

The Living CHURCH

March 8, 1964

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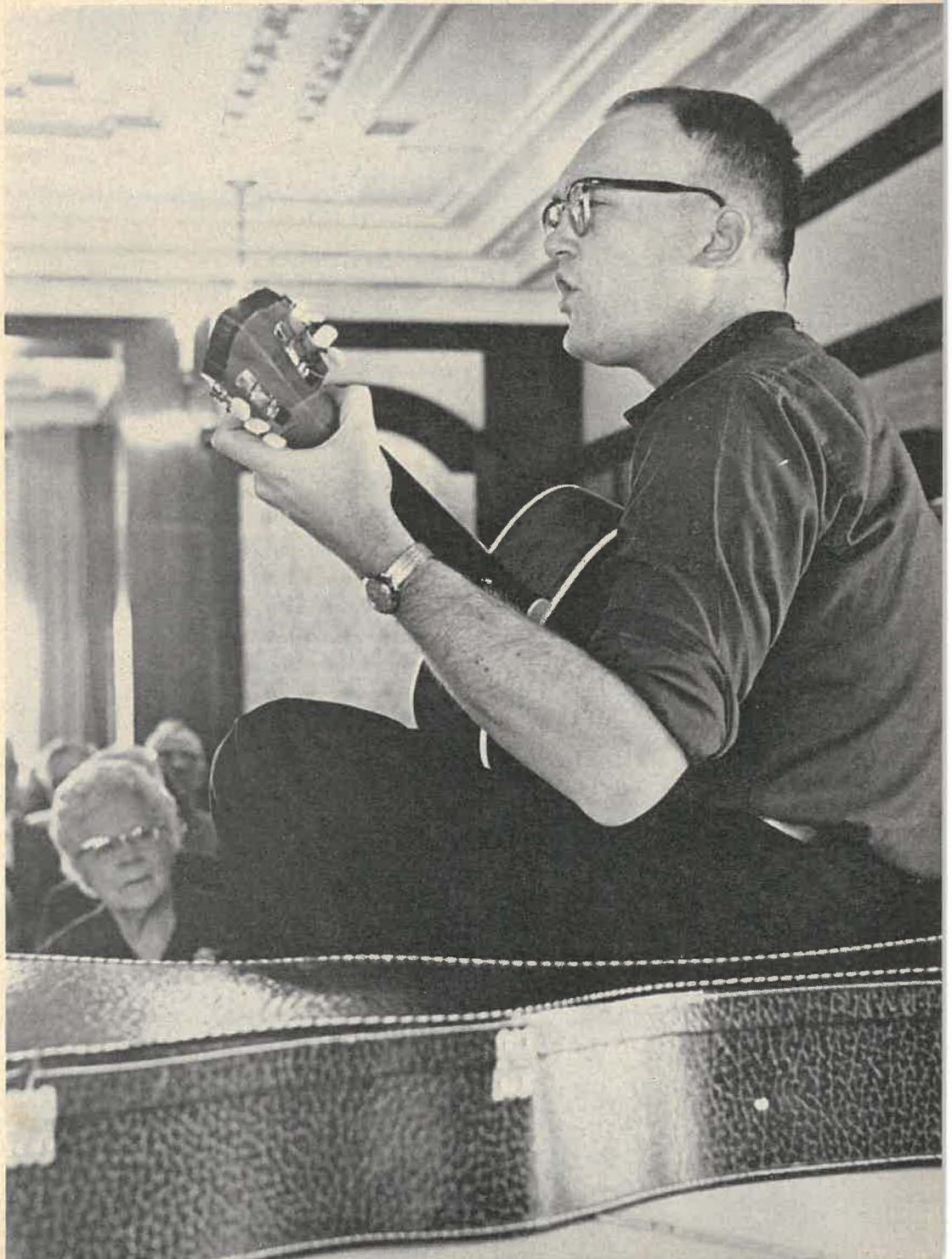
Page 12:

**Communion
in the Dining Room**

Page 15:

**Hypnosis
in the Church**

Rock Island, Ill., *Argus*



The Rev. Charles H. Hensel, folk-singing priest of Geneseo and Preëmption, Ill., entertains senior citizens [p. 9].

BOOKS

What pagan practices still survive in Christianity today?

What new undreamed principle which neither paganism or any of the other religions could match enabled Christianity to sweep the earth?

What mystic power enabled it to do so despite bitter persecution from powerful rulers in the beginning, and despite scepticism during the scientific age?

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Did Christ say that He was the Messiah?

Why was Christ crucified?

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Mystery in Korea

The Martyred. By Richard E. Kim. George Braziller. Pp. 316. \$4.50.

At a time when we have recently observed the 10th anniversary of the Korean armistice, *The Martyred*, first novel by Richard E. Kim, a veteran of the Korean conflict, tells of the search for ultimate meaning in the lives of people caught in the chaos and misery of that war.

The story begins shortly before the recapture of Pyongyang, when 12 of 14 Christian clergymen were executed by the North Korean Army. In the book, Colonel Chang, Chief of the ROK Army Political Intelligence, sees in "the martyred" a means of rallying the dispirited citizens of Pyongyang. A cautious man, however, he first tries to find out why two ministers were spared. Captain Lee, his subordinate who tells the story, finds, as he progresses in this investigation, that he is really conducting a search for himself.

Capt. Lee discovers that there is no ready answer to the questions posed by life, particularly when the facts of the investigation prove embarrassing to the purpose behind Col. Chang's quest. Satisfying answers to the meaning behind the plight of his countrymen and human suffering also elude him. He recognizes that commitment alone can order men's lives. At the end, still trying to answer his question whether Christianity is the apprehension of reality or just illusion, he at least begins to see his fellowship with the rest of humanity.

The great temptation in writing a theodicy is to provide ready answers and dramatic conversions. But the author deals fairly with the problem set. The characters ring true, and their lives run in the direction they logically would. The narrator behaves and talks like an intelligence officer. The action moves swiftly, yet nothing unbelievable happens to force the action.

The ending will not satisfy those who desire a clear-cut answer to their prob-

THE ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A Province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

March

8. Chelmsford, England
9. Chester, England
10. Chicago, U.S.A.
11. Chichester, England
12. Chota Nagpur, India
13. Christchurch, New Zealand
14. Clogher, Ireland

lems. Lee's search must continue, because his rallying-point, although a noble one, has failed in the past. It is a story where simple mystery leads to Mystery.

WINFIELD S. BENNETT

Major Bennett is chaplain of the 36th Engineer Group (C), an international command of US and ROKA Combat Engineers. One of two Episcopal chaplains in Korea, he also conducts services for six armed forces congregations. A former Infantry officer, he is one of a few chaplains authorized to wear the Combat Infantry Badge.

His Servants, the Prophets

Prophets in Perspective. By B. D. Napier. Abingdon. Pp. 128. \$2.75.

Professor B. D. Napier's new book, *Prophets in Perspective*, is a revision and expansion of his article on "Prophet and Prophetism" in *The Interpreter's Dictionary of the Bible* (Abingdon, 1962). It is a survey of biblical prophecy as a whole, and begins with a study of the Hebrew word for prophet before passing in review the main issues raised by the modern study of the movement. In successive chapters he deals with the earliest figures to whom the term is applied, Abraham, Moses, etc.; with Samuel, Elijah, and others of the tenth and ninth centuries B.C.; and, finally, with the faith of classical prophetism.

Within its chosen limits, as a broad survey, the book may be warmly commended to the average reader as well as to the professional student. Professor Napier rightly rejects the view on which many of us were brought up, that the classical prophets inveighed against the whole outward apparatus of religion in the interests of a more "spiritual" and "inward" piety. The prophet, it now appears, could have a place about the altar with the priest, and the old view belongs to the past history of Old Testament study.

Again, the author brings out very well, and with due caution, the way in which we now think of the prophet as not so much a solitary figure who was his own scribe, but as a master, surrounded by disciples who preserved, adapted, and even supplemented his words in fidelity to his spirit. It would seem, for instance, that this is how we should think of the 66 chapters of Isaiah which literary criticism has regarded as coming from three principal and distinct authors. Yet the book as a whole displays certain unities, such as the description of God as "The Holy One of Israel" which is found throughout. It is often suggested now that instead of the somewhat external approach of the older criticism we ought to think instead of the whole work as proceeding from a school extending perhaps over many generations, "a long continuing discipleship to the first Isaiah, the Isaiah

of eighth-century Jerusalem" (p. 53).

The value of Dr. Napier's book would have been enhanced, I think, by the addition of a section on the ancient Near Eastern background of prophecy. He rightly insists that it is a mistake to start from this background and rigidly to interpret the Bible in terms of it; yet this background illuminates prophecy at many points. In Egyptian prophecy, for example, we meet an oscillation between oracles of doom and those of bliss similar to that which we find in the Old Testament. It warns us against regarding the Hebrew prophets as essentially messengers of doom, thus making the oracles of bliss the interpolation of later hands. Again, a characteristic feature of Arabian prophecy is a "vision technique" whereby the seer divines from some chance object on which his eye falls. A good example of this in the Old Testament is Jeremiah 1:11, where the prophet divines from the sight of an almond tree (*shaqed*) that God is watching (*shoqed*) over his Word to perform it.

J. R. BROWN

Fr. Brown, associate professor of O.T. and Hebrew at Nashotah House, writes L.C.'s column, "According to the Scriptures."

Books Received

THE BRAZEN SERPENT. A novel by Poaul Hoffmann. Translated from the Danish Kobberslangen. Fortress. Pp. 288. \$4.95.

EPILOGUES AND PRAYERS. By William Barclay. "100 brief worship services for youth." Abingdon. Pp. 227. \$3.25.

LANGUAGE, MYTH AND MAN. By Joseph Reiss. Philosophical Library. Pp. 134. \$4.50.

LIVING WITH MYSELF. A guide for young adults. By William E. Hulme. Prentice-Hall. Pp. 158. \$2.95.

WORDS OF TRIUMPH. The Words from the Cross and Their Application Today. By Ronald S. Wallace. Illustrated by Mary Alice Bahler. John Knox Press. Pp. 95. \$2.50.

JACOB HAVE I LOVED. A novel by Jean Rees. Eerdmans. Pp. 286. \$3.95.

VOCABULARY OF COMMUNISM. By Lester DeKoster. "Definitions of key terms, summaries of central ideas, short biographies of leading figures, descriptions of significant things and events." Pp. 224. \$3.50.

GAMBLING IN ENGLISH LIFE. Revised edition. By E. Benson Perkins, LL.D. London: Epworth Press. Pp. 127. 8s. 6d. net.

RELIGIONS OF THE WORLD. By John A. Hardon, S.J. Newman. Pp. 539. \$7.50.

CENSORSHIP: GOVERNMENT AND OBSCENITY. By Terrence J. Murphy. Helicon. Pp. 294. \$5.50.

VENTURE INWARD. "A quest for spiritual and psychological insight based on the psychic discoveries of Edgar Cayce." By Hugh Lynn Cayce. Harper & Row. Pp. 227. \$4.95.

PHANTOMS AND FUGITIVES. Journeys to the Improbable. By José Maria Gironella. Translated by Terry Broch Fontseré. Sheed & Ward. Pp. 177. \$3.95.

THE GOSPEL ACCORDING TO MATTHEW. Commentary by A. W. Argyle. Cambridge University Press. A volume in *The Cambridge (New English) Bible Commentary*. Pp. 228. \$1.65.

March 8, 1964

The Living CHURCH

Volume 148 Established 1878 Number 10

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

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THINGS TO COME

March

- 8. Fourth Sunday in Lent
- 15. Passion Sunday
- 22. Palm Sunday
- 23. Monday before Easter
- 24. Tuesday before Easter
- 25. Wednesday before Easter
- 26. Maundy Thursday
- 27. Good Friday
- 28. Easter Even
- 29. Easter Day
- 30. Easter Monday
- 31. Easter Tuesday

April

- 5. First Sunday after Easter
- 6. The Annunciation

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 Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

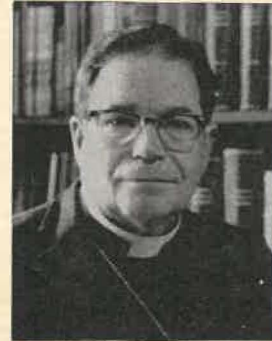
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— The Rt. Rev. Everett Jones, *Bishop of West Texas*

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LETTERS

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

Peas and Carrots on Sunday

Bishop Powell of Oklahoma urges conformity to the Book of Common Prayer, and then requires Morning Prayer "on at least one Sunday a month in each mission church" as "the principal service." Or so you report in the February 16th issue of THE LIVING CHURCH.

I did not laugh. I cried.

Doesn't everyone know that Morning Prayer had its origin in the synagogue and the monastery? And that Jesus Christ has fulfilled the Old Covenant between God and His people? And that the Offices in the monastery are only the peas and carrots surrounding the meat of the Holy Eucharist?

There is no justification for Sunday worship if it be not to celebrate the Eucharist. The old Sabbath was fulfilled when Jesus rested in the tomb. He rose again from the dead on the first day of the week and "was known of His disciples in the breaking of bread" (Luke 24:35). Jesus commanded the Holy Eucharist before His death; He vindicated that command after His resurrection. The Lord's Supper is the pledge of our immortality in Him. It is the sign of the re-creation of all things in Him. It is the Bread of Heaven promised all through the record of the Old Testament, and realized in the New. It is, besides all this, the scandal of the Cross. So it remains a stumbling-block.

Are we still walking along the road to Emmaus, "talking, communing, and reasoning" about those things which happened in Jerusalem? Perhaps the Lord needs again to expound "in all the Scriptures the things concerning Himself." I fear our eyes are holden, and that we are sad.

(Rev.) GILBERT J. KEITHLY
Vicar, Holy Trinity Church
Grangeville, Idaho

THE LIVING CHURCH has always been a lively and interesting source of information of various kinds, but the February 16th issue surely "takes the cake!" In this one issue, we learn that the Bishop of Oklahoma has decided that *at least* on one Sunday of each month, the *principal* service shall ignore the command of our Lord to "Take, eat, and do" in favor of a lesser rite to involve lessons, psalms, and a sermon.

While the good bishop is thus "feeding the sheep" of his diocese, Mr. James Dees, an ex-priest of the Church, has decided that the only way to be loyal Anglicans is to withdraw from the Anglican Communion! Further, Mr. Dees has dropped such a frill as the episcopate because the laymen in Statesville want to do so, and has decided to "maintain the great heritage" of the Anglican Communion by having priests ordain and confirm!

While one is still reeling from this double barreled blast of news, the letters to the editor claim attention as we are instructed by the "Student chapel chairman" of the

University of the Pacific that such transgressions against Catholic order as the strange service celebrated at the Athens, Ohio, conference on December 31st are to be considered as proper and as having been offered by the Church because those involved were Christians. How odd. Now that the Church is *only* a group of Christians, without visible signs or form, I shall inform the local American Legion that since it seems to be made up of Christians it, too, may offer the Eucharist and be considered "the Church."

Oh well, I suppose we ignorant Episcopalians should be grateful for such instructions. Now that we know that the Divine Office should replace the Holy Communion, *as the principal service*, at least monthly, and that the way to be loyal Anglicans is to withdraw from the Anglican Communion, in favor either of a schismatic body or of no body at all, since the Holy Catholic Church is held to be nothing more than individuals gathered willy-nilly at such times and under such auspices as they may deem right. On second thought, perhaps I'd better say "you Episcopalians" for some of us converts might better have stayed home! Or should we?

Please don't misunderstand—I love THE LIVING CHURCH!

(Rev.) ALFRED T. K. ZADIG
Vicar, St. Andrew's Church
Mastic Beach, N. Y.

Editor's comment: We hope Fr. Zadig, and all our readers, understand that we report the news and views of the Church as they come to us, regardless of whether we approve of all, some, or none of same.

I will grant the prerogative of Bishop Powell to argue against the use of a missal [L.C., February 16th]. But I am afraid he is inconsistent in illegally decreeing when there shall be the service of Holy Communion and when there shall not be. If he desires to do away with the only service that our Lord instituted at a given time, then he must through proper channels have the Prayer Book changed.

The rubric "Concerning the Service of the Church" on page vii of the Book of Common Prayer very plainly states at the outset: "The Order for Holy Communion, the Order for Morning Prayer, the Order for Evening Prayer, and the Litany, as set forth in this Book, are the regular Services appointed for Public Worship in this Church, and shall be used accordingly."

On page 10 the rubric says nothing about permission from the ordinary, but grants permission outright to shorten the office of Morning Prayer. Nor can I see where Bishop Powell can command a sermon during Morning Prayer when no provision is made for it.

I have always observed that those who cavil against missals are the very ones who mangle or otherwise abuse our Prayer Book. And in so many missions where there can be only one service on Sunday the Book of Common Prayer should be allowed to be obeyed.

Instead of disobeying Canons of the Church and making a public issue out of it, time could be better spent by getting at the cause of the appalling situation perpetrated by the ultraconservatives found elsewhere

in the issue. I suppose the Church is better off without this canker group, but how much better to prevent it in the first place by the house of bishops being a House of Bishops and enforcing the faith as well as order.

(Rev.) RICHARD C. LITTLEHALES
Associate rector, St. John's Church
Los Angeles, Calif.

Offerings for the Kingdom

I have read your editorial, "Money and the NCC," which appeared in the February 16th issue of THE LIVING CHURCH. The fear of losing friends which you expressed in your opening sentence will not be realized as far as we of St. Mark's, Shreveport, are concerned. This is partly because we agree with some of your conclusions and partly because we just simply are not mad at any one. The real trouble is that your conclusions are based on what appears to be gross misinformation.

St. Mark's of Shreveport did not withhold that portion of its quota to the National Council of the Episcopal Church which would go to the National Council of Churches. We would have done that long ago had there been any point to it. However we did refuse to pay that portion of our diocesan quota (some \$8000) which would have gone to support the National Episcopal Church. This was a reflection of our determination that none of our money would go to support the extra-curricular activities of our own national Church, because we believe that a number of its recent activities have been beyond the authorized scope of that body and its approved budget. The withholding of funds on our part is a means of protest, a method taken directly from the Presiding Bishop's now famous Whitsunday message in which he commended the action of the diocese of Washington for advocating the withholding of funds to bring pressure to bear against those with disagreeing philosophies.

You state that we must "trust those people who must lead the Church." We have trusted them for years, and we would continue to trust them if it were not for the fact that they have betrayed our trust by using the money which we forwarded to them through our diocese for activities far and beyond purely religious ones. We would never be so presumptuous as to think that our judgment as to what is God's work is infallible—neither do we think that the judgment of the Presiding Bishop nor the House of Bishops is infallible in this respect. Specifically, we do not think it is proper for our national Church to call a meeting of 50 of our leading preachers in Washington to spend a week there lobbying (illegally) on behalf of impending partisan legislation—which they did. We did not send money to the national Church in order that the House of Bishops might purchase a half-page advertisement in the Washington Post welcoming the Marchers on Washington, and urging the passage of impending partisan legislation—which they did. We did not send money to our national Church in order to pay the salaries and expenses of employees who would deliberately violate long-standing laws of trespass of private property—which two of them did.

When the bishops propose to use our offerings to God to further a demonstration, clearly designed to intimidate the Congress of the United States, we have serious

doubts about this being God's work.

You may be interested to know that there was a second refusal connected with our quota asking. When we refused to accept that portion of our quota which would have gone to the national Church, we did accept that portion of our quota which was for diocesan use, with the proviso that no diocesan funds obtained from the quotas would be used to make up the deficit. The convention of the diocese on recommendation of the bishop and council refused to accept any of our quota with those strings attached. As a result we now have the entire amount, \$22,202 to spend on theological education and missionary programs not directly connected with St. Mark's Church. Every dime of this money will be spent in God's work outside of our own parish, and we ask your prayers for divine guidance in the placing of these funds. Perhaps you know of some fine young men studying for the ministry who need scholarship aid. If so, direct them to us.

It is our sincere hope that the National Council of the Episcopal Church will once again adopt a policy of expending funds received from Episcopalians everywhere for the furtherance of God's Kingdom and leave the political, social, and economic problems to the judgment of the individual. We look forward to the time when we can once again contribute our fair share and more to the operation of our national Church.

JOHN R. MURPHY
Senior Warden
St. Mark's Church

Shreveport, La.

I would like to make a reply to your editorial on "Meddling" [L.C., February 16th — "Money and the NCC"] — implying that all "outsiders" who try to compel our southern brothers to face and deal with their problem should stay "home."

I would like to raise the question as to just who is meddling. When I attended a meeting of the Council of Churches shortly after the atrocities in Birmingham, one of our members had received by air mail newspaper photographs from Ghana, Africa, which showed in vivid detail all that went on in that troubled city. It was a very unhappy experience to have this report from our African Christians.

I am constrained to refer to at least two passages of Scripture — one from the discussion that ensued between King Ahab and Elijah, I Kings 18:17; and the other to our Lord's trial before Caiaphas. It seems to me that the true meddlers are those who are trying to change the plain facts of the order of creation set by God and reaffirmed in Christ and His Church.

(Rev.) ROBERT E. MERRY
Rector, Church of the Nativity
Crafton, Pittsburgh, Pa.

I am grateful for your charitable editorial, "Money and the NCC" [L.C., February 16th].

Those of us here in Shreveport and throughout the diocese of Louisiana who have tried to defend our Church's leadership against growing criticism have found it increasingly difficult when some of the national leaders persist in extreme integrationist activities. Surely these well meaning men must not realize the handicaps they are throwing in the way of our bishop as he

urges us to maintain loyalty to the Church and its program.

I agree that withholding of missionary quotas is not the way to discourage such activities. But, until your editorial appeared, there had been very little in national Church publications to suggest that we may have Christians in the south who are genuinely concerned with racial injustice.

Believe me, there are such people, lots of them. And what they are doing in their own quiet ways will probably prove more effective in the end than dramatic, highly publicized demonstrations.

Thank you for asking that their work not be jeopardized.

GOODLOE R. STUCK

Shreveport, La.

The February 9th and 16th issues of THE LIVING CHURCH stated that St. Mark's Church of Shreveport, in the diocese of Louisiana, had refused to pay their portion or share which would go to the NCC.

I wish to correct this impression, as the action St. Mark's took was more serious than that. Three years ago they started action against the NCC, but this year their action was against the National Council of the Episcopal Church and the Presiding Bishop. As St. Mark's is the largest church in the diocese they thought they could force the convention to reduce their share to the National Council and if not then they would withhold all their asking from the diocese. This was refused and the diocesan convention voted to pay the entire amount to the N.C. As a result St. Mark's refuses to pay any of the \$22,000 to the diocese (of which \$8000 would be their share to the N.C.).

It looks as if some Episcopalians are trying to make a congregational Church out of the Episcopal Church—as you say they lack faith in the leaders who are duly elected. We thank God that our convention delegates would not go along with St. Mark's action, even though many of the parishes are now making up the difference. The Church must move ahead.

(Rev.) LYLE F. PARRATT
Rector, St. John's Church

Kenner, La.

Fortunate Forty

You have invited comments on the article, "The Death of Ambition," written by the fortunate young Churchman who says, "I am a failure" [L.C., February 23d]. I say "fortunate" and "young" advisedly — anyone just past forty seems very young to me; and I have lived long enough to learn that it is our great misfortunes that frequently turn out to be most fortunate for us.

This feeling of failure and frustration in early middle life is so common that the great psychologist C. G. Jung wrote a book about the subject, called *Modern Man in Search of a Soul*. He found the reaction also among those who had achieved their goals, and in the title of the book he correctly diagnosed it.

Suppose our author had achieved his goals. Like Jung's patients, he might still have been disillusioned; but he might not. Then he would have gone on enamored of success and never satisfied. In the face of greater and greater effort, driving a less and less resilient organism, he might have succumbed to a heart attack. But in any event,

he would never have had a chance to learn that he had chosen the wrong goals.

Even grand designs "shaped for the benefit of all humanity" are a mistake when they are motivated by ambitions for personal satisfaction in success. This is how Judas wanted Jesus Christ to behave (according to Dorothy Sayers and some other interpreters) and not the way Jesus did behave, nor the way He advised us to live. Service to humanity is a fine goal if we mean really to serve. This means serving where we are and where we can, not planning ways that will gratify our self-esteem.

It is the author's pride that is most deeply wounded, as he says: "I have now become that which I most dreaded, a nonentity. . . . My opinion is not sought on matters of any significance. I am heard only on the most menial subjects." Is not his experience the way one can overcome the deadly sin of pride? Is he not more fortunate than the "successful" man who has not had this opportunity? No one is a nonentity before God. Is it so bad to be a nonentity in the world of business, if through this experience one should become closer to God?

The author surely is on the way to recognize the dawn of a new day of hope and faith. At the very end of his article he says: "To find in others needs we can fulfill, and to succeed there, is the life of greatness." This field is unlimited. The practice of agape, love, which seeks to give and not to get, is reason enough for any Christian to live joyously. Moreover, one can come to recognize that when St. Paul said, "All things work together for good to them that love God" (Rom. 8:28), he spoke the literal truth.

F. BRUCE GERHARD

Summit, N. J.

Wrong Tribe

Re your article on the diocesan convention in Oklahoma [L.C., February 16th]:

The article, like all your articles, was well written. However, I must point out one correction, on behalf of our mission here in Seminole.

The conference center is to be located near Seminole, and not Shawnee. It will be closely involved in the life of St. Mark's, Seminole, in a very real way. Further, St. Crispin's is already in existence, with one cabin on the premises. Of course, much needs to be done, and as yet we have only the beginning. With the grace of God, St. Crispin's will grow, and the Mission of St. Mark will be able to contribute something of itself to the whole diocese.

(Rev.) WILLIAM C. WANTLAND
Vicar, St. Mark's Mission

Seminole, Okla.

Appeal to the Young

In some places Lenten services are not meeting with quite the same response as one might hope. I am glad to say, however, that we have not yet reached the sad state depicted on the cover page of the February 16th issue.

Shouldn't our Church papers try to present the Church at its best, if possible? Certainly this kind of a picture will not have very great appeal to the young people, men, and boys whom we would like to reach. It almost implies that THE LIVING CHURCH goes

Continued on page 20

The Living Church

Fourth Sunday in Lent
March 8, 1964

For 85 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.



Bishop Emery: Killed in the crash.

DISASTERS

Bishop, Four Others, Killed

A passenger train hit a station wagon at Grand Forks, N.D., on Sunday afternoon, February 23d, killing a bishop, a priest, and three others. Those killed were:

- ✓ The Rt. Rev. Richard R. Emery, Bishop of North Dakota, and president of the sixth province;
- ✓ The Rev. Edwin L. Bigelow, Episcopal chaplain at the University of North Dakota;
- ✓ Phyllis Pendelton Bigelow, his wife;
- ✓ Pamela Bigelow, 7, their daughter; and
- ✓ Sharell Simons, 19, a student at the university.

Three children were injured: Christopher Bigelow, 5, son of the dead couple; Kimberly Schick, 7, and Bethanie Schick, 6. Another Bigelow child, Lindsay, 10, was not with his parents on the fatal trip.

The victims, all Churchpeople, were returning from Walshville, N.D., where the bishop had conducted the morning service and made his episcopal visitation. He had been scheduled to address an Episcopal group at the university later that afternoon.

According to the Fargo, N.D., *Forum*, the accident occurred on a dirt road on the northwest edge of Grand Forks. The

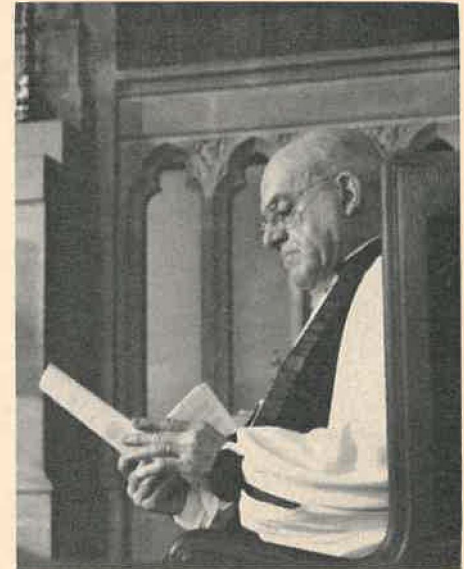
crossing was marked with wooden cross-arms, but did not have flashing signals.

Bishop Emery is survived by his wife, Alice Marian Phelps Emery; a son, John Richard Emery, 18, a student at Grinnell College; and a daughter, Margaret Elizabeth Emery, 16, a pupil at Fargo Central High School.

He was born in Pine Island, Minn., in 1910. After graduating from the University of Minnesota, he studied at Seabury-Western Theological Seminary, receiving the STB degree there in 1937. He later received the STM degree (1943) and the D.D. degree (1951) from the seminary. He was made a deacon and ordained a priest in 1937. He served churches in Windom, Worthington, and Albert Lea, Minn., and was rector of St. Paul's Parish, Minneapolis, when he was elected Bishop of North Dakota in 1951.

Mr. Bigelow was born in Huntington, Pa., in 1925, and held degrees from Ithaca College, North Dakota State University, and Bexley Hall Divinity School. He left theater work to study for the ministry partly because of his association with Bishop Emery while, in 1954 and 1955, Mr. Bigelow was director of the Fargo-Moorhead [N.D.] Community Theater, according to the Fargo *Forum*. He and his wife married in 1949. Phyllis Bigelow, said the paper, met her future husband at Ithaca College, and played opposite him in many campus plays. Mr.

Mr. Bigelow: Two children are orphans.



Bishop Nichols: Bishop in the East, and in the West.

Bigelow was made a deacon in 1960 and ordained a priest the next year. He was vicar of St. James' Church, Grafton, and St. Peter's Church, Park River, N.D., from 1960 until 1963, when he became chaplain to Episcopal students at the university.

EPISCOPATE

Bishop Nichols

The Rt. Rev. Shirley Hall Nichols, retired Bishop of Salina (now Western Kansas) and pre-World-War-II Bishop of Kyoto, Japan, died suddenly, of cancer, in St. Luke's Hospital, New York City, on February 25th. He was 79 years old.

Bishop Nichols, born in Brooklyn, N.Y., in 1884, graduated from Harvard in 1905 and studied at the General Theological Seminary. GTS awarded him the degree of Doctor of Sacred Theology in 1928. He was made a deacon in 1911, and ordained a priest in 1912. From 1914 until 1926, when he was consecrated Bishop of Kyoto, he was priest-in-charge of Hirosaki Aomori and Odate, in Japan.

When, in 1940, he returned to the United States, he was made Bishop-in-charge of the missionary district of Salina, and three years later, in 1943, he received the title of Bishop of Salina. He retired in 1955.

He is survived by his wife, Hasu Gardiner Nichols; two sons, Walter Nichols, a cultural attaché in Tokyo, and James Nichols, of Salina, Kan.; a daughter, Mrs. Robert Chapman, of Winston-Salem, N.C.; and four grandchildren. Another daughter, Miss Cecil Nichols, then working with the Red Cross, was killed in a plane crash in Australia in 1945.

NATIONAL COUNCIL

More on Responsibility

by WILLIAM GRIFFITH

A "cushion" of \$1,200,000 is to be built up over the next several years, to help tide the Church over in the event of a future depression.

The National Council, meeting in snow-blanketed Greenwich, Conn., February 18th to 20th, voted to set aside \$50,000 each year from the "reserved for contingencies" fund, and a like amount from the fund called "undesignated legacies." While Council members do not expect a depression in the foreseeable future, they decided to bring the general reserve fund up to this level as a precautionary measure. It was pointed out to the members that, while \$1,200,000 may seem to be a large amount, it is only about a tenth of the Church's annual budget.

The Council voted to support a request from Bishop Swift of Puerto Rico for election of a Puerto Rican as Bishop Coadjutor. Bishop Swift told the Council that, if General Convention approves the plan, he intends to resign as soon as possible to let a native bishop take over.

In an address to the Council, Bishop Swift told of the "social, industrial, and planned political revolution" that is taking place in Puerto Rico. This "revolution," he said, is taking place quietly. Statehood for the commonwealth is not in the foreseeable future, he said.

Considering the case of Bishop Swift, and of other bishops who might find themselves out of a job as the cause of "Mutual Responsibility and Interdependence in the Body of Christ" (as the Anglican Congress document put it) advances, the Council members agreed that some financial provisions should be made for these bishops.

The Council established a committee to further the "mutual responsibility" cause. The aim of the committee will be to put specific recommendations before General Convention. Bishop Wright of East Carolina is chairman of the committee. He is assisted by Bishop Butterfield of Vermont; Bishop Hubbard of Spokane; Bishop Jones of West Texas; Bishop Swift of Puerto Rico; Bishop Bayne, Anglican Executive Officer; the Rev. Canon Charles M. Guilbert; the Rev. Canon C. Howard Perry; the Rev. Allan L. Ramsay; the Rev. E. William Strausser, Jr.; Bruce Fayerweather; Fred Hargesheimer; Thurgood Marshall; Prime

F. Osborn; Walker Taylor, Jr.; Mrs. John H. Foster; Mrs. Harold A. Sorg; and Mrs. Theodore O. Wedel.

A schedule for disbursement of funds from the Presiding Bishop's special appeal was set up by the Council, and will be included on the agenda of the Council's May meeting. [The Presiding Bishop has asked that Episcopalians raise \$150,000 "to enable our Church better to respond in 1964 to the demands and opportunities" presented by the crisis in race relations. See L.C., February 9th.]

Under the schedule proposed by the Council, the "first call upon these funds is for the relief of persons, parishes, or Church-related institutions in distress because of their efforts to bring about changes in their local situations — this to be done with careful regard for the authority of the bishop of the diocese." Funds are not to be used for bail bonds or other legal expenses, "except in cases involving persons in their own communities where demonstrated financial distress, lack of legal recourse, and/or threats to physical safety warrant involvement as a last resort." The \$45,000 appropriation which is to go to the National Council of Churches from the appeal will be paid in full "if the appeal receives \$115,000 or more."

The Council also:

✓ Adopted a 1964 budget of \$11,862,495, an increase over 1963 of more than half a million dollars.

✓ Heard the Rev. Canon Almon R. Pepper, head of the Department of Christian Social Relations, report that last year Churchpeople dispersed nearly \$700,000 through the Presiding Bishop's Fund for World Relief and Interchurch Aid.

✓ Concurred with the Joint Commission on Education for Holy Orders in a memorial to General Convention recommending provision for post-ordination study leaves.

✓ Requested, in view of the fact that "wardens and vestrymen of the present-day parish are often led to assume a role in parish



affairs and in the mission of the Church which goes far beyond the definitions of the functions . . . presently defined," that General Convention add to Canon 13 this new section:

"The rector, wardens, and vestrymen shall have charge of the unification, development, and prosecution of the missionary, educational, and social ministry of the parish, of which work the rector shall be the executive head."

✓ Resolved that the overseas portion of the 1965 Church School Missionary Offering be appropriated to the use of the new Bishop of Colombia.

✓ Heard a report that the speakers at the 1964 Triennial Meeting of the Women of the Church will be the Rev. Massey H. Shepherd, the Rev. Daisuke Kitagawa, Dr. Charles Willie, and Mrs. Harold Kelleran.

✓ Asked that General Convention change the appropriate canons so that the National Council would elect its own treasurer, who would be, ex officio, treasurer of the Domestic and Foreign Missionary Society.

✓ Heard an informal request from Presiding Bishop Lichtenberger that the name, "National Council," be changed to something that would better reflect the international character of its work, and would not be confused with the name of the National Council of Churches.

✓ Heard Mrs. Paul Tate report that 1,038 Cubans and 594 others were resettled during 1963.

✓ Joined in noonday prayers on February 19th led by Peter Day, the Church's new Ecumenical Officer.

TAIWAN

Fr. Morse Ill

The Rev. Walter P. Morse, SSJE, an Episcopal missionary to the Orient, is critically ill, according to a report in the *Washington Post*.

The 71-year-old missionary has worked with the Society of St. John the Evangelist in Korea, Japan, China, and Taiwan since 1922. On February 22d, the *Post* said:

"Last week, while ministering to the poor at his clinic, set up in a Buddhist temple, the . . . native of Wisconsin collapsed and was taken to the hospital, where he underwent surgery for ulcers.

CENTRAL AMERICA

City Sits in Ashes

by the Rev. WILLIAM C. FREY

Ash thrown up recently by the Costa Rican volcano, Irazú, has been settling to earth, covering everything. Fr. Frey, vicar of the Church of the Good Shepherd, San José, has discovered what we believe is an unusual use for it:

G. K. Chesterton records in one of his essays his chagrin upon forgetting the obvious. Sketching with chalks in the Dover countryside one afternoon, he discovered that he had forgotten his white chalk. He fretted for a moment, then suddenly realized he was sitting on a huge piece of white chalk. He broke off a piece and continued with his art.

Something of the sort happened to me this Ash Wednesday. I had arrived home late Shrove Tuesday after our annual clergy conference and retreat, and remembered that I hadn't arranged to have the palms burned for the next morning's services. To make matters a little worse, I hadn't the slightest idea of where any dry palms could be obtained. The panic lasted for a few minutes until the light dawned. Imagine worrying about finding a handful of ash in a city that is covered with it! So I scooped up a handful as I entered the church.

In one sense, Ash Wednesday here was something of an anticlimax. Every day

in San José we shake the ash from our clothing, brush it from our beds, wash it from our bodies, sweep it from our houses, breathe it into our lungs, and swallow it with our meals. And now we were being asked to add a tiny smudge to our foreheads, almost invisible against the morning's accumulation, to signal the beginning of our Lenten warfare. It seemed rather silly.

But upon reflection, it's not so ridiculous after all. It's one thing to bear what nature or circumstances force upon us — it's something else again to receive a cross voluntarily. The added ashes were a healthy reminder for us as we began our forty days' discipline.

Perhaps in San José we have come to understand more deeply the significance of a cross of ashes. Normally the word "ash" reminds us of a dead fire, a burnt out cigarette, the gray remainder in the charcoal broiler, and we have to be told year after year, "in ancient times, ash was used as a symbol of penitence and mourning, and that's why we use it today," or something of the sort. The symbol has long lost its original meaning. But not so anymore — at least not here. We don't have to be reminded about biblical days, since the ash is now a "relevant" symbol, nay, the obvious symbol, of man's weakness and helplessness before the powers of nature, and before the power of God.

Someday when I get old I'll write a scholarly paper about this, explaining the origin of the symbol in terms of volcanoes: You know — the Hebrews believed that Yahveh lived on Sinai (I might reason), Sinai was a volcano, the

prevailing winds carried the ash from the eruptions over the Israelites' camp, the nuisance value of the ash convinced them that God was angry, and therefore they had better repent or he'd let go at them with lava, etc., etc.

In the meantime, I'll get back to my sweeping, and my meditation on the fact that, for all our progress, we still can't do anything about a measly volcano.

SOUTHWEST AFRICA

Saved Schools, and Power

The Rt. Rev. Robert H. Mize, Bishop of Damaraland, Southwest Africa, reports that gifts from Americans will enable him to finance the Church schools in his diocese at least for this year.

Last August, Bishop Mize expressed the fear that some of the diocese's schools would have to be taken over by the South African government [L.C., August 18, 1963]. At that time, he said that gifts of more than \$26,000 were needed to keep the schools open as Church schools.

Reporting in the latest newsletter of Southwest Africa Volunteer Enterprise, Inc. (SAVE), Bishop Mize said that two men from Eldon, Mo. — Julian Crane and his 21-year-old son, Brent — have arrived in his diocese to spend six months as volunteer workers. Julian Crane is a construction engineer. They covered their total travel expenses through a contribution to SAVE, and are working without pay.

"The immediate result of their work," wrote Bishop Mize, "is that a power plant and generator have already been installed [at St. Mary's Mission, Odibo] and are in use. The mission has been electrified! Electric lights are in all the buildings at Odibo — hospital, seminary, schools, residential quarters, stores, and workshops. At the moment, the plant is run from 7:30 until 10:30 each night, but when the X-ray plant is installed it will have to run during the day as well. With the help of the two volunteer engineers the X-ray wing of the hospital is now far advanced and is ready for the installation of the X-ray apparatus."

Contributions for the work of the Church in Southwest Africa may be sent to SAVE, 4900 West 69th Street, Prairie Village, Kan. 66208.

GERMANY

Ecumenical Institute

An Institute for Ecumenical Research has been founded by the Roman Catholic theological faculty at the University of Tübingen in West Germany.

Named director of the institute was Fr. Hans Küng, noted theologian and dean of the faculty. Fr. Küng, a consultant to the Second Vatican Council, is a leading figure in the ecumenical dialogue movement. [RNS]

PHILIPPINE INDEPENDENT CHURCH

In Memoriam, General Aguinaldo

by the Most Rev. ISABELO DE LOS REYES
Supreme Bishop, Philippine Independent
Church

On February 6th, General Emilio Aguinaldo died, at the ripe age of 95 years, after a long illness. He was the last of our great revolutionary heroes, and with his death ended a glorious career of struggle for the freedom of the Philippines.

During his lifetime, General Aguinaldo never lost a chance to show his sympathy and appreciation for the Philippine Independent Church. During the Philippine Revolution, he appointed Fr. Gregorio Aglipay as vicar general of the Revolutionary Army, and chose him as godfather of his first daughter, Carmen. When, in October, 1902, Bishop Aglipay, as first Supreme Bishop of the PIC, celebrated his first pontifical Mass in Tondo, Manila, General Aguinaldo sent his brother, General Baldemero, with a message inviting the Filipino people to join and support the PIC which represented independence from Rome and the Spanish friars, but not independence from Jesus Christ and His faith. "We Filipinos stand in need of a Filipino Catholic Church to save us from intolerable abuses," General Aguinaldo said in his message.

When, on April 7, 1948, three bishops of the PIC received the gift of apostolic succession at the hands of three bishops of the American Episcopal Church, General Aguinaldo was the sponsor. On that occasion, while photographers were taking pictures of the Filipino bishops being congratulated by the general, he said that he had offered thanks for such a wonderful development in the life of the native Church.

In 1952, when the PIC celebrated its golden jubilee, commemorating half a century of existence, General Aguinaldo came with a fifty-man bamboo band [a band using instruments made of bamboo] playing some of the heroic marches of the Revolution and singing, "Kalayaan, Kalayaan" — "Freedom! Freedom!" That day thousands of our people saw tears of emotion in the general's eyes.

A few years later, a festival of witness was celebrated by the PIC at Manila, and again General Aguinaldo attended the event as the foremost friend of the PIC. He occupied the central seat during the ceremonies. On that memorable day, General Aguinaldo delivered a brief eulogy on the PIC, saying that the Filipinos' religious independence was fortunately giving way to interdependence with the Catholic Churches in Asia. Several bishops from India, Burma, Ceylon, Borneo, Hong Kong, and Pakistan participated in that event.

In 1956, when Clifford P. Morehouse

Seventeen-year-old Princess Anne-Marie, third in the line of succession to the Danish throne, will renounce her rights of succession when she marries Crown Prince Constantine of Greece early next year. The Danish Constitution requires the head of state to belong to the Danish Lutheran Church, and Princess Anne-Marie will join the Greek Orthodox Church when she marries Prince Constantine. RNS



(now President of the House of Deputies of the American Episcopal Church) visited the Philippines, General Aguinaldo invited him to come with me on a visit to his home in Kawit, Cavite. The general offered us a delicious breakfast, during which he repeated his strong support for the PIC and his satisfaction at the growing relationship between the American Church and the Church of the Philippines.

One of my most memorable experiences was in 1925 or 1926, when I had occasion to participate with the late Supreme Bishop, Gregorio Aglipay, in the baptism and confirmation of about four of the general's grandchildren at his residence. Thousands of Filipino veterans attended the affair with a group of American admirals and generals and General Carlos P. Romulo, Dr. Jorge Bocobo, and the late Maximo Kalaw as sponsors.

The last time I met General Aguinaldo was the morning of June 12, 1960, the anniversary of the proclamation of the first Philippine Republic. At the general's gallant invitation, I delivered a solemn invocation in Tagalog from the very porch of his house from which the original proclamation of independence had been delivered.

A controversy is now raging in some Manila newspapers concerning the rumored return of the general to the fold of the Roman Catholic Church, which had excommunicated him early in his career. For the PIC, however, General Emilio Aguinaldo y Famy shall ever remain as one of the main architects of the PIC, daughter of the Philippine Revolution.

May the ideals of General Aguinaldo be fulfilled. And may his dead generals and comrades-in-arms, most of them members of the PIC, welcome him in the life beyond.

CALIFORNIA

The Issue Was Race

The relationship of race and the Church was the major issue at the annual convention of the diocese of California, held in San Francisco on February 4th and 5th.

After much debate, the convention passed five resolutions calling for implementation of a policy of non-discrimination in all facets of the Church's life. The resolutions specifically called for non-discrimination in hiring, and in the sale and rental of property, and for the welcoming of persons into neighborhoods without consideration of race or national background. They also called for the setting up of committees to be concerned for interracial relations in each of the parishes and missions of the diocese. The bishop was requested to provide the names of clergymen to vestries seeking rectors without regard to the race of the clergyman or of the congregations.

One of the resolutions referred to the

California Fair Housing Law, and called upon all members of the Church to support that law and to assist in the defeat of all attempts to nullify it.

Parishes and missions were called upon to institute programs of education in all of the areas of race relations. They were further urged to aid and assist their people in their individual attempts to take responsibility in the racial issues of the day.

A sixth resolution, calling upon the churches for an outright boycott of 11 firms known to practice discrimination, was tabled.

The convention also passed a budget of over \$850,000 for 1964, and heard Bishop Pike of California call for a rapidly expanding program of Church extension, in the form of at least five new missions each year. The bishop expressed his joy at the way things are developing in the fields of world mission and expanded care of the elderly.

The convention also approved the change of the diocesan magazine, *Pacific Churchman*, from a slick magazine to tabloid format, and gave the green light for the paper to go into the homes of every family in the diocese on a universal subscription basis.

ELECTIONS. Standing committee: Rev. John Haverland, Rev. Richard Byfield; Alvin Hambly. Diocesan council: Rev. Dwight Edwards, Rev. James Golder, Rev. Robert Tsu; Ralph Boynton, O. Reeves Cross, Stewart Rolls. Delegates to provincial synod: Clerical, George Tittmann, C. Julian Bartlett, Sumner Walters, Jr., Clarence Stacy; lay, Edmund Burr, Mrs. Carol Diggle, James Neil, William Goodwin.

PENNSYLVANIA

Christian Ambassadors

The stoning of our foreign embassies and the taunt, "Yankee go home," should be a lesson to everyone to be a more thoughtful ambassador, Bishop DeWitt, Suffragan of Michigan, told some 3,000 men and boys of the diocese of Pennsylvania on February 15th.

Bishop DeWitt, who is coadjutor-elect of the diocese of Pennsylvania, was the speaker at a communion breakfast, sponsored by the Brotherhood of St. Andrew, which was held at the Valley Forge Military Academy. Attendance was double that expected, and the breakfast lasted for more than three hours. Some were left unfed, for lack of seating in the academy's gymnasium.

Animosity abroad, said Bishop DeWitt, should be a lesson "for all of us, especially Christians, to live as 'ambassadors' with concern and involvement in the problems of our country and the world in this age of change." With such rapid change and ferment as abounds in the world today, said the bishop, it is no wonder that many people are bewildered, hostile, and vindictive, especially in the area of racial problems. He said that "all of this puts to the test our personal faith, our morale, and even our family life."

"The temptation," he concluded, "is to



Rock Island, Ill., *Argus*

The Rev. Charles H. Hensel (shown above and on the cover), vicar of Holy Trinity Church, Geneseo, and priest-in-charge of St. John's Church, Preemption, Ill., relaxes by playing his guitar and singing folk songs. He also entertains others, playing and singing for groups of senior citizens and various organizations.

People expect him to sing mostly hymns, he told a reporter recently, so he tries to avoid them in his performances.

try to remain aloof from the world's problems, instead of accepting and sharing in its headaches and heartaches. Let us realize that God has put us here for a purpose, and our real destiny is God's promised land, eternity."

The Rt. Rev. John A. A. Maund, Bishop of Basutoland, Church of the Province of South Africa, was a guest at the breakfast.

SPECIAL REPORT

Center of Activity

by the Rev. Canon G. K. TIBBATS, OGS

Wherever young men and women gather in the industrial areas of the world there is need for meeting places where they can spend their time and amuse themselves, as well as widen the range of their interests and activities.

The "Waddington Community Centre" was opened in 1959 in a district of Lusaka, Northern Rhodesia, near to St. Peter's Anglican Church. The intention of the center was that it should be a Church-sponsored place where people of all communities could meet for the pursuit of mutual interests. And so it was hoped that this would be a focal point for Anglicans and non-Anglicans, Christians and non-Christians, Africans, Asians, Euro-Africans, and Europeans.

A charter was drawn up at the very beginning containing certain important principles. This included the rule that no one should be barred from using the

Continued on page 18

The Team

A PLAY

This play takes place in a militantly executive office. Everything in it is mahogany, especially the mammoth desk which dominates the room. The man seated behind it is confident, assured, and verging on the self-righteous. As such, he is in direct contrast with the nervous, ill-at-ease figure who perches on the edge of a chair opposite him, worrying a pencil between thin, sensitive fingers.

Executive: Well?

Hireling: — Sir?

Executive: Well, let's hear *your* side of this.

Hireling: I'm not sure that I know what you mean, Sir.

Executive: (Impatiently) Come, come now, my boy. Of *course* you know what I mean. I've heard some noises about you. . . .

Hireling: "Noises," Sir?

Executive: . . . some noises about you which, quite naturally, upset me.

Hireling: (Confused) But — but — what kind of "noises?"

Executive: Boy, are you a member of our Team?

Hireling: (Even more confused) I'm not sure I know —

Executive: "Course you do! Either you're a member of the Team or you're not. I hear you aren't, boy. That's what I hear. And I hear that you're holding back. Are you?

Hireling: Holding back? In what way, Sir?

Executive: (Explosively) Boy, I'm getting sick and tired of these fool questions. Now, I have to let you go, you understand. That's my duty to the Team. But I'd like to figure in a positive way in your résumé.

Hireling: (Puzzled) Let me go?

Executive: Well, Boy, you know we can't keep you here. This isn't the right slot for you, and we want to be fair to you. What you want, and what we'd like to see for you is —

Hireling: Pardon me for interrupting, Sir, but I *really* don't understand. I've been working hard, and I *thought* I was doing well. Just last week, I settled that shoe-polish problem. You, yourself, said that it was a real coup. You said that, as a result

Miss Young is a communicant of Saint Thomas Church, New York City.

of my handling of it, I was on my way up. You said —

Executive: Yes, but you stepped on some toes, Boy.

Hireling: Stepped on toes?

Executive: Your job is — er, *was* — to implement the plans set up by your immediate superior. No more, no less.

Hireling: But when you gave me this assignment, you said that the plans which were in operation were not working out. You said that the entire company would suffer if a settlement were not reached. You *told* me to use my ingenuity and to do the best I could. That's what you *told* me. And that's what I did. And it worked.

Executive: But how does that make Kalbfleisch look, Boy? How does it look for you to get the credit for a job he couldn't cope with.

Hireling: *Damn* how he looks!!!

Executive: Watch it, Boy —

Hireling: Well, I don't understand. I was under the impression that the important thing was to get the job done.

Executive: You see this paper, Boy? This is the Chart. It's the structure of this organization. It's an important piece of paper, Boy. These top boxes, the ones in red, are the spots where policies are set and decisions are made. The black boxes at the bottom are the jobs where policies and decisions are carried out.

Kalbfleisch has a red box, Boy, and yours is black. Now, in this shoe-polish deal, you acted like you had a red box.

Hireling: But I was just doing what you —

Executive: You're a black box, Boy. In this deal, *you took credit as though you were in a red box!* That ain't Teamwork, Son!

Hireling: But, I thought the important thing was —

Executive: The Team, Boy. The Team. Oh, maybe in the thick of things, someone might have given you the impression that you should forget all that, but —

Hireling: *You did!*

Executive: (ominously quiet) Don't get insolent, Boy.

Hireling: Insolent? *Insolent?* I am getting canned because I did a job well, and when I get mad, you call it *insolent?*

Executive: (Pleading) Boy, I want to give you a good recommendation. Let me give you a good recommendation, Boy. Don't force me into the position of having to say that you lack Team Spirit. If I have to say that, Boy, you're dead.

Hireling: I'm dead anyway.

Executive: Now, Boy, don't be negative about it. It just takes time. All you need is time to get some of the edges smoothed off. You gotta learn to love the Chart,

Boy. You gotta learn to love the Team. When you do that, you'll be okay!

Hireling: But, what about loving people?

Executive: (Threatening) You a Commie, Boy? (Long pause) Well, Boy, wherever you decide to settle next, I'll put in a good word for you. You have what it takes to make it. Just don't step on any toes, and, in time, you'll be all right. That's all.

Hireling: (Defeated) Yes — that's all.

Executive: Take care, Boy. Keep in touch.

Hireling leaves. Executive begins shifting papers. Knock at door

Executive: Come in. (Jumps to his feet as President enters) What is it, Sir?

President: It's time for a shake-up around here, P.P.

Executive: What's the problem?

President: Well, there's no fresh blood around here anymore. What's happened to it all? What happened to all the new ideas? Why, I remember — But that's beside the point. We need some new blood, P. P. Forget the Chart. Find me someone who can produce in the pinches!

Executive: But — But — But, Sir —

President: What's the matter, P. P. Can't you do the job? Are you trying to tell me something? Are you trying to tell me that we have to . . .

(CURTAIN)



Dining Room Communion

by a priest of the Church

RCW

A church office telephone rings. "Hello, I know this is a strange and last-minute request, but will you help us out this evening?"

"What's up?" I asked.

"You remember that group I told you about which has been meeting at our house? We want a celebration of the Holy Communion in our dining room." The pleasant voice at the other end of the line was a link with a past ministry, the wife of Bill M. I had married them about 15 years before. Our ways had crossed again after my last change of residence.

She continued, "Fr. George will not be able to be with us tonight, he was called out of town on an emergency, and we were planning to have the service for the first time in our regular discussion group."

I was at a loss to find the right way to say "No" and yet not throw cold water on her plans. "I will need more time to get ready," were the only words and feeble excuse I could muster. I felt like a heel. Certainly I had often said how wonderful I thought the Rev. Ernest Southcott, the English priest, who had managed to promote the "house church." Everything he said about it made sense—except me doing it.

She continued, "We have been pointing toward this event and the members of our group are ready."

"I began to yield a little by asking whether she had any copies of the Liturgy of the Church of South India. I had participated in this Indian version of its Holy

Communion at the Institute for Advanced Pastoral Studies at Bloomfield Hills, Mich., and found it meaningfully exciting. Of course she had never heard about the South India liturgy.

She did say, "We have the Prayer Book, enough copies." This brought me back to reality. The service does not have to be so uncommon. In my experience as a chaplain in the Navy and as a leader of week-end conferences the settings for the celebration of the Holy Communion had certainly varied, but the service was the same.

"All of them are Episcopalians, except Bill" (her husband). She knew she had enlisted me with that last comment.

I was a little disappointed. The doing of the regular thing with an ecumenical touch was already dancing around in my mind. It all seemed so safe now, and I had heard about the discussion group and had expressed my interest. "Okay, I'll be there. What time?"

"Oh about 8:15 p.m.," she said, "What do you want me to get ready? I plan to put the white tablecloth on the dining-room table."

"It had to be different"

I volunteered to bring my old Navy communion set and asked, "How about getting each person to bring some bread from home. You say you have the wine?" "Fine, I'll expect you around 8:15. There will be seven or eight of us."

Not wanting to tell myself that I was really excited now and also anxious about my decision, I continued the work which was already on my desk. After about ten minutes I couldn't stand it any longer. I rushed into the library and looked up *The Parish Comes Alive*, by Ernest Southcott. I knew that the house church was written up in that book. A quick skimming only made it clear that what he had done was after careful preparation and not in the dining room at all—but in the kitchen! The book offered no help about how he did it. A few judicious inquiries from a few of my fellow clergymen also closed off help in that direction. They knew about the house church; they knew nothing about how to go about it. One did mention having seen it done in a stewardship movie entitled "Alf Goes to Work."

So I was on my own. And not as free as I wanted to be because the Book of Common Prayer has its order and structure. Yet it had to be different. I just could not see myself at a dining-room table doing what I did at the altar. It did not seem fitting for many reasons. I had to find the feelings which would make me comfortable in the position of a house priest.

The decisions came fast and furious. I would not wear vestments; they were garments for the Church's services. I would not even wear my collar. A small white priest's stole would be sufficient symbol of my ordination, and not obtrusive. I was reminded of the many thoughts which had come my way in recent years in the Church's consideration of the ministry of the laity. All members of the Church have been set apart for the function of ministers in the Church by Baptism and Confirmation. This, too, is a *sacred* ministry. There must be some way not to upstage the laity who have no special garb to represent their ministry.

I decided that I would only read those parts of the service for which my ordination made me specifically responsible—absolution, consecration of bread and wine, blessing. The rest of the service I divided into five parts and wrote out assignments on 3" x 5" cards. Bill, the host, would be asked to begin by reading the Collect for Purity, which opens the service, the Summary of the Law, and lead in the *Kyrie*. Some one else would be recruited to read the Collect, Epistle, and Gospel. I wrote out the full directions for introducing these selections. Then there were cards for some one to lead in the Creed, another to read the Prayer for the Whole State of Christ's Church, and another the Comfortable Words. The rest of the service seemed to be portions we could say together—by custom or by assignment already the congregation's parts, like the Prayer of Humble Access and the Thanksgiving at the end.

Several other thoughts about the service were taking shape in my mind. In place of the sermon perhaps we could have some Bible study—including the worshipers' response to the Epistle or Gospel.

A method of receiving Communion from the Liturgy of South India seemed very proper at the table. I would hold the plate with the bread for my neighbor at my right and say, "The Body of our Lord Jesus Christ." After he had taken a piece of the consecrated bread and received it, he would take the plate and pass it on to the one on his right and say the same words. So around the table again to me. The same method was to be used for the wine and the simple beginning of the Communion sentence, "The Blood of our Lord Jesus Christ."

At home, I dug out my Navy communion vessels and immediately regretted the decision to use them. They would seem out of place. I took them anyway and planned to ask for a plate and glass or goblet from the hostess. I could not find a purificator among my souvenirs. A linen table napkin seemed the right replacement.

My host greeted me at 8:15 p.m. No

one else from the group I expected was there. I thought (maybe happily) it had been called off. My host began by telling me the two latest "parables" he had heard from the boys at the office! No, it wasn't off. The group was always casual in coming. I greeted the children on their way to bed and checked the dining-room table. I would need a knife to cut the bread into sizeable bits. I prepared the wine and the water in the glass goblet given me.

One by one they arrived, and we gathered in the living room. I was determined to be relaxed, and aimed with special intensity to get to know the strangers and their names as best as I could before the service. As we chatted I mentioned that I planned to give a brief orientation to the service at the table before we began. One man said, "Why not do that as we sit here in the living room." What a welcome question! I described all the thoughts which had prompted me to get up the service as I had.

During the talking, there was a chance to deal with questions and to try on the new ideas. We were soon deep into a discussion about the professional ministry and the lay ministry, what happens in the Holy Communion, and what is a religious experience. We found in our discussion a chance to witness to our doubts and to affirm our faith. What a readiness was ours when, after 10 p.m., we did go to the table. We were *ready*.

I opened by reading one of the most beautiful passages ever written about the Holy Communion, by Dom Gregory Dix in *The Shape of the Liturgy*. "Was ever a command so obeyed . . . offered at all times in every conceivable circumstances through history. . . ."

When I finished, our host read the opening Collect. We had decided to remain seated except for the Gospel and Creed. After the Creed, we sat and I made an observation of my own about the Gospel. Others joined in and offered their thoughts. We meditated on some helpful thoughts from Scripture. Then the plate was passed and each placed on it his piece of bread. Bread and wine were offered and intentions for ourselves, our families, our world. When we came to the General Confession, I welcomed the conversation we had had in the living room. The words of absolution were further interpreted as the divine absolution which each of us in turn made also on the human level to one another.

Sitting at the head of the table, feeling like a rabbi with the little white stole hanging about my neck, I joined with the others in knowing the living Lord in the Breaking of Bread. We came humbly and we joined thankfully in the Gift given.

There were no candles to put out after the service. But the light of inward peace and joy broke forth in happy smiles and greetings as we left the room for coffee and snacks.

Penitential Words

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ.

The Collect for the Fourth Sunday in Lent.

It is hardly honest or realistic to deny that this collect, like several other deeply penitential prayers of the liturgy, makes many present-day Christians uncomfortable as they offer it. Are our deeds so evil? Do we so richly deserve to be punished? Imperfect we are, certainly; poor sinners, standing in the need of prayer, perhaps. But suppose that we feel no more than a mild dissatisfaction with ourselves. Is it not sheer hypocrisy on our part to kneel down and to beat our breasts verbally if not physically, protesting to God that we are overwhelmed with contrition—when He knows better, and so do we?

We wonder if Christians of earlier ages felt this same discomfort as they prayed these same penitential prayers. Some of them did, surely. And the Church's best theologians have generally given this answer, in effect: What we *feel*, as we participate in the liturgy, is not really of utmost importance. What matters is what we *are*. Or to put the same truth another way: What matters is not how we see ourselves, but how God sees us. From God's point of view, whatever our own may be, our deeds are evil and we worthily deserve to be punished. From His point of view we are miserable—that is, pitiable—offenders. So what we say in these liturgical phrases is true, whether we feel their truth or not.

We should note further that once we have described our deeds as evil and have acknowledged our desert of punishment, in this collect, we move on to the decisive truth of the matter, which is the nature and purpose of God's grace. God is not concerned to give us what we deserve. "If thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?" (*Psalms 130:3*). God's only concern with our sins is to get rid of them—that we might truly live, and come into our own as His beloved children.

This austere Lenten collect is not, then, "negative." It is most positive about our sins, but only so that we may see and embrace the glorious comfort—strengthening, cleansing, life-giving—of that grace which is healing and life for sinners in the hand of a redeeming God.

Are House Communion Necessary?

Elsewhere in this issue (page 12) a priest who prefers to remain anonymous shares with us his thoughts and experience with House Communion, which is the

celebration of the Eucharist in a home rather than a church. We are glad to publish his article, but we must dissent from his position.

We can see good reason for celebrating the Eucharist in a home rather than a church in certain situations—all of them emergencies. Sickness, where Communion from the reserved Sacrament is not possible, is one. Or a missionary priest or bishop visits a ranch, many miles away from a church, and the rancher and his family and Christian neighbors all gather around the dining-room table as an altar. That is another. Where two or three are gathered in Christ's Name, there is He, and there can He make Himself known to them in the sacramental Breaking of the Bread. But to do this as a means of evangelizing, or reaching outsiders, is a very different thing, and, as we see it, has no such justification.

Great claims are made for the House Communion, especially in England, as a means of evangelism. We are told that there are hosts of post-Christian people in England who cannot be lured to a church building but who can be lured to somebody's living room for an encounter with the Holy Eucharist. Perhaps the English "are a funny race" and this is how they do respond to House Communion. But is this a proper use to make of the Eucharist, in England or America or anywhere else? It smacks of gimmickry to us.

Now that we've said it, we realize that this is a serious charge to make against fellow Christians. This being Lent, and we making a special effort to be charitable, we were about to strike the word "gimmickry" when the thought came to consult the dictionary. A gimmick is, among other things, "an ingenious device or scheme for attaining an end, often one artfully concealed." So we read. The House Communion is a device or scheme for the very good end of bringing people to our Lord. As such, it is a respectable, honorably intended gimmick, but still a gimmick.

It seems to us that in trying to evangelize our neighbors, to bring them to the Lord in His Church, we should consider their Communion the *end*, rather than the *means*, of our effort. Consider the implication of this Prayer Book teaching (*BCP 291*):

Question. After you have been confirmed, what great privilege doth our Lord provide for you?

Answer. Our Lord provides the Sacrament of the Lord's Supper, or Holy Communion, for the continual strengthening and refreshing of my soul.

The Holy Communion comes *after* Baptism, Confirmation, and instruction; not before. It has been so from the beginning. We all know that in the early Church people who were not full-fledged communicants were not even allowed to be present at the "holy mysteries." We think the early Christians understood the mind of our Master concerning this.

So much for our feeling, or prejudice, that the Eucharist should be sacramentally the end of evangelism rather than a device to be used in evangelizing. We turn now to our contributor's thought, prior to celebrating his first House Communion, that "it had to be different. I just could not see myself at a dining-room table doing what I did at the altar. It did not seem fitting for many reasons." We wish he had mentioned just one. Our feeling is that whenever the Eucharist

must be celebrated in a sickroom or on a battlefield or anywhere else the familiar externals of the service should be kept as much as possible, to assert the essential fact that it is always the same great service, whatever its locale at the moment. As we read the account of this service we get the impression that almost everything was done differently for the mere sake of doing it differently. For example: At the Administration of the Sacrament the South Indian way was followed rather than the American way. Why?

"I would not wear vestments," our contributor decided; "they were garments for the Church's services." Then this was not a service of the Church? He would not wear his clerical collar, but he would wear a small white priest's stole. And so on and on.

So far, we see nothing in the House Communion that can justify its use in the work of evangelism. We are willing to be shown. We would point out that no such use, or misuse, of the Eucharist was made in the Church's most fruitful missionary and evangelistic achievements in ages past.

Question Box Revival

Older readers of THE LIVING CHURCH will recall one of its most popular and helpful features: "The Question Box," conducted by the late Rev. Canon Marshall M. Day. We are going to revive this feature. You are invited to submit any question about Christianity, the Church, or for that matter about religion, which you think may be of general interest to readers. We will do our best to answer it, beginning with the March 22d issue.

No, we don't know everything! This is Milwaukee, not Delphi. We are not even sure who will be the next Archbishop of Titipu. But we have a lot of books on our shelves, and we can always go digging.

Should the Clergy Hypnotize?

In a recent editorial in THE LIVING CHURCH [February 9th] on the subject of pastoral counseling, we expressed concern over the tendency of some clergy to claim a professional competence in psychotherapy. Clergy and psychiatrists are both servants of God in one healing ministry. Their functions as well as their concerns overlap. They can learn from each other. They should work together as sharers of a common task and strivers for a common goal—the healing of man in his sickness. But the minister ought not to try to do the work of the psychiatrist on his own. After all, the brain surgeon with a mentally disturbed patient on his hands does not act as a psychiatrist. He sends his patient to a psychiatrist. This is not only good ethics but good sense. We believe that the clergy should be guided by this same humility, this realization that they cannot do

everything, that God uses some other people in His healing ministry.

We feel impelled to say it again, as we ponder the implications of a story we carried in our issue of February 23d. According to our sources of information, a group of clergy recently took part in a demonstration of group hypnosis in Ontario. They were informed that there is a law in Ontario which says that hypnosis may be practiced only by qualified doctors, dentists, and psychologists, and by students in these professions supervised by qualified personnel. This law, we think, is entirely justified. Its purpose is to protect the public from any harm that might be done by a misapplication of this dangerous power. The clergy who were involved in the case disagree, on two grounds. They argue, first, that hypnosis is historically a religious phenomenon, not a medical one. And secondly they raise the issue of religious freedom.

Let us examine these arguments, beginning with the claim that hypnosis is historically a religious rather than a medical phenomenon. We note that the author of the article on hypnosis in Hastings' *Encyclopedia of Religion and Ethics* treats the subject as a medical matter—and in an encyclopedia of religion. But grant, for the argument, that hypnosis is in some sense a religious phenomenon. What then? So are Christian Science, spiritualism, Voodooism, animism, Communism, vegetarianism, and snake-handling, to mention but a few religious phenomena.

The proper question to ask about hypnosis is not whether it should be classified as religious or medical, but rather: Has it a rightful place in the Christian cure of souls?

The second argument declares that no civil law should presume to regulate the relationship between a minister of the Gospel and those who seek his help. Of course we're all for religious freedom. But it is notorious that in our religiously free society any quack or charlatan is free to proclaim himself "a minister of the Gospel" and to operate in his own way, claiming that because his purpose is "religious" it must be good, or at least harmless. Because this can happen, and because the con man in clerics would be the most dangerous of all, we submit that it is not only the right but the clear duty of civil government to legislate in this field.

Can hypnosis sometimes be used effectively in the pastoral care, or cure, of souls? We know of no generally recognized authority in pastoral theology who advocates it. This is not because hypnosis is a new thing, for it is not. It has been used for ages, often perhaps beneficially, by doctors, medicine men, and religious healers. But it has *not* been used by Christian pastors as an accepted part of their ministry to souls, and we think this is a profoundly impressive fact. It indicates a theological misgiving about such a pastoral use of hypnosis, and this misgiving we share. We have no such misgiving about a dentist's use of hypnosis to anesthetize a patient, or a psychiatrist's use of it to remove some block or to enhance memory. But we should assume that even in these scientific fields the right to use hypnosis would be restricted to those who are specially trained and licensed. What, then, is our misgiving about the clergy using it? Essentially this:

that the hypnotist has his subject literally in his power — under his control. And the minister of Christ does not need, and ought not to be given, *this kind* of power and control over anybody. The power to hypnotize is the power to manipulate the inner man, to force him to act upon what is suggested to him. We understand that a person under hypnosis cannot be forced to act against his own moral scruples. Be that as it may: he can still be led by the will of another. If it be argued that this may be the Church's opportunity to lead a soul to Christ and to salvation, we can only reply that we cannot believe it is Christ's way.

Having read the Grand Inquisitor chapter in *The Brothers Karamazov*, having read some Church history, having observed the Church and its ministers in our own day, we confess to a nervous apprehensiveness about clergy hypnotizing us to the glory of God and for the salvation of our souls. This spectre makes us think of **BIG BROTHER IS WATCHING YOU!** — and it's a rather shuddery thought. We hope this movement will move no further.

Bishop Nichols

Word comes to THE LIVING CHURCH this week of the death of two bishops. One was retired; one still traveled the vast reaches of his missionary cure. One was a product of the east coast of the United States, and had served as bishop in the far East and in the American great plains; the other was a product of the midwest and still served there. One died in a hospital; one on the highway. They were Shirley Hall Nichols and Richard Runkel Emery.

Bishop Nichols died on February 25th in New York City. Those of us who knew him were shocked to learn of his death, for he always seemed to be the possessor of a gentle and sturdy health of soul which made one forget the mortality of the body. If America is in need, as some say, of more sane and sound father images, the people who served the Lord under the leadership of Bishop Nichols had such an image in their father in God. As one priest once said, "When he came around and put his arm around your shoulders and began, 'Now, old boy . . .,' you knew you'd gotten out of line, and you felt terrible about it."

The rolling wheat fields of Kansas, where Bishop Nichols served from the time of his return from Japan in 1940 until his retirement in 1955, were a far cry from the land and culture in which he might have expected to finish out his years of shepherdhood. Having been Bishop of Kyoto since 1926, and having served almost his entire ministry in Japan, he must have found the adjustment to America's heartland a difficult one, particularly in those first three years. But if he did, no one knew it, and his love and concern for people overcame any strangeness that might have come from his years in the Orient. To the people of western Kansas — Episcopalians or anything else or nothing at all — he was a welcome sight and a welcome voice, as he traveled his far-spread area and stopped in drug store and filling station and farm home to show concern, and

to manifest the love of Christ in the ordinary, everyday ways that are the most difficult of all.

He will be sorely missed in Japan and Kansas and New Jersey — and Milwaukee.

Bishop Emery

Few missionary bishops draw a harder assignment than does the Bishop of North Dakota. For a number of apparently unalterable reasons, North Dakota is a state in which Episcopalians are few and, most literally, far between. Distances between communities are vast; the winters are stern; the clergy in the isolated places have a serious problem of morale. A true father in God to the Church's scattered little flock in this state must be a successor to the Apostles in more than the technical sacramental sense of that term. He must be a man of tenacious staying power, patience, love of souls, cheerfulness, and that humility — or is it objectivity? — which is content to let God be the only Judge, as well as the Giver, of "results" and "success."

Such a man was Richard Runkel Emery, seventh missionary Bishop of North Dakota since 1951, who was killed in a traffic accident, along with several others, on February 24th [story on page 6].

It used to be said, much too casually and much too uncritically, that the Episcopal Church is an urban Church. Nowadays the more familiar cry is that the Church has retreated from the inner city and must go back in as an invading army of the Lord. Whatever may be the truth concerning that question, there are not, and never have been, any urban communities in North Dakota. The people of the state are predominantly either Lutheran or Roman Catholic. When the last official table of statistics of the Church was compiled, North Dakota reported 3,522 communicants. That would make a rather easy job for their bishop — if all of them lived in one spot. But to get the picture you should look at a map of North Dakota. There is little opportunity to make the Church numerically and institutionally stronger. But there are some frontiers upon which the Lord of the harvest sets His soldiers and servants and says to them simply "Occupy till I come!" Of those who accept this call to the most trying of all vocations we dare to say, in Milton's words: "They also serve . . ." And we say it unreservedly of the Bishop and clergy of the missionary district of North Dakota.

The Church at large seldom heard from, or about, Bishop Emery. He spent almost all of his time, and energy, doing his home work in his far-flung territory. In consequence, the Episcopal Church in North Dakota is doing somewhat better than holding its own as an institution, where it might well be losing ground. But of infinitely weightier consequence, the hungry sheep looked up and they were fed, by Bishop Emery and his devoted clergy.

May God continue to give the increase to that portion of the Church militant which Richard Emery has left; and to him, and to his companions in death, may the Lord of life give refreshment and peace in the land of the living.

Close-ups and Long Views

by Margaret Redfield

MOVIES

Becket — Triumphant Tragedy

As Thomas More ascends the scaffold in the Whitehead-Stevens staging of *A Man for All Seasons*, the Common Man observes to the audience, "It isn't hard to stay alive—just don't make trouble. But if you must make trouble, make the kind of trouble that's expected."

Neither Thomas à Becket nor Thomas More made the kind of trouble that was expected, and as a result, both died untimely at the hands of kings named Henry. There are other parallels between Jean Anouilh's *Becket* and Robert Bolt's *A Man for All Seasons*, but the film version of *Becket* has no parallel when it comes to production, performance and sheer, spellbinding entertainment.

This Hal Wallis production for Paramount, adapted by Edward Anhalt, rolls across the screen with a beauty and majesty that will undoubtedly earn it more than one Academy Award. At long and welcome last, here is a superb film, not only from a technical standpoint, but in the moving portraits of Thomas Becket by Richard Burton, and of King Henry II by Peter O'Toole.

Churchmen and churls, harlots and queens, cardinals, bishops and barons throng the screen in this turbulent story of the 12th-century struggle between Church and state.

"Where honor should be in me, there is only a void," says Thomas, in the days when he is King Henry's pleasure-loving companion in carousal. "So long as Becket must improvise his honor from day to day, he must serve you faithfully. But what if one day he should meet his honor in truth, face to face?"

When Henry, upon learning of the death of the Archbishop of Canterbury, names Thomas the new Archbishop, Becket is stunned and protestant. "Do not do this thing," he importunes Henry, "I could not serve both God and you." But Henry, intoxicated by the possibilities of this master stroke, is adamant. In naming Thomas, already chancellor of England, to the office of Archbishop, he thinks to weld together Church and state, assuring a free-flowing supply of revenue to finance his wars.

But Thomas, having indeed "met his honor face to face," finds that in donning the robes of Archbishop, he has put on the whole armor of God. Henry, baffled

and infuriated by the change in his old comrade, blocked by Becket in his efforts to make the Church a sort of ecclesiastical Bank of England, determines to rid himself of "this meddlesome priest."

The resulting break divides England into "the Henry camp and the Becket camp," in the words of Louis VII of France, of whom Becket asks sanctuary.

"Why does he hate you so?" Louis asks, and Thomas replies ruefully, "He has never forgiven me for preferring God to him."

Not often is it given to man to die as majestically as in the movies, nor with such cosmetic perfection. The murder scene in the cathedral is handled with restraint and dignity—two words probably not applicable to the original event. Anouilh, in his stage directions for the play, has described Becket's murder as being far from esthetic, saying that the murderers "hacked at the body, grunting like woodcutters."

However, the present passion for realism in films might easily have brought to the scene more gore than glory. As it is, Becket's death seems almost symbolic, a stirring and triumphant expiation of his own words, "The kingdom of God must be defended like any other kingdom." That he died defending it is one of the reasons he is honored all these centuries later, while Henry II, that master of expediency ("The honor of God, gentlemen, is a very good thing, and taken all in all, one gains by having it on one's side. . . .") is merely a name in the list of the kings of England.

TELEVISION

Focus on Fathers

The TV concept of *Father*, over the years, has been, with few exceptions, a succession of simple-hearted buffoons, played with more desperation than inspiration by the unfortunates cast in the roles. Now at last it looks as though the evolution of *Father* is turning into the revolution of *Father*.

"I never wanted to be a patriarch,"

ACU CYCLE OF PRAYER

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

March

8. St. Thomas' House, Denton, Texas
9. The Cathedral of All Saints, Albany, N. Y.; St. Paul's, Portland, Ore.
10. St. Paul's, Bloomsburg, Pa.
11. St. John's, Woodward, Okla.; All Saints', Galena Park, Texas; the Rev. Ian L. Bockus, Caribou, Maine; St. Peter's, Ellicott City, Md.; Chapel of Christ the King, Andover, N. H.; Hoosac School, Hoosick, N. Y.
12. St. Paul's, Patchogue, N. Y.
13. St. Andrew's, Mastick Beach, N. Y.; St. Mark's, Milwaukee, Wis.
14. Christ Church, Herkimer, N. Y.; Christ Church, New Haven, Conn.



Lorne Greene
Dignity to the role of father.

says Lorne Greene, the fastest draw in town, when it comes to pulling in the fan mail on NBC's *Bonanza*. However, from the day Ben Cartwright and his three stalwart sons came riding across the miniscreen, the gray-haired middle-aged Greene has carried off honors, as far as the fans are concerned.

Producers, ratings specialists and sponsors have discussed it from here to paternity, and come up with the theory that it is the Cartwright father image that rakes in the ratings.

At lunch with Lorne Greene at Paramount Studios, I asked, "How do you explain the amazing popularity of Ben Cartwright?"

He rubbed his sun-bronzed jaw thoughtfully. "I have a theory that a lot of it is due to the lack of a father influence in many homes today. Because of death or divorce, many youngsters either have no father, or the father has no time for them. 'Do what your mother tells you!' is a rallying cry that turns many a home into a matriarchy.

"When I was asked to do *Bonanza*," he went on, "I had just read a treatise—a compilation of views of psychiatrists who had functioned in the Korean War. Why had Americans defected in such numbers, as compared to others? The consensus was the lack of male authority in the average American home.

"In Cartwright, I saw an opportunity to portray a man of authority as well as kindness—intelligent without being brilliant, an ordinary man, interested in people, interested in nature. . . . Cartwright is the head of his house, a loving father who commands respect without being domineering. He brings a dignity to the role of father, and the viewers seem to identify with the family.

"Actually, the father-son relationship in drama has never been unsuccessful," he pointed out, citing biblical drama,

Greek tragedy, Shakespeare's King Lear and Hamlet, and such Broadway successes as "Life with Father" and "Ah, Wilderness!"

"We try to make a moral point in each show," Greene said, "I believe good theater must make some point about life; otherwise people don't get involved."

I suggested that there is too much violence on TV, even occasionally on *Bonanza*, and quoted Norman Cousins's comment that Americans are becoming casual about brutality. He drew his heavy brows together and shook his head. "We have always had a certain amount of violence in drama; now we have a great amount. Why? We have a budget of a hundred million for defense, we have built weapons of destruction which, by

the pressure of a button, can wipe out millions of lives. We live in a violent age — certainly it is going to be reflected in the drama of our time. But violence, just for the thing itself, is not on this show. If a fight is necessary, to make a point, then we have one. But there is a purpose in it."

After a hard day in the saddle, Ben Cartwright, Hoss, Adam, and Little Joe can pull off their boots and fling themselves down in worn leather armchairs before a blazing fire. So can Lorne Greene. He and his wife, Nancy, have built a replica of the Ponderosa ranch house, in Arizona. "It looks right across at Superstition Mountain," Greene says with satisfaction, "forty-six hundred feet of living space! When we had our house-

warming the weather almost put a damper on things — it rained! Instead of having a cook-out, we had to take all 150 guests inside. And do you know — it wasn't even crowded!"

You can hardly call that "getting away from it all" — to spend your leisure time in a replica of your working surroundings, but it shows that the man who has known so many sides of show business — who has played opposite Katharine Cornell on Broadway, toured with Jose Ferrer's company of "Edwin Booth," played Shakespeare in Canada and turned out a successful record album (appropriately titled "Young at Heart,") has found TV to be a happy medium.

Lorne Greene doesn't want to "get away from it all!"

NEWS

Continued from page 9

premises on grounds of race, color, or creed, that no liquor should ever be bought, sold, or consumed on the premises, and that the premises should never be used for party politics. It was also made clear that, although the center was intended to embrace all sorts of Christians as well as every race, nevertheless it had a definite relationship with the diocese of Northern Rhodesia on the one hand and with the nearby St. Peter's Church on the other.

These important points were secured in the charter, which states that the center is vested in the diocesan trustees, and that activities connected with St. Peter's Church can always have their place there. The bishop or his nominees, the priest in charge of St. Peter's Church, and both churchwardens, are all, *ex-officio*, on the board of governors. The Church connection of the center has thus been adequately secured, but neither the diocese nor the local church bear any financial responsibility for the center. Of the capital costs of building in 1959, amounting to nearly £8,000 [about \$22,000], some £2,500 was raised by local effort. This included a loan of £1,400 from the municipality.

The premises consist of a large hall, seating 200, equipped for motion pictures and stage theatricals. A badminton court is laid out on its floor. There is also a small hall, seating 40, which is equipped with a coffee bar and book shelves. In addition to these there are a library, reading room, and a drawingroom which can be used for small meetings when the stage is not in use. This room accommodates a typing school.

There is adequate housing for the staff, and a tennis court, and carpenter's shop. The premises are used regularly by St. Peter's Church, whose Sunday school, Mothers Union, and church council all ways meet there. The typing school is in daily session for most of the year.

The coffee bar seems to be as popular

as these things are elsewhere, and is open from 8 a.m. to 4 p.m. daily, and also at night when the center is in use. Perhaps the most important activity is that of the Waddington Club, which has regular weekly programs running right through the year. Present membership is about 260, of whom about 40 are Europeans, 90 are African, and the rest Euro-African and Asians. The reading room is always open for use by anyone all day long and every day.

Boxing instruction is given each week to a small group of young professional boxers, and the badminton and tennis courts are in constant use. The center is also used for public examinations, meetings of various kinds, and for conferences. Last year, it was used by the local congregation of the Pilgrim Holiness Church on Sunday mornings, while their own church was being built.

The Waddington Players, which meets in the center, is the only multi-racial theater group in the country. It has entered the Territorial Festival for the past three years, and won three cups with the first entry. The players stage two or three major productions each year, and up to date these have included "Christ in the Crowded City" (a contemporary passion play); "The Last Journey," by Alan Paton, which was performed in the presence of the author when he formally opened the center; "The Zeal of Thy House," performed at the cathedral in Lusaka; "Murder in the Cathedral," performed at the same place; "The Tempest" (the Players' first Shakespeare); and "Christians in the Market Place," a contemporary nativity play. At the end of September, 1963, they produced a pageant of St. Francis and the Holy Cross outside the cathedral.

The Waddington Club has teams in the Lusaka and district Table Tennis League and in the Lusaka Tennis League; and the team entering the Lusaka Tennis League is the only multi-racial team competing. In 1963 it won the league championship for a trophy.

For the first five years of its life, the center had only a part-time warden, but it was hoped that the day would come when a full-time staff would be required. This has now been achieved by the appointment of Thordon Bull as school warden and of Andrew Zengani as full-time assistant warden. The only other full-time member of the staff is Christopher Mesake, who is the resident caretaker and coffee bar superintendent.

In Africa today there is a constantly changing pattern of society, with stresses and strains which arise from time to time. With a full-time staff, the Waddington Centre is prepared for a new chapter and looks forward to great development. It needs sympathetic interest from many people.

PUERTO RICO

Petition for Ninth Province

"Each part of the Church, including Puerto Rico and us as leaders, is of great importance to God; however, we must remember that 'None of us lives to himself, and none of us dies to himself,' and more and more we must become interested in other persons, here and in other parts of the world," said Bishop Swift of Puerto Rico, in his address to the 1964 convocation of the missionary diocese of Puerto Rico, held February 3d and 4th, at All Saints' Church, Vieques, P. R.

Also addressing the convocation was the recently consecrated Bishop of the Virgin Islands, the Rt. Rev. Cedric E. Mills. Among the guests was the Executive Secretary of the Evangelical Council of Churches of Puerto Rico, the Rev. Mr. Antonio Rivera Rodríguez.

The convocation:

- ✓ Adopted a budget for the current year of \$16,665.00.
- ✓ Voted to back a memorial to the General Convention for the creation of a ninth province, with the stipulation that the province would have to include all the missionary dioceses in the Caribbean.

✓ Voted for the elimination of the last sentence of section 2 (b) of Canon 40 (which prevents these dioceses from nominating their own bishops when there is a vacancy), with the stipulation that this canon should be amended even if the next General Convention does not act on the proposal for a ninth province.

✓ Voted to request from the House of Bishops the election of a Puerto Rican bishop who would be a coadjutor of the diocese.

✓ Admitted two new missions and four others as organized missions.

✓ Gave the committee on ecumenical relations authority to carry on conversations with the Evangelical Council of Churches and to study the possible membership of the Episcopal Church in Puerto Rico in that body.

ELECTIONS. Executive council: clergy, Very Rev. Francisco Reus-Froylán, Rev. Victor Bursset; laity, Carlos Garrett, Mrs. Edna Villafañe, Cándido Rivera. Deputies to General Convention: Rev. Esteban Reus-García; Ulises Sánchez. Alternates to General Convention: Rev. Rafael Pagán; Modesto Rivera.

ENGLAND

“Not Ready for Unity”

Anglican and Methodist Communions in Great Britain are not yet ready for full organic unity, though intercommunion seems entirely possible, according to the former Archbishop of Canterbury.

Lord Fisher of Lambeth, in a new booklet on the proposed British Methodist-Church of England merger, said that it would now be “unwise and unnecessary” for the Churches to pledge themselves to the achievement of organic unity. He said the second of the proposed two steps toward merger—organizational and corporate union—would be “a most unwise leap in the dark.” The first step, proposed for 1965, would be intercommunion between the two Churches.

Conversations between the Anglican and Methodist Churches produced in February, 1963, a joint committee proposal of the two-stage plan. All 12 Anglicans on the committee voted for the merger. The Methodist vote was split, four to four [L.C., March 10, 1963].

Noting that he was expressing only his personal views, Lord Fisher said that the route toward full communion “provides such a marvelous, even miraculous advance in unity of spirit and the bond of peace, that it must be according to God’s will. Surely it is better to risk ambiguities inherited from the past and hope to wear them out of the fabric of church life by living together. I earnestly hope that ‘stage one’ will be adopted in both Churches by overwhelming majorities. Yet I cannot but feel that real anxieties are being suppressed or overruled.”

He maintained that the merger plan involves proposals which “can mean one thing to Methodists and another thing to Anglicans.” The plan’s second phase, he said, has “no necessary connection at all with stage one,” and “confuses the issue.”

In a reference to the growing Christian

unity movement, he said:

“It is far too early yet to foresee what shape the finally reunited ‘Church of England’—including all the Free Churches, the Roman Catholic Church in England, and the Orthodox Church in England—will take.” [RNS]

WCC

For Varying Attitudes

The right of all Churches to hold and develop their own attitudes toward Christian unity must be fully recognized and respected, according to a statement by World Council of Churches leaders, meeting last month in the USSR.

Members of the WCC Executive Committee, following the first official meeting of the international Christian organization in the Soviet Union, at Odessa, released the statement on Christian unity at a press conference in Moscow.

At the present stage of the ecumenical confrontation, they said, nearly all Churches recognize the urgency of the Christian unity movement. “We welcome especially the attention the Roman Catholic Church is devoting to the subject in deliberations of the Second Vatican Council.”

But while the Church leaders said that they rejoiced over the fact that “more

and more personal relationships are being established both among Church leaders and among members of different Confessions,” they added that the “real crux of the ecumenical problem” lies in mutual recognition and respect of varying attitudes toward Christian unity among different Churches.

The WCC, the statement said, “seeks to promote a conversation within a fellowship which has become a new experience in the life of the Churches as they have shared in prayer and action.” Within this fellowship, Churches “recognize one another as confessing the same Lord, sharing the same Baptism, and participating in the common calling to the glory of one God, Father, Son, and Holy Spirit.” These Churches do not seek unity “characterized by uniformity or by single, centralized administrative authority,” the statement said, and, although the Churches may “have reservations concerning one another’s ecclesiological position,” it continued, their conversation is on equal terms. “All are expected to listen as well as to speak, to receive as well as to give,” and “existing differences and tensions are frankly faced.”

But “conversation is not all,” the statement added, noting that member Churches try to “render assistance to each other in case of need and support



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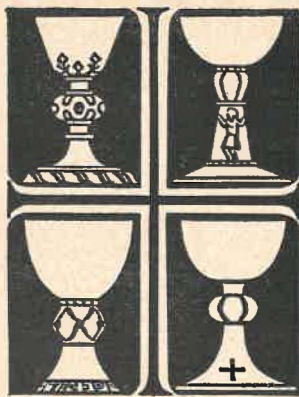
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one another in their witness to Christ and in their evangelistic and missionary task."

"We believe Churches and their conversations, as well as individual Christians," the statement continued, "should seize new possibilities of personal contact, of frank conversation, of prayer together, and of coöperation in common Christian tasks with fellow Christians of whatever Confession.

It also was announced at the press conference that the WCC executives had approved an earlier statement issued by Dr. O. Frederick Nolde, a WCC official, which declared that all beliefs—whether religious or atheistic—should be protected in a free society.

"Freedom of religious propaganda as well as freedom of anti-religious propaganda must be insured by constitutional law, juridical action, and public practice," Dr. Nolde claimed.

The World Council executives attended Orthodox church services in Moscow and at Odessa, and several remained in the Soviet Union to visit officials of the Estonian Lutheran Church and the Georgian Orthodox Church.

The WCC executives also addressed a statement to governments and religious groups of the world, urging that "every opportunity . . . be seized to advance from competitions in armaments to coöperation in disarmament."

In addition to urging major world powers to accelerate peace efforts, the statement called on the intermediate and small powers to press upon larger nations "the need for such concessions as will advance agreement without endangering international security." Churches were urged to "renew and intensify their zeal for peace" by joining with other men of good will in exerting pressure on governments.

The Church leaders claimed that serious obstacles must be overcome "if the precarious *detente* of the moment is to become more firmly established." They said that the tendency of governments to maintain that disarmament plans are acceptable only if proposed by their representatives must give way to "a readiness to appraise plans on merit and to a procedure of meaningful negotiation whereby jointly sponsored propositions must be put forward."

The statement pointed out that threats of war exist through efforts to gain military advantage through disarmament, exploitation of local conflicts, and the imposition of foreign controls which prevent new nations from choosing their own forms of government.

Smaller nations were reminded, in the statement, that, while bringing pressure on the larger nations to promote disarmament, "they themselves have a responsibility for disarmament," and should "meticulously avoid increasing their own military strength through the acquisition of armaments discarded by others." [RNS]

LETTERS

Continued from page 5

largely to middle-aged ladies. Great as their contribution is to the life of the Church I hope that you will aim for a broader constituency.

(Rt. Rev.) FREDERIC C. LAWRENCE
Suffragan Bishop of Massachusetts
Boston, Mass.

Editor's comment: Bishop Lawrence is of course right in his concern for the Church's appeal to all—but to us Mr. Rodarmor's picture of a lonely woman deep in meditation in a dark and empty church seemed to catch an all too rare photographic impact of the personal devotional life.

Right to Be Heard

Your editorial in the February 16th issue, "The Cost of Being Heard," was an excellent warning to those who mistakenly try to peddle Christianity like department store merchandise. As you say, the truth will find its way without publicity agents.

However I was startled to be told that "everybody has a right to be heard." We hear much today about rights—right to a good job, right to a nice home, etc.—but no one spells out just how these "rights" are to be realized. Nor does anyone usually bother to consider the consequences of attempts to deliver on these so-called rights.

If, indeed, I do have a right to be heard and the government backs me up, is it not likely that your publication could be forced to print these words whether or not I was willing and able to pay for an advertisement and whether or not you desired to do so? And to carry the idea to its logical consequence, could not I have the government force all Americans to read my words in *THE LIVING CHURCH* so that my supposed right to be heard would not be denied me?

No one, of course, has any right to be heard. If, for instance, the Communist Party wishes to place an ad in the *Wall Street Journal* that is a matter to be decided by the two parties involved to their mutual satisfaction. To grant the Communist Party a "right to be heard" would be to restrict the freedom of the *Wall Street Journal* and its readers. If the Communist Party or any other organization or person wants to be heard, they will have to bargain with others in society.

ROBERT M. THORNTON
So. Ft. Mitchell, Ky.

Editor's comment. We grant that the "right to be heard" is by no means an unconditional one. Moreover, we regard it as primarily moral rather than legal, though we rejoice to live in a country which legally protects this moral "right" which is better known as freedom of speech.

Put the Sheep to Work

The Rev. Mr. Howell raised some interesting questions in his letter [L.C., February 2d], but I wonder whether he really answered the question to which he addressed himself. He attempted to explain why "bishops and clergy don't spend more time on the ninety and nine sheep who are tractable." I think there is experience to

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show that the sheep can be tended even when they stray over parish boundaries or fail to get letters of transfer.

Since, however, it does help to know who the real members of a parish are, why not put the "ninety and nine sheep" to work on an informal parish survey? Not only would he find out where the strengths and needs in the parish lay, but the people of the parish would find each other.

There seems to be no reason why much of the load of parish administration could not be turned over to the laity, but with one important qualification. When I read Fr. Howell's suggestions concerning the office of deacon, I wondered whether an administrative assistant might lose sight of the function of a minister. The same concern applies even more to a lay administrator who has had no ordination to make him conscious of his ministry (I do not count Confirmation, which is usually performed too early in life for a person to know "what hit him"). Perhaps no one in a parish (clerical or lay) should perform any job for the well-being of the parish without also being actively involved in the Church's ministry to the world in both its individual and corporate aspects.

It may seem that I am most concerned here with the ministry of the laity. I am. We (the laity) cannot receive the ministry of Christ's love from bishop, priest, or deacon without passing it on to the rest of our world. Much has been written about this lately. May we see more that is clear, specific, and to the point?

PETER KIDDER

Head cataloger, Kenyon College library
Gambier, Ohio

Substitute Term

This spring, prior to the meeting of the General Convention, each annual convention might well consider a resolution concerning an amendment of the constitution to insert the word "lay person," instead of "layman," where membership in the House of Deputies is concerned. Such action would enable the deputies to carry out the will of the annual convention when the admission of women is considered in the General Convention.

(Rev.) W. H. TYTE

Assistant, St. Thomas Church
New York City

Doggerel and Struggle

I appreciated the humor in the letter from the Rev. Frederick J. Warnecke, Jr. [L.C., February 23d], concerning the arrest of a number of Atlantans, including myself, at a segregated cocktail lounge where we were refused service [L.C., February 2d].

Let me assure Mr. Warnecke, and the Joint Commission on Ecumenical Relations, if they are concerned, that there should be no crisis in our relations with the officially dry Methodist Church as a result of this incident. We were integrated in every fashion and included three other clergy—a Methodist, Baptist, and Congregationalist. Of course, I cannot say what these gentlemen would have ordered, had we been served, but I am sure they would have respected my right to a glass of ginger ale.

Now, after we have chucked a bit over this matter, it may be that Mr. Warnecke and some of your readers will want to know

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how the situation is going in progressive Atlanta. Trials for the ecumenical band of clergy and others arrested in segregated facilities are proceeding. The first has been concluded and a young white college student, who happens to be a Methodist, has been sentenced to 18 months in jail. The appeal bond in her case has been set at \$15,000.00.

Perhaps Mr. Warnecke, and those who are prompted to compose "humorous doggerel" on our arrests, will want to turn their energies to raising funds for Methodists and Episcopalians alike who are thus burdened in the struggle for freedom — even the freedom to drink ginger ale together. The cost of the bottle of Black & White scotch, which Mr. Warnecke has offered as a prize for the doggerel, could start the fund.

(Rev.) JOHN B. MORRIS
Executive director, Episcopal Society for Cultural and Racial Unity
Atlanta, Ga.

No Ushers at the Last Supper

The interest with which I read Mr. Lewis C. Popham III's letter regarding "Ushers and the Rail" in the February 9th issue of THE LIVING CHURCH prompts me to comment upon Mr. Popham's attitude toward what he discerns to be a questionable, if not needless, custom.

I am quite sure that Mr. Popham would witness some considerable confusion in large congregations where the ushers' control would not be exercised.

Ordinarily, and more certainly, because it is usually the custom of the really devout to concentrate on their inner thoughts and

prayers, if not upon the service, parishioners do not continuously crane their necks to watch for that moment when it should properly be their turn to go forward. The ushers' quiet, reserved, and dignified indication, or signal, for each row to rise and



proceed to the rail is a distinct aid in the conduct of that most sacred, solemn, and what should be a hushed, interval in the liturgy.

Most certainly, the service of Holy Communion, because it is such a reverent act, is never intended to be "speeded up," and I doubt very much that any ushers, much less the clergy, are ever impelled to hurry the proceedings during the precious and short portion of the service devoted to the Holy Communion.

Perhaps, as Mr. Popham makes the point, there are occasional cases where ushers misjudge the timing in directing the progression of communicants and fail to maintain clockwork precision. These cases, however, are more often due to the very reason that Mr. Popham takes up as an issue, the usual and certainly permissible custom of individual communicants to take more or less time at the rail in offering up their personal prayers and supplications.

In a number of large city churches it had been the practice many years ago to have communicants advance to the rail as soon as the celebrant upraised the chalice and

wafer. This proved an unwieldy method, and a less desirable one as congregations increased in size. In fact, in some parishes, the multitude of persons near the chancel resembled more or less an unruly, milling mob scene.

Mr. Popham in decrying the effort of the ushers in insuring reverent orderliness and dignity during the solemn occasion reminds us that, in the time of our Lord there were no ushers who so performed. Mr. Popham is unmindful, or perhaps uninformed, of the fact that our Lord held but one Communion, which was the Last Supper, at which He bade His followers forever thereafter to do likewise. There were only thirteen present at that Supper and certainly small need, if any, for ushers. It is not known to us now how long it was after that Last Supper before our Lord's disciples gathered so many followers as to require the services of ushers. But certainly today, as our Lord's followers increase in numbers as we hope and pray they should, there will be more and more need for the services of those dedicated souls, the ushers, to help keep the lovely and sacred institution of Holy Communion the awe-inspiring and worshipful ritual it deserves to be and as it should be forever preserved.

JOHN N. LINN
New York City

Objection Overruled

Mrs. Marsh objects to the term "Anglican" [L.C., February 9th]. May I say that I like it? I know a number of Roman Catholics who are neither Roman nor Italian.

N. D. WEEDEN
San Francisco, Calif.

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The Rev. Milton A. Cookson, who has been priest in charge of Calvary Church, Roundup, and of Trinity Church, Harlowton, Mont., for some time, may be addressed at 540 Main St., Roundup, Mont.

The Rev. Louis C. Fischer III, former curate of the Advent, Spartanburg, S. C., is priest in charge of the Church of the Epiphany, 225 W. Main St., Laurens, S. C. 29360.

The Rev. Stuart K. Frane, former vicar of St. Columba's Church, Streamwood, Elgin, Ill., is assistant to the dean, St. Peter's Pro-Cathedral, Helena, Mont. Address: 809 Hauser Blvd.

The Rev. Allie Washington Frazier, Jr., former rector of Wicomico Parish, Va., is associate rector of Christ Church, Savannah, Ga. Address: 530 E. 51st St.

The Rev. Robert B. Kemp, Sr., former assistant at Church of the Redeemer, Houston, Texas, may be addressed at Kingston Parish Vestry, South Parade, Kingston, Jamaica, W. I.

The Rev. D. H. Ledford, former rector of Emmanuel Church, Olathe, Kan., is now the Episcopal chaplain in the Illinois State Penitentiaries at Stateville and Joliet. Address: 620 N. Center, Naperville, Ill.

The Rev. John C. W. Linsley, retired chaplain (Colonel) USAF, is assistant at St. Paul's, Westfield, N. J. His address remains 18 Springfield Ave., Cranford, N. J. Dr. Linsley served for four years as associate director of the Overseas Department of the National Council.

The Rev. Gladstone H. Stevens, Jr., former rector of St. Andrew's Church, Devon, Conn., is associate rector of Trinity, Bridgeport, and vicar of St. Michael's Mission, Fairfield, Conn. Address: 554 Tunxis Hill Rd., Fairfield, Conn.

The Rev. Howard A. Simpson, Jr., former rector of St. John's Church, St. Johns, and in charge of St. Anne's Mission, DeWitt, Mich., is rector of Trinity Church, St. Clair Shores, Mich. Address: 30217 E. Jefferson Ave.

The Rev. Norman P. Van Walterop, recent graduate of the Church Divinity School of the

Pacific, is vicar of St. Dunstan's Mission, Modesto, Calif. Address: 1821 Enslan Ave.

The Rev. John W. T. Weise, curate of St. Clement's Church, Philadelphia, will become curate of St. Paul's Church, Albany, Ga., March 15. His address will be 212 N. Jefferson St.

The Rev. Canon Richard H. Williams, former executive director of the department of communications for the diocese of Olympia and editor of the *Olympia Churchman*, is canon at St. John's Cathedral, 318 Silver Ave. S.W., Albuquerque, N. M.

Ordinations

Priests

District of Honolulu—by Bishop Kennedy, on January 26, the Rev. John Paul Engeleke. He is an associate at St. Clement's Church and chaplain at the University of Hawaii. Address: Canterbury House, University of Hawaii, Box 5403, Honolulu, Hawaii.

Diocese of Michigan—by Bishop Crowley, Suffragan of Michigan, on February 1, the Rev. Robert L. Sorensen. He continues as vicar at St. Andrew's Church, Gaylord, Mich. Address: 329 E. Main St.

Diocese of Oregon—by Bishop Carman, on January 5, the Rev. Joseph Arthur Dubay. He is associate rector at Emmanuel Church, Coos Bay, Ore. Address: Box 1028. On January 14, the Rev. Victor E. Gibson, Sr., and the Rev. Robert E. Williams. Fr. Gibson is assistant at St. Luke's, Gresham. Address: 1501 N.W. First St. Fr. Williams is curate at Grace Memorial, Portland. Address: 4503 N.E. 52nd.

District of the Philippines—by Bishop Ogilby, on February 1, the Rev. Frank Jeffrey Terry. Address until July 1: Box 655, Manila. After July 1, priest in charge of St. Vincent's Mission, Cotabato City, Philippines.

Diocese of Upper South Carolina—by Bishop Pinckney, on January 18, the Rev. Peter D. Ouzts. He is assistant at the Church of Our Saviour, Rock Hill, and also vicar of St. Paul's Chapel, Fort Mill. Address: Box 965, Rock Hill, S. C.

New Addresses

The Rev. Henry H. Chapman, 25 Von Ruck Ct., Apt. 3, Asheville, N. C. 28801.

The Rev. Wolcott Cutler, retired, 1627 Massachusetts Ave., Cambridge, Mass. 02138.

The Rev. Mitchell M. Haddad, 240 Cadman Dr., Williamsville, N. Y. 14221.

The following were listed in the Feb. 9th issue of THE LIVING CHURCH as having been ordained to the perpetual diaconate by Bishop Pike of California. Their addresses are: the Rev. Frederick W. Meagher, 826 Chapman St., San Jose, Calif.; the Rev. Frank G. Plaisted, 405 Portofino Dr., San Carlos, Calif.; the Rev. Glyn W. Pohl, 836 Las Pavados Ave., San Rafael, Calif.; the Rev. Robert S. Wilson, 1936 Downey Pl., El Cerrito, Calif. 94530.

The Ven. David K. Leighton, 225 Hawthorne Rd., Baltimore 10, Md.

DEATHS

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

Jessie McDougall Filkins, of Livingston, N. J., widow of the Rev. Warren Van Houten Filkins, died December 16th, in Bloomfield, N. J., at the age of 85.

Mrs. Filkins was born in New York and spent most of her life in Kearny, where her husband was rector of Trinity Church, Kearny, N.J. (now called Arlington), for 35 years.

Mrs. Filkins leaves a daughter (adopted), Mrs. George A. Bush, of Livingston, and three grandchildren.

Roy Holland McDuffie, active member of Trinity Church, Asheville, N. C., died January 12th, at his home in Asheville.

Mr. McDuffie, 86, was senior vice president and trust officer of the First Union National Bank of North Carolina. At Trinity Church, he served on the vestry for 30 years, and was superintendent of the Sunday school. He was also active in many civic affairs.

Surviving are his wife, the former Eugenia Bryant; two sons; a sister; one granddaughter; and two great-grandchildren.

GO TO CHURCH DURING LENT

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

TUCSON, ARIZ.

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

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

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

SAN FRANCISCO, CALIF.

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

NORWALK, CONN.

ST. PAUL'S ON THE GREEN
Rev. F. L. Drake, r; Rev. A. E. Moorhouse, Rev.
R. I. Walkden
Sun 8, 9:30, 11; Daily as ann; C Sat 5

WASHINGTON, D. C.

ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French
Service 4, EP & Ser 5:30; Daily services at 12:10.
Church open from 7 to 7

WASHINGTON, D. C. (Cont'd.)

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 6:45, 5:30; also Fri &
HD 10; C Sat 4:30

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

Continued on next page

KEY—Light face type denotes AM, black face PM; add. address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1st, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; 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.



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

GO TO CHURCH DURING LENT

Continued from previous page

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

ST. MARK'S PARISH & DAY SCHOOL

1750 East Oakland Park Blvd.
Sun 6, 7:30, 9, 11; Daily 7:30; Wed 9:40 HU,
10 HC; C Fri 5. Parochial school-pre-school thru
5th grade

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.
Sun 8, 9:30, 11, 12; LOH Wed 10:30, Thurs 9

ORLANDO, FLA.

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

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. James D.
Anderson; Rev. Lisle B. Caldwell
Sun 8 HC, 9:15 MP & Ch S, 11 MP & Ser; Daily
MP 8; Wed HC 10

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road
Rev. John F. Hamblin, Jr; Rev. George P. Hunt-
ington
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
Rev. Peter F. Watterson, STM, r
Sun Masses: 7:30, 9, 11; Daily: Mon & Wed 9;
Tues, Thurs & Sat 7; Fri 6; C Sat 4:30

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30, Ev 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
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

EVANSTON, ILL.

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

BALTIMORE, MD.

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

BOSTON, MASS.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon,
Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10;
EP daily 5:30

The Living Church

EAST MEADOW, LONG ISLAND, N. Y.

CHRIST THE KING DeWolfe at 5th St.
Rev. Marlin L. Bowman, v
Sun 8, 10, 12

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

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. Alan MacKillop, c
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,
Wed, Fri 7:30, Tues, Thurs, Sat 10; HD 7:30 & 10

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

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

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

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

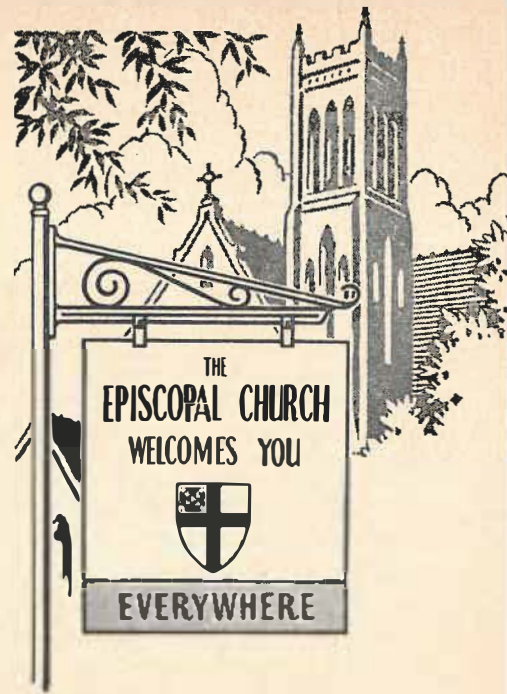
THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Woll 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; Int 1:05; C Fri 4:30-5:30 & by appt.
Organ Recital Wed 12:30



CHURCH OF THE GOOD SHEPHERD
HOUSTON, TEXAS



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

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

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol
bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,
Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &
Mass; EP daily 5

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

COLUMBUS, OHIO

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

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
Rev. Frederick R. Isaksen, r
Sun HC 9, MP 11 (HC 1st Sun); Wed & Fri HC
12:10

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

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
Sun MP & HC 7:45, HC 9:30, 11, EP 6;
Daily MP & HC 6:45 (ex Thurs 6:15), EP 6

HOUSTON, TEXAS

GOOD SHEPHERD 211 Byrre
Rev. Skardon D'Aubert
Sun HC 7:30, 9:15 (3d Sun), 11 (except 3d Sun);
MP 9:15, 11 (3d Sun); EP 6; Wed HC 9:30, 6;
Fri HC 6:30

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily
ex Tues & Thurs 10; C Sat 4-5

SEATTLE, WASH.

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