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"mere"
to the self-
denying
Christian** [p. 10].



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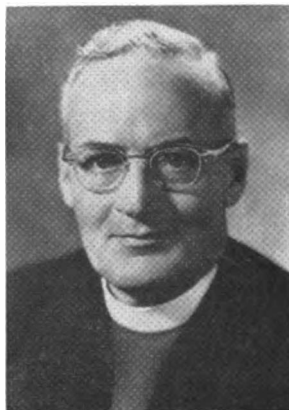
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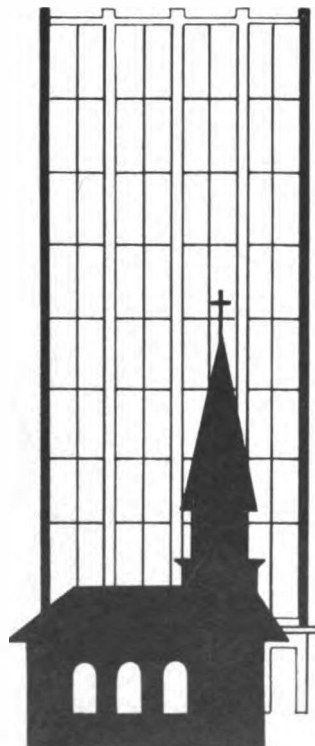
Questions may be submitted by readers, addressed to “The Question Box,” THE LIVING CHURCH, 407 East Michigan St., Milwaukee, Wis. 53202. Questions may be shortened for use, or several questions on the same subject may be rephrased to be answered. We do not promise to answer every question submitted.

Our rector recently made the statement in a study class that our Church gives no official support to the institution of private ownership of property. I referred him to Article XXXVIII of the Articles of Religion, and he said that nobody pays any serious attention to them, that they do not represent the position of the Church. I have two questions. What is the authority of the Articles in the Church? And what is the Anglican position, if there is one, with regard to the private ownership of property?

We have noticed that many people in the Episcopal Church who have their own particular axes to grind (and who has not?) will freely resort to the Articles of Religion if there is something there that's handy for them. If your rector is inclined to socialism and considers private ownership intrinsically wicked, he quite understandably finds small comfort in Article XXXVIII's forthright declaration: “The riches and goods of Christians are not common as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.”

The assertion that the Articles are of no authority whatever is wrong and irresponsible. If they were a dead letter, the Church would not continue to include them with each successive new edition of the Book of Common Prayer. We may

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—James I. McCord
President

Princeton Theological Seminary



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say that the Articles of Religion have no authority apart from that of the Prayer Book as a whole, and must be applied to cases only when interpreted by the whole spectrum of Church doctrine and tradition. And they deal, of course, only with issues which were live issues at the time of their formulation four centuries ago.

Some members of the Anabaptist sect at the time of the Reformation advocated communism as an essential part of Christianity. Article XXXVIII was framed as the answer to them. It continues to be the Church's answer to those who employ the same arguments for a Christian communism. To anybody who would examine the historical and theological issue we commend the short but comprehensive treatment of E. J. Bicknell in *A Theological Introduction to the Thirty-Nine Articles*, p. 556 f.

There is no specific "Anglican position" as such, with regard to the private ownership of property. There is a quite distinct biblical tradition which our Lord simply accepted with revision or criticism, and this tradition accepts as a matter of course the right of a person to own property. Within the New Testament Church we find St. Peter asserting the right of Ananias to keep his property or to keep the money for which he sold it if he so chose (Acts 5:4). Mary, the mother of Mark, owned her house, but put it at the disposal of the brethren (Acts 12:12). It appears that St. Paul from time to time drew upon his own resources. Our Lord's precepts concerning almsgiving presuppose that the giver has something of his own to give.

We hope that the "Anglican position," such as it is, is biblical rather than Marxist in its premises; and, lest we be misunderstood, we are entirely sure that it is.

? ? ?

I recently read a statement to the effect that an Anglican layman was largely responsible for the abolition of slavery within the British Empire. If this is true, who was he?

Almost certainly the reference was to William Wilberforce (1759-1833). Wilberforce had a "conversion" experience in 1784 and became an ardent Evangelical Churchman. In 1787 he dedicated himself to the immense task of bringing about the legal abolition of slavery throughout the Empire. In 1807 the slave trade was abolished, and in 1833, the last year of Wilberforce's life, slavery itself was outlawed throughout the British dominions. No other single man was as influential as Wilberforce in the accomplishment of this emancipation.

March 7, 1965

BOOKS

In Church, No Creed; In Sunday School, No Chaos

Why Am I a Unitarian Universalist.
By Jack Mendelsohn. Thomas Nelson & Sons. Pp. 213. \$2.95.

Dr. Jack Mendelsohn's exposition of his personal beliefs and commitments are part of a "Why I Am" series to which there have been contributions from an Episcopalian (John Krumm), a Methodist, a Presbyterian, a Jew and others. This particular volume, *Why I Am a Unitarian Universalist*, is autobiographical as much as explanatory, easy to read, and its subject matter ably presented. The author is the minister of the historic Arlington Street Church in Boston.

What do Unitarian Universalists believe? Whatever is believed is expected to be acted out in practice, is not dogmatic or accepted on authority, and respects the primacy of the individual and his freedom

BOOKS

to choose what he will accept and on what he will act. Dr. Mendelsohn says that he has found in this outlook (he would be suspicious of the term "religion") that it has "the open mind of classicism, the probing mind of philosophy, the measuring mind of science, and the eclectic mind of sociology." He himself grants that outsiders, especially those associated with Churches that subscribe to creeds, find it frustrating trying to understand the Unitarian Universalist position. "We have no creed. That's all there is to it. . . . On matters normally frozen into creedal statements, a Unitarian Universalist is expected to follow the dictates of reason, conscience, and experience."

In the teaching of this group, reason is given the position usually accorded to revelation. No official pronouncements are made on God, the Bible, Jesus, immortality, or any other theological mystery. Thus, there is no justifiable reason for the remorse of (St.) Paul in Romans 7:24. Further, "The path of the liberal religious journey leads from freedom through reason to a third fundamental principle: a generous and tolerant understanding of different views and practices." "The liberal spirit" in religion has "emerged from the orthodoxies of many different kinds of faiths. It insists that the highest method of religion is freedom; that its maturest guide is reason; that its ultimate test is character; that its broadest spirit is fellowship; and that its all-encompassing goal is service."

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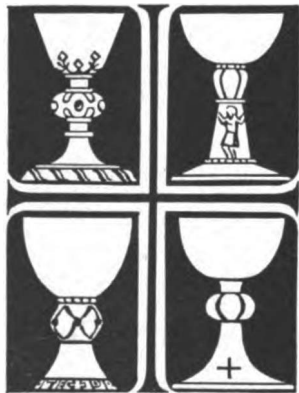
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movement came into existence with the Protestant Reformation, Dr. Mendelsohn traces its spirit from the beatitudes, sermon on the mount, and moral teachings of Jesus, through Origen, Pelagius, Leonardo da Vinci, Socinus, then to the English Rationalists and the excommunication of John Murray from the Methodist Society in 1750. Joseph Priestly, the scientist and minister, came for refuge to this country and established a Unitarian congregation in Pennsylvania; the flowering and mature fruit of the teachings came later in New England.

Over and beyond the general philosophy of this, the smallest of religious bodies (153,000), and the personal outlook of the writer, an especial item of interest to an Episcopalian is the experiment in Sunday school education. It seems to embody the best of the humanistic view which characterizes Unitarian Universalism. In its program, the lessons are graduated, the individual child rather than the Bible or catechism is central, and the idea is stressed that premature Bible teaching brings mental chaos which results in later rebellion.

Like the other contributions to this "Why I Am" series, the text is a fine repository of information for the student of comparative denominations.

JOSEPH POLITELLA

Books Received

THE OMNIPOTENCE OF GOD. By Howard A. Redmond. Westminster. Pp. 192. \$4.50.

STORIES OF THE CHRISTIAN HYMNS. By Helen Salem Risk. Drawings by William Duncan. Whittemore Associates. Pp. 62. Paper, 60¢

LAST THINGS FIRST. By Gordon Rupp. Fortress. Pp. 83. \$2.

FULL FATHOM FIVE. A novel by John Stewart Carter. Houghton Mifflin. Pp. 246. \$4.95.

HEIDEGGER'S PHILOSOPHY. A Guide to His Basic Thought. By Magda King. Macmillan. Pp. 193. \$4.95.

CHRISTIAN FAITH AND MODERN THEOLOGY. Edited by Carl F. H. Henry. Channel: Pp. 426. \$5.95.

WHAT AM I PRAYING? By Lily M. Gyldenvand. Augsburg. Pp. 88. Paper, \$1.75.

SPEAKING OF GOD. By William Horden. Macmillan. Pp. 209. \$4.95.

THE TREASURE OF THE COPPER SCROLL. By John Marco Allegro. Doubleday: Anchor Original. Second, revised edition. Pp. 186. Paper, \$1.25.

THE UPPER ROOM DISCIPLINES, 1965. Edited by Sulton G. Ferree. Upper Room. Pp. 375. Paper, \$1.

MEDITATIONS ON THE LORD'S PRAYER. By Albert P. Shirkey. Upper Room. Pp. 56. \$1.

FROM JESUS TO CHRISTIANITY. By Morton S. Enslin. Beacon. Pp. 75. \$3.

THE GIFT OF THE HEALER. By Edward M. Dodd, M.D. Friendship Press. Pp. 224. Paper, \$2.25.

NO GOING BACK: Odyssey of a Conversion. By Margaret Phillips. Academy Library Guild. Pp. 101. \$3.50.

UNDER FOUR TUDORS. Being the story of Matthew Parker. By Edith Weir Perry. Seabury 2d edition. Pp. 315. \$5.

The Living Church

Volume 150 Established 1878 Number 10

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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DEPARTMENTS

Books	3	Music and Records	15
Deaths	19	News	6
Editorials	12	People and Places	18
Letters	5	Question Box	2

FEATURES

If All Goes Well	Richard Rutt	9
The Indispensable Tool	Gale D. Webbe	10

THINGS TO COME

March

- 7. First Sunday in Lent
 - 10. Ember Day
 - 12. Ember Day
 - 13. Ember Day
 - 14. Second Sunday in Lent
 - 21. Third Sunday in Lent
 - 25. The Annunciation
 - 28. Fourth Sunday in Lent
- April
- 4. Passion Sunday
 - 11. Palm Sunday
 - 12. Monday before Easter

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.

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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.

Out of Context

In Dewi Morgan's recent "Letter from London" [L.C., January 31st] he writes of the recent Report of the Archbishop's Commission on Crown Appointments to Ecclesiastical Offices. In the section of the report included in Fr. Morgan's letter, a sentence is quoted from an article I wrote for *Anglican World* two years ago. Quoted out of context as it is, the sentence represents me as having made a most unfavorable comparison between the clergy and laity of my sometime diocese, and the Prime Minister and other dignitaries of the United Kingdom.

I blushingly disclaim the adverb with which the report adorns me. But I must add that I feel very strongly indeed about this unfortunate instance of quoting a sentence entirely out of context. The little article from which the sentence is uprooted was by no means the exaltation of the British system of choosing bishops nor the denigration of my own Church which the report uses it to signify. My opinion of the Church of England's way of getting bishops is utterly unimportant. But if I am to be quoted as having a "significant" opinion, it would seem to me kindergarten ethics to be quoted fairly; and the sum and substance of my article would by no means support the general line of the report at all.

Of course I have no word of criticism whatever of Fr. Morgan's letter. He was simply quoting the Commission. Their report is obtainable from the Church Information Office in London, for seven shillings and sixpence.

My article will be found in *An Anglican Turning Point* (the Church Historical Society, 1964) pages 178-185.

✠STEPHEN F. BAYNE, JR.
Director, Overseas Department
Executive Council

New York, N. Y.

Source

THANK YOU FOR YOUR REPORT OF WESTERN NEW YORK'S DIOCESAN CONVENTION [L.C., FEBRUARY 21ST]. REMARKS ATTRIBUTED TO ME IN CONVENTION ADDRESS SHOULD IN OUR REPORT HAVE BEEN CREDITED TO REV. DR. KENNETH CARY, RECTOR ST. MATTHEW'S CHURCH, PACIFIC PALISADES, CALIF., WHOSE SUPERB ARTICLE ON M R I APPEARED IN RECENT EDITION OF DIOCESE OF LOS ANGELES CHURCH PAPER.

(Rt. Rev.) L. L. SCAIFE
Bishop of Western New York
Buffalo, N. Y.

Explanation?

THE LIVING CHURCH reports a simple fact: that last year the population of the United States increased by 1.4% while membership in the Episcopal Church increased by 0.1%—only 1/14 as much as the population.

Where is our sense of mission and outreach in a country where millions have no Church connection at all, and where vast numbers of our own members are nominal and indifferent Christians?

Could our weakness be due to the fact that there is a huge gap between preaching and the beautiful and meaningful words of the liturgy and the actual day-to-day corporate life of our parishes—almost to the point of contradiction? Could it be due to concentrating all our efforts on the Christian education of children (who are not mature enough to understand the faith in its richness and fullness), while completely failing to make the faith deeply meaningful to adults? Could it be that our priests think that the only way to teach is by authoritarian lecturing, without dialogue and inquiry, and that lay persons are incapable of reading, studying, and discussing together?

If the Church is considered to be the exclusive province of the clergy, with the laity having responsibility only for housekeeping and finance, I fear that the present situation will continue.

THEODORE N. SWITZ

Chicago, Ill.

Long Neglect

Thank you for printing Mr. A. Denis Baly's article entitled "Those Sacred Cows" [L.C., February 14th]. I wholeheartedly concur with Mr. Baly that the Church for too long a time has neglected the pre-seminarian's biblical and theological foundation. Let us hope that the Church will begin to approach the problem from a more enlightened perspective. Thank God that Kenyon, Trinity, and Sewanee in recent years have established good departments of religion.

My thanks again for the article.

(Rev.) CHARLES M. VOGT

Rector, St. James' Church
New Haven, Conn.

Less Exciting at Home

THE LIVING CHURCH for February 21st tells of the presumptuous attempt of the standing committee of the diocese of Massachusetts to bludgeon the Executive Council into reversing its decision that a priest engaging in civil rights activities "must obtain the permission of the bishop of the diocese in which he is working." The standing committee has declared that it will ignore the ruling of the Executive Council.

Here we see a most unpleasant example of arrogance devoid of charity, devoid even of logic. To fight lawlessness a thousand miles away, Massachusetts espouses lawlessness at home. To secure voting right for Negroes, Massachusetts in effect denies voting rights to the members of the Executive Council. Puerile! No good purpose is served by such sham heroics.

Good may come of it, however, if this leads to a lessening of our entanglement in the National Council of Churches. Money given by Episcopalians is too often funneled into NCC, where it is used for purposes completely at odds with the intentions or desires of the givers. Worse still, the NCC tends to involve the Episcopal Church in its not always sapient announcements, pronouncements and positions—again contrary to the

Continued on page 18

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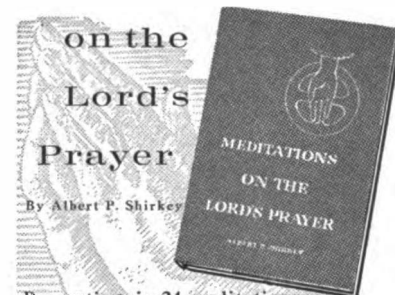
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EPISCOPATE

Consecration in Houston

The Very Rev. J. Milton Richardson became the fifth Bishop of Texas in a special service of consecration and installation at Christ Church Cathedral, Houston, on February 10th. The immediate predecessor of the former dean of the Houston cathedral, the Rt. Rev. John E. Hines, Presiding Bishop, was consecrator. The diocese's two suffragan bishops, the Rt. Rev. F. Percy Goddard, and the Rt. Rev. Scott Field Bailey, who was consecrated at the cathedral in September, were co-consecrators.

The presenting bishops were the Rt. Rev. Randolph R. Claiborne, Jr., Bishop of Atlanta, and the Rt. Rev. George P. Gunn, Bishop of Southern Virginia. The Rt. Rev. Everett H. Jones, Bishop of West Texas, delivered the consent of the House of Bishops, and the Rt. Rev. J. Brooke Mosley, Bishop of Delaware, was the preacher. The Rt. Rev. Nelson Burroughs, Bishop of Ohio, was the litanist; the Rt. Rev. William R. Moody, Bishop of Lexington, the epistoler; and the Rt. Rev. George H. Quarterman, Bishop of North-west Texas, gospeler.

Representatives of the Roman Catholic, Syrian Orthodox, Greek Orthodox, Methodist, and Lutheran Churches were included in the procession.

Special music for the service was composed by Mr. Jack Osseward, Dr. David McK. Williams, Mr. Hugh Hodgson, and Mr. William Barnard.

ECUMENICAL

The Work Can Begin

The Vatican has agreed to a World Council of Churches' proposal to set up a joint "working group" with the Roman Catholic Church to explore the possibilities of dialogue and collaboration. The announcement was made in Geneva by Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, who said the Holy See "greeted with joy and fully accepts" the proposal approved by the WCC's policy-making Central Committee at Enugu, Nigeria, in January.

Actual establishment of the "working group" proposed at Enugu had been subject to approval of the Vatican, where officials had envisaged it as a "concrete



RNS

Cardinal Bea (left) and Dr. W. A. Visser 't Hooft in Geneva: A meeting of historic significance.

result" of the decree on ecumenism adopted by the Second Vatican Council at its third session, last year.

Cardinal Bea was welcomed along with Dr. Marc Boegner, of Paris, an honorary president of the French Protestant Federation and one-time co-president of the WCC, by Dr. W. A. Visser 't Hooft, the WCC's general secretary.

At the joint invitation of the *Rassemblement Oecumenique* of Geneva and the Roman Catholic diocese of Lausanne, Geneva and Fribourg, Cardinal Bea and Dr. Boegner were guests at a private luncheon at the WCC center.

The cardinal, speaking at a reception before the luncheon, prefaced his announcement by characterizing the gathering as one of "a truly historical significance."

"That which chiefly emphasizes the importance of the meeting and gives it much greater significance is, as it were, its actual historical context," he said. "In reality, there is a question here of a meeting preceded by long preparation, not so much of a technical as of a psychological nature.

"This is the whole series of contacts made and developed in those last five years, since the foundation of the Vatican

Secretariat for Promoting Christian Unity, both with many of the World Council's member Churches and also with the World Council as such."

Cardinal Bea, who has traveled extensively in recent years to help foster the ecumenical message, said the fact that the Vatican Council's decree on ecumenism was approved by a vote of 2,137 to 11 was indicative of "the increasingly fervent ecumenical atmosphere which pervaded the conciliar assembly."

"At the Council," he said, "the Fathers were brought up against reality, made to reflect deeply, to establish some first contacts with the non-Catholic brethren and thus to create by degrees some ecumenical mentality. The decree does nothing else than fix on paper the personal experience of the Council Fathers."

In the Council decree, Cardinal Bea stressed, "we have not merely fine phrases, but the expression of a sincere and decided ecumenical will on the part of the Roman Catholic Church, which, in its turn, is the best guarantee that the decree will be put into practice."

He said the meeting in Geneva was "a symbol of fruitful prospects for further developments."

At the same time, however, he cau-

tioned that this did not mean "we are unaware of the mountain of obstacles and difficulties which still rise in our path. But difficulties—of whatever kind they may be—are by no means a reason for causing brothers to withdraw diffidently from contact with one another.

"Our fraternal charity and love of unity will, rather, give us the courage for an open dialogue, even on difficult questions. This holds also in the case of conversations in the most delicate field, namely, that of doctrine. For this we all have a basis in common—the Word of God in the Holy Scripture—bearing in mind also its concrete expression in the writings of the ancient Fathers of the East and the West."

Cardinal Bea used the term, "dear brothers in Christ" in addressing the gathering, which included not only many prominent Church leaders, but also distinguished government leaders and diplomatic representatives.

Dr. Boegner also spoke, recalling the early days of the World Council and the "tremendous progress" made since then.

"Anyone who has lived in the last 55 years," he said, "realizes what a prodigious achievement this visit [of Cardinal Bea] is."

He added that he was confident that it would "strengthen an atmosphere in which will ripen fruits of mutual understanding, of mutual respect, of joint theological study in search for the truth of Christ, which brings with it all the promise and all the demands of love."

In an address welcoming the two guests, Dr. Visser 't Hooft—due to retire in 1966 from the WCC general secretaryship he has held since the Council was formed—hailed them as "two men whose names are indissolubly linked both with the past history and with present developments of the ecumenical movement."

Responding to Cardinal Bea's announcement about the "working group," Dr. Visser 't Hooft assured him that "the fact that your Church and the World Council have now publicly expressed their desire to develop contacts is historical fact. Now the work can begin."

In a background paper on which the WCC leaders at Enugu acted in approving the formation of the "working group," it was noted that "the very fact that there are differences in our conception of ecumenical relations obliges us, for the sake of the healthy development of the ecumenical movement, to do our utmost to clarify our positions and if possible arrive at mutual understanding."

The document stressed that the WCC participants would not be able to "negotiate union." Nor will they make any decision without the approval of the WCC member Churches.

At the same time, the importance of the work group was stressed by the Central Committee in noting that it could consider a variety of problems "which can

best be discussed at an international level."

Listed as possible subjects for discussion were:

- ✓ Political collaboration in the fields of philanthropy and social and international affairs;
- ✓ Theological studies bearing on ecumenical relations;
- ✓ Problems such as mixed marriages, religious liberty, and proselytism;
- ✓ Common concerns with regard to the life and missions of the Church, such as the laity and overseas missions.

It was recommended at Enugu that the working group be composed of eight WCC representatives and six Roman Catholics. This met with approval. The difference in size of the delegations was suggested in order to provide the most representative panel from the WCC in view of its wide denominational scope.

Representatives of the Vatican and the WCC will hold their first joint conversations within the next four months, according to Dr. Visser 't Hooft. [RNS]

EXECUTIVE COUNCIL

Overseas Bite Largest

[For other Executive Council news, see last week's LIVING CHURCH.]

In an action unprecedented for a number of years the Council upped the recommendation of General Convention when it voted an all-time high budget of \$12,904,639 for 1965. The figure exceeds by \$127,622 that adopted by the General Convention and is \$1,042,144 more than the 1964 budget.

[The Executive Council has full authorization from General Convention to increase its budget from that set by General Convention when certain circumstances

NEWS

obtain. In the present case the Council enters the year with a large carry-over from last year, resulting from overpayment of quotas.]

The increase was voted in response to the solid support of the Church and its program. It was pointed out a number of times during the various deliberations that, despite the fact that the civil rights issue would cut into the income in some southern dioceses, they had pledged to meet or exceed their quotas.

Estimated receipts from the dioceses and missionary districts were listed at \$11,220,038. The additional \$1,684,601 is expected from trust funds, special offerings, legacies, and undesignated sources.

The allocated expenditure of \$5,497,314 by the Overseas Department accounts

for the largest bite, with the Home Department coming next with \$3,305,961. Administrative costs at \$881,977 is the next highest amount, with the Promotion and Christian Education Departments running neck-and-neck at \$594,831 and \$567,081 respectively. Two new items are \$210,811 for the Suffragan Bishop for the Armed Forces and \$80,000 to implement the program of Mutual Responsibility and Interdependence.

In separate action the Council discontinued the Armed Forces Division of the Home Department as of last February 15th and terminated the services of the Rev. Frederick A. McDonald and the Rev. Robert M. Stretch as representatives of the Division in Europe and southwestern Europe respectively. They were then appointed to serve in the office of the Suffragan Bishop for the Armed Forces.

Approval was voted for nine companion diocese relationships, upon the request of Rt. Rev. Stephen F. Bayne, Jr., for the Overseas Department. They are: Atlanta—Puerto Rico; Ohio—three dioceses of Brazil; Spokane—Zambia; Upper South Carolina—Taiwan; Southern Virginia—Columbia; Springfield—Basutoland; Los Angeles—Polynesia; Western New York—British Honduras; and Washington—Tokyo.

Retired missionaries were afforded increases ranging from \$50 to \$200 annually, when the Council agreed to continue paying the same amount of their pensions, despite the increases made by the Church Pension Fund. Originally the Council guaranteed each retired missionary \$1,800, less the amount received from the Pension Fund.

Requests for World Relief and interchurch aid, for this year, reported the Rev. Canon Almon R. Pepper, director of the Department of Christian Social Relations, totaled \$84,500. He said these requests were thoroughly documented and added that provisions were made for emergency situations. The appeal for needs will total \$1,000,000.

In conclusion, the Council paid tribute to the fine contribution of John W. Rinehart, who is terminating his services as director of the Department of Promotion, and a standing tribute to Bishop Hines, for his efficient handling of his first meeting as Council President. The Presiding Bishop then dismissed the members by pronouncing the benediction.

PUBLIC AFFAIRS

Simple Justice

The executive council of the diocese of Michigan recently went on record in favor of the institution of family planning programs by public agencies. In its meeting February 17th, the council adopted a resolution to this effect.

Stating that family planning as a medical service is available to any who use the

channels of private medicine, the preamble to the resolution adopted by the council goes on to say that as a matter of simple justice the same services should be available to those who depend upon public agencies for their medical care. It was with this inequity in mind, and also to back up the official position of the Episcopal Church that the resolution was adopted and ordered transmitted to Governor George Romney.

The resolution:

"Resolved, that the executive council of the Protestant Episcopal Church of the diocese of Michigan endorse the following goals in connection with the augmentation of family planning services to low-income persons:

- "(1) Policy changes by appropriate government agencies to permit investigators, staff workers, and public health personnel to *initiate* conversation about family planning and child-spacing with their clients, respecting at all times their complete freedom of choice.
- "(2) To increase the scope of referral possibilities to permit referrals to private agencies as well as to the already existing possibilities of clergy of their choice and a private physician.
- "(3) Ultimate placing of clinics of services at the point of need, including publicly financed institutions with staffing and operation paid for from public funds.
- "(4) An interim step, if necessary, of purchasing services from existing private agencies.

"Further, that this resolution be communicated to the governor, the appropriate officials and board members of the several state

and county agencies concerned with this problem."

(In a public statement earlier in the week, the Michigan [Roman] Catholic Conference asked that any legislation regarding family planning bar public social workers from initiating conversations relating to birth control with public welfare clients.)

PROVINCES

Invitations Accepted

The Church's new Presiding Bishop, a Florida layman of national renown, and the first Executive Officer of the worldwide Anglican Communion have all accepted invitations of the fourth province to address its 1965 synod, June 8th-10th, at the University of the South, Sewanee, Tenn.

The Rt. Rev. John E. Hines, D.D., installed January 27th as the Church's 22d Presiding Bishop, will return to his native province and to the campus of his undergraduate years to preach at the synod's opening Evensong service in All Saints' Chapel on June 8th.

The synod's second honor guest, Mr. Prime F. Osborn III, of Jacksonville, Fla., interpreted the Mutual Responsibility and Interdependence concept to the 61st General Convention in St. Louis. It is the MRI concept which will form the overarching theme of the synod.

Mr. Osborn, an attorney and fourth province representative on Executive Council since 1963, is vice-president and general counsel of the Atlantic Coast Line Railroad. He has served as a deputy to three General Conventions, headed Laymen's Work in the province, and been for some time a trustee of Virginia Theological Seminary.

The synod will hear Mr. Osborn speak on June 9th.

The Rt. Rev. Stephen F. Bayne, Jr., D.D., became director of the Church's Overseas Department last November after nearly four London-based years as Anglican Executive Officer. He was one of the chief architects of the MRI document adopted by the Anglican Congress in 1963 in Toronto.

As head of the Church's overseas mission arm, Bishop Bayne directs a far-flung enterprise involving 25 countries, 1,600 clergy and lay workers, and an annual budget in excess of \$5,000,000. He will deliver the closing synod address on June 10th.

In announcing definite plans for these guests to participate in the synod, the program committee chairman, Mr. Charles M. Crump of Memphis said, "The presence with us of any one of these distinguished gentlemen would have caused us to consider ourselves fortunate indeed. Hearing all three will be an immeasurable privilege."

The synod, newly styled this year to

provide training sessions for diocesan department leaders with their provincial and national counterparts, will be comprised of the bishops of the province; 90 priests, 90 Churchmen, and 90 Churchwomen with current departmental responsibilities; and the presidents of the Churchmen and Churchwomen of its 15 dioceses.

All morning and a portion of the afternoon of June 9th will be given to departmental group work. During this same time, lay presidents will gather as a division of laity.

"Except for this segment of time," Mr. Crump said, "all activities of the synod will be open to visitors. The university is prepared to accommodate in its dormitories at least 100 persons in addition to delegates, and good nearby motels will be available, too. The university will place its many recreational facilities at the disposal of visitors, and is planning guided tours on Wednesday of its scenic mountain campus and environs. We'll do our best to make it possible for a record number of Episcopalians to share these valuable three days."

ATLANTA

Worthy Cause

As an ecumenical demonstration of community concern, three neighboring churches in Atlanta—Episcopal, Roman Catholic, and Baptist—held special collections at all Sunday services on February 7th for Atlanta's Heart Fund Drive.

The churches, located within a block of each other, were St. Philip's Cathedral, the Roman Catholic Cathedral of Christ the King, and Second Ponce de Leon Baptist.

The two-fold aim of the offering was to further the ecumenical movement and to assist jointly a worthy cause in the community.

WASHINGTON

Frank Appraisal

It is a serious mistake for Churches to try to do in every area what they did in the field of civil rights, according to Msgr. George G. Higgins, director of the National Catholic Welfare Conference's Social Action Department.

His views were upheld by the Rev. Dr. Albert T. Mollegen, professor of New Testament at Virginia Theological Seminary, when both men addressed a group of clergy of various Churches at the Shrine of the Sacred Heart in Washington, D. C., at the end of January.

Speaking specifically of a petition signed by 105 Washington area clergymen condemning American participation in the war in South Vietnam [L.C., January 10th], Msgr. Higgins and Dr. Mollegen were critical of clergymen who seek to advise the government on things out of the realm of their knowledge.



After fire destroyed St. Michael's Church, Hays, Kan., late in January, four students at Fort Hays State College salvaged crosses, candlesticks, and other metal items, spending hours removing smoke and fire stains from the brass. Putting a final polish on a lectern are Joe Zitnik, Leoti, Kan., and Ann Andres, Hutchinson. Shining candlesticks are Dorothy (left) and Mary Scovil, twin daughters of the Rev. David deL. Scovil, rector of St. Thomas of Canterbury Church, Long Beach, Calif. The students are members of the college's Canterbury Club.

Msgr. Higgins said: "I was a little shattered when I saw a statement by a group of clergymen advising the State Department of Vietnam. I know of no clergyman whose judgment on Vietnam is worth a hoot. I doubt if any such statements arriving on the desk of Dean Rusk would add to his equanimity, certainly not to his knowledge."

The Washington statement, circulated by the Ministerial Association of the National Capital Area and the Council of Churches of Greater Washington, asked the State Department to work for a negotiated political settlement in Vietnam.

Many signers of the Ministerial Association statement were present when Dr. Mollegen said he was "appalled at the political naïvete of clerical statements on very harassing and complex problems, which accomplish nothing and only bring disrespect to the Church."

He told the clergymen such statements should be made only in times of great crisis, and then only to make known what the Churches think.

The entire session was devoted to frank appraisal of how far clergymen should go in public statements on matters of national concern. [RNS]

RADIO-TV

Momentum Going

The Rt. Rev. Henry I. Louttit, Bishop of South Florida, was elected chairman and Mrs. Roger Glenn Mook, of Rye, N. Y., vice-chairman of the board of trustees of the Episcopal Radio-TV Foundation at the annual meeting held in Atlanta on February 11th.

Three bishops, five priests, and 18 lay persons attending the meeting viewed *The Face of the Pharisee* and *The Shadow of the Turtle*, films three and four in the "One Reach One" TV series of 13, and adopted the 1965 budget totaling \$448,200, which includes an item to cover production cost of the remaining nine films.

Lynn Deakins, Chattanooga layman and the foundation's treasurer, said, "We are in striking distance of our goal to obtain funds to complete production of 13 'One Reach One' films." He expressed appreciation for contributions resulting in the favorable financial position and added, "We have the momentum going. With continued generous participation, we will raise the 1965 budget and reach our objective early in the year."

Anticipating completion of 13 films, at which time the "One Reach One" series will be released to TV stations across the country, a distribution committee was appointed to get maximum television coverage. The committee includes trustees Niles Trammell, former president of NBC; Douglas Manship, president WBRZ-TV, Baton Rouge, La.; James W. Wood-

Continued on page 14

Korea

If All Goes Well

by the Rev. RICHARD RUTT

If all goes well, the diocese of Korea will be divided in two this summer. The Rt. Rev. John Daly, the present diocesan, will move to a new center at Taejon, where he will continue to govern the greater geographical part of the present diocese. But the capital city and province will form the new diocese of Seoul under a Korean bishop.

The Archbishop of Canterbury has appointed the Rev. Paul Lee, who is now in charge of the city parish of Ch'ongju and the diocesan catechists' training school there.

The appointment was made by the Archbishop after consultation with the diocese through a committee of three priests and three lay people. The committee was elected at the diocesan conference last All Saints, and the members of it took considerable pains to ascertain the opinions of all the parishes. As a result they were able to give the Archbishop a unanimous recommendation for the appointment of Fr. Lee.

Since the division of the diocese and appointment of a Korean national as Bishop of Seoul are part of a long-range plan for improving the self-respect of the Anglican Church in Korea and working towards independent provincial status, the Archbishop asked the committee of six to propose two names. This was to ensure that there was also a Korean who might eventually become the bishop of the Taejon diocese as well. The committee was less certain about the second name and eventually decided to forward the name of a senior archdeacon. However, there was a strong opinion in favor of proposing a layman—a university professor of economics. This opinion was cogent and responsible, a heartening sign of the wide-range vision of some of the Korean laity.

The new bishop-designate is a single man, 43 years old, who was ordained to

Fr. Rutt was recently accorded the 1964 Ta San Cultural Award for his book, *Korean Works and Days*, published by Charles E. Tuttle Co. The award was given by the Independent Cultural Award Committee of Korea at ceremonies in Seoul.



Fr. Lee: Appointment by the Archbishop.

the priesthood in 1953. He is an eloquent speaker in Korean, and a personality of such charm as might have made a great success in Korean films.

His birthplace was the southern provincial town of Chong-up. This extraordinary parish was founded in 1928 by an English priest exclusively for work among the Japanese who were then resident in the area. During its 37 years of existence it has had a resident priest for only five years; during the rest of the time it has been visited by priests from a hundred miles away. Yet it has produced the first Korean bishop, another priest, and one of our best catechists.

Before Fr. Lee was born his mother, as oriental mothers often do, dreamed about her coming child. A great light seemed to be shining from her breast. So the boy was named Ch'onhwan, which means Heavenly Brilliance. Fr. Lee says that this undoubtedly presaged the fact that as a toddler playing in the kitchen he was to burn the house down.

As a young man he wanted to become a Buddhist monk, but his parents refused to allow him to do so. It was almost by

Self-denial is

The Indispensable Tool

for complete freedom

by the Rev. Gale D. Webbe

This is the first feature in a series of Lenten articles by Fr. Webbe which will appear in THE LIVING CHURCH in the weeks to come. Fr. Webbe is rector of the Church of the Incarnation, Highlands, N. C., and author of The Night and Nothing, a recent Episcopal Book Club selection.

In familiar statements like, "If any man will come after me, let him deny himself . . . and follow me," our Lord invariably spoke of the spiritual life as a journey undertaken with light or empty knapsack.

Anglican spirituality, faithful to our Lord, likewise knows nothing of religion that tries to rise on the wings of prayer alone, while the self remains chained to the rocks below. Our Prayer Book's well known requirement for the fruitful observance of Lent and other periods of real spiritual endeavor—that we then use "such a measure of abstinence as is more

especially suited to extraordinary acts and exercises of devotion"—is quite typical of our ethos.

All other trustworthy guides agree that prayer and fasting, attachment and detachment, are indeed the two essentials of the spiritual life. For example, Augustine Baker bases the entire teaching of his massive *Holy Wisdom* on the twin pillars of mortification and prayer which support the whole spiritual edifice. Of them he says, "Mortification without prayer will be but superficial, or, it is to be feared, hypocritical; and prayer with a neglect of mortification will be heartless, distracted, and of small value." St. John of the Cross goes further, claiming of the two equals that one is more equal than the other: "Would that I could convince spiritual persons that the road to God consists . . . in one necessary thing only, in knowing how to deny themselves in earnest, inwardly and outwardly . . . and if he be deficient in this exercise, which is the sum and root of all virtue, all he

may do will be but beating the air . . . utterly profitless, notwithstanding great meditations."

Even we ourselves, who are not saints or mystics, acknowledge that detachment—attachment is the law of life and growth when, as athletes or students, we deny ourselves stringently in order to excel in a chosen sport or profession. It seems axiomatic that we must "scorn delights and live laborious days" to enable our aspiration toward an earthly goal.

Yet we recoil from extending this truth to its limits. Something within us whispers, loud enough to overcome the disquieting witness of a thousand vital Thoreaus, that God could not possibly expect us to forsake earth in order to enter the Kingdom of Heaven. It bids us listen well to the chorus from our world-affirming era, evermore chanting its siren song that only insanity renounces this world in the hope of finding real life.

Thus beguiled, in our practice of religion we do not really journey from one



Luoma Photo

Most of us spend our whole unhappy lives forever attempting to compromise between two worlds, says the author.

world toward another. Typically, like the Israelites at the beginning of their Exodus, we wander rather aimlessly in a wasteland between two countries. Often we look back toward the remembered fleshpots of Egypt, only to find no great joy there any more. Yet when we face about again the Promised Land is a misty mirage which continually eludes. Most of us spend our whole unhappy lives in this neither-neither land, forever attempting our compromise between two worlds. We never accept the truth—that we must come all the way out of the one before we can enter into the other.

In sober fact, nothing but personal trial will convince us that Christ knew what He was talking about when He said we cannot serve both God and Mammon. Unless we actually try it, we shall never really know that in order to hold to the one we must despise the other.

If we take a real plunge this Lent, however, we shall put ourselves in position to experience that the human soul is spirit, pure energy, and therefore must always be "doing something" and tending somewhere. Stretched as it is between two worlds, it will inevitably fall back into Nature if its activity is not directed out of Nature. One of its two great attractions must atrophy from disuse, while the other gains strength from exercise.

This awareness will fortify a previous realization. Somewhere along the line we learned the truth—starting when it first dawned upon us—that desire is not a fixed quantity. Earthly desire, for example, is almost infinitely flexible in both directions. To the great joy of our manufacturers and pitchmen, today's luxury smoothly becomes tomorrow's necessity. The converse is also true, but the advertising fraternity sleeps soundly of nights because "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The few who are indeed available to testify that the narrow way does lead to richer life make no great noise about it. If asked, however, they will happily certify to this, and to a more important matter—that a taste of God increases our taste for God, without possibility of satiety.

"Real Life"

A Lent of genuine self-denial will enroll us among these happy few, and show us even deeper truths about the subject of "real life." These begin with, and stem from, the healthy premise that the world of nature is neither hostile to nor destructive of created beings, even of us human beings who are part clay, part spirit. All things in this sacramental world were by original divine intention means of grace to us, not ends in themselves. Potentially they still are. The difficulty is that they are only so to a soul who also conforms to the original divine intention, who is "full of grace." Unfortunately that phrase describes none of us now, since the Fall

of Man cost us our integrity.

Universal experience testifies that very few things speak of God—and that neither loudly nor often—to the person who is enmeshed in those things. Usually a loaf of bread is merely a loaf of bread, period. On occasion a mountain, or a grassy glade, or a meal with friends, or a quiet evening by the fire may transmit something of God. However, only individual experience can choose the really relevant illustrations here, and that is exactly the point: In the beginning only a few items, different according to individual responsiveness, are windows that let God in. The rest are walls which bar Him out. Early in our development, in fact, we are apt to become impatient with "spiritual people," or with poets, who allege they find God in every rosebush, including its thorns. We feel they are dupes, or posers.

Yet the poets are right, of course. We are indeed seeing all the truth of reality only when we are seeing fact-and-meaning at the same time. All really mature thinking is at least parabolic, two-leveled; a mind completely in touch with the nature of the universe perforce moves on *four* levels at once.

On the way to this end, as spirituality develops, more and more things begin to become means of grace, avenues of God, food for the soul. Ultimately we are at one with nature, which we then find fully restored to its original intended order as a sacramental whole for us. In this consummation nothing—no event, no feeling, no temptation, no work, no suffering, no blade of grass—is "mere," or spiritually meaningless. As we then pass through things temporal, we lose not the things eternal.

Tremendous Paradox

The thesis of Christian asceticism is, in short, that only the other-worldly person can really enjoy life and all the things of life—a tremendous and a true paradox. Only the spiritual person is free among things, not enslaved by them. Christ came, indeed, in order that we might have life thus more abundantly, not less so.

He came to set right the human situation beautifully expressed by the geniuses who wrote Genesis. In the beginning, we repeat in their terms, "God saw everything that he had made, and behold, it was very good." The man and the woman then shared this same point of view as they lived to the full in nature, naked and yet unashamed because their clear and unself-conscious sight penetrated unhindered through the surface to the truths beneath. After they fell from grace, Genesis ironically notes that "their eyes were opened" and they had to make clothes because their gaze stopped at the surface of things. They became so self-conscious that they were conscious of little else, which is practically the definition of human sickness.

This blind surface vision is the situation with all of us children of Adam and Eve, who begin our eternal journey far down on the bodily level, in touch with reality on its blunt surface level but deaf to sermons in stones and tongues in trees. Intellectual development does bring overtone and insight, sufficiently satisfying so that many are content to stunt their growth at that point. In truth they are not far from the Kingdom of God, although they are not yet free on earth. They are only living in a larger cage with wider apertures between the bars.

The indispensable tool of self-denial—which may begin with childhood's fasting from candy in Lent, and which ends in maturity when One stronger than we are finally detaches from us the last bit of armor in which we have trusted—is necessary if we are to break out into complete human freedom both here and hereafter.

Art of Indirection

By means of denying things to our self we learn the art of indirection—that we cannot look straight at things, as it were, and have them whole; we only see them in right perspective when we look at them out of the corners of our eyes. More importantly, we succeed in denying our self to things, thus preserving it for more proper worship. On the final level, in which we begin to deny self itself, God comes swiftly to our aid and in awesome ways helps us push our self aside. We then begin to glimpse Him at the center, where He always is but where we heretofore have failed to see Him.

Now discerning Him there with considerable clarity because our gaze is less attracted to side issues and more concentrated on Him, we begin to reclaim the basic quality which Adam and Eve tossed away for us all. When the "creaturely sense" is fully ours again and when self is completely laid aside, we step freely back into the Garden of Eden. We have successfully used St. John of the Cross's ascetic means—"To have pleasure in everything, seek pleasure in nothing"—and have arrived at St. Paul's glorious consummation, "As having nothing, and yet possessing all things." We have followed our Lord through the grave, and with Him have risen to newness of life.

In brief, St. Augustine expresses the basic human problem by truly saying, "The things of the world are for our use, not for our enjoyment. That which is for our enjoyment is the Father, the Son, and the Holy Ghost." And Francis Thompson gives the solution, when he speaks of self-denial in the only really proper way:

"All which I took from thee I did but take,
Not for thy harms,
But just that thou might'st seek it in My arms.

All which thy child's mistake
Fancies as lost, I have stored for thee at home:

Rise, clasp My hand, and come."

Dying Life

Man's existence on this planet is either a living death or a dying life, according to Christianity, and of this St. Paul reminds us on the first Sunday in Lent, in the Epistle for the day [II Corinthians 6: 1-10].

The living death, which is "real life" as this world understands it, is essentially a matter of living for self first, last, and always. It looks sensible. It is generally classified as "realistic" rather than "idealistic," and who would not prefer to be realistic? All the same, the way of self-affirmation is the way of death. For all its apparent realism, it leads all who follow it only to frustration, boredom, unfulfillment, and misery at the last forever.

We who serve God in the way of Christ, says the Apostle, may be "overworked, sleepless, starving. . . . Honor and dishonor, praise and blame, are alike our lot: we are the imposters who speak the truth, the unknown men whom all men know; dying we still live on; disciplined by suffering, we are not done to death; in our sorrows we have always cause for joy; poor ourselves, we bring wealth to many; penniless, we own the world" [New English Bible].

When he spoke of how "dying we still live on," St. Paul was speaking specifically for, and to, Christians undergoing persecution and facing constantly the threat of martyrdom. Christians were dying for their faith; yet as a community of faithful they lived on. The dying which American Christians are called to do today is not—at least at the moment—such dying by sword and flame for their allegiance to their King. It is in a sense a deeper and sometimes more difficult dying—the dying to self, that Christ might live and be all in all in them.

The fundamental paradox of our life as Christians is that he who "loses"—devotes—his life for Christ's sake, as Christ's follower and servant, shall "find" it. To be a Christian not only in word but in deed is to find one's self. And so, if a Christian is keeping a good and faithful Lent, a season of dying to self and living to God in Christ, the power of the resurrection, the irruption of the new life into the old self, begins to work—not on Easter Morning but on Ash Wednesday.

Racism Renewed

One of the evil characteristics of racism is its blanket attribution of inferior or iniquitous qualities to the racial or ethnic group which it condemns. It says that the Jew, or the Negro, or the Aryan, or the Chinese, or the German, is *bound* to be sub-human or depraved simply because he is a Jew, or Negro, or whatever. The Jew and the Negro have been among the most sinned against by racism in modern times, and Germans have been among the chief sinners. Now it appears that some

American Jews are undertaking to repay the Germans in their own coin. In a full-page advertisement in the *New York Times* [February 18th] the Jewish War Veterans of the U.S.A. publish a "message for the conscience of the world" in which racism, in the sense defined above, is employed with shocking candor.

These Jewish veterans are protesting the current policy of the West German government concerning three matters in particular: its decision to apply the German statute of limitations in such a way that after May 8th no more Nazi criminals may be prosecuted; its refusal to recall from the United Arab Republic those German nationals who have been working there to provide Nasser's state with sophisticated weapons of war; and its alleged "callous disregard of its treaty obligations with Israel in connection with military aid."

We offer no critical opinion one way or another upon these specific charges. But, having made the charges, the JWV goes on to read aloud what it sees in the incurably wicked heart of Germany: "JWV believes that Germany has begun to turn its back on its moral obliga-



tions to the world." It quotes with approval the statement of its National Policy Committee that "the weaknesses and defects latent in the German character once again have begun to show signs of dominating German life." Considerably more of the same follows.

If there is no moral or rational excuse for Caucasians talking about "the weaknesses and defects latent in the Negro character," or for Germans talking thus about the Jewish character, or for Occidentals talking thus about the Oriental character, then there is no excuse for Jews talking thus about the German character. We are convinced that the members of the National Policy Committee of the Jewish War Veterans speak for only a minority of American Jews. We are sorry that they speak for anybody at all in this renewal of racism, and we hope that their own co-religionists will prevail upon them to stop. A generation ago, those who talked about "the weaknesses and defects latent in the German character" unwittingly helped to bring Hitler to power, by discouraging Germans of good will from trying to make their nation a peaceable member of the world community. The principle behind the old adage, "Give a dog a bad name and hang him!" has been a destructive force in history, and can prove to be so again.

What We Are, and Are Not

The Living Church Foundation, which is legally and corporately the publisher of this magazine, strengthened itself for service to the Church by the addition of four new members at its recent annual meeting. They are the Rev. Curtis W. V. Junker, D.D., rector of Trinity Church, Tulsa; Mr. Francis J. Starzel, of South Londonderry, Vermont, retired general manager of Associated Press; and Messrs. Charles M. Crump, of Memphis; and Jackson Bruce, Jr., of Milwaukee, attorneys at law. All of these men, whose names appeared in the masthead last week, have distinguished themselves in their respective fields as men of eminent ability, and each one is also an active and devoted Churchman. Their counsel and other assistance will be reflected in **THE LIVING CHURCH**, and for good.

A Year Ago

Elected to three-year terms on the Foundation a year ago, in addition to the new editor, were the Rt. Rev. William H. Brady, Bishop of Fond du Lac; the Rt. Rev. John S. Higgins, Bishop of Rhode Island; the Rev. John Heuss, rector of Trinity Church, New York City; Arthur Ben Chitty, historiographer and public relations director, the University of the South, Sewanee, Tenn.; Peter Day, Ecumenical Officer of the Episcopal Church and past editor of **THE LIVING CHURCH**; Robert Hall, vice-president of the Hall Chevrolet Co., Milwaukee; and Neal Kaye, sales manager of the eastern area of the Joseph Schlitz Brewing Co., Milwaukee.

It is necessary from time to time to answer these questions: "Just who and what is behind **THE LIVING CHURCH**? Who owns and/or controls it? What relationship has it to the Episcopal Church as such? What group, movement, or party within the Church does it represent?"

The answers can be simply and briefly put. **THE LIVING CHURCH** is an entirely free and independent organ of news and thought within the Episcopal Church. It is in no wise under the control of the General Convention, Executive Council, Presiding Bishop, House of Bishops, or any organ or branch of the Church, or any company. It receives no subsidy from the Church. Nor does it belong to any diocese, or to any group, movement, or party. It is, moreover, a non-profit-making (and how!) enterprise, and all gifts to it are tax-deductible.

Editorial policy is made and executed solely by the editor, who is alone responsible for it.

No Party Organ

Historically and traditionally, **THE LIVING CHURCH** has always maintained, and continues to maintain, what it considers a progressive and constructive theological Catholicism, but not as a party organ.

The Church needs a free, independent, but loyal press within itself. Legally and formally that is what **THE LIVING CHURCH** is. Actually and functionally this is what, God helping us, we strive and aspire to be more and more.



RNS

The effect of postal policies on the religious press was discussed recently with Postmaster General John A. Gronouski (seated) in his Washington office by representatives of religious publications. From left: Henry McCarkle, editor of the *Episcopalian* and president of the Associated Church Press; Russell Hitt, editor of *Eternity*; Charles Cavanaugh, circulation director of the *Christian Herald*; Ford Steward, publisher of the *Christian Herald*; William Holub, general manager of America; James A. Doyle, executive secretary of the Catholic Press Association; and Joseph Weisberg, editor of the *Jewish Advocate*.

Postal Service

We receive complaints sometimes from our readers that **THE LIVING CHURCH** is not reaching them regularly on schedule. Occasionally it is two weeks, or even more, behind schedule; sometimes the reader receives two or even three issues at once. Bundle Plan shipments may not reach their destinations in time for distribution on the Sunday of their publication date.

We are also advised by many that by the time their copies reach them they may have been torn almost to shreds.

When this happens to your copy of the magazine you cannot possibly be unhappier about it than we are. But the only thing we can suggest is that you complain to your local postmaster—or to the Postmaster General. (He's a fellow Milwaukeean and we wish him well—but we wish his department would do better by us.) The tardiness in delivery, and the frequent damage done in transit, are entirely the fault of the postal service.

It is true that occasionally we are a day late in getting the magazine on its way to you. This may happen after a holiday weekend, when perhaps the printers or pressmen work a short week. Or, if we know that a major news story is breaking, we may wait for that so we can give you a full report as soon as possible. We think you want us to do this. But one day's delay in mailing should not result in a week's delay in delivery.

But we find we "can't fight city hall."

NEWS

Continued from page 9

ruff, president WRBL-TV, Columbus, Ga.; Richard D. Harvey, head of creative broadcast services of the Coca-Cola Company; Blake T. Newton, Jr., president, Institute of Life Insurance, New York; and the Rt. Rev. John P. Craine, Bishop of Indianapolis, and the Rt. Rev. John M. Allin, Bishop Coadjutor of Mississippi.

The foundation's work is supported by membership contributions to the Parish of the Air. Set up two years ago within the foundation's framework, the Parish of the Air provides a practical way for Episcopalians to pool talents and resources to spread the Gospel *via* television and radio. Membership has already passed the 3,500 mark with more individuals, dioceses, parishes, and Churchwomen's groups joining almost daily.

New trustees elected include Bishop Craine; Mrs. Calvin Schwing, Plaquemine, La.; and the Rev. C. Edward Berger, Chevy Chase, Md. The Rt. Rev. M. George Henry, Bishop of Western North Carolina, and Henry C. Beck, Dallas, were reelected.

The Rt. Rev. John E. Hines, Presiding Bishop, was elected an honorary trustee.

MISSOURI

Four Concerns

A large, ecumenically-minded congregation was present in Christ Church Cathedral, St. Louis, on February 14th, to witness the installation of the Rt. Rev. George L. Cadigan, Bishop of Missouri, as president of the Metropolitan Church Federation of Greater St. Louis.

Bishop Cadigan called upon the religious community of St. Louis to exercise its mission within that "society where God

has placed us and for the purpose of redeeming and saving the world." He called upon the Churches to face the challenges of the "radical right" and of the disease of alcoholism. Of the former he quoted an editor: "We do not want to suppress the ultras of force or fear, but we do want to keep force and fear out of American political life. We do not doubt their right to freedom, but oppose their freedom to take our rights."

Concerning the disease of alcoholism, Bishop Cadigan said that the St. Louis area lags behind other cities in its approaches to this problem and he called on the Churches to join with labor and industry in forming a St. Louis council on alcoholism.

Bishop Cadigan's second concern for mission dealt with new forms of ministries and new ministries.

The third concern for mission in the bishop's address was the "influence group" or "power structure" which exists in St. Louis and in every community in America. He noted that such groups exist also in churches, whether their membership be 50 or 500. He called upon decision makers to include representatives of organized religion in their number and in their decision making.

Bishop Cadigan's fourth concern for mission dealt with Holy Communion, and the inability of Christians to receive the sacrament at one another's table.

He said: "The time is now that we be more faithful and less careful about the giving and receiving of the Lord's Supper . . . that we recognize and share in one another's sacraments as a means of grace. Have we not been overly cautious and oppressed by our ancient history in designating who is acceptable and who is not welcome at the Lord's Table! (The act which we have ironically called the Blessed Sacrament of unity and a chief means of grace.) That which ought to unite—separates! Our enslavement to discipline and order overcomes our pastoral care. . . .

"We invite observers and friends to our respective services, but we do not expect such to participate in the deepest of all experiences—the Lord's Supper (or is it the Lutheran, Orthodox, Baptist, or Episcopal Supper?) . . .

"How confusing! How inconsistent! The celebrant of the Lord's Supper invites all adulterers, gamblers, cheats, racists, clever businessmen, corrupt politicians . . . all who repent are invited to participate, except those who are not defined as members of the particular Church. This is scandal. It is a denial of basic Christianity. . . .

"The Lord's Supper is the Blessed Sacrament of unity. It is meant to be Holy Commonness. Increasingly we should seek unity through common and corporate worship, kneeling together and receiving together, at one another's altar or pew."

Joseph Cardinal Ritter, Archbishop of



Patch's Studio, Randolph, Vt.
Fr. Miller and family: Transportation provided.

St. Louis, sent two representatives to the service. One of them, the Very Rev. Msgr. Joseph W. Baker, the Cardinal's advisor on theology, vested and marched in the procession with other clergy representing the various churches.

VERMONT

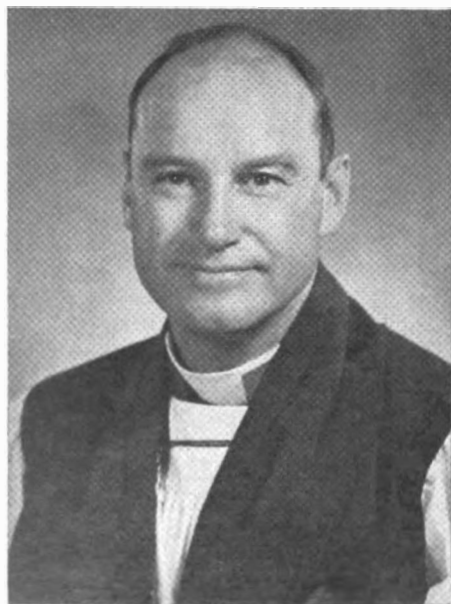
First Step

A check in the amount of \$1,600 was presented to the Rev. Charles M. Miller by the Rt. Rev. Harvey D. Butterfield, Bishop of Vermont, at a gathering of the clergy of the diocese at St. James' Church, Woodstock, on February 9th. The gift from the executive council of the diocese marks tangible evidence of Vermont's involvement in Mutual Responsibility and Interdependence. Fr. Miller and his family are leaving in mid-May for Damaraland, West Africa [L.C., February 7th]. The amount was provided for transportation.

In making the presentation, the bishop informed Fr. Miller that this was but the first step. He explained that funds were being received from various sources which would be given him for other needs which he and his family would face. He also said an effort would be made to have Fr. Miller's canonical residence retained in Vermont; thus permitting the diocese to maintain his pension fund, health insurance, and other benefits.

The gathering of the clergy was called by the bishop in preparation for a preaching-teaching mission to be held in the diocese during Passion Week. A series of meditations was given by Miss Estelle Carver.

The occasion also marked the fourth anniversary of the consecration of Bishop Butterfield. He was the guest of honor at a banquet given by the Women of St. James' Parish. The Rev. A. Raymond Smith, rector of St. James', was the host for the occasion.



Bishop Cadigan
That which ought to unite — separates!

A Source of Pride for Olympia

Compline and Evensong—Choir of the Cathedral Church of St. Mark, Seattle, Wash.; Peter B. Hallock, choirmaster.

(Available from the Cathedral of St. Mark, Seattle, Wash., or Seminary Book Service, Quaker Lane, Alexandria, Va.)

This record, issued on a private label, is obviously professionally engineered, judging from the fine sound. Most of the disc contains an actual service of Evensong, recorded on "Guild Sunday" for the Seattle chapter of the American Guild of Organists. It opens with the plainsong tones for Psalms 121 and 122 with *faux-bourbons* or harmonizations on alternate verses composed by Mr. Hallock.

The preces and responses are by William Smyth, a little-known 16th-century English organist. The *Magnificat* and *Nunc Dimittis* are plainsong settings with *faux-bourbons* by the famous Canadian composer, Healey Willan. The musical portion of the service concludes with Charles Wood's anthem for double choir, *Hail Gladdening Light*.

Side two contains the only recording available of the Office of Compline, the seventh and last of the daily monastic offices. Through the years, this service has gained in popularity and is commonly used at special conferences and the like. It is sung every Sunday evening in the Seattle cathedral. The setting is the plainsong version based on the Sarum edition and published by the Plainsong and Medieval Music Society. *Faux-bourbons* on the *Nunc Dimittis* are by Thomas Tallis and the final responses are by the choirmaster.

The diocese of Olympia should be proud of the musical program carried on at its cathedral. The singing is fine indeed. I, personally, look forward to additional releases from St. Mark's.

To repeat, the recorded sound is quite good.

ADRIAN BATTEN and RICHARD DERING: Church Music—Choir of Peterborough Cathedral; Richard Latham, organist; Stanley Vann, director.

London Argo RG 318 \$5.98

Stereo—London Argo ZRG 5318 \$5.98

Here is yet another volume of Tudor Church music from Argo, this time featuring the music of two lesser-known composers of the period.

Batten (1590-1637) is represented by five anthems and the *Magnificat* and

Nunc Dimittis from his *Fourth Service*. My impression of this music is that it is rather light weight in character. I miss the sense of real creativity which stems from a deep seated desire to express great truths. Batten was, no doubt, a skilled, competent, "professional" craftsman and not much more.

Dering (1580-1630) lived an entirely different kind of life and was under altogether different influences. He spent his early life in Italy and then, for a time, was organist to a Belgian convent. His time on the continent is mirrored in his music. Its character is much closer to the Italian polyphonists.

Unfortunately, the Peterborough Choir, while adequate, is not up to the standards set by other English groups. The tone is rather thin. In addition, my review copy distorted regularly on the high treble tones.

VERDI: Quattro Pezzi Sacri—Philharmonia Orchestra and Chorus; Carlo Maria Giulini, conductor.

Angel 36125 \$4.98

Stereo—Angel S36125 \$5.98

The *Four Sacred Pieces* were published in 1898 and have the following titles: (1) *Ave Maria*, (2) *Stabat Mater*, (3) *Laudi Alla Virgine Maria*, (4) *Te Deum*.

The first performances were given during Holy Week in the same year under Arrigo Boito, the composer. Toscanini, then just 31 years old, conducted the second performance at Turin in May of that year.

These are works of intense beauty. Verdi was 85 when he composed them, three years before his death. The maturity of the aged composer is evident in the use he made of rich harmonies. His operas, of course, though full of melody, were often weak in this respect. This is music which can literally engulf the listener in glorious sound. The sonorosity of this choral writing certainly qualifies the "melody master" to take his place among the great writers of choral music.

The performances could hardly be better. The English magazine, *Music and Musicians*, said this of Giulini's reading at a concert at Royal Festival Hall, London: "Since Toscanini's death there has been no finer interpreter of Verdi's music than Giulini's. . . . The performance he drew from orchestra and chorus . . . was beyond praise and quite unforgettable."

Technically, this disc is superb!

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KOREA

Continued from page 9

accident that he came to the little Anglican Church of the Sacred Heart in his home town and was there introduced to Christianity by the resident Japanese catechist. He joined the congregation there as its only Korean member. He still speaks Japanese better than most Koreans of his age.

Towards the end of the second world war he moved to Seoul and began formal theological studies in the house of a Japanese priest (there was no seminary in operation at the time), but this had to stop when the Japanese were all expelled from Korea after the end of the war. He returned to his native town, and set about laying the foundations of the first Korean congregation there.

Studies Resumed

When St. Michael's Seminary was re-opened in barely viable condition at Inch'on in 1948 he was able to resume his studies. Two years later he had been ordained subdeacon and was spending a period of field work in the island of Kanghwa when the Communists invaded South Korea. His parish priest fled at once, and Paul and the Methodist pastor were the only ministers left. A former altar server turned Communist came with a gun to shoot the parish priest and found

Paul alone in the church, but did not hurt him. He continued the daily offices, sometimes ringing the church bell with a pistol at his ribs, and he saw some of his faithful battered to death in front of the church, yet, strangely, he was never ill-treated.

When the second invasion came the next spring he also fled southwards by ship, and took refuge, like so many others, in the over-crowded, morally depressed city of Pusan. He busied himself with making converts in the Korean military hospital, teaching the children, and helping a newly arrived missionary to learn Korean. They and the Sisters of the Holy Cross were all living in little better than slum conditions. Every morning the people sleeping in the church had to be roused before the daily Mass could be said.

In 1952 the seminary was re-opened in the central provinces at Ch'ongju, and Paul was again one of the small group of students. Life was still hard. The men had one meal a day, of poor food, did all their own housework, had to go off to a stream in the hills for a bath, and gathered for themselves any fuel that they used. A single young English priest struggled to teach them and ruined his health in the process.

In 1953 Paul was finally raised to the priesthood to help supply the desperate need for clergy. He was sent south again, though not to his home province, to the market town of Sangju. Sangju had once

had a flourishing church, but the war had almost extinguished it. The Communists had used the church building and house as a hospital. The roofs were letting in the rains, the garden was a quagmire, and there was a mere handful of faithful.

In two years of hard work and prayer he restored the place spiritually and physically. From the first he worked hard at training lay leadership, and became much loved by the children.

In 1957 he was sent to England where he spent a year at Mirfield and in a midland parish before doing a year of study at St. Augustine's College, Canterbury. When he returned to Korea he was soon settled at Ch'ongju, to found and run a catechists' training school in the building where he had once been a seminarian. But soon after his arrival the old parish priest died and he had to take over the large city parish, with its several village outstations, as well.

Achievements Repeated

The parish was not in good shape, and Fr. Lee repeated his achievements at Sangju. For the past few years he has also been an archdeacon with considerable responsibilities in diocesan finance and administration, and one of Bishop Daly's most trusted and sage advisers. He has represented the Anglican Church on the board of governors of the great Yonsei University, where he has become secretary of the board and played an important role as a reconciler in some of the troubles that have rocked that institution.

Now he is to be the first Korean Anglican bishop.

Forty-three may seem young, and 12 years in orders not a great deal of experience, but Fr. Lee has proved himself an able and loved pastor, and his experience has been the experience of his people in war and reconstruction. He was not a convert of Western missionaries, though he has learned from English priests and his time in England has given him a chance to know and understand the Church abroad. He has also attended with Bishop Daly meetings of the Council of the Anglican Church in South-east Asia, and it is hoped that he will be able to visit some of the other Far Eastern dioceses before his consecration on Ascension Day.

It would be expected that a man who was known to be a heavenly flame before he was born and whose first impulse was to become a Buddhist monk should become a man of prayer. The churches he has served have been noted for the reverence of the servers and the disciplined prayer life which the people have learned from their pastor. The new diocese of Seoul can be confident that its first chief shepherd is not a man whose qualifications for his office are merely matters of experience and personality. His appointment has been greeted with great happiness. His task is enormous.



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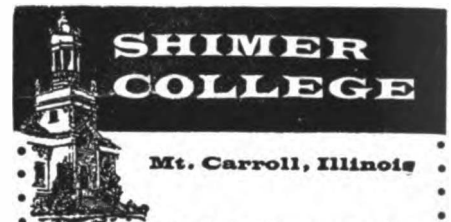
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THE LIVING CHURCH

LETTERS

Continued from page 5

desires or intentions of at least a great many Churchmen.

As for the "50 workers" provided by the Episcopal Church for activity in Mississippi, they might surely have used their time more productively for good right at home in Boston, New York, Cincinnati, or wherever else they came from. That would, I realize, have been less exciting.

SAMUEL J. MILLER

Cincinnati, Ohio

Poetic (?) Reply

A poetic (?) reply [L.C., February 7th]—

Dear (Mr.) Tucker:
 When judges aren't "honorable,"
 When medics aren't "M.D.s,"
 When college profs, once "Doctor,"
 Have shed their "Ph.D.s,"
 When lawyers aren't "Counselor,"
 And knights are not called, "Sir,"
 "That's when I'll drop "the Reverend"
 And folks won't call me "Fr."
 When coppers aren't "Officer,"
 And C.O.s aren't "Lieut.,"
 When Tonto's no "Kimosabe,"
 Then I won't give a hoot!
 When Gomer Pyle's not "Private"
 And Ben's no longer Hur;
 When *no one* uses titles,
 Then you can call me "Mr."

(The Reverend Father) R. W. RASKOFF

Priest in charge, Church of St. James the Just Franklin Square, L. I., N. Y.

Realistic

Your editorial in the January 31st issue of *THE LIVING CHURCH* is Christian, intelligent, and a realistic approach to the problems of intercommunion. I am referring to the editorial entitled, "Intercommunion All Around?" I am delighted the question was asked and under the able leadership of Fr. Simcox, *THE LIVING CHURCH* is facing issues directly, without glossing over in the name of so-called charity fundamental problems that must be solved, without shoving down the throats of sincere believers matters of faith and order through over-simple solutions of very difficult and age-long divisions. Thank you for a responsible Christian voice.

(Rev.) BRADFORD B. LOCKE, JR.
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The Rev. Vincent J. Anderson, former rector, St. John's Church, Charlotte, Mich., is rector, Trinity Church, Niles, Mich. Address: 402 Oak St.

The Rev. Richard G. Baker, former rector, Epiphany Parish, South Haven, Mich., and dean of the St. Joseph deanery, is vicar, St. Mark's Mission, Paw Paw, Mich. Address: 609 E. Michigan.

The Rev. Charles H. Berry, Jr., former assistant rector, St. Barnabas' on the Desert, Scottsdale,



Ariz., is associate rector, St. Luke's, San Antonio, Texas. Address: 9715 Nona Kay Dr. (78217).

The Rev. Alvin S. Bullen, rector, Grace Church, Anniston, Ala., will be rector, St. Andrew's Church, Ft. Pierce, Fla. Address July 1: Box 367.

The Rev. Thomas T. Diggs, former vicar, Church of the Resurrection, Warwick, R. I., is assistant minister, Trinity Church, Newport, R. I. He is also an instructor, St. Michael's School, Newport.

The Rev. Samuel W. Edleman, Jr., former vicar, Christ Church, Dublin, Ga., is curate, St. Paul's Church, Augusta, Ga.

The Rev. Richard C. Fell, former rector, St. Michael's Church, Charleston, S. C., is rector, All Saints', Richmond, Va. Address: 8787 River Rd. (23229).

The Rev. Armando Cuellar Gneco, former assistant rector, St. Paul's, Flatbush, Brooklyn, N. Y., is rector, St. Paul's, College Point, L. I., N. Y.

The Rev. Carl B. Harris, former assistant, Redeemer Parish, Bethesda, Md., is assistant, St. Alban's Church, Annandale, Va. Address: 9809 Columbia Pike (22008).

The Rev. John Edward Crane Harris, former priest in charge, St. Andrew's, Rocky Mount, N. C., is assistant to the rector, Christ Church, Raleigh, N. C. Address: 120 E. Edenton St. (27601).

The Rev. R. Channing Johnson, chaplain of Hobart College, Geneva, N. Y., has been appointed chairman, department of college work, diocese of Rochester. He is now an ex officio member of the diocesan council.

The Rev. Thomas M. Kershaw, former assistant rector, Church of the Mediator, Allentown, Pa., is provost, St. Anne's School, Arlington Heights, Mass. Address: 18 Claremont Ave. (02174).

The Rev. A. Benjamin Narbeth, former rector, St. John's, Shady Side, Md., is rector, St. James', Lothian, Md. 20820.

Ordinations

Priests

California—On December 21, the Rev. Ames K. Swartsfager, overseas mission field, address, Apartado 2773, San José, Costa Rica, C.A.; on December 26, the Rev. H. Scott Cochran, Holy Innocents', San Francisco; the Rev. James Boyd Jones, curate, St. Francis', San Francisco; the Rev. Charles T. Rines, priest in charge, Trinity Church, San Francisco; address, 150 Jordan Ave.

Michigan—On January 30, the Rev. William R. Fleming, who continues as assistant minister, Christ Church, Dearborn; address, 22955 N. Brookside Dr., Dearborn Heights.

Nevada—On January 25, by the Bishop of Montana, acting for the Bishop of Nevada, the Rev.

Robert H. Speer, Jr., curate, Christ Church, Las Vegas; address, 2000 Maryland Pky. (89105).

New Hampshire—On December 16, the Rev. John H. Ineson, curate, Christ Church, Binghamton, N. Y.; address, Box 796.

Pennsylvania—On January 9, the Rev. Paul C. Morrison who continues as assistant, St. Mark's, Frankford, and is also missioner of Bridesburg; address, 4442 Frankford Ave., Philadelphia 24.

Deacons

New York—On January 25, John Bray Chapter, 67 Willow Dr., Briarcliff Manor; Dr. John Macquarie, 527 Riverside Dr., New York.

Perpetual Deacons

California—On December 21, Arthur E. Colton; on January 30, Dean B. McCoid and Frederick S. Reinheimer.

Armed Forces

Chap. (Major) Neunert F. Lang, 405 CSG—Box 493, APO San Francisco 96274.

Chap. (Capt.) Mills Schenck, Jr., 2319 W. Mistletoe, San Antonio, Texas 78201. He has been assigned to HQS, Lackland Military Training Center (ATC), Lackland AFB, Texas.

Births

The Rev. John G. Barrow and Mrs. Barrow, of St. Luke's Church, Cannelton, Ind., announce the birth of their daughter, Marie Elizabeth, on November 8.

The Rev. Richard Cantrell and Mrs. Cantrell, of St. John's, Bisbee, Ariz., announce the birth of their ninth child, Edward Gregory, on January 11.

The Rev. Richard C. Donnelly and Mrs. Donnelly, of Trinity Church, Roslyn, N. Y., announce the birth of their second child, Richard Colonel Graves Brice, on January 24.

The Rev. Richard W. Greene and Mrs. Greene, of Grace Church, Hinsdale, Ill., announce the birth of identical twins—David John Richard and Anthony James Andrew—on January 28.

The Rev. Peter M. Horn and Mrs. Horn, of

Emmanuel Church, Opelika, Ala., announce the birth of their son, Randolph Claiborne, on November 26.

The Rev. Edgar E. Ince, Jr., and Mrs. Ince announce the birth of their daughter, Elizabeth Ann, on January 20. Mr. Ince is a perpetual deacon on the staff of Holy Trinity, Memphis, Tenn.

The Rev. Ronald Evans Joseph and Mrs. Joseph, of Trinity Church, Ambler, Pa., announce the birth of their son, David Thomas, on February 6.

The Rev. Dennis Josiah and Mrs. Josiah, of Transfiguration, Changuinola (Almirante), R.P., announce the birth of their son, Andre Rodolfo, on February 10, in Ancón, C.Z.

The Rev. Robert W. Merchant and Mrs. Merchant, of All Saints' Chapel, Princeton, N. J., announce the birth of their third child, Ann Margaret, on January 19.

Adoptions

The Rev. Charles E. Carter and Mrs. Carter, of St. Matthew's, Juan Dias, Panama, R.P., announce the adoption of Robert Andrew, on February 3. The baby was born December 12.

The Rev. Enrico M. Gnasso and Mrs. Gnasso, of St. Mark's Pro-Cathedral, Hastings, Neb., announce the adoption of one-month-old Paul Timothy, on January 27.

DEATHS

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

The Rev. James P. Attridge, retired rector of Trinity Church, Cincinnati, Ohio, died February 7th, in Cincinnati.

Fr. Attridge was born in 1892, in Rochester, N. Y. He received the B.A. degree from the University of Rochester, and the B.D. degree from the Episcopal Theological School. In 1921 he was ordained to the priesthood. From 1922 to 1926,

he was rector of Christ Church, Ironton, Ohio. He was rector of Trinity Church, Cincinnati, from 1926 until 1961, when he retired.

He is survived by his wife, Georgiana.

A. Edward (Ted) Allen, Sr., vestryman, warden, and benefactor of St. John's Church, Whitesboro, N. Y., for the past 20 years, died October 16th, in Utica, N. Y. He was 62.

He was a member of the diocesan council of Central New York from 1949 to 1961, and served on the standing committee from 1959 to 1963. He was a member and director of the diocesan foundation from its inception in 1951 until his death. Mr. Allen was elected "Industrial Man of the Year" of Utica in 1954. He held many important civic and fraternal positions and was president of the board of St. Luke's Memorial Hospital.

He is survived by his wife, Lillian; a daughter, Mrs. George C. L. Ross, of Freeport, Ill.; three sons, A. Edward, Jr., and James W., both of Utica, and John W., of Kenya, East Africa; and nine grandchildren.

Pierpont Van Derveer Davis, former senior warden of St. Mary's Church, Scarborough, N. Y., and vestryman emeritus of Trinity Church, Manhattan, N. Y., died February 5th at his home in Ossining, N. Y.

Mr. Davis was born in Elizabeth, N. J., in 1884. He studied medicine at Yale and graduated in 1905. He spent more than 50 years in the investment and banking business, and was active in railroad financial affairs. He had been a dedicated layman in work for the Episcopal Church, and was chairman of Trinity Church's investment committee, a member of the trust funds committee of the Domestic and Foreign Missionary Society of the Episcopal Church.

Survivors are his wife, Phoebe Lee Davis; a brother, Edward D. Davis of Rochester; two daughters, Mrs. B. F. Eshleman, of Villanova, Pa., and Mrs. Caspar W. A. Pennock, of Princeton, N. J.; and three 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.

CHICKASAW (MOBILE), ALA.

ST. MICHAEL'S 300 Grant St.
(Just off U. S. 43 N, 4 mi from downtown Mobile)
Sun HC 7, 9 with Ser

PHOENIX, ARIZ.

CHRIST CHURCH OF THE ASCENSION
5100 N. 40th St. (Temporary quarters)
Rev. Canon George McNeill Ray, r
Sun HC 8, MP 9:30, 11; Ch S 9:30;
Nursery 9:30-12:30; Thurs HC & Healing 10

LOS ANGELES, CALIF.

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

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; 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, 9:15, 11; Daily as posted; C Sat 12:15

WASHINGTON, D. C.

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

ROCK CREEK PARISH Rock Creek Church Rd.
Rev. E. Pinkney Wroth, Jr., r
Sun 8, 9:30 (Ch S), 11; Wed 11

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues,
Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat
4:30-5:30, 6:30-7:30

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

FORT LAUDERDALE, FLA.

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

INTERCESSION

501 N.W. 17th St.
Rev. Bruce E. Whitehead
HC 7:30; HC or MP 10; EP 7:30

ST. MARK'S

1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP &
HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

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,
Fri & HD 10; C Sat 5

Continued on next page

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



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

GO TO CHURCH DURING LENT

Continued from previous page

ST. PETERSBURG BEACH, FLA.

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

TAMPA, FLA.

St. Mary's Henderson at San Miguel
Rev. John F. Mangrum, Rev. George Cove, Rev.
Leonard Nelson
Sun HC 8, 9:15, Ch S 9:15, Morning Service & Ser
11; Weekdays MP & HC 7, EP 5:45; HC & Healing
Thurs 10; C Sat 3-5

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; HC & Sat Mass 7 &
9:30; C Sat 4:30-5:30 & 7:30-8:30

EYANSTON, ILL.

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

LOUISVILLE, KY.

GRACE (a bulwark of the Faith)
Rev. John S. Letherman, r 3319 Bardstown Rd.
Sun Masses 8 (Low), 10 (Sung); Daily as scheduled

BALTIMORE, MD.

MOUNT CALVARY N. Euter 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
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

ST. JOHN THE EVANGELIST; THE COWLEY FATHERS

35 Bowdoin St., Beacon Hill
Sun 8, 9:20, 11 (Sol); 4 EP & B; Daily 7:30.
Extra Mass Wed & HD 12:10; C Sat 3-5; 7:30-9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
Rev. Thomas F. Frisby, r; Rev. R. S. Shunk, Jr., c
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langatz, r
The Rev. W. W. S. Hohenschild, S.T.D., (r-em)
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tully H. Jarett
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

SUMMIT, N. J.

CALVARY Woodland & DeForest
Sun HC 8, Family Service 9:15 (HC 35), MP 11
(HC 15) EP 5:30; HC Tues 9:30, Thurs 7, Fri 12

WARETOWN, N. J.

ST. STEPHEN'S
Sun Masses 8, 10; MP & Ser 10 (2nd & 4th Sun);
Weekday Masses Wed & Fri 9; C Sat 7-8

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
Rev. Frederick W. Dorst, r; Rev. J. M. Inman, c
Sun 7:30, 9, 11; Eu Tues 5, 7:15, Wed 12:05,
Thurs 10:30; Ser 12:05; Fri 12:05; C 7, Eu & Ser 8;
EP Mon-Fri 5:30; Organ Recital Tues 12:05

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
12th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 8;
Wkdays MP & HC 1:15 & HC 10 Wed; EP 5:15

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

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

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

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 & 15, 11, MP Ser 11 ex 15; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. M. Harrison, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex
Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
Rev. Donald L. Garfield, r;
Sisters of the Holy Nativity
Sun Mass 7, 8, 9 (Sung), 10, 11 (High); Ev B 8;
Daily Mass 7, 8, Wed 9:30, Mon thru Fri (Lent)
12:10; Daily Ev 6; C Fri 12:40-1, 5-6, Sat 2-3, 5-6,
7:30-8:30, Sun 8:40-9

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

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

THE PARISH OF TRINITY CHURCH

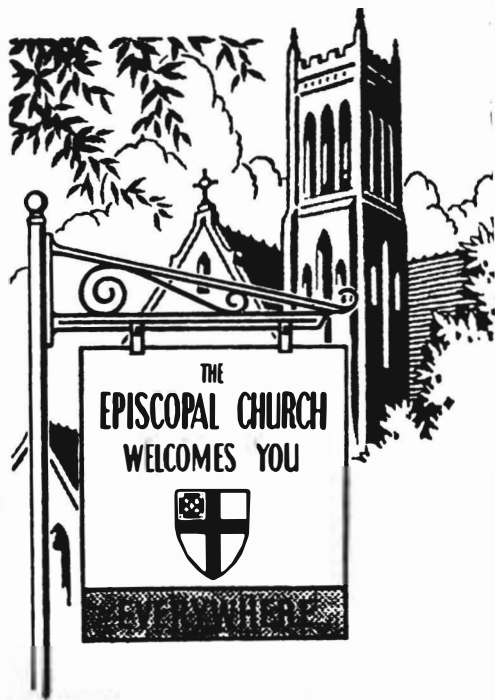
Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Barnard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

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

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



ST. PAUL'S CHURCH, ROCK CREEK PARISH
WASHINGTON'S OLDEST CHURCH



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

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

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: 7:45 Matins, 8 Mass, 5 EP

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 S. 13th St.
Sun HC 9, Ch S 10; HC 1st & 3rd Sun 11; MP & Ser
2nd & 4th Sun 11; Daily Prayer 12; Tues Healing
Service 12:10; Wed HC 12:10

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:30, 5:30;
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15,
Sat 12-1

NORTH AUGUSTA, S. C.

ST. BARTHOLOMEW'S 471 W. Martintown Rd.
Rev. David C. Strett, r
Sun HC 8, 10; Wed HC 7; HD 9:30, 7

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
Sun MP & HC 7:45; HC 9, 11, 5, EP 8; Daily MP &
HC 6:45 (ex Thurs 6:15), EP 6

RICHMOND, VA.

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

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Burgis Lee Riddle, D.D., dean; Rev.
Jack C. White, Rev. Frederick McDonald, canons
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

GENEVA, SWITZERLAND

The American Church, Emmanuel Episcopal
4 Rue Dr. Alfred Vincent off Quai Mont Blanc
Rev. Perry R. Williams; Rev. Kent H. Pinneo
Sun 8 HC, 9 & 10:45 MP & ser with Ch S (HC 15)

ST. THOMAS, VIRGIN ISLANDS

ALL SAINTS'
Rev. Raymond Abbott, r; Rev. Seymour Clarke,
asst., Rev. Steven See, asst.
Sun HC 5:30, 8:30, 10:30; Ev & B 7:30; Masses
daily 6:30; C 5-6