The Purification
- 3. Epiphany IV
- 10. Septuagesima
- 17. Sexagesima
- 24. Quinquagesima
- 25. St. Matthias
- 27. Ash Wednesday

March

- 3. First Sunday in Lent
- 6. Ember Day
- 8. Ember Day
- 9. Ember Day

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

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

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B O O K S

Yanked Back from Tragedy

Strangers in Our Midst. (Problems of the Homosexual in American Society.) By Alfred A. Gross, executive secretary, the George W. Henry Foundation. Foreword by the Rev. C. Kilmer Myers. Public Affairs Press. Pp. 182. \$4.50.

If the pastor of a church presents an understanding image to his congregation, the chances are that he will be dealing with the problem of homosexuality before long. The problem itself is no more overwhelming than many others — neurosis of one kind or another, marital difficulties, alcoholism, grief — and yet because of the sickness of our society and its resulting prejudice, it becomes one of the hardest with which to deal. Alfred Gross knows this, for he has had more experience in the practical aspects of the rehabilitation of the homosexual than any man in America. And I daresay that it was out of the frustration of dealing with an unreasonable society that the motivation for writing *Strangers in Our Midst* arose.

It is, without any question, the best introduction to the subject for priest or layman presently available. It deals with the legal, spiritual, moral, and social aspects, showing better than any mere statement that homosexuality must be dealt with under all those headings.

The book places the homosexual in society, where, like it or not, he must live his life, and it takes the trouble to analyze not only how the homosexual can be helped, but, perhaps more important, suggests how society can be reeducated, in the chapter "Society is the Patient."

For, as Mr. Gross points out, no one asks to be a homosexual: A man is either born that way or develops that way without any realization of what is happening — nor any conscious choice. Then, one day, it dawns on him that he is a homosexual. He may fight it, give in to it, marry to obscure it, but, nonetheless, from that time forward he is caught in the terror of a double life in a hostile society.

It is the pseudo-Puritanism of our culture that stands in Pharisaic horror at the homosexual, despite its own erotic vagaries of other kinds. The Christian thus excuses himself from sympathy or help toward such a one, because he is "beyond the pale."

Strangers in Our Midst yanks us forcibly back from such a position and spells out with a rich texture of case history and anecdote the needless tragedy society imposes upon men and women whose predecessors have contributed hundreds of geniuses to our culture.

This is not a superficial review of the problem. Such important subjects as the Wolfenden Report to Parliament, an analysis of homosexuality in German prison

camp, the characteristics of a minority group taken on by these men, the subculture of their world, and the infinite variety of the pattern of this deviation — these, and many other subjects are dealt with in some depth.

Mr. Gross avoids the hostility of some recent books and the sentimentality that over-identification gives to others. He strikes the medium of a deeply concerned and yet rather "hard-boiled" attitude which is as effective with the reader as it has been with the hundreds of clients he has helped.

I wish more Churchmen could know the author personally. He has dedicated his life to this task in a profound lay ministry. Often it has been a moot point whether the Henry Foundation could stay in operation. Yet he has never given up and continues to be a one-man task force in this stormy sea. Lucky for him, he has a ludicrous sense of humor. I also wish more Churchmen could sit behind his desk and see the expression of vast relief as a homosexual finds for the first time someone with whom he can talk over his problem.

And I hope for three results from this book. One, that more and more people will reexamine their Christian attitudes toward homosexuals; two, that the work of the George W. Henry Foundation will be more widely supported and that similar works be established elsewhere; and, finally, that the reader will acknowledge that these are men and women like themselves, to be respected, befriended, and understood — and not mere "Strangers in Our Midst."

PAUL MOORE, JR.

Now dean of Christ Church Cathedral, Indianapolis, the reviewer has had notable experience in Christian social relations as a member of the associated mission, Grace Church, Van Vorst, Jersey City, N. J. He is a member of National Council's Urban Division.

High Note Held

Church Music in History and Practice. (Studies in the Praise of God.) By Winfred Douglas. Revised with additional material by Leonard Ellinwood. Scribner's. Pp. 263. \$5.95.

Church Music in History and Practice was first published in its original form in 1937. The material it contained was substantially that of the Hale Lectures given by the late Rev. Canon Winfred Douglas in 1935 at Seabury-Western Theological Seminary. For a score of years it was the most important American work on Church music which was historical, practical, and God-centered. It is of special interest to clergy and musicians of the Episcopal Church and, because of its historical perspective, it is important for all who are interested in Church music.

Continued on page 19

The Living Church

For 84 Years:

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

First Sunday after Epiphany
January 13, 1963

EPISCOPATE

Bishop Nash Is Dead

The Rt. Rev. Norman Burdett Nash, Bishop of Massachusetts from 1947 until 1956, died in his Cambridge, Mass., home, on January 3d, of a respiratory ailment. He was 74 years old.

Bishop Nash had been in ill health for several months, and a few weeks ago the respiratory trouble afflicted him and he had to receive oxygen frequently [L.C., January 6th]. He was recently visited at his home by Richard Cardinal Cushing, Roman Catholic Archbishop of Boston.

UNITY

The Prayerful Week

January 18th to 25th is to be the Week of Prayer for Christian Unity, this year. The observance of the Week is an annual one, sponsored by the Faith and Order Commission of the World Council of Churches. It coincides with the Roman Catholic observance of the Chair of Unity Octave [see pp. 11, 14, and 15].

A series of eight Bible studies, based on the theme, "He Is Our Peace," has been prepared by the Faith and Order Commission. It is intended for use by interconfessional groups, as well as others, and can be used at any time, not just during the Week of Prayer. Copies are available at 25 cents each, from the WCC at 475 Riverside Drive, New York 27.

The leaflet prepared by the Commission announcing the Week of Prayer carries the introduction:

"This leaflet is a call to pray together for Christian unity. 'He is our peace' [Ephesians 2:14]. He has reconciled us with God. Yet we do not live together in a unity where true peace can be seen. We all call upon the name of the Lord Jesus Christ, yet we are not in a position to praise and glorify His name in every place as one people. We speak of the one hope of our calling, yet we are not in a position to live together in this hope.

"Surely the contradiction must weigh upon us? Does it not compel us to come together before God? We differ from one another in many ways, but we are all alike in the pain which we feel over this situation. We can therefore all alike come before God and pray to Him, for the unity for which Christ prayed, unity in truth and love, for the sake of our common witness and service."



Bishop Nash: 1888 - 1963.

Each of the eight days ("octave") of the Week has a theme, drawn from the Bible:

First day (January 18th), "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (I John 2:2—King James Version).

Second day, "Be ye reconciled to God" (II Corinthians 5:20 KJV).

Third day, "Follow peace with all men"

Dean Crommett: Resignation.



(Hebrews 12:14 KJV).

Fourth day, "Our fellowship is with the Father, and with His Son Jesus Christ" (I John 1:3 KJV).

Fifth day, "Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1 KJV).

Sixth day, "Ye are all one in Christ Jesus" (Galatians 3:28 KJV).

Seventh day, "Each of us must consider his neighbor and think what is for his good and will build up the common life" (Romans 15:2—New English Bible).

Eighth day, "The fruit of the Spirit is love, joy, peace" (Galatians 5:22 KJV).

SEMINARIES

Dean Crommett Resigns

The Very Rev. Eugene E. Crommett, dean of the Seminary of the Caribbean since its inception a few years ago [L.C., February 28, 1960], has resigned because of illness. The resignation was effective December 21, 1962.

The Rev. William P. Haugaard, a member of the faculty of *El Seminario Episcopal del Caribe*, has been appointed acting dean by the Rt. Rev. John Bentley, chairman of the seminary's board of trustees and head of the National Council's Overseas Department. The trustees are scheduled to meet on January 15th.

Dean Crommett formerly was a faculty member of the General Theological Seminary. He was born in 1927, graduated from Harvard University, and received his theological degrees (STB and STD) from the General Seminary. He was ordained to the priesthood in 1954, and served from 1954 until 1956 as rector of St. Matthew's Church, Hallowell, Maine. Then, while a fellow and tutor at GTS, he served as part-time assistant in charge of Spanish work at St. Luke's Chapel of Trinity Parish, New York City. He and his wife have four children.

Up North in Sewanee

One of the refugees from Castro's Cuba has traveled as far north as Sewanee, Tenn., where he is a midler at the University of the South's School of Theology. He is Onell A. Soto, and he lives there with his wife, Eundina ("Nina"), and his baby daughter, Ana Maria, who was born in Vicksburg, Miss.

(Another child is expected in June,

and Nina "thinks nine is a nice number," according to a publicity report from the university.)

Señor Soto's father is in a Cuban prison. A sergeant in the Cuban army, with 30 years' service, he was jailed along with thousands of others during the revolution, and there is no indication when, or if, he will be released. His wife (Onell's mother) lives with relatives near the prison and brings him food every day, and is allowed to visit him once a week. Onell and his sister help support their mother.

Before starting his seminary career, Onell was a medical student in Havana, and worked as a laboratory technician for an American company. In 1956 he was a Cuban delegate to the Student Christian Federation meeting in Germany, during which he formed a close association with the present Bishop of Cuba, then Canon Romualdo Gonzalez. The bishop's influence was instrumental in leading Señor Soto to seek seminary training.

Onell's choice of Sewanee for his training was brought about through Bishop Claiborne of Atlanta, whom he met while visiting his sister, then in Atlanta. Bishop Claiborne lost no time in arranging a meeting with the Very Rev. George Alexander, dean of the Sewanee seminary.

PUBLIC AFFAIRS

Top Man

The Rev. Robert W. Castle, Jr., 33, rector of St. John's Church, Jersey City, N. J., has been named by the U. S. Junior Chamber of Commerce one of the 10 noteworthy young men of 1962.

Fr. Castle was honored for transforming an almost unused church in a run-



RNS

Fr. Castle: A parish that stayed is going strong.

down neighborhood into a vital center of the community's social and spiritual life.

Fr. Castle took over the rectorship at St. John's in 1960, when the once-fashionable parish had a weekly Sunday attendance of less than 100. He set about to improve things by opening the doors of the church every day instead of only Sunday, and spent much time in the area inviting everyone he met to come to the church.

Today the attendance at the three Sunday services is seldom less than 400, and the Church school enrollment has increased from 20 to 200.

Under Fr. Castle's direction, parishioners have formed several neighborhood associations to retard slum growth and to improve living conditions.

Fr. Castle frequently has been at odds with city officials, and recently he appeared before a grand jury, accusing police of brutality in the handling of juvenile cases.

SPECIAL REPORT

Research and Renewal

by the Rev. DON H. COPELAND

The Rev. Canon Copeland has resigned as rector of St. Stephen's Church, Coconut Grove, Fla., in order to devote his entire time to the development of the World Center of Liturgical Studies, about which he writes here. A preliminary report on the new center appeared in THE LIVING CHURCH, December 2, 1962.

Mail for Fr. Copeland should be addressed to P.O. Box 755, Miami 33, Fla.

Can you picture an institution where liturgical scholars of all Christian traditions can meet to share, study, and explore all aspects of their common worship?

Can you visualize the fruit of frequent confrontation of pastors of congregations by men learned in liturgy and in all its related fields across denominational lines?

Can you measure the long-term values that would accrue, were the men charged with the responsibility of revising, restating, renewing, and restoring Christian worship patterns for their several traditions to pursue this work from time to time in coöperation, and evaluate their liturgies in a chapel where any rite might be used, apart from the limitations of official Churches or Communions?

Can you measure the good that would flow from a research library and conference center for the promotion of scientific liturgical study at which groups of parish clergy and laity could meet in intensive study oriented toward the application of this research to pastoral situations, not alone in the U. S. or Western world, but in various world cultures?

These are but a few of the riches that are expected to come from the creation of a World Center for Liturgical Research and Renewal, to be located in Boca Raton, Florida.

The liturgical movement has become a primary force for the renewal of Christian life, and as Fr. Godfrey Diekmann has said, it "has ceased to be a matter of discretionary choice." This is true not alone of the Roman Catholic Church, of

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.)

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\$10,869.60



The Sotos: Nine's a nice number.

which he was speaking, but of all major Christian traditions. At the World Council of Churches gathered in New Delhi, the Archbishop of Canterbury said, "There is among Roman Catholics, Lutherans, Orthodox, Reformed, and Anglicans a concern for the Bible and for the ancient Fathers and the liturgy, which is shifting the proportions of thought and teaching, and is exposing new levels of discussion and association."

There have been endless theological discussions since those at Lausanne (1927) on faith and order. It has become evident, however, that the key to greater understanding, even to Christian unity, lies in the liturgical life of the Christian Churches. The ever-increasing measure of understanding and agreement in this area on the part of scholars and theologians has brought with it the necessity of communicating this understanding, not alone to the rank and file of the clergy of all Churches, but down to the "grass roots"—the laity—as well. Surely what separates more than anything else is not so much differing conceptions of the ministry and disagreements about the truths proclaimed in the historic Creeds, as differing patterns of worship. As Christian people recover the classic understanding of the nature of the Church and her worship, so they will inevitably draw closer together in faith and order.

Because worship has taken a place as an essential topic in ecumenical discussion, because liturgy constitutes the broad base for drawing the separated Churches together, because liturgics and biblical theology constitute the most fruitful foundation for Christian understanding and coöperation, because the study of liturgy has profound implications for a just society, and because more than exchange of news and views through books, journals, and occasional conferences is called for, an active, full-time liturgical center has been conceived to fill this urgent need.

An Idea Begins

Nowhere in the world is there an educational institution dedicated to giving its entire purpose and time to liturgical conferences, seminars, and research that operates on interconfessional and international lines.

The idea for this center was born in my mind some years ago when I observed the growth of the scientific study of liturgy among all Churches and what that growth was accomplishing, where given the opportunity, in renewal of life and vitality. At the same time I was keenly aware of the gap that existed between leaders of the liturgical movement and average clergymen, be they called ministers, pastors, or priests. A bridge was needed between scholars of different Communion, between these pioneers and the clergy as a whole, and between both groups and the Christian laymen.

Today there is a climate of coöperation and understanding undreamed of three decades ago. There is also a great sense of urgency. The World Center for Liturgical Research and Renewal has come into being as the fruit of the union of these two forces.

When I first approached the Bishop of South Florida with this plan, he responded with immediate active interest and gave his blessing to the plan. This was followed by active association with the Rev. Massey H. Shepherd, Jr., professor of liturgics at the Church Divinity School of the Pacific, and the Rev. Hunter Wyatt-Brown, Jr., director of the Episcopal School Foundation, Inc., and headmaster of St. Andrew's Boys' School in Boca Raton. As the "concerned group," we proceeded to test the validity of our idea. In a matter of a few months, we had received such enthusiastic response from internationally known figures that there remained no doubt that this institution was destined to fill a vital and urgent need at this critical juncture of Christian and world history.

Introducing: The Sponsors

The center has received joint sponsorship by the Episcopal School Foundation, Inc., of Palm Beach County, Florida, and the International Ecumenical Committee for Promoting Liturgical Research and Renewal.

The former is a non-profit corporation created to sponsor "institutions of higher learning, graduate schools for research and development, and secondary schools for boys and girls." Its articles of incorporation include specifically the founding of "a center of liturgical studies." The latter group is a committee formed within the framework of the Faith and Order Commission on Ways of Worship at Lund (1951), and subsequently continued as an independent group. It is this group of scholars that publishes the international and ecumenical journal for liturgical research and renewal called *Studia Liturgica*. Printed in Holland, this journal has acquired immense stature in the world of scholarly journals.

Our plan calls for building the center on a 30-acre site that the corporation has acquired in Boca Raton. The program and policy of the center will be established by an international and interdenominational board of directors. The board of trustees of the foundation has named me as the resident director of the center, and the Rev. Pastor Wiebe Vos of the Reformed Church in Holland, editor of *Studia Liturgica*, has been named associate director of publications. *Studia Liturgica* will be the "house organ" of the center. Plans call for editorial offices, chapel, and a residence for Pastor Vos in Europe where he will be our European liaison and carry on the work of publications.

We are most fortunate in the location.

The campus lies within a short drive from two international airports, those in Miami and Fort Lauderdale. Facilities of the new Florida Atlantic University, to open in Boca Raton in 1964, will be available to the center, forming a necessary complement to its own basic theological and liturgical research library.

Plans call for building the center as soon as needed funds are raised. A sum of \$8,000,000 is required. Of that amount, approximately \$1,000,000 will go into the building, and the remainder will be an endowment to provide for the annual operation of the center. A basic theological library of 100,000 volumes will also be sought. Studio-living facilities will be built for a maximum of 25 conferees, in addition to facilities for the lecturers, offices, visiting dignitaries, a residence for the director, and apartments for scholars and their families, who from time to time will be in residence on research grants.

A main chapel is planned to be of such design that it can be used for any rite of the universal Church, authorized or projected, Oriental or Western, and a smaller chapel will be built for the recitation of the daily offices and for the meditations of the groups that are brought together.

The Episcopal School Foundation, Inc., is qualified to receive tax deductible gifts for this project. We qualify to receive corporate, as well as individual, gifts, inasmuch as this research center for clinical study in the field of Christian worship and all related areas, including the arts, is an educational institution and is not under the jurisdiction of any Church or denomination. Policy and administration will be determined by a board of directors, comprising representatives of the main Christian traditions (not Churches)—Reformed Calvinist, Lutheran, Anglican, Orthodox, and Roman Catholic. Cordial and enthusiastic encouragement has been given by liturgical leaders of the Roman Catholic Church, and we are assured that that Communion will be well and properly represented.

Statements of Ideals

Probably the ideals of those who have founded this institution are nowhere better given than in statements from Dr. Shepherd and Dr. Horton Davies, a Congregationalist on the faculty of Princeton University. Dr. Shepherd has said, "Many venture to believe and hope that the liturgical movement is the most significant single factor promoting the reunion of Christendom." And Dr. Davies has said, "I have the great hope that the liturgical movement will prove to be the spearhead of ecumenical advance in our time. The adoration of God by the Body of Christ is the impetus to the mission and sacrificial service of the Church in the world. It is in liturgy that the deepest source of unity lies for Catholic, Orthodox, Anglican, and Protestant alike."



BETHLEHEM

Year's Alumnus

Lehigh University's Alumnus of the Year for 1962 was the archdeacon of Bethlehem, Pa., the Ven. Dean T. Stevenson.

A year earlier, late in 1961, Archdeacon Stevenson was named a Silver Anniversary All-American by the magazine, *Sports Illustrated*. He had played football for Lehigh for three years, ending with the 1936 football season. He graduated from Lehigh in 1937. The magazine's honor was shared in 1962 by the Rev. John Vruwink, rector of St. John's Church, Tulsa, Okla. [L.C., December 16, 1962].

LEFT: Edwin Chappel (far left) leads lay readers' procession to nave of Trinity Cathedral, Cleveland.

BELOW: With a choir of clergy, readers participate from the cathedral nave.

OHIO

Readers in the Nave

All laymen of the diocese of Ohio who applied for new or renewed lay readers' licenses at the end of 1962 were invited by Bishop Burroughs of Ohio to participate in a service of institution at Trinity Cathedral, Cleveland, on December 1, 1962. Hundreds answered the invitation, and with the diocesan clergy, who formed the choir, processed into the cathedral.

The men rose in a body to respond during the bishop's examination, and during his formal admission of them as readers. Then Bishop Burroughs administered the Holy Communion, assisted by the Very Rev. David Loegler, dean of the cathedral; the Rev. C. Ronald Garmey, Canon to the Ordinary; and the Rev. Robert A. George, rector of Grace Church, Sandusky, Ohio.

Marshal for the ceremonies was the Rev. Paul A. Bankston, of St. Paul's Church, Akron, who, after the service, led the readers into the cathedral hall, where they and their families were guests of the bishop at a brunch. At that time a special guest was honored — Mr. Edwin Chappel, of Grace Church, Cleveland. Mr. Chappel, who is 87 years old, that day celebrated the 48th anniversary of the receipt of his first lay reader's license. With a flourish, the bishop placed a big, red rose in the gentleman's lapel.

Plans were announced for the appoint-



ment of a commission for lay readers at the 1963 diocesan convention (scheduled for February 1st and 2d). The commission is to be responsible for establishment of a course of study for all diocesan lay readers. The first part of the course will concern the Bible, and at the conclusion of study men will be examined and recommended for renewal of their licenses. (By St. Andrew's Day, 1962, more than 365 men had made applications for licenses.)

Ushers at the service were the diocesan treasurer, Charles H. Austin; the director of the department of promotion, Wayne H. Lewis, Jr.; the diocesan historiographer, Wallace Baker; and the chairman of the department of finance, Elmer G. Beamer. All of them are lay readers.

Because all Cleveland newspapers were struck at the time, arrangements were made for the broadcast of the service by television. A local broadcaster, Doug Adair of WJW-TV, helped with the arrangements. He's a lay reader, too.

CHAPLAINS

Captain Bayard Dies

Chaplain George Livingston Bayard, Captain, USN (retired), died at Bethesda Naval Hospital on December 19, 1962. He was 90 years old, and had been a priest about 52 years.

A release from the National Council's Public Relations Division said:

"[General Commission of Chaplains and Armed Forces Personnel] members will recall that Chaplain Bayard's portrait hangs in the lounge of the Chaplains' Memorial Building. He began his chaplaincy service with the army in the Spanish American War, and was commissioned as a chaplain in the Navy in 1902.

"Professor Clifford M. Drury gives the following summary of Chaplain Bayard's contribution to the work of the General Commission:

"He had three tours of duty in the Washington Navy Yard: 1907-1908;

Coming, next week:

The Parish

Administration Number

January 13, 1963



Brevard *Sentinel-Star* photo by Jeanne Snyder

St. Mark's children, in school uniforms, watch a Saturn go up:
From left, Laurie Pendleton, Terry Blyth, Amy Arnold, and Heidi Fuller.

1909-1914; and 1915-1917. During the years when there was no Chief of Navy Chaplains, this billet was strategically important. His long residence in Washington gave Chaplain Bayard an opportunity to become personally acquainted with many high-ranking government officials. He was a personal friend of President Theodore Roosevelt. In season and out, Chaplain Bayard pleaded the cause of the Navy chaplain and did much to elevate the status of the Corps. . . .

"As a result, the Washington Committee on Army and Navy Chaplains was appointed. . . . This was the beginning of the present General Commission on Chaplains and Armed Forces Personnel. Chaplain Bayard, therefore, more than any other person, may be called its founding father."

"The funeral service for Chaplain Bayard was held at St. John's Church and interment [was] at Arlington National Cemetery. He left no immediate family. During the months of his final illness and increasing frailty he was visited daily by chaplains at Bethesda."

WASHINGTON

Robert Kennedy to Speak

Attorney General Robert Kennedy is to address clergymen of the diocese of Washington at their annual clergy conference on January 21st.

The Attorney General, according to the *Washington Post*, was to have addressed them last September, but had to cancel his

talk because of the crisis attending the racial integration of the University of Mississippi [L. C., October 14, 1962]. In his talk this month, Mr. Kennedy, a Roman Catholic, is expected to give a layman's view of the clergy's responsibility in the field of civil rights.

SPACE

Look, Up in the Sky!

Time was when children had to wait until July Fourth to see skyrockets go up, but modern missilery has changed that.

Pupils at St. Mark's Parish Day School, Cocoa, Fla., are only about 15 miles from Cape Canaveral, and they have watched the ascent of each of this country's astronauts, as well as the testing of many of its missiles. A picture elsewhere on this page shows four of the girls with their eyes uplifted — not to the hills, but to the sky, where a National Aeronautics and Space Administration Saturn rocket is soaring aloft. The Saturn is being developed as a booster that eventually is to boost three Americans toward the moon.

At each of the launchings of American spacemen, the 130 pupils at St. Mark's have prayed for the safety of the pilot. They watch pre-launch proceedings by television in the school's assembly hall, then go out into the playground to see the actual ascent.

At the recent orbital journey of Churchman Walter M. Shirra, Jr. [L.C., October 14, 1962], pupils enjoyed a special con-

nection with the doings at Cape Canaveral. Their principal, Mrs. Mary Reinholz, was at the Cape as a commentator for a West Palm Beach, Fla., radio station, and was able to give a first-hand account to the children.

CHURCH HEADQUARTERS

Alas, Poor 281

Fans of the familiar "281" address for the National Council will have to take care to prevent trauma next month.

News releases from the Council's Public Relations Division now bear the message, "After February 23, 1963, address: 815 Second Ave., New York 17, N. Y."

The Church's new headquarters building, under construction for several months, is nearing completion.

LAYMEN

Dr. Kelsey, Investigator

Dr. Frances Kelsey, Churchwoman and recent national heroine [L. C., August 19, 1962], has been named director of the newly created Investigational Drug Branch of the U. S. Food and Drug Administration. In this post, to which she was named by Secretary of Health, Education, and Welfare Anthony Celebrezze, she will evaluate reports of proposed clinical tests of new drugs which manufacturers and others will submit.

Dr. Kelsey received a medal last summer from President Kennedy, in recognition of her adherence to duty in the FDA. Her work, carried out in spite of pressures from manufacturers, was credited with preventing extensive marketing in the U.S. of thalidomide, a sedative which was later credited with causing deformity in some children born to women who took the drug during pregnancy.

New rules allow the FDA to require of drug manufacturers substantial proof that new drugs are both safe and effective before being marketed, and allow a requirement that new drugs be tested on animals before being tested clinically on humans.

Episcopalians in Office

Seven Episcopalians are state governors, 15 are Senators, and 49 are members of the House of Representatives since the last election, according to a tabulation by Religious News Service.

Among the governors, if the matter could be considered as a contest, Methodists would be in first place, with eleven governors, Roman Catholics would be second with nine, Baptists would be third with eight, and Episcopalians and Presbyterians would be tied for fourth place, with seven apiece.

Similarly, in the Senate, the score would be: Methodists first, with 24

members; Episcopalians second, with 15; Baptists third, 13; Presbyterians and Roman Catholics, tied for fourth, 11 each. In the House of Representatives: Roman Catholics, 88; Methodists, 78; Presbyterians, 71; Baptists, 50; Episcopalians, 49; and members of the United Church of Christ, 20.

Episcopalians in gubernatorial chairs now include Governors Carvel of Delaware, Peabody of Massachusetts, Morrison of Nebraska, Chafee of Rhode Island, Hoff of Vermont, Harrison of Virginia, and Hansen of Wyoming.

In Washington are Senators Allott and Dominick of Colorado, Beall and Brewster of Maryland, Byrd of Virginia, Goldwater and Hayden of Arizona, Kuchel of California, Monroney of Oklahoma, Morton of Kentucky, Pell of Rhode Island, Proxmire of Wisconsin, Scott of Pennsylvania, Simpson of Wyoming, and Symington of Missouri.

House members include Churchmen Ashley, Betts, and Bolton of Ohio; Bolling and Karsten of Missouri; Bonner of North Carolina; Brown, Cohelan, Deerlin, Hanna, Hosmer, King, Mailliard, McFall, and Roosevelt of California; Cunningham of Nebraska; Curtin, Gavin, Kunkel, Moorehead, and Schneebeli of Pennsylvania; Downing and Smith of Virginia; Ellsworth of Kansas; Frelinghuysen and Widnall of New Jersey; Ford of Michigan; Goodell, St. George, and Wydler of New York; Hechler and Kee of West Virginia; Huddleston and Selden

of Alabama; Lankford, Mathias, and Morton of Maryland; Matsunaga of Hawaii; Morrison of Louisiana; May and Pelly of Washington; Reifel of South Dakota; Reuss of Wisconsin; Rivers and Watson of South Carolina; Rivers of Alaska; Rogers and Thompson of Texas; and Short at North Dakota. Women Representatives in this list are Mmes. St. George, Kee, and May.

ACU

Quadrilateral Colloquy

For the second year, the New York Metropolitan Branch of the American Church Union is sponsoring an inter-Church discussion during the Octave of Unity [see pp. 6, 14, and 15]. Participants this year will be from the Orthodox, Anglican, Roman Catholic, and Reformed Churches, and the moderator will be, as last year [L. C., February 11, 1962], Clifford P. Morehouse, president of the House of Deputies.

The colloquy is to be held in the parish auditorium of the Church of the Heavenly Rest, 2 East 90th Street, New York City, at 8:00 p.m. on January 22d. Theme

Bishop Burgess, recently consecrated Suffragan of Massachusetts [L.C., December 23, 1962], here is shown in a quiet evening at home, with a daughter, Margaret, and his wife (right), looking on while his other daughter, Julia, plays the piano.

RNS



January 13, 1963

will be "Freedom and Authority: Their Role in the Church."

The Orthodox tradition is to be upheld by the Very Rev. Alexander Schmemmann, dean of St. Vladimir's Seminary, Tuckahoe, N. Y. The Rev. George B. Ford, sometime pastor of Corpus Christi Church, New York City, will speak for the Roman tradition, and the voice of the Reformed tradition is to be that of the Rev. George Stuart Hendry, Charles Hodge Professor of Systematic Theology at Princeton Theological Seminary. [Dr. Hendry has been appointed chairman of the Reformed group in conversations between Lutheran and Reformed theologians that began last February.] The Rev. J. V. Langmead Casserley, professor of apologetics at Seabury-Western Theological Seminary, will represent Anglican tradition.

MISSOURI

Rainbow in the Temple

Members of Christ Church Cathedral, St. Louis, Mo., together with Churchmen in the diocese of Missouri, have donated a bronze sculpture, "The Rainbow of Noah," to Temple Israel, St. Louis.

The Very Rev. Ned Cole, dean of the cathedral, explained that, back in 1941, the congregation of Temple Israel gave to the cathedral a set of baptistry doors in honor of the Rt. Rev. William Scarlett, then Bishop of Missouri.

The new Temple Israel was dedicated recently, and in appreciation of the Jewish congregation's gift, the cathedral employed Robert Cronback of Westbury, Long Island, N. Y., to do the sculpture, which was approved by Bishop Cadigan of Missouri and Rabbi Ferdinand M. Isserman of Temple Israel.

NEWARK

Half-Century Reader

Arthur A. G. Luders, a lay reader for half a century, was honored on December 30th at the House of the Good Shepherd, Orange, N. J., for his long service to that home for older women.

After reading Evening Prayer for residents of the home, fellow lay readers, trustees, and members of the auxiliary of the home, Mr. Luders reminisced about his experiences as a lay reader. He was licensed in 1903 by the late Henry Codman Potter, then Bishop of New York. Mr. Luders was 18 at the time. After serving in churches in New York City and Mount Vernon, N. Y., he moved to New Jersey.

After the service, Mr. Luders was guest of honor at a tea served by the auxiliary in the home's refectory. The Rev. Albert O. Judd, rector of St. George's Church, Maplewood, N. J., and

Continued on page 17

THE PLACE OF THE LAITY IN THE CHURCH

Passive Churchmanship is a threat to the Church's existence

Nowadays many questions are raised as to the place of the laity within the Church and as to their relation to the clergy. The newspapers tell us that this topic is a major concern of the Vatican Council at Rome. Important books have made "the theology of the laity" an object of extended discussion during the past few years.* There have, moreover, been some expressions of strong opinion within our own fold recently.

To many Episcopalians, all this is rather puzzling. The loyal Churchman may regard himself as reasonably satisfied with things as they are. He likes the way our services are conducted. He finds most of our clergy to be personally agreeable. He assumes that the traditional teachings of the Church are a good influence. He feels no dissatisfaction with the Church's role in public affairs since, to judge from his newspaper, the Episcopal Church seldom has made an official statement on a controversial public question. The actions of the Church seem to consist largely of administrative matters which are doubtless in good hands; the average layman does not become too involved in such matters for he judges that his family, his business, and various important concerns in the community have a stronger claim on his time and attention. For such a well satisfied layman, there may appear to be no problem at all regarding the role of the laity in the Church. His rector may feel likewise.

But this is precisely where the problem arises. We have been too content with the image of "passive Churchmanship." For many earnest and devout Christians, going to church on Sunday has meant being a spectator, part of an audience at a service, rather than being a sacramental par-

by the Rev. H. Boone
Porter, D. Phil.

Professor of Liturgics,
General Theological Seminary,
New York, N. Y.

ticipant in the liturgy. Theology has been relegated to the seminaries; it is generally regarded as being merely the professional training of the clergy instead of being the expression of the faith by which every member of the Church is enlightened and upheld. Active support of the Church has too often meant no more than maintaining its buildings and its administrative organization. However sincere and loyal the motives behind it may be, "passive Churchmanship" is a threat to the Church's very existence. In the modern world, Christianity simply cannot fulfill its vocation on such a basis.

The other side of the coin is the undeniable fact that our Church does include within its membership many of the leading figures in our country. In public life, in business, in education, in space exploration, in literature, in medicine, and in virtually every field, we have men

*Notably Y. M. J. Congar, *Lay People in the Church*, Newman Press, 1957, and Hendrik Kraemer, *A Theology of the Laity*, Westminster Press, 1958.



Unto the
measure of
the stature
of the ful-
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CHRIST

Fitly joined
together and
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Ephesians iv

and women of outstanding ability, and we have many others who, in less dramatic ways, are bearing a generous share of the world's burden. Many of these people are trying desperately, with much soul-searching, to do the right thing in regard to their tremendous responsibilities. How often, we may ask ourselves, does the Church give them any visible evidence that it is seriously concerned with the major decisions that are currently being made in industry, science, or communications? The Churchman who is on the firing line of the modern world is usually left to battle it out as a lonely and isolated individual. It is not in the least surprising that many break under the strain, and that mental illness, alcoholism, divorce, and other tragedies result. What we all need is obvious: We need to rediscover our place as members within a larger body, so that our separate individualities can

be upheld within it and so that our small efforts can find a more permanent meaningfulness and purposefulness by sharing in the meaning and purpose of that whole Body.

Such a body is precisely what the Church is supposed to be. The New Testament and the Prayer Book tell us this again and again. It is the "one Body" whose many members carry out different functions for the life of the whole. But it is not merely our body; it is the Body of the Lord Christ. It is a transformed and renewed humanity gathered up in Him by the power of His Holy Spirit. Within this great Body, extending from heaven to earth, each individual member can share in the life of the whole and find the fulfillment and goal of his own unique and distinctive contributions to the life of that whole. This is what the Bible teaches, and this is what the Holy Eucharist is intended

to exemplify as the many members partake of the "one bread, one body" (I Corinthians 10:17) every Lord's Day. In recent years, in many parts of the world, Christian leaders have been driven back to this basic biblical and liturgical conception of the Church because we need it so desperately. Without it, the layman who is on the firing line of the modern world is lost. In short then, the new "theology of the laity" is the present-day expression of the basic Christian doctrine of the Church.

When clergy and laity catch this vision of the Church as the Body of the living Lord, when they see themselves as a priestly people in whom the Holy Spirit acts and speaks, then things do begin to happen. New life and new power do appear. Results are achieved.

Let it not be supposed, however, that the financial or administrative problems of the Church will thereby be solved. Far from it! The expansion of the Church's program almost inevitably means spending more money. When laymen become interested in theology, they desire a level of teaching which it may be very difficult for their rector to meet. When men and women are facing serious issues in the light of the Christian faith, they are apt to become far more conscious of their need for pastoral care, and they will be far more critical of the Church if this need is not fulfilled. In some cases, the layman's pastoral needs may be externalized by participation in some form of "church work" and the latter may, or may not, appear helpful to the rector.

I know of one parish in which a group of selected lay readers maintain a schedule of services in a small hospital that specializes in incurable disease. These men have found this ministry to the dying to be one of the most sacred and truly gratifying experiences of their lives, but also one of the most devastating. It has led them to examine, as never before, their own lives and their own faith, and they have had to have frequent meetings with their rector. This sort of thing is not time-saving, but it is soul-saving.

Lastly, the conception of the Church as one Body with many members does point to Christian unity, but it does not necessarily imply unanimity. People who have become seriously involved in prayer, theology, or Christian social action do not stop having arguments—unlike the "passive Churchman," they have religious convictions that are worth arguing about. As the Apostles discovered at Pentecost, the action of the Holy Spirit may lead to disturbance, and even to bad manners! It is in facing the difficulties and uncertainties that arise, that the Church does discover its true unity. So we learn to look to our Head, the victorious Christ, "from whom the whole Body, being nourished and knit together through its joints and hands, increases with the increase of God" (Colossians 2:19).

THE OCTAVE OF UNITY

"Because of the historic significance
of Rome . . . it is inevitable
that the united Church of the future
will look to the Bishop
of Rome as the center of leadership"

by the Rev. Howard C. Olsen

Rector, St. Barnabas' Church, Warwick, R. I.

The Octave of Unity was first observed in January of 1908. It was begun by an Episcopal priest, the Rev. Paul James Francis, who lived from 1863 to 1940. He had organized a religious order, "The Society of the Atonement," in Graymore, N. Y. Twenty-one months later, he and his entire group, consisting of two priests, five sisters, and ten lay members, were received into the Roman Catholic Church. Fr. Francis served as an Episcopal priest for 24 years, and as a Roman priest for 30 years.

The Roman Church has observed the Octave of Unity ever since. During the past 15 years, the observance has coincided with the Week of Prayer for

Christian Unity sponsored by the World Council of Churches, and thus Romans, Anglicans, and Protestants have prayed for unity simultaneously. The agonized prayer of Jesus, "Father, keep through thine own name those whom thou hast given me, that they may be one as we are," haunts all of us.

Five comparatively recent events have intensified this universal interest in the Octave of Unity. The first was the announcement by Pope John XXIII that he intended to call an Ecumenical Council to meet in Rome sometime during the year 1962. The second was the visit of the Most Rev. Geoffrey Fisher, then Archbishop of Canterbury, to the Bishop of

Rome, the first such visit in over 400 years. The third was the proposal of the Rev. Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church, made in the Episcopal Cathedral at San Francisco, with the endorsement of Bishop Pike. The fourth was the visit of the Most Rev. Arthur Lichtenberger, Presiding Bishop of the Episcopal Church, to the Bishop of Rome. And finally there was the World Council of Churches Assembly at New Delhi.

The fact that Archbishop Fisher and Bishop Lichtenberger were received in Rome as bishops was the first encouraging crack that has been made in several

Continued on page 19

Priest and Apostle

The definitions of sainthood are multitudinous, and the connotations of the word "saint" are even more numerous and more varied. We have never thought of the word much in terms of stained-glass attitudes — nor even greatly in terms of miracle. To us, a saint is a person who lets God use him to achieve God's purpose in the world — a person who, by giving himself wholly to God, is thoroughly and completely himself, as God means him to be. This is what our reading of the works of the saints of old would indicate and this is why the saints could all be God's and yet all be so different from one another.

And this is why we can congratulate *Time* magazine for its selection of the Man of the Year, and could go it one better by selecting the same man — Pope John XXIII — as Saint of the Year.

For this man — sixteen or seventeen years over most Americans' age of compulsory retirement! — has brought into the ecclesiastical world a bright flash of the holy charity which alone can convey to the world the real meaning and force of what the Christian *ecclesia* is — God working through men, God in men, in the world — the continuation of the Incarnation itself.

Pope John XXIII is a winsome and charming character, and much of his winsomeness is of the shining love of life and of men that characterized St. Francis and makes that saint the favorite of the most Protestant Christians, and indeed of non-Christians. But with the Pope, as with the Troubadour of God, the charm and winsomeness is not only a matter of personality and the ability to infect others with his own good will and optimism. In both, the earthly warmth is but the reflection of the fire of the Holy Spirit, and the sturdiness is not alone of personality or even of character, but is of the strength of soul that God alone can furnish. All Christians are meant to be windows on eternity, beings through whom the light of Christ is permitted to shine into the world. Some let that light through much better than others. The present Bishop of Rome and Pope of the Roman Church lets that light through much, much better than most.

Which is why such an unlikely-seeming revolutionary could be such a successful revolutionary where the revolution must be one of spirit. And revolution is exactly what the present Vatican Council created by the Pope has been called by the rest of the world as well as by Christians. Through this Council, a new spirit which was already growing within the Roman Church (a spirit which the Pope himself had had much to do with increasing) has been let loose within that Church to work in the light and to bring light. Charity is a large part of that spirit — charity in the New Testament's meaning of the word, not in any patronizing condescension that is so often meant by it — but charity is not the whole of that spirit. But all of it has to do with bringing Christ to a beleaguered and distressed

world, and with bringing men to Christ in His Church, pushing out of the way things that have long stood as obstructions in the Roman door of the House of God. If miracle-working is a test of sainthood, there are Protestants ready and willing to attest his miracle.

Acting unabashedly on inspiration, Pope John called the Council known as Vatican II, and after it was called into session saw to it in various ways that the new spirit should not be stifled. Because of the Council, men who have longed to serve Christ's Church and Christ's people better are to be permitted to do so, and no longer need the charity of Christ within the fractured Body be furtive or even hidden.

The spirit that called the Council is largely John's — or rather is largely through John. And the spirit that is coming out of the Council is the same. And, like the wind of the Holy Spirit, it now blows here and there, springing up in refreshing breezes, at least, even where it is least expected. Generosity and love have been reflected in similar generosity and love within the most firmly Protestant circles, and to many the ecumenical spirit in Rome has served as a seal of the Divine on the earlier ecumenical spirit among non-Romans, relaxing their suspicions of it and calming their defensiveness. To many there has been a feeling (and we confess we share it somewhat) that if the ecumenical movement moves thus from both sides it is much more likely to be of God's omnipotence and less likely to be of man's impatience.

It is reported that Pope John, addressing journalists recently, said, "We ask no more than that you may always and on every occasion be able to write down as our single and true title of honor: He was a priest before God and before the people, a true and sincere friend of all nations."

We know no journalist who cannot say that, and more. For here is a priest and apostle before God and the people, who forgets not either; and a true friend not only of all nations but of all men, as he represents the God who suffered for all men. If the title of "Saint of the Year" were within any man's gift, Pope John XXIII would surely lead the list of nominees.

Two, but Together

Twenty-seven years ago, in an editorial headed, "The Wrong Way," THE LIVING CHURCH expressed regret at the activities of a group of priests of the Episcopal Church called the American Committee of the Church Unity Octave Council, who in 1936 issued an appeal for prayer for reunion with Rome as the "center of unity." Twenty-seven years is a comparatively short interval in the time-scale of history, but in this brief period many things have happened to the Church Unity Octave, and to the Christian Churches of the world.

The article by Fr. Olsen on page 14 mentions some of the things that have happened to change the climate of Christian opinion. Once upon a time, there were two different weeks of prayer — a "Romanizing" one in

January and a "pan-Protestant" one at Whitsuntide, to resurrect the old epithets which used to be part of the coinage of ecumenical discussion. Now both are held at the same time.

In our 1936 editorial, we faced the dilemma that seemed to face everyone in those times: "There is certainly nothing disloyal to Anglican principles in praying for the fulfillment of the Divine Will as regards the unity of God's Church, but we cannot see how the identifying of that Divine Will with the Roman claims can be regarded as loyalty either to Anglican principles or, what is far more important, to the undivided Catholic Church." Even a call to prayer had strong partisan implications.

Today, this observance still carries the marks of its history. There are two separate promotions, one by the Commission on Faith and Order of the World Council of Churches and one by Roman Catholic ecumenists. It still has two names — the Week of Prayer for Christian Unity and the Church Unity Octave. Since it actually covers eight days, January 18th through 25th, it would seem that the Roman Catholic promoters can count better than the WCC promoters! Nevertheless, there has been a great growing together which has resulted in the rewriting of the Roman Catholic intentions in the interests of Christian courtesy and an ever-deepening sense that Christians are praying together even though they may have very different ideas of the way in which God intends to answer their prayers.

"Behold, how good and joyful a thing it is, for brethren to dwell together in unity!

"It is like the precious oil upon the head, that ran down unto the beard, even unto Aaron's beard, and went down to the skirts of his clothing."

Such is the abundance of blessing that has been poured out upon the observance started by an impatient Anglican in 1908.

Good News

From time to time, the complaint is made that news media "always play up the bad news. All you can read about is crime and tragedy." Our answer to that has always been that when happy marriages and good citizens become so rare as to be newsworthy, it is then that the world will be in the sorry state that the pessimists claim it is.

But lately we have been impressed by the good news that does find its way into the news — onto the front pages of the daily papers, in fact. Not, fortunately, mere happy marriages and good citizens, but exceptional courage and virtue and love and the use of reason. Recently there was the story of a small boy who ventured out onto the icy edge of a river and broke through. A group of children saw him, held hands to form a chain from solid ground to the struggling boy, and brought him to safety. Within minutes, and by the time any adults had appeared on the scene, they had taken him to the nearest house, where some teenagers were at home. There he was dried and warmed and

gotten into dry clothing which was found for him.

Another story was of a baby crying in the smoke-filled basement of a burning house. Two men tried valiantly, but unsuccessfully, to reach him. Then his young mother not only tried but brought him safely out of the house. Neither mother nor baby had any ill effects beyond inhaling a little smoke, but no one could figure out how she had gotten to him at all. For that matter, neither could she. All she knew was that she found him in the smoke, and the next thing she knew she was out of the house with him safely in her arms.

A third story tells of two people who have volunteered to furnish a healthy kidney for attempted transplant in an otherwise-doomed father of nine. The thing



that particularly struck us about these people was their own attitude. Said one, "I just need one kidney and he just needs one. So what's the difference?" Said the other, "I was raised in an orphanage and handed everything. People were good to me." And these are the two finally selected as suitable donors from many, many offers.

We live in a world of war and disease and crime and intolerance — but we also live in a world in which there are people like these, and many others whose actions don't happen to find their way into print. The pessimist and the self-centered rebel and the cynic may see only the evil and the petty and the sordid. The optimist sees only the bright side of things, and when the darkness is forced upon him he is undone. The Christian alone has the best chance of finding living worth while in the world as it is, for the Christian alone knows what the world is, and what man is, and what God is. He knows that man has broken his fellowship with God, has lost his way, and has tarnished and twisted the pattern of what he was meant to be. But he knows also that God loves man, loves him enough to redeem him at the greatest cost, and he knows that God still works in and through man, and will work through him, if man is willing that this should be.

The Christian doesn't just "look at the bright side." He knows that there are people who will thoughtlessly let a small boy play near a treacherous river. He knows that the good servant fire, or any other good thing, can become a rapacious enemy, that danger and loss are inherent in the world as it is. He knows that sickness and grief do exist. But he also knows that God performs daily miracles of turning the evil into the good, of bringing glory out of tragedy and joy out of suffering, and that not only does no man have greater love than he who gives his life for others, but also no man has a greater privilege than that, for he therein shares the very purpose and action of God Incarnate. †

Some have said that it is no wonder every day goes more or less wrong when we start it off with the morning news. The answer is not to turn your back on the news, but rather to read the news within the context of your morning prayers. For the Christian, the Good News somehow pervades all the news.

sorts and conditions

NEWS

Continued from page 11

THE DIFFERENCE between a push-toy and a pull-toy is something that has been explained to us by the makers of educational toys for babies and younger children. In the aftermath of Christmas, it may be worth thinking about as a parable of the nature of man.

FOR the bachelors in the crowd, I must explain that a push-toy is one that the child plays with by pushing it along in front of him, while a pull-toy is pulled along behind him by a string. The child development experts have briefed the world on the fact that a child arrives at the push-toy stage some little while before he can get any satisfaction out of a pull-toy.

THE RELATION of this to the nature of man, as I see it, comes in at the level of motivation for action. Inanimate things—winds, stones, chemical compounds—are moved by what may be called a push. They do something for reasons which lie entirely in the past, *i.e.*, because energy has been applied to them in such-and-such a way.

EVEN at the animal level, motivation is almost entirely a matter of a push from behind. A bird doesn't make a nest because it knows it will need a place to lay its eggs, but in simple response to a beautiful instinctive pattern of nest-making, laboriously developed over the centuries by natural selection.

HUMAN beings are physio-chemical objects, pushed by mechanical forces like other physio-chemical objects. They are also animals, fulfilling elaborate organic patterns of behavior that have little relationship to conscious thought and much relationship to the inherited experience of the race. But they are also pulled by the vision of future goals, by the concept of purpose. This motivation from in front, from the future, is very largely what is meant by saying that man is a rational being. He is able to inhibit the push of physical forces and of instinct, when the pull of reason tells him that he can achieve greater goals by doing so.

THAT word, "inhibit," is a reminder that the psychiatrists have given us many a dire warning about the bad effects of inhibitions on people's psychic health. And, of course, it is true that we must have respect for the material and animal elements of our nature. They are part of what John

Donne in a great poem called "the subtle knot that makes us man." And, in proper relationship to the whole of man, they are part of God's providential guidance.

BUT in this parable, man is not the operator of the push-toy or pull-toy. The operator is God, who has placed in His universe some kinds of beings that can only be pushed and others that can be not only pushed but led. The kind that can be pulled is a "higher" type of being, perhaps, as the pull-toy is a higher type of toy than the push-toy.

AND the highest type of rational motivation we humans know is that to which we give the name of "love." Reason can be used to achieve merely physical or merely animal ends, and men often use it that way. Nevertheless, in the perfection of God, the ability of man to reason is the force by which the gossamer string of love can be employed to make men "as gods," moving in unison with the divine purpose although they do so freely.

SINCE I have gone this far in a possibly irreverent comparison, I am reminded of a higher type of toy than the pull-toy—the electric train, powered by remote-control impulses of energy. Electric trains are much less reliable in their operation than either push-toys or pull-toys, and human beings are, if anything, less reliable than electric trains. Sometimes love gets through to men, often it doesn't.

BUT the greatness of this flowing together of freedom and authority, of self-determination and guidance, is the potential greatness of mankind. Total freedom and total response to the divine will—this is the condition of full humanity, and apparently God thought that the possibility of creatures like this was worth any cost.

"I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." So says next Sunday's Epistle. "And be not conformed to this world: but be ye transformed by the renewing of our mind, that ye may prove what is that good, and acceptable, and perfect will of God." For this, God sent His Son into the world, and to the Cross.

PETER DAY

president of the trustees, praised the reader's half century of service to the home, and presented him, on behalf of the trustees, with a record player. An illuminated testimonial accompanied the gift. Bishop Stark of Newark and Bishop MacAdie, his suffragan, who were unable to attend the affair, sent letters of appreciation to Mr. Luders. Mrs. Luders also was cited for her encouragement of her husband and her share in his work.

NCC

Exaggerated Exodus

Contrary to a popular idea that all new churches are being built in suburbs, only 28% of new congregations of major non-Roman Communions are suburban, according to a survey report presented at the 1962 assembly of the Division of Home Missions of the National Council of Churches. The assembly was held last month in St. Louis, Mo.

Glen W. Trimble, who conducted the survey for the Division's Church extension committee, reported that substantial numbers of new churches are being opened in the inner city and in the rural field.

Information for the survey was supplied by 45 major non-Roman Churches.

RESEARCH

Patriarchs' Place?

A news release received from Harvard University, Cambridge, Mass., says that archeologists in Jordan have uncovered what they believe to be the site of the ancient altar and sacred oak tree at Shechem — the altar and oak where Abraham and Jacob worshipped, where Joshua rallied the tribes of Israel, and where Abimelech, son of Gideon, was crowned king after killing 70 of his brothers, all sons of Gideon.

According to the release:

The archeologists — who came from Drew University in Madison, N. J.; McCormick Theological Seminary in Chicago; Harvard University; and a dozen other American and foreign institutions — located Shechem's sacred area this summer below the courtyard of the city's temple-fortress. In excavations that were begun in 1957 and resumed in 1960 and [again] this summer, this team of scholars [has] worked out the long history of the sacred area: It began about 1900 B.C. as an open-air shrine and ended as an altar and sacred pillar in the courtyard of the city's massive temple.

The temple was built over the earlier shrine about 1600 B.C. and finally destroyed about 1100 B.C.

The ruins of the open-air shrine and an enclosure wall, also uncovered this summer, mark the site of early worship there.

Directing the excavations at Shechem was Professor G. Ernest Wright of Harvard, assisted by Professor Lawrence E. Toombs

of Drew and Professor Edward F. Campbell, Jr., of McCormick.

The major significance of the excavation of the city's sacred area, according to Professor Wright, is that it allows a history with dates, worked out archeologically, to be set back-to-back with an oral tradition that predates the writing of the Bible. The achievement is similar to . . . excavations in Asia Minor [which] shed [light] on the Greek legend of Troy.

The Drew-McCormick-Harvard expedition at Shechem, begun in 1956, is the largest archeological dig in the Holy Land and has become an important site for training graduate students and teachers in Palestinian archeology.

Shechem was one of the great cities of its area in ancient times; its 4000 years of history now lie buried in a 10-acre mound, or "tell," just east of Nablus in Jordan. When it flourished during ancient Egyptian and biblical times, it occupied a strategic position at the eastern opening of the pass between Mt. Ebal and Mt. Gerazim. At the edge of the site is the modern village of Balatah, whose beautiful spring and the nearby Jacob's Well once supplied Shechem with water. . . .

When Abraham and Jacob visited [Shechem], the city was a stronghold of an empire ruled from Egypt. It was during this early era at the very beginning of what is called the "Hyksos" age (18th century B.C.) that Shechem's inhabitants enclosed the sacred place within a large courtyard, with rooms for priests and pilgrims adjoining it. They also erected a fortification wall outside it to put the sacred area within the confines of the city. After having been rebuilt four times in a century, this structure was abandoned about 1650 B.C., the ruins covered over, and a massive temple-fortress erected. . . . A new 35-foot-high city wall was built to protect the temple, and two great city gates constructed. It remained in Egyptian hands for 400 years until the 13th century B.C., when the Israelites under Joshua conquered the land of Palestine.

Shechem throughout the period was the religious, as well as political, center of north-central Palestine, long before Jerusalem took over this role under King David.

After the death of King Solomon, all Israel assembled at Shechem to make Rehoboam, the son of Solomon, the king. But there the ten tribes of Israel revolted and joined together into the Northern Kingdom of Israel, with Shechem as its first capital.

Later, during the time of Alexander the Great, the Samaritans, a dissident religious sect, tried to make the city the rival of Jerusalem. . . . Shechem's final destruction occurred about 107 B.C., when the Samaritan capital was destroyed by John Hyrcanus, high priest and prince of the Judeans in Jerusalem.

The Old Testament story of the Israelites first began to be written down during the 10th century B.C., though a variety of poems, legal documents, and lists were perhaps written . . . before this. But the history of the Israelites in the Holy Land began hundreds of years earlier, and the first scribes relied upon oral traditions that had [been] passed down from generation to generation. The tradition of a sacred area, with an altar and a sacred oak, in the city of Shechem begins in Genesis and reappears from time to time in the Old Testament

down to the book of Judges. In Genesis 12, the Lord commands Abraham to go into the land of Canaan "to the place at Shechem, to the oak of Moreh." There, the Lord appears and promises the land to the descendants of Abraham, and Abraham then builds an altar unto the Lord.

Deuteronomy 27 relates the farewell of Moses to his people, who are preparing to leave for the land in Jordan promised them by the Lord. Moses commands the people, when they arrive there, to build an altar to the Lord on Mount Ebal, which flanks Shechem, and also to erect on the site plastered stones inscribed with the laws of the covenant.

In the last chapter of the book of Joshua, the leader of the people, now very old, calls all the tribes of Israel to Shechem to renew their covenant with the Lord. Joshua sets beneath the sacred oak a great stone (the sacred pillar) to serve as a witness of the covenant, "a witness against you, lest you deal falsely with your God."

The sacred oak and pillar reappear in Judges 9, which reports the revolution touched off by Abimelech when he established himself as Israel's first king: "And all the citizens of Shechem came together . . . and made Abimelech king, by the oak of the pillar at Shechem."

The Bible does not say when any of these events in the tradition occurred. But the excavations at Shechem provide a concrete background to the story with approximate dates. These are derived from such evidence as changes that [are found] in the styles of pottery as the digging goes deeper and deeper.

During the previous season at Shechem, in 1960, the archeologists reconstructed a portion of the courtyard of the temple and restored the great sacred pillar to the spot where it stood as late as the 12th century B.C. in front of the temple. However there was no reason to believe that this place in the courtyard was the city's earlier sacred area.

This summer, while excavating below the temple's courtyard, the archeologists for the first time saw that the ruins there were a building housing an open-air shrine and separated from the rest of the city by an enclosure wall. Along one side was a series

of rooms, used perhaps by resident priests, erected in the 18th century B.C. The structure was rebuilt a number of times during the next two centuries, but the open-air shrine and sacred area remained on the same spot, though the floor level was raised with each building period.

At first, the sacred area was outside the city wall. When the sacred enclosure was built, a fortification wall extended the area of the city to the west, but the sacred area remained undisturbed, though now it was inside the city proper. In addition, when the area was filled about 1600 B.C. and a temple built there, its altar and sacred pillar were carefully placed directly over that same spot where the earlier shrine had stood. At this level the archeologists also found traces of the great processional road leading from the lower city to the temple.

If the archeologists' interpretation of the newly-discovered site proves to be correct, then the altar and sacred oak where the patriarchs Abraham and Jacob worshipped could have been there as early as the 19th century B.C.

In reconstructing the history of the sacred area, the archeologists supplemented their findings with photographs and maps made by earlier expeditions to Shechem by German scientists in the 1920s. These records, [once] presumed to be lost, were found in the files of the German Evangelical Institute. The files had been stored in the basement of the Lutheran Church in Jerusalem.

In addition to Drew, McCormick, and Harvard, the expedition is sponsored by the American Schools of Oriental Research, with assistance from the Bollingen Foundation in New York.

The Anglican cathedral at Namirembe, Uganda (shown at the bottom of this picture), shares honors with a Roman Catholic cathedral and a Muslim mosque in a new stamp issued by the Uganda government. There are, according to a recent report, 1,701,000 Roman Catholics; 719,000 Protestants and Anglicans; and 65,000 Muslims among the country's 6,500,000 people. The remainder of them are members of native pagan cults. The government's announced purpose in issuing this stamp was the recognition of religion's role in developing the country.

RNS



OCTAVE OF UNITY

Continued from page 14

centuries of stubbornness. And Dr. Blake's proposal, that certain Protestant denominations should join with the Episcopal Church in becoming a Catholic and Reformed Church, stirred the hearts of many people.

Attempts at reunion always stand in danger from impatience. Fr. Francis in 1908 took a great step forward when he established the Octave of Unity. But then he became impatient. He had to find immediate reunion. As a result, he was willing to sacrifice the essential principles of Anglicanism to achieve immediate reunion. He submitted to Rome.

A century earlier, an Anglican priest named Newman led the Church in England to a re-awakening of its Catholic heritage. He was impatient with the response he received, and, I must say, we, too, would have become impatient if we had been treated the way he was treated by his fellow-Churchmen. In his impatience he submitted to Rome. Impatience in trying to bring about Dr. Blake's plan could be just as damaging. It could lead us to sacrifice our Catholic heritage for the sake of reunion with Protestants.

But reunion must not be based on submission. All groups have something worthwhile to contribute. The reality of conversion is the great contribution that Protestants can make. The validity and reality of Church and Sacraments can be the great Catholic contribution. The Book of Common Prayer speaks of the Church as "One, Holy, Catholic, and Apostolic," and goes on to say, "The Church is One Body under One Head, Jesus Christ." Where breaks in this unity have occurred they have usually come about because the Church itself has failed somewhere. In 1054 the Eastern Orthodox Churches broke away largely because the Eastern Patriarchs resented the claim, made by the Bishop of Rome, that he possessed greater authority than did the other patriarchs. In 1534 the Anglican Church rejected the same claim of the Bishop of Rome. The Presbyterian Church came into existence in part because of the haughtiness and political power of the English bishops. Methodists became separated because short-sighted bishops were unwilling to meet the needs of the people. Christian Science came about because the Church forgot the Sacrament of Holy Unction.

What is the response of the Anglican Churches to the call for unity from our Roman Catholic brethren? First, we say we cannot "return to the Catholic Church" because we are already in it. Recognition of the Bishop of Rome as Supreme Pontiff was not a part of the faith of the Apostolic Church. The break with Rome, in 1531, as far as Anglicanism is concerned, was simply a proclamation by the Convocation of the Clergy to the effect that "the Bishop of Rome hath no greater authority

in this realm than hath any other foreign bishop." Parliament passed the same decree in 1534. But, in 1539, Parliament assured the world that there was no intention to "decline or vary from the ancient Catholic faith of Christendom."

Men who had been duly and validly consecrated as bishops before the break with Rome, continued to ordain and to consecrate other deacons, priests, and bishops. Valid Apostolic Succession was preserved and later transmitted to all branches of the Anglican Church throughout the world. We have never left the Catholic Church.

To our brethren in the World Council of Churches our response is that we look forward to the day when we can be truly united with all of them, provided that such a union will preserve, unquestionably, the validity of the clergy and the historic and sacramental essentials of the ancient Catholic faith.

Because of the ancient and historic significance of the city of Rome, both in the realm of world politics, and in the spread of the Christian faith, it is inevitable that



Pope John XXIII
The call for a Council prompted interest.

the united Church of the future will look to the Bishop of Rome as the center of its leadership. And, as the present Archbishop of Canterbury has so well expressed it, we should have no objection to this if the Bishop of Rome would relinquish his dictatorial powers and claims of infallibility, and the necessary safeguards were provided to guarantee that the Bishop of Rome would be a democratic and international Presiding Bishop. In the meantime it seems to us that our Episcopal Church is destined to play a significant role in the provision that some day, in the distant future, Roman, Orthodox, Anglican, and Protestant Churches will truly become One Body under One Head, Jesus Christ, our Lord.

BOOKS

Continued from page 5

In course of time the valuable lists of phonograph records became obsolete. In place of the old lists, a single new list has been placed at the end of the volume. Following the publication of *The Hymnal 1940*, the need was felt to bring the numerous references to numbers in *The Hymnal* of 1916 into line with the numbers and new material of the new book. All of this has been ably done by Leonard Ellinwood. A few minor alterations in the original text were also made in order to make available the relevant results of research since 1937.

The final chapter on "The Praise of God Today" was written mainly by Dr. Ellinwood. It is a summary of the movements and achievements of the 20th century in Church music. The topics briefly discussed are: hymnals, papal decrees and encyclicals, commissions on Church music, liturgical revival and reform, congregational participation, choirs of boys and men, musical instruments in church, the Gelineau psalms, modern compositions for the Church, and the proper characteristics of Church music.

Thus renewed by Leonard Ellinwood, Canon Douglas' work will continue to be noted high in the estimation of American Church musicians.

RAY F. BROWN, Mus.D.

The reviewer is director of music, General Theological Seminary.

Drama in Disguise

The Bible in Worship and Ministry. By the Rt. Rev. R. R. Williams, D.D., Bishop of Leicester. London: Pp. 136. 10 s. 6d. net. Approximate U. S. Price: \$2.10.

The Bible in Worship and Ministry proves once more the truth of the old saying, "You can't judge a book by its cover," the dust cover, that is. For some strange reason the publisher disguised its contents in an unattractive cover that looks every bit like the dutiful printing of a master's dissertation. These fascinating lectures by the Bishop of Leicester are intended to be no such things.

They were actually written to help Anglicans carry out Resolution Twelve of the latest Lambeth Conference which was to the effect that Anglicans should make a special effort to deepen the quality and scope of personal and corporate study of the Bible. In three substantial chapters, "Inspiring Our Praise," "Helping Our Prayers," and "Informing Our Minds," the bishop offers a readable rationale for Bible reading.

In the section on worship, he makes the interesting suggestion that in order to do justice to the full biblical account, we ought to read all of the proper prefaces, one after the other. Note, he is not suggesting this for every Sunday worship,

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THE LIVING CHURCH

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

but he is making the point that Western liturgies concentrate on one aspect of God's great work in Christ (the Atonement) at the expense of the others. This unbalance, the bishop asserts, is corrected by attention to the drama of our salvation as we find it in the Scriptures.

Most Anglicans will agree that while there is no Church that has kept the text of Scripture more in the forefront of its public worship, the Anglican Church has not always succeeded in keeping the study of the Scriptures in the forefront of the piety which such worship evokes.

By far the most interesting material in the whole book is contained in a section called, "Additional Papers." These papers (which are in addition to the McMath lectures, which make up the rest of the book) include addresses which were given to various groups and are written in the concise, forthright style so characteristic of the bishop's speech.

WILLIAM H. BAAR

Fr. Baar is rector, Church of St. Elizabeth, Glencoe, Ill.

What Makes a Southerner?

The South and Christian Ethics. By James Sellers, Ph.D. Association Press. Pp. 190. \$3.75.

The South and Christian Ethics by James Sellers, is a book about the south, and its place in the rest of the nation. Dr. Sellers, associate professor of Christian ethics and theology, Vanderbilt University, Nashville, Tenn., and former Florida newspaperman, holds that the south is different, with a different culture and standard of values from the rest of the nation, but that commonly accepted ideas as to what the differences consist of are not accurate. I do not agree with Dr. Sellers. Differences, I believe, lie in individuals; and living in Atlanta, which is populated both by people from the north and the south, one cannot tell the difference between a northerner and a southerner.

In my parish, there are northerners who are habitually late for Mass and who speak slowly, and southerners who are always on time and speak rapidly. "Southernism" is perhaps most apparent in areas which are in economic difficulties.

Desegregation is bound to come. It has already come in Atlanta and other places, without any incidents or friction; for there are places like Atlanta in which people are more interested in progress and development than they are in living in the past, with its prejudices and hatreds. After desegregation, however, there is a period marked by a lack of neighborliness. My son attends a desegregated school, where the whites and Negroes have had no friction or tensions whatsoever, but where the Negroes and whites are two exclusive societies, having nothing to do with each other. One reads, of course, of northerners moving out into suburbs, rather

than living in the city with colored neighbors; so here, again, there is probably not much difference between a northerner and a southerner.

Desegregation is not enough. We must begin to learn to live together, for we are one in Christ. There will always be discernible differences between men, but our unity in Christ builds upon and bridges the differences. To live together as neighbors, we must do so in a Christian unity focused on Christ.

Dr. Sellers' book is a good work, whether or not one agrees with everything he says.

ROY PETTWAY

Fr. Pettway, a native of Atlanta, is rector of the Church of Our Saviour there.

Books Received

APOSTLE EXTRAORDINARY. A Modern Portrait of St. Paul. By the Rev. Reginald E. O. White (Baptist). Eerdmans, October 26th. Pp. 209. \$3.50.

THE GIST OF SWEDENBORG. Some of his spiritual teachings, compiled by the Rev. Messrs. Julian K. Smyth and William F. Wunsch. Swedenborg Foundation, fall, 1962. Pp. 110. 75¢.

ZINZENDORF THE ECUMENICAL PIONEER. A Study in the Moravian Contribution to Christian Mission and Unity. The story of Count Nicolaus Ludwig von Zinzendorf, who, saw in the 18th century, an "organic relationship between the missionary and ecumenical movements." By Dr. A. J. Lewis, Moravian minister and editor, *Moravian Messenger*. Westminster, November 26th. Pp. 208. \$3.75.

THE PRESBYTERIAN MINISTRY IN AMERICAN CULTURE. A Study in Changing Concepts, 1700-1900. By the Rev. Elwyn Allen Smith, professor, Church history, Pittsburgh Theological Seminary. Westminster, November 28th. Pp. 269. \$4.

EXPLORING THE LOGIC OF FAITH. A Dialogue on the Relation of Modern Philosophy to Christian Faith. By Kent Bendall, Ph.D., instructor of philosophy, Wellesley College, and Frederick Ferré, Ph.D., associate professor of philosophy, Dickinson College. Association Press, November 1st. Pp. 219. Cloth, \$4.50; paper, \$2.25.

THE CATHOLIC CHURCH IN A CHANGING AMERICA. By Msgr. Francis J. Lally, editor of the *Pilot*, Boston. Little, Brown & Co. Pp. 143. \$3.75. (Includes chapter on influence of 1960 presidential campaign.)

REACHING FOR RAPPORT. Fulfillment Through At-One-Ment With God. ("Therapy in the power of a Positive Faith.") By W. C. Barclay (Baptist pastor and counselor, with doctorate in psychology). Denver-Big Mountain Press, December 14, 1962. Pp. 181. \$3.75.

DICTIONARY OF ECCLESIASTICAL TERMS. By the Rev. J. S. Purvis, Canon of York Minster and director, Borthwick Institute of Historical Research, York. Thomas Nelson, September 10th. Pp. vii, 204. \$6.50. ("Over a thousand terms that will save the divinity student or the average reader from consulting many volumes.")

THE LETTERS AND DIARIES OF JOHN HENRY NEWMAN. Volume XII, Rome to Birmingham, January, 1847, to December, 1848, Edited by Charles Stephen Dessain of the Birmingham Oratory. Thomas Nelson, October 15th. Pp. xiv, 441. \$15. (Series aims "to provide an exhaustive edition of Newman's letters; with explanatory notes, which are often summaries of or quotations from the other side of the correspondence." One event covered in this volume is controversy over translation of the *Lives of the Saints*.)

A LETTER TO JIMMY. By Henry Viscardi, Jr., president of Abilities, Inc. (manufacturing electronics firm where each of over 400 workers is handicapped) and "its educational and research ally," Human Resources Foundations. The author, born legless, discusses what it means and what it needn't mean to be "disabled." Paul S. Eriksson, November 14th. Pp. 165. \$3.50.

PEOPLE and places

Appointments Accepted

The Rev. J. Fred Dickman, formerly chaplain at the University of South Florida, Tampa, is now rector of St. Andrew's Church, Tampa. Address: 578 Riviera Dr.

The Rev. Kenneth C. Eade, formerly associate rector at the Church of the Holy Trinity, Midland, Texas, is now rector of St. Luke's Church, La Union, N. M. Address: Route 1, Box 188, Anthony, N. M.

The Rev. Reinhart B. Gutmann, formerly director of Friendship House in Washington, D. C., has been field consultant on Indian Affairs for the National Council since September. His home address is 12810 Beaverdale Lane, Bowie, Md.

The Rev. James G. Hyatt, formerly priest in charge of St. Timothy's Church, La Place, La., serving the area along the Mississippi above La Place, is now in charge of St. Mary's Church, Chalmette, La. Address: 120 Prosper St., Chalmette.

The Rev. Dr. Richard B. Martin, rector of Grace Church, Norfolk, Va., since 1944, is now rector of St. Philip's Church, Brooklyn, New York. Address: St. Philip's Parish House, 265 Decatur St., Brooklyn 88.

The Rev. Edmond T. P. Mullen, formerly associate rector at St. Peter's Church, Bay Shore, N. Y., will on January 15 become rector of Trinity Church, Brooklyn, Conn.

The Rev. Lyle F. Parratt, formerly rector of Christ Church, St. Joseph, La., in charge of the church at Waterproof, will on January 15 become rector of St. John's Church, Kenner, La., in charge of the church at La Place.

The Rev. John H. Philbrick, formerly vicar at St. John's Church, Ashfield, Mass., is now rector of St. John's Church, Wilkinsonsville, Mass.

The Rev. Clarence C. Pope, formerly rector of St. George's Church, Bossier City, La., and dean of the Shreveport convocation, will on January 15 become rector of St. Luke's Church, Baton Rouge, La. Address: 7566 Jefferson Highway.

The Rev. Robert C. Woodfield, formerly rector of St. Andrew's Church, Birmingham, Ala., will on March 1 become associate rector at the Church of the Transfiguration, Dallas, Texas. Address: Route 7, Box 349-D, Dallas.

Missionaries

The Rev. J. Seymour Flinn and Mrs. Flinn, who have been on home leave since the middle of August, have left Wilmington, Del., and returned to their work in Uganda. They may again be addressed at Box 614, Mbale, Uganda, East Africa.

The Rev. Alejandro R. Tauli, formerly addressed at Epiphany Mission, La Trinidad, Benguet, Mountain Province, Philippines, or at Box 60, Baguio City, may now be addressed at St. Benedict's Mission, Besao, Mountain Province, Philippines.

Resignations

The Rev. Walter Wallace Cawthorne has resigned as rector of St. Michael's Church, Chickasaw, Ala.

The Rev. C. Merton Wilson has retired as rector of All Saints' Church, Baldwin, L. I., N. Y., and has moved from the rectory at Central Ave. to 577 Bedell St., Baldwin.

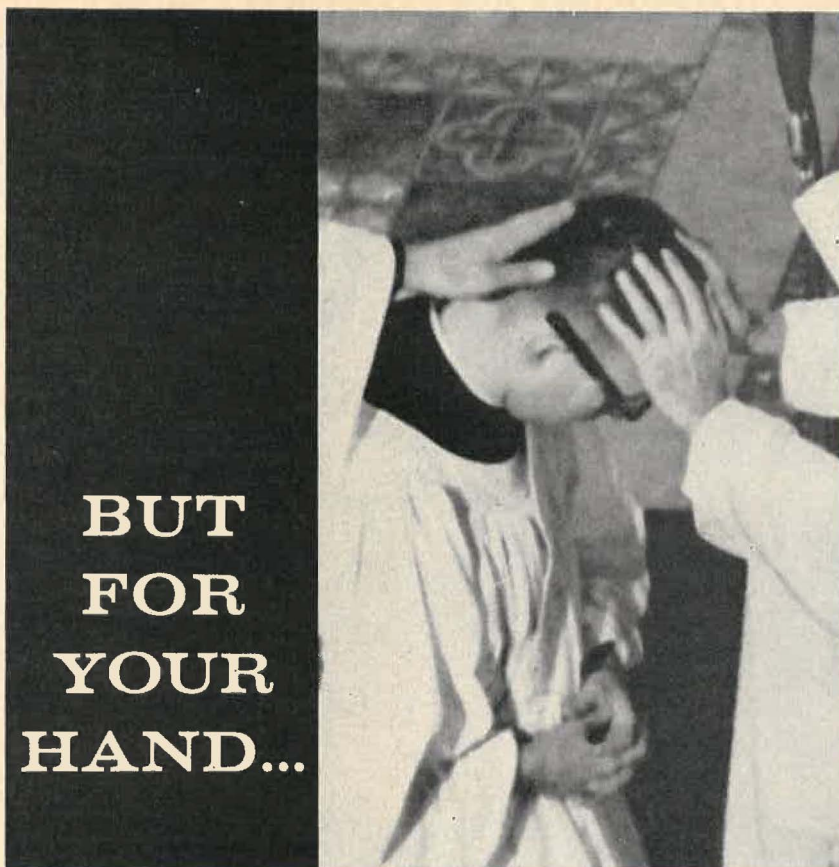
Changes of Address

The Sisters of the Holy Nativity should no longer be addressed in Milwaukee. They may still be addressed at 101 E. Division St., Fond du Lac, Wis.

The Rev. Walter A. Bell, rector of St. Paul's Church, Chatham, N. J., may be addressed at 94 Chatham St.

The Rev. Spence Dunbar, who is serving St. David's Church, Kinnelon, N. J., formerly addressed on Dogwood Trail, Fayson Lakes, Kinnelon, may now be addressed: Kiel Ave., Kinnelon.

The Rev. Robert S. Ellwood has gone on inactive duty as a Navy chaplain and will do full-time graduate work at the University of Chicago Divinity School in the field of history of religions. Formerly



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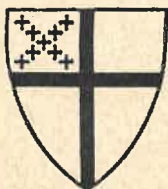
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- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
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addressed at Great Lakes, Ill., he may now be addressed at Snell Hall, University of Chicago, Chicago 37.

The Rev. A. Abbott Hastings, formerly addressed in Salem, Mass., may now be addressed at Christ Memorial Chapel, Hobe Sound, Fla.

The Rev. William B. Klatt, formerly addressed in Harrisville, Mich., may now be addressed at 2451 Ridge Rd., Berkeley 9, Calif. He is doing graduate work at CDSF.

The Rev. John Kuhns, retired priest of the diocese of Los Angeles, has moved in Santa Barbara, Calif., from East Valley Rd. to 627 Stone Meadow Lane.

The Rev. Prescott L. Laundrie, chaplain at the Newark State School for the retarded, has moved from 106 to 114 Blossom Rd., Newark, N. Y. (He lives in New York state.)

The Rev. Marshall T. Rice, who is serving the Church of the Atonement, Fairlawn, N. J., has moved from Twenty-Ninth St. to 2-06 Thirty-First St.

Depositions

Robert Everett Hodgson, presbyter, was deposed on December 12 by Bishop Bennisson of Western Michigan, acting in accordance with the provisions of Canon 64, Section 3 (c and d).

Births

The Rev. Joseph Lee Nutt and Mrs. Nutt, of the Church of the Epiphany, Enterprise, Ala., announce the birth of a daughter, Jennifer Lee, on December 5.

The Rev. Robert W. Tobin and Mrs. Tobin, of St. Peter's Church, Borger-Phillips, Texas, announce the birth of a son, Richard Critz.

Marriages

Miss Jean Ruth Webster, director of Christian education at Trinity Church, Asheville, N. C., and daughter of Mr. and Mrs. William T. Webster of Jacksonville, Fla., was married on November 24 to Mr. Thomas E. Whitmire, son of Mr. and Mrs. J. Roland Whitmire of Asheville.

Other Changes

When the Rev. George H. Toadvine, Jr. recently observed the 25th anniversary of his rectorship of St. Andrew's Church, Harrisburg, Pa., the parish presented him and Mrs. Toadvine with a purse for "a cruise of their choice." In April they will enjoy a 12-day cruise to Guadeloupe, Barbados, Dominica, St. Thomas, and San Juan.

DEATHS

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

The Rev. Gerald E. Graham, rector of St. Thomas' Church, Denver, Colo., died December 19th, at his home.

Fr. Graham was born in Brockville, Ontario, Canada, in 1907. He studied at the University of Toronto, and Trinity College, Toronto. He was ordained to the priesthood in the Canadian Church in 1933, and was received into the American Church in 1944. Fr. Graham served as a chaplain in the Royal Canadian Navy during World War II. He was on the staff of the cathedral in Hamilton, Ontario, before he came to the United States. He served churches in Oregon and Iowa before he became rector of the Denver church in 1951.

In the diocese of Colorado, he was chairman of the department of Christian social relations in 1953 and from 1956 to 1958, served as a member of the standing committee from 1957 to 1959, and was an examining chaplain from 1956 to 1961. He served on the advisory committee of the Colorado *Episcopalian*.

Surviving are Fr. Graham's wife, Dorothy, and his mother, Mrs. Edythe Graham.

Margaret Waterhouse Curry, widow of the Rev. E. Norman Curry, died December 20th, at a convalescent hospital, in Essex, Conn.

Mrs. Curry was born in East Greenwich, R. I., in 1870. A resident of Essex, Mrs. Curry lived in Litchfield for 22 years, and before 1925 in Sharon, Conn., where her husband was rector of Christ Church.

Survivors include a son, Benjamin S., and two granddaughters.

Edith M. Denison, a former staff member of the National Council, died December 14th, in New York City.

Born in Auburn, N. Y., in 1885, Miss Denison soon moved with her family to Niagara Falls, N. Y. She began her career by organizing the Niagara Falls Young Women's Christian Association and was the first treasurer of its board of directors.

In 1917 and 1918 she attended the National Training School of the YWCA in New York, simultaneously taking supplementary courses at Columbia University. During the next eight years she was finance secretary for the national board of the YWCA, with headquarters in Seattle, Wash., and Denver, Colo.

During the next seven years, Miss Denison helped operate a European travel business in New York. From December 1, 1939, until her retirement January 31, 1953, she served as resource secretary of the National Council's Committee of World Relief and Church Cooperation (now the Division of World Relief and Inter-Church Aid).

Grace W. Edgcomb, widow of Justice Ernest I. Edgcomb of the New York State Supreme Court, died November 23d, at the age of 94.

Mrs. Edgcomb was a graduate of Syracuse University in 1898, and lived for a year in Germany. She later spent several years in Japan. Before her marriage, Mrs. Edgcomb did freelance writing for the Syracuse *Herald*. She was a life member of St. Paul's Church, Syracuse.

Surviving are a son, a sister, two granddaughters, and two great-grandchildren.

Morton T. Jones, 70, vestryman at St. Paul's Church, Kansas City, Mo., died December 17th, at St. Luke's Hospital, Kansas City.

Mr. Jones was born in Kansas City. He attended the University of Missouri, and entered an insurance business founded by his father. He served in the Army during World War I, and after his release from service returned to the insurance business. Mr. Jones was active in civic affairs in Kansas City for 40 years. He was general chairman of a \$225,000 fund campaign in the diocese of West Missouri in 1955, for which he received the Bishop's Medal, and was a director of St. Luke's Hospital. At St. Paul's Church, he also served as junior and senior warden.

Survivors includes his wife, the former Pauline Perry; a daughter, Mrs. Eugene Taylor; two sisters; and three grandchildren.

Julia Tufnell-Sabine Kent, mother of Richard P. Kent, Jr., secretary of the American Church Building Fund Commission, died December 7th, at Merrick, N. Y.

Mrs. Kent, the wife of the late Richard Peabody Kent, is survived by another son, Arthur T. S. Kent, seven grandchildren, a sister, a brother, and eight great-grandchildren.

Dorothy M. G. C. Parkerson, widow of the Rev. Claude R. Parkerson, died in Richmond, Va., on December 22d.

Mrs. Parkerson was born in 1891 at Moosomin, Saskatchewan, Canada. Fr. Parkerson, at the time of his death in 1942, was a chaplain at the City Mission Society, New York City.

Survivors include two daughters, Mrs. John Eales and Mrs. George O'Reilly; four sons, Geoffrey, Harold, Stanley, and Robert; two sisters and two brothers in Canada; 16 grandchildren; and one great-grandchild.

Helen Jessie Smith Pooley, widow of the Rev. Robert K. Pooley, died in Leavenworth, Kan., on December 12th.

Mrs. Pooley was born in 1871. Her husband served St. Paul's Church, Leavenworth, from 1912 to 1932, when he retired. Mr. Pooley died in 1933.

Mrs. Pooley is survived by a stepson, a sister, and nieces and nephews.

Bessie Thornton Turner, a teacher for many years at Blue Ridge School, St. George, Va., died December 7th, after a long illness.

Miss Turner made her home, in recent years, at the Protestant Episcopal Church Home in Richmond, Va. She is survived by a sister, Miss Nancy Byrd Turner, of Richmond, and two nieces.

CHURCH SERVICES NEAR COLLEGES

Refer to key on page 24

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

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Sun & daily Eucharist; full-time chaplaincy

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Rev. Bruce P. Moncrieff, chap. & r
Sun & daily Eucharist

COLORADO STATE COLLEGE Greeley
THE CANTERBURY HOUSE 1865 10th Ave.
Rev. Charles V. Young, chap. & r; Rev. Fred F. King, asst.
Daily Eucharist 7 in term; chaplaincy

COLORADO STATE UNIVERSITY, Ft. Collins
ST. PAUL'S CHAPEL 1208 W. Elizabeth St.
Rev. C. F. Coverley, chap.
Eu daily Mon through Thurs 6:30; Sun 7:30, 9 & 11

COLORADO WOMAN'S COLLEGE Denver
ST. LUKE'S 13th & Poplar
Rev. R. Dudley Bruce, r; Rev. S. T. Gulbrandsen, c
Midweek Eucharist, on campus, in term. Canterbury activities

ST. LUKE'S HOSPITAL SCHOOL OF NURSING Denver
601 East 19th Ave.
Rev. Robert L. Evans, chap.
Sun, Wed, Fri, Eucharist in Chapel; chaplaincy for School & Hospital

PUEBLO JUNIOR COLLEGE Pueblo
CHAPEL OF ST. PETER THE APOSTLE 3801 Thatcher Ave.
Rev. Donald R. Van Splinter, v

UNITED STATES AIR ACADEMY Colorado Springs
ST. MICHAEL'S CHAPEL
Rev. Desmond O'Connell, v
Sun, Eucharist on campus; Buses to Grace Church, Colorado Springs; chaplaincy to Episcopal cadets.

WESTERN STATE COLLEGE Gunnison
GOOD SAMARITAN 307 W. Virginia Ave.
Rev. Robert J. Babb, v
Canterbury House 221 N. Teller St.

UNIVERSITY OF DENVER Denver
EVANS CHAPEL
Wed Eu 7

Other Colleges in
Alphabetical Order by States

ALABAMA

TUSKEGEE INSTITUTE Tuskegee Institute
ST. ANDREW'S 429 Montgomery St.
Rev. Vernon A. Jones, Jr., r
Sun 7, 9, 11

CALIFORNIA

OCCIDENTAL COLLEGE
ST. BARNABAS' Eagle Rock, Los Angeles
Rev. Carroll C. Barbour, r
Sun 8, 10, 7:30; C Sat 8; HC Services every Thurs on campus, 7

STANFORD UNIVERSITY Palo Alto
ST. ANSELM'S CHAPEL 1176 Emerson St.
Rev. John W. Duddington, chap.
Sun 8, 7:30; Tues 12:10; HD 7; full-time chaplaincy and Canterbury program

DISTRICT OF COLUMBIA

HOWARD UNIVERSITY Washington
CANTERBURY HOUSE 2333 First St., N.W.
Rev. H. Albion Ferrell, chap.; Miss Patricia Gloster, assoc.
HC Sun 9; Tues 5:15 Canterbury Assoc.; Wed & HD 7; Thurs 12:15; Wed 7:30

ILLINOIS

UNIVERSITY OF CHICAGO Chicago
EPISCOPAL CHURCH at the University of Chicago
Rev. John W. Pyle, D.D.; Rev. J. Michael Porteus, M.A.
Bond Chapel on Campus, Sun 9:30; Sung Eu Wed, Fri, 7:30; Thurs 11:30 HC; Wed 5:05 EP
Brent House, 5540 S. Woodlawn, Sun 8 EP

UNIVERSITY OF ILLINOIS Champaign-Urbana
ST. JOHN THE DIVINE Champaign
Rev. F. S. Arvedson, chap.
Sun 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury; Daily: MP, HC, EP

LOUISIANA

TULANE UNIVERSITY and NEWCOMB COLLEGE New Orleans
CHAPEL OF THE HOLY SPIRIT 1100 Broadway
Rev. W. Donald George, chap.; Rev. Wayne S. Shipley, asst. chap.
Sun 7:30, 9:30, 11:30, 5:30; HC 7 Mon, Wed, Fri; Also 12 Wed; 7:45 Tues, Thurs, Sat; EP Daily 5:30; Canterbury Forum Wed 6

MARYLAND

GOUCHER COLLEGE and STATE TEACHERS COLLEGE Towson
TRINITY 120 Allegheny Ave.
Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, asst.
Sun 8, 9:45, 11; Thurs 10:30

MASSACHUSETTS

LOWELL TECHNOLOGICAL INSTITUTE Lowell
LOWELL STATE TEACHERS' COLLEGE
ST. ANNE'S Merrimack Street
Rev. Francis B. Downs, r; Rev. H. H. Choquette, asst.
Sun 8, 9:15, 11

MINNESOTA

CARLETON and ST. OLAF COLLEGES Northfield
ALL SAINTS'
Rev. Donald C. Field, r and chap.
8 HC, 11 MP (ex 1st & 3d) HC

NEW JERSEY

PRINCETON UNIVERSITY Princeton
EPISCOPAL CHURCH at Princeton University
53 University Place
Rev. Rowland Cox, chap.
Univ. Chapel: Sun 9; HC Tues, Wed, Thurs 8

RUTGERS UNIVERSITY New Brunswick
THE CANTERBURY HOUSE 5 Mine St.
Rev. Clarence A. Lambelet, Episcopal chap.

NEW YORK

COLUMBIA-BARNARD New York, N. Y.
ST. PAUL'S CHAPEL on campus
Rev. John M. Krumm, Ph.D., Chaplain of the University
Sun 9, 11, 12:30; Weekdays HC 4:30 Wed, 12 Fri; Canterbury Assoc. Wed 5

CORNELL MEDICAL SCHOOL
ROCKEFELLER INSTITUTE
NEW YORK HOSPITAL SCHOOL OF NURSING and FINCH (Studio Club; East End Hotel)

EPIPHANY York & 74th, New York City
Rev. Hugh McCandles, r; Rev. D. B. Wayne, chap.
Rev. L. A. Belford; Rev. P. T. Zabriskie; Rev. Carleton J. Sweetser
Sun 8, 9:30, 11, 7; Wed 7:25; Thurs 11

SYRACUSE UNIVERSITY
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY 711 Comstock Ave.
Rev. Robert C. Ayers, chap.
Sun Eucharist 9:30 on Campus; Wed 5:05

UNION COLLEGE Schenectady
ST. GEORGE'S N. Ferry St.
Rev. Darwin Kirby, r

UNION UNIVERSITY COLLEGES at Albany
Rev. Canon E. T. H. Williams, chap. (full-time)
Sun Eu in Med. Center Chapel 7:30; Cafeteria conversations daily — Law, Med., Pharm.

UNIVERSITY OF BUFFALO Buffalo
ST. ANDREW'S 3107 Main St. at Highgate
Rev. Anthony P. Treasure, r
Sun 8 Low Mass, Family Mass & Ch Sch 9:30, Sung Mass 11; Mon 9 Low Mass; Tues, Wed, & Fri 7 Low Mass; Sat 8:30 Low Mass, C 10-11

VASSAR COLLEGE Poughkeepsie
CHRIST CHURCH 105 Academy St.
Rev. R. Rhys Williams, r and chap.
8 HC, 9:15 HC, 11 MP

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
Rev. W. Robert Mill, chap.
Sun 9:30 HC; Wed 7:10, 5:30 (HC)

OHIO

WITTENBERG UNIVERSITY, Springfield, O.
ANTIOCH COLLEGE Yellow Springs, O.
CHRIST CHURCH 409 E. High, Springfield, Ohio
Rev. George A. Marshall, r
Sun 8, 10; HD 7

PENNSYLVANIA

BRYN MAWR COLLEGE and HAVERFORD COLLEGE Rosemont
GOOD SHEPHERD
Lancaster and Montrose Avenues
Sun 7:30, 9:30, 11; Daily 7:30

PENN STATE State College
ST. ANDREW'S 208 W. Foster
Rev. J. R. Whitney, r; Rev. R. C. Martin, chap.
Sun 7:45, 9, 10:45, 6:30; Wed 7; daily EP 7:15
Eisenhower Chapel: Daily 8 ex Wed 9:15

RHODE ISLAND

BROWN UNIVERSITY, PEMBROKE COLLEGE, RHODE ISLAND SCHOOL OF DESIGN, BRYANT COLLEGE Providence
CANTERBURY at St. Stephen's Church 114 St. George St.
Rev. Canon John Crocker, Jr., chap.; Miss Judith A. Speyer, assoc.
Sun 11:15, College Eu & Ser; HC Wed 7; Thurs 7:30

SOUTH DAKOTA

SOUTH DAKOTA STATE COLLEGE Brookings
ST. PAUL'S 6th St. & 8th Ave.
Sun 7:30 & 11, 5 Canterbury Club

VIRGINIA

MARY BALDWIN COLLEGE Staunton
TRINITY
Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

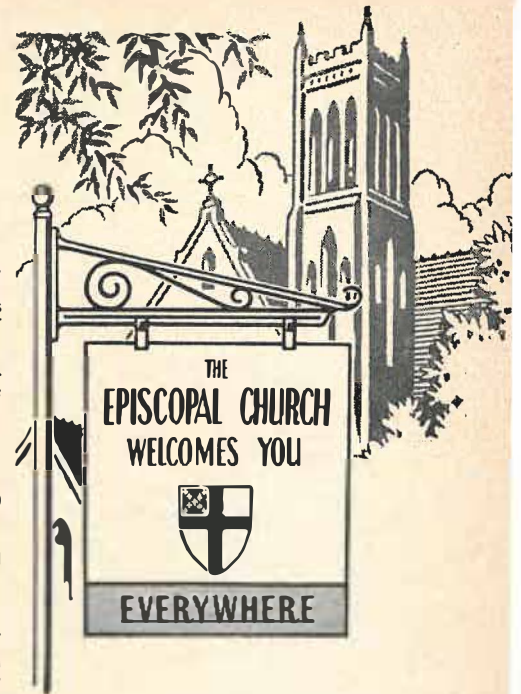
RANDOLPH-MACON COLLEGE Ashland
ST. JAMES THE LESS
Rev. McAlister C. Marshall, r & c
Sun 8, 11, 6; Wed 7; HD 7 & 10

WISCONSIN

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' HOUSE 1001 University Ave.
Rev. Gerald White
Sun 8, 10, 10:30, 5:30 EP; Daily HC and EP

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. & Wilcox
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

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 (Sung), 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

PALM SPRINGS, CALIF.

ST. PAUL'S IN THE DESERT 125 W. El Alameda
Rev. Fredrick A. Barnhill, D.D.
Sun 8, 9, 11; Thurs 10

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

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

CORAL GABLES, FLA.

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

DAYTONA BEACH, FLA.

ST. MARY'S Ridgewood at Orange
Rev. J. R. (Knox) Brumby, r; Rev. Robt. N.
Huffman, c
Sun 7:30, 9, 11; Daily 7 (ex Tues & Thurs 10);
C Sat 5:30

FORT LAUDERDALE, FLA.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Canon Don H. Copeland, D.D., r
Sun HC 6:30, 7, 8, 9, 11; Daily 7:30, also Tues
6:30, Fri 10; HD 6:30, 7:30, 11:15, 6; C Sat 4:30

ORLANDO, FLA.

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

PALM BEACH, FLA.

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

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

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

CHICAGO, ILL. (Cont'd.)

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

ST. PAUL'S

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

EVANSTON, ILL.

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

BALTIMORE, MD.

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

MOUNT CALVARY

N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8, 12:15 (Low Mass), 10 (High
Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-
8:30

BOSTON, MASS.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tolly 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
Rev. Anthony P. Treasure
Sun 8 Low Mass, Family Mass & Ch S 9:30, Sung
Mass 11; Mon 9 Low Mass; Tues, Wed & Fri 7
Low Mass; Sat 8:30 Low Mass, C 10 to 11

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S

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

SAINT ESPRIT

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

HEAVENLY REST

5th Ave. at 90th Street
Sun HC 9 & 1S 11, MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
Rev. Chas. H. Graf, r; Rev. A. MacKillop, c
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,
Wed, Fri 7:30, Tues, Thurs, Sat 10, HD 7:30 & 10

ST. MARY THE VIRGIN

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

RESURRECTION

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

ST. THOMAS

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

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

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

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30. Open 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 min-
utes 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 8 HC, 8:45 MP, 9 Sol High Mass, 10:30 HC
(Spanish), 6 EP; Weekdays Mon thru Thurs 7:30
MP, 7:45 HC; Fri 8:45 MP, 9 HC; Sat 9:15 MP,
9:30 HC; EP daily 6

ST. CHRISTOPHER'S CHAPEL

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

PEEKSKILL, N. Y.

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Weekdays 7:45, 5:30;
Wed, Thurs, Fri 12:10; Sat 9:30, C Fri 4:30-5:30,
Sat 12-1

RICHMOND, VA.

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

SEATTLE, WASH.

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

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.