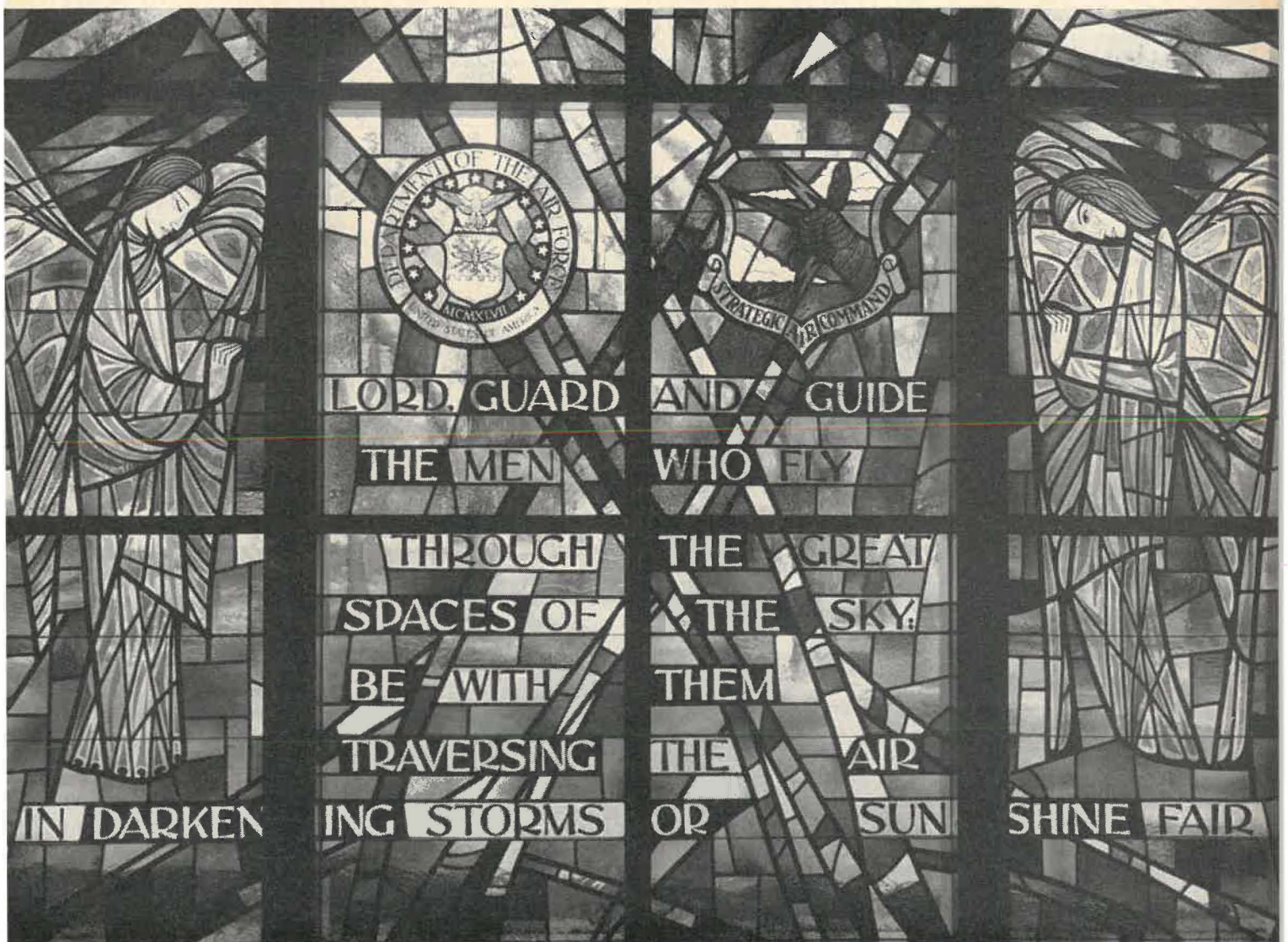


The Living CHURCH

May 29, 1960

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In memory of the peacetime flying dead [p. 8]

Our neighbor's hurt cries out to us [p. 12]

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Group Life At Pentecost

There are some who object to the modern practice of calling Whitsunday the birthday of the Church. They point out that the Christian community, gathered by our Lord, had roots in the Old Dispensation, and certainly existed as a fellowship as soon as Jesus had chosen the Twelve, and that the group of 120 persons were known to each other, and had been meeting frequently for several weeks.

Yet no matter what you call the day, on Whitsunday the Church celebrates the time and place when the fire of the Spirit first fused a definite group (already well prepared) into the mystical Body, the Church. How to make this, our celebration, an educational event in the life of the parish is a matter for study.

One first consideration is to realize that every parish is itself a vital group similar to the group on Pentecost. Many a parish and mission has a total membership very close in numbers to the original 120. The parish church, in many cases, can still contain, at one service, all its members. The Book of Acts repeats (at the expense of seeming redundant) that "they were all together" and adds "in the same place." This was the ideal of parish worship which, for a while a few years ago, stirred some of our clergy to go all-out for the "Parish Communion." This was not the Family Service, which has recently evolved from our efforts to have families worshipping together. Rather its scope was the whole parish, and the ideal was proposed (where feasible) of "one priest, one altar, at one hour." The ideal is a healthy and exalted one, even if we cannot hope to experience it practically. Yet at least we might try to approximate this experience now and then. The feast of Whitsunday gives us an opportunity to attempt this one great, united parish service.

In lesser details, various parishes now try to make the day dramatic and memorable. Some ways are:

A *pageant* or simple enactment of the Day of Pentecost may be done by a group of older pupils for the school, or in church. Costumes are not needed; any number may take part. Only one rehearsal is needed, except for a few principals. Scene I — The upper room, the praying disciples, the experience of wind and fire. They rush out. Scene II — The street. The excited disciples meet other people. They (pretend to) talk in strange languages. St. Peter stands and gives a summary of the sermon. They lead the converts off stage, as if to the mass Baptism. Lines are mostly invented, actions are appropriate. The children love to do it.

Flowers are brought and planted in the church borders. The appeal is to "give a present to Mother Church on her birthday." They should be red flowers, if possible. Holes are dug in the right spots in advance, but the children do as much of the planting as possible. The flowers will last through most of the summer.

To wear red on Whitsunday is a widening custom. We use the color for the vestments, but why not have ask everybody to wear red? We wear somber clothes at funerals, and on Good Friday. We wear our bright festival best on Easter. People of Irish sympathies go for the wearing of the green. Why do we not all wear red on Whitsunday? On this day it stands, not for the blood of the martyrs, but for the fire of the Spirit. People of all ages take to the idea. It might well become a kind of folkway. Although this issue reaches you on the Sunday after Ascension, it is still possible to reach parishioners with this suggestion. There is no theology involved — just the sheer fun and fellowship of it.

Have a *Baptism* at the main service if possible, recalling what happened on the day.

But whether in the Church school classes, in the adult class, or in the services, can we make strong efforts to help our people realize (that is, learn by active and dramatic means) the meaning of this event in their inheritance?

We are making much of the rediscovery of group life in the Church today. In this our celebration we have the key. The family is a group; the class may become a group; the parish should function as a group. When an *esprit de corps* is observed to have been developed, the group has come into being. When that spirit is none other than the Holy Spirit of our Lord, the group becomes the Church in sample, here and now. This is our lesson to be learned on Whitsunday.

ACU CYCLE OF PRAYER

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

May

- 29. St. Mary's, Asheville, N. C.
- 30. St. Paul's, Pekin, Ill.
- 31. Trinity, Lincoln, Ill.

June

- 1. St. Ambrose's, Antigo, Wis.; All Saints', Dallas, Texas
- 3. Trinity, Saugerties, N. Y.; St. Mary's, Wayne, Pa.; St. Christopher's, Hobbs, N. M.
- 4. St. Paul's, Peoria, Ill.

The Living CHURCH

Volume 140 Established 1878 Number 22

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

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THINGS TO COME

May

29. Sunday after Ascension
Religious Life Sunday

June

5. Whitsunday
Close of 125th anniversary celebration of diocese of Chicago, service of thanksgiving.
6. Whit Monday
7. Whit Tuesday
8. Ember Day
10. Ember Day
11. Ember Day
12. Trinity Sunday
13. St. Barnabas
17. Christ the King Foundation seminar, Evanston, Ill., to 19th
19. First Sunday after Trinity

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

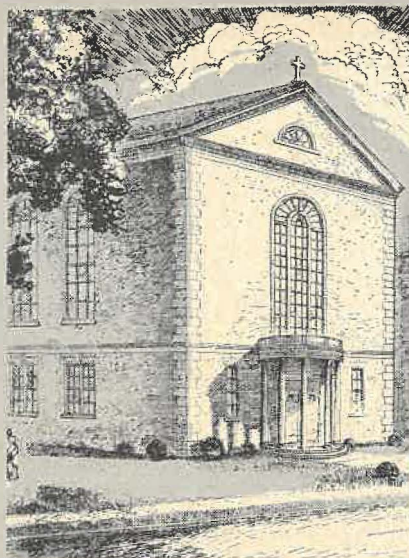
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May 29, 1960



You are also invited to take a copy of the July-August number of *The Upper Room* with you on your vacation, so that you may continue uninterrupted use of this daily devotional guide during the vacation season. If you do not have a standing (group) order or personal subscription, send in your order now to start with the July-August number. Ten or more copies to one address, 7¢ per copy. Individual yearly subscriptions \$1, three years \$2.

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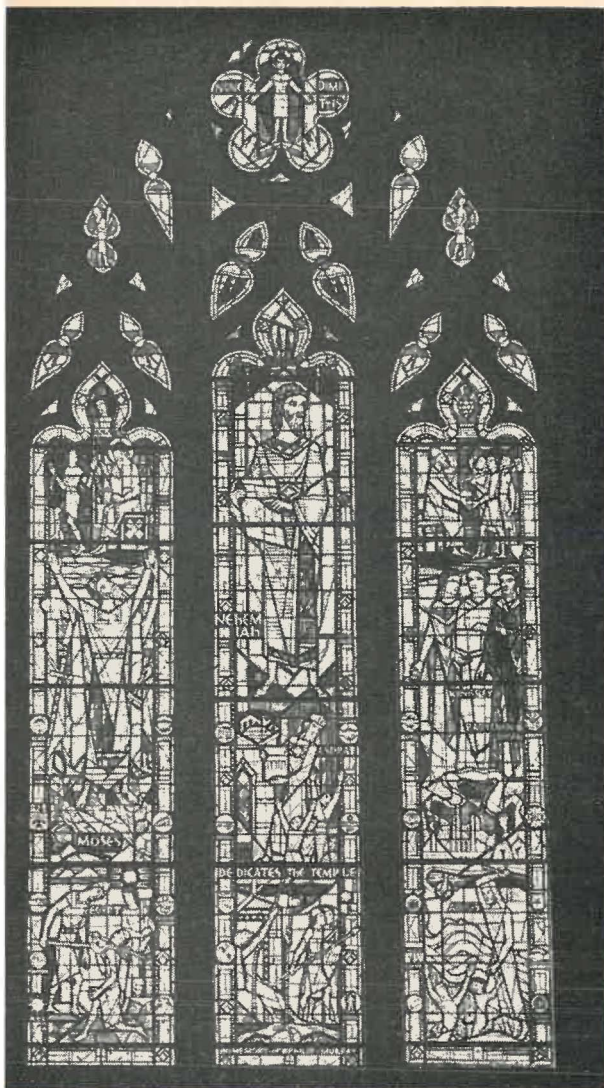
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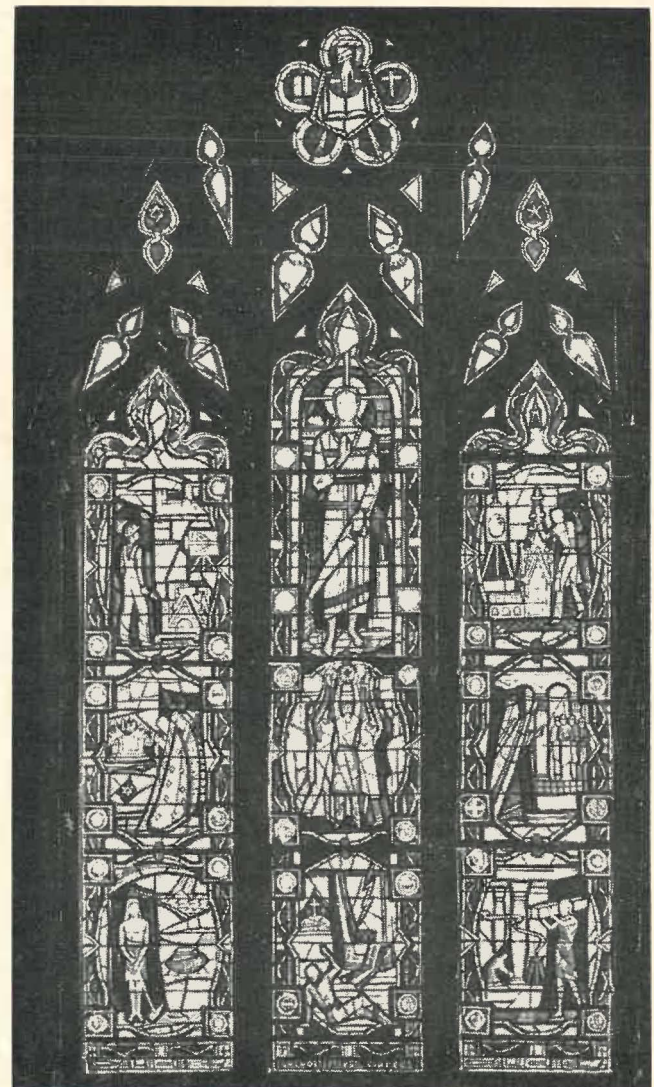
Remember, O Lord, what thou hast wrought in us, and not what we deserve; and as thou hast called us to thy service, make us worthy of our calling; through Jesus Christ our Lord. *Amen.*

1928 English Prayer Book



Industrial and social reform window.

Artisans' and craftsmen's window.



AFL & CIO

Two of the three windows recently dedicated in Washington Cathedral, Washington, D. C., given by the united unions of the AFL and CIO [p. 9].

The Living Church

Sunday after the Ascension
May 29, 1960

For 81 Years:

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

CALIFORNIA

Un-American

Scheduled hearings in San Francisco of the House Un-American Activities Committee recently brought forth demonstrations labeled "riots" in the press.

The department of social relations of the diocese of California, in a resolution last August, took a stand against the hearings, which were postponed at that time. On May 8th, when it became apparent that the committee hearings would be held, the department issued a statement, which said in part:

"We . . . believe that the Committee should hold no hearings until Congress puts it under controls which protect future witnesses from abuse. Unjustly conducted hearings not only harm the individual, but also the health of society. Such investigations deprive individuals of their good name and livelihood without due process of law. . . . We urge California Congressmen to exert their influence to withdraw the mandate of the House Un-American Activities Committee or at the very least to secure cancellation of the Committee's hearings scheduled for San Francisco May 10th."

When some 2,500 well-organized students from the University of California, San Francisco State College, Stanford University, and the University of San Francisco assembled in Union Square to protest the hearings, the Rev. Canon Richard Byfield of the diocesan staff appeared and read the department's statement to the students. Other speakers at the meeting were two assemblymen (members of the lower house in the state legislature) from San Francisco districts. Canon Byfield and the assemblymen hoped by their presence to keep disturbance down.

Later in the day, at City Hall, the students were joined by as many more people, most of whom were also students, but not so well organized, in demonstration against the hearings. When police told them to move on, the students stayed where they were, singing. Police then resorted to fire hoses and billy clubs to move the students, none of whom fought back.

In response to press reports on the "riot," Bishop Pike of California released to the press on May 13th a statement saying:

"Speaking as the Bishop of the Episcopal

diocese which serves the Bay Area, I believe that all of our citizens in this part of the state should deplore the disorderly and obstructive activity of the hundreds of persons who demonstrated in a riotous manner at the City Hall during the hearings of the House Un-American Activities Committee. In contrast to the orderly and disciplined expression of opinion on the part of the students and of the speakers who were involved in the Union Square meetings, those who expressed their protest in a near-riotous manner . . . not only prejudiced their cause, but themselves seriously violated American principles in the very act of seeking to assert them.

"The department of social relations of our diocese has twice in the past year protested against the un-American activities of the Un-American Activities Committee, but we have had no part — and will have no part — in the disorderly or violent methods of raising this issue, and we deplore mob action on this or any other issue. It is especially important that those who are courageous enough to defend American and Christian principles be scrupulous in abiding by the same principles which they would defend."

On May 13th, the demonstrations at City Hall became even more vociferous, and some 60 arrests of college students were made.

Over 100 college professors have indicated that they intend to form an investigative group, to probe into the actions of the police.



Dementi Studio

Bishop Chilton: to love and lead.

EPISCOPATE

Bishop Marmion III

The Rt. Rev. Charles Gresham Marmion, Jr., Bishop of Kentucky, is reported to be suffering from exhaustion. In a bulletin released May 16th by Bishop Marmion's physician it was said, "Bishop Marmion has been suffering from exhaustion but . . . he is much better, and will have a complete recovery and will be as good as new — possibly within 30 days. There is no organic or nervous disease of any kind."

Home Again

The Rt. Rev. Charles Larrabee Street, Suffragan Bishop of Chicago, has undergone an operation for appendicitis. By May 17th he had recovered sufficiently to have left the hospital and returned to his home.

Occupational Hazard

On May 12th in Grace and Holy Trinity Church, Richmond, Va., the Rev. Samuel B. Chilton was consecrated Suffragan Bishop of Virginia. Taking part in the consecration were the Presiding Bishop, consecrator, with Bishop Goodwin of Virginia and Bishop Gibson, Coadjutor of Virginia, coconsecrators. The bishop-elect was presented by Bishop Gunn of Southern Virginia and Bishop Blankingship of Cuba. Bishop Creighton, Coadjutor of Washington, was litanist, Bishop Heistand of Harrisburg read the Epistle, and Bishop Doll, Coadjutor of Maryland, read the Gospel. Bishop Warnecke of Bethlehem preached. Other bishops attending were the Rt. Rev. Wiley R. Mason, retired Suffragan Bishop of Virginia, the Rt. Rev. William A. Brown, retired Bishop of Southern Virginia, and the Rt. Rev. David S. Rose, Suffragan Bishop of Southern Virginia. Attending presbyters were the Rev. John A. Baden and the Rev. A. E. deBordenave.

In his sermon, Bishop Warnecke pointed out that the "dual tension of compassion and action is peculiarly the occupational hazard of a bishop." In his charge to Bishop Chilton he said: "I doubt not that you are terrified by this new call of God, as we your brethren were and continue to be. Nonetheless, do

not fear to be a bishop in the Church of God. Be compassionate but never fear to act in the name of the Lord Jesus Christ." Bishop Warnecke also noted that "there is too much of the 'gentle Jesus' in the minds of American Christians."

"Christians have a burden laid on them," he said. "They must act, for all of life belongs to God and is the scene of God's concern. If we renounce any part of life as not the responsibility of the Christian Church, we deny the sovereignty of God. . . . If good men will not act, evil men will."

"This is both the problem and the opportunity of the office of bishop — to love and to lead. To love a priest and yet rebuke him for breaking the rubric of common sense. To love a lay person and yet with a sense of deep moral concern to disagree with his business practices. To respect the traditions of the place where he lives and to love its people, and yet to try to lead them to more Christian solutions of twisted relationships. To love the Church and yet to dare to call it to a new, unattempted devotion to Christ."

A Very Different Role

The Rev. Robert L. DeWitt has accepted election as suffragan bishop of Michigan, subject to the consents of the bishops and standing committees. Mr. DeWitt was elected [L.C., May 22d] in a nine-ballot election. He is the rector of Christ Church, Cranbrook, Bloomfield Hills, Mich.

In announcing his acceptance, the bishop-elect said he did so because of his "high regard for Bishop Emrich [of Michigan] as a person and for the creative leadership he has shown in this diocese." A second reason for acceptance was the "diocesan reorganization which casts a suffragan bishop in a very different role, in that he will be in direct charge of one of the three diocesan districts. This is unique in the American Church, though common in the Church of England."

Mr. DeWitt was referring to the division of the diocese of Michigan into districts [L.C., April 27, 1958], with the ultimate plan of having a suffragan in charge of each. The only present suffragan, Bishop Crowley, now heads the central district. Then Ven. Charles D. Braidwood, who received a large vote in the election, is now in charge of the Huron district, while Bishop Emrich has been in charge of the Wayne (Detroit) district. Diocesan spokesmen told THE LIVING CHURCH after Mr. DeWitt's acceptance that the whole question of district assignments would be discussed and present assignments might be changed. In any case, the plan is for Bishop Emrich to drop out of district administration and concentrate on diocesan concerns.

Mr. DeWitt commented on the strength shown by the Ven. John M. Burgess, Archdeacon of Massachusetts, in the election in Michigan. Archdeacon Burgess,

a Negro, led in the clergy voting for the first eight ballots, and had a clear majority in the clerical order in five of these ballots. He also won the votes of a very large number of the lay delegates. Mr. DeWitt said this large vote clearly indicated two things: (1) it was an appreciation of the great stature and abilities of Archdeacon Burgess; (2) the great support given a distinguished Negro Churchman who was not personally known to many in the diocese "shows the progress in racial tolerance the diocese of Michigan has made" during the years of Bishop Emrich's efforts against racial injustice.

What a Time To Become Bishop

The Rev. Thomas A. Fraser, Jr. was on May 13th consecrated Bishop Coadjutor of the diocese of North Carolina in St. Paul's Church, Winston-Salem, N. C., where he was serving as rector when his election took place [L.C., February 14th]. The Most Rev. Arthur Lichtenberger, Presiding Bishop, was consecrator, with Bishop Baker of North Carolina and Bishop Goodwin of Virginia as coconsecrators.

Preacher at the consecration was the Rev. Albert T. Mollegen, of the faculty of Virginia Theological Seminary. "What a time to become a bishop in the Church of God!" said Dr. Mollegen, describing how ideas and powers wrested from the context of Christ and His lordship have become demonic. In his charge to the bishop-elect, Dr. Mollegen said: "Yours are peculiar gifts for the episcopate in this time. I think that you were born with a sense of liturgy. I know that the worship of God's Church should be precise, clear, ordered, and move with instant but majestic pace. . . . I know of no one . . . whose talents in the episcopacy so peculiarly fit the need for a chief pastor, a source of liturgical order, and a guardian and teacher of the Christian faith."

DALLAS

Familiar Feeling

The Rev. M. B. Terrill, rector of St. Peter's Church, McKinney, Texas, was recently awakened at 3:30 a.m. by the sound of the organ chimes falling through the floor of the church. The reason this awakened Fr. Terrill was that he, with his wife and baby, have been living in the basement of the parish hall ever since the rectory was completely destroyed by fire three months ago. The reason the chimes fell was that the church was on fire.

The Terrills got out of the building safely, but all contents were destroyed.

Cause of both fires was laid to faulty wiring in the old buildings. Both buildings were completely destroyed, and were covered by insurance to about 60% of their value. Contents were not insured.

CALL FOR BOYCOTT: Clergy of the diocese of Milwaukee have received a request to urge their parishioners to refrain "from patronizing Woolworth, Kresge, and Grant stores as long as their southern affiliates deny equal rights to Negroes desiring lunch counter service." The appeal was signed by the Rev. R. B. Gutmann, priest of the Church, director of Neighborhood House, and a member of the executive board of the Milwaukee NAACP. Fr. Gutmann said he was sending copies of the appeal to Christian social relations workers of the other dioceses of the Fifth Province. Bishop Hallock of Milwaukee told THE LIVING CHURCH, "It is high time we treated all our citizens as first class. The Church must stand up and be counted on this issue."



CHARACTER WITNESS: At the beginning of the short-lived Summit Conference in Paris, atheist Premier Khrushchev of Russia, speaking emotionally on the subject of U.S. espionage, waved his arms above his head and declared: "As God is my witness, my hands are clean and my soul is pure."



BOTTOMS UP: The Rt. Rev. Alfred E. Morris, Archbishop of Wales, recently set Welsh tongues to wagging with a defense of the use of alcohol. The archbishop upheld the brew on biblical grounds, and said that the "weaker brethren" who must practice abstinence should not "rule behavior of those who have requisite self-control and are able to use this gift with safety as well as with enjoyment."

Bishop Bayne Speaks

THE LIVING CHURCH is proud to present in this issue the first installment of a special commentary by Bishop Bayne, executive officer of the Anglican Communion. It will appear in this magazine approximately monthly, and THE LIVING CHURCH is, at Bishop Bayne's request, making it available to one leading Anglican periodical in each country served by the Anglican Church.

Under the title, *Anglican World*, Bishop Bayne will speak to whatever points of news, interpretation, and interest he desires.

The former Bishop of Olympia is known as one of Anglicanism's liveliest writers, and his new position keeps him almost constantly on the move throughout the world. The combination should produce exciting reading.

To start at the beginning, turn to page 18.



Fr. Wheatley blesses pets: Over 100 of divers types.

SOUTH FLORIDA

No Disputes

Classroom studies bore fruit in a service of Blessing of Animals in one South Florida parish school.

The second annual "Dedication and Blessing of Pets and Domestic Animals" occurred on April 29th at St. Mary's Parochial School, Tampa, Fla. The Rev. J. McNeal Wheatley, Jr., headmaster, blessed over 100 pets of divers types, shapes, and habitats, in a service resulting from classroom inquiries concerning the nature of blessing, and inquiries as to what can be blessed. According to Fr. Wheatley there was silence at the time of the blessing, and there were "no disputes between animals."

CANADA

Kindreds and Tongues

Bishop Wilkinson of Toronto has announced that the diocese is undertaking increased evangelism of the unchurched in Toronto, who are predominantly Italian newcomers.

The bishop, in a pastoral letter, revealed that several of the clergy of the diocese are learning to speak Italian and an attempt is being made to obtain the services of a clergyman who speaks the language fluently. He said that some work

also is being done among Europeans with with a command of German, and appealed for the help of laypeople who speak one or more European languages.

At diocesan synods across Canada and in the general synod, complaints have been voiced recently that the Anglican Church of Canada was ministering only to Anglo-Saxons. [RNS]

SOUTH AFRICA

Vigils Banned

Use of Anglican churches in Johannesburg for "24-hour vigils of prayer and fasting" by friends or relatives of persons detained under South Africa's emergency laws enacted to combat racial violence has been banned by Church officials.

They said permission would not be granted for the use of the Johannesburg cathedral and other churches for "demonstrations of a political character." The action was seen as a step to avoid prosecution of Church members on political grounds.

Take the Initiative

The World Council of Churches has proposed to its eight member Churches in the Union of South Africa that it take the initiative in convening a "fully representative" consultation of their leaders

and WCC representatives to seek measures toward reconciliation.

The proposal was suggested in a letter sent to the officials of the Churches by the general secretary of the Council, Dr. W. A. Visser 't Hooft; the chairman of the Central Committee, Dr. Franklin Clark Fry; and the vice chairman, Dr. Ernest A. Payne.

The plan for such a meeting arose out of conversations between South African Churchmen and the Council's associate general secretary, Dr. Robert S. Bilheimer, who recently returned from a visit to the Union.

The letter suggests five "levels" as most urgent for ecumenical discussion. These are:

(1) Level of "factual understanding." Because of "widely varying knowledge of facts and difference of interpretation," there must be an "attempt to gain fresh and more accurate understanding of the objective situation."

(2) The level of action. A discussion of steps presently being taken by South African Churches and ways of making these measures known is suggested.

(3) The level of "our understanding of the meaning of the Gospel for relationships among the races." The letter quotes the position taken by the Council at its last assembly, at Evanston, Ill. in 1954, in which it declared "that any form of segregation based on race, color, or ethnic origin is contrary to the Gospel and is incompatible with the Christian doctrine of man and with the nature of the Church of Christ."

(4) The level of a search "for a clear understanding of contemporary history from a Christian point of view."

(5) The level of "our understanding of the current emergency."

The World Council officers also sent a second letter to the three Dutch Reformed Churches and the Anglican Church in South Africa. This letter noted that during Dr. Bilheimer's visit they had asked the World Council to invite their representatives to "a consultation concerning their relationship with each other and with the World Council."

The letter issues an invitation for such a consultation to be held "prior to but at the same general time" as the larger consultation. In addition to the Dutch Reformed and Anglican Churches, Presbyterian, Congregationalist, and Methodist Churches in South Africa belong to the Council.

WCC

Pentecost for Prayer

The six presidents of the World Council of Churches have urged the Council's member Churches to observe Whitsunday (Pentecost) as a day of universal prayer. The annual Pentecost message of the World Council presidents says, "We who work for the greater unity and strength of the Church humbly proclaim this year's Whitsuntide as a day of universal prayer, so that God's Spirit may be brought to

those 'who were far off and peace to those who were near.'"

"We call upon all the Churches of Christ and all Christians," the message concludes, "to reconsider their duty in the light of the Spirit given to us, and to rededicate themselves as witnesses to Christ."

The presidents of the World Council of Churches are: Dr. John Baillie, Edinburgh, Bishop S. U. Barbieri, Buenos Aires, Bishop Otto Dibelius, Berlin, Archbishop Iakovos, New York, Metropolitan



Juhanon Mar Thoma, Tiruvella, the Most Rev. Henry Knox Sherrill, Boxford, Mass., retired Presiding Bishop.

A letter assuring their prayers and asking intercession "that we all may be given the strength to testify ever more faithfully to our Master," was sent from the U.S. Conference for the World Council of Churches to the WCC member Churches in the Union of South Africa. The letter came as the result of the Conference's meeting last month but was not released to the press until May 16th.

SOCIAL RELATIONS

For Voluntary Care

According to a report of a poll taken by the American Medical Association, the Episcopal Church is one of five major Churches whose officials oppose a federal medical care plan for the aged. The report quotes the Rev. Herbert C. Lazenby, associate secretary of the Division of Health and Welfare Services of the Department of Christian Social Relations, as saying, "We are for a voluntary program. We believe individuals should try to provide for themselves, and we believe a family has a responsibility of caring for its members."

GFS

Twenty-Two Chosen

The GFS Summer Opportunities Program this year will reach to Okinawa, Madagascar, and Southern Rhodesia. Through GFS scholarships, Constance Long of Cornell University and Nancy Fulton of MacMurray College, Jacksonville, Ill., will participate in ecumenical work camps in those countries.

The Girls' Friendly Society has announced appointments from 16 dioceses and one overseas missionary district of 22 girls who have been chosen to participate in the Summer Opportunities Program. They will serve in Church projects in California, Colorado, Kentucky,

New York, South Dakota, and in Mexico. The program has the support of the General Division of Women's Work.

Four GFS girls will continue work begun last year in Mexico, assisting in missions and girls' *internados* (Church residences). Two girls will go to St. Luke's Hospital in Denver to serve as nurses' helpers. In the missionary district of San Joaquin, two girls will assist in day camps and vacation Church schools among the migrant workers.

An Urban Project will be started at the Chapel of the Intercession, New York City, where four girls, two of them from Panama, will work with children and teenagers in an interracial neighborhood.

Two girls will work at the Episcopal Norton Memorial Infirmary in Louisville, Ky., as assistants in hospital administration and therapeutic arts and crafts. Four girls will work among the Sioux in South Dakota, planning and leading recreation programs for children and assisting in vacation Church schools.

Two more girls will work as counselors in a day camp in Smithville Flats, N. Y., a ministry to migrant workers.

LAYMEN

Banker Commissioned

Mr. Charles G. Weidemann, former bank executive, was formally commissioned captain in the Church Army at St. Paul's Cathedral, Los Angeles, on May 3d at the opening service of the annual synod of the province of the Pacific (eighth province). Bishop Bloy of Los Angeles officiated. Capt. Robert Jones, national director of Church Army, vested the new captain with the Church Army tippet. Capt. Weidemann has been serving his apprenticeship during the past 18 months at St. Mark's Mission, Holtville, and St. Luke's Mission, Calexico, both in the Imperial Valley [p. 9].



Main window in SAC Chapel
From comrades-in-arms, a memorial.

ARMED FORCES

SAC Memorial

The Strategic Air Command has offered a lasting tribute to its members who gave their lives to the cause of world peace in 10 stained glass windows to be dedicated Sunday, May 29th, in the chapel at Offutt Air Force Base, Neb., home of SAC headquarters.

The main window, 12' x 15', is located adjacent to the altar and symbolizes the SAC combat crewman, the families he protects through his daily duties, the aircraft he flies, and the sky, his realm of operations.

This window and eight others, which represent the subordinate units of the command, were built from funds given by SAC personnel on duty around the world. Their message of dedication is contained on a plaque mounted on an outer wall of the chapel:

"The windows in this chapel are in memory of Strategic Air Command crew members who gave their lives in the preservation of peace. Placed here by their grateful Comrades-in-Arms, 29 May 1960."

A 10th window [see cover], near the main entrance, displays the crests of the United States Air Force and SAC above the words of the official Air Force hymn:

"Lord, guard and guide the men who fly
Through the great spaces of the sky;
Be with them traversing the air
In darkening storms or sunshine fair."

The idea for this commemoration of the sacrifices by SAC's peacetime flying dead was conceived in November, 1958.

RELIGIOUS

To Learn and Do

Opportunities to learn about the Religious Life in the Anglican Communion will be offered this summer at five conferences on vocation to the Religious Life being held for young Episcopalians.

These conferences are designed to give participants a chance to take part, to some extent, in the life of a Religious Community. The programs include question-and-answer sessions and discussions with experienced religious on particular aspects of this vocation. Several different communities will be represented at each conference.

A conference for men will be held at Camp Wingmann, Avon Park, in the diocese of South Florida, September 2d-4th. It is being sponsored by the department of personal religion and evangelism and the Order of St. Francis.

A conference for young women will be sponsored by the Order of St. Helena at Margaret Hall School, Versailles, Ky., July 2d-4th. Other conferences for women will be held September 3d-5th by the Sisters of St. Helena at the mother house, R.F.D. 4, Box 397, Newburgh, N. Y., by the Sisters of the Holy Nativity at St.

Mary's Retreat House, Santa Barbara, Calif., and by the Community of St. Mary at the DeKoven Foundation, Racine, Wis.

Applicants for these Conferences should be between the ages of 18 and 30.

LOUISIANA

Four to Go

Four students will represent Southwestern Louisiana Institute, Lafayette, La., the Canterbury Club, and the diocese of Louisiana this summer when they give their vacation time to Church work in Europe, New Mexico, Puerto Rico, and Massachusetts.

Miss Carolyn Flores is one of 25 students chosen from the nation's colleges and universities to take part in a program which is planned for the study of the Liturgical Movement in Europe. These students will tour Belgium, France, Switzerland, Italy, Austria, Germany, England, and Scotland to become acquainted with historic sites and modern cities of Europe with particular attention to the use which the Church makes of the arts. The tour is sponsored by the Division of College Work.

Mr. Chester Butler is one of eight students selected to work at the San Juan Mission in Farmington, N. M., which ministers to the Navajo Indians. The work among the Navajos will consist of teaching, assisting in services, aid in mission chapels and community programs, hospital visitations, and home-calls to the Indian families. Mr. Butler's mother did volunteer missionary work for several years among the Dakota Indians and his father, the Rev. James Butler, has spent all his ministry in rural and country work.

Miss Rowena Morrison is one of four young women chosen to work in Ponce, P. R., where she will assist the Sisters of the Community of the Transfiguration in their ministry to St. Luke's Hospital, Holy Trinity and St. Mary the Virgin parishes, and St. Michael's House, a center for underprivileged boys. She will spend two weeks as a counselor at the diocesan youth conferences at Colegio San Justo near San Juan. Miss Morrison plays the organ at Trinity Church, Crowley, La.

Miss Margaret Jones will spend her summer at Cape Cod, Mass., where she will work in a hotel and attend evening seminars led by the Rev. William Eddy, Episcopal chaplain at Princeton University.

PROVINCES

To Share Success

A town and country Church conference for the clergy of the fourth province in town and country cures will be held at Valle Crucis, N. C., July 26th-29th.

The purpose of the conference is to meet with the leaders of the town and country church programs in the Church



Out of the bank; into the Army* [p. 8].

for fresh insights, to share successful ways and means of carrying out the work of the Church in rural areas, and for fellowship. The conference is being organized by the Ven. Robert F. Cowling, archdeacon of the diocese of Florida, under the sponsorship of Bishop Henry of Western North Carolina, and with the cooperation of the Division of Town and Country of the National Council. Leaders of the conference will include Bishop Henry, the Rev. E. Dargan Butt, professor of pastoral theology, Seabury-Western Theological Seminary, and the Rev. William Davidson, Jr., associate secretary of the Division of Town and Country.

Cost of the conference will be \$10. Families of clergy attending can be accommodated on a "first come, first served" basis, at rates established by the Valle Crucis Inn.

Death Penalty

Abolition of the death penalty throughout the United States was urged in a near-unanimous vote of 500 delegates to the annual synod of the province of the Pacific, held in Los Angeles.

Sponsored by more than a score of laymen and clergy, including four bishops, the resolution called for "legislation in the several states to abolish the death penalty." It also asked new legislation toward the rehabilitation of offenders.

Proponents argued that the death penalty had "failed demonstrably to deter capital crimes, to rehabilitate the criminal and to protect society." The resolution also said that the taking of a life by a state fails to consider the Christian doctrine of redemption.

Sponsors included Bishop Walters of San Joaquin, Bishop Pike and Suffragan Bishop Millard of California, and Bishop Kinsolving of Arizona. [RNS]

*Shown in the photo (from left) are Capt. Weidemann, Capt. Jones, the Rev. Samuel Sayre, Bishop Bloy, and Bishop Walters of San Joaquin.

OKLAHOMA

Growth Operation

Episcopal Missions Growth Operation of Greater Tulsa is the title of a board of clergy and laymen of Tulsa's Episcopal congregations who have come together to plan and finance Church expansion.

In addition to an elected representative from each parish, five additional laymen were named members at large of the board. The Rev. Edward H. Eckel, rector emeritus of Trinity Church, was named an honorary member. It was his vision which led to the establishment of three present parishes and one mission in Tulsa.

Bishop Powell of Oklahoma has challenged the board to plan in the near future for a fund of \$130,000 to finance new buildings for several parishes and the possible establishment of a new congregation in the southeast section of Tulsa.

LABOR

For Leaders, Stained Glass

Government dignitaries, including President Eisenhower, joined labor union leaders in the Washington Cathedral for a ceremony dedicating three new stained glass windows [p. 4]. The windows were given by the AFL-CIO in memory of labor leaders William Green, Protestant; Philip Murray, Roman Catholic; and Samuel Gompers, Jew.

The window dedicated to artisans and craftsmen, given in memory of Mr. Gompers, shows Noah building the Ark, the building of King Solomon's temple, and the building of the Washington Cathedral, among other scenes. The window dedicated to industrial and social reform, given in memory of Mr. Murray, shows the Israelites in bondage, the prophet Amos warning his people, and Onesimus, the runaway slave St. Paul sent back to his master as a brother in Christ. The third window, dedicated to Mr. Green, is dedicated to agriculture and the sea, and shows Ruth gleaning in the fields, Peter the fisherman, the harvest in Naboth's vineyard, and Joseph as a shepherd.

Mr. George Meany, president of the AFL-CIO, and Mr. James B. Carey, vice president, who substituted for Mr. Walter Reuther who was ill, spoke during the service. Mr. Jacob S. Potofsky, president of Amalgamated Clothing Workers of America, read the Old Testament Lesson, and Mr. William F. Schnitzler, secretary-treasurer of the AFL-CIO, read the New Testament Lesson.

"Cleanse and bless the brotherhood which they sought to build among their fellow laborers," prayed the Very Rev. Francis B. Sayre, Jr., dean of the cathedral, in dedicating the memorials to the three labor leaders, "that it may be worthy of their compassion and sacrifice."

Daniel Goes Abroad

The 12th century musical drama, *The Play of Daniel*, seen in New York at the Cloisters and in the Chapel of the Intercession during the past three years, is on tour to music festivals in Europe with the New York Pro Musica and Noah Greenberg, who directed it in New York.

The troupe includes eight choirboys from the Church of the Transfiguration (the Little Church Around the Corner) in New York. The boys, aged 10-14 years, were trained by Mr. Stuart Gardner, organist and master of choristers of the church, who is accompanying them.

The tour is sponsored by the State Department as part of the International Exchange program administered by the American National Theater and Academy.

One performance will be in the abbey at Royaumont in the diocese of Beauvais in France, as a feature of the Royaumont Festival. It was 800 years ago that the play originated as the work of students of the Cathedral of Beauvais. Source of the play is a 13th century manuscript in the British Museum.

The schedule calls for 40 performances at festivals in England, Italy, and France.

The tour concludes July 29th, but Mr. Gardner and the choirboys will continue in Europe for an additional two weeks, traveling in a Volkswagen bus in Switzerland, Germany, and Austria. They will fly back to New York in August.

Musical instruments used in the production include recorders, cymbals, hand bells, bell carillon, rebec, straight trumpet, vielle, and drums.

Award for Testament

A feature of the dinner at the synod of the province of the Pacific in Los Angeles, May 4th, was the presentation to Mrs. Donet Meynell Roelofs of the first Anglican Writers Award for her book, *A Testament of Turning*. The \$1,000 award, given jointly by Morehouse-Barlow Co. and the Episcopal Book Club, was presented by Harold C. Barlow.

This was the first public appearance by Mrs. Roelofs since her injury in an automobile accident in March [L.C., April 10th], in which she suffered a fractured skull and other injuries. She was accompanied by her husband, Dr. Robert Roelofs, chairman of the department of philosophy at the University of Nevada in Reno.

A Testament of Turning, which will be published by Morehouse-Barlow June 8th and distributed as the summer selection of the Episcopal Book Club, is a candid account of the author's search for God. At the beginning an agnostic, she recounts the thoughts, emotions, and events that accompanied her conversion by means of a series of actual letters to friends and



Choirboys and Mr. Gardner
After 800 years, return performance.*

spiritual advisers. The book contains a foreword by Bishop Lewis of Olympia, who is one of those included in the circle of correspondents.

Mr. Barlow said that the competition for the first Anglican Writers Award had included about 200 manuscripts and that three of them had been accepted for publication. He indicated the probability that Morehouse-Barlow and the Episcopal Book Club will again offer a similar award, the details to be announced next fall.

Architectural Conference

Fifteen architectural firms received awards at the National Conference on Church Architecture, held in Minneapolis, Minn., this month.

Among firms cited and churches whose designs were commended were: Blake Ellis, Valdosta, Ga., for several buildings at the Georgia Episcopal conference center, and Edward B. Dart, Gary, Ind., for St. Augustine's Church, Gary [L.C., January 17th].

The Rev. Edward S. Frey, chairman of the National Council of Churches' Department of Church Building told the meeting that building programs "must begin with . . . beliefs" long before any consideration is given to architectural and financial problems.

Sponsoring the conference was the NCC church building department and the Church Architectural Guild of America. A feature of the meeting was an architectural and crafts exhibition covering 10,000 square feet of floor space. The 300 exhibits included murals, mosaics, stained glass, metal work sculpture, plastics and allied arts and crafts. [RNS]

* (From the left, standing) David Ohmann, George Ryan, Edmund Cortez, Leonard Lucenti, David Khouri. (Seated) Forrest Munger, David Solet, Bruce Zabariades.

Questions for Congress

Speaking against proposed Congressional cuts of President Eisenhower's request for \$4,000,000,000 in foreign aid, a National Council of Churches spokesman asked a House of Representatives Appropriations subcommittee: "Can we afford, morally, with any sense of stewardship in God's creation, to try to cut what we have been doing? Or are we under moral and spiritual judgment . . . to help bring to all men of all nations a more abundant life such as most of us believe God wills for the whole human family?"

Dr. Kenneth L. Maxwell, executive director of the National Council's department of international affairs, told the House subcommittee that there is a strong groundswell among Churchpeople in support of the principle of mutual aid.

"In the past year I have traveled over 50,000 miles across the United States in field work for our nationwide program of education and action for peace," he said. "In thousands of discussions (in local churches) my colleagues and I have heard some sharp questions about some of the processes in Congress on issues in mutual aid."

Among questions he cited were:

- ✓ If Congress wants foreign aid to be more businesslike, why doesn't Congress allocate funds on a long-term basis rather than do it on a "hasty, year-to-year basis?"
- ✓ Why do some in Congress publicize the faults of foreign aid programs and seldom its achievements, which are more typical?
- ✓ Why do some in Congress say they favor foreign aid and then "seek cuts so large that these tend to undercut the whole program?"
- ✓ Can we morally withhold aid, as the world's wealthiest nation, when we are "surrounded by a world . . . where over a billion people are in desperate need of aid to help them help themselves out of the depths of poverty, hunger, disease, illiteracy and early death?"

"These are questions which rest on theology and religious faith," he said.

The spokesman reminded his hearers that "Ministering to the basic needs of men has always been an essential feature of missionary effort." He asserted that the Churches base their support for foreign aid on religious and theological considerations.

Food for Peace

Officials of major religious relief organizations in America hailed the signing of the unprecedented food pact under which a total of 17,000,000 tons of U.S. surplus grain will be sold to India in the next four years.

For 587,000 bushels of wheat and 22,000,000 bags of rice, India will pay the U.S. the equivalent in rupees of \$1,276,000,000. Of this amount, the U.S. will make available all but \$200,000,000 in

rupees to the Indian government for economic development projects — one-half in loans, the rest in grants.

The monumental food-assistance agreement, signed at a White House ceremony, was termed by the President an "impact" agreement to help strengthen India's efforts to improve diets, meet emergency food needs and accelerate economic development.

"This is what we mean by 'Food for Peace,'" Mr. Eisenhower said, referring to the Title I, Public Law 480 program launched in 1954.

[RNS]

Pie Suppers Exempt

Kentucky's 3% sales tax, which starts July 1st, will pertain to churches, religious groups, schools and colleges under certain conditions.

The state government announced that churches and religious societies which regularly serve food to the public for a profit will be required to obtain a state sales-tax permit and pay the 3% tax on their sales.

Occasional sales of food to the public, such as annual pie suppers, ice cream socials, and the like, will be exempt. Food served to internal groups, such as women's and men's groups, is taxable at the time the church buys the food.

[RNS]

Three leaders of the Planning Committee for the 1961 General Convention, to be held in Michigan, met recently in New York: (from left) the Rev. Canon Irwin C. Johnson, general chairman of the Committee on Arrangements and rector of St. John's Church, Detroit; the Most Rev. Arthur Lichtenberger, chairman; and Bishop Emrich of Michigan, president of the committee. The meeting authorized definite plans for the hiring of Detroit's new Cobo Hall for the Convention, and agreed on plans for a missionary exhibition much larger and more representative than anything done at previous Conventions.

CONVENTIONS

LONG ISLAND

Parish Extinct

The convention of the diocese of Long Island was held in Brooklyn, N. Y., May 17th.

Acting on a petition submitted by the rector, the Rev. Herman S. Sidener, two wardens, and six of the nine vestrymen of Holy Trinity Church, Brooklyn, the convention unanimously declared Holy Trinity Church extinct. The convention acted in accordance with a diocesan canon which reads:

"Whenever any church or parish in union with the Church in this diocese shall have failed for two consecutive years prior thereto to maintain religious services according to the doctrine, discipline, and worship of the Church, or to make a parochial report or to have 25 persons of full age belonging to the parish who have been regular attendants at its worship and contributors to its support for at least 12 months, or has ceased for two consecutive years to have a sufficient number of male persons qualified to elect or to serve as wardens and vestrymen therein, such church or parish, upon report of such fact to the convention by the ecclesiastical authority, may be declared extinct by a majority vote of the delegates present and voting, and thereupon the trustees of the estate belonging to the diocese of Long Island shall proceed to take possession of and administer its property according to law."

Dr. John H. Melish, who now occupies the rectory of the church, will be allowed to remain there and will receive a pension from the trustees of the estate.

Bishop DeWolfe of Long Island called upon the parish vestries to purchase needed major medical insurance for their clergy and to increase allowances to assist with the heavy expenses to which clergy are subjected. He paid tribute to the diocese for its gifts of \$580,000 in 1959

for mission and charitable work and for the erection of new and expansion of old church buildings.

Convention approved a budget of \$644,319 for missionary work and \$243,078 for diocesan purposes.

A resolution expressing "deepest admiration" for the Archbishop of Capetown, the Most Rev. Joost de Blank, and bishops and clergy in South Africa in "upholding the Christian brotherhood" and designating May 29th as a Day of Prayer for the Church of South Africa was also adopted by the convention.

ELECTIONS. Deputies to General Convention: clerical, Harold Lemoine, Harry Stretch, A. E. Saunders, Charles MacLean; lay, Hunter Delatour, H. C. Corwin, R. P. Kent, Jr., Richard Beyer. Standing committee: the Rev. Charles Knapp; Mr. Hunter Delatour, Mr. Frederick Stokes.

WYOMING

Prayers for the Martyrs

The convocation of the missionary district of Wyoming was held at St. Peter's Church, Sheridan, Wyo., May 10th-11th.

Bishop Hunter of Wyoming asked for the prayers and understanding of the various world tensions since "our age is fast proving to be an age of Christian martyrs."

A budget of \$69,400, which represents an increase of \$10,000 over the current budget, was approved. The convocation passed a canon for the reorganization of the executive council.

The Rev. Raymond H. Clark resigned as secretary of the convocation after 13-years service, and the Rev. Raymond C. Knapp was elected his successor.

Bishop McNeil, retired, of Western Michigan, and former priest of the district of Wyoming, was guest speaker at the convocation.

ELECTIONS. Executive council: clergy, H. A. Donovan, Jr., W. S. McGinnis, B. H. Cooke; laity, Ted Rounds, James More. Deputies to General Convention: the Rev. Raymond Knapp; Mr. Les Evans. Alternates to General Convention: the Rev. R. H. Clark; Mr. Les Breining.

SOUTHERN VIRGINIA

"Churchly Atmosphere"

Two demountable and moveable church plants, of a "churchly atmosphere," will be constructed as the result of joint work of the dioceses of Virginia and Southern Virginia. The council of the diocese of Southern Virginia, held in Petersburg, May 2d and 3d, decided to build the structures in areas of exploding population. Each church will be flexible in size according to the number of units erected. Present plans call for a seating capacity of 160 in the nave. The buildings will be functional in nature but will not be shockingly modernistic. The first structure, which is planned to cost \$25,000, will be erected at the newly established Church of the Redeemer in the Huguenot Bridge area of Richmond.

Continued on page 19



GOD AND THE CITY

To care for men means to care about all that powerfully conditions their lives

by the Rt. Rev. Angus Dun, D.D., S.T.D.
Bishop of Washington

A sermon by Bishop Dun of Washington delivered at a special service before the convention of the diocese of Washington early in May, 1960.

Psalm 122, which says, "Jerusalem is built as a city that is at unity in itself," or in a better translation: "Jerusalem is built as a city which is bound firmly together," is only one of many places where the city is spoken of in the Word of God. This sermon will turn our thoughts to the city which is at the center of our diocese, to the Church and the city, to God and the city.

We shall not be thinking of Washington as the capital of the world's richest nation, and of what we hope a little uneasily is still the world's most powerful nation. We shall not be thinking of our city as a place of gleaming white buildings and monuments.

Rather we shall be thinking of it as a great expanding human neighborhood; just another place where all sorts and conditions of men are born and grow and go to school, work and play, are sick and weary, hurt one another and help one another, and die.

There is much thought and talk going on among us about the Church and the city. Too often and too easily our thought and talk center in the problems the city presents to the Church and the churches. Can we save that church or save our church in view of what is happening all around us? If we bought that property next door could we protect ourselves from the city?

There comes to mind that taunting word to our Lord, upon His cross: "He

saved others; let him save himself." We know He did not try to save Himself, for He could only save others by not trying to save Himself. Does that say anything to His Church in the threatening changing city?

We are not gathered here as a civic association or as property owners, whether privately or corporately. We come together here as those who have taken the name of Christ, who have been made His in Baptism. We acknowledge ourselves called to honor Him and serve Him in all that we do. We are here to turn our thoughts and our wills to God and to try to see ourselves and our neighbors and our neighborhood in the light of God. And the preacher, as someone has suggested, is a kind of "prompter," whose task is to remind you of what God wills your answer to be to Him, your answer in word and action. God is the eternal witness. He is the ever-present audience before whom our private lives and our common life is enacted. His "well-done" is the only applause that finally matters.

The One in whose name we meet, because He shared fully in our human life, shared our life in community. He came out of a very little city, named Nazareth, which men in greater places were inclined to despise. But He did not despise Nazareth. He went back there to share with the people of His own little home town the best He had to give. "He came to Nazareth, where he had been brought up. . . ." and went into the synagogue on the sabbath day and there He found in the Scriptures what He knew was His work wherever men lived together: "to preach the good news to the poor, to heal the brokenhearted, to preach deliverance to the captives, to set at liberty them that are bruised."

Nor did He turn away from the claim upon Him of the great capital city of His people, Jerusalem. He looked upon that city and wept over it. And we can rightly imagine Him looking down on our great city in passionate desire that it might know the things that belong unto its peace. And in that city, Jerusalem, at the last, He gave His life that a new Jerusalem, a new quality of community might be known among men. He is the great Prompter of our true human answer to God, and all other preachers can but echo His speaking to us.

He speaks to us continually of the claims of our neighbors upon us. Our neighbor is the man next to us, every man, as he touches us and we touch him. Our neighbor is the man whose fortunes in life are interlocked with ours so that what we do, or how we look upon him, or what we will for him does things to him.

The people who share our city with us, its streets, its offices, its taverns, its mansions, its schools, its slums, are our neighbors. Our companions in play, our private intimates, may be chosen. Our neighbors are largely *given*. Our neighbors may not be our kind, our class, our natural group or color — and we all tend to think *our* kind is something special. Our neighbor is just the man next to us and especially the man next to us in need, whose hurt of body or spirit cries out to us.

Community means having things in common, being tied together in a bundle of life. In this city we are tied together in a great bundle of life. We are inescapably doing things to each other. We are bound firmly together by destiny, but that can be a curse if we are not bound firmly together in heart and mind.

The Lord bids us accept without resentment the fact of community in its



© New York Center — RNS

"Thou shalt love thy neighbor as thyself."*

most elemental sense of the interdependence of our lives in neighborhood, to accept it and see in it God's will for us; that we need one another and are called to serve one another in the ways of common life.

His familiar commandment: "Thou shalt love thy neighbor as thyself" means: Thou shalt acknowledge the hunger of others around you to be as important as your hunger; their sickness or hurt or rightful pride as important as your sickness or hurt or rightful pride; their love for their children, their need for full human acceptance, their desire to move freely in their world with heads erect as important as yours.

Of course it is true that the One to whose promptings we are called to listen here is not most concerned with what men eat, or wherewithal they shall be clothed or how they will be housed.

He is most concerned to speak to men of God and prayer and faith; to feed the hunger of their hearts and to heal the sickness of their spirits. As He looks out on that great bundle of life which is our city, He does not see simply members of a human society in need of food, jobs, better housing, recreation, psychoanalysis. He sees children of God in need of repentance, forgiveness, faith, the assurance

that their lives eternally matter, reconciliation with one another; yes, and the experience of being cared for and respected by their fellows, the experience of not only being in external community with others, but of being in inner community with others as persons to persons.

The Lord Christ is concerned with things spiritual but He is not concerned with disembodied souls. To care for God's people in God's created world is not to care for disembodied souls but for souls in bodies of flesh and blood, that hunger and thirst and grow weary and can be hurt and broken. Nor can we limit the bodies of men to the familiar patterns of flesh and blood. The houses men live in, the places where men work, the places where children play, the economic and political orders which condition their lives, the relationships open to them — all that we call the environment of their lives is part of the essential body of their lives. Truly to care for men means to care for all that powerfully conditions their lives.

The logic of Christ is devastatingly simple. He speaks always as the true Son. He asks: What does a good father seek for his children? Does not the good Father in heaven seek all good for His children? What does the good brother seek for his

brother? Is he indifferent to what doors are open to his brother or what doors are closed? Does he say to his brother, "Go and say your prayers over there, not here. You'll be happier over there."

I have just seen a book titled, *The Pressure of Our Common Calling*. We cannot get out from under that pressure. Our business as a true part — not the whole, but a true part — of the One Holy, Catholic, and Apostolic Church, is not to save our churches from the city or in the city.

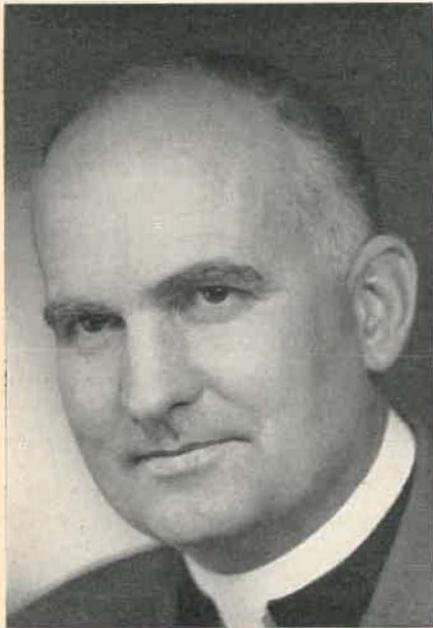
Our calling is to do our utmost to maintain well located centers of life in Christ within the city from which may flow streams of grace and love to make glad the city of God.

And the success of these centers of life in Christ will be measured in heaven by whether there is constantly born and fed and manifest in them the love of God and the love of neighbor. If they are true to their calling they will be gathering places of men and women and children who look beyond Washington for "a city which hath foundation, whose builder and maker is God."

Photo is a reproduction of a six by nine foot painting by Harry Anderson, "Christ of the City." The reproduction hangs in an alcove at the rear of the Seventh-Day Adventist Center in New York

*A program
for building a core
of trained people
who know how to use
group techniques
but are not afraid
of content and structure*

The Indiana Plan



Dean Croft: Training to train.

by the Very Rev. Fred Croft, S.T.M.

Dean, St. John's Cathedral,

Albuquerque, N. M.

The Indiana Plan for Adult Christian Education, sponsored by the University of Indiana, is a simple, straightforward answer to the greatest problem in Christian education confronting the Church. We who have been concerned with Christian education, and have tried honestly and fairly to use the Seabury approach and the Seabury Series, need the kind of help the Indiana Plan offers.

The National Council's Department of Christian Education has been holding conferences throughout the Church to find out what the Church is saying. What we are saying, in effect, is that we did not listen when the Department laid down the prerequisites for the use of the Seabury Series. Few of us even remember what the prerequisites for the series were! Because we did not listen, and did not build and maintain the prerequisites, we are in danger of going back to the hodgepodge system of Church school materials that was in use some years ago.

One of the prerequisites to the use of

Seabury material was and is a "concerned core" of lay people. We assumed that we had the concerned people, but we did not make them a working "core." Seabury requires an informed and trained group of lay people, and these we do not yet have in most parishes and missions. The Indiana Plan is: the building of a group of trained people who will in turn train others within the parish.

We have gone all-out for group discussion, but unfortunately we assumed that people knew how to come together and discuss great truths face to face. The Great Books Series and the Great Decisions Groups are also finding that they need leaders trained in group methods. Group techniques can be used only with people who know something of how a group works, and are willing and able to participate as part of a learning team. This is the aim of the Indiana Plan — to train people to participate in group discussion and to give them practice in doing so. Otherwise, group discussion is not a

learning process, but becomes merely "pooled ignorance."

Lay people are reluctant to participate in, and take responsibility for, group discussion. They would much rather have the rector or some other "learned person" give a lecture or talk, for they are conditioned to that method of learning in the college classroom experience. Take a look at the lecture series being given in almost every adult class which meets in the Church! The group discussion method is a shared and sharing experience, and most people are not experienced in this technique. This is our greatest need at present.

The aim of the Indiana Plan is "to help us know God better so that we may better serve Him." This aim is that of any group of Christian educators. But the Indiana Plan expands, "The adult educator who looks closely at many of the organized adult learning programs of local churches soon recognizes that a great many of these programs do *not* help learners to know God or to do His work." Since there is little value in pointing out educational ills without doing some research on the problem, the research was done, and some tested remedies were provided to take their place.

Simply, the plan is this: A group of people are brought together for training and practice in the whole methodology of group discussion. This group is not a hand-picked group, but should be representative of the entire parish. The initial training group should not be more than 20 in number, as a larger group is unwieldy and cannot learn to work together as a learning team. The minister's cooperation must first be secured, but it is better that he not be a member of the initial group, for obvious reasons. This initial group meets under the direction of the trainer, who has been trained at Indiana University. Those who come into this first group must commit themselves to a series of training sessions to last at least four months.

In this initial phase, the trainer works with the training group, teaching them and coaching them until they become more and more able to carry on without his help. The trainer's role becomes less and less important as the group learns to work together. In the first stages, the group decides what topics it would like to discuss, and then works in 30-minute discussion periods with its own volunteer leaders chosen from the group. From time to time the trainer stops the discussion, "pulls the curtain" as it were, and these interruptions are used by the trainer to point out what the group is doing and how it is operating, so that all may see what is happening. The need for stopping the discussion is made clear, and then the discussion is allowed to continue. As the group matures, less and less interruption is needed.

The learning group then proceeds to

choose other topics for sessions that last from an hour to an hour and a half. It learns how to choose topics of interest to all, and how to plan and outline discussion periods. It also learns to lead discussion periods, as each person takes responsibility for leadership as well as participation. Usually two leaders are chosen for each evening session and they learn to work together as a leadership team. The leadership is passed around so that everyone has a chance for training in leadership functions.

In the second phase of the program, after the training group has learned to work together as a learning team, the program is expanded. The training group makes an informal survey of the parish and its educational needs. Having decided on a need which may be met through an adult education program, it proceeds



to plan and execute an expanded program. This consists of calling together a larger group of parishioners to participate in a six-week program of adult learning. The larger group is broken down into small groups of from eight to 10 persons, and two persons from the training group are assigned each group as discussion leaders. This part of the program might be attempted in Advent, Epiphany, or Lent, to last six weeks. Thus a large number of the people of the parish are drawn into a parish program of Christian education, led by members of the training group.

After this program has been completed, it is time for consolidation. Here the original training group comes together to hold a critique on the program of adult education just completed. After such evaluation, the training group decides what to do next. Is it time for another training group to be formed? If so, then a second group is started with leadership coming from the first group. Usually there are many who have been involved in the second phase, the parish program, who want the opportunity for training. Perhaps the first and original training group wants to continue as a discussion group. Sometimes three or four training groups come out of the first. Their task is to follow the same procedure of learning and training that the first group has undergone. It soon becomes their turn to put on an expanded program and to follow it through. With several training groups in the parish, the whole program of adult education is out of the hands of

the rector (though he is consulted every step of the way), and back where it belongs — in the hands of capable, trained adults. From this original group all organizations in the parish are in time "infiltrated," and almost all the adults of the parish are affected in some way.

While this plan is not primarily designed for Bible study groups, they will gain much from it, as may the women's groups, the vestry, and every other parish organization. Teacher training and parents' classes are strengthened by the plan, and an effective core of really concerned people is brought into being.

One of the most impressive things about the Indiana Plan to most of us who have been working with it is that it is not the least bit afraid of "structure" and "content." It is not afraid even of formal speeches! The plan is comprehensive enough to believe that prepared speeches are also an effective learning tool if properly handled and used. It envisages bringing into any group the human resources that are available, and will allow experts in certain fields to make prepared addresses, but gives the learner-participants a chance to express themselves and apply formally presented material to their own lives. Printed resources, books for study, and audio-visual materials may also be used. With this plan one might even try (if he dared!) a group discussion period after the morning sermon.

But the most important contribution that the Indiana Plan has to make is in the training of lay persons to participate in and lead group discussions. Here is the sort of training our people do not have, and must have if we are to use effectively, or use at all, the present curriculum materials of the Department of Christian Education.

Two years ago the Seabury Press published the handbook of the Indiana Plan. It is called *Design for Adult Education in the Church* by Paul Bergevin and John McKinley, (Seabury Press, 352 pp., \$6). This is the definitive volume on the Indiana Plan. However, one cannot learn this method from a book any more than one can learn swimming, sailing, or skiing from a book. To use the plan as it should be used, one needs the on-the-spot training offered through the university.

At the university one gets this training, learning there to work together as part of a learning team, becoming part of the team and participating in the discussion groups. The cost is minimal. On the campus there is a small charge for excellent accommodations, meals are provided in the student union.

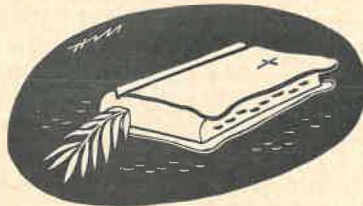
One word of caution. This is not a panacea, or a shot in the arm for a lagging Church school. It is the basis for a long-range program which will take from three to five years to be effective in a parish. One does not "learn to know God better so that we may better serve Him" in a week, or a year, or even a lifetime!

Waiting for Pentecost

According to custom, the six presidents of the World Council of Churches have issued a Whitsunday message, asking the Churches to observe the feast as a day of universal prayer for Christian unity. The date of this issue of *THE LIVING CHURCH* is the Sunday after Ascension, or Expectation Sunday, but we are commenting on the following Sunday's observance because the apostolic nine days of "expectation" or waiting are of one piece with the great event which took place on the feast of Pentecost.

We hope that the parishes of the Episcopal Church will make a vigorous response to the call of the presidents of the World Council. Commonly, when the subject of fragmented Christendom is discussed from Episcopal pulpits, the theme is "how we differ from other Churches." Such Anglican self-explanation is natural, and perhaps even necessary in a land of hotly competing denominations. But the central issue of Christian unity is the issue of the Holy Ghost — where He is and what He does.

There are diversities of gifts, but the same Spirit; and differences of administration, but the same Lord. The question of Church unity has nothing to do with diversities and differences as such; rather, it has to do with the question of the sameness of the Spirit. If the



Spirit who bears witness to Jesus Christ in Congregationalism, Presbyterianism, among the Friends and the Baptists and the Lutherans, is the same Spirit who bears witness through the Word and Sacraments as found in Anglicanism, then who are we to reject Him?

If we sincerely believe that the spirit who operates in these bodies is not the Spirit of God, let us say so. If we believe that He is, let us act accordingly. If we cannot answer either yes or no, let us explore the question, pray over it, agonize over it, until we find the true answer.

It is entirely possible, of course, to advocate Christian unity for the wrong reasons. Some may wish to unite Protestantism so that it may be powerful enough politically to bring back prohibition or facilitate the dissemination of birth control information or keep nuns from wearing their habits when they teach in public schools.

Some advocates of Church unity may wish to promote economy and efficiency — avoid wasteful duplication of personnel and church buildings. Some may

wish to bring the Churches together to fight Communism or Mohammedanism. Some may even wish to soften the embarrassing doctrinal affirmations of their own Church by escaping into a doctrinally vague super-Church.

Within the ecumenical movement at any given moment in history, there may be few or many who are advocating Church unity for the wrong reasons. However, this does not absolve those who think they know the right reason from participating in the search for Church unity. Rather, it is all the more reason for laboring in season and out of season for a unity according to the mind of Christ.

The external minima of Church unity seem to us to be: (1) The proclamation of a common faith; (2) Participation together in "holy things"; (3) Being subject to one another in matters of discipline and Church government. The Church is united when these three criteria are satisfied; it is divided when one or another of them is lacking.

Each of these three can be footnoted and elaborated upon in minute detail. How much ground a statement of our common faith must cover, how much government is involved in being subject to one another — each of us has his own preconceptions about the answers to these and similar questions.

Anglicanism looks to the episcopate as the authoritative organ of the Church for prophetic witness to our faith, priestly ministration of the sacraments, and the pastoral exercise of government and discipline. Other Churches have painful historical recollections of the reasons why they turned from bishops to other organs of government. But behind all the arguments, and more basic than all the controversial points, is the fact that the Holy Ghost is the real Governor of the Church of Christ. We pray, at Church Conventions, to God "who by the Holy Spirit didst preside in the Council of the Blessed Apostles." And when the Apostles sent out their decree they wrote, "It seemed good to the Holy Ghost and to us. . . ."

This vivid and specific identification of the Holy Ghost with the work and witness of the Church is what Whitsunday is all about. It is true that God the Holy Spirit was at work in the creation of the world and eternally at work in the endless being of the Holy Trinity before all worlds. It is true that He was active in the call of Abraham and the whole history of the Jewish nation. It is true that He has borne witness to God in all nations and that He does so outside the Christian Church today. Yet the thing that happened on the Feast of Pentecost some 1900 years ago represents an entirely new relationship of men with the Holy Spirit, just as the thing that happened in Bethlehem some 33 years before represented an entirely new relationship of men with God the Son.

The Church that was praying in the nine days between Ascension Day and Pentecost had a relationship to the Holy Ghost, but the same people, gathered in loyalty to the same Lord, had a different relationship to the Holy Ghost after Pentecost. They possessed, and were possessed by, the Spirit.

The personal relationship of the Holy Spirit with the Church is so intimate that it can often be more

Prayers for This Sunday

readily expressed in impersonal terms. The early Church Fathers sometimes refer to Him as the "Gift." The Book of Acts, describing Stephen and Philip as "full of the Holy Spirit," uses terminology that would sound strange with reference to the Father or the Son. In other passages, the Holy Ghost is "given" and "received."

At several places in his epistles, St. Paul indicates that the prayers of a Christian are the voice of the Holy Spirit. "When we cry, 'Abba! Father!' it is the Spirit himself bearing witness with our spirit that we are children of God." "No one can say, 'Jesus is Lord,' except by the Holy Spirit."

Accordingly, neither bishop nor presbytery nor congregation is the source of authority in the Church. The Holy Spirit is the source, and these sometimes competing agencies are the instruments.

The Holy Spirit dwells in the Church today. Where He dwells and where men confess Jesus as Lord, there is the Church. When we fail to agree in witness, to participate together in Communion, and to be subject to each other in discipline, we are not fighting against men but against God.

It is often said that there is a great neglect of the Holy Spirit among contemporary Christians. This is true, but it is not a matter of neglecting to pray to Him, or neglecting to express love for Him in the way in which we express our love to the Father and the Son. Rather, it is a matter of neglecting to "stir up the gift that is within" us, failing to think His thoughts, to say His words and to do His deeds. Since our settled policy of "partial nonrecognition" of other Christians is, in essence a policy of partial nonrecognition of Him, it is not surprising that our awareness of His indwelling has been weakened.

The ancient prayers of the Church include invocations of the Holy Spirit, but not conversations with Him, comparable to those with the Father and occasionally with the Son. Invocations beseech His presence and power; and in that presence and power, He bears witness through us to the Father and the Son, He dispenses sacramental gifts, He decides and judges and rules.

In the days between now and Whitsunday, we hope that many Churchpeople will use the collect for Tuesday in Whitsun Week in their daily devotions:

"Grant, we beseech thee, merciful God, that thy Church, being gathered together in unity by thy Holy Spirit, may manifest thy power among all peoples, to the glory of thy Name; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, world without end. Amen."

And we hope that in many parishes, the call to prayer of the World Council of Churches will be heeded, looking toward next year's assembly of the World Council in Asia. Like the prayer for Whitsun Tuesday, the call is not only on behalf of the internal unity of the Church but also on behalf of the unity of all mankind in Christ. But if we mean business about the Church's mission to the world, we must all the more earnestly labor to manifest within Christendom the unity which we claim to offer to those without.

Months ago, supporters of monasticism in the Church designated this Sunday, May 29th, as Religious Life Sunday. We editorialized in this column on the subject on May 1st, and here we wish only to remind Churchmen of their opportunity to share in corporate intercession for all monks and nuns, for the Church which cherishes them, and for the world which desperately needs their prayers.

An excellent prayer for this purpose is found on page 41 of the Forward Movement's *Prayers For All Occasions*: "Blessed Lord, who didst call thy disciples to follow thee in the way of sacrifice, we remember before thee those who have forsaken the natural pleasures and ambitions of life to devote themselves entirely to prayer and the service of thy holy Church. In their poverty, chastity and obedience be thou their wealth, their strength and stay, that in all things they may please thee and show forth thy glory before all men."

Not all calls to prayer issue from calm consideration long in advance. Out of the agony of the Union of South Africa comes the emergency plea from the Archbishop of Capetown that May 29th be a day of Prayer for South Africa. A National Council bulletin sent out this month suggests this prayer:

"O God, who makest men to be of one mind in a house and hast called us into the fellowship of thy dear Son: draw into closer unity, we beseech thee, the people of all races in this and every land; that in fellowship with thee they may understand and help one another, and that, serving thee, they may find their perfect freedom; through the same thy Son Jesus Christ our Lord. Amen."

There is now an even later, even more terrifying need before us, which should call forth our prayer to the God who alone brings peace. It is the catastrophic deterioration of international relations, and the imminent peril in which the whole world stands as a result of this deterioration.

We hope that this Sunday the Church's great service of prayer for times of trouble, the Litany, will echo throughout the land:

"Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: Spare us, good Lord, spare thy people. . . ."

"From battle and murder, and from sudden death, Good Lord deliver us. . . ."

"In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment, Good Lord deliver us."

These three special objects of prayer — monasticism, South Africa, and international relations — have much in common. Our prayers for these objects are all prayers for peace.

Peace is not merely the absence of international war. It is the active love between neighbors that unites the children of God regardless of race. It is the concern of all for all, regardless of nation.

Peace is also — and most especially — that quality of God-given calm and serenity to whose attainability monasticism bears most hopeful witness.

An Executive

Officer's Mail

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

Executive Officer of the Anglican Communion



There is the greatest amount of curiosity (and quite justifiably, too, and I may say that I share it very widely) as to just what this mysterious new office I hold is supposed to be. I am learning, in these early months; and I am learning in many ways, and one in particular — through the quite vast and sometimes overwhelming mail which greets me day by day. Perhaps it would be of interest to fellow Christians if I talked about that mail (quite generally), and said what it taught me about the Anglican world and the Anglican Communion.

Clearly, some of it is what might be called "crackpot mail." This does not differ in kind from what most other persons get. I would only claim a record in quantity and I deal with it as most of the rest of us do, with as greatly non-committal a kindness as I can. Every soul who has ever written the manuscript of a book has sent it to me to publish, for the salvation of the Anglican Communion. Every idea that has ever been imagined as a solution to the ills or the mystery of mankind has come to me. I am either a crypto-Communist, British Israelite, nigger-lover, Jew-baiter, fundamentalist, modernist . . . or else the sole hope of the Church against these things. And these I read, and try to answer, no matter how fantastic. But they do not teach me much about my job.

More of my mail is invitations — there is hardly a parish in the Anglican Communion which is not up to something unique in Anglican history, and only to be fulfilled in its destiny by an address by the Executive Officer. And the wonderful truth is that this is so — there is hardly a parish in the English Communion that is not doing something worth celebrating, and which I do not wish I might visit. Lonesome ex-country-bishop as I am, I miss more than anything else the privilege of visits to parish families. Long ago I discovered the truth of the "scalped potato" theory of the Church, and I have never missed that delectable spirituality more in my life.

Much of the mail is hortatory, admonitive. I have been more viewed-with-alarm than any man alive, in the last few

months. I am "American," for one thing, (which means that I am, ex officio, "materialistic" — in other words, I hate to see men do silly jobs which machines can do better). I am "Western"; I am this-and-that; in any case, I need admonition and warning, and I do, I freely confess.

Now let me be serious for a moment. What is the present form of the Anglican Communion, as reflected in my mail? First, there is the endless flood of appeals for help in our overseas dioceses. I should not be surprised at this, and I am not: there is not a Church in our Communion, including our own, which is doing a fraction of what we ought to do, and would do, if we might only know the needs of the thin line of our frontiers. When I was first a priest, 25 years ago and more, our American Churchpeople gave about \$1 a year — we gave our two-cents-worth each week to "missions." Today, with the dollar gone plummeting and the urgency of our task a thousand times clearer, we have not quite doubled that figure. Is this selfishness or penuriousness? I know that it is not: there are few things less selfish than the imagination of American Churchmen, when it is touched and informed, and especially when it is challenged by objectives big enough to be worthy of ourselves and worthy of God.

Do I need to say that it is the body — the Advisory Council on Missionary Strategy — created to conceive this plan of which I am the Executive Officer; and that my first priority is to work toward precisely such a plan? Indeed it is; and how immensely heartening has been the flood of letters looking forward in eagerness to the day when our Anglican family will put behind it the "bird-shot" strategy of missions, and instead agree to use a rifle, when we will concert long-term goals, and no longer commit the all too characteristic Anglican offence of sending a boy to do a man's work.

Other letters: As I write this, two letters come asking that we begin the concerted liturgical study dreamed of by Lambeth 1958. Fifteen — soon to be 16 — autonomous Anglican Churches may soon mean 15 or 16 different Prayer Books. How to hold these liturgies together in some rec-

ognizable unity, while at the same time allowing for the fullest and freest local originality and diversity? Nobody knows the answer to this; but an essential step in the finding of that answer is to be taken in the establishment of full communication among all groups and bodies concerned with Prayer Book revision.

Communication: How many letters there are opening one or another field of thoughtful exploration here! We need a world-wide news service; we need a scholarly periodical for world-wide circulation; we need to read one another's books more; we need to exchange persons, lay as well as clerical; we need to exchange views and judgments in moral theology.

Study: We must begin coördinated, continuing, world-wide examination of population problems; we must have a full study of the moral problems of the individual and society; we must share together in a fresh analysis of what we call our "Anglican tradition," to discover afresh what it means and what it requires; we need to learn and think together deeply about the "North India" negotiations, and about the implications of them for all the rest of us.

Inter-Anglican life: Preparations for the next Lambeth should begin without delay — eight years is hardly enough to get ready for it, if Lambeth is to continue to develop in depth and authority; the Anglican Congress, to be called together by the Canadian Church in 1963, will bring to Toronto hundreds of key bishops, priests, lay people — how can we organize them more efficiently, and develop special interest groups (theological instructors, missionary secretaries, as well as the lofty Advisory Council itself), and this means endless communication and responsible action now.

Common action: How can the Anglican brotherhood better express its unity and its mission, especially in the face of such heartbreak as in South Africa? How can men be moved from areas of relative plenty (in manpower) to areas of sharpest need? How can we jointly strengthen St. Augustine's College, and fulfill the promise so generously, yet so loosely given in 1958?

Such are some of the items in the mail each day. Hardly a day goes by without a reference somewhere to one or another of these matters. And back of all the specific ideas and proposals, there is the warm-hearted, unmistakable ground swell of welcome and thanksgiving that the job is at last begun. Whatever qualms I may ever have had about a strange new vocation are laid to rest. The Anglican Communion is not only an abstract reality. It is a living, eager, impatient body; it seeks and wishes earnestly for what this unprecedented ministry symbolizes. I only pray that in some tiny measure I can read my mail and answer it not in words alone but in the partial fulfillment of the hopes and dreams of so many.

CONVENTIONS

Continued from page 11

It is proposed that the two plants will be owned by the diocese of Southern Virginia and will be rented to the users for a period of not more than five years at a reasonable cost, permitting the new congregation to have facilities for every day operation until it is well enough established to be able to erect its own buildings.

A report of the policy commission established at last year's council included recommendation for a diocesan center for camps and conferences. Council agreed to pursue plans for such a facility after discussion on the use of the center by all people of the diocese. As a result of the commission's report and a recommendation by Bishop Gunn of Virginia, it was decided to reconstitute the commission on race relations. The commission is to make a study and report to council next year.

It was voted to establish a Town and Country Center at Dabney House Center in Pittsylvania County. The center will aid in preparing clergy for the rural field. The need for the center was pointed out in a speech by Bishop Rose, Suffragan of Southern Virginia, in which the bishop reminded the council of the great number of churches in small and static towns in the diocese.

After a session with many speeches and complicated actions a sign appeared on the face of the pulpit from which the speeches were made. The sign: "The only time a whale gets harpooned is when he comes up to spout."

ELECTIONS. Deputies to General Convention: clerical, B. M. Lackey, Jr., G. R. MacClintock, P. R. Williams, S. C. Swann, Jr.; lay, S. J. Flournoy, James Mann, Jr., F. N. Light, Jack Mason.

DELAWARE

The Best Thing

"We can do no better thing than to be the Body of Christ," said the Presiding Bishop, speaking to the annual convention of the diocese of Delaware. He added: "Our greatest need is to hear the Gospel and let it speak to us." Bishop Lichtenberger pointed out that the Church is in danger when it yields to complacency, rather than when it faces its problems.

Mentioning the controversial and recently withdrawn Air Force manual, which linked certain Protestant Churches with Communism, Bishop Mosley of Delaware said that we should expect our detractors to continue their campaign against us, "... until we cease to speak out on social issues. . . ." He said: "Christians do have something to say about social, political, and economic conditions, and we are bound by conscience to say it. Race relations and other aspects of civil liberties, war and peace, housing and gov-

ernment, are only some of the areas of man's life that claim our attention, our study, our work, and our prayers, if we are faithful to our calling as Christian men."

In actions, the convention:

✓ Approved, for the second time, a constitutional amendment setting the annual convention ahead to January;

✓ Considered no budget at this session because of the change in meeting date;

✓ Voted to provide every clergyman in the diocese with \$5,000 group term insurance coverage.

ELECTIONS. Deputies to General Convention: clerical, James Birney, Lloyd Gressle, Victor Kusik, Richard Trelease, Jr.; lay, W. Albert Haddock, James McKinstry, Daniel Thornton, III, Huston Wilson. Standing committee: Rev. James Birney, Mr. Robert Moss. Executive council: clergy, Pinckney Corsa, John Haynes, Samuel Wysong; laity, George Frick, Ernest Killen, Benjamin Vinton, Jr.

LIBERIA

Encouraging Year

Liberia's 50 lay and clerical delegates flew to the coastal town of Robertsport to attend the district of Liberia's convocation, April 27th to May 1st.

The convocation voted a 50% increase in quota and assessments. The increase was prompted by the need for increasing teachers' salaries, expanding the district's religious education program, and providing emergency help to small churches. The decision of Trinity Pro-Cathedral to erect its new building as the national cathedral of the Republic of Liberia was ratified.

In an address, Bishop Harris of Liberia said 1959 was, "by God's grace a most encouraging year." He reported the highest level of regular giving in the history of district parishes.

St. Paul's Church, Greenville, which has a history of 107 years of mission status, and St. Thomas' Church, Monrovia, became independent parishes in January, 1960. Bishop Harris informed the convocation that two additional parishes will become autonomous by 1961.

THE LIVING CHURCH RELIEF FUND

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

Presiding Bishop's Fund for World Relief

Previously acknowledged in 1960	\$20.00
A. A., Jackson, Miss.	5.00
	\$25.00

South African Relief

K. M., Grand Rapids, Mich.	\$10.00
H. G., Rochester, N. Y.	5.00
J. L., Baltimore, Md.	10.00
H. V. in memory of H. H. V.	25.00
J. P., Vernon, Texas	10.00
V. C., Claremont, Calif.	10.00
F. H., Towanda, Pa.	25.00
	\$95.00

WASHINGTON

For All Sorts and Conditions

Bishop Dun of Washington, addressing the diocese's annual convention, at St. Columba's Church, Washington, on May 2d, said, "The Church, in its essential nature as evangelical or faithful to the Gospel, and as Catholic, is for all sorts and conditions of men . . . It transcends cultural, economic, and racial divisions and groupings." He went on to say, "The Christian standard for the success of a church is in the service rendered, most centrally in the nurturing of people in the love of God and men, not in financial stability."

Bishop Creighton, Coadjutor of Washington, noted the substantial development in southern Maryland communities of the diocese. In the last 10-year period, the number of baptized members of the Church in St. Mary's county has increased 62% and the number of communicants 59%. In Prince George's county, the number of baptized persons increased 297% and communicants, 222%.

The Rev. Canon Theodore O. Wedel, warden of the College of Preachers, who is retiring in June, was guest of honor at the convention luncheon. After a year's research work at Evanston, Ill. [L.C., February 28th], he will spend a year as resident lecturer at Union Theological Seminary and another year in a like capacity at Episcopal Theological School.

A statement from the diocesan department of social relations commending the action of the district commissioners in relation to the availability of birth control information at the District of Columbia's health department facilities was presented to the convention. Other statements from the department expressed concern for problems of racial segregation and discrimination, and condemned "discriminatory practices in employment." A special effort is to be made during the coming year to see "that all parishes and missions will be fellowships where all men . . . will be welcomed as fellow-worshippers," and that in diocesan-related institutions, services will be offered equally to all people, with no thought of color. A third statement condemned gambling as a symptom of "spiritual anemia."

The convention adopted a budget of \$436,398, and an additional item of \$37,500 for missionary advance in the diocese, this not to be raised by mathematical askings but from volunteer contributions. Chief increases over last year's budget were \$14,840 more for missions in the diocese and \$5,244 budgeted for two additional part-time social workers.

ELECTIONS. Deputies to General Convention: clerical, John Anschutz, W. C. Draper, Jr., Charles Kean, E. F. Kloman; lay, Edgar Mellon, H. A. Boswell, Ernest Greene, Dr. Stuart Foster. Standing committee: clergy, F. H. Arterton, E. F. Kloman, H. W. Lamb, Jr.; laity, C. L. Carr, Dr. Leonard Carmichael. Executive council: clergy, C. E. Berger, Alfred Burns, Paul Stoutsenberger; laity, J. G. Banks, E. E. Eisenhart, J. M. Owens.

My First Convention

(fiction)

by Bill Andrews

May 26, 1960. I've just come back from my first diocesan convention, which was held in the barn-like, dingy old cathedral in the dingy area just outside the downtown district of our metropolis.

The opening service was most impressive. The long procession of crucifers, torchbearers, and diocesan clergy marched by me, ending with the bishop himself, stately in his rich cope. Then Evening Prayer was sung, and the bishop delivered his charge to convention. I found myself moved by his skillful interweaving of the practical, immediate needs of the diocese with some of the basic concepts of the Christian faith. As I left the cathedral I mentioned my admiration of the sermon, and I was a little startled and no little let down to hear one of my fellow delegates say cynically, "The bishop gives just about the same charge every year. Let's wait till tomorrow and see whether he'll back up the rhetoric with action."

The next morning there was Communion and a breakfast, during which I fell



into conversation with two laymen, one from St. Mark's and the other from St. Simon of Cyrene — the latter a fine Negro attorney. The man from St. Mark's and I were both jolted to hear from the attorney about some of the devices being used to keep Negroes out of a suburb only a few miles from Oakburg. I made some indignant comment about American freedom, and Mr. Johnson replied by pointing out that Oakburg had only two Negro families. "This is not an accident," he said. "But when the new project at Lee Corners opens, you'll have the issue put squarely before you. Where will St. Martha's stand then?" I started to assure him of our support, then hesitated, realizing that I did not know how Oakburg and St. Martha's would react.

When convention assembled, business moved very slowly and I found it mostly pretty dull. But there was a lively debate on raising the minimum salary for missionary clergy, a debate which divided our own delegation from St. Martha's as well as convention as a whole.

The issue was actually quite complicated. Everybody paid lip service to the idea that no priest ought to have to work for less than \$4,000 a year plus housing, but the treasurer of the diocese said that

for the diocese to bring all mission salaries up to this figure would cost \$18,000 in 1961.

Fr. Barton, a mission priest from the Black River deanery made an impassioned plea for the increased minimum, telling a heart-rending story of accumulated doctor bills, car expense, and so on.

He was answered rather coldly, I felt, by a plea from a member of the delegation of our largest metropolitan parish that we be unemotional and realistic in dealing with the problem.

Before the debate ended, all sorts of side issues had been drawn in — group insurance for the clergy, increased mileage rates for car allowances, and plans for increasing the support received from the mission congregations.

In the end, however, the vote was taken on the simple issue of establishment of the \$4,000 minimum for missionary priests. A vote by orders was called for, and to my amazement, it lost in both orders — thanks to a heavy vote against it by both clerical and lay delegations from the large parishes. St. Martha's lay delegation divided on the issue, and Fr. Carter voted for the motion. So did I.

There was another debate, early in the afternoon, on some question of diocesan law, and I never did understand what that was all about. I did, however, manage to follow the argument about the relationship of parochial missions to parish and diocese, and I sided with the majority on that issue.

Along about five p.m., when a third of the delegates had gone home, the report of the resolutions committee came in, and we passed, almost without discussion, a series of resolutions on capital punishment, birth control, race relations, and the U.N. The issues seemed awfully important, but nobody seemed to be really interested.

After the bishop dismissed us with his blessing, I drove home with Fr. Carter. I told him something of the mixed feeling I had about convention, and he laughed. "It was really a pretty good convention," he said, "but nobody ever gets the feel of a deliberative body in one session. Wait till next year, and you'll begin to see the trends and feel the undercurrents."

I asked him why the majority of clergy had voted against raising the missionary minimum.

"That's easy," he said. "The large-parish rectors would have to raise the money from increased apportionments. They all say they love missions and weep for the hardship of missionary priests. But when it comes to the hard fact of prying another dollar a year out of their reluctant parishioners (which is what the motion meant in financial terms), they wouldn't face it."

"The cardinal rectors control the votes of a dozen curates as well as their own; that was enough to defeat the motion."

LETTERS

(Most letters are abridged by the editors.)

Basin and Saint

Women of another diocese besides those of Arizona and Colorado [L.C., May 15th] have their own UTO alms basin produced from pieces of old silver. The late Bishop Essex of Quincy blessed such a basin at the Synod of 1958 in his cathedral. Miss Florence Trenkenschuh of Milan, Ill., then diocesan UTO custodian, had originated the project several years before, and women of the parishes and missions had kept busy gathering old sterling spoons, etc. The inside of the bowl of the basin is ornamented with the seal of the diocese representing the land between two great rivers, the Illinois and the Mississippi.

Another possible "first" for the diocese of Quincy is that it has a patron saint. Bishop Lickfield, in his charge to his first Synod in May, 1959, placed the diocese under the patronage and protection of St. Paul. I wonder whether any other diocese in the United States has a patron other than the saint commemorated by the dedication of its cathedral.

(Rev.) HOWARD W. BRUMMITT
Secretary, diocese of Quincy

Henry, Ill.

Charity and Understanding

I have just read your fine editorial "Who Can Be President?" [L.C., May 8th]. I heartily endorse it.

My father, grandfather, husband, and son are all clergy of our Church — I was brought up with a strong "Orangeman background" but have outgrown such bigotry.

I fail to see how Bishop Pike can be so adamant on integration on the one hand and then want to segregate one religious group. Surely his fine interpretation of what he calls "Christian" should carry over into every walk of life. I see no reason to persecute a man because of his religious belief.

People in high office like Bishop Pike do influence people, so I hope you'll keep up your fine editorial stand.

Let's have charity and understanding in all phases of life.

MARY MALTAS DOBBINS

Temple, Texas

Obey

All this talk about the suitability of a priest's headgear; whether or not it rests with a bishop's authority to permit the usage of addressing a priest as "Father"; or the use of the Presiding Bishop's appropriate prayers for the Summit Conference, is to me sheer stupidity. If I were a bishop I would not wish to be bothered with such trivialities.

If I lived in a diocese where the bishop was so prejudiced as to deny the right of parishioners to address their priest as "Father" I could not with a clear conscience address him as "the Rt. Rev. Father" when he came to the parish for Confirmation.

If I lived in a diocese where the bishop disapproved of the biretta, and told me to wear a Canterbury cap as more suitable to Anglican tastes, I would begin to wonder how sick he was with the disease of "Episcopitis."

BOOKS

Questions at Issue

If I lived in a diocese where the bishop wanted every intelligent priest to phone or write for permission to use prayers that came from the pen of our Presiding Bishop, or some other reliable source, I would think he spent most of his office time handling out "yeas and nays." It would seem to me far more sensible that such prayers issued by the National Council carry a notation "Approved by a Committee of the House of Bishops."

At any rate, when I was ordained, and made a solemn promise to obey the bishop, I did not think that such a promise involved matters of attire, forms of address, or devotional usages which lacked provision in *The Book of Common Prayer*.

(Rev.) A. W. ABRAHAM

Rural Dean of the Susquehanna
Walton, N. Y.

Sheltered Atmosphere

In the May 15th issue of *THE LIVING CHURCH*, a letter from Mrs. Beaulieu appeared about the Church's work for retarded children and adults. The work done by the Convent of St. Anne in Kingston, N. Y., is so small and personal that we do not advertise in any formal manner. We have a small group of girls over school age all of whom can read and write and take care of their personal needs, but who require guidance and a sheltered atmosphere.

We do not have an institution for the retarded in any sense of the word, nor are our girls what one might call "institution cases," but we have individual and group activities according to their abilities, dancing, music, typing, handicraft, etc.

As we have no endowment, the girls must pay board. We have two vacancies at present and interested persons may receive further information privately.

SISTER CLÉMENCE, O.S.A.

Sister Superior, Convent of St. Anne
Kingston, N. Y.

The Church's Name

Interest in the name of the Church, evinced in three items in *THE LIVING CHURCH* of May 15th gives me the happy opportunity of calling attention to a book published recently which clarifies the subject.

First, the president-general of the Methodist Church in Australia laments the trend of Australian Anglicans to "separate themselves by name" from Protestants, whereas in America, he says, the Protestant Episcopal Church "does not object to being included in the Protestant group."

Secondly, the diocese of Quincy is "petitioning General Convention to change the name of the Church to 'The Episcopal Church of America.'"

Thirdly, the Rev. R. G. Stewart correctly censures the implication "that the Anglican Communion is a branch of the Protestant Church."

The book which clarifies the matter is *The Origin and Meaning of the Name "Protestant Episcopal"* by Robert Shoemaker, professor of history at Rensselaer Polytechnic Institute, published by American Church Publications, 347 Madison Ave., New York, N. Y. As this book is the only extensive treatment of the subject, it deserves a wide reading by the clergy and laity.

(Rev.) VICTOR L. DOWDELL
St. Luke's Church

Cambridge, N. Y.

Questions at Issue" is the title of a series of pamphlets put out by the Society for the Propagation of Christian Knowledge (S.P.C.K., Holy Trinity Church, Marylebone Rd., London, N.W. 1, England). The pamphlets are offered as "of particular interest to those people — increasingly common today — who cannot help feeling that what they learned at school does not enable them to answer questions they meet in the adult world . . . about such central matters as God, the Bible, and the Church."

Three pamphlets in the series are: *What do we Mean by the Creation of the World?* by E. L. Mascall; *How can God be both One and Three*, by Leonard Hodgson; and *Were the Teachings of Jesus Distorted by the Early Church?* by the Rt. Rev. J. W. C. Wand, formerly Bishop of London.

Leading authorities in their several fields are thus represented in this series, which may be expected to contain many a valuable insight. So, in treating of the Holy Trinity, Dr. Hodgson (onetime Professor of Christian Apologetics at the General Theological Seminary) concludes:

"It is better that we should enrich our spiritual life by exploring to the full the possibilities of our threefold relationship to Him [i.e., to God] than that for fear of tritheism [i.e., belief in three gods] we should impoverish it and never enter into the heritage of the Christian revelation."

Yet I have the feeling that for the great bulk of Episcopalians a more streamlined, a more down-to-earth, a more concrete and colorful approach is needed, than that provided in these pamphlets. In any fair-sized parish there will be a class to whom they will appeal and be of real help; and this class should surely be represented on the tract rack. (Price 1/6 each, or about 40¢ if ordered through an American publisher.)

FRANCIS C. LIGHTBOURN

THE HINGE OF HISTORY. An Existential Approach to the Christian Faith. By Carl Michalson. Scribners, 1959. Pp. 256. \$3.95.

This book is an attempt to let the more average Christian know what the existentialist theologian "knows" about Christianity. The first chapter offers a number of distinctions which may put a bit of a strain on the average reader, but the book as a whole is often illuminating and sometimes inspiring. Aphorisms abound in these pages.

This book presents an historical ap-

proach to Christianity in the existentialist sense of the word "history." Thus the question of history is not the question of what was the objective order of past, external events; instead, the properly historical question is the question of *meaning*, such meaning as is always the answer to a *personal* question. World history, the succession of objective events in the world, is filled with gaps which make life meaningless if we cannot fill them. Biblical history is the witness of events which can fill these objective gaps of world history with existential meaning, while the event of Christ supplies the ultimate existential meaning by which "all history hangs together." Christ is thus "the hinge of history," and as He supersedes and gives meaning to all other history His presence is said to constitute "eschatological history."

The book divides into two major divisions: one elaborates existential history, while the other develops the concept of eschatological history. In dealing with existentialism, in the first of these two divisions, the author offers a very good, sympathetic treatment of the subject. He stresses the point that "existential nihilism" does not mean that man is "nothing at all," but "that he is not yet what he can be." Man is always a project, a tendency toward the future; he exists as a man only in his decisions. The existentialist concern with nothingness is described as a "penultimate mysticism" for it primarily exposes only the poverty of man. Ultimate mysticism is found in Christianity where man's encounter with nothingness is a sign of the sufficiency and plenitude of God.

In the last major division of the book Christ is described as "the eschatological event because . . . when he appears in history, history comes to an end in its old form and the last, the eschatological age begins." History is life with a meaning, and Christ is that meaning. The resurrection as an eschatological event is beyond world history; to mythologize is precisely to turn an eschatological event into an event of world history. This amounts to treating something as past which is really future, something invisible as if it were visible. In one place the author states that he does not deny that the resurrection can be located in the chronological series of events, but he does deny that there is any profit in so doing. The real intent of the New Testament text is *preaching*, not world history, for the former is concerned with the present while the latter is concerned with the past.

Prof. Michalson draws his concept of history as the repeatable from Heidegger, and his general theological orientation from Luther. To conclude, one must remark that the author is frequently either inaccurate or too gratuitous in his treatment of other schools of thought than his own. Aquinas would never refer to God as being in a genus or in a class by Him-

self, unless he had intended a pun and set the latter phrase off in quotation marks. It is simply not true that "an experimental science requires no metaphysical presuppositions," although it is true that scientists need not explicitly state them. Lastly, it is a grave misunderstanding to say that scholastic thought is essentialistic because "in its view of God essence and existence are equated." Scholastic thought does not equate essence and existence in God; to say that God's essence is in His existence is to deny that God has an essence in the sense that finite things do. It is a way of saying that God's being has no potency in it and that He is not limited to one kind or one genus of being.

ARTHUR A. VOGEL

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PEOPLE and places

Appointments Accepted

The Rev. Ernest J. Alt, formerly in charge of St. Paul's Church, Pleasant Valley, N. Y., is now in charge of the newly established mission, St. Mary Magdalene, Margate, Fla., in the diocese of South Florida. Address: 6255 N.W. Thirteenth St.

The Rev. Henry C. Barton, Jr., formerly rector of Eastern Shore Chapel, London Bridge, Va., will on August 15 become rector of All Saints' Church, Homewood, Birmingham, Ala.

The Rev. Dr. William G. Christian, formerly executive secretary of the department of missions of the diocese of Virginia, with address at Petersburg, Va., will on June 1 begin to serve in the same capacity on a part-time basis. Dr. Christian will also serve churches in Amelia, Powhatan, Midlothian, and Cartersville, with address in Midlothian, Va.

The Rev. Walther R. Dettweiler, formerly curate at the Church of the Redeemer, Morristown, N. J., will on June 1 become rector of St. John's Church, Newark, N. J., and director of the college work center at Cathedral House, Newark. Address: 28 Carteret St., Newark 4.

The Rev. Dr. Robert H. Dinegar, who was ordained deacon in December by Bishop Kinsolving of New Mexico and Southwest Texas, has since then been curate at Trinity Church on the Hill, Los Alamos, N. M. He is also continuing his work as a research physical chemist for the Los Alamos Scientific Laboratory.

The Rev. Charles G. du Bois, formerly vicar of St. Stephen's Church, Choteau, Mont., will on July 1 become curate at the Church of the Incarnation, Great Falls, Mont., in charge of St. Stephen's, Choteau. Address: 1715 Second Ave. N., Great Falls.

The Rev. E. John Dyer, formerly assistant to the dean of the Cathedral of St. John, Wilmington, Del., will on August 1 become rector of Christ Church, Milford, Del.

The Rev. Samuel F. Gouldthorpe, Jr., formerly assistant of Montross and Washington Parishes, Colonial Beach, Va., is now rector of St. James' Church, Accomac, Va., and St. George's, Pungoteague. Address: Accomac, Va.

The Rev. John H. Jordan, Jr., formerly assistant at St. Stephen's Church, Richmond, Va., will on July 1 become assistant at Christ Church, Winchester, Va.

The Rev. Richard J. Koch, formerly curate at the Church of the Incarnation, Great Falls, Mont., will on June 1 become vicar of churches at Red Lodge, Joliet, Bridger, and Laurel, Mont. Address: 621 N. Hauser, Red Lodge.

The Rev. Ralph E. Krohn, formerly vicar of churches at Townsend and White Sulphur Springs, Mont., will on August 1 become rector of St. Andrew's Church, Livingston, Mont. Address: 130 S. Third.

The Rev. McAlister C. Marshall, formerly assistant at All Saints' Church, Richmond, Va., will on July 1 become rector of Ashland Parish, serving the Church of St. James the Less, Ashland, Va.

The Rev. James R. Moodey, formerly assistant

ANGLICAN CYCLE OF PRAYER

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

May

- 29 Jerusalem
- 30 Johannesburg, S. Africa
- 31 The Church of Rome and its Supreme Pontiff, Pope John XXIII

June

- 1 Jordan, Syria and Lebanon
- 2 Kalgoorlie, Australia
- 3 Kansas, U.S.A.
- 4 Keewatin, Canada

at Christ Church, Cincinnati, will on July 17 become vicar of the Church of the Nativity, Manor Park, Del., near Wilmington.

The Rev. Edward Morgan, III, formerly rector of Cople Parish, Westmoreland County, with address at Hague, Va., is now rector of St. Luke's Church, Wellington, Alexandria, Va. Address: 208 Wellington Rd., Alexandria.

The Rev. Wilson M. Stitt, formerly rector of churches at Amelia, Powhatan, Midlothian, and Cartersville, Va., is now rector of churches at Eastville, Cape Charles, and Bridgetown, Va. Address: Box 396, Eastville.

The Rev. Roger H. Wood, formerly vicar of St. Francis' Church, Moab, Utah, is now associate rector of Holy Trinity Church, West Chester, Pa.

Ordinations

Priests

Louisiana—By Bishop Jones: On May 7, the Rev. Woollen Hands Walsh, Jr., who is in charge of the Church of the Advent, Lake Charles, La.

Missionaries

The following persons were reported at the last National Council meeting as missionaries appointed by the Overseas Department and have not to date been listed in The Living Church as going to these posts:

The Rev. Eugene Crommett, formerly an instructor at GTS, to serve the Episcopal Theological Seminary of the Caribbean, Mont Ruis, Haiti; the Rev. Dr. John D. Zimmerman, who has been serving in the Naval chaplaincy, to be on the staff of the Anglican Archbishop in Jerusalem; the Rev. Richard B. Harms, formerly curate at St. Mark's Church, Altadena, Calif., to serve in Puerto Rico; and the Rev. Richard S. Hall, who has been serving Grace Church, Dallas, to serve in the Virgin Islands.

Other Overseas Department appointments not previously noted in The Living Church: Mr. Bruce H. Kennedy to Mexico; Mr. Richard K. Clarke and Mr. Dennis R. Walker to Alaska; Mr. Covy E. Blackmon to Honolulu; and Mr. John G. Ellsworth to Southern Brazil. These five men are seminarians. Also William Robert Orr, M.D., to serve in Lahore.

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Resignations

The Rev. Joseph S. Hinks has retired as rector of Christ Church, Milford, Del., after serving the parish for 31 years.

The Rev. Thomas A. Simpson, chaplain at St. Luke's Hospital, Kansas City, Mo., has retired from the active ministry and is planning a visit to his native England. Upon his return he will live in Kansas City, Mo. Address: 4410 Wornall Rd.

Depositions

Edward Kenneth Albaugh, presbyter, was deposed on April 12 by Bishop Mosley of Delaware, acting in accordance with the provisions of Canon 60 and Canon 64, section 3-b, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

William Henry Hanckel, Jr., presbyter, was deposed on April 19 by Bishop Dun of Washington, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the standing committee; renunciation of the ministry.

John Joseph McCarthy, presbyter, was deposed on April 14, by Bishop Barry of Albany, acting in accordance with the provisions of Canon 64, section 3-d.

William Thomas Webner, presbyter, was deposed on May 3 by Bishop Horstick of Eau Claire, acting in accordance with the provisions of Canon 64, section 3-d, with the advice and consent of the clerical members of the standing committee.

Adoptions

The Rev. Robert K. Bernhard and Mrs. Bernhard, of St. Paul's Church, Richmond, Ind., announced the adoption of a son, Stephen Gregory, on April 27 at the age of eight days.

Women

Mrs. Herbert A. Glensor is now director of Christian education at St. John's Church, Charlotte, N. C. She succeeds the former Miss Sarah Leak, who was married in February and is now living in Cleveland.

Marriages

Mr. Jose Garcia of San Diego recently announced the marriage of his daughter Iris to the Rev. Philip E. Jerauld. (Chaplain Jerauld, formerly addressed at the fleet post office in San Francisco, may now be addressed at 5071 Cape May Ave., San Diego 7, Calif.)

Changes of Address

The Rev. Frederick A. Pope, rector of St. George's Church, Dayton, Ohio, will move from 5520 Far Hills Ave. to 4051 Elmridge Dr. The rectory will be torn down to make room for a four-lane highway. The rectory was at one time a roadside inn. The church was built in 1957. The new rectory will be one mile away, in Kettering, Ohio.

Seminaries

The Rev. Dr. Alden D. Kelley, formerly sub-van of St. Augustine's College, Canterbury, England, will on July 1 become professor of theology and ethics at Bexley Hall, Gambier, Ohio.

DEATHS

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

The Rev. George Jay Childs, retired priest of the diocese of Northern Indiana, died April 20th, at the age of 83.

Fr. Childs was born in Burnett, Wis. He studied at Seabury Seminary and was ordained to the priesthood in 1900. He served churches in Michigan, North Dakota, and Minnesota, and from 1927 until his retirement in 1949, he was rector of St. Paul's Church, LaPorte, Ind.

In 1904 and 1913, Fr. Childs was a deputy to General Convention. He was a trustee of Seabury-Western Theological Seminary, and had served on committees in the diocese of Northern Indiana.

Survivors include his wife, the former Olive Caroline Currie, and seven children.

The Rev. William Dwaine Foley, retired priest of the diocese of Los Angeles, died April 6th. He was 70 years of age.

Fr. Foley was born in Indianapolis, Ind. He was a graduate of the University of Minnesota, and Seabury-Western Theological Seminary. Fr. Foley was priested in 1919, and served churches in Illinois, Minnesota, and Iowa, before going to Los Angeles in 1938 to be vicar of the Church of the Holy Comforter. He served the Church of the Holy Comforter until 1953, when he became vicar of St. John's Mission, West Los Angeles. Fr. Foley served St. John's until 1956. From 1956 until his retirement in 1958, he was assistant rector of St. Augustine's Church, Santa Monica, Calif.

Surviving are his wife, two daughters, and six grandchildren.

Rebecca Daingerfield Gordon, music teacher at St. Catherine's School, Richmond, Va., died April 19th, at her home.

Miss Gordon was a member of Grace and Holy Trinity Church. She served St. Catherine's School for 26 years, and was on the board of the Protestant Episcopal Church Home, Richmond, Va.

Marie Macbeth, communicant of Calvary Church, New York, N. Y., died on April 26th, at the age of 73, in New York.

Miss Macbeth was a member of the Altar Guild, and at one time parish secretary of the church. She was the daughter of the late Henry Macbeth, a priest of the Church.

Surviving is a sister, Mrs. Harold C. Bird, Durham, N. C.

Edith Garland Tucker Morris, widow of the Rt. Rev. James Craik Morris, died May 4th, in Wilmington, Del.

Mrs. Morris was born in Dallas, Texas. Her husband was Bishop of Louisiana from 1930 to 1940. He died in 1944.

She is survived by two daughters, Mrs. Mary Wells and Miss Edith Morris, and a brother.

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THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

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When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHURCH DIRECTORY

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. Charles Higgins, dean
1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

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

ST. NICHOLAS 17114 Ventura Blvd. (at Encino)
Rev. Harley Wright Smith, r;
Rev. George Macfarren, Ass't
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult
education Tues 8; Penance Fri 7 to 8 & by appt

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r
Sun Masses: 8, 9:30, 11; Daily (ex Sat) 7:30,
Fri & Sat 9:30; HH 1st Fri 8; C Sat 4:30-6

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11 and Daily; C Sat 5

FORT LAUDERDALE, FLA.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun 7, 8, 9:15, 11; Daily 7:30; also Mon 8:45;
Tues 6:30; Fri 10; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 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, r
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays:
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-
5:30 & 7:30-8:30

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,
Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

SEABURY-WESTERN THEOLOGICAL SEMINARY

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

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

NEW ORLEANS, LA.

ST. ANNA'S (Nearest Downtown & Vieux Carre)
1313 Esplanade Ave., Rev. Henry Crisler, r
Sun 7:30, 9:15, 11, 6; Wed 10; HD 7 & 10

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7
ex Sat 8:30; C Sat 5 & 8, Sun 8:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S.
Hayden, canon; Rev. R. E. Thrumston, canon
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH Maryland Pkwy. at St. Louis
Rev. Tally H. Jarrett, Rev. Robert H. Cochrane
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N.Y.

ST. ANDREW'S 3107 Main St. at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (High); Daily 7, Thurs
10; C Sat 4:30-5:30 & by appt

IDLEWILD INTERNATIONAL AIRPORT NEW YORK, N.Y.

ST. JOHN'S 109th Ave. & 134th St.
South Ozone Park, L. I.
Sun 7:30, 9:15, 11; Holy & Saints' Days 6:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S

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

SAINT ESPRIT

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

HEAVENLY REST

5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. IGNATIUS'

Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30 & 11 (Sol); Daily (ex Mon & Wed)
7:30; Wed 8:30; C Sat 4-5

ST. MARY THE VIRGIN

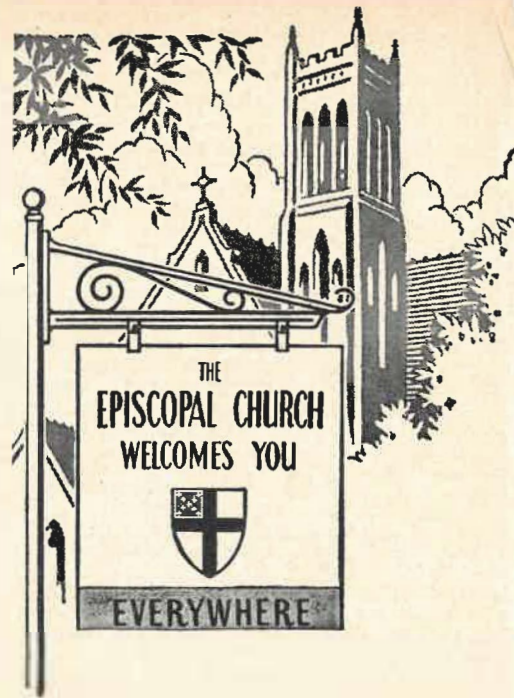
Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30
ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11, Organ Recital
3:30; EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10



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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30;
Daily MP 7:45, HC 8, 12, Ser 12:30 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 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15
minutes before HC, Int 12 noon, EP 8 ex Wed
6:15, Sat 5

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry Street
Rev. C. Kilmer Myers, v; Rev. M. O. Young, p-in-c
Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; Daily:
HC 7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 5:15
and by appt

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. C. Kilmer Myers, v; Rev. Wm. Wendt, p-in-c
Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8 ex
Fri 9, Sat 9:30, also Wed 5:30, EP 5:15; C Sat 3-5
& by appt

PHILADELPHIA, PA.

ST. MARK'S

Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
6:30, Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

RICHMOND, VA.

ST. LUKE'S

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

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 depart-
ment for full particulars and rates.