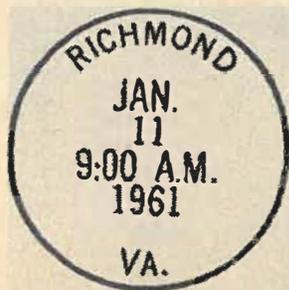


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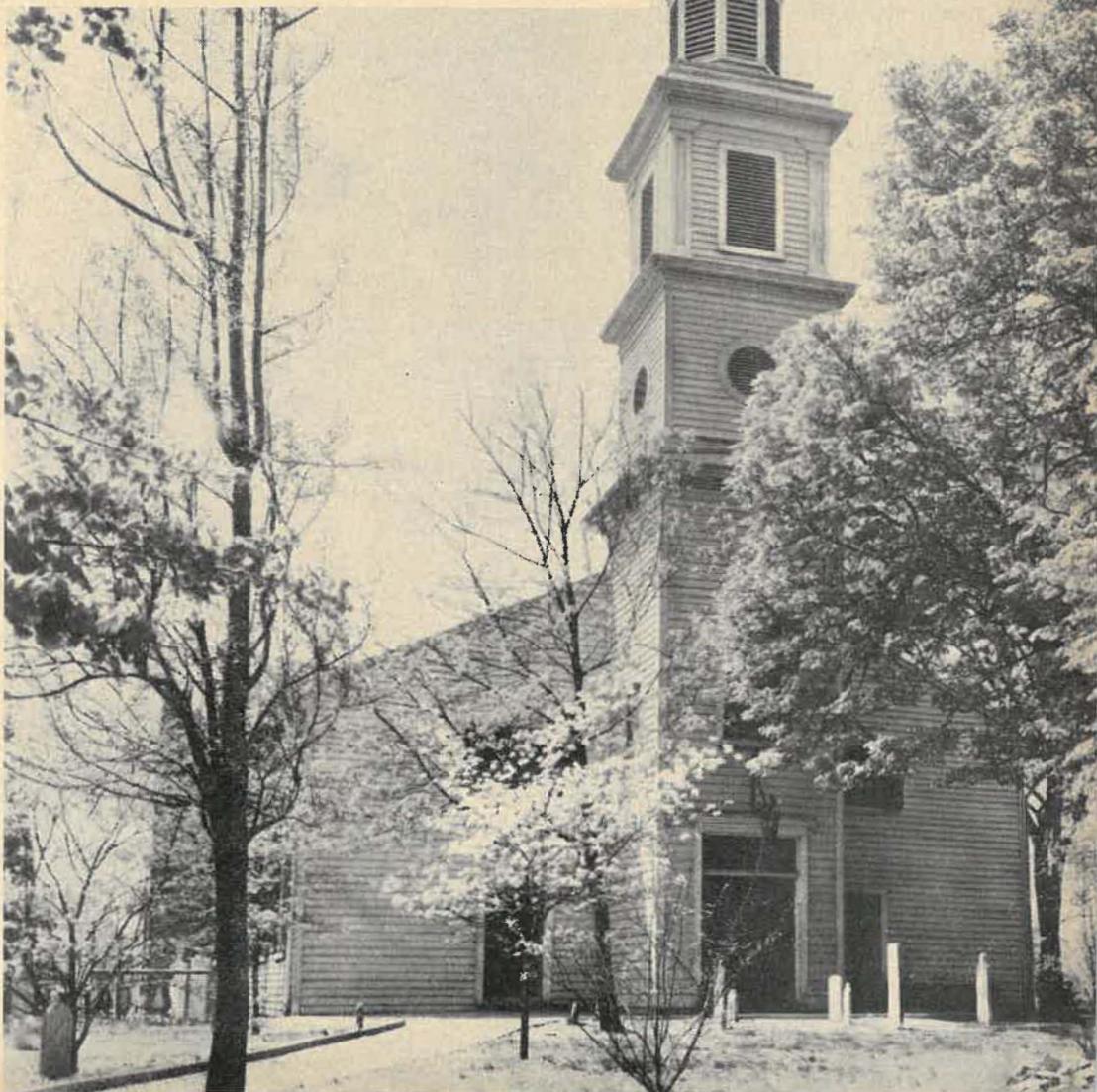
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**Laymen Crave  
a Mission**

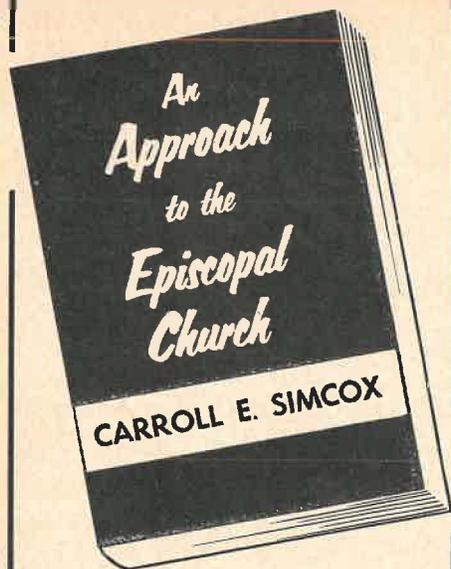
[P. 15]

**Seminary  
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St. John's Church, Richmond, Va.:  
A famous credo on a postage  
stamp [page 11].



RNS



by **CARROLL E. SIMCOX**  
Rector, St. Mary's Church  
Tampa, Florida

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— **H. WARD JACKSON**  
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## LETTERS

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

### Church Union

During my 54 years in Holy Orders I have read many scholarly, instructive, and inspiring articles in *THE LIVING CHURCH*. For all of them I am profoundly grateful.

Recently I read in *Christianity Today* (October 24, 1960) a presentation on the question "Is There an Apostolic Succession?" by Dr. Philip Edgcumbe Hughes, reputed to be "an Anglican scholar." It is forthright, fair, and sincere. However, it strives to prove that there is a continuity, through the Christian era, of "apostolic doctrine," but not of an apostolic succession of Holy Orders. In fact, if I understand Dr. Hughes correctly, the latter was never intended!

Then along comes the "Proposed Plan of Church Union" [L. C., December 18, 1960] by the Rev. Dr. Eugene Carson Blake, setting forth generalities, vague suggestions, placing emphasis on minor things, and minimizing, or denying, major tenets. The article is confusing, frustrating, full of misunderstandings, and offering a wide choice of "booby-traps."

Perhaps I am exaggerating, but I have to resort to a secular slogan, "better than the best." I suppose the slogan tries to reveal the dynamic urge to reach beyond the apparently impossible to truths that we never knew existed. Well, permit me, humbly, to classify "Living With Our Anglican Tensions" [L.C., December 11, 1960] by the Rev. John W. Duddington, as "better than the best"! It is clear, concise, courteous, and balanced. The presentation is an adequate, firm, and a loyal answer to the articles by Dr. Hughes and Dr. Blake. *THE LIVING CHURCH* has offered a splendid subtitle, "Anglican Equilibrium." We are justly proud of our heritage. If we just keep our equilibrium in this time of rashness, impulsiveness, sentimentality, and half-baked ideas, we may eventually, or in God's good time, be proclaimed "better than the best." Surely Christ's instructions are much better than the best offered by well-meaning people.

(Rev.) **THOMAS THEODORE BUTLER**  
Retired priest, Diocese of Long Island  
Lynbrook, N. Y.

Now we shall have real confusion. The most-asked question will undoubtedly be, "Which R. C. Church do you belong to? Mr. Blake's or Pope John's?"

(Rev.) **NELSON RIGHTMYER**  
Glyndon, Md.

I was amazed to read your editorial, "Unity and Division," in the December 18, 1960, issue.

It took back with the left hand what it said with the right. Not to go into deeper doctrinal matters, in which we are wide apart, are we to unite with various Protestant bodies which use grape juice for Holy Communion, do not believe in any kind of Presence in the Eucharist, scout the idea of priesthood, and, as lately seen in Scotland, abhor bishops? If these proposals of Dr.

Blake are accepted, the Orthodox Churches would reject us, and the Old Catholics and religious orders would probably desert us for parts unknown. As to the name of the new scheme, Reformed Catholic, the Evangelicals would reject the Catholic and the Catholics reject Reformed — the two names stand for diametrically opposed objects.

No, Mr. Editor — the price is too high. Anglicanism is stated in the Prayer Book, and if we are to be faithful to that treasure which God in His love has committed to our trust, we cannot flirt with the infinite theories of Protestantism be they ever so appealing — God will bring about unity in His Church in His own good time. We humans cannot do it.

(Rev.) **C. H. MALLERY**

Plainfield, N. J.

Don't the Blake-Pikes realize that the deformations (according to what already exists in Anglicanism) that they are promoting already exist in the so-called Reformed Episcopal Church? Let Pike, Miller, and the other Liberals make their exit grand, glorious, and quick, but leave the Episcopal Church to the champions of and for orthodoxy that we truly might make a united witness for the Faith.

I don't mean what I said as uncharitable; however, I do believe they and the Church would be better off apart.

**ROBERT W. OFFERLE**  
University Student

New Castle, Pa.

### Freud

Without a doubt, most present day disciples of Sigmund Freud are opposed to Christianity and to certain of the basic Christian concepts. Also without a doubt, the Freudian approach to mental illness is continually gaining ground, and as Bishop Pike has said, Christianity shows much evidence of retreat. It certainly behooves those Christians capable of doing so to speak and to write in defense of their Faith and to launch counterattacks on those aspects of Freudianism where error is discerned.

But let us care not to fight error with anything but truth. I was troubled to read in *THE LIVING CHURCH*, November 13, 1960, statements that Freudian psychologists believe that a man is "not responsible for his actions," and that in dealing with mentally disturbed patients the paramount goal of the Freudian analyst is other than "helping them face reality."

In the Freudian view the goal of ego maturity is one in which a conscious, deliberate choice can be made, rather than following a compulsive pattern. The notion of irresponsibility is simply not there.

I would dislike having to think that our (Roman Catholic) Dominican brethren are more intelligent about this than we are. Here is what one of them has recently written: ". . . Freud contributes to the rounding out of the concept of human nature, and he does this in a unique way. For Freud gave emphasis to a part of human nature which was largely undervalued before his time. He gave due weight to the unconscious forces at work in men's minds and, even more importantly, offered ingenious and effective ways of exploring this unconscious. He also detailed with remarkable insight and thoroughness the interworkings of mind, senses,

*Continued on page 18*

# The Living CHURCH

Volume 142      Established 1878      Number 2

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

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## THINGS TO COME

### January

- 8. Epiphany I
- 15. Epiphany II
- 18. Annual meeting, Academy of Religion and Mental Health, New York, N. Y., to 20th
- 19. Annual meeting, Anglican Society, Cathedral of St. John the Divine, New York, N. Y.
- 22. Epiphany III
- Theological Education Sunday
- 25. Conversion of St. Paul
- 25. Election of bishop coadjutor, diocese of Nebraska
- 29. Septuagesima

### February

- 2. The Purification
- 5. Sexagesima
- 12. Quinquagesima

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

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

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FOR THE RECORD

## Noteworthy Fruit

by Charles Roe

By a strange setup of circumstances this week's subject arrived on my doorstep while I was sunk in ruminations of a day long past — a day which changed the lives and destinies of every man, woman, and child on earth and those yet unborn: December 7, 1941.

Only this was December 7, 1960, and I, like many others caught in the earth-encompassing wringer of World War II, was thinking ruefully of the mess we'd all got ourselves into.

The arrogant, bloody yammerings of Khrushchev and Mao raging across the front pages, the ghastly events in Congo, the shameful and unspeakable cruelties of apartheid in South Africa and New Orleans, USA—all these gave me pause; these things, too, are a kind of insidious war.

It is fitting, then, that this should be written on Pearl Harbor Day, 1960. It is no less fitting that the record of which I write should be heard that day or any other day by all people everywhere.

Usually I am wary of "off beat" labels. And this disk bore the unlikely one **Fellowship Records**, a department of the Fellowship of Reconciliation, a foundation, Nyack, N. Y. Recording is by RCA.

This "off beat" label, however, produced a noteworthy fruit: Randall Thompson's oratorio, **The Peaceable Kingdom**.

Dr. Thompson is one of America's very few composers who have written serious music of lasting worth. He has, praise be, eschewed the noisy claptrap, trite emptiness, and grating atonality of the so-called jazz idiom. He is not unaffected by them but his use of them is in the classical tradition.

*The Peaceable Kingdom* is based on Isaiah's indictment of war and the warmakers. Written more than a quarter century ago, this work has had many performances. Nor is this the first recording.

### 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.

#### January

- The Church of England in Australia and Tasmania
- The Church of the Province of New Zealand
- The Church of the Province of South Africa
- The Church of the Province of the West Indies
- Chung Hua Sheng Kung Hui (Holy Catholic Church in China)
- Nippon Seikokai (Japan Holy Catholic Church)
- The Church of the Province of West Africa

Music Library (Number 7065) released it some time ago. But I can say without reservation this is the best performance I have heard.

I wish I could say the same for RCA's recording. It is cut at low level and the whole tends to make a fine group of singers sound squelched and thin. (I could wish my good friend E. D. Nunn would re-record the oratorio with the same artists.)

You'll want this record for the content and the performance and in spite of the obvious mechanical shortcomings of the recording.

Under the eminent Dr. Elaine Brown, a woman of unique talents and notable achievements, a group known as the **Singing City of Philadelphia** turns in a masterful and dedicated performance.

With *The Peaceable Kingdom* you'll get a bonus or two. One is **Thompson's "Alleluia."** The other is **McAfee's setting of the familiar "Prayer of St. Francis."**

Another bonus, or so I see it, is an



awareness of how poorly Carl Sandburg compares with the ancients, Isaiah and St. Francis of Assisi.

Sandburg's **"I Am The People"** occupies a (too) large part of the B-side of this record. Following, as it does, on the heels of the beautiful simplicity of the St. Francis prayer, the strained and labored effort of the Chicago writer to achieve the flowing prose-music of the Scriptures is somewhat less than exciting. The artists worked hard to make something of nothing. Their success is not Sandburg's.

The burden of the works on this disk is a plea for peace among all men, the avowed objective of the Fellowship foundation.

In any case, the foundation's records will always find a welcoming ear in me if they always produce notable performances such as *The Peaceable Kingdom* (FS-1).

The record is available in either stereo (\$5.95) or mono (\$4.95), postpaid, from Fellowship Records, Box 271, Nyack, N. J. The price is considered a contribution and is, thereby, tax deductible.

My review copy is in stereo, but it is not easily discernible as such, so you may enjoy the monophonic version as well and save a dollar.

I daresay I'm a penny-pinching rascal, but I repeat my basic precept, "If it isn't good stereo, save your money."

# The Living Church

First Sunday after Epiphany  
January 8, 1961

For 82 Years:

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

## SAN JOAQUIN

### Highway Death

Late at night on December 26, 1960, a car collided with a switch engine at a grade crossing in Merced, Calif. A priest was killed, and another, his brother, was seriously injured.

The dead man, the Rev. Joseph Edgar Livingston, 37, was riding with his brother, the Rev. Jack David Livingston, rector of St. Luke's Church, Merced, when the latter's new car struck a Santa Fe engine. The victim was vicar of St. Peter's Mission, Arvin, Calif. He and his brother had moved into the missionary district of San Joaquin during 1960.

The Rev. J. Edgar Livingston was born in Omaha, Neb., in 1923. He studied at the University of San Francisco and the University of Aberdeen, Scotland, and was graduated from the University of California, Los Angeles (UCLA) in 1947. He studied at the General Theological Seminary and at the Church Divinity School of the Pacific, and was ordained to the priesthood in 1951. He was assistant at the Navy Family Chapel, Long Beach, Calif., in 1950 and 1951. From 1951 until 1953 he was vicar of Church of the Ascension, Tujunga, and from 1953 until 1955 he was vicar of St. Mary's Church, Lompoc, and a chaplain at the United States disciplinary barracks there. In 1955 he became army chaplain.

Besides his brother, he is survived by his wife, Aline Landis Zantesson Livingstone, and two children.

## CALIFORNIA

### Alameda Church Destroyed

Fire raged in Christ Church, Alameda, Calif., on December 27th, generating enough heat to melt bronze vases. Several of the church's art treasures were spared, but damage was estimated to be in excess of \$200,000.

Two Fra Angelico replica paintings, believed to be several hundred years old, were saved, along with gold and silver chalices and a pair of della Robbia replicas. The high altar was spared. Nine stained glass windows, however, were destroyed, as was a silver and gold paten which had been made in 1896, using jewels given by parishioners.

Newspapers in the area reported that

the Rev. Wilfred H. Hodgkin, rector of the parish, had gone into the burning building with his three young sons to rescue the art objects, but Mr. Hodgkin denied this. In a telephone interview, Mr. Hodgkin told THE LIVING CHURCH, "I wouldn't go near a building burning like that!"

Mr. Hodgkin said that the art objects were removed only after the fire had been subdued, and that his sons never entered the building at all. "I'd appreciate it," he said, "if you'd say in THE LIVING CHURCH that, contrary to newspaper reports, I did not enter a burning building. No one was in the building while it was burning."

The fire was fought by the Alameda fire department and by units from the Alameda Naval Air Station.

Mr. Hodgkin has been rector of Christ Church only a few months. The wood-and-shingle church was designed after a 12th century English structure, and was regarded as a landmark in Alameda. The church is particularly known for having



been the former cure of three bishops. Bishop Walters of San Joaquin was rector there two years before his consecration, Suffragan Bishop Shires, retired, of California served the church for many years, and Suffragan Bishop Millard of California was rector of Christ Church when he was elected to the episcopate.

## ECUMENICAL

### Prayers for Unity

The Commission on Faith and Order of the World Council of Churches has announced the "Week of Prayer for Christian Unity," January 18th through 25th. A leaflet of intentions, Bible readings, meditations, and prayers is available through the WCC, 475 Riverside Dr., New York 27, N. Y. The Week coincides with the "Chair of Unity Octave" sponsored by Roman Catholics [L.C., August 14th]. The intentions are as follows:

First day — For the unity of all Christians. Second day — For Roman Catholics. Third day — For Orthodox and Eastern Christians. Fourth day — For Anglicans and Old Catholics. Fifth day — For Lutherans, Presbyterians, and Reformed. Sixth day — For Baptists, Congregationalists, and Methodists. Seventh day — For all Christian Communions for whom we have not specially prayed during those preceding days. Eighth day — For the unity of all mankind in the love and truth of Christ.

## NCC

### Study for Orphans

A three-member commission, including a Churchwoman, has been named by Church World Service to spend three weeks in Hong Kong and Korea studying problems of orphaned children. CWS is the welfare arm of the National Council of Churches.

The commission includes the Rev. Benjamin A. Gjenvick, executive director of the Lutheran Welfare Society of Wisconsin; Dr. LeRoy Bowman, professor emeritus of sociology and anthropology, Brooklyn (N.Y.) College; and Mrs. Benson H. Harvey, executive of the department of Christian social relations in the diocese of Western Massachusetts.

They will conduct a field study in cooperation with missionaries, orphanage directors, and local governmental representatives. Findings will be submitted to CWS, including recommendations for possible future legislation regarding inter-country orphan adoptions.

In Korea, where orphans have been a major problem since the Korean War, any child under 14 who has been placed for adoption by one or both parents is classed legally as an orphan. Offspring of Korean mothers and foreign soldiers are unacceptable in Korean society.

In Hong Kong numbers of children have been relinquished by refugees from the Red China mainland who have been unable to find work. [RNS]

## ENGLAND

### Yeasty Hope

The Archbishop of Canterbury, writing in the *Canterbury Diocesan Notes* recently, described his recent visit to Pope John XXIII as an attempt to add some leaven to what he called "the dough of unity."

"At the Vatican," he said, "I found a



Mrs. Arthur Lichtenberger, center, wife of the Presiding Bishop, with students of diverse nations. From left, Paul Sakaguchi of Japan, Amako Ahaghotu of Nigeria, Mrs. Lichtenberger, the Rev. Yustasi Ruhindi of Uganda, and the Rev. V. K. Thomas of India. A multi-lingual "Merry Christmas" appears on the blackboard behind them.

spirit of deep Christian unity, a spirit of eager discipleship of Christ, of reliance upon the Holy Spirit to encourage and uplift me."

The question now, Dr. Fisher said, is how the quest for Christian unity is to proceed in the future.

"It is a bit like the leaven in the dough, of no use until it works its way and makes the dough rise," he said. "Here in England, I hope that in time, at many levels, there may be discussions between Churchmen to see how the leaven can be helped to work.

"Discussion begins best on practical problems of living together, which include knowing how each of us lives in his own mansion of the many-mansioned Church. Roman Catholics have often told me how utterly ignorant their people and priests are of what, for instance, the Church of England believes and does. Ignorance on our side is more often why the Church of Rome feels able to believe and do some of the things which it believes and does.

"Here is ground for mutual exploration with such things as a return to Biblical theology and the theology of the liturgical movement, new views on the relation of Church authority to civic freedoms, or to natural rights, to guide and stimulate. I pray that for many years ahead the leaven will work and the loaf of Christian unity rise to its full proportions." [RNS]

## MICHIGAN

### New Quarters for Older Men

The School of Theology of the diocese of Michigan opened its second quarter of courses on December 19, 1960, in its new home in the Diocesan Cathedral Center in Detroit.

The School meets four nights a week under the direction of the Rev. Robert H. Whitaker, dean. It devotes itself to a four-year training course preparing men

over 32 years old for ordination as deacons or priests of the Episcopal Church. Branches are active in Flint and Jackson, Mich.

### Royal Oak Chanukah

The story of Chanukah was told to parishioners of St. John's Church, Royal Oak, Mich., on December 11, 1960, by young people of nearby Congregation Emanu-El.

Approximately 200 members of the Jewish congregation joined about 400 of St. John's parishioners in hearing 11-year-old Sidney Stutz sing, in words by Rabbi Milton Rosenbaum of the congregation and in music by his mother, Mrs. Albert Stutz, the story of the Jewish rebel Mattathias. Mattathias and his five sons successfully led a rebel army against the Syrian king Antiochus Epiphanes, who had set up



the "Abomination of Desolation (I Maccabees 1: 41-64)." Jerusalem was recaptured by Judas Maccabaeus, third son of Mattathias, and the feast was instituted to commemorate the event.

The Rev. Canon John M. Shufelt, rector of St. John's, commented, "By learning about the customs of others, I believe a bright future lies ahead. We at St. John's are happy to be contributing in some small way to this bright future."

A feature of the service was the singing of the hymn, "Praise to the living God," which is found in the hymnals of both congregations. The service was held because of the efforts of Marjorie Grulich, a member of St. John's, who is organizer both for the church and for the synagogue.

## CONNECTICUT

### From Many Nations

The pre-Christmas weekend found students from many countries gathered at Seabury House, Greenwich, Conn. They discussed problems of their nations and of the world, heard talks, told of the work of their Churches, and worshipped together.

The students are studying theology, agriculture, economics, education, Christian literature, law, library science, nursing, social work, and tax law at eastern and midwestern schools. The countries they represent are Brazil, Egypt, England, India, Japan, Kenya, Netherlands, Nigeria, Sierra Leone, Spain, Uganda, and Yugoslavia. Most of them are studying under grants from the National Council's committee on overseas scholarship assistance. The meeting was under the committee's sponsorship.

The Rev. Claude L. Pickens, Jr., associate secretary of the Overseas Department of the National Council, was host to the group. Other participants from the American Church were Mrs. Pickens; Mrs. Arthur Lichtenberger, wife of the Presiding Bishop; the Rt. Rev. John Bentley, director of the Overseas Department; the Rev. Canon Almon R. Pepper, director of the Department of Christian Social Relations, and Mrs. Pepper; and Mrs. Ruth H. Carter.

## PUBLIC AFFAIRS

### Church of History

St. John's Church, Lafayette Square, Washington, D. C., has been added to the register of national historical landmark sites. St. John's, opposite the White House, is known as the "Church of the Presidents," because every President of the United States so far has attended at least one service there.

A number of Episcopal churches are listed on the register, which was instituted recently by the National Park Service [L.C., October 23, 1960]. The register was established to give some measure of official recognition to historic sites that are not owned by the Service, or supported by the government. [RNS]

**GIFTS FOR SILENCE:** The Beaumont "Twentieth Century Folk Mass" was used at a choral Eucharist in November at the Cathedral of St. John, Providence, R. I. The "Jazz Mass" was attended by more than 1,300 people, who contributed an offering for a Tower of Silence at Pascoag, according to the *Rhode Island Churchman*.



**DEAR MR. CLERGYMAN:** A booklet by that title has been issued by the Social Security Administration. The free booklet (available at Social Security and Internal Revenue Service offices) deals with the choice clergy have in whether to elect Social Security coverage. The time for such choice was recently extended. [RNS]



**FOR RURAL STATIONS:** The Episcopal Quarter Hour, recorded program especially designed for broadcast over radio stations in small towns and rural areas, will feature as speakers Bishops Bayne and Pardue, the Rev. Canon Bryan Green, and the Rev. Drs. Theodore Ferris and Samuel Shoemaker. Information can be obtained from the Episcopal Radio-TV Foundation, Inc., 2744 Peachtree Rd., N.E., Atlanta, Ga.



**VITAL ASSISTANCE:** The Berlin branch of the Order of St. Luke has been praised by a West Berlin radio station for preventing hundreds of suicides in the past few years. The order has a telephone service for providing spiritual counsel for would-be suicides.

An organization of the Episcopal Church devoted to spiritual healing, the order was brought to Germany by the Rev. Klaus Thomas, M.D., and provides a telephone counseling service to sick and distressed persons in Berlin, Kassel, and Cologne. One of his main objectives is to prevent suicides, which now total about 1,000 a month in Germany.

**CONSPIRACY OF PRELATES:** Czechoslovak Radio has charged that the recent meeting between the Archbishop of Canterbury and Pope John XXIII was held for the purpose of planning a joint anti-Communist campaign throughout the world.

The broadcast said the United States and other "imperialist countries," having so far failed in their campaigns against Communism, were now using religion "to bolster their uneasy position." [RNS]



**WITH TRUMPETS ALSO:** The recent celebration of the 200th anniversary of St. John's Church, St. Croix, V. I., included a procession through the streets of Christiansted in the company of a brass band. The procession followed a Solemn Evensong and sermon in the parish church. Bishop Walters of San Joaquin and Bishop Swift of the Virgin Islands took part in the celebration.



**WHITE CHRISTMAS:** Bishop Bayne, Executive Officer of the Anglican Communion, administered Confirmation and celebrated the Eucharist on Christmas for Episcopal servicemen at Keflavik Air Force Base in Iceland. Christmas Communion services at Thule Air Base in Greenland were celebrated by the Rev. Wilfred Penny, of Prospect Park, Pa. [RNS]



**WITH A BONGO BEAT:** An "Expresso Night" held in October was followed by a second one in December at St. Paul's House, the Episcopal center at Colorado State University. Bongo drums, folk-singing, hot mulled cider, and expresso coffee went with readings from poetry and drama. Explained Chaplain Malcolm Boyd, "We wish to take religion out of a ghetto-attitude or a narrow spectrum of interest, and to show that it is related to the whole of life. . . ."

## Church in the Village

A church building for St. Nathaniel's Parish, Murone Village, Iwate Prefecture, Japan, was dedicated late in November, 1960, by Bishop Nakamura of Tohoku. It is the first Christian church in the village, and its dedication was attended by the mayor and all of the village elders.

The mission started during World War II, when "Bible Woman" Takahashi Kikuya Sensei came to Murone as a refugee, began a Sunday school in her home, and started visiting the sick people in the village. Her Sunday school and prayer meetings were later continued by her



niece and adopted daughter, Miss Tomiko Takahashi, and by 1960 a congregation of 10 communicants had been established. Students from St. Paul's University have helped keep the mission going since 1955, when they started holding summer schools at St. Nathaniel's to help the village children with vacation homework assignments given by the public schools. Visits by various Christians, including Dr. Paul Rusch, who lectured on farming and mountain agriculture, helped to break down village prejudice against Christianity.

After the war, used clothing sent by the Rev. Hunter M. Lewis, the Bible woman's former pastor at Koriyama, was auctioned for nominal sums, and by 1960 a total of \$300 had been saved from this source. Gifts were sent by the Virginia Seminary, by the North Carolina Young People's Service League, by former United States military personnel who had been stationed in Japan, and by others, until finally enough money had been collected to build the new, all-purpose chapel.

## Two in the Diet

Some 22 Christians, including two Anglicans, won places among the 467 seats in the House of Representatives of the Japanese Diet during November, 1960, elections.

Mr. Kozo Inomata, 65, a member of the Socialist party, is a parishioner of Immanuel Church, Tokyo. He is a lawyer and former lecturer at Nippon and St. Sophia Universities. This is his seventh election to the Diet. Mr. Takeshi Honma,



Bishop Nakamura at Murone dedication: Christianity comes to the village.

49, a member of the ruling Liberal Democratic party, is a parishioner of Obihiro Church in the diocese of Hokkaido. He is president of two lumber companies. He has been elected five times to the Diet, and is chairman of the Diet Committee on Agriculture and Forestry.

#### RELIGIOUS ORDERS

### Community in Oklahoma

A new religious community for women is being founded at Shawnee, Okla. The community, to be known as the Servants of the Love of Christ, is being established under Canon 52, with the approval of the bishop of the diocese.

An unusual feature of the community is that it will set no maximum age for those who may enter, according to Religious News Service. This feature, commented Bishop Powell of Oklahoma, fills a "very obvious and great need." He pointed out that many of the converts to the Episcopal Church in this country are past 40 years of age when they become Church-people. "If it requires five or six years before they become aware that God has called them to conventual life, they are already too old to be considered by many of our orders," he said.

The life of the community will be both mixed and contemplative. Members called to lead the contemplative life will do so, as soon as facilities are available. Others may work in a parochial school or a geriatrics hospital. The new order is under the charge of the Rev. Herbert N. Conley, rector of Emmanuel Church, Shawnee.

Bishop Powell told THE LIVING CHURCH in an interview that he probably would

not act as visitor for the order. He said that he thought it would be better for the order to select a visitor from outside the diocese, in order to maintain contact beyond the diocesan boundaries.

He said the Shawnee Parish does not seem to have a "parochial" attitude toward the new community. "They're doing it for the whole Church," he said.

"I was quite surprised at the response from the other religious orders," the bishop said. "They have been very encouraging, and have promised to support the new community with their prayers."

#### ROCHESTER

### Insurance for Christmas

Clergy in the diocese of Rochester got a Christmas present in the form of life insurance. The insurance, the cost of which is underwritten by the diocese, went into effect on January 1st.

Under the group plan, the basic death benefit for a clergyman will be equal to one year's salary rounded up to the next \$500, unless under the minimum set, which is an amount equal to the average of all the clergy salaries in the diocese, rounded up similarly to the next \$500. One half of the coverage in force at the time of retirement — or at age 68, whichever comes first — will continue in effect until the clergyman's death. In case of accidental death, an amount equal to the basic amount is provided in addition to the benefit provided by each policy.

The insurance is carried by the Massachusetts Life Insurance Company, which was chosen on a competitive basis.

Dean Sayre and President-elect Kennedy  
A non-governmental figure goes exploring. RNS



#### REFUGEES

### Report Awaited

The Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral and chairman of the United States Committee for Refugees, recently discussed refugee problems with President-elect John F. Kennedy [see cut].

Mr. Kennedy took 30 minutes to meet with Dean Sayre, who headed the United States Committee for World Refugee Year, and who is continuing as chairman of the committee that has been established to carry forward the refugee work.

Dean Sayre will leave January 2d on a month-long tour of the Near East to study the most troublesome refugee problem, that of more than one million Arab refugees who remain in the Gaza Strip and other refugee camps.

As a "non-governmental figure," Dean Sayre said he will try to explore the problem in a manner that diplomats cannot do.

The President-elect asked the dean to bring a report to the White House when he returns in February. [RNS]

#### RACE RELATIONS

### Pathway of Friendship

Bishop Claiborne of Atlanta was among 30 signers of a Christmas message appealing for mutual understanding and friendship among people of all Churches in working to solve racial problems. The signers were clergy and lay leaders from many Churches.

The message was prepared by 17 white clergymen and 13 Negro clergymen and laymen, and was sent to most of the 800 churches in Atlanta, Ga., with a request that it be read by their ministers. The message said, in part, "We cannot ignore the differences which exist among us. It is not likely that we shall soon be fully agreed as to the specific steps which should be taken for the solution of our problems. We are convinced, however, that the only pathway to progress lies in the direction of friendship, of respect for the convictions of others, and of determination to maintain communication between the leaders of all racial and religious groups within our community." [RNS]

#### WASHINGTON

### Gloria to Rise

Work is under way on the foundation and base for the central tower of the National Cathedral. Construction on the *Gloria in Excelsis* tower is now scheduled to start next year, thanks to bequests from the late James Sheldon of New York City, and his sister, the late Miss Harriette Sheldon.

The next phase in the construction of the cathedral was to have been the building of the nave, but the Sheldon bequests make possible the early construction of

the tower. The tower will rise 660 feet over downtown Washington, and will house a carillon and a ten-bell peal for English change-ringing. The south transept is presently being built as part of a \$1,400,000 project. [RNS]

#### CENTRAL NEW YORK

### Show of Force

Latter-day suffragettes invaded an all-male meeting of incorporation at St. Andrew's Church, Vestal, N. Y., on December 14, 1960, and demanded, 40 years after the civil vote had been yielded, that women be allowed to vote in Church affairs. The Religious Corporations Law of the state of New York, as currently in effect, allows women parishioners to vote — subject to diocesan approval — after the first election of officers, but does not allow them to vote in incorporation proceedings or for the first slate of officers.

Several minutes after the start of the meeting, 10 women showed up in costumes reminiscent of the old suffragette movement, carrying signs with enfranchisement slogans. They hinted at a fist of mail under a glove of velvet by gently suggesting that there would be "No more refreshments," and "No meals for heels who mallet our ballot." According to the Binghamton, N. Y., *Press*, the women were led by Mrs. W. Kilmer Sites, wife of the vicar of the church.

The women insisted that the men join them in signing a letter to the governor of New York and to a legislator, asking that the law be changed. The Rev. Mr. Sites was quoted as saying, "We had better do it. We all have to live at home."

Despite the interruption, St. Andrew's Mission was incorporated as St. Andrew's Church, as planned, and a slate of wardens and vestrymen was elected.

#### EDUCATION

### Money for Development

A development fund drive for \$1,800,000 has been successfully concluded by Kenyon College, according to Dr. F. Edward Lund, Kenyon's president. The money will pay for a new library, an addition to the science building, and expansion of Bexley Hall, the divinity school.

The recent drive, intended to satisfy present needs of the college, was part of a ten-year fund drive for \$8,000,000.

#### TRAVEL

### Episcopal Grand Tour

The "Second Episcopal Seven-Weeks Grand Tour to Europe," planned for next summer, has been announced. The tour will be held under the direction of the Rev. Gerhard C. Stutzer, rector of Church of the Redeemer, Okmulgee, Okla.

Fr. Stutzer, who was born in Berlin, Germany, conducted a similar tour in



Patriarchs Benediktos (left) and Alexei with interpreter: Through narrow streets to the Holy Sepulchre.

1959. This year's tour, arranged by Rainbow Travel Service, will occupy most of the months of June and July. Places visited will include England, Scotland, Holland, Germany, Austria, Italy, the Riviera, Monaco, France, and Switzerland. The round-trip fares from New York will range from \$1,642 to \$2,025.50, depending on the type of ocean crossing selected.

#### ORTHODOX

### Praise at the Sepulchre

His Holiness Alexei, Patriarch of Moscow and of All Russia, arrived in Jerusalem in the middle of December, 1960. The Patriarch, currently on tour of middle- and far-eastern countries [L.C., December 11, 1960], was greeted by Bishop Cuba'in of Jordan, Lebanon, and Syria, and by the Rev. Elyia Khoury, pastor of the Arab congregation in Jerusalem. Archbishop MacInnes in Jerusalem, who was visiting Egypt at the time, was represented by the Rev. Harold Adkins and the Rev. John D. Zimmerman, members of his staff.

Immediately after his reception, the Patriarch moved in procession to the Church of the Holy Sepulchre, stopping on the way to be greeted and embraced by Patriarch Benediktos of Jerusalem. The procession moved into the church and paused at the Stone of Anointing, where the Patriarchs prayed amid the ringing of churchbells. Priests and deacons vested in cloth of gold joined the procession as it moved to the Sepulchre, and a choir sang a doxology as it proceeded into the Orthodox portion of the church. A service of praise and thanksgiving was offered, at the close of which Patriarch Alexei, wearing a cope and carrying a serpent-twined staff, blessed the assemblage. Another procession was formed, and the two Patriarchs returned to the Greek Patriarchate for a formal reception.

On the next day, Patriarch Alexei visited the Church of the Nativity in Bethlehem. Later, the Russian delegation visited the Israeli section of Jerusalem, but the Patriarch had to remain behind because of an inflamed knee.

The correspondent in Jerusalem for *THE LIVING CHURCH*, the Rev. John D. Zimmerman, sends the following note:

It isn't easy to call our religious processions by that name, for when a group goes through streets which are six to eight feet wide and lined with shops, it sometimes looks more like a herd. Small boys join in, as they do everywhere, and so do others with nothing else to do. Elbowing one's way is not an unusual procedure.

To be sure, each procession is always headed by the Qawass of the ecclesiastical dignitary, to make a way. The Qawass is a Jerusalem institution, dating from the days of Turkish control (at that time, every Qawass was a Muslim, but this is no longer the case). He is in uniform, and carries a silver-headed staff which he stomps on the ground at every step.

He is also equipped with a scimitar, and on some occasions carries a whip [see cut on page 10 of *THE LIVING CHURCH*, December 18, 1960]. The staves, swords, and whips are purely ornamental now, but in the old days were used on the populace. Each head of a religious community has his Qawass, and when proceeding through the streets officially, takes precedence over other traffic. Donkeys, however, are not always impressed!

#### SOUTH AFRICA

### Praise and Apology

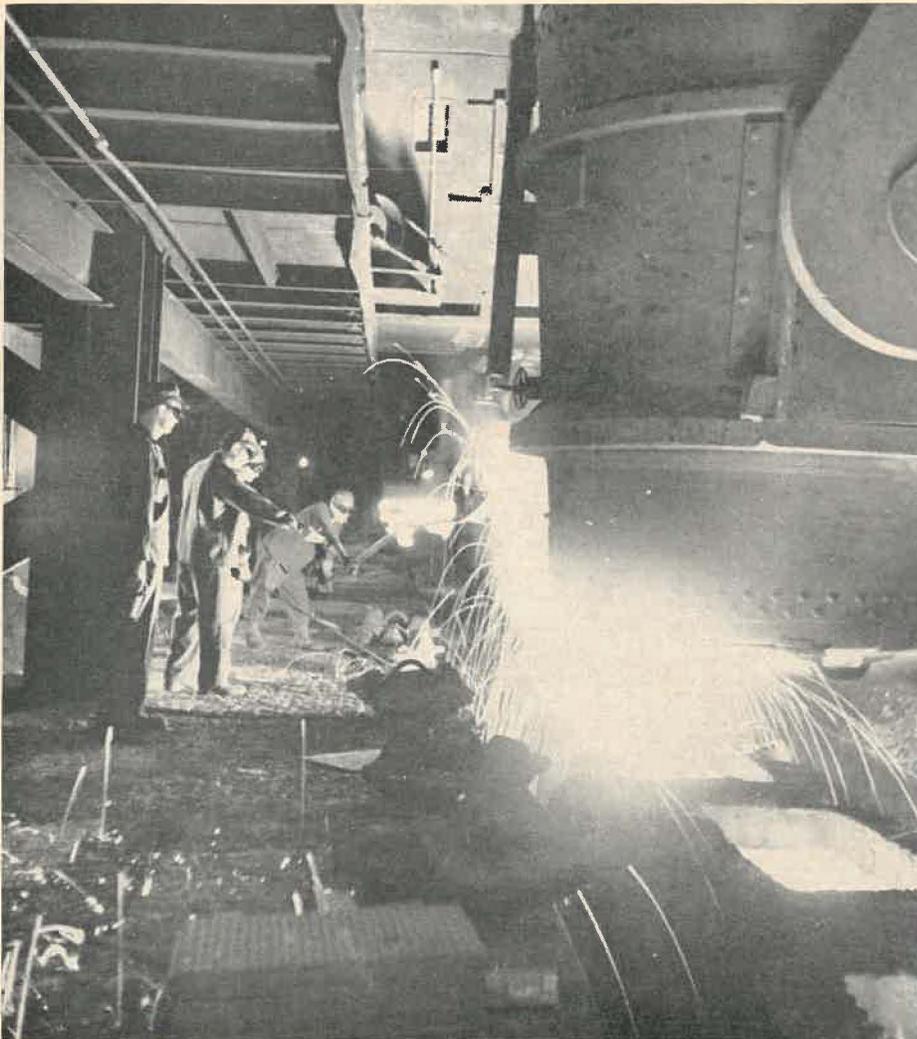
Alan Paton, Anglican author and opponent of the South African government's *apartheid* policies, has praised two Dutch Reformed Churches for their courage in their partial support of anti-racist resolutions. The Dutch Reformed Church of South Africa of the Cape Province and the Dutch Reformed Church of the Transvaal supported in part the resolutions

*Continued on page 17*

*Full employment  
of the Church's forces requires*

## A Shared Ministry

By their involvement in the office or factory, laymen are strategically located agents.  
Homestead District Works, U. S. Steel Corp., Munhall, Pa.



In recent years there has been a wealth of articulate, inspiring statements defining the role of laymen. We have been told convincingly that there is urgent need for us to participate more fully in the mission of the Church, and we have come to believe it.

We have been told that "church work" is not altogether the "work of the church," and we believe that, too.

Having heard these things at conferences and in parishes, having read them in Church journals, laymen now crave a role of service to the Church, await a mission, tasks commensurate with their varying abilities and varying levels of spiritual development. And what happens? In too many parishes, nothing happens. No mission comes forth.

There are men and women who suddenly find that the job of passing the offering plate or singing in the choir is not enough to satisfy a new capacity for employment. Debating housekeeping expenses at vestry meetings obviously fails to quench the new thirst for dedicated usefulness. Many are finding that the standard curriculum of men's club suppers and rummage sales has frightfully little relation to what they think that the Church should be doing. They ask themselves, "To whom are we ministering? What has this to do with salvation? Are we broadcasting the Good News? Is this fulfillment of our obligation to God?"

Ultimately, this lay enthusiasm may diminish. It may be that men will be satisfied passing the alms plate and women will find that singing in the choir is quite enough to suffice. If so, the Church and indeed all Christendom will be the losers.

Already, some look elsewhere for an outlet to their personal necessity to act. I know one Churchman who works long and weary hours at a Salvation Army headquarters, ministering to the transient needy. Another has found his niche in Community Chest fund raising; another puts himself to the task of rehabilitating his neighbor in the local Alcoholic Anonymous group. Others may eventually find their way into other Churches, seeking personal, productive witness. It is true that the need to participate may be met through the Brotherhood of Saint Andrew or similar service fellowships. But in such groups today membership is confined to the few. In the Roman Communion there is hearty experimentation with certain segments of the laity actually serving in apostolate roles — pioneering along unexplored frontiers.

About a thousand years before the Christian era, Homer used the word "laos" to describe Agamemnon's chosen

Mr. Thatcher is a vice president of the Episcopal Laymen of Mississippi.

followers. Thirty centuries later, the meaning of the word "laity" is almost precisely the same. As chosen followers of Christ, the laity has a mission that has somehow, during two milleniums, been forgotten. We laymen awake rudely in the mid-twentieth century and say, "Look here, we should be something — but what?"

Somewhere along the way the Church has lost the formula for fully employing its forces. And all Christendom cries for its rediscovery.

But the laity are awakening. The Church feels the impact of that awakening in increased attendance and in financial prosperity, among other things.

Awakened lay Churchmen are learning anew to handle themselves in personal encounters in their secular careers. Falteringly, they present themselves as modest, ethical, Christian symbols. And their symbolism has a telling effect upon their fellows.

There is an increasing integration of religion and personal life. We see its reality in the renaissance of daily family prayer, as religion is carried more effectively into the home. Laymen in all walks of life are finding that they can now say "God" and "Jesus" in secular conversations without that old feeling of embarrassment. And along with these new encounters (undoubtedly the reason for many of them) comes the reading and studying of the Bible. These are experiences in which laymen can orient themselves, adjusting their spiritual growth to environment and ability.

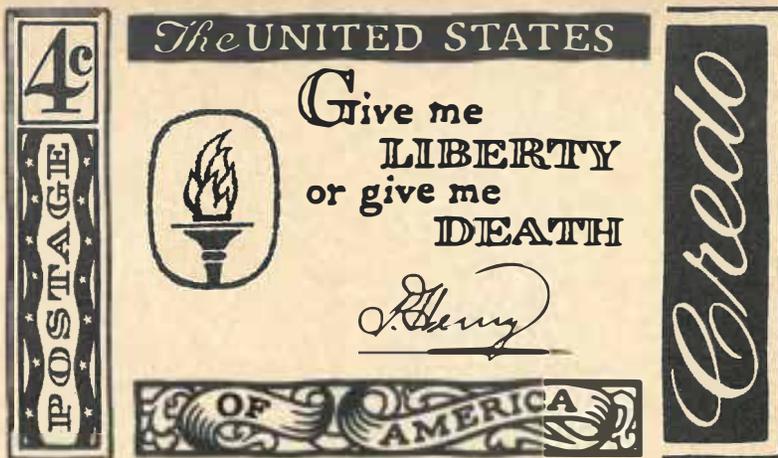
But as laymen reach degrees of spiritual readiness, they become hungry for further commitment to God. They turn to the Church, ready to do God's work. It is there, all too often, that they encounter an unseen but real barrier.

Recently an able and active priest confided to a group of his parishioners that he had far too much to do with too little time in which to do it. The case in point was a request, made two days before, to visit a newly arrived patient at a mental hospital, who had asked for a prayer book. Under the weight of pressing responsibilities, the priest had simply not had time to make the call.

It had not occurred to this overworked priest that he could have delegated the task to one of at least a hundred laymen, any one of whom would have happily performed the mission. Admittedly the most qualified laymen could not have ministered to the patient as effectively as could have the priest. Yet the job would have been done, and the Churchman as well as the patient would have gained.

Aside from the spiritual implications here, we see a pragmatic personnel problem obvious enough to make the most junior executive in the business world squirm. It needs to be said that laymen have a far larger role in the Church than that of consumer of a divine product.

*Continued on page 20*



**In Virginia,**

**ceremonies marking**

**the first day sale**

**of a stamp will provide**

## A Timely Reminder

**by Glenn D. Everett**

**H**istoric St. John's Church, Richmond, Va., will be the site of ceremonies January 11th, marking the first day of sale of a postage stamp commemorating Patrick Henry's credo, "Give me liberty or give me death!"

The oration from which the quotation is taken was delivered in the church, where the Second Virginia Convention met.

It is the second time postal officials have selected an Episcopal church as the site of a first-day commemorative stamp ceremony. When the 25¢ postage stamp picturing Paul Revere was placed on sale, the ceremonies were held in Old North Church, Boston, from whose tower most — though not all — historians say the lanterns were hung which gave the signal for the famous ride.

The Old North spire was pictured on the pictorial cancellation used on the first day covers, prepared by stamp collectors, on the occasion of the Revere stamp. St. John's Church will be used on the special cancellation for mail at Richmond on January 11th [see cut].

The stamp itself is of a design similar to that of the other five "American Credo" stamps that have been issued, showing the quotation in type face used in the colonial newspapers. Beneath the quotation is a reproduction of Patrick Henry's signature, while the border is composed of four styles of type common in that period.

Other credo stamps have honored such quotations as Abraham Lincoln's "Those who would deny liberty to others deserve

*Continued on page 20*

"Public and private prayer should always include intercessions for the world and its unity. . . ."



Harold Lambert

The report  
of the Committee  
on the Church's

# Overseas Mission

Part VII

## X. The Education of All Churchpeople

Changes in policy and administrative structure are essential, but constitute only part of what is required. The Church as a whole must ready itself for the work that lies ahead. This requires education of the clergy and of all members of the Church, and particularly the improvement of training for persons who go overseas.

The missionary personnel of the Church can be divided, for purposes of convenience, into six groups:

- (a) Lay people at home,
- (b) American laymen overseas,
- (c) Lay members of the missions overseas,
- (d) Clergy at home,
- (e) Missionary clergy,
- (f) "National" clergy, i.e. citizens of other nations who have been ordained and are working in missions overseas.

A good program of education must deal with the responsibilities and aptitudes of all six groups. The Church's missionary enterprise cannot be serious and effective unless the Church as a whole understands that all who are part of the Christian Church are in fact missionaries, whether at home or abroad, whether clergy or laity.

Behind the educational problem lies a wider issue which affects the missionary outreach and must be the Church's concern. This is the question of educating the American public at large to an understanding of the new world in which we live — a world in which already one per cent of the American population works overseas and the United States exercises an extraordinary degree of influence in matters affecting the destiny of every other people on earth. The parochialism of American Church life exists side by side with an insularism in American national life which is perhaps unmatched by any other modern nation.

In these circumstances the Church should use its facility to stimulate the internationalization of American education at every level — through studies of non-Western cultures, more foreign language requirements, and more comparative study of political systems, economic development, cultural and religious heritage, and social change. It is wise to encourage the growing practice by which students spend a summer, a semester, or a year overseas, as part of their regular educational program in high school and college.

The thinking of people in the parishes is conditioned by what they learn in pri-

vate and public colleges and universities. A lively interest in fostering international spirit in the educational system as a whole is therefore not peripheral but central to the interests of the Church.

The Church can begin by realizing that this is a spiritual problem. Public and private prayer should always include intercessions for the world and its unity as well as for the Church's mission and unity. In addition, clergy and people should form the habit of regular prayer for the separate missions and the clergy serving therein. The Calendar of Prayer for Missions might well be used for this purpose, and it is desirable that brief information about people and places, as a means of personalized reference, be made available for regular use. It is suggested further that the Calendar of Prayer for Missions might be combined with other printed Church calendars and such publications as *Forward Day by Day*.

A beginning has already been made in the education of all people of the Church through plans for the "personalization" of missions. This can take various forms. The following are recommended:

1. Direct relationships between parishes or dioceses and specific missions or missionaries: Encouragement should be given to the practice of relating parishes or dioceses to mission stations or individual missionaries abroad. Such arrangements need not be limited to American missions overseas, but might be extended also to other missions of the Anglican Communion. Specifically:

- (a) Adoption of missions or missionaries by parishes: This plan, which has been initiated by the Overseas Department, could be considerably expanded by including national clergy. Because of the limited number of overseas missionary locations, however, some limit should be set on the number of congregations adopting any single mission or missionary.

- (b) The adoption of missionary districts by dioceses: This has been approved by the

National Council and is outlined in the mimeographed "Suggested Blueprint for Starting Companion Diocese Program."

(c) Internships and lengthy visits: As part of the "personalization" program, two-way communication between overseas missions and parishes, or dioceses, in the United States could be enlarged by

i. Internships and summer programs in non-pastoral missionary work of the kind now provided in Alaska, for young people regardless of their intention to become missionaries or clergymen at home; and

ii. The development of opportunities for adults to spend a year or two, or even a three year term, abroad, with an overseas mission.

2. Speakers: More effective use of speakers is an obvious way to increase and improve communication between the Church at home and the work in the mission field. At present the demand for missionary speakers exceeds the supply. The furlough of effective speakers should be extended. Lay people who have a knowledge of our Church overseas, and foreign students resident here, should be used as speakers. Adequate funds and time should be made available, and all speakers should recognize their responsibility to, and be coordinated by, the Speakers Division of the National Council.

3. Liaison between institutions: Seminaries, Church colleges, schools, libraries, and institutions with similar interests and representatives at home and abroad should be linked together for mutual strengthening and understanding. For example, each of the seminaries might engage in direct and continuous communication with an overseas seminary. Similar relationships between other cultural institutions could doubtless be devised.

4. Correspondence between young people of the same age: A "pen-pal" system for young people has been requested by the Overseas Mission Society. Some simple device of this nature would afford an opportunity for American boys and girls to keep in touch with Christians of their own age groups in other lands.

5. Annual missionary emphasis month: This would take advance planning and cooperation on the part of overseas jurisdictions and many dioceses at home. Properly planned, this could be one month each year when speakers from every overseas jurisdiction would be scheduled in a concentrated itinerary. Use of film, filmstrips, radio and television could aid in this effort; special issues of diocesan magazines, exhibits and other media could be coordinated into a major, month-long impact.

6. Expanded publicity in all areas of communication: A missionary publicity program that is realistic, lively and interesting must be developed under the leadership of National Council. This will include the use of the *Episcopalian*, all types of printed literature, material released to the diocesan press, films, filmstrips, slides, photos, visual aids, radio, television, drama, exhibits, and every other means by which the urgency of missions can be made known to large numbers of people within and without the Church.

7. Special projects: All dioceses and many parishes are in a position to give extra help to a missionary diocese or a mission. Such help should of course be undertaken only

after the proportionate share in the Church's program has been fulfilled.

(a) A diocesan missionary project each year is recommended as a symbol of Christian concern. Capital needs in every mission field are numerous and a great variety of appealing projects is available. Any special diocesan project should be channeled through National Council or be sent with National Council's approval.

(b) Opportunities should be afforded to parishes and individuals to share in special projects which have been submitted by missionary districts with the approval of the diocesan bishop. These *should* be sent through the Overseas Department of the National Council, but *may* be forwarded directly if proper records are maintained by diocesan missions committees reporting to the Overseas Department of National Council.

(c) The method to be used for raising funds for diocesan or parochial special projects must be determined locally.

8. Emphasis on overseas missions in every diocese: It is recommended that "Personalization of Missions" be the topic of diocesan clergy and lay conferences. Diocesan mission committees also should formulate programs regarding overseas missions in order to aid and promote activity and educate Churchpeople as to the scope and importance of the missionary undertaking. Persons who have returned from overseas should be enlisted to give first-hand information regarding the Church's work. A program of missionary education stemming from National Council would also stimulate and strengthen any similar undertaking on a diocesan level.

9. Consultations: In connection with the recommendation previously made for a permanent advisory council of evaluation and strategy, a formal review of mission strategy might well include formal consultations with Episcopal laymen in American Churches abroad, and perhaps even in some of the Union Churches and Anglican parishes where no Episcopal Church directly serves the overseas Americans. At the same time, the policy review might seek out in each diocese those Americans who have lived and worked abroad, and build around them a conference of Church members as a true body of consultation on policy (i.e. an activity not connected with fund raising). This would serve to dramatize both (a) the fact that not only "missionaries" but also other Christians among the overseas Americans have a responsibility defined in and justified by the Gospel; and (b) the doctrine that the distinction between our domestic and overseas concerns is becoming (happily) more difficult to maintain.

## XI. Churchmen Who Go Overseas

In the first Christian centuries, many churches were founded, not by apostles sent out for this specific purpose, but by laymen who as they traveled and settled in new homes brought their religion with them. The informal activity of concerned persons has in all ages been an important factor in the spread of Christianity.

Now more than one and a half million Americans live abroad, and many others travel outside the United States for business and pleasure. Of these a very large proportion are communicants of the Epis-

copal Church. The education of these people to shoulder their responsibilities as missionaries is an opportunity that the Church must not neglect.

The primary "training" for overseas Christians is their prior life as Christians at home. The local parish is a *sine qua non* of our missionary thrust. Here all missionary personnel can be illuminated by faith, and instructed in the knowledge of the Faith that enlightens them. Here they should learn that their basic function as Christians is to proclaim their Christian Faith, always, by what they are, and, where appropriate, by what they say.

On the other hand, the very challenge of working and living overseas creates human needs and provides opportunities for

*Episcopalians among the million and a half Americans living overseas must learn that "their basic function as Christians is to proclaim their Christian Faith, always, by what they are and what they say."*

insight which can make explicit in Americans the Faith which theretofore has remained implicit. God frequently makes Himself known to people through their life and work away from home, as He does through other deep experiences in human life. For this reason, there are some special efforts not now being made, that, in our judgment, should be made, in order that overseas personnel may be made aware of this dimension of their overseas experience.

In the training of lay people for witness overseas, a sound balance should be preserved between the denominational and inter-denominational approaches, determining which projects are better suited to each approach.

The following recommendations are made:

1. As all Christians are *ipso facto* missionaries, all Christians overseas are, therefore, foreign missionaries. This theological fact might well be recognized by the public commissioning as missionaries of laity going overseas. It might, for example, be appropriate for the Presiding Bishop to write a letter which sets forth, tersely and convincingly, the fact that our people represent the Christian enterprise when they go overseas.

2. "Briefing centers" should be established to prepare Americans going overseas, whether on a professional basis or as tourists, for their Christian life abroad. On return their experiences should be reported to these centers. This would help to accumulate an understanding of the opportunities and difficulties which Americans encounter in representing the Church overseas. The first of such centers, to be established under the aegis of the Epis-

copal Church, known as Laymen International, has been organized in Washington, D. C., by the Overseas Mission Society. The United Presbyterian Church in the U.S.A. is currently establishing a similar service. Interdenominational efforts of this sort might be peculiarly fruitful. Much more exploration and experimentation could be done on a joint basis, and official encouragement to such enterprises would speed the process.

3. Tourists go abroad from nearly every parish in the country. Some of them naturally seek guidance from their clergymen who are often unable to provide the necessary information and orientation. The National Church has now issued a register of American Episcopal, Anglican, and other churches in Europe. It should develop other types of assistance to local clergymen in preparing members of their congregations to serve as "good-will ambassadors" not only for the United States but also for the whole Christian Church. Delegations of laymen from the dioceses of Southern Ohio and Michigan have recently visited missions overseas to see their work at first hand. Such visits can be very fruitful, particularly if the visitors are well prepared beforehand, can devote sufficient time to the project, and the bishop overseas has been notified early enough so that he can provide information and help.

4. A special effort might well be made through the churches overseas to provide help for wives of Americans employed or stationed abroad in adjusting to life in the other country. The parishes should help acquaint women with the problems to be faced and show them how other women have successfully overcome them. Since the agencies that hire men to work overseas have not dealt vigorously with this aspect of human relations, there is a special opportunity to do it through the women's organizations in the Church.

5. In February, 1960, the Atlantic City "Consultation on Christian Laymen Overseas," under the sponsorship of the National Council of Churches, explored many aspects of the life and work of Christians abroad.

It was noted that several types of literature are urgently needed:

(a) Pamphlets and other materials dealing with the motivation for lay witness and for intelligent, respectful attitudes toward other religions.

(b) Articles interpreting the life of Christian laymen overseas, to be published in national magazines.

(c) A basic study book on Christian laymen overseas.

The Church might well sponsor research on this whole question. A stimulating analogy is found in the "graduate scholar program" recently established by the Church Society for College Work. This program gives modest scholarships to selected graduate students in American universities for the purpose of having

them explore the question of what it means to have a lay ministry on a university campus, when one is pursuing a graduate degree in such a field as chemistry. Through a modest investment in such a program over a few years the Church would no doubt be able to discover the direction in which it should move for the training of laity who go overseas.

6. The Department of Christian Education in June, 1960, sent out questionnaires to obtain information regarding laymen going overseas. In addition, it might be very valuable to compile a roster of lay persons with special ability in speaking and writing foreign languages.

## XII. The Education of All Clergy

In recent years the Episcopal Church has gradually become more aware of the importance of theological education. The proper recruitment, selection, and education of clergy is basic to the success of every aspect of the Church's work. As the Church prepares to improve the quality and training of its ordained personnel and give it adequate support, the bishops, theological seminaries, and all others who have a share in this process should begin with a clear realization of the clergyman's function. He is not ordained merely to serve a particular parish, diocese, or national Church. He is involved in the Church's mission as a whole.

The distinction between what are "domestic" concerns and what are "foreign" is increasingly blurred throughout our society, for this is the era in which the characteristic form of international relations is the deep involvement of whole nations in the internal affairs of one another.

Just as in the Federal Government every department and agency now has a "foreign affairs" function as well as a "domestic" one, so in the Church the pervasive interdependence of the nations reflects itself in the gradual disappearance of the line between the Church's life at home and abroad. Yet in the Episcopal Church (and indeed in the Protestant mission effort as a whole) a very sharp distinction is still made between the domestic administration of the National Church and the special responsibilities of the Overseas Department.

It is fair to say that the situation is reflected in theological education. Despite the manifest progress made by the seminaries in giving better training to the clergy, the courses are too exclusively oriented toward a lifetime ministry inside the United States. Thus the Overseas Department is too often considered a distinct enterprise rather than an integral part of the Church for whose service the ordinand is prepared.

1. It is recommended that the seminary courses be strengthened to provide better knowledge of missionary work throughout the world, with specific attention to the extent of Anglican missionary effort, together with the limitations and difficulties

which that effort now encounters. The student should be made aware of the cultural and ideological variety and conflict now present in the world, the rapidity of social change and the relevance of the Gospel and the Christian Church to these issues. The entire curriculum should make clear the oneness of the world and the Church's mission.

2. Recruitment should not be confined to seminary channels. In other fields of endeavor, according to recent studies, young Americans usually decide on service overseas seven or eight years after they have chosen their vocations. Many clergy who are five or ten years out of seminary might be interested in overseas service for a period of time or a permanent career if the opportunity were presented to them in an effective, persuasive, and informative way. Clergy with successful parish experience at home would be of particular value overseas.

3. A program for "domestic" clergy, similar to university systems of sabbatical leave, enabling a priest to take a single tour of duty in overseas missions rather than a permanent appointment, is greatly to be desired. This would require careful planning and the selection of special areas in order to make use of the clergyman's talents and experiences without interfering with existing work. As a result many more clergy would have first-hand acquaintance with overseas work. It is suggested that at least one clergyman from each diocese every year should have this opportunity. If each diocese were to provide the funds for this, it would enlist the interest and activity of the diocese and give immediate purpose and responsibility to its efforts on behalf of the overseas area.

4. Other opportunities should be made available to clergymen who demonstrate some interest in international affairs. A summer or a half-year abroad, an exchange visit for a few months or a year, or even attendance at such conclaves as the Outgoing Missionaries' Conference, would help to arouse an informed interest in overseas missions.

5. Overseas missionaries should be rotated home for periods long enough to enable them to make an impact on specific parishes. In parishes where several clergy serve on the staff, the inclusion of an overseas missionary would be helpful both to him and to the parish.

6. It should be possible for at least some seminary students to spend a year either in an overseas seminary or in clinical service on the staff of a mission, in preparation for ordination. Not only would such an experience create greater interest in the missionary effort, but it is an essential part of theological education that the student should have direct knowledge and understanding of the accelerating pace of social change in other parts of the world and the deep involvement of both the United States and Christ's Church in it.

*Since church music  
is a functional art,  
there should be  
seminary courses  
for musicians,  
says the author*



Mr. Rhea: For organists, a school would separate sheep from goats.

## Needed, A School of Church Music

by Arthur Rhea

Organist and Choirmaster, Bruton Parish Church, Williamsburg, Va.

It has become increasingly apparent to me and to a great many other organists, as well as clergy, that there is a desperate need in the Church for a school or department of church music in at least one of our seminaries. For too long the function and potential of church music have been misunderstood, underestimated, or neglected entirely and our general attitude toward church music is often shortsighted, sterile, and outmoded.

By tradition, the position of parish or cathedral organist is academic rather than ecclesiastic. This was proper in the medieval cathedrals, where there was no particular aim at corporate worship, and it was through this tradition that our Church gained the reputation (which unfortunately it still maintains to a certain extent outside of our own Communion) of paying professionals to do our worshipping. Today, however, our emphasis is properly on corporate worship and the position of

organist and choirmaster is rapidly developing into an ecclesiastical one.

We believe that "music is the handmaid of religion" and say that next to the minister, the organist-choirmaster exercises the greatest influence upon corporate worship. He must now be able to interpret the liturgy, educate young people in the theology of our hymns, and understand the Church's position on all manner of questions. He must employ the church's methods and techniques in teaching the people he organizes and directs in the name of Jesus Christ. Even if a choirmaster maintains that his position is purely academic, and even if he is not required to sit in on staff meetings to help plan the spiritual development of a parish, he

Mr. Rhea has been organist and choirmaster at Bruton Parish Church, for the past 10 years. He conducts an extensive program of church music made possible through the generosity of the late John D. Rockefeller, Jr.

will still find it difficult to isolate himself from the church family. Let him try to prepare a performance of the Bach *St. John* or *St. Matthew Passion* without understanding something about the doctrine of Atonement; let him try to teach the *Benedicite* to children without having to explain the origin and meaning of the text; let him try to rehearse the anthem, "In the Year that King Uzziah Died," without having to make reference to the remarkable visions of the prophet Isaiah. But beyond his musical education the organist and choirmaster is expected to be self-taught. He must pick up tips wherever he can, search for texts to answer his questions, use the trial and error method in perfecting his techniques, and rely mostly upon experience as his teacher.

Why should the Church not expect to assume responsibility for the education of her musicians? We would never depend entirely upon non-Church-related institutions or upon seminaries of other Communion to educate our clergy. No rector would engage a director of Christian education who had been trained outside of our own Church institutions. Church music is certainly a form of Christian education, and I venture to say that, if the truth were known, as many or more men enter the ministry through contact with our choirs as enter through the influence

*Continued on page 18*

## Faith and the Laity

The reaction of some of the clergy to the bishops' pastoral letter has been that (1) the things they said did not need to be said, since (2) doctrine is irrelevant to the lives of Churchpeople, and (3) Churchpeople do not need or want to hear what they said, nor are interested in such matters.

But in a day when one of the chief concerns of the Church is the concern for a deepened ministry of the laity, and when a layman can write a plea such as is found in "A Shared Ministry" [page 10], we think that what the bishops said at Dallas could hardly be more timely. For what laymen are asking is not so much "Give us more important work to do in the Church," as it is "Give us work that has meaning." The only meaningful basis for any Christian ministry, clerical or lay, is found in the very things with which the bishops' pastoral letter is concerned. How can the very fact of being a Churchman be a meaningful vocation unless men know what the Church is? How can the work of the Church be done unless men know what the Church exists to do? How can men see the Church, and their work in it, as an extension of the



Incarnation, if they don't understand the mighty act of God that they celebrate on Christmas? How can men find Christianity relevant to themselves and the world unless they have a theological understanding of themselves, the Church, and the world?

A great deal of the ministering Churchmen do is a matter of "doing good," and a great deal more such

good ought to be done in the name of the Church. But Churchmen such as George Thatcher writes about are not going to be satisfied with any mere humanitarianism. And the taking up of the people's offerings is going to be a very different job to the man who understands something of the meaning of offering, and of Christian stewardship, and of sacrifice. Singing in the choir is going to mean something very different to the man or woman who has learned to think in terms of glorifying God, and who knows the meaning of a corporate act of worship.

There is in fact a great hunger in Churchpeople for a better knowledge of the facts of the Faith and for the relating of their lives and their world to those facts. The Gospel is still news — and live news — and it is so received when it is so proclaimed. In the early years of the Church, it was the hearing of the news that sent people into the world about them to *be* the Church in that world. That news — proclaimed in the Bible and crystallized in the Creeds — is the only basis upon which any ministry of the laity can be arrived at which will satisfy the laity. Their ministry must be ministry, not busy-work. Any theology of the laity, as Hendrik Kraemer has said, must involve a theology for the laity, a theology beginning with basic Christian doctrine.

In this Epiphany season, we are concerned with the showing forth of Christ to the Gentiles. American Churchmen are among the Gentiles to whom He has been shown forth; they are, at the same time, the means of His manifestation of Himself to others. The Epiphany we commemorate happened a long time ago, but it happened in this world, and it is still happening. Epiphany — the manifestation of God to the world — is the commissioned task, the ministry of each and every Christian. It is a ministry that can only be exercised effectively by men and women who know what they think of the Christ who is manifested, and whose concern is the salvation Christ came to bring.

## Values

We would like to commend the Rev. Wilfred Hodgkin, rector of Christ Church, Alameda, Calif., for exercising the virtue of prudence rather than courage on the occasion of the recent fire which destroyed his church [page 5]. He expressed himself as anxious that THE LIVING CHURCH correct the news reports of his heroism, and that of his young sons, in rescuing art treasures from the burning church. We agree with Mr. Hodgkin that the kind of heroism that risks human lives, especially young ones, for the sake of material possessions is not really heroism and betrays a woefully distorted sense of values.

Christians are called upon to lose their lives that they may find them — but not to lose their lives for transient things. Clergymen undertake to risk pain, labor, and sometimes death in the work of rescue — but the treasures they must rescue from the flames of hell are immortal souls.

## NEWS

Continued from page 9

adopted by the South African member Churches of the WCC in their recent conference [L.C., January 1st].

Mr. Paton, according to *Time*, called a joint release by the two Churches a "most remarkable statement." The official statement, while holding that "a policy of differentiation can be defended from the Christian point of view . . . and is . . . in the best interests of the various population groups," went on to say that "we do not consider the resolutions . . . as in principle incompatible with the above statement." Delegates of these two Churches supported the resolutions passed by the conference, with some qualifications.

The Dutch Reformed Church of Africa (smallest of the three Dutch Reformed Churches) declared that "separate development is the only just solution of our racial problems. We therefore reject integration in any form as a solution of the problem. . . . We further wish to place on record our gratefulness to the government for all the positive steps it has taken to solve the problem, and to promote the

welfare of the different groups. . . ."

At the close of the conference, Archbishop de Blank of Capetown apologized to members of the Dutch Reformed Churches for any hurt he might have caused in earlier campaigning. *Time* magazine reports that they forgave him "promptly and warmly," and quotes Mr. Paton as saying, "The archbishop's action, and the response to it, shows something of the new atmosphere."

### More Protest

Three Roman Catholic archbishops in South Africa have protested against the deportation of Bishop Reeves of Johannesburg [L.C., September 25, 1960].

Archbishop Owen McCann of Capetown made a formal protest against what he called the government's "summary action" in expelling the Anglican bishop, according to a report in the Milwaukee *Catholic Herald-Citizen*. Archbishop Denis Hurley of Durban warned clergymen who are opposed to the government's policy of *apartheid* that they may suffer the same fate as Bishop Reeves. Archbishop John Garner of Pretoria said that

the bishop should not have been penalized for his criticism of government policy, and termed his deportation a "grave mistake."

### THE ARTS

#### Centennial

Mr. Reuel Lahmer, organist and choir-master at the Church of the Ascension, Pittsburgh, Pa., has been commissioned to compose a work for the music department of the Pittsburgh Roman Catholic schools. The work, commemorating the centennial of the Civil War, is to be performed by the combined high school choirs of the Roman Catholic diocese of Pittsburgh at a music festival next April. Mr. Lahmer will set three of Walt Whitman's Civil War poems to music.

Mr. Lahmer, who arranged western Pennsylvania music for the Pittsburgh bicentennial, recently won first prize in an international song festival at Varese, Italy. His setting of the American folk song, "Down in the Valley," was awarded the Alpine Gold Star and a prize of half a million lire in the International Festival of Mountain Songs. [RNS]

## Te Deum

### in the Sky

by the Rev. RICHARD L. HARBOUR

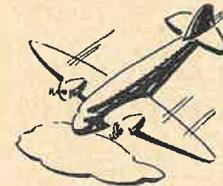
*How does a priest of the Church react when he finds himself face to face with sudden death? How does he pray? What thoughts pass through his mind? The Rev. Richard L. Harbour, executive secretary of the National Council's Youth Division, had to face such an emergency in 1959, when the airplane in which he was traveling was unable to lower its landing gear, and had to make a "belly landing" at Detroit's Willow Run airport. Fr. Harbour was en route to Des Moines, Iowa, where he was to meet a group of young Churchmen. Here he tells of his experiences during the two and one-half hours the plane was in the air before making its landing attempt.*

Needless to say, I was chiefly concerned for conversation with God during the first hour. After I said the several confessions and a few of my own spontaneous acts of penitence, my meditations were tormented by the old question of who uses the words of this world to declare absolution to a priest. Of course, these penitential prayers were mingled with prayers for the crew's efforts to release the landing gear and for my beloved in case I should not see them again.

Somewhere around the end of the first hour I became aware that I was praising the Lord with the grand words of the *Te Deum* and the realization dawned that one can hardly give the praise in such a predicament unless God has already ac-

cepted him. It was inestimably comforting to know that though "the burden of them is intolerable," God does forgive our sins.

After that I was able to be a bit more helpful to the passengers and the crew through prayer and small acts of sym-



pathy. I also wrote two personal letters in the hope that they might survive the fire which seemed almost inevitable.

We knew that all preparations were being made by the ground crew, but the possibility of fire was nonetheless real. The plane was circling the field, other planes were arriving and departing from other points, and our landing time drew near. When the stewardess suggested that gentlemen remove their ties and loosen their collars because the landing might be rough, my first private reaction was a preference for landing in uniform. Then it occurred to me that it might mean being hung somewhere in the plane on the symbol of my office, so I removed the collar.

When we landed, skidding half a mile with many a squeal, I think I was the first to shout, "Glory Hallelujah," and someone else joined in with "Praise God." We leaped or clambered down the ladder, glad to be in the world despite the frustrations which it builds before the gate of heaven.



Episcopal Church Photo

Fr. Harbour: One of the first to shout.

# sorts and conditions

WHEN the Feast of the Epiphany first began to be observed in Egypt, some time in the second century, it celebrated, not the coming of the Wise Men but the Baptism of Christ. "Epiphany" means "shining forth" or "manifestation," and the voice of the Father, the dove of the Spirit, and the human presence of Jesus at the Jordan were celebrated by the ancients as a unique manifestation of the three Persons of the Trinity.

THE DAY chosen for the celebration, according to Dr. Massey Shepherd in the *American Prayer Book Commentary*, was a feast of the Egyptian god, Osiris, in order to give the Christians something to celebrate about while the pagans were having a holiday in honor of their chief divinity.

AT VARIOUS TIMES and places other epiphanies were added — the visit of the Wise Men; the first miracle of Jesus at Cana; the Transfiguration; the feeding of the five thousand. For a time, the Nativity of Jesus was celebrated on this day in the Eastern world, while the Western part of the Church celebrated the Nativity on December 25th.

## LETTERS

*Continued from page 2*

and appetites, and pointed out the often surprising influence of sexuality in seemingly unrelated spheres" (the Rev. Michael Stock, O.P., *The Thomist* vol. XXI p. 125).

Rather than attempt to discredit Freudianism in general, I would listen to the Rev. Canon Alan Richardson when he writes: "Christian apologists as yet scarcely seem to have begun to appreciate the significance of Marx and Freud as allies in the struggle against rationalism and positivism" (*Christian Apologetics*, Harpers, p. 15).

(Rev.) WILLIAM E. DANFORTH, Ph.D.

Research physicist, perpetual deacon  
Swarthmore, Pa.

### Direct Answers

May I take sharp issue with a correspondent on the bishops' pastoral letter [L.C., December 18, 1960]? The very nature of Richard Werkheiser's letter, with its pressing practical problems, underlines the importance of the pastoral letter. Indeed, it is to such practical problems that the pastoral letter surely was addressed.

When shall we Anglicans disabuse our minds that dogma has nothing to do with the realities of the day? I suspect that if Dorothy Sayers were alive today she would be tempted to answer Mr. Werkheiser by

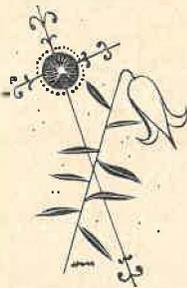
THE FEAST is one of the oldest in the Church calendar, and therefore a good deal older than the idea that the events of our Lord's life should be celebrated more or less consecutively over the space of a year. In our Prayer Book, the Epiphany season represents a product of long development, and we observe a series of epiphanies like this: January 6th (the feast itself), the visit of the Wise Men; first Sunday, the finding of the child Christ in the temple; second Sunday, the Baptism in Jordan; third Sunday, the marriage at Cana; fourth Sunday, two miracles of healing that happened just after the Transfiguration; sixth Sunday, Christ's description of the Second Coming. This final epiphany was put in by the revisers of the 1662 English Prayer Book.

DR. SHEPHERD says that the Egyptian Christians who started it all were heretics who thought that Christ was not human and that His first appearance in the world was at His baptism. Orthodox Christians added the Nativity and the visit of the Wise Men.

"THAT WAS the Light that lighteth every man that cometh into the world. . . ." From pagan Egyptians, from Gnostics, from the ancient Church of East and West, from the Church of England, and even from our own 1928 revision which gave the Epiphany an octave and a proper preface, contributions have come to enrich our praise of that Light. PETER DAY

saying that it is precisely our neglect of dogma which accounts for our floundering in the present "rapid social, political, and economic change" (Mr. Werkheiser).

Undoubtedly, there were the Werkheisers who attacked the pastoral letter of the first ecumenical council at Nicea, some 1,635 years ago! At that time the bishops answered the most important question, "What think ye of Christ?" Each generation, in terms of its



belief and action, must answer this question afresh. The bishops of the American Church could not have answered Mr. Werkheiser's problems more directly.

(Rev.) BRIAN KELLEY

Priest-in-charge, St. John's Church  
Charlestown, Mass.

## CHURCH MUSIC

*Continued from page 15*

of our Sunday schools. I do not suggest that church music is of equal importance with the Word and Sacraments, though it does occupy about half of a typical 11:00 o'clock Sunday service and is of major importance to most rectors. Neither do I recommend that church musicians be ordained. They have enough to do if they play the organ well, recruit and train a first-rate choir or two, and administer a good music program for the parish in addition to their private practice, study, composing, and teaching.

It seems to me that it would be of great advantage to the Church and to the cause of church music in general if, after an organist completes all the requirements for an academic degree in music, he could then receive from a seminary department of church music specialized training in the techniques of recruiting, organizing, and conducting a church choir. He should also be given courses in the history of church music, organ extemporization, composing for the church, and the special art of interpreting music for the church, none of which are offered to any extent in the usual musical education. Then within the seminary curriculum he could be required to take such courses as liturgics, Old Testament, New Testament, Church history, and some basic theology, and after successful completion be given a graduate degree in church music which would allow him to take his rightful place in the Church.

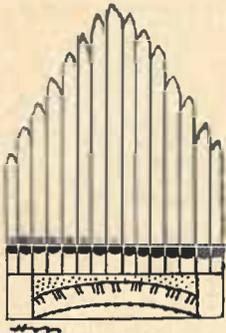
At the same time, prospective clergy might well profit from a required course or two offered by the church music department. Apparently there are still clergy who are recommending (or at least approving) electronic organs for their churches, tolerating sung "amens" to every said prayer, and remaining content with a host of other breaches of good taste. There are many who have no idea of the difference between the sacred and the profane in musical language. Their congregations often survive on a meager diet of a dozen or so "old favorite" hymns year after year, and their service music never consists of anything better than that of such composers as Stainer, Goss, Maunder, and Gounod. If a rector is going to be responsible for corporate worship in his parish and if he is properly to enforce Canon 24, then he must be made qualified for these responsibilities.

As for organists, a school or department of church music would separate the sheep from the goats. Those organists who go out for a smoke during the sermon, who see no need for opening a choir rehearsal with prayer, who are interested in performing Latin motets or obscure Bach cantatas with inane texts purely to satisfy their own musicological curiosities should be encouraged to remain in the concert hall or in academic institutions, where they belong. This also applies to that

growing contingent of organists who are designing church organs fairly well suited to the performance of Bach, pre-Bach, and some contemporary German organ literature, but which contain no resources for accompanying most of the church music written by such illustrious composers as Ralph Vaughan-Williams, Healey Willan, and Leo Sowerby.

The organist who has no compunctions about leaving the Anglican Communion to go to the Christian Science church around the corner, where he is offered more money, is obviously of little value in propagating the Faith. There is no reason why organists should not feel "called" into the Church just as much as any other professional member of a church staff. There are, of course, a great many who do. If the Church had its own school or department of church music, it could also be a kind of clearing house for qualified church musicians seeking positions.

If the Church is to produce any distinctive musical art in this century comparable to that of the past decades, we must begin to direct attention to the reconciliation of church and music, clergyman and musician, and to the specialized musical training of both. Today, almost every diocese is concerned with the population explosion and professional help is summoned to make surveys of undeveloped areas, to canvass the population, to recommend the relocation of churches and the building of new ones. In many of these new



churches there are handsomely carved altars and doors, exquisite stained glass, and ecclesiastical art of the highest order. But in these same churches you are likely to hear music of the "orange-crate" variety.

The potentiality of church music as a stimulant for corporate worship, as an aid to Christian education, as a means of recruiting for the Church and its ministry, and as a source of witness to the Gospel has for too long been underestimated and neglected. In our concept of the Church there can be no "art for art's sake" and there is no place for the strictly academic professional. Church music is a functional art, and if it is to grow and develop it must be nurtured by the coordinated efforts of clergy and musicians. This can be successful only after some reciprocal education by both professions in the atmosphere of the seminary.

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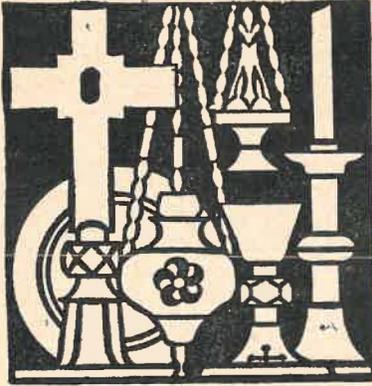
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## TIMELY REMINDER

Continued from page 11

it not for themselves"; Francis Scott Key's "And this be our motto, in God is our trust"; and Thomas Jefferson's "I have sworn . . . eternal hostility to all forms of tyranny." Other stamps in the series honored George Washington and Benjamin Franklin.

The fact that Patrick Henry delivered his 1775 oration in a church recalls the fact that he invoked the name of God in his impassioned plea.

The Virginia convention met in St. John's Church because it was the largest meeting place open to it in Richmond. The colonists were debating resolutions to raise and arm militia in order to show the King of England that they meant business. Many opposed this as too radical a step. It was to them that Henry addressed his words:

"Is life so dear and peace so sweet as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but as for me, give me liberty or give me death!"

The words became a rallying cry to the colonists in the hard years that lay ahead.

The credo is not without significance in the present international situation.

The full text of Thomas Jefferson's quotation also invoked the name of the Deity. He said, "I have sworn, upon the altar of Almighty God, eternal hostility toward all forms of tyranny over the mind of man." Unfortunately, it was necessary to shorten this quotation to fit the size of a postage stamp.

The quotation, "And this be our motto, in God is our trust," by Francis Scott Key will be found in the rarely-sung fourth stanza of "the Star-Spangled Banner," our national anthem.

The ceremonies at St. John's Church will not only commemorate Patrick Henry's ringing defiance of tyranny, but will be a timely reminder of the religious faith which motivated the early American colonists.

## 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 the Cycle by offering up the Holy Eucharist on the day assigned.

### January

8. Church of St. John the Evangelist, New London, Wis.; the Rev. Donald C. Stuart, Ravenna, N. Y.
9. St. Augustine's, Croton-on-Hudson, N. Y.; Harvard School, North Hollywood, Calif.
10. St. Barnabas', Omaha, Neb.
11. The Rev. Frederick C. Joaquin, Nashotah, Wis.; St. James', Port Daniel Centre, Quebec, Canada; St. Matthew's, Portland, Ore.
12. All Saints' Convent, Catonsville, Md.
13. St. Andrew's, El Paso, Ill.
14. St. Stephen's, Miami, Fla.

## SHARED MINISTRY

Continued from page 11

With proper training they can join the sales force. By their very involvement in the marketplace — the home, the office, the factory — they are already strategically located agents.

If the instance of the visit to the mental hospital is an isolated one, then it deserves only momentary concern. But if other harried and overworked priests in other parishes find that they, too, cannot meet the daily demands made upon them, then the problem reaches immense and complex proportions. The awful arithmetic of multiplied omissions faces us all!

The problem's obvious solution — a shared ministry — is easier to define than to achieve. It is simple to state that dedicated laymen should take on evangelistic duties which have been the province of the clergy. It is true that the benefits may be worthwhile, but what about the pitfalls? Some may say that herein exists a menace to the primacy of clergy, but others will recognize that a shared ministry will augment and reaffirm the priesthood's essential, central status in the work of the Church.

The Lambeth Conference pointed out that the local parish is the place where we must together find the life of the great Church. It is at the local level that the Church under careful and skilled clerical leadership must seek that which has been

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lost. There can be no general diocese-wide project, but there are certain guideposts to lead us along the way.

One parish undertook the first step of the journey in the parish council. From the question, "What is the mission of the Church?" came answers that led to the discussion of parish calling, visitation of the sick, race relations, charity, conversion, ecumenical relations, and a score of other subjects that had not previously been considered as vocations within the parish. From that meeting came a plan to reevaluate parish activities and to set specific attainable goals. Later the women of the parish voluntarily decided to forego their fund-raising projects for other activities more spiritually rewarding.

Here and there, such a beginning has been made. The procedure of one parish may be unsuitable in different circumstances. The local parish should recognize that it must solve its own problem. A reappraisal is only the first step. Another may be the parish's declaring itself a mission field and accepting all the implications of that status.

Giving purpose, direction, and destination to the lay movement within the Church may well be the most significant challenge of our time.

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# PEOPLE and places

### Appointments Accepted

The Rev. Leo Maxwell Brown, formerly rector of St. Mark's Church, Coldwater, Mich., is now an associate secretary in the Leadership Training Division of the Department of Christian Education of the National Council. Address: 49 Park Ave., Old Greenwich, Conn.

The Rev. William A. Eddy, Jr., formerly Episcopal chaplain at Princeton University, Princeton, N. J., is now rector of Trinity Church, Bloomington, Ind. Address: 111 S. Grant St.

The Rev. J. Kenneth Morris, formerly rector of St. John's Church, Columbia, S. C., is now offering counseling service under the auspices of the Bishop of Upper South Carolina for people with marital difficulties or other personal problems. His office will be located in the diocesan house at Senate and Barnwell Sts., Columbia.

The Rev. Mr. Morris, author of a recent book published by Prentice-Hall, Inc., entitled *Pre-marital Counseling — a Manual for Ministers*, is well known as a lecturer in the field of courtship, marriage, and family living. He is a member of several national counseling associations and has conducted seminars and workshops for the clergy and social workers. He has his master's degree in psychology from the University of South Carolina. Before coming to St. John's, the Morrises were missionaries in Japan for 15 years.

Speaking of his new work, the Rev. Mr. Morris said, "The increase in divorce and the large number of unhappy marriages is alarming. . . . The counseling service will be open to anyone; however, a nominal charge will be made. Referrals will be accepted from churches and social agencies."

The Rev. David R. Sass, formerly vicar of St. George's Church, Le Mars, Iowa, is now rector of St. Edmund's Church, Bronx, New York. Rector address: 325 E. 176th St., Apt. 6-E, Bronx 57.

The Rev. John R. Stanton, who formerly served as rector of the Church of the Messiah, High-



land Springs, Va., is now serving St. Stephen's Church, 372 Hiden Blvd., Newport News, Va. Rector address: 5 Garland Dr.

The Rev. Richard H. Williams, formerly vicar of All Saints' Church, Seattle, Wash., is now canon to the ordinary of the diocese of Olympia and executive secretary of the division of stewardship. Business address: 1551 Tenth Ave. N., Seattle 2; home: 5627 — 117th Ave. S. E., Bellevue, Wash.

### Restorations

The Rev. Henry R. Sanborn was restored to the order of priest on December 8 by Bishop Gordon of Alaska, who remitted and terminated the sentence of deposition imposed in 1929. The deposition had been for reasons not affecting moral character.

### Births

The Rev. F. Alan Papworth and Mrs. Papworth, of All Saints' Church, Vista, Calif., announced the birth of their second son, Frank Steven, on September 29.

### Changes of Address

The Educational Center for research and consultation in the field of religious education in the diocese of Missouri (formerly the Episcopal Home for Children) has moved its office from De Tonty St. to 227 N. Central Ave., St. Louis 5, Mo. The Rev. Elsom Eldridge, director of research, and the

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The Rev. John E. Bailey, retired priest of the diocese of Newark, usually addressed in Middletown Springs, Vt., may be addressed for the winter at 1736 Mayo St., Hollywood, Fla.

The Rev. Willis R. Doyle, who recently became vicar of St. Catherine's Church, Temple Terrace, Tampa, Fla., may be addressed at 8004 Sharon Dr., Temple Terrace, Tampa 10.

### Depositions

Keith John Petersen, presbyter, was deposed on December 12 by Bishop Kellogg of Minnesota, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of all of the clerical members of the standing committee; renunciation of the ministry; action taken for causes which do not affect moral character.

### Resignations

The Rev. William S. Taylor, formerly vicar of St. Timothy's Church, Gridley, Calif., and St. Nicholas' Church, Paradise, is on the inactive list of the diocese of Sacramento because of illness. Address: 5731 Frontier Way, Carmichael, Calif.

## DEATHS

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

The Rev. James Preston Burke, retired priest of the diocese of Western North Carolina, died in DeLand, Fla., on December 17, 1960, at the age of 70.

Mr. Burke was born in Lincoln County, N. C., in 1890, and studied at the University of North Carolina, the University of Chicago, and Western Theological Seminary. He received the degree of Bachelor of Sacred Theology from the Seabury-Western Theological Seminary in 1934, and was ordained to the priesthood in 1919. Mr. Burke served St. Thomas' Church, Reidsville, N. C., Christ Church, Milton, and Cunningham Chapel, Cunningham, from 1919 until 1923. From 1923 until 1928 he was rector of Valle Crucis School, and priest-in-charge of the Chapel of the Holy Cross, Valle Crucis, and Stringfellow Memorial Church, Blowing Rock. From 1928 until his retirement in 1958 he was rector of St. James' Church, Hendersonville, and priest-in-charge of St. John's Mission, Upward, N. C.

He is survived by his wife, Mary E. Graves Burke, and a daughter, Betsy Burke.

The Rev. Allen Evans, former dean of the Philadelphia Divinity School, died in Philadelphia on December 16, 1960, at the age of 69.

Dr. Evans was born in Haverford, Pa., in 1891, and was graduated from Yale University in 1914. He received the degree of Bachelor of Sacred Theology from the Philadelphia Divinity School in 1917, and received the degree of Doctor of Sacred Theology from the same school in 1937. He was awarded the Doctor of Divinity degree by Hobart College in 1937.

Dr. Evans was ordained to the priesthood in 1918, and served as an army chaplain in 1918 and 1919. In 1920 and 1921 he was assistant at St. James' Church, Philadelphia. He was rector of Church of the Atonement, Morton, Pa., and priest-in-charge of St. James' Mission, Morris, from 1921 until 1923, and was rector of Church of the Epiphany, Winchester, Mass., from 1923 until 1927. In 1927 he became rector of Trinity Church, Hewlett, N. Y., and remained there until 1937, when he became dean of the Philadelphia seminary and rector of St. Andrew's Collegiate Chapel. He left the seminary post in 1947 and became rector of Old St. Peter's Church, Philadelphia, where he remained until he retired in 1954.

He was associate field secretary of the National Council from 1923 until 1925, and from 1929 until 1933. He was a member of the department of religious education of the diocese of Pennsylvania from 1937 until 1954. Since 1947 he was executive secretary of the Bishop White Prayer Book

parishioner from drowning at a summer resort near Williamsport, Pa. He was 68 years old at the time. He was awarded a bronze medal for bravery by the Carnegie Hero Fund Commission.

Dr. Hathaway was born in Dubuque, Iowa, and was graduated from Kent College in 1903. He received the Master of Arts degree from Kent in 1910, and was awarded the degree of Doctor of Divinity by that college in 1949. He received the degree of Bachelor of Divinity from Bexley Hall in 1899, and was ordained to the priesthood in 1900. He served St. Alban's Church, Cleveland, Ohio, from 1899 until 1903, St. Thomas' Church, Brooklyn, N. Y., from 1903 until 1905, and Chapel of the Epiphany, Philadelphia, from 1905 until 1906. From 1906 until 1908 he was rector of Grace Church, Lockport, N. Y., from 1908 until 1910 he served Christ Church, Bordentown, N. J., and from 1910 until 1925 he served St. John's Church, Norristown, Pa. He was dean of the Pro-Cathedral of St. Mary, Philadelphia, from 1925 until 1932. From 1932 until 1934 he was rector of Christ Church, Berwick, Pa., and from 1934 until 1937 he was rector of St. Paul's Parish, Wellsboro. He was rector of All Saints' Church, Williamsport, from 1937 until his retirement in 1945.

Dr. Hathaway is survived by three sons: Calvin S. Hathaway, Byron G. Hathaway, and Charles Hathaway; and two daughters, Mrs. K. P. Sorrell, and Mrs. C. J. Thomas.

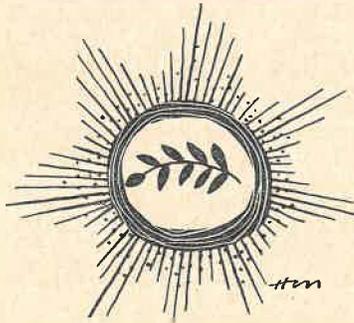
The Rev. Mark Riftenbark, rector emeritus of Trinity Church, San Jose, Calif., died on December 13, 1960, at the age of 73.

Dr. Riftenbark was born in Sidney, N. Y., in 1887. He was graduated from Hamilton College in 1909, and received the degree of Master of Arts from Hamilton in 1912. He studied at the General Theological Seminary, and was ordained to the priesthood in 1913. He was awarded the Doctor of Divinity degree by Hamilton College in 1931.

He served at St. Paul's Church, Sidney, N. Y., in 1912, and was priest-in-charge of St. John's Church, Idaho Falls, Idaho, from 1912 until 1914. From 1914 until 1920 he was rector of St. John's Church, Maryville, Calif., and was rector of St. Paul's Church, Salt Lake City, Utah, from 1920 until 1923. From 1923 until 1925 he was vicar of St. Clement's Church, Berkeley, Calif. He became rector of Trinity Church, San Jose, in 1925, and remained there until his retirement in 1956.

Dr. Riftenbark was president of the standing committee of the diocese of California from 1933 until 1950, and served in various diocesan and provincial posts. He was a deputy to General Convention seven times between 1916 and 1949. From 1927 until 1940 he was a chaplain in the United States Naval Reserve. Dr. Riftenbark was a member of the Phi Beta Kappa society.

He is survived by his wife, Florence Olive King Riftenbark; a son, Richard Riftenbark; and two daughters, Mrs. William Speer and Mrs. Robert Thomas.



Society. He was active in community and welfare activities, and was the author of *Adventures for God in Two Churches*.

Dr. Evans is survived by his wife, Elizabeth Balfour Holloway Evans; a son, Allen Evans, Jr.; a daughter, Mrs. Robert C. Walker, Jr.; and seven grandchildren.

The Rev. Harry St. Clair Hathaway, retired priest of the diocese of Harrisburg, died in New York City on December 23, 1960, one month before his 90th birthday.

Dr. Hathaway made news in 1939 when, fully clothed, he jumped into the water and saved a

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Rev. Gardiner M. Day, r; Rev. R. D. Maitland, chap.  
Sun 8, 9:30, 11:15, 5:45, 7. St. John's Chapel 10

Refer to key on page 24

**UNIVERSITY OF HAWAII in Honolulu**  
**CANTERBURY HOUSE** 2324 Metcalf St.  
Rev. Richard H. Humke, chap.  
Wed 7:15; Fri 8:15; Meetings, anno

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2333 1st St., N.W.  
Rev. H. Albion Ferrell, chap.  
HC Sun 9, Wed & HD 7; Canterbury Assoc Wed 7:30

**UNIVERSITY OF ILLINOIS,  
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**ST. JOHN THE DIVINE** Champaign, Ill.  
Sun: 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;  
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**MOUNT HOLYOKE COLLEGE**  
**ALL SAINTS'** South Hadley, Mass.  
Sun 8, 10:30 Rev. Maurice A. Kidder, v and chap.,  
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HD 7, 9:30

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Sun 7:30, 9:15, 11; 7 every Thurs on campus

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Sun 8, 9:30, 11, 5:30; Daily (ex Mon & Sat) 7 & 5

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Sun HC 10:30; Wed HC 7; Mon thru Fri 5:15

**ROLLINS COLLEGE**  
**ALL SAINTS'** Winter Park, Fla.  
Rev. Wm. H. Folwell, r; Rev. A. Lyon Williams, chap.  
Sun 7:15, 9, 11:15; Canterbury Club Sun 5-7

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**DOUGLASS COLLEGE**  
**CANTERBURY HOUSE** New Brunswick, N. J.  
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Rev. Clarence A. Lambelet, Episcopal chap.  
Sun 8, 9:30, 11, 5; Thurs 7

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Sun 8, 9:30, 11; Wed 7; Thurs 10:30; EP daily 5

**SOUTH DAKOTA STATE COLLEGE**  
**ST. PAUL'S, 6th St. & 8th Ave., Brookings, S. D.**  
Sun 7:30 & 11, 5 Canterbury Club

**TULANE UNIVERSITY**  
**NEWCOMB COLLEGE**  
**CHAPEL OF THE HOLY SPIRIT** New Orleans, La.  
1100 Broadway,  
Rev. W. Donald George, chap.; Rev. Wayne S.  
Shiple, ass't. chap.  
Sun 7:30, 9:30, 11:30, 5:30; Daily: HC 7 Mon,  
Wed, Fri; 7:45 Tues, Thurs, Sat; EP 5:30, Canter-  
bury Forum Wed 6

**TUSKEGEE INSTITUTE**  
Tuskegee Institute, Ala.  
**ST. ANDREW'S**  
Rev. Vernon A. Jones, Jr., r  
Sun 7, 9, 11

**UNITED STATES NAVAL ACADEMY and  
ST. JOHN'S COLLEGE** Annapolis, Md.  
**ST. ANNE'S** Annapolis, Md.  
Rev. J. F. Madison, r; Rev. L. L. Fairfield; Rev.  
J. W. Smith, Ph.D.  
Sun 7:30, 9:15, 11; Wed 7:30; Thurs 10

**WHITMAN COLLEGE**  
**ST. PAUL'S** Walla Walla, Wash.  
Rev. D. S. Alkins, r; Rev. R. C. French, assoc;  
Rev. B. A. Warren  
Sun 8, 9:15, 11; Canterbury 5:30; Wed & HD 11;  
Daily (Mon thru Fri) 8:45

**UNIVERSITY OF WISCONSIN** Madison, Wis.  
**ST. FRANCIS' HOUSE** 1001 University Ave.  
Rev. Gerald White  
Sun & daily worship; full-time chaplain and  
Canterbury program

**UNIVERSITY OF WISCONSIN Milwaukee**  
**MILWAUKEE-DOWNER**  
**EPISCOPAL CAMPUS RECTORY** Milwaukee, Wis.  
3216 North Downer Ave.  
Rev. James Dyar Moffett, chap.  
Open Daily: 7-10

## DIVISION OF COLLEGE WORK DIOCESE OF COLORADO

**UNIVERSITY OF COLORADO, Boulder, Colo.**  
**ST. AIDEN'S CHAPEL** 2425 Pennsylvania St.  
Rev. A. B. Patterson, Jr., chap.  
Sun & daily Eucharist; full-time chaplaincy &  
Canterbury program

**COLORADO COLLEGE** Colorado Springs, Colo.  
**GRACE CHURCH** 601 No. Tejon  
Rev. J. Lindsay Patton, r; Rev. Desmond O'Connell,  
Chap.  
Sunday worship at Grace Church; midweek Eucharist  
on campus, in term; other Canterbury activities

**COLORADO SCHOOL OF MINES** Golden, Colo.  
**CALVARY EPISCOPAL CHURCH, 1320 Arapahoe St.**  
Rev. Bruce P. Moncrieff  
Sunday worship at Calvary. Episcopal Chaplaincy

**COLORADO STATE COLLEGE, Greeley, Colo.**  
**THE CANTERBURY HOUSE** 1865 10th Ave.  
Rev. Charles V. Young, chap. & r; Rev. Fred F.  
King, ass't.  
Daily worship in term; Sunday worship, Trinity  
Church; Full chaplaincy & Canterbury program

**COLORADO STATE UNIVERSITY** Fort Collins, Colo.  
**ST. PAUL'S HOUSE** Laurel & Whitcomb Sts.  
Rev. Malcolm Boyd, chap.  
Sun & daily worship; full-time chaplaincy & Can-  
terbury program

**COLORADO WOMAN'S COLLEGE** Denver, Colo.  
**ST. LUKE'S** 13th Ave. & Poplar St.  
Rev. R. Dudley Bruce; Rev. James W. Brock  
Midweek Eucharist on campus, in term; Sunday  
worship, St. Luke's Church and Episcopal Chap-  
laincy provided.

**UNIVERSITY OF DENVER, Denver 10, Colo.**  
**BUCHTEL UNIVERSITY CHAPEL**  
Rev. Russell K. Nakata  
Wed in term, Eucharist; each quarter, The Canter-  
bury Lectures

**LAMAR JUNIOR COLLEGE, Lamar, Colo.**  
**ST. PAUL'S** Rev. Warren C. Caffrey

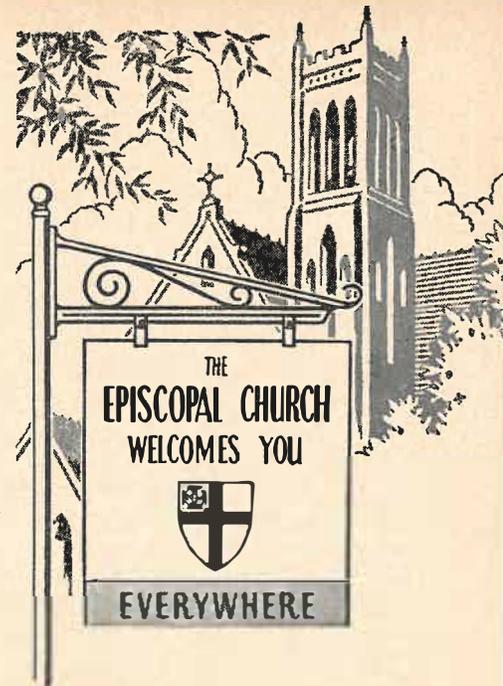
**ST. LUKE'S HOSPITAL SCHOOL OF  
NURSING** Denver 3, Colo.  
601 East 19th Ave.  
Rev. Robert L. Evans, chap.  
Sun & Wed Eucharist in Chapel; Chaplaincy for  
School & Hospital

**UNITED STATES AIR ACADEMY** Colorado Springs, Colo.  
**ST. MICHAEL'S CHAPEL**  
Rev. Desmond O'Connell, vicar  
Sun, Eucharist on campus; Buses to Grace Church,  
Colorado Springs

**WESTERN STATE COLLEGE** Gunnison, Colo.  
**GOOD SAMARITAN** Rev. Jack A. Bates, vicar

# CHURCH DIRECTORY

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



## 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

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. Near Civic Center  
Rev. James T. Golder, r  
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat)  
7:30, Fri & Sat 9; 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. James R. Daughtry, c;  
Rev. Ralph A. Harris, choirmaster  
Sun: 7, 8, 9:15, 11; 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 HC 7, 8, 9:15 & 11; Daily 7:30, also Monday  
8:30; Tues 6:30; Fri 10; HD 10; C Sat 4:30

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 6:30, 7:30, 9, 11; Daily 7:10; 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; Wkdys:  
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &  
9:30; C Sat 4:30-5:30 & 7:30-8:30

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;  
Weekdays: H Eu 7; also Wed 6:15 & 10; also  
Fri (Requiem) 7:30; also Sat 10; MP 8:30, 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

## 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; EP 5:45, C Sat 5 & 8, Sun 8:30

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

## 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. Hohenschield, S.T.D., r  
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

## LAS VEGAS, NEV.

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

## BUFFALO, N. Y.

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

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
122nd St. and Amsterdam Ave.  
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdys: MP & HC 7:15 (& 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 Avenue & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC  
8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

## 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

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

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 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. William W. Reed, v  
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. William W. Reed, v; Rev. W. D. Dwyer, 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  
& Sat 9:30; Wed & Fri 12:10; C Fri 4:30-5:30,  
Sat 12-1

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 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

## WHITE SULPHUR SPRINGS, W. VA.

**ST. THOMAS'** (near) The Greenbrier  
Rev. Edgar L. Tiffany  
Sun 8, HC; 11 MP & Ser (1st HC)

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