

The Living CHURCH

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Pages 11 and 14:

**Church Schools,
the Church
in Action**

Page 12:

**Birth Control,
a Variety
of Opinions**

In Connecticut, no barks,
no growls, no disorder [p. 9].



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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

You Need to Teach

You need to have the experience of teaching the Christian religion if you are ever to comprehend it and grow in it. You need to teach, and every parish needs more teachers. Yet when the rector studies his lists, and asks likely people to help in the Church school, he is frequently rebuffed. Have you ever been asked, and have you refused? If so, you are missing something that could change your life.

We speak of a vocation to teaching, meaning a calling, and that from God. But the call comes within the ordered life of the Church, and it usually comes from the lips of the parish priest or some other leader. It is true that the spoken call may not be given in the most effective way. Often the rector is desperately trying to get a new teacher for a vacant class, and makes too little of the need for preparation. He says, "You have been to school. You know children. We have good teacher's guides. You will soon catch on."

That is what scared you — the thought of taking a class with little preparation. And there can be little doubt that, under the circumstances, you wisely declined. But the call remains. Should you consider teaching, if you could find a way to qualify?

You Need a Hobby

The work of the Church school teacher fulfills all the requirements of a good hobby. It leads to associations with delightful people, with plenty of room to specialize, and to grow in skill for years to come. As you think of this, long-slumbering feelings stir. You say, "I do need something with a continuing interest . . . maybe I am a teacher. . . . I like people. . . . I do need some share in the real life of the parish — more than just going



to services. I've always really admired teachers — yes, envied them." The call has gone deeper than the rector knows.

Think further: Of the five native urges of the human heart, which of these do you recognize in yourself? (1) To be helpful; (2) to control other people; (3) to do it yourself; (4) to be recognized [appreciated, admired, and loved], and (5) to possess. You see at once how the first four apply to teaching. And the last, which you are now devoting mainly to worldly things, becomes (for teachers) the pleasure of acquiring one's own books and other equipment.

If any of these thoughts stir you, then consider ways that are open for a proper entering upon the lifelong, exciting hobby of teaching in Church. Start out by a little exploring, on your own. Drop in on some class on a Sunday morning. You don't need to give any excuse. Take notes. Watch everything, good and bad. You would do it better, you think. If you are observing a good teacher, you will learn a lot. You might ask a teacher to lend you her textbook. Then you will appreciate the lesson material, and watch the teacher's adaptation of it.

About this time, after you have seen several classes, you might drop in, uninvited, at a teachers' meeting. But don't let anybody tie you down — yet. Borrow some books on religious education, and do some reading.

Apprentice Training

There will come a day when — if your parish is organized with a "teaching team" for every class — you may be invited to become the assisting teacher, or what is now called the observer. You will be assigned to a class, and will have some talks with your companion teacher. Remember, you are not to be the teacher, yet you will have an active part in the class life.

This way of learning on the job is now recognized as the best way we have as yet devised for starting new teachers. Today the rector puts his "call" in such words as, "How would you care to try out your interest by being an observer? I can assign you to help with an experienced teacher. She will explain your duties. You will soon know the children, and will get to know our ways from the inside. After a few weeks, you might be moved to another class. Eventually, when there is need, you would be given your own class. You can take a long time — a whole year, perhaps — and if you feel you are not fitted for teaching, you can withdraw, without hurting the school."

Few can refuse that. Frankly, would you refuse if thus approached? It may well be the turning point in your Christian life. Teaching changes you. You don't know what you are missing if you have never tried to teach somebody. It gives not only the human satisfaction of achievement, but the immediate wonder of seeing the Christian life grow under your guidance. And in turn you find the roots of your own spiritual life reaching out. This is the miracle of the new growth which comes from being a teacher. You have responded to your life's call.

The Living CHURCH

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

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THINGS TO COME

October

- 27. Trinity XX
Episcopal School Week, to November 3d
- 28. St. Simon and St. Jude

November

- 1. All Saints' Day
Project 2000 Week, Girls' Friendly Society, to 8th
- 3. Trinity XXI
- 7. Second triennial conference — convention of the Episcopal School Association and Unit of Parish and Preparatory School of the Department of Christian Education, Washington, D. C., to 9th
- 10. Trinity XXII
- 17. Trinity XXIII
- 24. Sunday next before Advent
- 28. Thanksgiving Day
- 30. St. Andrew

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.

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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.

The Reason

You mentioned in your article on the Lovett School that the controversial material from Mr. McGill's interview was replaced by an interview with me [L.C., October 13th].

This is embarrassing, to say the least, since the reason for my being in Atlanta at all was to attend an ESCRU meeting!

(Very Rev.) PAUL MOORE, JR.
Dean, Christ Church Cathedral
Suffragan Bishop-Elect,
Diocese of Washington

Indianapolis, Ind.

I am appalled at certain facts about the situation concerning the Lovett School [L.C., October 13th]. Although the Bishop of Atlanta has declared that school to be "outside the orbit of the discipline of the Episcopal Church," an admittedly disciplinary action, because of the school's racist policies, there seems to be no canonical impediment to the continued association of Episcopalians with the school as priests, teachers, administrators, or students. Perhaps it is not good to allow to a bishop the power to take such disciplinary measures without the school's right to appeal the decision to an ecclesiastical court or to the metropolitan of the Province, but then this, also, is a problem with the law.

Certainly when a bishop declares a school (or any institution or group) to be outside the discipline of the Church, it ought not to lie to any individual to take it upon himself to disregard it, either as a priest celebrating the Holy Eucharist at the school or any other person within the Church to teach or to study at the school or to administer the affairs of the school. If the bishop's decree is to be qualified or reversed, it ought to be done by the bishop himself or by canonical authority on appeal and not by any individual Episcopalian.

The bishop's decree does not merely declare that the school is no longer affiliated as an institution with the Episcopal Church. In view of the conditions that prompted the decree, it can only be interpreted as analogous to excommunication, and perhaps in this case, to the anathema.

WILLIAM ROBERT SHALLCROSS
Student, Washburn
University of Topeka

Topeka, Kan.

Catholic vs Community

The September 8th issue of THE LIVING CHURCH is certainly valuable in that it gives a continuing report of the Anglican Congress. The article entitled "Those Little Pasteboard Cards" struck me as being particularly pertinent.

However, under "Resignations" there is a remarkable bit of prose concerning the re-

Continued on page 17.



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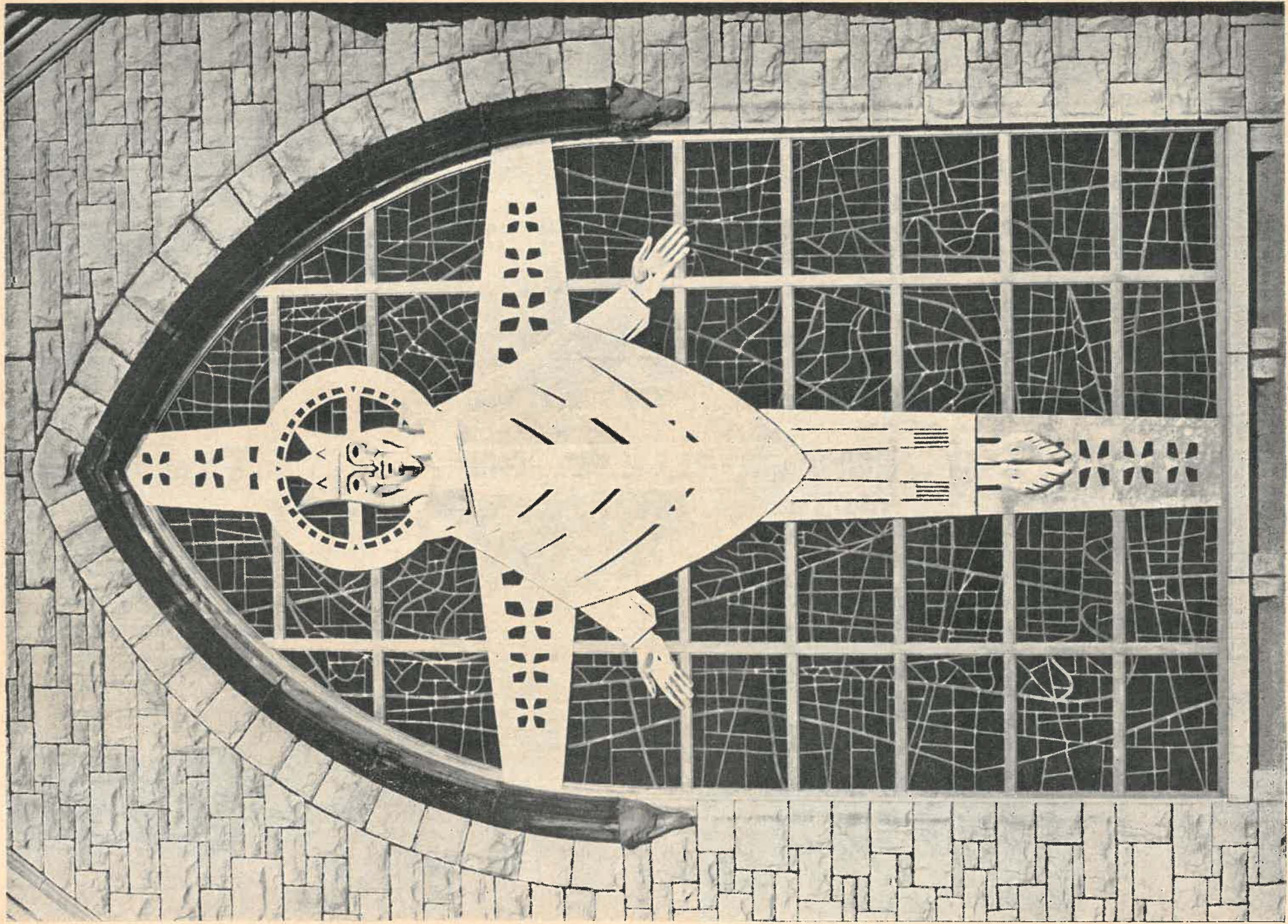


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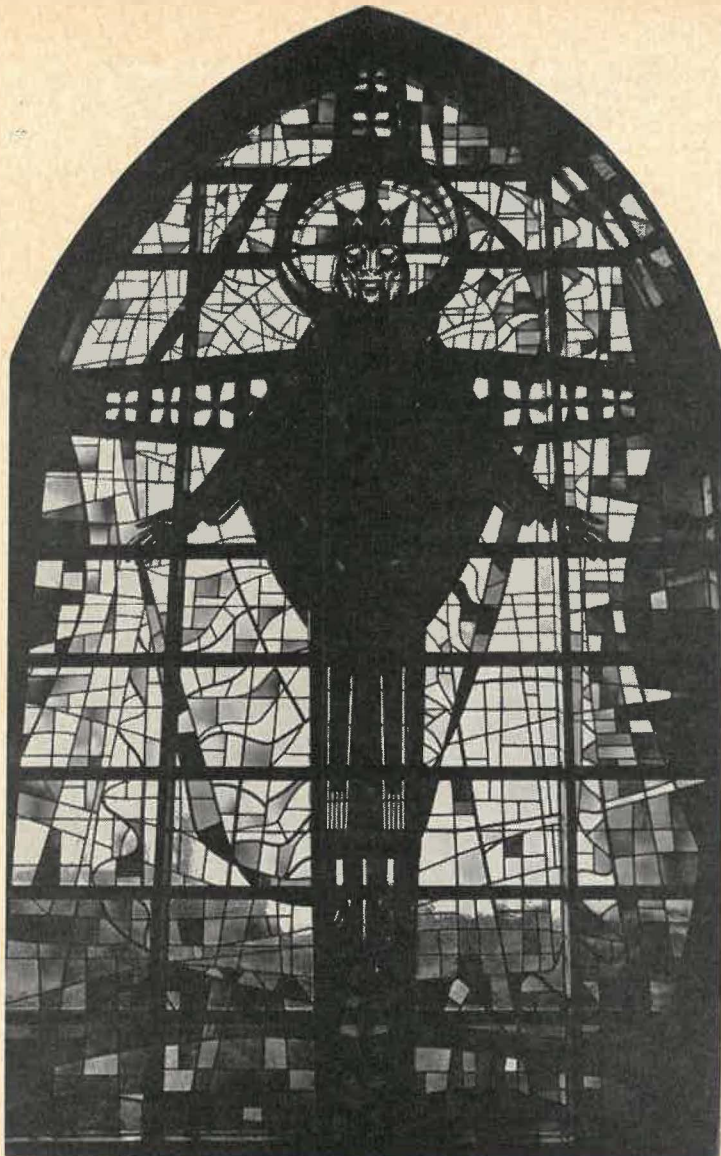


Photo by Bill Rogers, © Midwest Newspictures

The new great west window of the Cathedral of St. James, Chicago [see page 8].

Almighty and everlasting God, who didst will to restore all things in thy well beloved Son, the King of kings and Lord of lords: Mercifully grant that all the kindreds of the earth, set free from the calamity of sin, may be brought under his most gracious dominion. Who with thee, in the unity of the Holy Ghost, liveth and reigneth God, world without end.

— From *The American Missal*, revised

The Living Church

Twentieth Sunday after Trinity
October 27, 1963

For 84 Years:

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

WASHINGTON

Dr. Kean Dies

The Rev. Charles Duell Kean, 53, died of a heart attack as he arrived at the parking lot of the Church of the Epiphany, Washington, D. C., on October 16th. Dr. Kean had been rector of the church since 1954.

Dr. Kean was known as an author and as a careful worker in the ecumenical field. He had been a member of the Joint Commission on Approaches to Unity since 1949, and was a member of the Episcopal delegation of the Consultation on Church Union. He was the author of *Christianity and the Cultural Crisis*, *The Meaning of Existence*, *The Inward Cross*, *The Christian Gospel and the Parish Church*, *Making Sense out of Life*, *God's Word to His People*, *Christ in Our Hearts*, *The Road to Reunion*, *When You Preach*, and *Christian Faith and Pastoral Care*.

He was born in West Point, N. Y., in 1910. After graduating from Brown University and the General Theological Seminary, he was ordained to the priesthood in 1938. He served as assistant at St. George's Church, New York City, from 1937 until 1940; as vicar of St. Barnabas' Church, Springfield, Mass., from 1940 until 1944; and as rector of Grace Church, Kirkwood, Mo., from 1944 until 1954, when he went to Washington. He was



Dr. Kean: In our generation, a notable ministry.



Dr. Hunter: To the National Council of Churches.

instructor in history and philosophy at Springfield College from 1942 until 1944, instructor in Christian ethics at Eden Theological Seminary in 1952 and 1953, and associate professor of religion at George Washington University from 1945 until 1954. He held the D.D. degree from the Virginia Theological Seminary.

Dr. Kean was four times a deputy to General Convention. From 1946 until 1952 he was president of the Episcopal Evangelical Fellowship. He also served in the National Council's Department of Christian Education, from 1952 until 1960.

Bishop Creighton of Washington said that Dr. Kean was a "dear friend, and one of the most helpful of my fellow workers. As the pastor of a large city church, as a leader in the ecumenical movement, as a convincing teacher and lecturer, and as the author of a number of greatly helpful books, his has been one of the most notable ministries in our generation. He has been one of the most widely known and best loved clergymen in America."

Clifford P. Morehouse, president of the House of Deputies, told THE LIVING CHURCH:

"The death of Charles Kean at the height of a brilliant career brings a sense of sadness, tempered by faith in the mercy of the risen Lord. Dr. Kean was a faithful pastor, a devoted Churchman, an enthusiastic advocate of Christian reunion, and a loyal friend. He served in four General Conven-

tions, was secretary of the important Commission on Approaches to Unity, and a member of the Consultation on Church Union. In all of these, and in his many books, he combined loyal adherence to the Lambeth Quadrilateral and the faith and practice of the Church, with a broad ecumenical outlook and an ardent seeking for a Christian unity transcending Catholic-Protestant divisions."

Dr. Kean is survived by his wife, Jane Kromer Kean; two daughters, Miss Jane A. Kean of Philadelphia and Miss Mary Louise Kean of Washington; and a son, William L. Kean, a student at Harvard University.

NEWARK

Suffragan Election

After consultation with his standing committee, Bishop Stark of Newark has called a special convention of the diocese of Newark, to be held in Trinity Cathedral, Newark, on November 23d.

Purpose of the convention will be to receive and act on Bishop Stark's request for a suffragan bishop to succeed the late Bishop MacAdie [L.C., August 11th], and to proceed to the election if the convention so determines.

The convention also will consider a canonical amendment which would allow a corporation to be set up in connection with each mission church in the diocese, to hold title to the property of the mission. At present, the department of missions holds title to all such property, and some local tax collectors have refused to grant tax exemptions for vicarages on the grounds that state law allows exemption only for a maximum of two such buildings for any religious corporation.

NATIONAL COUNCIL

Dr. Hunter Resigns

The Rev. David R. Hunter, director of the National Council's Department of Christian Education for more than a decade, has resigned to become associate general secretary of the National Council of Churches. He will make the change on November 1st.

Replacing Dr. Hunter as Department director will be Miss Carman St. John Wolff, associate director.

Dr. Hunter, a former Congregational

minister, was ordained to the priesthood in 1940, and served churches in Massachusetts until 1945, when he became executive secretary of the diocese of Massachusetts' department of Christian education. He held that post until 1952, when he took over the direction of the National Council Department.

He received degrees from Westminster College and from Union Theological Seminary, and holds the degree of Doctor of Education from Harvard University. In 1958 he was given the degree of Doctor of Divinity by St. Paul's University, Tokyo.

In his new post, Dr. Hunter "will be in effect the coordinator, on behalf of the general secretary, of work done under all major program units" of the NCC, according to Dr. R. H. Edwin Espy, general secretary of the NCC.

Missionaries to Get Regular Raises

by RAY C. WENTWORTH

The ayes have it — "there will be a World's Fair," remarked Bishop Bentley, head of the Overseas Department and vice president of the National Council, after the Council voted funds for Episcopal Church participation in next year's fair, in New York City.

Also voted by the Council were periodic increases in pay for missionary clergymen, and higher salaries for missionary bishops.

The Council, meeting in the undercroft of Christ Church, Cincinnati, October 11th and 12th, authorized the spending

Bishop Bayne, Executive Officer of the Anglican Communion, whose appointment as Director of the Overseas Department, effective late next year, was confirmed by the National Council at its meeting this month in Cincinnati [L.C., October 20th]. Bishop Bayne will succeed the Rt. Rev. John B. Bentley, who has been head of the Department since 1948.

RNS



of \$5,000 in 1963 and "up to \$5,000" in 1964 for the Church's participation in the fair. The dioceses of New York, Long Island, and Newark intend to participate, too, and the diocese of South Florida has also asked to be one of the participating "neighboring dioceses."

Support of the Church's participation in the fair was not unanimous — the final vote was 10-8. The Department of Finance, in its report to the Council, restricted its remarks to saying that there were funds available, if the Council wanted to approve the expenditure. Bishop Hallock of Milwaukee, outgoing chairman of the Department of Promotion, exhibited extraordinarily low-pressure salesmanship in recommending the project: "I don't too happily want it — neither did the Department. But we feel we have to be there at the fair."

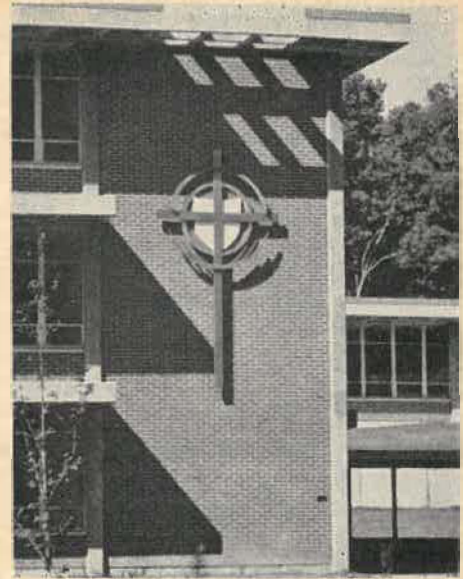
Bishop Louttit of South Florida supported the project, saying, "It seems to me to be very short-sighted to spend money to put up exhibits triennially at General Convention, and then not do it where thousands of non-Churchpeople will see the exhibits." Mrs. Donald W. Pierpont of Avon, Conn., a Council member, said she thought participation in the fair had already been decided on when the Council in an earlier meeting approved the spending of a preliminary \$5,000 for "exploration and reservation of space" for a World's Fair exhibit. Bishop Hallock backed her up by reading the original resolution on the subject.

John Reinhardt, director of the Department of Promotion, pointed out just before the Council voted on the matter that the "neighboring dioceses" had put some of their own money into the project "with some encouragement from the National Council."

Missionary clergy under the jurisdiction of the Home and Overseas Departments now will have a raise in pay every three years, up to a total of four such increments, as long as they remain active in their missionary districts. Salaries of clergymen in missionary districts under the Home Department will be increased automatically by 10% every three years. Overseas missionaries will get their increases under a bracket, rather than percentage system, but the effect will be substantially the same. New minimum pay for clergymen in home districts will be \$5,300 a year, including housing, utilities, basic hospitalization, and major medical benefits. Missionaries under the Overseas Department will start at \$3,000 (for single missionaries) or \$3,600 (if married) per year, plus other benefits.

The basic yearly salary of a bishop having ordinary jurisdiction in the overseas field will now be \$8,000, and in the home field it will be \$10,000, by action of the Council. Salaries for coadjutors and suffragans overseas will be set by agreement between the ordinaries in-

Continued on page 16



Lovett School: On the building is a cross installed this fall.

SCHOOLS

Lovett Picketed

Picketing of Lovett School, Atlanta, Ga., [see L.C., March 24th and subsequent issues] began on October 15th. Six lay people — three whites and three Negroes — marched without incident before the racially segregated school the first day, and the picketing continued on following days. The picketing is sponsored by the Episcopal Society for Cultural and Racial Unity.

The school has been declared "outside the orbit of the Episcopal Church" by Bishop Claiborne of Atlanta for its segregation policies, but ESCRU directors and the pickets protest the fact that regular services of the Church are held at the school, and the fact that many of the trustees are Episcopalians, including the



Lovett School: Before the building, pickets walk their beat.

board of trustees' chairman, who is dean of the Atlanta cathedral.

Said the Rev. John Morris, executive director of ESCRU: "We will continue this [picketing] periodically and indefinitely as long as the situation remains unchanged. I cannot say now just how many times a week this means. Interest locally is growing and persons are calling and volunteering to picket now, following the initial few days."

CHICAGO

Lead, Gold, and Glass

Bishop Burrill of Chicago dedicated the west window of St. James' Cathedral, Chicago, on September 29th, as a memorial to the late Rt. Rev. Edwin Jarvis Randall, sometime suffragan of the diocese. September 29th was the 24th anniversary of Bishop Randall's consecration.

The window, executed by Willet Studios of Philadelphia, was given by family and friends of Bishop Randall. It is 32 feet long, and features a large figure of Christ the King, done in lead covered with gold leaf, pressed over the outside of the stained glass. The lead is incised at various points so that light can show through to depict the features [see pages 4 and 5].

Opinions among parishioners and others are divided on the artistic merits of the window. Mrs. Drennan J. Slater, a daughter of Bishop Randall, in an interview published in the *Chicago Tribune*, said Bishop Burrill told her the window would grow on people, "like olives."

ORTHODOX

Armenian Reply

His Holiness Vazken I, head of the Armenian Apostolic Church, lauded as the "start of a great historical event" the recent appeal by Pope Paul VI for a return of the Eastern Orthodox Churches to Rome [L.C., September 8th].

Catholicos Vazken, whose seat is at Etchmiadzin, Soviet Armenia, said there is a strong desire among Armenians for unity with the Roman Catholic Church; however, he said, such a union would depend on the result of the Second Vatican Council and on the basis on which unity could be found. [RNS]

THE ARTS

Milan to Clinton

A sanctuary lamp designed by Prof. and Mrs. Angelo Marelli for St. Paul's Church, Clinton, Okla., was among featured exhibits at the second annual Liturgical Art Show sponsored by the Women of St. Paul's.

Also on display in the parish hall from September 28th to 30th were paintings, religious art pieces, photographs, work-



Capt. Thomas Fuller, USN (ret.), who this year completed 25 years in the U.S. Navy, is enrolled as a full-time student at the Episcopal Theological School in Cambridge, Mass. Mr. Fuller, the father of two children, attended evening classes at ETS for the past two years. He is a graduate of Harvard University and the Harvard Graduate School of Business Administration.

ing drawings, and plans for commissions in this country and abroad executed by Marelli-Lee, Inc., and by the Studio of Gian Andrea, Santa Fe, N. M.

Prof. Marelli is an architect and faculty member at both the Institute of Leo XII and La Scuola Beato Angelico (a school specializing in the liturgical arts, at Milan, Italy). On display during the art show were photographs of the stations of the cross designed by Prof. Marelli for Pope Paul VI.

His wife, the former Mary Virginia Lee of Clinton, studied in the U.S. before winning a fellowship to La Scuola Beato Angelico, where she met and married

Prof. Marelli. They now make their home in Milan.

Recent oils and ceramics were exhibited by Andrea Bacigalupa, vice president and designer for Marelli-Lee and owner of the Studio of Gian Andrea. He has gained wide acclaim in the southwest for his murals in churches, shrines, schools, and private homes.

CONNECTICUT

The Men Turned Out

Men will turn out to witness to their faith, at least in the diocese of Connecticut!

Disregarding the attractions of the fourth game of the World's Series, the New York Giants football team on television, and one of New England's most beautiful fall days, more than 1,500 men went to New Haven, Conn., on October 6th to attend the diocese's first laymen's convocation.

Rallying first at Yale University's In-gall's Rink, the men marched down Prospect Street to Woolsey Hall for a service of Evening Prayer conducted by Bishop Gray of Connecticut, and to hear an address by Dr. Robert E. L. Strider, president of Colby College. Dr. Strider is the son of Bishop Strider, retired, of West Virginia, and he formerly served as chairman of the college division in the diocese of Connecticut.

Assisting the Bishop of Connecticut in the service were Suffragan Bishops Hutchens and Esquirol. Also seated on the stage (converted into a chancel) were Connecticut's six archdeacons; the Ven. Messrs. Sherman W. Andrews, F. Newton Howden, Martin L. Grissom, John J. Hawkins, John B. Love, and Lewis B. Tillson.

Mr. H. Richard Brew, chairman of the diocesan laymen's division, served as chairman of the event.

Procession in Connecticut: Other attractions were set aside.





Fr. Markle and basset hound: For all living things, respect.

“Dignified Service”

“It was a very quiet, dignified service,” said Fr. Markle. “There were no barks, no growls, no disorder.”

The Rev. Delmar S. Markle was referring to a service on October 5th, marking the feast of St. Francis of Assisi, at which he blessed 50 dogs and a cat in St. George’s Church, Bridgeport, Conn. [see cover]. “Bless, O Lord, this thy pet, and grant that he may always be a joy to the human companion,” said Fr. Markle, as each owner brought his pet to the altar rail.

Among the 150 or so humans in the congregation was June Havoc, actress, who represented an animal welfare organization, according to the *New York Times*.

Fr. Markle bestowed the blessings while seated at the step in front of the communion rail, and patted each pet before giving the blessing. His own dog, Skeezi, was among the animals.

The purpose of the service, said Fr. Markle, was to teach that all creatures were made by God, “and that we should treat all living things with respect.” He said he would like to make the service an annual one, but conceded that “some people will probably think I’m nuts.”

COLLEGES

One for the Cluster

The University of the Pacific (a Methodist-related institution) has announced that the eighth province of the Episcopal Church will establish St. Michael’s College at the university, as part of the university’s development of a cluster of schools on the campus at Stockton, Calif.

Dr. Robert Burns, president of the University, said negotiations which began several months ago are now enabling the eighth province to proceed with its plan to build the four-year coeducational, liberal arts college.

Bishop Hubbard of Spokane, president of the province and chairman of the board for St. Michael’s College, said the building of the college will be financed by individual donors. St. Michael’s hopes to open in 1965.

“The greatest need in education today is for improved quality,” said Bishop Hubbard. “Our Church is convinced that the answer to qualitative improvements is in rediscovering the importance of Christian values in higher education. Church supported colleges do provide an answer. A church-related college, with highest academic standards, is uniquely equipped to produce mature men and women who have acquired a rewarding melding of educational, cultural, and spiritual values.

“The need also exists for the return to smaller schools of higher education — institutions where close student-faculty relationships stimulate the minds and help build the character of our young men and women.”

The university now includes three liberal arts colleges and five professional schools: the College of the Pacific, Raymond College (opened in 1962), Elbert Covell College (opened in 1963, and believed to be the first Spanish-speaking college in the United States), the conservatory of music, the school of education, the school of engineering, the school of pharmacy, the college of physicians and surgeons, the school of dentistry (in San Francisco), and a graduate school.

St. Michael’s will be governed by a rector and board of trustees, and will offer a full undergraduate curriculum leading to the Bachelor of Arts degree. In keeping with the university’s policy for its “cluster colleges,” St. Michael’s will have a student-faculty ratio of 15 to 1.

The university will provide a separate site for St. Michael’s on the university campus on a long-term lease. St. Michael’s will have the use of the university’s laboratories, library, athletic fields, infirmary, and other central facilities. The Rev. James P. Shaw of San Francisco, a member of St. Michael’s board of trustees and chairman of the development program for the college, said that due to the sharing of the university’s facilities only \$2,000,000 is needed initially to establish the college.

ROMAN CATHOLICS

Vernacular Advance

The Second Vatican Council, by a vote of 2,103 to 19, this month approved the use of modern languages, instead of Latin, to some extent in the administration of the sacraments of Baptism, Penance, Matrimony, and Extreme Unction. This replacement, however, must be authorized by national episcopates.

Also, the name of the sacrament of Extreme Unction, commonly called the “Last Rites,” was changed by the Council to “the sacrament of the Anointing of the Sick,” because the sacrament is not solely intended for the dying.

In changing to the vernacular, certain essential phrases, such as “I absolve you from your sins” in Penance and “I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost” in Baptism are to remain in Latin. [RNS]

NEW YORK

Priest Killed in Crash

Two cars and a truck collided on a highway in Rehoboth, Mass., on October 10th, and the Rev. Charles Kenneth Ackerman, rector of Christ Church, Tarrytown, N. Y., was killed. The 63-year-old priest and his wife (who was injured) were on their way to Cape Cod to close up their summer home for the season.

The driver of the other car also was injured, but the truck driver was not, according to press reports.

Dr. Ackerman became rector of Christ Church in 1932, the year he was ordained to the priesthood. He had been principal of Gracemere School, Tarrytown, from 1929 until then. He studied at Union College and at the General Theological Seminary, and received the D.D. degree from Union in 1955. He was active in local and diocesan social service activities.

The Foundation and the House—

The significance

of the apostolic age

to the present

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

Librarian, Seabury-Western Theological Seminary, Evanston, Ill.



The Good Samaritan*
The behavior stands for all time
as worthy of imitation.

RNS

Of St. Simon and St. Jude, whom the Church commemorates on October 28th, we know practically nothing — except that they were Apostles. This they were both in the wider sense of the term, which included anyone who, like St. Paul, had seen the Risen Lord and received from Him a special commission, and in the narrower sense, which restricts the term to the Twelve.

But Simon and Jude are hardly more than names, so far as our knowledge of them goes. For this particular Simon is not Simon Peter, but Simon the Cananaean; and Jude, or Judas, is not the Judas who betrayed Christ.

*The Good Samaritan molded in wax by the sculptor, D. Mastroianni.

If you look carefully at the Prayer Book provision for this festival (pp. 254f), you will notice a strange thing. Although the Collect, Epistle, and Gospel are entitled "St. Simon and St. Jude, Apostles," neither of these names occurs in either Collect, Epistle, or Gospel. This is because we know next to nothing about these men, save that they were Apostles.

What our Prayer Book has in effect done is to make this day a feast of the Holy Apostles. This is seen in the Epistle, in which Christians are said to be "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." It is seen also in the Collect, which echoes the Epistle:

"O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee. . ."

Thus what the Church really celebrates on October 28th, just a few days before the feast of All Saints, is a feast of the specially commissioned leaders of the first generation of Christians. There is singular appropriateness in this: October 28th — the feast of the Holy Apostles; November 1st — the feast of All Saints, of the Christian heroes of every generation and age. The one group is relatively small, representing the pioneer days of the Church; the other comprises a "great multitude . . . of all nations, and kindreds, and peoples, and tongues," drawn from every period of history including our own.

We need to take a good, hard look at the apostolic age, which is really the age of the Church's youthfulness. For the Christian religion is rooted and grounded in history. Jesus Christ came into the world at a particular time and in a particular place. Christianity is not primarily a philosophy or a system of ideas, though it does have its ideas, its philosophy, its teaching about God and man. But its ideology is not its fundamental characteristic. Its fundamental characteristic is an event, an action of God, the Incarnation of His Son Jesus Christ. The Incarnation is of course a continuing reality; but it had its beginnings in time, at a particular point in the world's history.

The apostolic age is important because it marks the beginning of the Church's life. The Apostles, next to our Lord, were the founding fathers, as it were, of the Christian religion. So they deserve our thankful commemoration. The New Testament, our Christian Bible, was written either by Apostles or by their very close associates. It emanates from the apostolic age or, in the case of some of its later material, from very close to it. The Apostles and their contemporaries are the earliest witnesses known to us to the things of which they write. It was in the apostolic age that the foundation was laid. In a most real sense the Church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

But, having said this, we turn to the other side of the picture. While we must always be checking our understanding of the Christian faith against the witness of

the New Testament, we must go on to apply it in the situation in which we find ourselves today. We must ask what the New Testament means for us, how it is to be interpreted — and applied — in today's conditions of living.

Thus, for example, the behavior of the Good Samaritan stands for all time as worthy of imitation — in principle. But so far as precise detail is concerned, we should act somewhat differently today. The Good Samaritan, we are told, treated the wounds of the man who had fallen among thieves, "pouring in oil and wine." There are better antiseptics in use today. The Good Samaritan set the man on his own beast. Today we would be wiser, perhaps, to call the police ambulance; for persons who have been in an accident require special handling if their condition is not to be made worse. But in using the approved modern methods we would be doing essentially what the Good Samaritan did — rendering the best help possible in time of need.

The same thing holds on the theological plane. The New Testament writers referred to Jesus Christ (i.e., the Messiah of Jewish expectation), as the Son of God, as Lord, as Saviour. The more philosophical terminology of the Nicene Creed, in which we confess Him to be "God of God, Light of Light, Very God of very God," etc. is not unfairly seen as a filling in of the picture which we have received from the apostolic age.

The foundation is a very important part of a house; but if you stop at the foundation you haven't got a house. You must carry the building beyond the foundation and up, yet always in conformity with the plan of the foundation. So with the Church, which is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit."

We Christians are living stones in the temple of God. As such we are built upon the foundation of the apostles and prophets and must ever look to the New Testament as our ultimate authority. Yet we live our lives not in the first century, but in the twentieth, which is different from the first, though perhaps not so different as we are inclined to think. It is our job, as individuals no less than as a Church, to live the Christ life in terms of our own day and age, in terms of the opportunities that are offered us, in terms of the means at our disposal.

For our Lord is not a dead figure of the past — though it was into the past that He first came — but the living Christ, in touch with His Church through the Holy Spirit, who will guide us as we seek to apply the unchanging principles of His teaching to the changing conditions of the times.

To forward the work

of Christ, Church schools

must work with an

OUTWARD THRUST

says an educator

by the Rev. Robert L. Curry, D.D.

Headmaster, Lenox School, Lenox, Mass.

The document entitled "Mutual Responsibility and Interdependence in the Body of Christ," presented at the Anglican Congress in Toronto, will probably be the most widely discussed document in many years within the Anglican Communion as well as outside it. One reason for this is that people are ready for it. Now we not only know that there must be a break-through for unity, for mutual responsibility and interdependence, but many Churchmen are poised and ready to move on the frontier of such a thrust. Pope John XXIII did not have to spend years educating the Roman Church for a change in climate — much of the Church was ready and Pope John was the catalyst who enabled God to work through men. As the Archbishop of York read the "Mutual Responsibility" document at the Anglican Congress the atmosphere had about it a feeling of expectancy, a feeling that the time was right for such a manifesto to be issued. Many are ready to move.

As I listened to the document read, it suddenly dawned on me that in my community we helped to write part of the proposed program. When I heard the words, "It means massive exchange programs of men and women in different categories," I was excited, because this is what we have started to do. Our beginning isn't "massive," because we are a

small community, but there is excitement about it, and a feeling that this is a right thing to do, and to do now. We wonder a bit why we were not about this business for the Lord years ago.

We have called our program the "outward thrust" of the Church school. Our catalyst was Paul Rusch of Japan, the founder and director of KEEP — the agricultural program with Christian foundations in Japan. Mr. Rusch came to us in 1961, challenged the boys and men to go out and help him. The challenge struck fire — it was the moment when the Holy Spirit found a response in the spirits of men and boys.

The result was that Lenox School sent 21 boys and two masters to Japan the next summer to work for Paul Rusch on his project—or to work for God through Paul Rusch. The group saw the Church in California, in the homes of Christians who entertained the boys, and they saw the Church in Hawaii, where Bishop Kennedy and his young people were hosts to our boys for a day.

In Japan the boys had an education. They built an outdoor chapel for a young people's conference center at KEEP; they went to high schools for convocations and field days; they stayed in the homes of Japanese farmers and worked on their farms. It was an "exchange" the value of

Continued on page 17



STANDING ROOM

Two recent books dealing with birth control are o

The Time Has Come. A Catholic Doctor's Proposal to End the Battle over Birth Control. By **John Rock, M.D.** Alfred Knopf. Pp. 204. \$3.95.

C. E. Rupe, M.D., is in charge of Medical Division #4, Henry Ford Hospital, Detroit. His article on the responsibilities of a Christian physician appeared in the July 7th issue of the L.C.

Babies born today will live to stand shoulder to shoulder with the globe-covering population predicted for the year 2026. As concerted intelligent action taken now will be none too soon, Dr. John Rock has titled his book *The Time Has Come*.

Dr. Rock, director of the Rock Reproductive Clinic and past professor of gynecology at the Harvard Medical School, played an important role in the development of "the pill" now widely used for fertility control. He is a Roman Catholic physician who draws heavily on authoritative sources of Catholic doctrine, but with an ear to his own conscience and to his own knowledge of human reproduction.

With a clear exposition of the differences in Roman Catholic and non-Roman views on birth control the author finds them reconcilable with further research and some tolerance. In particular, the issue of violation of "natural law" in fertility control is resolved in a fashion which should be required reading for those who know the answer.

It is unique that this problem of family planning which involves a rational decision of husband and wife is a controversy with political, religious, and socio-economic implications. The decision will remain an individual one regardless of the solutions found for the moral, demographic, and medical problems. Indeed, the reader who finds answers in this excellent book by Dr. Rock will probably not be the grandparent of the children who find only standing room early in the next century.

James A. Pike, Bishop of California is chairman of the National Clergymen's Committee, Planned Parenthood Federation.

As has been made evident most recently by the article by the Rev. Prof. John A. O'Brien, Ph.D., of Notre Dame, published simultaneously in the *Christian Century* and *Ave Maria* (a fact which is itself notable), the gap between Roman Catholics and others in our society over the issue of birth control is narrowing considerably. The generalization used to be: The Roman Catholic Church is against birth control; most other Churches and all liberal minds are for it. Now we can say: Leading spokesmen in all traditions are for birth control, but the Roman Catholic Church is not in agreement with the rest of us as to the legitimacy of the use of certain methods.

This change has come about for a number of reasons: (1) on the international scene the plain fact of the population explosion is there and its implications for the world are as evident to a Roman Catholic mind as to, e.g., an Anglican mind; (2) the needs of birth limitation in a given family for particular reasons can be as acute in a Roman Catholic one as in a non-Roman; and (3) since we are all in one culture, the concept of family planning has inevitably permeated the Roman Catholic segment as well as other segments of our common society.

Therefore, Dr. John Rock's excellent book, *The Time Has Come*, appears at the right time: It is both effect and cause. Effect: Its being published at all, from the pen of a Roman Catholic, is a reflection of the change of thought which is occurring in this Communion. Cause: It will affect — and has already affected — the thinking of thousands of people, not the least Roman Catholics.

Quite apart from the special interest the book has because of the religious affiliation of its author, *The Time Has Come* is a first-rate summary of the population crisis and of the context of the problem — medically, legally, politically, and ecclesiastically. Attention is given fully to both forms of the problem: the world scene and the situation of the individual family. A careful analysis of the rhythm method (which is permitted within the author's tradition) leads to consideration of its ways being made more reliable, of "the pill" (with which Dr. Rock's name has been primarily identified), and avenues of further research. In regard to the ethics of the use of oral steroids from the point of view of the Roman Catholic Church, their spokesmen have for the most part been negative (e.g., categorizing his methods as a mode of sterilization); but Dr. Rock quotes some statements which give a bit of comfort to his position, e.g., in support of the use of such compounds for regulation of the menstrual cycle and for prevention of birth in the case of rape (or fear of rape: in this case he cites a statement of Vatican theologians regarding the use of pills by nuns in the Congo in danger of such assault). The latter, incidentally, would seem to be a rather slender reed on which to support his position; but at least it does represent a "break-through" in a previous absolutism.

Of course the author's interest is way beyond the support of a particular method, and in his book he effectively joins those of us who have been urging a "crash program" of research by the National Institutes of Health on all methods of birth control, confident that there are more secrets to be unlocked in aid of this major world concern. I hope that Dr. Rock's book will have a wide readership among citizens of all religious persuasions — and of none.

DOM ONLY?

sufficient significance to merit dual reviews.

Religion and Birth Control. Edited by
John Clover Monsma. Doubleday. Pp.
198. \$3.95.

C. E. Rupe, M.D.

Sexual intercourse without pregnancy is universally agreed to be an essential and moral part of marriage. The means to assure this end are the only point of argument, and these means can be classified as "natural" and "unnatural." The Protestant and Jew can be concerned for the Roman Catholic who, confined to abstinence at fertile periods, may contribute to the population explosion, suffer emotional trauma, or be unable to provide temporal comforts for the offspring. The Roman Catholic can be concerned for the non-Roman who, in using "unnatural" means to limit his family, has sinned. If this issue were individual it could be laid aside, but it is not, and its solution stands close to control of atomic warfare in importance to the future of mankind.

In *Religion and Birth Control* John Clover Monsma has gathered the opinions of 21 medical specialists about the control of conception, abortion, sterilization, natural childbirth, and artificial insemination. Protestant, Roman Catholic, and Jewish physicians treat these subjects from the standpoint of their training and broad experience — tempered by their philosophy. Reading the soul-searching displayed in applying the teachings of their various religions to these charged topics is a stimulating experience aside from the rock-hard practicality of their knowledge of human reproductive function.

The editor's introduction indicates the intention to tell "the facts of life," unabashed and without mincing, having the welfare, happiness, and inner calm of the morally mature public in mind. This is achieved, and in addition the interested reader will find a well indexed source of specific answers to specific questions by well qualified experts of several religions.

Wilford O. Cross is professor of ethics and moral theology at Nashotah House.

Recently, for a change, we have been hearing from the medical practitioners about problems in which morality and medicine are both involved. *Religion and Birth Control* is made up of 21 chapters written by doctors who are either practicing specialists in gynecology and obstetrics, or who teach these subjects in medical schools. The title of the book is only partially descriptive, for it carries on beyond the titular subject, to deal also with therapeutic abortion, sterilization, natural childbirth, and artificial insemination.

We should not, of course, expect members of the medical profession to be proficient in moral theology, and therefore it should not be surprising to discover at times some rather unsatisfactory ethical statements. The great value of this work, however, does not rest upon its direct bearing upon ethics, but in its indirect contribution to moral thought by making available a great deal of specialized, technical background in language that any layman with a pinch of anatomical and physiological knowledge can understand. In the first chapter, for instance, there is an analysis in some detail, but not overburdened with technicalities, of the various methods of controlling pregnancy. Needless to say, all of the authors approve of family planning and most of them regard rhythm as at present too uncertain, and "the pill" as still not cleared of the possibility of side-effects, and therefore endorse mechanical means of family spacing.

One of the most informed chapters from the point of view of moral theology, written by a Roman Catholic gynecologist, is entitled, "Natural Law and Birth Control." In this, from evidence drawn from the anatomical structure of man, he pulverizes the doctrine "let nature take

its course" which at one time passed for a natural law doctrine.

The chapters on therapeutic abortion, sterilization, and artificial insemination are carefully done, and the conclusions are dictated by a deep sense of the sanctity of life and of marriage, and also by a profound sympathy for suffering, both physical and mental. The critical passages in the discussion of medical abortion are those which deal with psychological reasons for abortion, which now apparently amount to 62% of all therapeutic abortions. Dr. Shippo, out of his wide experience of such matters, suggests that in many cases of psychic tension or puerperal hysteria, an abortion merely adds a sense of guilt and remorse to the mental burden of a person already emotionally unstable. All of the authors advise extreme caution and reluctance to take the life of a fetus for the psychiatric welfare of the mother.

In dealing with artificial insemination, the doctors see no moral barrier to artificial insemination by the husband's seed, but all are extremely hesitant to see any moral validity in insemination by donor. Most point to the "virtual adultery" involved as an inevitable separating force between married partners, and to the difficult role asked of a sterile husband who is requested to love and cherish a child who cannot fail to be a symbol of his own lack of virility.

While allowing for sterilization for medical reasons, most of the writers of the chapters concerned cannot see urgent eugenic reasons for sterilization, nor are they convinced that it is the best answer to the birth control problem, though there is considerable allowance in the case of women who have borne too many children. However, Dr. Albert S. Bright, in chapter 14, rather strongly urges a natural law argument, based on man's dominion over nature, for the permission of voluntary sterilization in cases where pregnancy would be injurious. He condemns, however, "irresponsible license" in this matter.

This volume is characterized by ethical earnestness throughout and a firm resolve that medical practice shall serve the needs of man without trespass upon the moral law. There is, naturally, some uncertainty about the moral law, but that would be found also among moral theologians. These men are picked, apparently, because they are Christians as well as physicians; but most of their reasoning is based upon medical knowledge.

Doctors are reemphasizing what Hippocrates stressed, that men do not get well if the medical regimen advocated is contrary to their consciences. This theme runs like a thread throughout the various chapters. One rises from the reading of this book wiser, better informed, and with a deepened confidence in the humane and ethical approach of the physician.

Charles Kean

The death of Charles Kean deprives the Episcopal Church of one of its most colorful and effective leaders. His physical and intellectual qualities, his hearty sense of humor, his gusto, were reminiscent of the medieval French priest whose name has given an adjective to the English language—Rabelais. Identified as a leader of the Liberal Evangelical movement, Dr. Kean had long outgrown narrow partisanship. He played a key role in the unanimous election of Clifford Morehouse as president of the House of Deputies, and an equally significant role in the election of the Very Rev. Paul Moore, Jr., as Suffragan Bishop of Washington.

In recent years Dr. Kean served as secretary of the Church's Commission on Approaches to Unity. His books and pamphlets and his work on the Commission showed that, while his personal position might be on one wing, his sympathies were as wide as the whole Church. The kind of unity to which he was dedicated was one which would give full weight to the convictions of Catholics and Evangelicals alike.

Leading the devotions of the last meeting of the Consultation on Church Union, he provided the full Prayer Book round of Morning and Evening Prayer and Holy Communion, reporting with delight a complaint by one of the non-Episcopal delegates that there was entirely too much Bible in the Episcopal services.

Even before our Lord's Resurrection, there were many who believed in a resurrection of the dead. One reason, perhaps, was that there are some men who are obviously indestructible. And such a man was Charles Kean. May he go from strength to strength in the nearer presence of his Lord.

Episcopal School Week

THE LIVING CHURCH'S constant concern for Church schools comes to a focus regularly in our spring and fall school numbers, and this year in this issue, on the occasion of Episcopal School Week. Sponsored jointly by the Unit of Parish and Preparatory Schools of the national Department of Christian Education and the Episcopal School Association, the week is planned to bring to the attention and especially the prayers and concern of Churchpeople the more than 600 schools owned by or affiliated with the Episcopal Church.

Any private school works under a sometimes staggering array of disadvantages, and perhaps the Church school works under even more than others. Certainly it is even more subject to misunderstanding and exploitation, and that exploitation is more devastating. Particularly is this so in this era, when there are, as any realist must admit, people who will send their children to private schools for reasons which have absolutely

nothing in common with the school's reason for existing or with its purpose.

The school can be the refuge of the die-hard segregationist, even when the school's policies are carefully integrationist, for in the south particularly there are few Negro Episcopalians, and few Negroes who can afford to send their children to private schools. Far less rare than the real segregationist, we suspect, is the person who in the face of any controversy simply wants an easy out.

Since racial restrictions are the subject of the most tearing and bitter controversy this country has known in recent history, the schools cannot expect to be immune from the effects of that controversy. They must not only come to terms with their own consciences and the stand of the Church in the matter, they must also recognize that they will be looked on by both sides as a refuge from righteousness. Those who resist progress toward the personal equality of all men will see in the Church school a way to avoid confronting that progress. Those who are eager to forward the concept will be suspicious of that motive even when it does not exist.

The Church school can also, of course, be the refuge of the ordinary social snob (as distinct from the racial snob) but if it is truly a Church school in the whole meaning of the term, then it is the best possible place for the snob to be. For there, better than anywhere else, he may learn something at least of objective truth and of charity and of humility.

Still in no way approaching the magnitude of the civil rights issue in the national mind, there is a growing disturbance on the subject of the relationship of Church and state, of religion and political reality. The "school prayer decision" is but the most publicized episode of this growing problem, which is not really a new problem, but a new realization of a dilemma with which the American public has lived for generations. As this realization grows, Church schools may be faced also with those who send their children to them to receive "religion"—defined as moral standards, comfortable ethics, and sometimes a discipline which ought to have been imposed by the family. To some who see the Church schools in such a light, it will come as a shock to find religion defined as Christianity, no system of ethics and morality but a historic faith.

Other social revolutions will probably come and go increasingly in the coming decades, and Church schools will inevitably be caught up in most of them to a greater degree than almost any other aspect of the Church's life. As they are caught up in the present revolution and will be involved in subsequent ones, they need more than human wisdom and courage, if they are to be the instrument of God's purpose for men and women that they are called to be. The academic training of minds is not synonymous with the salvation of souls, but it is far from unrelated. As the responsibility of Church schools is great, their needs are great—both in material and intellectual and spiritual things. What they do and what they say is of the utmost importance not only to them but to the whole Church, and to the whole society as well.

The Church's schools are not some particular isolated interest-group which happens to be inside the Church,

not some kind of Episcopal guild of academicians. The Church schools *are* the Church — the Church in action within the world of thought and reason and knowledge, and the influence of the young. They are burdened with the task of training and strengthening and nourishing minds in an age in which the most dreadful warfare of all is the warfare of ideologies, where the most burning issues are ones of principle. Since the Church school is simply the Church itself, in action, it merits the support and prayers of the whole Church not only as a vague "good cause" but as the very work of God through His people, in His world.

A Message from the Presiding Bishop

The Most Rev. Arthur Lichtenberger, Presiding Bishop, in announcing the observation of Episcopal School Week, October 27th to November 3d, urged Episcopalians to pray for all the Episcopal Church-related schools below college level in the U. S.

Bishop Lichtenberger said:

"From every side doubts and criticisms are expressed concerning American education: There is not enough training in science; the humanities are being crowded out of our curricula; the drop-out at the high-school level is increasing. Whether or not these things be true, the fact remains that it is the task of the Church to promote sound learning, to inculcate high moral standards in our youth, and to give them the compassion and breadth of vision to see all men as equal before God, and all truth as God's revelation.

"Our Church is emphasizing this task again this year by the observance of Episcopal School Week, beginning Sunday, October 27th. I ask you to pray for our schools, that students and teachers may be guided by the Holy Spirit."

Answer or Question?

Recently we saw a very large billboard on top of a downtown building in a large city, announcing so that he who ran might read: "Christ Is the Answer!"

Ever since the beginning of the Cold War, men have been proposing Christianity as the answer to Communism; as social problems have increased in intensity, men have put it forth as the answer to alcoholism, juvenile delinquency, divorce, personal inadequacy. But too often, when men call Jesus Christ the answer, they rather think of Him as a tool to use to their own ends. No matter how worthy those ends, they cannot justify the attempt to domesticate the Lord of Hosts, to make of discipleship to the Son of God a mere social technique.

Is Christ the answer? We think it more true to say that He is the question! And it is in the light of our answers to that question that we should approach our problems. The Lord who spoke in the marketplace still belongs there — but as judge, not as expedient.

SMALL THINGS

by CHRISTINE FLEMING HEFFNER

Hands — words — bread.
Small things, all of them,
like the trickling spring
soon plunging in foam and flood,
becoming of a river and its green banks
the fountainhead,
nourishing furrows,
slaking thirst,
creating power.

From the little hands of little men upraised
Over the man-ground wheat and man-crushed grape;
From little words by little men repeated
That the mighty God once spoke in a little place
The consecration comes.
The wheat is flesh, flesh of the Lord and flesh of those
that are His;
The bread is His Body, and His Body is gathered,
is made alive,
Made Him.
The wine is blood outpoured, God's blood
Spilled once in a place for all spilled blood and all
blood-spillers:
Man's blood
Spilled to bring blood brotherhood
Beyond all tribe, all clan, caste, nation,
Ritual, race.

Time and place and flesh are the scandal —
this and *here* and *now*.
Not God's murder but God's blood repels,
as it also draws.
This and *now* and *here* are the stumbling-stones,
And *how* is the mystery men's minds fall on,
Thinking in here and now and this.
But what extends beyond time and place
begins in a here and a this,
As the spring begins in a hoofprint,
the river begins in a rock.
From little things are the nourishing furrows nourished,
the thirst slaked,
the power made.
The universal — yea, the infinite —
is carried in these small things.

NEWS

Continued from page 7

volved and the Overseas Department.

The Council set aside \$17,500 for the Church's 1963 contribution to the National Council of Churches' Commission on Religion and Race. It also authorized \$4,000 in supplementary funds to the Department of Christian Education for an experimental study of program construction, and \$9,900 to the same Department to extend its youth associate program, with the provision that, in the future, if the program is to be continued, funds for it be provided in the Department's budget.

The Department was not given the \$3,000 it asked in order to finance, in collaboration with the Presbyterian Church and the World Council of Christian Education, a traveling exhibition of Christian art. As in the question of the world's fair exhibit, the Finance Department refrained from making any recommendation, commenting only that money was available if the Council wished to spend it on this. Bishop Louttit, chairman of the Department of Christian Education, moved approval of the expense and outlined the proposed program. One Council member, in a humorous reference to the austere ceremonial tastes of the host diocese, suggested that the exhibit might get support if it included "the copes and mitres used in the diocese of Southern Ohio." To which the Ven. David Thornberry, archdeacon of the diocese and a Council member, countered that, if this were done, "it would be the rarest art exhibit in history." The proposal was defeated, 13-8, on a show of hands, after an uninterpretable voice vote.

In other actions, the Council:

- ✓ Approved the gift (rather, leasing for 99 years for one dollar) of property in Manila, Philippine Republic, to the Philippine Independent Church for a site for a cathedral. The lease is to become effective when the PIC has money in hand for construction of the cathedral.
- ✓ Approved, at Overseas Department request, appointment of missionaries to serve in the Church of the Province of Central Africa.
- ✓ Approved a new scale of locality allowances for missionaries overseas, to be effective at the start of next year.
- ✓ Approved companion diocese arrangements between: the diocese of Newark and the missionary district of Liberia; the diocese of Oklahoma and the missionary district of Central America; and the diocese of Southern Ohio and the missionary districts in Brazil.
- ✓ Heard a report that the General Division of Research and Field Study is planning to offer to dioceses a processing service for parochial reports. Reason for this new service: Some diocesan reports have been of uncertain accuracy. It was mentioned that, in a report from a large eastern diocese, the difference between the reported total and the combined subtotals amounted to about \$2,500,000. After two months of work, it

was reported, the diocesan treasurer had managed to reduce the discrepancy to something like \$800,000.

✓ Approved appropriation of \$5,000 to cover extra travel expenses of the 36 Episcopal delegates to meetings of the General Assembly of the NCC. Only \$10,000 per year is now allocated for this. After it was pointed out that the money runs short every year, Bishop Warnecke of Bethlehem suggested that the General Convention might do a better job of budgeting in this respect. Warren Turner, assistant to the Presiding Bishop and a vice president of the Council, said the issue would be raised at the next Convention.

✓ Heard Dr. Robert Spike, head of the NCC's Commission on Religion and Race, tell of some of the civil rights demonstrations carried out this year, and say, "We are not scheduling the pace of the movement for equality." He said that, "again and again, we have been forced to react" to emergency conditions, and that "this always confounds the best-laid plans. . . . I've spent a number of years as a Church bureaucrat, and I must say this is a decidedly untidy arrangement." He urged Churches to develop flexible methods of action, that are "theologically based but not theoretically bound," to cope with the situation.

✓ Approved in principle a plan whereby General Convention would set aside \$100,000 per year for the next triennium for aid to theological students and the seminaries they attend. Aid would be in the form of scholarships to needy students and matching grants to the seminaries they attend, with the provision that the administrators of the program not influence the students in their

choice of seminaries, nor the seminaries in their policies. The motion to approve in principle, made by Bishop Warnecke, was carried after a motion to table, made by Mr. Hugh Laughlin, was lost.

✓ Heard Lindley M. Franklin, Jr., report that nationals have been appointed as treasurers of two more foreign missionary districts — Haiti and Puerto Rico. A Mexican national was appointed treasurer of the missionary district of Mexico last year.

✓ Accepted an invitation from the diocese of Washington for the Council's away-from-home meeting in 1965 (the Council was already booked — in St. Louis, site of the next General Convention — for 1964), and received and accepted (for 1966) an invitation from the diocese of New Mexico and Southwest Texas for the Council's "first open date in this century."

✓ Heard Bishop Barton of Eastern Oregon describe the work in his district, and point out that there is an established work of the Church in every community with a population of more than 1,500 in the district.

✓ Voted funds to cover unexpected spending in connection with the Church School Missionary Offering and the Good Friday Offering.

✓ Heard Bishop Warnecke give THE LIVING CHURCH free advertising by remarking that, as his Council membership is expiring, he can now write letters to the magazine criticizing the National Council. "Retiring" Council members were presented with certificates of appreciation during a luncheon given by Bishop Blanchard of Southern Ohio and his wife in the Queen City Club, Cincinnati. The boldly-lettered certificates, however, bore the date of the year 63.



RNS

The Episcopal Church's participation in the World's Fair in New York City next year will be an exhibit in the Protestant and Orthodox Church Center, sponsored by the Protestant Council of the City of New York. The cornerstone for the center was laid this month. Watching the workmen in the picture above are, from left, Dr. John Sutherland Bonnell, honorary president of the council and co-chairman of the steering committee for the center; Greek Orthodox Metropolitan Germanos of Hieropolis; Dr. M. L. Wilson, pastor of Convent Avenue Baptist Church in New York City; Robert Moses, president of the World's Fair Corporation; and Dr. Dan M. Potter, executive director of the council.

LETTERS

Continued from page 3

tirement of the Rev. Dr. Thomas R. Harris, which I don't think should go unnoticed: "When he first came the congregation was mostly a community type church. Through Fr. Harris' leadership, it became one of the outstanding parishes in the diocese of Texas, bearing witness to the full Catholic faith." It is curious that the word "Catholic" is set as against "community type church." I am convinced that the early Church fathers in using the word Catholic meant precisely a community type church which included all types of people. It is certainly unfortunate that this great word is now used so often as in this letter to indicate one kind of Churchmanship and not used in its classical sense.

It would seem that in order for any congregation to deserve the adjective catholic as descriptive of their life, that congregation would have to be a community church.

I do hope that Fr. Harris' 18 years were more significant than the partial description quoted would indicate.

(REV.) ALWIN REINERS, JR.
Priest in charge,
St. Bartholomew's Mission

Richmond, Va.

Editor's comment: The early Church fathers proclaimed the Catholic faith to the community and gave noteworthy service to the community, but they did not derive either their faith or their motivation to service from the community. Any member of the community who wished to join the Church had to go through a lengthy process of instruction and initiation. Even the most rigorous parish of today is quite a bit more easy-going about membership than the early Church.

What to Fear?

To this layman, anything like a rage of controversy in your offices over the question posed editorially on October 6th seems quite uncalled for.

If priest and congregation believe, as they keep declaring, that a supervisory Providence whose kingdom is not of this world has them in charge, what could they have to fear from being blown up in the devout act of worship witnessing to such belief?

If, on the other hand, they believe nothing of the kind, why of course they're foolish not to stop the service, evacuate the church, and run no possible risk of, some of them, being translated out of hand to Death Eternal.

JAMES GOULD COZZENS
Williamstown, Mass.

More power to the Rev. Mr. Welsh of Grace Church, Syracuse, N. Y., who had the intelligence to avoid a panic [L.C., October 6th].

By his faith, he proved to the congregation that Almighty God is so often the guiding hand in approaching disaster.

MRS. OLIVER W. ROBINSON
St. Barnabas' Memorial Church
Falmouth, Mass.

OUTWARD THRUST

Continued from page 11

which cannot be measured. A relationship was established between people whose parents had been enemies in the war years. The boys brought home a Japanese student who was one of our best scholars last year.

In the summer of 1963 we changed the format a bit. We had done a good thing; we needed to share it with others. The objective this time was Mexico, and work for Bishop Saucedo. He had come to us the winter before with a Mexican *fiesta* which warmed New England as it had not been warmed in generations. We decided that we needed to know other Church schools, so we invited Holderness School and St. Margaret's School to join us. A group of 16 students and three adults went to Mexico and worked at a boys' home for a month building walls, clearing space for an outdoor basketball court, seeing the work of the Church through the herculean effort of our bishop in Mexico, who has little help and few resources. This was the outward thrust.

What of the future? Plans are now being made to return to another part of Mexico in 1964, and to go with a group from the Anglican Church in Canada. This would bring together young people from three different areas and cultures on our continent — areas each of which knows little about the others. The Anglican Congress said practically nothing about Latin or South America, yet this is where our national Church spends much of its overseas mission funds. We know the friction and misunderstanding between the United States and Canada, yet the Canadians could not have been more wonderful, gracious, dignified, and helpful than at the Congress, and they have much to teach us.

However, I am more concerned for the whole prospect than for what our one school does as a part.

There are hundreds of Church schools across the land and most of us are insular and largely concerned with "keeping the show on the road." For the most part we are independent, but we are called to interdependence and a massive exchange program at all levels. There is need to exchange teachers, but how can it be done, other than on a hit-or-miss system? Lenox school has sent a master this year to teach at Iolani School in Hawaii and he is learning much. We want to exchange a master next year also, but this is no general exchange, and how few schools do this much? Mostly we dig ourselves in where we are, and, where there is no vision and no sharpening of our cutting edge, we fail our students for their time of leadership and responsibility.

As a result of our thrust to Japan, we now know that we could send out groups all through the Anglican Communion.

We could go to the American Indians, as St. Alban's School has done, as well as to Africa. The bishop of Polynesia has asked to talk with me about sending a group to his diocese, the largest in the world! We have been asked back to Japan and Mexico, and I have been told that we would be welcomed in Hong Kong.

How can we achieve such an exchange? The answer will have to come from two sides. The whole Church will have to do something about organizing it. In this connection, the Unit on Parish and Preparatory Schools needs a real shot in the arm from the national Church. A cut in its budget at St. Louis in 1964 would pretty much put it out of business. We are talking and dreaming about great things — do we expect it to happen with one executive and one secretary?

The other side is to be the schools themselves. If they continue, like many parishes and missions, to be insular and self-contained, worried and anxious about the morrow, then they will continue to offer only a weak thrust.

The Episcopal School Association meets in Washington, November 7th to 9th. It seems to me that, as important as it is to talk about curriculum, decision, or reconciliation, we need most of all right now to decide whether or not Episcopal Church schools will respond to the document on Mutual Responsibility and Interdependence.

We were told repeatedly at Toronto that the opportunities now opening up are almost beyond the imagination, that if we do not take them the doors will close. As an educator with a responsibility for the oncoming generations, I believe we need to work as never before, to move through the doors with an outward thrust, and to accept mutual interdependence in order to forward the work of Jesus Christ and the establishment of His Kingdom. To paraphrase a statement of the Anglican Congress, "The school that lives to itself will die by itself."

To the Comforter

Comfort Thou me with tasks
So great I cannot live
In sloth, with need that asks
More than my heart would give,
With love whose law demands
I struggle up to be
The self that Thy pierced hands
Would shape from worthless me,
With knowledge of Thy Will
Which prods me to obey
Thy word. And if I still
Pursue my selfish way
Comfort Thou me, O God,
With Thy chastising rod.

LAURA FRANKLIN

Regional Officers

by the Rt. Rev. Stephen F. Bayne, Jr.

Executive Officer of the Anglican Communion

Several of the decisions taken by the Advisory Council on Missionary Strategy last summer have received special attention because they were mentioned in the "Mutual Responsibility" proposal of the primates and metropolitans [L.C., September 16th]. One was the agreement to ask for the appointment of regional officers in nine areas of the Anglican world. The attention this received was "special," not "undue," since it is indeed an important and welcome development in Anglican life. But it must be seen within the context of Anglican life as a whole.

Crossroads

We are at a crossroads in the life of our Communion. We have grown up in our loose-jointed way as a fellowship of Churches, self-governing, rooted in our own separate regions and peoples, held together not by a central administrative or executive structure but by mutual counsel and brotherly agreement. Yet we are strongly held together — perhaps all the more so because the ties are personal and consultative and free rather than coercive. We are more interdependent than independent, as indeed all people are. The unity given us in full communion is one of the major facts of history, with incalculable consequences for the unity and brotherhood of mankind, if we are given the grace to live up to what we are and have, not as "Anglicans" in any narrow sense, but as Christians longing and working for the day when full communion can hold all Christ's Body in one.

Therefore we are always faced with practical choices as to how both our unity and our freedom shall be expressed. And at no time in our history have these choices been more urgent. The "younger" Churches of our Communion, and their nations, are facing unprecedented demands. Old relationships have become impossible and have disappeared; new ones are struggling to be born. All this, of course, was the background of the "Mutual Responsibility" manifesto. It was also the background against which immediate decisions had to be taken as to the next steps in inter-Anglican life.

Was the right direction for us to build up a larger central organization or should

we strengthen the roots of our life in our separate Churches and regions? This was and is the crossroads. The answers given in Canada were quite unmistakable — they all pointed to the second alternative. The proposal for regional officers was one of the most significant. I had requested such officers in the proposals I made to the Advisory Council. They had also been requested by the Latin American Consultation, by the bishops of the South Pacific, and by others as well, formally and informally. Some representatives of missionary societies felt that the time had come to replace society representatives with "Anglican" equivalents, who could speak and act for the whole of our Communion. We had already seen some experimentation in this direction, in South East Asia and in Japan. Finally, we took note of the three and a half years' experience with my own office, which was the first experiment, on a global scale, with such an inter-Anglican ministry.

Three Main Functions

All these things led up to the proposal that we should establish, for an initial term of three years, persons who would be charged with three main functions: First, they are to assist the metropolitans and the Churches in their regions in developing mutual life and planning, in ecumenical relationships, and in communication with other Anglican regions and Churches. Second, they are to represent in each region the whole life and unity of the Anglican Communion. Third, they are to serve as an extension or enlargement of the ministry of the Executive Officer, both as a collegiate group to meet with him at least annually and with the metropolitans as frequently as possible, and to multiply the Executive Officer's availability to serve respective Churches.

Such officers could be clerical or lay, men or women. What was felt to be most important was that they be persons, nationals of their own regions wherever possible, who could be "seen, each in his own area, as at the same time servants of the Anglican Communion together, and of the particular Churches, Provinces, and peoples in the region in question." Each appointment will be made concurrently by the Churches in the region and

by the Advisory Council. Support for them may come in one of several ways. Such officers could be identified or added within the already-existing structure of some of the Churches. Other Churches felt they could perhaps find both the required persons and financial support within their own resources. The costs and perhaps the persons themselves would have to be supplied from outside some regions. Where this proved to be the case, it was felt that such costs could be included in the support requested by the "Mutual Responsibility" proposal.

These officers will work to strengthen the regional roots of Anglican life, and so help to avoid undue and unwise centralizing. Yet by their intimate association as a collegiate enlargement of the Executive Office, they will strengthen the proper balance between the local and regional, on one hand, and the worldwide unity of the Anglican household, on the other. This balance of function is doubtless the heart of the matter, as indeed it was in the case of the Executive Officer's appointment itself. He represents each Church individually (for each shares in his appointment and support) and at the same time represents each to all; he represents them all (for he is appointed and supported by all) and at the same time represents the whole to each individually.

Three Main Questions

Three main questions are rightly raised. One is the ecumenical one: Will not this development tend to strengthen Anglican "confessionalism" at the cost of ecumenical responsibility? The danger is real, yet I believe that there are now immensely strong safeguards against it, built into our Anglican life and structure in such a way that the danger becomes theoretical and negligible. The essential ecumenical dynamics are in the Churches themselves, in their participation in the WCC, for example, and in the present involvement in unity conversations and negotiations in their own areas. Regional officers will strengthen this immensely, particularly in the local scene; and it is simply inconceivable that the Churches of the Anglican Communion will appoint or support officers who are not prepared to be obedient to ecumenical responsibilities.

The second question is of the possibility of divided loyalties: Can anyone serve both his own Church and region, and also the Anglican Communion as a whole? Here again, there is a danger to be recognized; it is one I myself know intimately. This danger is real; it is also inescapable. There is no safeguard against it for any Anglican — for any Christian, for that matter. The structures of Churches vary, but the tensions between the local and the universal do not. I cannot imagine any Christian or any Christian Church which does not have to walk precisely the same path, trying to serve

God among one's own people in one's own place, and at the same time preserve an essential and life-giving awareness of the whole Body.

The third question is that of seeming to establish these officers as brokers for their own regions, in a competitive race for attention. This is again a real danger. The whole question of world-wide "priorities" for inter-Church partnership is a thorny one, at whatever level it arises. It is no wonder that every Anglican Church (and doubtless others as well) would welcome some central and authoritative plan which could decide such questions of priority for it. But I am convinced that plans — "strategies" or whatever they are called — are only hammered out in steady dialogue and exploration; there is no final plan; there is no structure or procedure outside the Church itself which can settle the question of where a Church's obedience lies.

BOOKS

Hairdos and Heresies

The World of San Bernardino. By Iris Origo. London: Jonathan Cape. Pp. viii, 303; colored frontispiece, 32 plates. 72 shillings (\$10).

Sometimes the reasons why we choose to read a book are strange. I picked out *The World of San Bernardino* simply because there is a convocation and a city of San Bernardino in our diocese — admittedly a poor reason to choose a book. Yet I was rewarded beyond expectation.

To begin with, the author is a social historian of notable distinction. Iris Origo, born in Gloucestershire, England, is the daughter of William B. Cutting of New York and Lady Sybil Cuffe of Kilkenny, Ireland. She was educated in Florence and is married to Marquis Antonio Origo. She lives in Rome in winter and on a Tuscan farm near Siena in summer. Among her works are *Leopardi: A Study in Solitude*, *The Last Attachment*, *The Merchant of Prato*, *A Measure of Love*, and *War in Val d'Orcia*.

St. Bernardine of Siena (1380-1444) or, to use his full Italian name, Bernardino degli Albizzeschi, a Franciscan reformer and "Apostle of the Holy Name," was canonized six years after his death. Of ecumenical sympathies, he took a prominent part in 1439 at the Council of Florence in furthering union with the Greeks. He was the most eloquent and popular preacher of his day, and his sermons, recorded in shorthand by one of his congregation, have come down to us more or less verbatim. An aristocrat and a scholar, he had the gift of appealing to the simple as well as to the learned by his candor and humor. He was responsible for moral reforms in many cities and by the time of his death, although accused

What is needed is a way to keep ourselves confronted by needs and resources, in every Church, so that our obedience at any given time is as informed and conscientious as possible. This is the way the Anglican Communion is organized, at any rate. And to make such a system work, we now need more than occasional meetings at the highest level, or the wisdom of an officer, no matter how assiduously he picks other people's brains. Therefore it seemed to the Advisory Council that the best next step in strengthening consultation was to establish such a fellowship of responsible people, who would not be agents for particular Churches or dioceses, but who would carry on their shoulders the full weight of both the whole of our Communion and the particular region or area they know best.

Admittedly we are looking for supermen, not only able to meet the exacting

of heretical views on many occasions, he was perhaps the most influential religious force in Italy.

Marquesa Origo's handsome and well-written book is especially valuable in recreating the colorful world of the late Middle Ages and the early Renaissance. Against this kaleidoscopic background she makes emerge Bernardino, this "small figure, with his straight thin neck, hollow cheeks, determined pointed chin, and deep-set, rather small eyes," as a rather stunning figure of proud Siena.

By liberal and judicious quotations of his colloquial homilies, incorporated in a flowing narrative, Iris Origo has vividly evoked the 15th-century milieu of a singularly sympathetic saint. The resultant book is a series of portraits, painted with a delicate brush to illuminate the religious, domestic, commercial, and political scene of the *cinquecento* in Tuscany.

Of special interest is particularly Chapter V, dealing with accusations of heresy and showing that, in fact, St. Bernardino was really one of the first advocates of visual aids in education.

The liveliest and most entertaining is the chapter on "The World of Women" where, e.g., in describing the extravagant hairdos of the 1400s he makes us wonder whether man has changed at all in the last five centuries: "I see one woman with the headdress shaped like tripe, and others like a banner. Some wear fortifications and some towers as large as that one (pointing at the Tower of Piazza del Campo); some fold the rim up, and some down. . . . Could you but see yourselves, you look like so many owls and hawks. . . . If you spent as much time on your souls as you do on your hairdos, you would all turn into St. Catherines!"

On another occasion he told the story of one Madonna Saraglia, "an extremely greedy woman who wished to seem very refined. She told one of her peasants to

spiritual tests clearly before them but also equipped with the technical skills now so desperately needed for the planning of the Church's ministry in our complex and explosive societies. The extremely significant report on "Planning" adopted by the Advisory Council outlines this aspect of the new officers' work very sharply. Yet I am sure we shall never find what we need if we do not seek it.

It is in this spirit that the request for these Officers has been made. It is hoped that some, at least, will have been appointed by the time the metropolitans next meet, in April, 1964. For much of the practical development of the "Mutual Responsibility" proposal will rest on their shoulders as they help each Church in their region to study, plan, test, seek — and all the other searching obediences "Mutual Responsibility" asks all our Churches to give.

bring her a basket of ripe cherries and began to gobble them up in handfuls, while he stood by and watched her. A little later her husband came home and she, picking up some cherries, began to toy with them delicately — 'seven bites to a cherry' — and then, turning to the peasant, asked him condescendingly, 'How do people eat cherries, out there in the country?' 'Madonna,' said he, 'they eat them just as you did yours, in your own room this morning, in great handfuls!'"

A beautiful and delightful book.

ENRICO S. MOLNAR

The reviewer is canon theologian, diocese of Los Angeles.

Books Received

STUDIES ON THE REFORMATION. Series Two: Collected Papers in Church History. By Roland H. Bainton. Beacon. Pp. 289. \$6.

YOUR INNER CHILD OF THE PAST. By W. Hugh Missildine, M.D., assistant professor of psychiatry, Ohio State University College of Medicine. Simon & Schuster. Pp. 317. \$5.95.

DAVID OF JERUSALEM. A novel by Louis de Wohl. Translated from the German by Elisabeth Abbott. Lippincott. Pp. 256. \$4.95.

RATIONAL RELIGION: THE PHILOSOPHY OF CHRISTIAN LOVE. Aims to show that Christianity "is justified by pure straight reason." By Wilmon Henry Sheldon, Ph.D. Philosophical Library, 1962. Pp. 138. \$4.75.

THE METHODS AND EXPERIENCE OF PSYCHOANALYSIS. By Albert Görres. Sheed & Ward. Translated by Nicholas Wharton. Pp. xiii, 300. \$4.50.

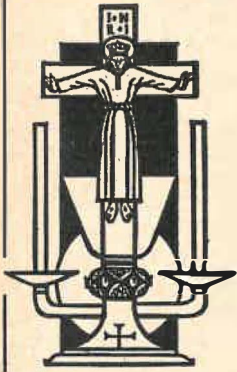
THE HANDBOOK OF PRIVATE SCHOOLS. An Annual Descriptive Study of Independent Education. 44th edition, 1963. Porter Sargent. Pp. 1376. \$10.

GOD OF A HUNDRED NAMES. A Collection of Prayers of All Faiths. By Barbara Greene and Victor Gollancz. Doubleday. Pp. 277. \$3.95.

WHEN FAITH MEETS FAITH. What ought to be the Christian's attitude toward other faiths? By David M. Stowe. Friendship Press. Pp. 191. Cloth, \$3.50. Paper, \$1.95.

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Penetrating Insight

God Isn't Dead — Gertrude Behanna. Word 3179, \$3.98.

The book, *The Late Liz*, gained a large audience among Christians when published several years ago. The "Liz" of the book is no other than Gertrude Behanna, who turns here to the recorded medium in order to tell her story to an even larger group of people.

Mrs. Behanna has the gift for holding an audience. This record, obviously made from tapes of her talks before live audiences, also has the ability to hold its audience. It is one thing to speak before a group of people "in person," but it is quite another matter to hold an audience which depends solely on the auditory senses. Mrs. Behanna does both magnificently.

The writer speaks first of her life before becoming a Christian, a life of failure, alcoholism, addiction to drugs, and increasing feelings of guilt. She then goes on to tell of her conversion to Christ and what this has meant in her "new life." All the while, she speaks with candor and great humor. She makes observations about life with penetrating insight. This is a story of personal commitment to our Lord and, although this commitment stemmed from a dramatic conversion experience, there is none of what we have come to expect as a "typical conversion story." Mrs. Behanna does not shout; she does not purposely appeal to the emotions. And yet it is difficult not to be emotionally affected. Having played the disc for several parish groups, I can witness to its impact.

Highly recommended!



DURUFLE: Requiem, Op. 9 — Helène Bouvier, mezzo-soprano; Xavier Depraz, bass; Marie-Madeleine Duruflé-Chevalier, organist; Philippe Caillard and Stéphane Caillat Chorales. *Orchestre Concerts Lamoureux*; Maurice Duruflé, conductor. Epic LC 3856, \$4.98; stereo, Epic BC 1256, \$5.98.

One is reminded immediately of Fauré's *Requiem* on listening to this setting. The composers are certainly related stylistically. Like Fauré, Duruflé omits the *Dies Irae* section of the text, the opinion of both composers being that it has no place in a piece whose primary purpose is one of consolation.

Duruflé draws heavily on plainsong themes. They are stated simply at the beginning of each section and then elab-

orated upon. Always, however, it is the chant which forms the basic mood of the work. As Duruflé says, "I have attempted to penetrate to the essence of Gregorian style, and have tried to reconcile as far as possible the very flexible Gregorian rhythms as established by the Benedictines at Solèsmes with the exigencies of modern notation."

Lest anyone think that Duruflé has copied Fauré perfectly, I hasten to add that he generally heightens the more dramatic sections of the text to a greater degree than his precursor.

I find this music much to my liking. Some may say that it is too "sweet" in spots, too shallow, perhaps even too sentimental. These criticisms are also leveled against Fauré. Yet there are an equal number of critics who feel as I do that Fauré's work is a small masterpiece. I suspect that the present piece will also cause sides to be taken.

Performance-wise, little more could be asked. The soloists are well suited to their roles and the chorus sings the score with great feeling. Since the composer is conducting, I suppose we have a performance as he would wish it.

The French engineers from Erato, Epic's affiliate, have lavished upon this effort their finest sound, broad and expansive. The acoustics of the Church of St. Etienne-du-Mont are well suited to recording purposes. The stereo version is especially effective. It is no surprise that this release was awarded the *Grande Prix du Disque*.

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PEOPLE and places

Appointments Accepted

The Rev. Harry Allen, formerly assistant chaplain at St. Alban's Chapel, Louisiana State University, Baton Rouge, is now priest in charge of St. Andrew's Church, Clinton, La., and St. Patrick's, Zachary. Address: 1839 Cherryvale St., Baton Rouge, La.

The Rev. Elmer P. Baker, formerly priest in charge of Christ Church, Middletown, Conn., and vicar of St. James', Ponssett, will on November 8 become vicar of All Saints' Church, New Haven, Conn. Address: 31 Lambertson St., New Haven 11.

The Rev. Donald F. Belt, formerly curate at St. Paul's Church, Syracuse, N. Y., is now rector of St. Luke's Church, Utica, N. Y.

The Rev. James C. Blackburn, formerly archdeacon of the missionary district of Western Kansas, is now rector of the Memorial Church of St. Paul, Philadelphia, Pa. Address: Fifteenth and Porter Sts., Philadelphia, Pa., 19145.

The Rev. G. Peter Dally, formerly rector of Epiphany Church, Chehalis, Wash., is now associate rector of St. Mary's Church, Tacoma, Wash. Address: Box 3456, Tacoma 99.

The Rev. Dennis L. Day, formerly curate at St. John's Church, Elkhart, Ind., is now rector of St. Andrew's Church, Kenosha, Wis. Address: 6615 Twenty-Sixth Ave.

The Rev. Robert Flottesmesch, formerly rector of St. James' Church, Westernport, Md., is now rector of the Church of the Advent, Baltimore, Md. Address: 1301 S. Charles St., Baltimore, Md., 21230.

The Rev. Robert T. Fortna, formerly lecturer in New Testament at UTS, is now instructor in the department of religion at Vassar College. Address: 87 New Hackensack Rd., Poughkeepsie, N. Y.

The Rev. Sam Byron Hulsey, formerly rector of St. John's Church, Corsicana, Texas, and dean of the southern deanery of the diocese of Dallas, is now assistant rector at the Church of St. Michael and All Angels, Dallas, Texas, and director of Christian education there. Address: 4300 Colgate, Dallas 25.

The Rev. Andrew Kay, formerly director of public relations of the diocese of Natal, South Africa, is now vicar of St. John's Church, Otter Lake, Mich. Address: 5840 Forest Ave., Otter Lake.

The Rev. Elmer A. Keiser, formerly rector of St. Paul's Church, Bloomsburg, Pa., will on November 1 become rector of St. Peter's by the Sea, Swansboro, N. C.

The Rev. Patterson Keller, formerly in charge of Good Shepherd Mission, Huslia, Alaska, has for several months been vicar of the Church of the Good Shepherd, Sundance, Wyo. Address: Box 246, Sundance.

The Rev. James W. Kellett, who formerly served All Saints' Mission, Wolfboro, N. H., is now serving St. David's Church, Fort Washakie, Wyo., and the churches at Wind River (Redeemer and Shoshone Indian Mission). Address: Box 175, Fort Washakie.

The Rev. John L. Kelly, formerly rector of St. David's Church, Cheraw, S. C., will on November 1 become rector of St. Andrew's Church, Charleston, S. C. Address: 712 Stono Dr., West Oak Forest, Charleston.

The Rev. Richard P. Kirchen, formerly rector of the Church of St. John Chrysostom, Delafield, Wis., and vicar of St. Mary's, Dousman, is now curate at St. Paul's Church, Fairfield, Conn. Address: 661 Old Post Rd.

The Rev. T. Edmund Lakeman, formerly vicar of St. George's Church, Savannah, Ga., is now curate at All Saints' Church, Mobile, Ala. Address: 910 Government St.

The Rev. James R. LeVeque, formerly priest in charge of the Church of the Advent, Baltimore, Md., is now curate at the Church of St. Michael and All Angels, Baltimore. Address: 2412 Cresmont Ave., Baltimore, Md., 21211. (He and his wife also announce the birth, on September 12, of their fourth child and third daughter, Mary Elizabeth.)

The Rev. Phillip A. Lewis, formerly curate at St. Andrew's Church, Greensboro, N. C., is now rector of All Saints' Church, Hoosick, N. Y., and vicar of Holy Name Church, Boyntonville. Address: All Saints' Rectory, Hoosick.

The Rev. J. Fletcher Lowe, Jr., formerly vicar of the Church of the Ascension, Seneca, S. C., is now vicar of St. Barnabas' Church, Mimosa Dr., Lynchburg, Va.

The Rev. Richard H. Lutz, formerly curate at St. Matthew's Church, Woodhaven, N. Y., is now curate at All Saints' Church, 625 Pennsylvania Ave., San Diego 3, Calif., and headmaster of All Saints' Parish Day School, San Diego.

The Rev. Stanley G. Macgirvin, vicar of All Saints' Church, Tacoma, Wash., is now also priest in charge of St. John's Church, Tacoma.

The Rev. Robert Douglas Martin, formerly rector of St. Luke's Church, Fort Worth, Texas, will in November become rector of the Chapel of the Cross, Rolling Fork, Miss. Address: Box 276, Rolling Fork, Miss., 39159.

The Rev. Thomas H. F. Masson, formerly Episcopal chaplain at California Polytechnic College, San Luis Obispo, Calif., is now vicar of St. John's Church, Tulare, Calif. Address: 776 E. San Joaquin St.

The Rev. James P. McAlpine, formerly rector of the Church of St. Michael and All Angels, Rumford, R. I., is now director of the University Christian Federation, Oakland University, Rochester, Mich. Address: 31 Shagbark Dr.

The Rev. Richard K. Nale, formerly rector of St. John's Church, Chula Vista, Calif., is now

rector of Grace Church, Los Angeles. Address: 441 W. Seventy-Eighth St., Los Angeles, Calif., 90003.

The Rev. Roger B. Rollins, formerly curate at St. Luke's Church, Kalamazoo, Mich., is now rector of St. John's Church, Cambridge, Ohio. Address: 1025 Steubenville Ave.

The Very Rev. Richard W. Rowland, formerly rector of St. Francis' Church, San Francisco, Calif., is now dean of Christ Church Cathedral, 2919 St. Charles Ave., New Orleans, La., 70115.

The Rev. Ralph Alla Stevens, formerly rector of the Church of the Good Shepherd, Venice, Calif., is now assistant at Grace Church, Glendora, Calif. Address: Box 242, Glendora.

The Rev. Eric J. Whiting, formerly rector of Trinity Church, St. Clair Shores, Mich., will do work among the deaf in the diocese of New York. Until about January 1 he will attend the College for the Deaf in Washington, D. C. Temporary address: Belfiore Apts., 8900 Manchester Rd., Silver Spring, Md.

The Rev. Frederic C. Wood, Jr., who formerly served as part-time assistant at St. James' Church, Manhattan, New York City, while completing doctoral residence in the program in psychiatry and religion at UTS, is now acting Episcopal chaplain at Cornell University, Ithaca, N. Y. He will also work on his dissertation for his Th.D. from Union. Address: 214 Wait Ave., Ithaca. (He is filling in as chaplain for the Rev. Richard B. Stott, who is attending the Graduate School of Ecumenical Studies, Bossey, Switzerland.)

Lay Readers

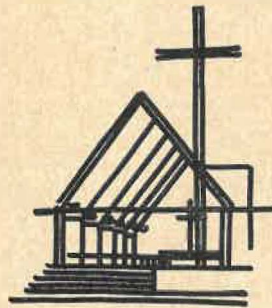
The Rev. Jay R. MacKie, a former Methodist minister, is now lay reader in charge of the Church of St. Michael and All Angels, Middletown, Pa., in the diocese of Harrisburg.

Resignations

The Rev. Edward P. Miller has resigned as rector of St. Peter's Church, Amarillo, Texas, because of illness.

The Ven. Clarence C. Reimer, rector of St. John's Church, Bellefonte, Pa., and archdeacon of Altoona in the diocese of Harrisburg, will retire

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THE ANGLICAN CYCLE OF PRAYER

October

27. Saskatoon, Canada
28. Shantung, China
29. Sheffield, England
30. Shensi, China
31. Sierra Leone

November

1. Singapore and Malaya
2. Sodor and Man, England

October 27, 1963

from the active ministry on November 1. Address: Three Rivers, Mich. (The Rev. Donald M. Whitesel, who remains as rector of Trinity Church, Tyrone, Pa., and chaplain of the Grier School, will succeed him in the work of archdeacon of Altoona.)

The Rev. Albert L. Schrock has retired as vicar of St. George's Church, Hawthorne, Calif. Address: 1430 Manhattan Beach Blvd., Apt. C, Manhattan Beach, Calif. He will do supply work for the diocese of Los Angeles.

Missionaries

The Rev. Nicholas Albanese, who was recently ordained deacon, will undergo a year's language study at the Spanish Language Institute in San Jose, Costa Rica, and will then serve St. Mary's Church, Siquirres, Costa Rica, as assistant to the archdeacon of Limon.

The Rev. Dr. Adrian Caceres, who is serving temporarily as assistant at All Saints' Church, Long Beach, Calif., will return to Guatemala City, Guatemala, in 1964.

The Rev. Mario L. Dewey, formerly addressed at St. Gabriel's Mission, Lubon, Kayan, Mountain Province, Philippines, may now be addressed at St. Anne's Mission, Besao, Mountain Province.

The Rev. Paul Kennedy, who graduated from seminary recently, is now assistant at the Church of St. Michael and All Angels, Bananera, Guatemala.

The Rev. Donald Krickbaum, a recent seminary graduate, is now curate at St. Mark's Church, Puerto Limon, Costa Rica. He came from the diocese of Washington.

ACU CYCLE OF PRAYER

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

October

- 27. Church of the Ascension, Cranston, R. I.; Church of the Holy Apostles, Oneida, Wis.; Christ Church, Berwick, Pa.; Christ Church, Portsmouth, N. H.; Grace, Cedar Rapids, Iowa.
- 28. St. Mark's, Paw Paw, Mich.; St. John's, North Haven, Conn.
- 29. — — —
- 30. Church of St. John the Baptist, Springfield Gardens, N. Y.; Christ Church, Media, Pa.
- 31. Church of the Ascension, Sierra Madre, Calif.; Grace Church in Phillipsdale, East Providence, R. I.; St. Stephen's, Providence, R. I.; All Saints', Dorchester, Mass.

November

- 1. St. Andrew's, Encinitas, Calif.
- 2. Christ Church, Port Jefferson, N. Y.; All Saints', Los Angeles, Calif.

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The Rev. Edwin M. Walker, formerly curate at St. David's Church, Baltimore, Md., will study at the Spanish Language Institute in San Jose, Costa Rica, and will then be assigned to work in Latin America. Address: Apartado 2240, San Jose.

Living Church Correspondents

The Rev. Sydney A. Ruiz, Caiza Postal 2324, Porto Alegre, R.G.S., Brazil, is now correspondent for Brazil.

Mr. Thom Billington, Box 1809, Columbia, S. C., is now correspondent for the diocese of Upper South Carolina.

Changes of Address

The Rev. Cleon E. Bigler, retired priest of the diocese of Chicago, formerly addressed in Onekama, Mich., may be addressed after November 25 at 1737 Gurtler Court, Apt. 2, Orlando, Fla.

The Rev. George P. Frysinger, who recently retired as vicar of St. Matthew's Church, Prosser, Wash., may now be addressed at 414 Byrnes Dr., San Antonio, Texas. He is doing supply work in the diocese of West Texas, but remains canonically connected with the missionary district of Spokane.

The Rev. Charles E. Lange, formerly interim Episcopal chaplain at Harvard and Radcliffe, is now a graduate fellow at ETS. Residence: 3 Mason St., Cambridge 38, Mass.

The Rev. C. Andrew Mephram, M.D., has returned to the United States after five years in Oxford, England; during this time he has been chaplain to Littlemore Hospital (Psychiatric) and director of pastoral clinical training. For the past two years he has also served the Student Christian Movement as national secretary for medical students. He has now brought these activities to a close. Temporary address: 833 Thurston Rd., Rochester, N. Y.

The Rev. Dr. Edward G. Mullen, rector of Trinity Church, Florence, Ala., may be addressed at Box M, Florence, Ala., 35631.

The Rev. Earnest D. Richards, assistant at Christ Church, Denver, Colo., may be addressed at 1511 S. St. Paul St., Denver, Colo., 80210.

The Rev. David H. Weeks, rector emeritus of the Church of the Epiphany, Niagara Falls, N. Y., formerly addressed in Youngstown, N. Y., may after November 1 be addressed at 515 Snell Isle Blvd., St. Petersburg 3, Fla.

Corrections

The address of the Rev. Leslie J. A. Lang was incorrectly listed in the issue of October 6. It should be 155th St. and Broadway, New York City 32, not 115th St. He is now vicar of the Chapel of the Intercession of Trinity Parish, New York City.

Births

The Rev. Richard H. Humke and Mrs. Humke, of Grace Church, Hopkinsville, Ky., announce the birth of a son, Mark Reed, on August 14.

The Rev. Derald W. Stump and Mrs. Stump announce the birth of their third child and second son, William Derald, on August 20. Fr. Stump is teaching at St. Andrew's School, St. Andrews, Tenn.

The Rev. William D. White and Mrs. White, of the Church of the Ascension, Westminster, Md., announce the birth of their fifth child and first daughter, Mary Elizabeth, on September 30.

Depositions

Theodore R. Kosco, presbyter, was deposed on September 19 by Bishop Blanchard of Southern Ohio, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes which do not affect moral character.

Other Changes

The Rev. Paul D. Bowden, who resigned earlier this year as rector of St. James' Church, Warrenton, Va., after serving as rector for almost 43 years, is now rector emeritus. Address: The Oaks, Box 527, Warrenton, Va., 22186.

The two elder sons of Bishop and Mrs. Cadigan of Missouri left St. Louis recently for long stays. Peter recently graduated from the officers' candidate school at Fort Benning, Ga., and is now a Second Lieutenant in the U. S. Army. David, who recently graduated from Harvard, is now in Thailand working with the Peace Corps as a teacher.

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DEATHS

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

The Rev. Louis I. Belden, retired priest of the diocese of Connecticut and father of the Rev. Canon Francis R. Belden of Christ Church Cathedral, Hartford, Conn., died in Manchester, Conn., on July 8th.

Fr. Belden was born in Waterbury, Conn. He received the B.A. degree in 1894 from Trinity College, and the M.A. degree from that school in 1897. He studied at the General Theological Seminary and was ordained to the priesthood in 1898. He served churches in New York, Ohio, and Connecticut, until he became an assistant at Christ Church Cathedral, Hartford, in 1920. He served there until 1937, when he retired. In 1939, Fr. Belden became priest-in-charge of St. Peter's Church, Plymouth, and St. Mark's Church, Terryville, Conn., where he served until 1949.

In addition to his son, Canon Belden, Fr. Belden is survived by a daughter, two sons, a brother, five grandchildren, and three great-grandchildren.

The Rev. S. Moylan Bird, 86, rector emeritus of St. Peter's Church, Brenham, Texas, died September 26th, at St. Jude's Hospital, Brenham.

Fr. Bird was born in Galveston, Texas. He received the B.A. degree in 1900 from the University of the South, and the B.D. degree in 1903 from the same school. He was ordained to the priesthood in 1903 and was priest-in-charge of St. Mary's Church, Houston, in 1903 and 1904, and St. James Church, Taylor, Texas, in 1904 and 1905. He was rector of St. Peter's Church, Brenham, from 1905 to 1921 and again from 1929 to 1955 when he became rector emeritus. He was rector of St. Andrew's Church, Bryan, Texas, from 1921 to 1926 and rector of Trinity Church, Marshall, Texas, from 1926 to 1929. Fr. Bird is survived by his wife, Laura, and two daughters.

The Rev. Leland James Frye, rector of St. James' Church, Perry, and priest-in-charge of St. Matthew's Church, Mayo, Fla., died September 24th, after heart surgery, in a Gainesville, Fla., hospital.

Mr. Frye was born in Syracuse, N. Y., in 1914. He studied at Syracuse University, and Berkeley Divinity School, and was ordained to the priesthood in 1947. He was lay reader in charge of Christ Church, Manlius, and St. Paul's Church, Chittenango, N. Y., during the time he was studying for Orders. After his ordination he served St. Paul's Church, Brownville, and Christ Church, Sackets Harbor, N. Y., until 1953, when he became rector of St. Luke's Church, Marianna, Fla. He served St. Luke's Church until 1960, when he went to the church in Perry.

He is survived by his wife, Anne Elenora; two sons; and two daughters.

The Rev. Frederick Eugene Morse, rector of St. Andrew's Church, Rochester, N. Y., since 1961, and a retired Army chaplain (Lt. Col.), died September 6th, at Genesee Hospital, Rochester, after a long illness. He was 55 years old.

Fr. Morse was born in Waterloo, Iowa. He received the B.A. degree in 1933 from William Jewell College, and the B.D. degree from Colgate-Rochester Divinity School in 1941. He was ordained to the priesthood in 1941, and served as curate at the Church of the Ascension, Rochester, from 1939 to 1941. He was rector of Zion Church, Palmyra, N. Y., in 1941 and 1942. From 1942 until January, 1961, when he retired from active military duty, he was with the 95th Division Artillery; division chaplain for the 6th Infantry and 6th Armored; post chaplain at Fort Jay; post and training center chaplain, Fort Leonard Wood, and Fort Dix; and deputy chaplain for the 8th Army during the Korean War and chief of personnel in the chaplain section, U. S. Armed Forces in the Far East. He served for 36 months in Korea.

Fr. Morse is survived by his wife, Mildred Driggs Morse; two sons, E. Eugene Morse and Paul C. Morse; two daughters, Mrs. Louis Palumbo and Mrs. Walter Miller.

The Rev. James Bentham Walker, retired priest of the diocese of South Carolina, died in Sumter, S. C., on October 6th. He was 93 years of age.

The Rev. Mr. Walker was born in Charleston, S. C. He attended South Carolina Military Academy, St. Stephen's College, and Virginia Theological Seminary. Mr. Walker was ordained to the priesthood in 1901 and served missions in South Carolina from 1900 to 1902, when he became an assistant at Holy Trinity Church, Philadelphia. He served the Philadelphia church until 1904, when he became an assistant at St. Stephen's Church, Wilkes-Barre, Pa. He left St. Stephen's in 1906, and from 1908 to 1916, he was rector of Zion Church, Philadelphia. From 1916 to 1948, when he retired, he was rector of the Church of the Holy Comforter, Sumter.

Mr. Walker is survived by five daughters; one son; 22 grandchildren; and four great-grandchildren.

Rose Wheaton Beard, a charter member of St. Michael and All Angels' Church, Dallas, Texas, died September 17th, at Baylor Hospital, Dallas.

Mrs. Beard, the wife of Charles E. Beard, who is president of Braniff Airways, was born in Kokomo, Ind., and raised and educated in Toledo, Ohio, where she was a newspaperwoman until her marriage in 1923.

At St. Michael and All Angels' Church, Mrs. Beard organized the woman's auxiliary and served as its first president. She was also a member of the altar guild for many years.

She was active in Girl Scout work, the Red Cross, and other civic organizations.

In addition to her husband, Mrs. Beard is survived by a son; a daughter; her mother; and seven grandchildren.

Samuel J. Fisher, former vestryman of Trinity Church, Asheville, N. C., died September 28th, at the age of 69.

Mr. Fisher was president and treasurer of the Fisher-Jones Insurance Agency and past president of the North Carolina Association of Insurance Agents. He had been a member of Trinity Church for 60 years.

He is survived by his widow.

Juliette Dix Mersereau Palmer, former president of the Guild and the Women of the Church of the Heavenly Rest, New York, N. Y., died September 29th, at her home in New York City. She was 57.

Mrs. Palmer, the wife of Brooks Palmer, a life insurance consultant for Brooks and Kupillas, was a member of the French Huguenot family of Mersereau that settled on Staten Island in 1685. She was a member of the Daughters of the American Revolution, the Huguenot Society of America, and a director of the Humane Society of New York.

Surviving besides her husband is her mother, Mrs. Harmon D. Mersereau, of Mamaroneck, N. Y.

Albert Walker Powell, eldest brother of Bishop Powell of Oklahoma, died August 1st, at his home in Sisseton, S. D. He was 69 years old.

Mr. Powell was president of the Roberts County National Bank, in Sisseton, as well as a rancher and sheep raiser. He was also active in South Dakota political circles. Mr. Powell served Gethsemane Church, Sisseton, for 25 years as vestryman or warden.

Surviving besides Bishop Powell are two daughters, seven grandchildren, two brothers, and three sisters. His wife, Marian Caldwell Powell, died two years ago.

Suzanne Reichenberger, district educational chairman of the Churchwomen of the diocese of Central New York, died on September 18th, at her home in Deansboro, Oneida County.

Mrs. Reichenberger was born in Vienna, Austria. She was director of Christian education at Calvary Church, Utica, and custodian of the United Thank Offering of the diocese.

She is survived by her husband Alfred E. Reichenberger; a daughter, Mrs. Robert Stern of Aurora, N. Y.; and her mother, Mrs. Marianne Herbatschek of Milwaukee, Wis.

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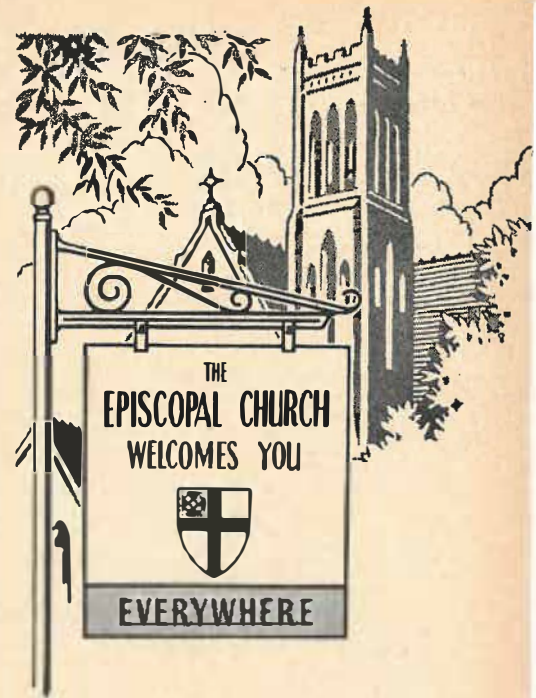
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Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

PALM BEACH, FLA.

BETHSUDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. James D.
Anderson; Rev. Lisle B. Caldwell
Sun 8 HC, 10 MP & Ser; Daily MP 8; Wed HC 10

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30, Ev 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.

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), 9 (Sung
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. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

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

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
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.

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. IGNATIUS'

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

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. Alan 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

115 East 74th St.
Rev. Leopold Damosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat;
Wed & Sat 10; C Sat 5-6

SAINT ESPRIT

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

ST. THOMAS

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:10 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat 'HC 8; C Fri 4:30 by appt

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt.
Organ Recital Wed 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
Tues 8, Wed 10, Thurs 7; Int noon.

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 Low Mass, 9 (Sung), 10:45 MP, 11 Sol
bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,
Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &
Mass; EP daily 5

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP
5:30; Daily: Int 12; Mon-Fri MP 7:45, Mass 8,
EP 5:45; Sat MP 8:45, Mass 9, EP 6, C 4-6 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, 10 (Sol); Tues 7, Wed
9:30, Fri 6, C by appt

SYRACUSE, N. Y.

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

COLUMBUS, OHIO

ST. JOHN'S "Across the River"
Rev. L. M. Phillips, r
Sun 8 H Eu, 10 MP; HD, regular

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, 9:30, Ch S 11:15; Mass daily 7
ex Tues & Thurs 10; C Sat 4-5

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