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February 24, 1963

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Page 12:

**Insights
in the Psalms**

Page 15:

**Attitudes
in Lent**



Handy-Hovesser Photo

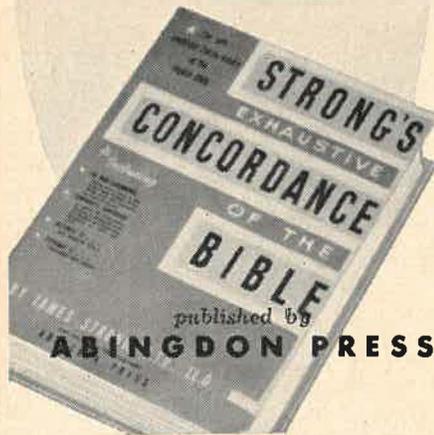
Bishop Stark of Newark,
Miss Perez, and Cuca:
A new life in the U.S.
for 98 refugees [p. 9].

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Feet on the Ground

This time we deal with a minor matter, but something which is largely overlooked and unappreciated in most parishes. We refer to the proper size and kind of furniture for the Church school, and especially for the smaller children.

I made this statement some years ago, and I have found no reason to change it: I believe that fully 40% of the children in our Church schools sit on chairs too high for them. This refers to children in the fourth grade and lower. Their feet swing or, in an effort to be more comfortable, the children slide down and touch their toes. If they try to have their feet flat on the floor, they must rest on the front of the chair. Adults all sit on adult chairs, their feet flat on the floor. (Try sitting on a table for a half hour, your feet dangling. You will be restless, too.) No wonder, with the child's weight thus on the forward edge, the chair slides back, or falls forward with a crash.

Swinging Feet

Recently I checked a typical parish, and found that, although the quality of the teaching was vastly improved, the chairs were still too large. This was found true in the 1st and 2d grades, where there were "child's size" metal folding chairs; still too high for the children. The 3d and 4th grades were seated on folding metal adult chairs, all feet swinging.

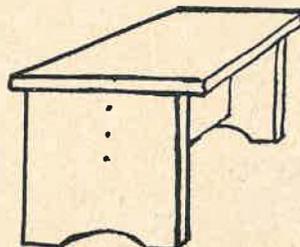
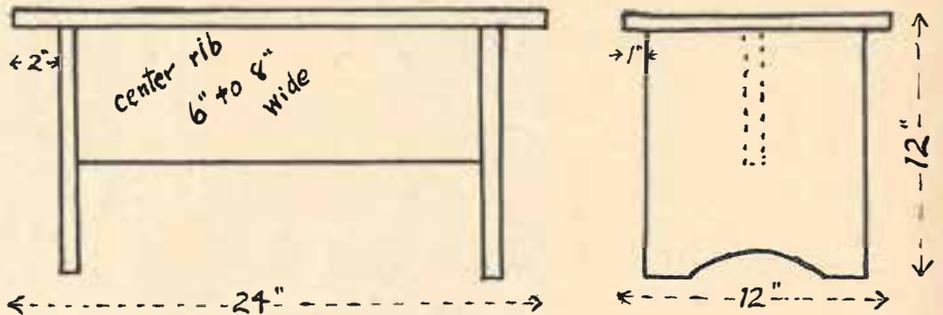
My observations in many parishes over the years, supported by photographs, not only support all this, but reveal another factor: Even when seated on a chair low enough for them, children seldom lean

back against the back of the chair. Or if they do, only for a short while. All alert children sit upright, or lean forward.

So the stool or bench, the right height, was tried — in some churches the long bench, in some the single stool. Eventually the best design has proven to be the bench *wide enough for two*. Note the advantages: Two children can carry it, itself a friendly, social act. Yet one child can be seated on each bench when the class is not crowded. Their use is flexible; they can be arranged in circles or rows. They stack readily, never break, will form platforms for games (or for adult events, too.) Incidentally, we have discovered that some children like to sit on the floor to do their handwork, using the bench as a table.

Based on Experiments and Use

The dimensions given in the sketch are based on the experiments, and are those of many benches now in use. If *all* the benches in a parish are made just 12 inches high, they will be found useful for all ages from older kindergarten through 4th grade. (You can sit comfortably on a chair *lower* than you need, but not on one higher. Even adults can sit on benches this height.) The *depth* of the seat should be about 12 inches, to make them less tippy. The *length* of a bench for two should be 24 inches, although some have been made 26 inches long. The center rib underneath gives strength, leaves room for heels. Other variants of structure are reported, but these overall dimensions seem best. Rubber buttons are placed under each corner for quiet.



Bench for two

BOOKS

Love and Justice; Blood and Ink

Reinhold Niebuhr: A Prophetic Voice in Our Time. Essays in tribute by **Paul Tillich, John C. Bennett, and Hans Morgenthau.** Foreword by **Bishop Donegan of New York.** Seabury. Pp. 126. Paper, \$2.

The Place of Bonhoeffer. Problems and Possibilities in His Thought. By **Peter L. Berger, George W. Forell, Reginald H. Fuller, Walter Harrelson, Franklin Littell, Jaroslav Pelikan, Franklin Sherman.** Edited and introduced by **Martin E. Marty.** Association Press. Pp. 224. Cloth, \$4.50; paper, \$2.25.

Reinhold Niebuhr and The Place of Bonhoeffer laud the labors of two ethical prophets.

The Niebuhr volume shows that his great contribution has been to infuse a realistic appraisal of the relationship of justice and love into the etherealism and utopianism of Protestant ethic. Though Niebuhr feels that the positive ecclesiastical law of the Roman Church is in some particulars a distortion of natural law, he tends to defend the natural law ethic of reason and justice against antinomian and existentialist rejection of an ethic of justice.

He has also stoutly defended his biblical estimate of man as sinner against Tillich's elaboration of the notion that sin is bred by a finite, ontological state. The earlier Niebuhr tilted against idealistic, ethical liberalism and the utopian "Social Gospel" school of Protestant ethics in the name of something that sounded very much like neo-orthodoxy, but he later moved closer to the central doctrine of man of classical Christian ethics.

An oversimplified statement of the central theme of his ethical thinking would, with some truth, reduce his careful elaboration of ethical problems to a kind of motto that would read — "A motivation of love; a program of justice."

One of the contributors to *The Place of Bonhoeffer* is one of our own teachers, Reginald Fuller; he writes one of its most lucid chapters.

Bonhoeffer's doctrine of the Church is taken for granted by Catholics but is startling to most Protestants. It is that the Church is Christ to us, living and present, in Word and Sacrament. The ethical life, therefore, is this collective, corporate life of Christ realized in the life of the individual. Ethic is vocation, the Christian way and calling. Bonhoeffer died a martyr to Hitler's tyranny before he finished formulating his ethic. Most of it exists in the form of criticism of other current forms of Christian ethic: the "pseudo-Lutheran" which separates Christian conduct as such from any involvement with

economic and social reality; the Thomist which encourages nature to unfold under grace; and the Kierkegaardian which is redemption from man's existential lot, the sickness unto death. Bonhoeffer feels that pseudo-Lutheranism is an idealistic and ethereal avoidance of reality; and that for Thomism and existentialism, conversion is necessary in order to lead to the acceptance, on the one hand, of Aristotle's metaphysics, and on the other, the Kierkegaardian and Sartrean universe of *Angst* and despair. However, to convert men to Bonhoeffer's own ethic one need only to realize in the life of the Church a confrontation with the life of Christ.

What is man? Is man in a state of sickness unto death or he is a composite animal who by grace is raised to glory? It is unfortunate that the life of Bonhoeffer was snuffed out before he could answer this question, but his partial answer remains as the brilliant vision of one who dedicated both ink and blood to the cause of Christianity in our day.

WILFORD O. CROSS, Ph.D.

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

Quest of a Modern Knight

The Christian Renaissance. With Interpretations of Dante, Shakespeare, and Goethe, and New Discussions of Oscar Wilde and the Gospel of Thomas. By **G. Wilson Knight.** Norton. Pp. 356. \$4.95.

Nearly 30 years ago an Englishman named G. W. Knight composed the material now revised and enlarged and presented in its first American edition under the title *The Christian Renaissance*. Claiming that "we are today lost in a pseudo-intellectualism which . . . has made chaos in the world of thought," Prof. Knight buckles on his armor and, brandishing as his weapon "a new science of poetic interpretation," offers to lead us through the murk as he rides on his quest for "Seraphic Intuition."

Peering through the slits of his visor, G. W. Knight sees all as symbolic, from the British national flag, "bunting, inartistically colored," to the Christian Trinity. Primed for the journey by much reading (he quotes from no less than 193 books and poems) he spurs forward boldly through the flickering horror of Dante's *Purgatory*, up Shakespeare's heights, down into Goethe's water-paradises, pointing to the great poets as those far closer to Christian truth than the skeptics of this modern age. Thus far, in the main, we are with him, though for a run-of-the-mill Christian pilgrim the going is a little rough in spots. But we must part company completely when he reins in and bids us regard the black pit of Oscar Wilde's unnatural vice, saying, "It would have been our loss had Wilde's life been other than it was. This is not to say that his actions were right, but rather that to us his actions

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with their consequences are extraordinarily valuable."

When an author (to quote now from the blurb on the publisher's jacket) "makes open reference to the homosexual impulse as a factor contributing to the highest reaches of human endeavor and spiritual experience," we can only shake our heads and turn away, replying, "Read the 19th chapter of the Book of Genesis; read the first chapter of the Epistle to the Romans; know God's judgment in matters like these."

After us sounds the author's final cry, a shout in praise of mediums and spiritualism — "the only metaphysic to make coherent sense of the human enigma"! But it fades as we ride into sunlight and hear, somewhere ahead, the chime of church bells over the hill.

HARRY LEIGH-PINK

The reviewer, a prolific writer (articles, short stories, biographies, mystery novels) and a lover of Shakespeare [L.C., October 28, 1962], is associate rector of St. Paul's, Bakersfield, Calif.

From the Pig, Amen

Prayers from the Ark. Translated by Rumer Godden, from the French of Carmen Bernos de Gasztold. Illustrated by Jean Primrose. Pp. 71. Viking. \$2.95.

The uninsulated feelings of the poet crackle through the lines of *Prayers from the Ark*. Writing with sentiment that is not mawkish, Carmen Bernos de Gasztold conducts to us the grief, joy, praise, and thanksgiving of 27 animals of Noah's Ark.

Her translator, herself a poet as well as a novelist, apologizes for not coming "anywhere near the poems' original worth." If this apology is valid, it is enough to make one regret an inability to read French fluently, for Rumer Godden's product is good — bittersweetly simple enough to brighten a kindergartener's eyes, occasionally painful enough to jolt an educated adult.

Rumer Godden says that Mlle. de Gasztold has little use for pets:

"In her world a dog is to guard the house ('Lord, do not let me die until, for them, all danger is driven away'); a horse is to work out its strength for its master ('I have given in hard work and kept nothing back for myself. Now my poor head swings to offer up all the loneliness of my heart'); a pig to be eaten ('All the same, I am not going to thank them for fattening me up to make bacon. Why did You make me so tender? Lord, teach me how to say Amen.')

Jean Primrose's illustrations do just that — they illustrate, they do not dominate.

Miss de Gasztold lives and works at a Benedictine Abbey in France. Rumer Godden happened upon a book of her poems while helping the nuns clean out a cupboard at the Cenacle Convent in London. **AK**

Breaking Custom's Chains

World Without Want. By Paul G. Hoffman. Harper's. Pp. 144. \$3.50.

The Politics of Hope. By Arthur M. Schlesinger, Jr. Houghton Mifflin. Pp. 298. \$5.

"Breaking the Chains of Custom," the title of one of the chapters of Paul G. Hoffman's book serves as an apt headline for our review of his penetrating *World Without Want* and of Arthur M. Schlesinger's collected essays, *The Politics of Hope*. Mr. Hoffman, managing director of the United Nations Special Fund, presents in 15 cogent chapters searching questions concerning the worldwide problems of poverty, hunger, illiteracy, and disease which, together, make up explosive potentials of war.

His shocking statistics reveal that in 52 countries, ranging from Afghanistan to Upper Volta, the average income per capita was less than \$100 per year in 1959; in 45 countries (from Brazil to Yugoslavia) the average annual income was less than \$300 per person; and in 19 countries it was less than \$700 per annum. To all these countries could be applied Gandhi's description of the Indian peasant's life as "an eternal compulsory fast."

The author defines an underdeveloped area as "a country which lacks the means to eradicate its own poverty." I found the eleventh chapter one of the most challenging. In it he describes the exemplary transformation of Libya from colonial status to nationhood. Independence was proclaimed in Libya on December 24, 1951. Like most of the African countries the



The Prayer of the Little Ducks

Dear God
give us a flood of water.
Let it rain tomorrow and always.
Give us plenty of little slugs
and other luscious things to eat.
Protect all folk who quack
and everyone who knows how to swim.
Amen.

Illustration and verse above from *Prayers from the Ark* (Viking) by Carmen Bernos de Gasztold, translated from the French by Rumer Godden. Illustrations by Jean Primrose. © Rumer Godden, 1962.

nation was not ready. But the UN was ready. Commissioner Adrian Pelt of the Netherlands and Thomas Powers, an American, were on hand to see what was needed — which was practically everything.

"There were practically no trained people to run the government or to operate the factories and workshops. There were not even any typists, stenographers, or clerical workers" (p. 100). So UNESCO workers were sent to train them. Of course, schools of all kinds had to be set up, too. The FAO, ILO, and the other international "alphabet" agencies helped with these, training welders, blacksmiths, auto workers, mechanics, and so on.

Only such intensive international cooperation provides an effective antidote to war. Rich and poor must work together "for the same goal: a progressing world. No country is so rich that it cannot benefit from an expanding world economy; no country is so poor that it cannot contribute something."

The Politics of Hope presents 20 essays written by Arthur M. Schlesinger, Jr., over the last 15 years. Mr. Schlesinger, historian, Pulitzer Prize-winner, Harvard professor, and currently a special assistant to President Kennedy, quotes approvingly Emerson's dictum that "mankind is divided between the party of Conservatism and the party of Innovation, between the Past and the Future, between Memory and Hope." It is from the vantage-point of the party of Hope that the author aims his potshots at the problem of heroic leadership in the 20th century, the "high-brows" and "eggheads" in American politics, the varieties of Communist experience, and offers some discerning appraisals of several personalities, such as Reinhold Niebuhr, Walter Lippman, Bernard DeVoto, and Whittaker Chambers.

Like Hoffman, Schlesinger turns his attention to the future.

"We must transfer our attention from essence to existence. Life is far more complicated than our categories. In this century, for example, 'capitalism' has survived only by strong injections of 'collectivism,' and 'collectivism' has survived only by strong injections of 'capitalism.' We must reject the mystique of either/or, and begin to lead the world back to intellectual sanity. We Westerners have a predominantly pragmatic and pluralistic tradition; we become dogmatists and monists only in times of crisis and hysteria. When we abandon the empirical approach to life, how can we hope to restrain others from turning into raving ideologues?" (p. 292).

I found both books stimulating reading; at the same time I could not help but feel that some chapters of Schlesinger's book, written in the early 50s, have lost some of their relevancy in the 60s. In terms of pragmatic remedies and personal challenge, *World Without Want* is more

Continued on page 20

The Living Church

Volume 146 Established 1878 Number 8

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

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THINGS TO COME

February

24. Quinquagesima
25. St. Matthias
National Council of Churches, General Board meeting, Denver, Colo., to March 1st
27. Ash Wednesday
28. Annual council meeting of the Episcopal School Association, Statler-Hilton Hotel, New York, N. Y.

March

1. World Day of Prayer (United Church Women)
3. First Sunday in Lent
6. Ember Day
8. Ember Day
9. Ember Day
10. Second Sunday in Lent
13. Northern Indiana convention to elect a coadjutor, St. James' Cathedral, South Bend, Ind.
17. Third Sunday in Lent
24. Fourth Sunday in Lent
25. The Annunciation
31. Passion Sunday

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

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

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wis. SUBSCRIPTION RATES: \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

February 24, 1963

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.

Minority Pessimism

As close as you are to Chicago, it seems to me that you could have staffed the National Conference on Religion and Race in Chicago, rather than depending, as you seemingly did, on the *Milwaukee Journal* and the Religious News Service. Had you done so, you would have found that speakers like Mr. Stringfellow and Fr. Boyd [L.C., January 27th] were in a distinct minority with their pessimism about the Church's role in extirpating racial discrimination.

Granted that the test of the value of this meeting will be what follows from it by way of action, it hardly seems wise to give up on it before a month has passed. The "Appeal to the Conscience of America" which it unanimously adopted is still echoing, and if you tried very hard you might find space to print it.

RICHARD P. GREENLEAF
Layman, St. Paul's Church
Gas City, Ind.

Marion, Ind.

Editor's note: We did find space — on page 8 of this issue.

Problem Uncovered

It seems to me that the point that Fr. Flanigen misses in his letter in the February 10th issue is that his pastoral problem regarding the racial situation has not come about precisely because of the "massive stroke of the pen," but that it has been uncovered and made manifest.

I was born and reared in the deep south and I have no recollection of the Church ever doing a thing about integration or race until the *status quo* was shattered. Then it became a pastoral problem; also economic.

Perhaps the bishops' meeting in Columbia was a witness, but one wonders if the price of renting an entire hostelry, in order to house non-white bishops, was not a little high.

Many of these same bishops have priests in their families who have spent many nights in southern jails as a witness that the *status quo* must be broken. They might have rented an entire lunchroom, but would their witness have been the same?

I think that most of us in the Church recognize that the Church in the south and elsewhere is wrestling with a serious pastoral problem, but we also recognize that the problem has been handed to us because a few courageous Christians have dared to implement what the "massive stroke of the pen" has given them to implement; that they have faced the *status quo* and dared to upset it; that had the Church been doing its job with its pastoral problem which has existed as long as segregation itself, all of this may not have been necessary.

(Rev.) WILLIAM B. GRAY
Rector, St. Luke's Church
Cedar Falls, Iowa

Confirmation, Communion

I was rather startled when I saw a letter written by the Rev. Ferdinand D. Saunders, in which he dogmatically and vigorously attacked Bishop Bayne for inviting people to the Holy Communion who had not been confirmed [L.C., January 27th].

When one makes such positive statements on such momentous subjects, he had better know what he is talking about. The obscure rubric about Confirmation being essential to the reception of the Holy Communion is fairly recent and is not universal in any branch of the Church that I know, either Protestant or Catholic. Nor is the careful instruction any more than expedient. And judging from some of the utterly inappropriate things I have known to be taught to confirmation classes, I have my doubts about their being appropriate.

I wonder if Mr. Saunders can enlighten us on certain things. Where did he find out that Bishop White was ever confirmed? How long since Confirmation has been limited to bishops in either the Greek or the Roman Church? When was the careful training given the candidates?

In the Roman Church, children are confirmed very early, sometimes as young as four or five years of age. In branches of the Greek Church, it is at eight days and is administered by a priest from a container of oil blessed by the bishop, who isn't even present. In the Roman Church, certain of the clergy are given, from time to time, the power of administering Confirmation when circumstances require, and this privilege can be withdrawn at the discretion of the bishop.

I wonder if Mr. Saunders realizes that in his own native diocese of South Carolina, the first bishop, Robert Smith, never confirmed anyone, on the grounds that the Church had gotten along without Confirmation for 150 years, and there was no need to revive it at this late date?

I wonder if Mr. Saunders knows the history of the rubric under consideration, anyway? Does he know that the rubric was written by John Peckham, Archbishop of Canterbury from 1279 to 1291, and was meant as a rebuke to his bishops who were playing politics instead of attending to their jobs? I wonder if he knows that it never appeared in the Prayer Book until 1662, and does he know why? Does he know that the Church of England approves of "occasional conformity"? Does he know that all this has come before the Lambeth Conference more than once, and occasional conformity has not excommunicated the Church of England?

The Prayer Book was revised in the General Conventions of 1925 and 1928. I was a clerical deputy to both. I know that those Conventions accepted this rubric in spite of a large opposition which was convinced that the Invitation on page 75 of the Prayer Book is sufficient safeguard.

My father and grandfather were clergymen of the Episcopal Church, and next June I will celebrate the 50th anniversary of my ordination. All three of us practiced what, for lack of an American term is called occasional conformity. If someone came to the communion rail, he received what we had to offer.

Surely we have no record of the Confirmation of the Apostles and they received the Holy Communion. "It stands to reason"

Continued on page 21

Mi-sa ni so-na-u
 Mi-zu nu-ru-mi ke-ri
 Shi-ju-n-se-tsu

At Morning Mass
 The water has lost its chill:
 Lent has come.

Japanese Haiku

A Japanese *haiku* is a poem of 17 syllables. The *haiku* printed above in Japanese calligraphy, transliteration, and translation is one of a set based on the Christian year, by Tetsu, which is the *haiku* pen name of the Rev. James Tetsuzo Takeda,

SSJE, head chaplain, St. Paul's University (and Lower Schools), Tokyo. The transliteration and translation were done by Mr. Gene Lehman of St. Paul's University. Others will appear in THE LIVING CHURCH with the coming Church seasons.

The Living Church

Quinquagesima
February 24, 1963

For 84 Years:

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

EPISCOPATE

Hands Laid On in Albany

The Rt. Rev. Charles Bowen Persell, Jr., received consecration at the hands of the Most Rev. Arthur Lichtenberger, the President Bishop, and became Bishop Suffragan of Albany on February 9th. The consecration took place in All Saints' Cathedral, Albany.

Co-consecrators with the Presiding Bishop were Bishop Brown of Albany and Bishop Scaife of Western New York.

Bishop Voegeli of Haiti was the preacher, and in his charge to the new bishop he said: "As a bishop in the Church of God you will be called upon to give leadership in feeding the flock, in representing the Church faithfully to the world. You, my friend, will continue now in a more particular way to be a leader in the Church of God — it is not easy, but full of joy."

All Saints' Cathedral was crowded for the occasion, and persons seated in parts



Bishop Persell: "Not easy, but full of joy."

of the building where the view of the altar is poor watched the ceremonies on television monitors. The consecration was broadcast by two television stations.

The cross and ring the new bishop received were made of old gold contributed by Churchpeople of the diocese. Embedded in his pectoral cross are three small garnets obtained from mines at

North Creek, N. Y., a small village in the diocese where Bishop Persell, when he was archdeacon, often celebrated the Eucharist.

Bishop Persell grew up in Mayville, N. Y., and was graduated from Hobart College (1931) and the General Theological Seminary (1934). In 1936 he married the former Emily Elizabeth Aldrich of Springfield, Ohio, whom he met while he was a student at General and she at Windham House. The Persells have four children (who attended the consecration).

Bishop Persell served churches in Avon, Holcomb, Honeoye Falls and Rochester, N. Y., all in the diocese of Rochester, and in 1944 became archdeacon of Rochester. He left that post in 1950 to become rector of St. John's Church, Massena, in the Albany diocese. In 1961 Bishop Brown appointed him canon to the ordinary and the following year, at the bishop's nomination, he was made archdeacon of Albany. He was elected Suffragan of Albany on October 9th [L.C., October 21, 1962].

Other bishops participating in Bishop Persell's consecration included Bishop Butterfield of Vermont; Bishop Bentley of the National Council's Overseas Department; Bishop Higley of Central New York; Bishop Boynton and Bishop Wetmore, Suffragans of New York; Bishop Burgess, Suffragan of Massachusetts; the Rt. Rev. Ian W. A. Shevill, Bishop of North Queensland, Australia; the Rt. Rev. Horacio Santa Maria, of the Philippine Independent Church; and the Rt. Rev. Thaddeus Zielinski, of the Polish National Catholic Church.

Consecration in Quezon

The Rt. Rev. Edward Gaudan Loñgid was consecrated a bishop in the Church of God, to be Suffragan Bishop of the Philippines, on February 2d, in the Cathedral Church of St. Mary and St. John, Quezon City, Phil.

Bishop Ogilby of the Philippines acted as consecrator, with Bishop Cabanban, his suffragan, and Bishop Gilson, Suffragan of Honolulu as co-consecrators. Bishop Stokes of Massachusetts preached the sermon.

Presenting bishops were Bishop Cabanban and the Most Rev. Isabelo de los Reyes, Jr., Supreme Bishop of the Philippine Independent Church. The Very Rev. Wayland S. Mandell and the Rev. Ale-

jandro R. Tauli acted as attending presbyters. Litanist was the Very Rev. Ezra S. Diman.

The new bishop's pectoral cross and ring were given to him by the men, women, and children of the Philippine Episcopal Church.

Bishop Loñgid was rector of the Parish of St. Mary the Virgin, Sagada, at the time of his election [L.C., November 11, 1962]. He will now reside in Bontoc, and will have general oversight of the work in Northern Luzon.

Acceptance

The Rev. George W. Barrett, who was elected Bishop of Rochester on February 5th [L.C., February 17th], has accepted his election, subject to the necessary consents.

Dr. Barrett has been rector of Christ Church, Bronxville, N. Y., since 1956. He was born in Iowa City, Iowa, in 1908, and graduated from the University of Califor-



Bishop-elect Barrett: Rochester elects, he accepts.

nia and the Episcopal Theological School. He was ordained to the priesthood in 1934. He was rector of St. Mark's Church, Upland, Calif., from 1936 until 1942, then from 1940 until 1942 he was chaplain to Episcopal students at Pomona, Scripps, and Claremont Colleges. He served as rector of St. Luke's Church, Monrovia, Calif., 1942-1947, and as

rector of St. James' Church, Los Angeles, from 1947 until 1952. From 1952 until 1955 he was professor of pastoral theology at the General Theological Seminary. He has been three times a deputy to General Convention. He is the author of *The Four Last Things* and *Key Words for Lent*, and co-author of *Dialogue on Destiny*. He is married and has three children.

DISASTERS

Morning Fire

A fire originating in the furnace room totally destroyed the Church of the Advent, Williamston, N. C., in the early morning hours of February 14th. The church's new parish house, however, was saved by the heroic work of firefighters.

Destroyed was the church structure, which was valued at \$100,000.

The Rev. William A. Campbell, rector of the parish, dashed into the burning building and rescued church records, a chalice, and a paten. Insurance on the church amounts to \$62,000.

RACE RELATIONS

Appeal to Conscience

Representatives at the National Conference on Religion and Race, held last month in Chicago [L.C., January 27th], issued at the close of the conference the following Appeal to the Conscience of the American People. Conferees were from Roman Catholic, Anglican, Orthodox, and Protestant Churches and from Judaism, and the conference was under the sponsorship of the National Council of Churches' Department of Racial and Cultural Relations, the National Catholic Welfare Conference's Social Action Department, and the Synagogue Council of America's Social Action Commission.

We have met as members of the great Jewish and Christian faiths held by the majority of the American people, to counsel together concerning the tragic fact of racial prejudice, discrimination, and segregation in our society. Coming as we do out of various religious backgrounds, each of us has more to say than can be said here. But this statement is what we as religious people are moved to say together.

I.

Racism is our most serious domestic evil. We must eradicate it with all diligence and speed. For this purpose we appeal to the consciences of the American people.

This evil has deep roots; it will not be easily eradicated. While the Declaration of Independence did declare "that all men are created equal" and "are endowed by their Creator with certain unalienable rights," slavery was permitted for almost a century. Even after the Emancipation

Proclamation, compulsory racial segregation and its degrading badge of racial inequality received judicial sanction until our own time.

We rejoice in such recent evidences of greater wisdom and courage in our national life as the Supreme Court decisions against segregation and the heroic, non-violent protests of thousands of Americans.

However, we mourn the fact that patterns of segregation remain entrenched everywhere — north and south, east and west. The spirit and the letter of our laws are mocked and violated.

Our primary concern is for the laws of God. We Americans of all religious faiths have been slow to recognize that racial discrimination and segregation are an insult to God, the Giver of human dignity and human rights. Even worse, we all have participated in perpetuating racial discrimination and segregation in civil, political, industrial, social, and private life. And worse still, in our houses of worship, our religious schools, hospitals, welfare institutions, and fraternal organizations we have often failed our own religious commitments. With few exceptions we have evaded the mandates and rejected the promises of the faiths we represent.

We repent our failures and ask the forgiveness of God. We ask also the forgiveness of our brothers, whose rights we have ignored and whose dignity we have offended. We call for a renewed religious conscience on this basically moral evil.

II.

Our appeal to the American people is this:

Seek a reign of justice in which voting rights and equal protection of the law will everywhere be enjoyed; public facilities and private ones serving a public purpose will be accessible to all; equal education and cultural opportunities, hiring and promotion, medical and hospital care, open occupancy in housing will be available to all.

Seek a reign of love in which the wounds of past injustices will not be used as excuses for new ones; racial barriers will be eliminated; the stranger will be sought and welcomed; any man will be received as brother — his rights, your rights; his pain, your pain; his prison, your prison.

Seek a reign of courage in which the people of God will make their faith their binding commitment; in which men willingly suffer for justice and love; in which churches and synagogues lead, not follow.

Seek a reign of prayer in which God is praised and worshipped as the Lord of the universe, before whom all racial idols fall, who makes us one family, and to whom we are all responsible.

In making this appeal we affirm our common religious commitment to the essential dignity and equality of all men under God. We dedicate ourselves to work

together to make this commitment a vital factor in our total life.

We call upon all the American people to work, to pray, and to act courageously in the cause of human equality and dignity while there is still time, to eliminate racism permanently and decisively, to seize the historic opportunity the Lord has given us for healing an ancient rupture in the human family, to do this for the glory of God.

LAYMEN

Mrs. Turner Dies

Mrs. Warren Hires Turner, mother of Warren H. Turner, Jr., vice president of the National Council, died on February 12th, in Morristown (N. J.) Memorial Hospital. She was 77 years old.

Mrs. Turner was a board member of the Morris County Children's Home, the Morris County Family Service, and the Neighborhood House of Morristown.

She was active in the Community Chest and was a member of the Girls' Friendly Society of St. Peter's Church, Morristown, where she was a communicant.

The family has requested that contributions be sent to the Woman's Association of Morristown Memorial Hospital, Morristown, N. J.

Mrs. Turner is survived by her husband, a retired investment banker; four sons, Warren Turner, Albert Turner, John Turner, II, and Andrew Turner; a sister, Miss Elizabeth D. Conklin; and 10 grandchildren.

PUBLIC AFFAIRS

Moratorium

There will be no executions in Massachusetts during Churchman Endicott Peabody's term as governor.

Governor Peabody, son of Bishop Peabody, retired, of Central New York, recently told newsmen that he will grant executive clemency to anyone sentenced to death in the state. He said also that he will work for the abolition of capital punishment in the state, and that "I will sign legislation abolishing the death penalty if the legislature makes such a law." [RNS]

NCC

Seminars Coming

Some 30 interdenominational seminars to train Christian educators in audio-visual methods are planned by the National Council of Churches between 1963 and 1965, as a result of two successful pilot projects held last year.

Dr. Alwyn L. Roberts, general director of the NCC's Commission on General Christian Education, said the pilot projects, held in North Carolina and Illinois,

demonstrated that churches are becoming more conscious of a need for up-to-date audio-visual facilities to communicate to modern man.

He reported to a session of the NCC's Division of Christian Education at its annual meeting attended by about 2,000 theologians, college and university teachers, and Church leaders responsible for Christian education programs of 50 Protestant, Anglican, and Orthodox bodies. The meeting was held in St. Louis.

Dr. Roberts' report dealt with the wide range of programs conducted by the Christian education commission last year. These included projects in children's and youth work, family life, and religion and public education, as well as audio-visual methods. [RNS]

REFUGEES

Home

Early this month, nearly 100 Cuban refugees — 98 of them, to be exact — arrived in New Jersey to start new lives as U.S. residents. They ranged in age from eight weeks to 63 years.

The "Bishops' Flight" from Miami, which was organized by the Cuban refugee resettlement committee of the diocese of Newark, also brought Cuca, an 11-year-old dog of uncertain lineage who left Havana with her owners five months ago, and had been kept alive before her departure from Cuba because her owners were willing to share their ration of eight ounces of meat per person per week. [See cover for a picture of Cuca with her owner, Miss Delia Perez, and *Obispo* (Bishop) Stark of Newark.]

Shortly after the plane left Miami, each passenger was handed two official letters of welcome, written in Spanish, one from Bishop Stark and the other from Governor Hughes of New Jersey. Both wrote of their readiness to help the Cubans in every way possible.

Church and civic officials greeted the Cubans informally at the Newark airport, and two chartered buses took them to the diocesan headquarters. A police escort, complete with screaming sirens, ensured a quick journey through downtown Newark. Representatives of the 28 sponsoring parishes awaited the new arrivals at the diocesan center, together with 42 volunteer interpreters, many of them not Episcopalians. Light refreshments and a stack of warm clothing collected by the Episcopal Churchwomen of the diocese cheered the newcomers.

Bishop Stark then welcomed the refugee families formally, saying that he was more deeply moved by their coming than he ever had been in his life. With Bishop Stark was the Rev. Max I. Salvador, Jr., vicar of All Saints' Chapel at the Episcopal Latin American Center in Miami. Many of the Cubans were Fr. Salvador's parishioners, and they were astonished



Handy-Boesser Photo

ABOVE: Three-year-old Jorge Luis Cueto holds on to his balloon as he tries on a coat, assisted by his mother, Mrs. Luis Cueto (left), and Mrs. Gerald Blanchard. Mrs. Blanchard is a parishioner of the Church of the Redeemer, Morristown, N. J., which is resettling Jorge and his mother, along with Mr. Cueto and two-year-old Diana.

RIGHT: Nelsy Rodriguez (left foreground), 8, and Orlando Rodriguez, Jr., 9, get "backing" from (left to right) Bishop MacAdie, Bishop Stark, and the Rev. John B. Luce.



and delighted to see him there, as he had not told them that the Newark committee had invited him to be present.

Thanking Bishop Stark and Bishop MacAdie, Suffragan of Newark, and all the people of the diocese for all that was being done for his people, Fr. Salvador said that they were writing a "golden chapter, not only in the history of the diocese but of the whole Church and of the Free World." There would be forever, he said, a very special link between his country and the diocese of Newark. He said he knew that the people of Cuba would always have a place in their hearts for New Jersey, and the people of New Jersey a place in theirs for Cuba.

After handing each of the bishops an inscribed Spanish Prayer Book, Gerardo Machado, a vestryman of All Saints' Chapel, Miami, who is being resettled by All Saints' Church, Leonia, N. J., presented a Cuban flag to the diocese on behalf of the party of Cubans. Mr. Machado paid tribute to the work being done by Fr. Salvador among his fellow countrymen in Miami, and said that the Episcopal Latin American Center there was a real

"home from home" to many Cuban refugees in the U.S. Mr. Machado's talk was translated by his son, Gerardo Machado, Jr., who is studying at Hobart College under a scholarship arranged by the diocese of South Florida.

The younger Mr. Machado hopes ultimately to enter the priesthood of the Episcopal Church.

Also present at the ceremony was the Rev. Henry Yoder, of the Mennonite Church, representing Church World Service. Mr. Yoder, who made the flight from Miami with the Cubans, said the Newark trip was the most relaxed and happy refugee flight he had known. He said he felt

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that unusually careful preparations had been made for it.

The day after the reception, Fr. Salvador was taken by the Rev. D. Allan Easton, rector of St. Paul's Church, Wood-Ridge, N. J., and chairman of the resettlement committee, to visit some of the Cuban families.

Said Fr. Salvador:

"I had the pleasure of seeing them in their new homes almost immediately after their arrival. Not only was I able to have a personal word with them at this important stage of their lives, to discuss with them something of their deepest thoughts and feelings, and to pray with them in their native tongue, but I also saw for myself how much is being done for them by the sponsoring parishes, and I know that they are all very happy. Of course, there will be difficulties to be faced, as intimate human relationships always involve problems of one kind or another, but with patience and understanding, and by the grace of God, I am quite sure these will be overcome."

Copies of the Prayer Book in English are being presented by the resettlement committee to members of the Episcopal families on the flight. Each Prayer Book bears the inscription:

Ye are no longer strangers and foreigners, but fellow-citizens of the household of God.

AFRICA

Problems

The Bishop of Nyasaland, the Rt. Rev. Donald S. Arden, said in Detroit recently that Africa's problems of poverty, disease, and ignorance could prove disastrous if U.S. aid is not given to help solve them. Bishop Arden, whose diocese is part of the Church of the Province of Central Africa, is on a speaking tour of the United States [L.C., February 3d].

If new African governments fail, said the bishop, it will lead to frustrations. Africans will look elsewhere for solutions.

Inadequate communications, said he, not only prevent the influx of investment capital to Nyasaland, but lack of good roads is hampering the growth of the country, which is soon to be independent. Because of lack of irrigation facilities, he said, there was a crop failure in 1962, although the area affected was only 10 miles from a lake the size of Lake Michigan.

Every member of the Nyasaland government, he said, is a Christian. "When the time has come to transfer government from British to African control, it will be a matter of changing from one group of Christians to another," he pointed out.

Among the 33 Anglican clergymen in Nyasaland, according to Bishop Arden, 25 are African natives. He said they serve 160 churches, with congregations ranging from 80 to 200 members.

[RNS]

SEMINARIES

Ethics Abroad

The Rev. Joseph F. Fletcher, professor of Christian social ethics at the Episcopal Theological School, Cambridge, Mass., has accepted an invitation to be visiting professor of Christian ethics at the International Christian University, Tokyo, Japan, for the 1963-1964 academic year. Previously the Christian ethics chair has been filled by Emil Brunner of Zurich, Switzerland, and Professor Paul Devanandan of Bangalore, India.

Dr. Fletcher will also visit for three weeks at the Anglican Theological College, Hong Kong, and the theological school in Manila. Accompanied by Mrs. Fletcher, he will begin his leave of absence from ETS at the end of June, 1963, and return late in August, 1964.

MUSIC

Composers, Take Note

The annual competition for anthems for "average church choirs" has been announced by the Chapel Choir Conductors' Guild of Capital University, Columbus, Ohio. Purposes of the contest are to encourage well known composers to write Church music, to discover young or unknown composers, and to develop good Church music literature. A prize of \$100 is offered.

Prospective contestants may obtain copies of the contest rules from Everett Mehrley, contest chairman, addressed at the university. Contest closing date is September 1, 1963.

ATLANTA

Archbishop at Half-time

The Most Rev. Paul Hallinan, Roman Catholic Archbishop of Atlanta, spoke to Churchmen of All Saints' Church, early this month. He was accompanied by Bishop Claiborne of Atlanta, who sat with him during the dinner meeting.

Archbishop Hallinan addressed the group as "my dear brothers in Christ," and said, "We are the separated parts of Christ's seamless garment. . . . We all bear in some degree the responsibility."

He talked mainly about the Vatican Council. Some people, he noted, have referred to the Council as a step, "or possibly two steps," toward Christian unity. "My own personal confidence," he said, "is that these steps are being taken." The Christian faith, he said, must enter into a dialogue, "at least to the extent of courtesy."

As to the effects of the Council, Archbishop Hallinan noted that the work was not over, and that to discuss final results now would be like discussing the final score of a basketball game during the half-time. The Council, he pointed out,

is in recess. He said, however, that the impression of the Roman Catholic Church as a "monolith" has been shattered, that the climate is changing, "and I think we should all thank God for this."

"The Council," he said, quoting Pope John XXIII, "is to open the windows of the Church and let some fresh air in."

"In the renewed Roman Catholic Church," said the archbishop, "Protestants will find a stronger emphasis on the Bible and on preaching. The Sacraments of the Roman Catholic Church will not change, although some of the methods of expressing them may."

LONG ISLAND

Pictures in the Branches

A "floral altar" recently blessed in the diocese of Long Island bears a cross that was cast in bronze from a piece of driftwood.

The altar is in St. John's Church, Flushing, N. Y., and, according to material sent *THE LIVING CHURCH* by the Rev. Milton W. Good, rector, "The original wooden tree branch . . . was washed up onto the beach at Fire Island, N. Y. The branch is similar to the dogwood tree, which is famous in legend as the kind of wood from which the ancient Cross in Palestine was made."

In the branches of the tree — or the arms of the cross — are three pictures, depicting the Fall, the Annunciation, and the Presentation of Christ in the Temple. The altar on which the cross rests is made of five kinds of marble, four Italian and one French. Three steps beneath the mensa support growing flowers.

"This same parish church," says Fr. Good, "is also the home of the world's first religious services fully provided with pre-recorded music of choir and organ. The world's finest choirs lead our people in singing the hymns and canticles. A specially built Ampex tape recorder is built into the sound system. . . . Evensong has been sung every week since [the installation]."

OHIO

The Way-Out Five

by RAY C. WENTWORTH

The 1963 convention of the diocese of Ohio got so enthusiastic about stewardship that it quickly voted to forward half of its income to the national Church. It also got so ecumenical that five diocesan priests got squeezed out.

During the procession into Trinity Cathedral, Cleveland, on February 1st, for the service of Evening Prayer that started the two-day convention, the numbers were swelled by 15 leaders of non-Episcopal Church bodies in the area, as well as others, and, according to a report attributed to one of the "bumped" five:



Floral altar at St. John's, Flushing, N. Y.

"We, near the head of the procession, filed into the first stall, then had to move to the second. More kept coming — and coming — and coming, and pretty soon we had a choice of sitting in the bishop's seat, or leaving. So we left."

Guests in the procession included a Roman Catholic clergyman, Msgr. Lawrence P. Cahill, president of St. John's College, Cleveland; Rabbi Abba Hillel Silver, of the local Jewish congregation; the Rt. Rev. John Misiaszek, of the Polish National Catholic Church, the Very Rev. Igor Tkachuk, of the Russian Orthodox Greek Catholic Church; the Rev. Peter Kyriacos, of the Greek Orthodox Church, and the Rev. Vasile Hategan, of the Romanian Orthodox Church (and president of the Council of Orthodox Churches).

Among others in the procession were the Rev. S. Lee Whiteman, representing Bishop Hazen Werner of the Methodist Church; the Rev. Howard J. Brown, president of the Cleveland Area Church Federation; the Rev. John M. Wilson, executive secretary of the Ohio Council of Churches; the Rev. Elam G. Weist, of the United Church of Christ; the Rev. B. Bruce Whittmore, executive director of the Cleveland Area Federation; the Rev. Erston M. Butterfield, superintendent of the Ohio Conference of Congregational Christian Churches; the Rev. Herald B. Monroe, executive secretary of the Ohio Society of Christian Churches; the Rev. James L. Grazier, executive secretary of the Cleveland Presbytery, the Presbyterian Church; and the Rev. Francis C. Wheaton, president of the Cleveland Baptist Association.

After the service, at which Bishop Burroughs delivered his episcopal address, the scene of action moved to the Hotel Sheraton-Cleveland, where more than 1,750 people attended the convention

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In the Psalms

we find

insights about

two ancient

questions

GOD a

A Meditation on the

by the Rev.

Rector, St. Paul's

Reflective people who think about religion sooner or later find themselves asking two basic questions. The first question is: Is there a God, and, if so, what is He like? And the second question is: Why is there evil in the world? The questions are referred to by theologians as, respectively, the problem of the being and nature of God, and the problem of evil, and they have occupied philosophers since the dawn of human thought.

As one would expect, the problem of the being and nature of God, as well as the problem of evil, are touched upon again and again in the Old Testament, and this also one would expect, the teachings of the Old Testament on God and evil are given their clearest expression in the Psalter, or Book of Psalms. What the Old Testament affirms about God is collected, focused, and expressed in that selection of the Psalms we refer to as the Venite and sing each Sunday as part of our regular worship; and what the Old Testament has to say about suffering is brought together and stated in the 73d Psalm — *Quam bonus Israel!*

The loftiest Old Testament insights into the nature and work of God are summed up in the so-called *Venite, exultemus Domino*, the canticle which consists of the first seven verses from Psalm 95 plus two verses from Psalm 96. This is perhaps the oldest hymn in continuous use. As part of the Psalter, the Venite was sung in the Temple of Jerusalem centuries before Jesus was born, and to this day it is prescribed reading in the Friday evening serv-

ice in the synagogue, serving as a salute to the new Sabbath, and it invariably marks the opening of Morning Prayer in the Episcopal Church — in fact, it has formed a part of Christian worship since the days of the early Church.

Why has the Venite remained through the centuries an integral part of Jewish and Christian worship? Because it is the Old Testament in a capsule; in a very few verses it expresses all the major Old Testament beliefs about God. Indeed, this selection from the Psalter makes a sevenfold affirmation:

First, *God is Creator*. "The sea is his, and he made it; and his hands prepared the dry land. . . . [Let us] kneel before the Lord our maker." Here the Almighty is portrayed as maker of heaven and earth, and as the giver of life.

Second, *God is Ruler*. "The Lord is a great God; and a great King above all gods." This is the picture of God as supreme; it is an affirmation that the Lord God omnipotent reigneth.

Third, *God is Sustainer and Preserver*. "In his hand are all the corners of the earth." What this means is that there is no portion of creation which is beyond His care and concern.

Fourth, *God is Health-bestowing*. "Let us heartily rejoice in the strength of our salvation." Salvation — meaning "health, wholeness" — is acknowledged as the gift of God.

Fifth, *God is Protector*. "We are the people of his pasture, and the sheep of his hand." Here it is affirmed that God watches over His people as a faithful shep-

herd keeps watch over his flock.

Sixth, *God is Holy*. "O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him." In this phrase God is portrayed as worthy of respect and reverence.

Seventh, *God is Righteous*. "For he cometh to judge the earth; and with righteousness to judge the world." The Venite closes with a ringing assertion that God is the author of righteousness and truth.

This sevenfold affirmation contains the distilled essence of the noblest and loftiest beliefs held about God by the prophets, the sages, and the poets of the Old Testament.

In a phrase, the Venite gives the answer of the Old Testament to the age-old philosophical question: "Is there a God, and if so, what is He like?"

The Old Testament answer to the problem of suffering is given in Psalm 73, whose author has been described as the psalmist who penetrated most deeply into the inner heart of religion. It is a record of the spiritual odyssey of a man who worked his way through to a vital faith after a struggle with the question of why there is evil in the world.

The opening verse states the poet's ultimate conclusion; it affirms his final position; it asserts the faith that he has recovered:

"(1) Truly God is loving unto Israel: even unto such as are of a clean heart."

The poet, you see, has supreme confidence in God. But this confidence had almost been lost — belief in God had

and EVIL

Penite and Psalm 73

William S. Hill

Church, Lansing, Mich.

been all but abandoned — for the psalm goes on:

“(2) Nevertheless, my feet were almost gone, my treadings had well-nigh slipt.”

What had happened was that he had come to the edge of being a backslider and an unbeliever.

What had struck such a blow at his faith? It was the presence of evil in the world. The problem of why there should be evil presents itself in various forms. You hear about a mother of three small children who has inoperable cancer, you read about a train wreck that kills 130 people, or you spend 10 minutes in a school for the blind, and if you are in the least thoughtful and sensitive, you find yourself wrestling with the age-old problem of evil. To the author of the 73d Psalm, the problem presented itself in the form of social injustice — the prosperity of the wicked in comparison with the adversity of the upright. The psalmist was troubled:

“(3) And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

“(4) For they are in no peril of death; but are lusty and strong.

“(5) They come in no misfortune like other folk; neither are they plagued like other men.”

Moreover, they are not troubled by thoughts of God, neither do they feel obligated to obey the moral law:

“(11) Tush, they say, how should God perceive it? Is there knowledge in the Most High?”

In contrast, the poet thinks of his own lot in life; he reflects upon his own poverty and adversity, despite the fact that he tried to lead a clean and upright life. And this awareness all but costs him his faith.

As it turned out, however, there were three forces at work which kept the poet from losing his faith; there were three insights he achieved which led to the restoration of his confidence in God.

In the first place he was helped by the knowledge that there were many people who had suffered but who nevertheless remained loyal to God and who continued to reflect honor and beauty and compassion in their lives. So the poet reflects that if he had cast his lot with the wicked — if he had adopted the view that God neither knows nor cares — he would have been a traitor to those who held on to their faith:

“(15) Yea, and I had almost said even as they; but lo, then I should have condemned the generation of thy children.”

It is impossible to overestimate the contribution which the so-called saints — the people of integrity, of warmth, and of generosity — make to life. You fall into trouble, you are the victim of accident or sickness, or someone close to you dies, and you are given strength and courage by the simple fact that your friends thought enough of you to visit you. Your friends are not philosophers — they are not equipped to give you a deep and learned answer to the problem of evil — but they are there. And in their affection for you,

as well as in the quality of their lives, you discover support. A similar discovery was made by the writer of the 73d Psalm.

In the second place, the psalmist was helped by the growing awareness that the prosperity of the wicked is not permanent but rather that unrighteousness ultimately produces its own downfall:

“(19) O how suddenly do they consume, perish, and come to a fearful end!”

To be sure, wickedness seldom disappears as quickly as a bad dream is over. It often happens that “the evil that men do lives after them.” Nevertheless, there is something inherent in evil-doing which tends, in time, to destroy it, and there is something in the nature of well-doing which tends in the long run to establish it. One of the wisest and most perceptive of men of the generation just past was the Rev. Dr. Samuel S. Marquis, onetime dean of St. Paul's Cathedral, in Detroit. As an old man Dr. Marquis used to say that when he was young he used to smile indulgently as he read the passages in the Bible which affirmed that the wicked were put in slippery places and the good were given lands and camels, but as he had grown old he discovered how very often this is true. And a similar discovery was made by the writer of the 73d Psalm.

The third — and most important — discovery made by the psalmist was that as he drew closer to God what he found was not a philosophical answer to suffering, but the ability to bear it. He con-

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Glass sculpture detail by designer, sculptor, Churchman Duncan Niles Terry, in Church of the Good Shepherd, Rosemont, Pa.



by E. R. Yarham



West end of Guildford Cathedral as it will appear on completion.

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Befitting the site it was built on,

Guildford Cathedral

now stands

"in fullness of dignity

and beauty"



© Frith, Ltd.

Nave of Guildford Cathedral.

The consecration of a new cathedral of the Church of England is a rare and notable event. Recently the world has been told about the cathedral at Coventry, which has risen upon the ashes of the old one destroyed during World War II [L.C., June 17, 1962].

Further south, in the county of Surrey, for over a quarter of a century a building has been rising slowly and steadily upon a hill at Guildford, until it now stands "in fullness of dignity and beauty." Guildford Cathedral was consecrated in the presence of Queen Elizabeth and the Duke of Edinburgh in May, 1961. But at that time the Cathedral Church of the Holy Spirit was not completed, for it lacked its central tower. However, gifts for the work have been coming in so abundantly that it is hoped that the tower will be finished this year, together with a sacristy, a Lady Chapel, and the garths, or welcoming arms on either side of the great west entrance.

The consecration was one of Dr. Fisher's last official engagements as Archbishop of Canterbury before his retirement. And the event was a notable one in the history of the Church in Britain because Guildford is only the second Anglican cathedral — the other is Liverpool — to be built on a new site since the Middle Ages.

What a magnificent site it is — possibly rivaled among English cathedrals only by Lincoln and Durham. The cathedral stands on an eminence west of the old town of Guildford. One recalls the words of Archbishop Lang on that July day in 1936 when he laid the foundation stone: "Who can think unmoved of the rising, slowly and steadily in this place, of the great building until it shall stand complete in the fullness of dignity and beauty? The church will be not only set on the hill but built into it — the very bricks taken from its soil, the whole design fitted to its wide prospect. . . . As befits the site, the church will stand forth in the beauty, not so much of ornament and decoration, as of a noble strength and simplicity."

Interest in the progress of the new building has been immense. During the summer season some 10,000 visitors a month have been coming to it, many organized parties coming from considerable distances. On the average, 100,000 people have visited the cathedral every year, more than 30,000 buying bricks at half-a-crown each, to be built into the

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Mr. Yarham (a member of the Church of England) is vicar's warden in the parish church at Cromer, Norfolk, England.

The Lenten Heart

One of the troubles with Christianity in any century and any culture is that it tends to take up some of the surrounding atmosphere into itself, as baking powder exposed to moist air, takes up water, and ceases to leaven. One trouble with Christianity in our century and culture is that it keeps trying to be "practical." We give to the Church, or urge others to give, on the basis that "you'd hate to live in a town that had no church," that the Church exercises a restraining influence upon vice and corruption and promotes order and domestic tranquillity. It provides a certain amount of oil for the civic machinery. We pray because it's psychologically good for us, or even sociologically good for us — "The family that prays together stays together." The Church, of course, is not the only victim of such pragmatosis — we discourage law breaking among the young on the basis that "crime doesn't pay."

Lent, however, seems particularly subject to this problem. We always seem to need to justify doing something slightly unpleasant, or maybe in a hedonistic time we need to sell ourselves on the idea of a seasonal asceticism. At any rate, with Ash Wednesday comes the epidemic of those who give up smoking for Lent because they ought to cut down anyhow and maybe it will be easier this way; those who give up candy and desserts because they are a few pounds overweight and the doctor has been making admonitory noises at them; those who give up the late, late, late show because they know they really ought to get eight hours' sleep a night; those who give up alcohol because their families will be easier to get along with and anyway it is costing a lot.

The Easter harvest? Better health, trimmer waistline, that hacking cough gone, and a nice feeling of virtue and self-control as we bite into the Easter candy and relax in front of the TV (having been to church that morning, of course).

There is no need to say that the Church's purpose in setting a season of penitence and abstinence is not improved health or figures. It may need to be said that her purpose is not self-congratulation either. Lent really has nothing to do with "feeling good." It doesn't even have much to do with character-strengthening. Its aim is neither emotional nor moral — it is spiritual. Churchmen talk about Lent in terms of lacking luxuries and listening to lectures. The Church, however, talks about Lent in terms of "new and contrite hearts, sins and wretchedness, forgiveness," in terms of priests imploring that God spare His people, and in terms of laying up treasure in heaven.

"Turn ye even to me, saith the Lord, with all your heart," begins the passage appointed to be read for the Epistle on Ash Wednesday. "Where your treasure is, there will your heart be also," ends the Gospel.

The Collect for the First Sunday in Lent speaks in terms of the imitation of Christ, and of the "flesh being

subdued to the Spirit." And this is the rationale for the outward observance of Lent. If gluttony is our sin, so that our own appetites get between us and God, then we should take strong measures to overcome it. Lent is a good time to begin, only if we haven't begun any sooner. But Easter will not then be the time to relapse into a renewed subservience to our appetites; rather it will be the shared victory that makes our subservience to the Holy Spirit more firm, more sure. For it is not the purpose of Lent that our flesh should be subdued to *our* spirits, that our minds or even our wills should get the upper hand of our physical natures. This victory might well be a Pyrrhic one, for the really deadly sins are the sins that arise in the heart and will of man, not the mere promptings of his God-given physical being. It is the Holy Ghost who is to overcome our flesh, and our hearts as well, so that our bodies may indeed be what St. Paul said they were, temples of God the Spirit, and so that our hearts may be newly created, hearts of flesh rather than hearts of stone.

So the keynote of Lent is neither asceticism nor increased devotion, rather it is the obedient and contrite heart that does these things. And whatsoever you do — whether you eat or drink, or abstain from eat or drink; whether you worship or pray or read or do works of charity — do all in the Name of the Lord Jesus, and in the attitude of the *Suscipe* of St. Ignatius of Antioch:

"Take, O Lord, and receive my entire liberty, my understanding, my memory, my whole will. All that I am and all that I have, You have given me. I give it all back to You to do with as You will. Only give me Your love and Your grace and I shall be more than rich."

Not the strong will but the surrendered will can observe Lent, for it is God's grace that is the only source of a Lent which is truly Lent. His love is the only treasure which can endure in heaven.

Pictures and Problems

A lively and interesting addition to the ranks of Episcopal Church periodicals is *Compass*, to be published eight times a year by the Overseas Mission Society under the editorship of William R. MacKaye. The first issue, of four pages in tabloid format, includes reports from Iran, New Guinea, Korea, the Philippines, Nicaragua, Mexico, and other places, both depicting the work of the Church in these areas and raising problems of missionary strategy and objectives.

The OMS will continue to publish its scholarly *Overseas Mission Review*, and will send both journals to members of the society at an annual minimum membership cost of \$5.00 per year. *Compass* will also be available for individual subscribers at \$1.00 a year. The new magazine intends to "offer its readers each month a clear, unsentimental view of how (and how well) the contemporary Church is carrying out its mandate to go forth into all the world."

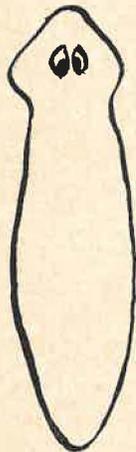
We wish this new "Anglican journal of mission" every success in its important work of promoting the world mission of the Church.

sorts and conditions

NEGATIVISM is a phenomenon all parents of young children know something about. I have heard of extreme cases where parents found it easier to tell a child not to go to bed, not to eat, etc., in order to make him do it, than to go through the struggle of giving the order the usual way.

I WAS reminded of this the other day by an article in *Scientific American* about the behavior of planarians. Planarians are called "free-living flat-worms," but they don't look much like worms. They are very simple, transparent organisms of rather engaging appearance. If you have an aquarium, you may be able to find an occasional planarian gliding along the glass.

IN COMPARISON with a planarian, an earthworm is an intellectual giant. Nevertheless, a scientist decided to find out whether he could train planarians to learn to make simple choices, such



Active planarian.

as taking the right turn in a maze to find water after the rest of the maze had been drained. After a few trials, his tiny students did indeed learn to distinguish between the right turn and the wrong one.

BUT SOMETHING quite astonishing happened after the planarians had learned their trick. Coming to the point of choice, they would pause for a moment, and then — it seemed deliberately — would take the wrong turn, instead of the right one! In repeated experiments, the planarians would first learn the trick and then refuse to do it on demand.

THE EXPLANATION apparently was that there was something un-planarian about the whole setup. Making food available in the tiny water-filled cell

did not seem to help; a planarian does not live by food alone. To remain gorging oneself in such restricted surroundings might well, in the world of planarians, lead to an untimely end, because drops of water soon dry up. A general anxiety, or uneasiness, or whatever word you want to use for the planarian's response to the general unsuitability of his environment, impelled each successive planarian pupil to look for a new answer to the puzzle; or, rather, to seek for a way out of the puzzle altogether.

MANY OTHER exciting educational questions are raised by this study of invertebrate learning. For example, a planarian cut in two could regenerate a head from its tail as well as a tail from its head; and both halves apparently retained a memory of their educational experience, although it was easier by bio-chemical devices to upset the memory of the tail than the memory of the head. While the far more highly specialized human body cannot be expected to act the same, the experiment suggests that the whole human organism may be involved in the learning process more than we ordinarily realize.

FROM the complexities of these simple creatures, we can learn something about the simplicities of us complex creatures. The whole man makes a response to his total environment, just as the planarian does. The negativistic child, for example, may have some other reason than sheer perversity for doing the opposite of what he is told to do, and it may be an unconscious reason unmoved by the prospect of rewards or punishments.

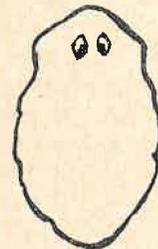
I HAVE always felt, though, that there has to be some other way of bringing up children than developing parents who are scientific experts on the care and nurture of the species *homo sapiens*. Perhaps we can learn even this from the planarians, who manage to keep on reproducing their kind without ever reading a book.

THE REAL SECRET of being a parent is not to get way out on a limb of any kind, scientific, moral, permissive, or dominating, or what have you. I believe in sticking to principles and demanding obedience to rules, but there are times when the child has to win the argument. We can recognize the situation when some unknown factor in the planarian's environment causes him to deviate from

the prescribed procedure; perhaps we have to sense something similar in the child's situation from time to time.

PERHAPS the biggest ethical burden we lay on our children — and we do it fairly often — is providing them with a situation in which there is no good course of action. We used to have a family saying, quoted from a long-ago episode: "Go see what the children are doing and tell them to stop." When the child is spooning up his potatoes, we ask him why he isn't eating his peas, or vice versa. This is such a universal parental custom that I sometimes suspect it is more right and natural than it seems, an attention-bestowing device like a mother cat licking her kittens.

ST. IRENAEUS, a second-century theologian who was one of the first to tackle philosophical theology, thought that the soul had no form of its own,



Planarian at rest.

but like a liquid took the shape of the body it inhabited. Even this kind of soul was too materialistic for many later Christian thinkers, but Irenaeus' concept helps to remind us that our spiritual-physical reality extends from our hair all the way to our toenails.

IN THE planarian experiment, our author concludes that the tail of the planarian with a regenerated head does not guide the new animal. But the tail regenerates a head that remembers what the previous head was taught. This mysterious unity of the planarian organism of course proves nothing whatever about people. It proves only that the works of the Lord are marvelous.

PETER DAY

SUNSET

I saw a sunset blaze and flame
in a puddle dark with mud,
It burned like fire, it glowed like gold,
it glistened red as blood —
So even I may dare to hope
somehow to find the grace
To mirror back the glory of God's face!

MARY MCDUGAL AXELSON

NEWS

Continued from page 11

banquet. Donald Carmichael of the Stouffer restaurant chain, who was toastmaster, introduced Rabbi Silver, who gave the invocation. Among others at the speakers' table were the people listed above, as well as Mayor Ralph Locher of Cleveland, U.S. Senator Frank Lausche of Ohio, F. Edward Lund (president of Kenyon College), and John Millis (president of Western Reserve University).

The Hon. R. Henry Norweb, a U.S. career ambassador, introduced Presiding Bishop Lichtenberger. Bishop Lichtenberger had a smile and words of praise for a musical tribute paid by choristers of Bexley Hall Divinity School. The seminarians sang a "spoof" history of the Presiding Bishop's life as a student in Gambier, Ohio, done to the tune of "When I was a lad" from Gilbert and Sullivan's *Pinafore*.

Special guests at the head table included the Rt. Rev. Donald Arden, Bishop of Nyasaland (Church of the Province of Central Africa).

When it got down to business, the convention adopted a budget of \$610,000, and immediately voted to pay half of this, \$305,000, for the work of the national Church. This was nearly \$55,000 above the diocese's assessment of \$250,688. Bishop Burroughs commented that the diocese believed in giving to others "off the top" of its income.

ELECTIONS. Standing committee: clergy, Louis Brereton, Maxfield Dowell, Arthur Hargate, Hunsdon Cary, Jr.; laity, Robert Lindstrom, Donald Merwin, Russell Ramsey, George May. Diocesan council: clergy, G. Russel Hargate, Solomon Jacobs, James Trautwein; laity, Robert Gray, J. Warner Paisley, Ernest Biglow, Jr. Delegates to provincial synod: clerical, Phil Porter, Jr., Edward Jones, Thomas Ashton, Lee Lindenberger; lay, Wayne Lewis, Jr., A. Denis Baly, J. Warner Paisley, Robert Mason. Alternates to provincial synod: clerical, Roland Clark, James Johnston, John Simons, F. Montagu Pearse, III; lay, Eugene Noyes, Thurston Manning, Andrew Gill, Jr., William Wharton, Jr.

VATICAN COUNCIL

Second Lap to Finish

In a letter sent to all his bishops, Pope John XXIII last month said that, when the Second Vatican Council of the Roman Catholic Church reconvenes on September 8th, it will remain in session "until the work is completed." The Council adjourned last December, after spending several weeks in deliberation.

The Pope announced that the Council commissions had "resumed with alacrity" their work in Rome, and said that the Council secretariat would send to each bishop, as soon as possible, "all that concerns the study and preparation of the *schemata* [drafts] entrusted to the various commissions."

In another section of his letter, he said that the Council, "even though concerned with those who make up the one, holy,



Bishop Duncan (right) and Mr. A. T. Tyree, president of Panelfab Products, Inc., examine a scale model of the diocese's new churches.

Catholic, and apostolic Church [referring to the Roman Catholic Church], cannot pass over and ignore those who are not Catholic. Such a mode of action would seem not to respond sufficiently to the words of the divine Redeemer of which His beloved disciple writes: 'He is a propitiation for our sins, not for ours alone, but for those of the whole world.' "

[RNS]

GREECE

In Again

The Rt. Rev. Iakovos Vavanatsos, who was elected early last year as Archbishop of Athens and Primate of All Greece only to resign within two weeks as a committee investigated charges of "unmentionable acts" [L.C., February 11, 1962], has been reinstated as Metropolitan of Attica and Megaris.

Bishop Iakovos' reinstatement became effective when the Greek parliament ratified a decision by the Greek Church's Holy Synod that he could return to Attica and Megaris, the see he gave up when he was elected to the primacy. Last March he was cleared of the charges, which had not been publicly detailed, by a special ecclesiastical court. The bishop is 68 years old, and has been in poor health for the past year.

[RNS]

SOUTH FLORIDA

Built too Be Moved

Two "all-aluminum, relocatable, multi-purpose" buildings — the first of 10 or a dozen being planned — will soon be put into service in the diocese of South Florida. The first two will serve Guardian Angels' Church, Lantana, and St. James' Church, West Hollywood, Fla.

Each cruciform building will seat 190

persons, and will house a portable altar. They will be used for services, and will be usable also for classes and meetings of various types. Each has a nave 48 by 28 feet, rising to a height of 24 feet. Transepts will be 16 by 20 feet on one side of each church, and 20 by 36 feet on the other. Kitchen and other facilities will be housed in an addition, placed at the rear of each church.

The air conditioned buildings are to be built of aluminum panels, with honeycomb cores and baked-on acrylic enamel finish on both sides. They were designed by Charles S. Broward, Jr., a Miami architect, and are to be built by Panelfab Products, Inc., of North Miami.

"Our diocese is building new congregations at the rate of 10 a year or more," said Bishop Duncan, Suffragan of South Florida.

He added, "We needed a building that can be quickly, economically, and easily installed to meet the needs of a growing parish. In time, our plans call for building of permanent structures when the financial status of the church permits. At that time, the relocatable building will be moved to serve another new parish."

CANADA

Two in Accord

At the recent opening of a Canadian institution founded by an Anglican priest and aided by a Roman Catholic diocese, a Roman priest and an Anglican priest joined in calling for discontinuance of the death penalty.

The Rev. James J. Jones, Jr., who founded the first St. Leonard's House (in Chicago) in 1954, spoke at the opening of St. Leonard's House, Windsor, Ontario, Canada. The Windsor institution was founded by the Rev. T. N. Libby, of All Saints' Church, Windsor. It has received aid from the Roman Catholic diocese of London, according to Religious News Service.

Capital punishment, said Fr. Jones, "spills its hate beyond the man who is executed. It touches every 'con' in prison, and society pays for it. If prison is a place of rehabilitation, the prisoners ask, why does it have a place of execution?"

The Roman priest, the Rev. Charles Dismas Clark, S.J., director of Dismas House, in St. Louis, agreed that retention of the death penalty is senseless. The death penalty, Fr. Clark said, is generally reserved for the poor, in the United States.

"If you have money, you won't die," he said. "In the U.S., the death penalty for white people has been practically abolished. The Negro, especially the indigent Negro, dies."

St. Leonard's House, Chicago (as well the new one in Windsor), and Dismas House, St. Louis, serve as rehabilitation centers, or homes, for convicts who have been released from prison.

cluded that to suffer with God is better than to be prosperous without Him.

"(25) Whom have I in heaven but thee? and there is none upon earth I desire in comparison of thee.

"(26) My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever."

Commenting on this passage, William Temple has said, "That is the real solution — not an answer to the riddle, but the attainment of a state of mind in which there is no desire to ask it." One might express this in terms of a very human illustration: A child is in bed, racked with pain. If he knows his mother is right there near him, he can endure it; if she has to leave him for a moment the pain becomes unbearable. The child does not expect his mother to give him logical reasons for his distress. All he knows is that when she is close by he can take whatever comes. And a similar discovery has made, with respect to God, by the writer of the 73d Psalm.

These, then, were the forces at work which kept the poet from losing his faith. These were the three insights which restored his confidence in God — the recognition of the presence of good and noble people in the world; the recognition that the prosperity of the wicked did not last forever; and the recognition that "the man who has found fellowship with God is rich though he possesses nothing." And this threefold recognition led him to make the affirmation with which the 73d Psalm begins:

"(1) Truly God is loving unto Israel: even unto such as are of a clean heart."

The 73d Psalm, together with the Venite and all the rest of the Psalter, belongs to the Old Testament — that portion of the Holy Scriptures written before the advent of Christ. This is why whenever the Psalms are used in our worship they are concluded and rounded out by the *Gloria Patri* — glory be to the Father, and to the Son, and to the Holy Ghost — for this indicates that the Old Testament teachings are complete and made whole by the divine revelation set forth in the New Testament.

Any Christian meditation on the Psalms, therefore, must end, so to say, with the *Gloria Patri* — that is, it must be concluded by a reference to what has been revealed by Christ.

Turning to the Venite, the great psalm on the being and nature of God, we find it summed up and completed in the attitude of our Lord when He said, "When ye pray, say, 'Our Father. . .'"

And turning to the 73d Psalm, the great poem on the problem of evil and suffering, we find its consummation in the sacrifice of our Lord who said, "If any would be my disciple, let him take up his cross. . ."

Latin American Mission

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

Executive Officer of the Anglican Communion

The neglected continent — that was the phrase used by the bishops at Lambeth in 1958 to characterize Anglican attitudes toward South America. The phrase could have been applied to all of Latin America, for that matter, and it could also have been applied to other Churches as well. The Roman Catholic Church, which can claim at least the nominal allegiance of 80% of Latin America, has used the same phrase to describe its own attitude toward this vast area and its people. I remember the scorn with which a Roman Catholic friend greeted my comment about "a Catholic culture" (when I wrote once about Latin America) — a "pre-Catholic culture," he said, "is the most that could be claimed, and if we cannot find the 30,000 priests we need to serve our empty parishes, we shall not have the right to claim even that."

True Enough to Hurt

Well, Rome must speak and act for itself, and it is doing so. I can speak only of ourselves, and the "neglect" Lambeth spoke of is true enough to hurt. It's partly ignorance. The recent statement from the Consultation on the Anglican Communion and Latin America reminded us that Anglican Churches have been at work in this area for two centuries, and I dare say that fact came as a surprise to most Anglicans. So would a knowledge of the scope of present Anglican life in Latin America come as a surprise. British people perhaps know of the diocese in Argentina or of the work of the South American Missionary Society in Chile or in the Chaco. Americans may have heard of our Church in Cuba or Panama or Puerto Rico. But in contrast to our intense interest in Africa or Asia, most of us have only the sketchiest knowledge of Latin America.

Yet nearly half of the missionary budget of the American Church is spent in Latin American fields. The Church in Brazil — now three dioceses and soon to be four, God willing — very likely will be the next Anglican Province to begin its autonomous life as an entirely national Portuguese-speaking Church. Eight dioceses of the American Church (apart from Brazil) bear our witness in Latin America, six of them with Spanish as their official language and one with French (Haiti).

Eight dioceses of the Church of the West Indies share the common life of the Caribbean, three of them responsible for work on the Spanish-speaking mainland.

Some of these jurisdictions are of comparatively recent missionary origin. Some, like Haiti or Mexico, began a century and more ago as independent national Churches, later coming into full partnership in the Anglican Communion. Some are now entirely or almost entirely national in staff. Some still consist extensively of chaplaincies to English-speaking communities. What binds them all together is the obedience of which the Cuernavaca Consultation spoke: "In obedience to the Divine Commission, we have been ministering for nearly two centuries in Latin America in the name of the Lord. Today, in response to a fresh prompting of the Holy Spirit, we are renewing our dedication to this ministry on a larger scale in the face of drastic and dynamic changes in Latin America, through which the Lord of the whole earth is as ever working out His purposes."

No Excuse for Neglect

It is ignorance, in part, that has led to much Anglican "neglect" of so great a sector of our corporate life. But much more has entered into it, of course — for instance, a feeling that Latin America was already an "evangelized" territory; a sense that it was a backwater in history by comparison with, say, Africa; a view of it as an appendage of North America, or of older, European Latin cultures. None of these is true. Perhaps 10% of Latin Americans (I quote Roman Catholic sources here) are practicing Catholics and another 3% are working Christians of other allegiances. The inherited monolithic culture, based on at least a remotely Catholic world-view (I still call it a "Catholic culture" in spite of my Jesuit friend's admonition), is fast being pulverized by the hammer-blows of secularism. Latin America is now perhaps the most alluring prize in the eyes of Communism. For all its profound economic and political ties with Europe and North America, Latin America now leads its own life and makes its own decisions. There is no excuse any more for Anglican neglect, or anybody's neglect, of this immense and powerful land.

The Lambeth comment, of course, led to the Consultation in Mexico, a few weeks ago. Two dozen bishops, theologians, and missionary leaders met for four days with the Archbishop of York as chairman. The primates of the Canadian and American Churches, bishops or delegates of two West Indian and five Latin American dioceses, and representatives of the missionary departments and societies of England and North America composed the group. We met in one of the boys' hostels of the diocese of Mexico, a land where any religious instruction in schools is forbidden and where therefore the Church must develop its own unique agencies for teaching the faith.

The Consultation heard first the preliminary findings of a study of four South American societies, commissioned by the American Church from Columbia University's Bureau of Applied Social Research. This study in itself was a remarkable development which sought to apply the best help of contemporary social science to the strategic questions of the Church's mission. Addresses were then made by men long in the field in Latin America. We discussed a number of practical problems of jurisdiction, the forms of new work, the broadening of the base of support and prayer, etc. We finally drafted a report for the Advisory Council on Missionary Strategy to consider at its summit meeting in Canada next August. And running through all these matters was a thrilling sense of brotherly engagement among our different Anglican Churches. At every stage the common interdependence of us all was the ruling consideration. "Our primary objective," we said, "is the development of Latin American Churches, expressive of the genius of their own countries and of the unity of the Anglican Communion, and ministering alike to the needs of their societies and the wider brotherhood of the world community." Again, "The whole Anglican Communion is responsible for offering itself to the whole world, expressing concern for the whole man, in the whole of society."

Hollow Ring

Yet these phrases have a hollow ring in the face of the paucity of Anglican energies and resources now being devoted to this mission. And no consultation, nor the Advisory Council itself, can change this. The dynamics of the Anglican Communion lie in its constituent Churches and their people, and until our hearts and consciences are stirred, our response will still be sleepy.

What is the answer to this? More knowledge, certainly of our current Anglican activity there. A clearer and more contemporary understanding of Latin America itself, so long remote to Europeans, and patronized familiarly by North Americans. An appreciation of the dignity and stability of life in these republics, so

profoundly rooted in Western civilization yet so expressive of their own unique history. An awareness of the secular-scientific revolution which brings with it great blessings and great perplexities, and will end — is now ending — the majestic certainties of a culture rooted for four centuries in unquestioned Christian tradition.

These gifts we need, if we are to see Latin America as it is, and respond in obedience to our mission there. Perhaps, most of all, it is in Latin America that the ecumenical realities and necessities press most urgently. Any mission in Latin America is a mission within a nominally Christian land. It is not "proselytism" — Anglicans would not welcome or support deliberate subversion of Christians. It is, as in our own plural Christian societies in Europe or North America or Australia, a witness to Christian life and faith in company with others and in preparation for a unity which is to come. Non-Roman Churches are strongly established in many Latin American countries, and we Anglicans have a brotherly obligation to work with them toward unity, to the limit of our power and conscience, precisely as we do in London or Toronto or Sydney or New York. So do we have a parallel obligation to the Church of the majority.

Dialogue Not Completed

If we have nothing to say to the Roman Catholic Church — if there is no validity to Anglican witness as contrasted with Roman Catholic witness — then we have no business anywhere. But I do not believe that the dialogue of the English Reformation is completed. Nor do I believe that, in a divided Church, any Church is complete, lacking nothing. We need, as the Consultation said, "to stand alongside our fellow Christians in order to face with them both the perplexities and opportunities which confront us."

It would be utterly wrong, I'm sure, to think of our Latin American mission as directed against the Roman Catholic Church. If they at times seem to un-Church us or regard us as outside the brotherhood of the faith, I hope that we are not guilty of the same wrong. Our unity with all Christians in Holy Baptism is far too great and basic a unity to be forgotten in the heat of controversy. I think that most Anglicans, when a circle is drawn which excludes us from fellowship, draw the wider circle of Baptism which includes us all. And it is within this wider circle that the mission in Latin America must stand.

There was a most moving episode, in the course of the Consultation, which I must record. The (Roman Catholic) Bishop of Cuernavaca thoughtfully invited us to visit his cathedral — a 16th-century church, now being reconstructed and adorned in most remarkable liturgical simplicity. He himself met us and guided

us around, then led us next door for tea with him. After a pleasant visit, when we rose to go, he asked us to wait while he prayed with us for unity. So we did, saying the Our Father with him, then following in his prayer that we all might once again live together in one Father's house. Then he blessed us. Then he asked, because of our brotherhood, that we bless him. And after a moment's wonder, one of us did give him and his people a blessing.

No doubt this is not a characteristic relationship among Christians, in Latin America or anywhere else. No doubt there are not many Churches where the Holy Bible is "reserved" along with the holy oils and the Blessed Sacrament, as it is in Cuernavaca. No doubt there are not many churches whose main, west doors are blocked by a huge sunken font, confronting us with inescapable unity, as are those in this ancient cathedral.

Unity Is to Be Found

Unity is there to be found, by those who speak the truth in love, who try to see together what God is doing in our history, and try to obey the one Lord in as great brotherly love as we can offer. In that discovery of unity I am certain that the life and witness of the Church in Latin America may play a decisive part. Clearly, at any rate, the ecumenical dimension must be paramount in Latin America, in shaping our mission and our obedience.

One final reminiscence: The ancient frescoes on the walls of Cuernavaca Cathedral, now being uncovered after generations hidden under elaborate adornment, were of the Nagasaki martyrs, that band of two-score Christians put to death in Japan in the first Roman Catholic mission there centuries ago. I could not help thinking of the untutored Indians who, generation after generation, knelt in prayer and saw around them the reminder of other Christians, in an infinitely remote land, who shared one faith and hope and glory, with courage and singleness of heart. I wish we knew as much of the needs and pain of other nations, and of the task of other Christians, as those new Christians of old Mexico must have known. Perhaps if we did, we might be moved to a deeper concern and more loving obedience. At all events, it is precisely those two gifts of God, expressed in profound and tireless brotherhood, which must be the marks of our mission in Latin America.

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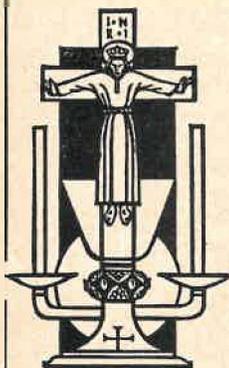
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When Writing Advertisers Please Mention
THE LIVING CHURCH

GUILFORD

Continued from page 14

structure as their contributions to the cost of the church.

The genesis of the cathedral may be said to go back to the year 1933, when on its site, Stag Hill, a 35-foot cross, made from the timbers of the famous old battleship, *Ganges*, was set up. Three years later, the foundation stone was lowered onto stones from the fabric of the mother cathedral at Winchester and from Canterbury Cathedral.

The cathedral may be described as simplified Gothic. It will seat some 2,000 people, is 365 feet long — one foot for each day of the year — and about 40 feet wide, making it roughly the size of Exeter Cathedral. The nave has a vaulted roof 70 feet high, and the great central tower will be 150 feet high.

The building is of rose-colored brick, which will blend well in the passage of time with the copper sheeting of the roof. The bricks are made of the clay from the hill on which the cathedral stands.

THE LIVING CHURCH RELIEF FUND

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

Korean Lepers

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- S. M., Fort Davis, C. Z. 5.00
- A. W. and A. S., New Brunswick, N. J. 15.00
- R. K., Cedarburg, Wis. 5.00

\$85.00

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Albany Contemplative Order

- S. M., Fort Davis, C. Z.\$15.00

Cyrene Reconstruction

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- A. L., San Francisco 1.00
- R. C., New York City 3.00
- O. B., Hornell, N. Y. 10.00
- A. N., Midland, Mich. 3.00
- M. J., Linden, Mich. 4.00

\$26.00

Church in Korea

- Guild of Holy Child, Kemper Hall,
Kenosha, Wis. \$25.00

St. Michael's Theological College, Korea

- J. T., Glen Ridge, N. J.\$25.00

Cuban Refugees

- Women of St. Thomas' Church, Orange, Va.\$40.00
- P. S., Toledo 10.00
- Anonymous, Springfield, Mass. 10.00
- A. A., Alexandria, La. 10.00

\$70.00

Presiding Bishop's Fund for World Relief

- A. E., Los Altos, Calif.\$ 5.00
- R. B., APO, N. Y. 50.00
- G. B., Eastsound, Wash. 40.00

\$95.00

BOOKS

Continued from page 4

rewarding. On the humorous side, having fairly recently returned from Europe, I enjoyed thoroughly Mr. Schlesinger's tongue-in-cheek description of "Invasion of Europe, Family Style."

ENRICO C. S. MOLNAR, Th.D.

Canon Molnar is director of Bloy House, Los Angeles diocesan study and retreat center and headquarters for diocesan Theological Training School. He was educated at the Oriental Institute of Prague University and in the U.S., to which he came in 1939.

Books Received

THE CREATION. Vol. 19, *Twentieth Century Encyclopedia of Catholicism.* By Trophime Mouiren. Translated from the French by S. J. Tester. Pp. 126. Hawthorn, December 10, 1962. \$3.50.

THE INEVITABLE ENCOUNTER: Preaching for Today. By the Rev. Edward L. R. Elson, minister, National Presbyterian Church, Washington, D. C. (pastor to former President Eisenhower). Pp. 68. Eerdman's Preaching for Today series, October 26, 1962. \$2.25.



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For details on rates, see page 22.

LETTERS

Continued from page 5

doesn't go here, where men's souls are at stake. Surely the Church of God is not limited to a mechanical device thought up some time after the Ascension. And just as surely, every last one of us has distributed the Elements to unconfirmed people. We don't require confirmation certificates for space at the Communion rail.

I was a chaplain in the first World War, A.E.F. and front-line experience. Do you think that I stopped in a celebration and said, "You fellows who have not been confirmed are not welcomed"? All through my ministry I have used the comprehensive, hence Catholic Invitation, and not the misinterpreted, negative and schismatic, holier-than-thou rubric on page 299.

Long ago, a certain bishop, now long at rest, heard me speaking and remarked to someone close to him, "If I knew as much about anything as that young man does about everything, I would be happy." Maybe that applies to my fellow South Carolinian who has been in the ministry only a couple of years. Maybe, one day, he will see that dogma is not so dogmatic as it now appears to him.

The world is on fire, so we can apply ourselves to other tasks than fighting over dogmatics.

(Rt. Rev.) JAMES M. STONEY
Retired Bishop of New Mexico and
Southwest Texas

Albuquerque, N. M.

Editor's note: The rubric appeared in the first Anglican Prayer Book (1549) in this form: "And there shall be none admitted to the holy communion, until such time as he be confirmed." The 1552 Prayer Book made it ". . . can say the Catechism and be confirmed," and so it continued until 1662, when the reference to the Catechism was dropped and "or be ready and desirous to be confirmed" was added, presumably because bishops had been hard to find during the Cromwell period.

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Fallible Successor

In an editorial in the February 3d issue, under topic "Simple solution?" you refer to "the successor of St. Peter" as if you mean the Pope of Rome! From the study of the New Testament and early Church history, we believe that the evidence for such a claim is dubious indeed. I like to think that you are only being humorous when you make such a reference. The New Testament scholars and historians of our divinity schools have not changed *that* much in the past few years, I hope! THE LIVING CHURCH is an Episcopal paper, isn't it?

(Rev.) BRADFORD W. KETCHUM
Rector, St. John's Church

Pleasantville, N. Y.

Editor's comment: That St. Peter exercised his apostleship in Rome and was martyred there is the virtually unanimous witness of Church tradition, supported by archaeological evidence and by the New Testament (I Peter 5: 13), but the same may be said of St. Paul, who was in primitive tradition regarded as the co-founder of the Roman see. It is perhaps anachronistic to call either or both of them the first bishops (a distinction given by St. Irenaeus to Linus); however, if bishops are in some sense the successors of the Apostles then the Bishop of Rome may reasonably be regarded as the successor of the Apostles who were at Rome.

The special doctrinal significance attached to a succession from St. Peter is, of course, a Roman peculiarity shared by neither Anglicanism nor Eastern Orthodoxy.

Less Cause for Anxiety

In reply to Mr. Eagan's letter [L.C., January 13th] about an episcopal election recently, I should say that if Mr. Eagan could have been present, watching the action on the floor, listening to conversations in the narthex as the balloting progressed, he would have less cause for anxiety. Laymen of my own parish, taking part in such an election for the first time, were impressed very favorably, and their confidence in the polity of the Church greatly strengthened.

No doubt, partisans of Joseph Barsabas were somewhat distressed at the way things turned out when "the lot fell upon Matthias." But when a unanimous election can be moved, and happily carried, the signs of the Holy Ghost are not hard to discern.

(Rev.) B. FRANKLIN WILLIAMS
Secretary of the Convention
Diocese of Oklahoma

Pawhuska, Okla.

ANGLICAN CYCLE OF PRAYER

February

24. Bloemfontein, South Africa
25. Bombay, India
26. Kuching, Borneo
27. Bradford, England
28. Brandon, Canada

March

1. Brechin, Scotland
2. Brisbane, Australia

SCHOOLS

FOR BOYS (Cont'd.)

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DAY SCHOOL DIRECTOR needed on a half-time basis in a school (kindergarten - 3rd grade) fast coming into its own; good community relations; further development in next three years. Located in semi-tropical southwest. Prefer Episcopalian with degree and teaching experience. Send complete resumé with salary needs. Reply Box A-882.*

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- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

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407 East Michigan Street Milwaukee 2, Wis.

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THE LIVING CHURCH

PEOPLE and places

Appointments Accepted

The Rev. James C. Billingsley, formerly in charge of the Church of the Resurrection, Austin, Texas, is now rector of St. John's Church, Sonora, Texas.

The Rev. David Comegys, formerly assistant at St. Paul's Church, Shreveport, La., will on March 1 become rector of St. George's Church, Bossier City, La. Address: Box 5576, Bossier City.

The Rev. Robert M. Cook, formerly assistant rector at St. Stephen's Church, McKeesport, Pa., is now curate at Christ Church, Hudson, N. Y. Address: 431 Union St.

The Rev. Richard W. Corlett, formerly rector of All Saints' Church, Hoosick, N. Y., in charge of Holy Name Mission, Boyntonville, will after March 1 serve the Church of the Good Shepherd, Canajoharie, N. Y.; Holy Cross Church, Fort Plain; and Trinity Church, Sharon Springs.

The Rev. William M. Cowans, formerly curate at St. Mark's Church, Palo Alto, Calif., is now vicar at St. Thomas' Mission, Rodeo, Calif., and St. Mark's, Crockett. Address: 1319 Seventh St., Rodeo.

The Rev. Samuel R. D'Amico, formerly rector of the Church of the Holy Faith, Inglewood, Calif., is now rector of St. James' Church, 3903 Wilshire Blvd., Los Angeles.

The Rev. James R. Daughtry, formerly curate at St. Philip's Church, Coral Gables, Fla., will on February 27 become vicar at the Church of the Resurrection, Tucson, Ariz.

The Rev. James DeGolier, formerly priest in charge of St. Edmund's Church, Elm Grove, Wis., is now rector.

The Rev. John C. Donovan, formerly vicar at Christ Church, Mexia, Texas, and chaplain to Episcopal students at Baylor University, Waco, Texas, is now assistant at Trinity Church, Galveston, Texas. Address: 2216 Ball.

The Rev. Reginald W. Ennis, Jr., formerly in charge of Good Shepherd Church, Friendswood, Texas, is now in charge of Christ Church, Mexia, Texas, and St. Matthias', Waco.

The Rev. George C. Field, Jr., canonically resident in the diocese of Southern Virginia, has been since September a graduate teaching assistant in the School of Religion at the State University of Iowa, where he is undertaking a program of doctoral study. He has been assisting at Trinity Church, Iowa City, and has done Sunday supply work for the diocese. Address: 320 E. College St.

This last year Fr. Field and his family were resident at St. Augustine's College, Canterbury, Kent, where he was a priest-student.

The Rev. Robert E. Fosse, formerly curate at St. Matthew's Church, Evanston, Ill., is now rector of the Church of the Transfiguration, Palos Park, Ill.

The Rev. George T. Friedkin, who formerly served St. Luke's Church, Willmar, Minn., is now serving St. Mark's Church, 501 Denver at W. Fourth, Waterloo, Iowa.

The Rev. Richard Hewetson, formerly rector of Holy Trinity Church, International Falls, Minn., will on March 1 become rector of St. Katherine's Church, Owen, Wis., and vicar at St. Mary's, Medford.

The Rev. Ernest Hunt, formerly vicar at Trinity Church, Gonzales, Calif., is now associate pastor at St. Paul's Church, Salinas, Calif. He will continue to serve the Church of the Holy Spirit, North Salinas, and is also chaplain (1st Lieut.) to the 6211th USA Garrison, Reserve, Fort Ord, Calif. Address: 1340 S. Riker, Salinas, Calif.

The Rev. Robert A. James, formerly curate and headmaster at Grace Church, Ocala, Fla., in charge of St. Patrick's Mission, Ocala, will on March 1 become rector of Holy Trinity Church, Bartow, Fla., with address at Box 775.

The Rev. H. Donald Keeling, formerly vicar at the Church of the Good Shepherd, Tomball, Texas, and St. Francis', Prairie View, is now rector of St. Mary's Church, Bellville, Texas. Address: Box 231.

The Rev. George R. Kemp, formerly curate at the Church of the Resurrection, Richmond Hill, N. Y., is now rector.

The Rev. Adams Lovekin, formerly associate rector at St. Luke's Church, Monrovia, Calif., has for some time been vicar at St. John's Church, Laverne-San Dimas, Calif. Address: 1960 Ninth St., LaVerne.

The Rev. Harold A. Magee, formerly vicar at Calvary Church, Pascoag, R. I., will be vicar at

St. Mark's Church, Hoxsie, Warwick, R. I. (He will succeed the Rev. Dwight M. Hambly, who has resigned to be a chaplain in the U. S. Navy.)

The Rev. T. Roger McGuire, formerly rector of the Church of the Ascension, Mount Sterling, Ky., is now vicar at St. Ann's Church, New Martinsville, W. Va. Address: 455 Maple Ave.

The Rev. John McTammany, formerly rector of Grace Church, Orange Park, Fla., is now vicar at St. Andrew's by the Sea, Destin, Fla. Address: Box 328, Destin 1.

The Rev. James T. Moore, vicar at St. John's Church, Sealy, Texas, is now also vicar at St. Francis' Church, Prairie View, Texas, and chaplain at the Prairie View Agricultural and Mechanical College.

The Rev. Donald E. Mowery, formerly rector of St. Andrew's Church, Nashville, Tenn., is now executive director of Youth Service, Memphis. Address: 910 McCall Bldg. (Fr. Mowery will be the first clergyman to direct the agency, which receives two-thirds of its support from the United Fund.)

The Rev. Thomas L. Murdock, formerly assistant chaplain at the Good Samaritan Hospital, Portland, Ore., has for several months been vicar at St. Aidan's Church, 17405 N. E. Clisan, Portland 30.

The Rev. Kenneth M. Peck, who was ordained deacon in September in the diocese of West Texas, is now in charge of Trinity Church, Junction, Texas, and St. James', Fort McKavett. Address: Box 354, Junction.

The Rev. Joseph A. Pelham, formerly director of the department of Christian social relations of the diocese of Michigan, is now rector of Trinity Church, Farmington, Mich. For the next few months he will continue to serve part-time as director of Christian social relations and wants his mail to be addressed for the present to 4800 Woodward Ave., Detroit 1.

The Rev. Calton E. Permenter, vicar at the Church of the Holy Spirit, Waco, Texas, is now also chaplain to Episcopal students at Baylor University, Waco.

The Rev. Thomas C. Redfern, formerly assistant at the Church of the Ascension, Clearwater, Fla., is now rector of St. Wilfred's Church, 3773 Wilkinson Rd., Sarasota, Fla. (He succeeds the Rev. Charles H. Ricker, now rector emeritus.)

The Rev. William A. Roberts, who formerly served Grace Church, Pomeroy, Ohio, is now assistant at St. Andrew's Church, Meriden, Conn.

The Rev. Alfred W. Rollins, vicar of the Church of the Ascension, Houston, Texas, is now also in charge of St. Paul's Church, Katy.

The Rev. Robert A. Seoon, librarian at Bloomfield College, Bloomfield, N. J., is now also priest in charge at St. Mark's Church, Paterson, N. J. Address as before: 64 Spruce St., Bloomfield.

The Rev. Harold B. Sedgwick, formerly rector of Emmanuel Church, Boston, is on the staff of St. Paul's Cathedral, Boston. Address: 21 Beacon St., Boston 8, Mass.

The Rev. Lewis R. Sexton, Jr., formerly curate at St. John's Church, Passaic, N. J., is now vicar at the Church of the Transfiguration, North Bergen, N. J. Address: 403 Seventy-Ninth St.

The Rev. Joseph L. Sheldon, Jr., formerly rector of St. Helena's Church, Boerne, Texas, in charge of the Church of St. Michael and All Angels, Blanco,

ACU CYCLE OF PRAYER

February

- 24. St. Elizabeth's, Chicago, Ill.; Church of the Resurrection, Kew Gardens, N. Y.
- 25. Church of St. Mary of the Snows, Eagle River, Wis.; St. Paul's, Gas City, Ind.
- 26. The Rev. E. S. Ford, Whippany, N. J.; All Saints', Concord, N. C.
- 27. Calvary, Philadelphia, Pa.; St. Andrew's, Chicago, Ill.; Church of the Advent, Boston, Mass.
- 28. St. James', Mt. Airy, Md.

March

- 1. St. David's, East Greenbush, N. Y.; St. Ambrose, Philadelphia, Pa.
- 2. The Rev. S. Atmore Caine, Plymouth Meeting, Pa.; St. Margaret's, Chicago, Ill.; St. Mary's, Pittsburgh, Pa.

will be rector of St. Stephen's Church, Goliad, Texas, in charge of St. Matthew's, Kenedy.

The Rev. Frederic Allyn Walker, formerly assistant at St. Paul's Church, Columbus, Ohio, is now vicar at St. Anthony's Church, Wilmington, Ohio.

The Rev. T. David Wallsteadt, formerly director of Christian education at St. Stephen's Church, Coconut Grove, Fla., is now assistant to the headmaster at St. Barnabas' Episcopal Parochial School and St. Gregory's Choir School, Chicago. Address: 4241 W. Washington Blvd., Chicago 24.

DEATHS

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

The Rev. Canon Frederic G. Williams, retired priest of the diocese of Iowa, died December 13, 1962, at his home, in Clinton, Iowa.

Canon Williams was born in 1892 in Detroit, Mich. He studied at Nashotah House and was ordained to the priesthood in 1919. He was rector of Trinity Church, Mineral Point, Wis., in 1919 and 1920, and rector of St. Alban's Church, St. Louis, Mo., in 1920 and 1921. From 1921 to 1923, he was rector of the Church of the Redeemer, Superior, Wis., and from 1923 to 1925 he was principal of Racine College, a boys' school in Wisconsin. From 1925 until his retirement in 1959, Canon Williams was rector of Grace Church, Clinton, Iowa.

In the diocese of Iowa, he served as secretary of the bishop and council, and as a member of the standing committee. In 1953, he was made an honorary canon of Trinity Cathedral, Davenport, Iowa, and, in 1955, he served as a deputy to General Convention.

Survivors include his wife, the former Dorothy M. Twitchell; a daughter, Mrs. Robert L. Mowery of Carlisle, Pa.; four grandchildren; a sister; and two brothers.

Jane Bruce Guignard, M.D., life-long member of Trinity Church, Columbia, S. C., died in Columbia, on January 11th, at the age of 86.

Dr. Guignard was born in Aiken County, S. C., and went to Columbia in 1892 with her parents. She was educated at the College for Women, Columbia, and the Peabody Institute, Nashville, Tenn. She taught school in Columbia from 1897 to 1900. Dr. Guignard then entered Women's Medical College, Philadelphia, where she received the M.D. degree. She began her career in medicine in Columbia in 1904, where she practiced for more than 55 years.

Dr. Guignard was the last of nine children. A brother was the late Rev. Sanders Guignard. The family has made bequests to the University of the South, and Trinity Church.

Survivors include three nieces, two nephews, and 15 great-nieces and nephews. Among her surviving cousins are the Rt. Rev. Albert S. Thomas, retired Bishop of South Carolina, and the Rev. Harold Thomas, retired priest of the diocese of South Carolina.

John M. Guild, active Churchman of the diocese of West Missouri and member of St. Paul's Church, Kansas City, Mo., died January 30th, in Kansas City.

Mr. Guild, who was 87, was born in Dundee, Scotland, and came to the United States in 1887 with his parents. He was executive secretary of the Greater Dayton, Ohio, Association of Commerce, before he became general secretary of the Kansas

City Chamber of Commerce in 1917. In 1919, Mr. Guild was elected national president of the American Chamber of Commerce executives.

In the parishes where he worshipped, Mr. Guild was active in organizing men's clubs. According to the rector of St. Paul's Church, the Rev. Clifford E. B. Nobes, Mr. Guild "organized men's clubs and through consecrated leadership brought many men, who had been only on the periphery, into the main circle of Church activity."

Surviving are a daughter, Mrs. Marian L. Mathias; a son, M. Austin Guild; three grandchildren; and five great-grandchildren.

Margaret L. Hadley, of Winchester, Mass., widow of the late Rev. Dwight W. Hadley, died in Boston, on January 24th. She was 72 years of age.

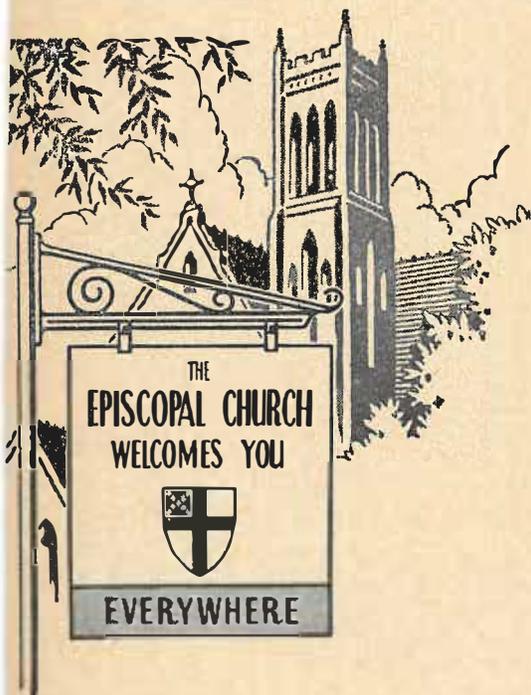
Mrs. Hadley was born in Vermont. In 1916 married the Rev. Mr. Hadley, who was rector of the Church of the Epiphany, Winchester, Mass., from 1931 until his retirement in 1952.

Mrs. Hadley is survived by a daughter, Mrs. Martha H. Rockwell of Fairfield, Conn., and four grandchildren.

Ethel L. Huntington, wife of the Rev. David C. Huntington, died January 6th, at her home in Waterford, N. Y.

Mrs. Huntington, who was 80 at the time of her death, was born in Spearfish, S. D. She attended Sacred Heart Convent School, Grosse Point, Mich., and the South Dakota State Normal School at Spearfish.

In addition to her husband, a retired priest of the diocese of Albany, Mrs. Huntington is survived by two daughters, Mrs. Priscilla A. Wade, and Mrs. Adelaide Owen, both of Waterford.



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

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Rev. Fredrick A. Barnhill, D.D.
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Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

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WASHINGTON CATHEDRAL Wis. & Mass. Aves.
Sun 7:30, 9, 11, 4; Daily 7:30, 9:30, 12, 4
Frequent daily tours

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

ROCK CREEK PARISH opp. U.S. Soldier's Home
Rev. E. Pinkney Wroth, r
Sun HC 8, 9:30 Ch S, 11; Wed HC 11

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

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

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

JACKSONVILLE, FLA.
ST. MARK'S Ortega Boulevard
Rev. Robert Clingman; Rev. Harry Wappler
Sun 7:30, 9:30, 11, 8; Ch S 9:30, 11; Tues 5:30;
Wed 10:30; Thurs 7; Daily noon

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

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

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

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

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

ST. PAUL'S 50th & Dorchester
Sun HC 8, 9, MP 11 (15 HC 11); Daily EP 5:30;
Daily HC Mon-Fri 7; Wed & Sat 9:30

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

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

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

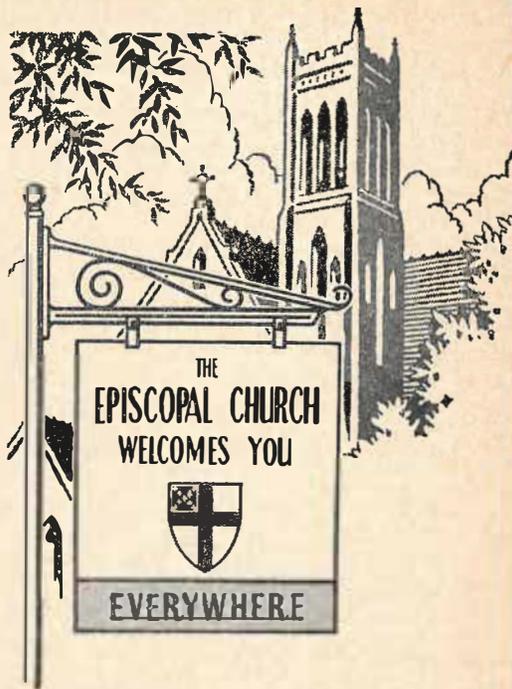
ST. MATTHIAS
Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15 (Sung), 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

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

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.

GO TO CHURCH DURING LENT

Continued from previous page



HINSDALE, ILL.

GRACE 120 East First St.
Rev. Dudley J. Stroup, LL.D., r
Sun 7:30, 9, 11:15; Tues, Thurs, Fri 7; Wed 9:30

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 7:30, 9, 12:15 (Low Mass), 10 (High Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

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

POPLAR BLUFF, MO.

HOLY CROSS 420 N. Main St.
Near Junction US 67 & US 60
Sun HC 8, MP 10 (15 HC); Daily MP 12:10

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 15, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

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

NEWARK, N. J.

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

BUFFALO, N. Y.

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

EAST MEADOW, L. I., N. Y.

CHRIST THE KING Fifth St. at DeWolfe Pl.
Rev. Martin L. Bowman, v
Sun 8 HC, 10 HC, 12 noon MP & HC

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S

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

SAINT ESPRIT

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

HEAVENLY REST

5th Ave. at 90th Street
Sun HC 9 & 15 11, MP Ser 11 ex 15; Wed HC 7:30; Thurs HC & LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE

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

ST. MARY THE VIRGIN

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

RESURRECTION

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

ST. THOMAS

5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15), 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 Living Church

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

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

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9, & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 Low Mass, 9 Family Mass, 10 (Spanish), 11:15 MP, 11:30 Sol High Mass; Weekdays Mon, Tues, Thurs, Fri, Sat 9:30 Low Mass; Wed 7:30 Low Mass (MP 15 minutes before each Mass); EP daily 5

ST. CHRISTOPHER'S CHAPEL

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

PEEKSKILL, N. Y.

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

SOUTHERN PINES, N. C.

EMMANUEL 350 East Massachusetts Ave.
Rev. R. Martin Caldwell, Jr., r
Sun 8, 9:30, 11, 5; HC (and healing service) Wed 10; HD 7:30, 10; Daily EP 5:45

CHARLEROI, PA.

ST. MARY'S Sixth & Lookout
Shrine of Our Lady of Walsingham
Canon Joseph Wittkofski, r
Sun HC 8, 9, 11

PHILADELPHIA, PA.

HOLY TRINITY Rittenhouse Sq. at 19th St.
Rev. Cuthbert Pratt, S.T.D., r; Rev. E. L. Lee Jr., c
Sun 8 HC, 11 (15) MP, EP 8; Tues, Thurs HC 12:15, EP 5:30; Wed HC 7, 5:30

PHILADELPHIA, PA. (Cont'd.)

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

CHARLESTON, S. C.

ST. PHILIP'S 142 Church St. at Queen
Sun HC 8, 9:30, 11:15; Wed HC 10; Fri EP 6

COLUMBIA, S. C.

CHAPEL OF THE CROSS Patterson Road
Veterans' Hospital Area
Sun 10; Wed 8 Lenten Study Class

FORT WORTH, TEXAS

TRINITY Stadium at Bellaire Dr. S.
Rev. W. P. Barnds, D.D., r; Rev. W. L. Burkhardt, c
Sun 7:30, 9:30, 11:15; Daily 7; C Sat 11, 5

RICHMOND, VA.

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

SEATTLE, WASH.

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



GRACE CHURCH
HINSDALE, ILL.

L. L. Cook Co.