

# The Living CHURCH

November 19, 1961

25 cents



O most merciful  
Father, who hast  
blessed the labours  
of the husbandman  
in the returns  
of the fruits  
of the earth; We  
give thee humble  
and hearty thanks  
for this thy bounty. . . .

—From the Prayer Book  
Collect for Thanksgiving Day

RNS

***What unemployment is like [page 12]***

**Excellent Defense**

**THOMISTICA MORUM PRINCIPIA.** Papers delivered at the Fifth International Thomistic Congress. 2 vols. Rome: *Officium Libri Catholici*. 1960-1961.

The publication of this symposium is the most significant contribution to Christian ethics in a decade. Many of the papers are by distinguished philosophers, and theologians, including Garrigou-Lagrange, Xiberta, and de Raeymaecker. For the Anglican, two essays are of special significance, and fortunately they are in English.

Fr. Eric D'Arcy, in his paper on the dictum, "Error has no rights," shows that in its expanded form it may mean that "Whatever is at odds with truth . . . objectively has no right to existence, propagation, or action." In this sense it is true. But the maxim may also mean that a human being has no right to act according to a wrong principle even though he



is acting in good conscience. In this sense the maxim is false. As humans we realize the good through our reason and we may be mistaken. Yet our personal integrity demands that, "when conscience is certain, whether it be correct or mistaken, one is always bound to follow it when it enjoins or forbids. . . ." That does not mean that error is not error or that evil is not evil. It does mean, however, that we must respect a man's conscience, even though erroneous. Thus we must have respect for those of good conscience and we must act in terms of tolerance.

Fr. Bévenot, in his essay, "St. Thomas and the Erroneous Conscience," uses the same type of argument as does D'Arcy. Bévenot tells us that there is such a thing as the invincible erroneous conscience. By this he means that a man can make a mistake in moral judgment for which he is not responsible. Although we should try to enlighten such a man, still he must follow his conscience, even if it is mistaken.

St. Thomas takes a different position from this. Although he holds that to go against conscience is a sin, because he

*Continued on page 21*

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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.)

## Wide Responsibilities

I would like to add my voice to that of many others, in most grateful appreciation for the able and thoughtful reporting of the General Convention by THE LIVING CHURCH, week by week. I venture to suggest only one correction. Several times, the election of Bishop Gilson has been referred to as the election of "a suffragan bishop for Taiwan." I think it is important to note that no such qualification was intended or included in his election. Taiwan is a missionary district which the American Church administers, for the time being, and which is assigned to the Bishop of Honolulu. Bishop Kennedy has, as well, responsibility for our Church's work in Okinawa, Guam, and elsewhere in the Pacific, to say nothing of his missionary diocese of Hawaii.

To give him needed assistance in this vast responsibility, it seemed wise to provide a suffragan. The fact that Bishop Gilson is resident in Taiwan and has given superb leadership to our mission there ought not to be construed to mean that his ministry is in any way limited to Taiwan, or that the House of Bishops chose a backdoor through which to introduce Episcopal oversight there. When the time comes to elect a Bishop for Taiwan, no doubt he will be and ought to be a son of that Church. In the meantime, we have, in effect, given sensible recognition to the enormous task we have asked Bishop Kennedy to undertake, and have provided most appropriately to give him assistance. Bishop Gilson's residence, no doubt, will remain in Taiwan, but his responsibilities are wider than that — indeed, he takes his place in the whole strategy of the Church in the Pacific.

(Rt. Rev.) STEPHEN F. BAYNE, JR.  
Executive Officer  
of the Anglican Communion

London, England

## Safe Splinter?

I was much interested in your editorial, "Voice from the Past" [L.C., October 22d], and would like to comment.

(1) One of the signers, per your news article, "Security Petition," is 46; another, 43; another, 48; another, 56 — to go no further. Do you seriously think that, as you indicate in the editorial, we oldsters have not had a new idea in a generation, so these "youngsters" who happen to agree with us in this matter are equally behind the times?

(2) Granting, for the sake of the argument, that we old duffers have not had a new idea in a generation, are there not some things which, being eternally true, are always up to date? How about our Lord's revelation — "Love your enemies. Do good to those who despitefully use you and persecute you"?

(3) Is it not about time that citizens of the U.S. acted like mature, grown-up people? European countries do not share our

hysteria about Communism. In such countries where, as I understand, there are enough Communists to do so, they are permitted to form their own party. Some 20% of the voters in France, for instance, are said to belong to that party; as a party they are active in Germany and Italy. England does not share our fear of them. Instead, she, as have many other nations, recognizes Communist China.

(4) Remember Voltaire's statement, "I am wholly opposed to what you say but would give my life for your right to say it."

(5) We who are all for "giving Communism in this country enough rope to hang itself" seem to have more faith in our way of life than those for whom you speak. According to the FBI there are fewer Communists here than ever before, some 25,000 of them in the entire United States! I read in the New York Times that they have not been able to keep their Daily Worker newspaper going.

Could not the other some 170,000,000 of us assume that this little splinter of Communists amongst us do not present any real and present danger to our way of life? What's the matter with us, that we do not have any confidence in our form of government? What are we afraid of?

When it comes to the danger from world Communism, I suspect all of us signers would agree with you. I am sure the others, like myself, are as much against that as anybody. But if we prefer to put our faith in our Lord's way of life, I should think that would not prove that we are "old fogies."

(Rt. Rev.) WALTER MITCHELL  
Retired Bishop of Arizona

Rancho Santa Fe  
Calif.

## Participation

I was very happy to see the article "Bright Spots Before My Ears" by Charles Roe [L.C., September 10th]. It has been my observation that the small "have not" churches do better with the little they have than the larger urban ones.

Perhaps you will be interested in what we have been able to accomplish at St. Patrick's, a Minneapolis mission of some 300 souls. We have three choirs: a mixed choir of 21 voices, a men's choir of 17, and a junior choir of 20. The junior choir is a part of the Confirmation class program and attendance is required. Although the boys and girls sing anthems periodically, it is primarily an educational effort designed to produce literate Church members. The mixed choir is a small but well balanced group

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### November

19. Tasmania
20. Tennessee, U.S.A.
21. Texas, U.S.A.
22. Tohoku, Japan
23. Tokyo, Japan
24. Toronto, Canada
25. Trinidad, West Indies

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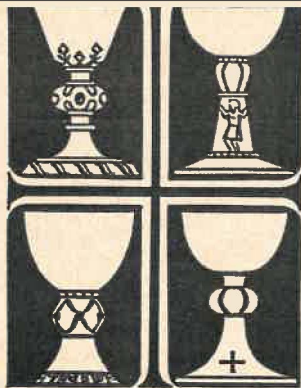
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which is rapidly learning the best of the choral literature. The men's group, organized recently to sing an additional service, sings entirely the unison plainsong service.

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It has long been my conviction that the technical problems of teaching a parish to sing its liturgical services are nothing compared to the problem of locating people with enough intestinal fortitude and real concern for their Church to buckle down and do something about it. May I point out that such a program of music is impossible without a clergyman who is personally involved with his choirs, and who has a deep and knowing respect for the music of our Church. We, at St. Patrick's, are very fortunate in this respect. We are also fortunate in having been able to locate an old but fine tracker-action pipe organ for \$500. This is an eight-rank liturgical instrument which is a joy to play and hear.

We hear much these days about "participation." Musically this usually means that the services are downgraded to the level of the complete stranger to our services. We at St. Patrick's believe that participation in our services is at a high level both qualitatively and quantitatively.

DENNIS LANE  
Organist and choirmaster  
St. Patrick's Church

Minneapolis, Minn.

### Lay Canons

I liked Bishop Higgins' article on the episcopate [L.C., October 8th].

As a practical matter, may I suggest that we activate lay canons at our cathedral churches? One such canon at each cathedral church throughout the republic would be appointed and paid exclusively to administer the diocese. His authority would reside nominally in the bishop but actually in his own hands subject to diocesan canons, somewhat like the British Prime Minister's relation to the Sovereign. His would be an office of high esteem in the diocese, and he would hold clear ecclesiastical tenure in the cathedral church, which would of course include saying the daily offices.

First, this arrangement would relieve the bishops of their immense and unnecessarily professional administrative tasks. We want, we need fathers-in-God, pastors, real lovers of our Saviour, able to communicate His love to their flock. This should be the only criterion for an effective bishop.

Second, the establishment of lay canons would encourage the breakdown of clericalism within the Episcopal Church, so offensive to the laity and those clergy who are truly Catholic in heart. It would thus help regain that beautiful spirit of Christian love

between priest and people so clearly to be seen among the Orthodox and Philippine Independent Catholics.

Third, lay canons would help the Holy Spirit build bonds of love between us and our Protestant brothers, and the ecumenical movement would be strengthened.

I question Bishop Higgins' desire to reduce the size of the episcopate. It was the ancient pattern to have a bishop in each town — this is still largely the custom in



Italy — and we have compromised enough already with this wise apostolic stratagem. It is true that the Roman Church in this country, with 40,000,000 members, makes do with an episcopate of 200; but I do not want my children to receive a cursory slap on the cheek for their Confirmation (is it valid, anyhow?), just as I deplore withholding the Cup of Salvation from the Roman faithful in Holy Communion. If you determine everything on the basis of arid efficiency, you crucify those quality components of the Gospel which Bishop de los Reyes assures us are the one great and beloved gift the Episcopal Church has given his own Philippine Catholic Independent Church.

ARTHUR B. FABRI  
New York, N. Y.

After reading Bishop Higgins' article on the episcopate [L.C., October 8th], the 18th-century bishops of England come to mind; the bishops who made the Methodist Church almost a necessity and froze the Church of England in America. It was when the Episcopal Church realized that her bishops must be her *chief missionaries* that the Church got on the move in America. This seems to me to be the glory of the American episcopate. How can we forget this so soon; even while still on the edge of the frontier in our work?

Bishop Higgins thinks that our six dioceses which have fewer than 34 churches have no need for full-time bishops and that "good" bishops should be translated to the dioceses with the large number of communicants. This sounds like retreat to me. Our bishops are true to what we have learned in America when they are propagating the Faith on the frontier, not when they are preserving it in cathedrals. (REV.) DOUGLAS M. CARPENTER  
Vivar, St. Stephen's, Brewton,  
and St. Mary's, Andalusia  
Brewton, Ala.

### Disaster at Walsingham

July 14th was an unforgettable day in the history of Walsingham [L.C., August 6th]. At 9:30 p.m. on this summer evening all was quiet in this small medieval village until villagers noticed a red glow in the sky. Many of them raced towards the scene of what was obviously a large fire expecting to find one of the local farms alight. Great was the distress when it was discovered that here was no haystack on fire but the beautiful medieval church which has served countless generations of Walsingham people. The church was ablaze from end to end in a

Continued on page 20

# The Living CHURCH

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## THINGS TO COME

### November

- 19. Twenty-fifth Sunday after Trinity
- 23. Thanksgiving Day
- 26. Sunday next before Advent
- 30. St. Andrew

### December

- 2. Episcopal Overseas Missionary Fellowship, annual meeting, St. Bartholomew's Church, New York, N. Y.
- 3. First Sunday in Advent
- 8. National Council's General Division of Women's Work meeting, Greenwich, Conn., to 11th
- 10. Second Sunday in Advent
- 12. National Council meeting, Greenwich, Conn., to 14th
- 17. Third Sunday in Advent
- 20. Ember Day
- 21. St. Thomas
- 22. Ember Day
- 23. Ember Day
- 24. Fourth Sunday in Advent
- 25. Christmas Day

**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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## I Was Afraid of the Child Stealers

Mr. Challagali, train examiner for the Indian railroad from Calcutta to Madras, reports, "I saw a little girl sleeping under a third-class bench. She could not tell me about her parents as she was only four. I feared the child stealers would sell her to the beggars who cripple the children or make them blind so that they can arouse pity as professional beggars. Her mother must have deserted her because she was too poor to feed her. She looked terribly hungry. I took her to the police, although I did not think anyone would claim her and no one did. As I had brought her, the police made me take her back. So I took the poor little half dead thing home. But it meant less food for my children and I knew I could never educate her on my meager income. I would have liked to have kept her, but took her to the Helen Clarke Children's Home."



Prem Leila

Mrs. Edmond, the director of the Home, crowded the child in and named her Prem Leila, meaning kindness or love, because she was saved by a man's pity and kindness. Not only in India, but in a number of countries in which CCF assists children, there are so many thin, sickly, little tots deserted by desperate mothers who rather than continually witnessing their hunger desert them, hoping someone who can, will feed them. While so many of us in America are overfed, half the children in the world go to bed hungry every night. Such children can be helped by any gift or "adopted" and cared for in CCF Homes. The cost to "adopt" a child is the same in all countries listed below—\$10.00 a month.

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The Archbishop of York and Primate of England, Dr. Coggan, gives the blessing from the high altar of his cathedral, Yorkminster, at his recent enthronement [L.C., September 24th]. Of the actual blessing used on this occasion (see below), the dean of York, Dr. Milner-White says: "It is unusually beautiful and perhaps unique. But it has been traditional in this service since the Middle Ages."

**T**he Almighty Trinity and one true God, the Father, the Son, and the Holy Ghost, grant you to desire him wholly, to know him truly, and to love him sincerely; and bestow upon you such perseverance in his faith and love, that he may bring you hereafter to himself and his unchangeable glory, world without end. *Amen.*

# The Living Church

Twenty-fifth Sunday after Trinity  
November 19, 1961

For 83 Years:

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

## UNITY

### RSVP

Invitations have gone out to the Methodist Church and the United Church of Christ, asking those Churches to send committees to Washington, D. C., next April, to begin four-way conversations with the Episcopal Church and the United Presbyterian Church.

The talks, which were proposed by the Presbyterians last year and endorsed by General Convention at Detroit [L.C., October 8th], will be instituted April 9th and 10th, when representatives of each of the committees will meet at the College of Preachers, Washington, D. C., to set up an agenda.

The invitations were issued by representatives of the Presbyterian "Committee of Nine" and the Joint Commission on Approaches to Unity of this Church. Bishop Gibson of Virginia, the Rev. Powel M. Dawley, and the Rev. Charles D. Kean represented the Commission.

## NEW YORK

### The System and a Campaign

Two New York City priests, both of them known for their work among the less fortunate members of the metropolitan community, launched themselves into the recent mayoralty campaign in that city [see page 15]. The Rev. C. Kilmer Myers, vicar of the Chapel of the Intercession (Trinity Parish) and the Rev. James A. Gusweller, rector of the Church of St. Matthew and St. Timothy, each had something to say about local politics.

Fr. Myers, author of the book, *Light the Dark Streets*, preached a sermon on October 8th in which he denounced the habit of Americans of blaming public immorality on "The System." "Men in public life," said Fr. Myers, "seldom are blamed personally for unethical conduct such as bribery or the shake-down. They are, we say, caught by 'The System.'" Fr. Myers went on to say:

"The current political campaign, which we have been using as an example in this sermon, has been rough, cynical, vulgar, and liberally larded with hypocrisy. A fallout of revolting self-righteousness has poisoned the atmosphere of the city. . . . It would appear

that the Church in this town also acquiesces to 'The System.'

"The principal religious group in New York is the Roman Catholic Church. Any one who knows what is happening in our town refers to its Chancery office as 'the power house.' . . . Why is it . . . that we have not heard the Roman Catholic Church raise its voice in this city in a proclamation of the righteousness of God in the face of such deep seated evil on all sides and in all parties? The head of that Church . . . does he ever speak out in judgment on the important concerns to the people of this city?

"And what of the Protestants? The Protestant Council's voice is a mere squeak. . . . It contents itself with a half apologetic chirping away on the theme that it wants a few more Protestant judges, that bingo is bad, and that off-track betting is the surest sign of Satan's presence in our midst. The Protestant Council's outlook remains rooted in the small town Puritan ethos of the 19th century, and it is a reflection of the tragic defeat of American Protestantism in the great metropolitan areas in our nation. . . .

"Much of this would be ludicrous were it not so filled with tragic by-products. We may laugh at 'The System' and the moral aberrations of our politicians, but in the end it is the people who suffer. I am thinking of that much publicized street on the West Side. Its grim poverty became a political football and the press enjoyed a hey-day over it. But there are people who live on that street. . . . It is they who suffer because of 'The System' and the politicians who either are enmeshed in it or who feverishly work to protect it. . . . All that makes life tolerable in this unnaturally huge city suffers. And I for one confess that I see no end to it. . . ."

Actively taking sides, Fr. Gusweller, subject of the book, *The Shepherd of the Streets*, by John Ehle, campaigned for candidate Louis J. Lefkowitz for some weeks before the election. [Mr. Lefkowitz was defeated by Robert F. Wagner, the incumbent.]

In a statement to THE LIVING CHURCH, Fr. Gusweller said, "I would do it again." He pointed out that "we won in this particular district." Shortly before the New York City election, Fr. Gusweller said:

"There are times when the Church must take sides, even in politics. Certainly the Church in Germany should have taken a more vigorous stand at the inception of Nazism. . . .

"In the summer of 1961 a riot broke out as a result of the living conditions in this

neighborhood. I wrote letters to the mayor and phoned his office seeking his aid in helping to clean up the squalor, but I was told that the mayor 'can't see you, he's too busy.' As a result of my efforts, Mr. Lefkowitz, then attorney general for the state of New York, heard my cry and he came to my assistance. . . .

"I have seen children bitten by rats, burned to death by faulty stoves, and hospitalized because of collapsing ceilings in these slum tenements, and I have seen the hungry plight of our poor. I am disgusted with the slums of our city."

Demolition has been started to clear the ground for a new community center at the Church of St. Matthew and St. Timothy. The center will furnish after-school care for children, remedial reading classes, a nursery, a library, a clinic to help people find adequate housing, and a staff of workers who will try to help drug addicts.

## LOS ANGELES

### Fire in the Hills

Brush fires in the hills of Los Angeles early this month destroyed hundreds of homes and did several million dollars' worth of damage, but touched no Church property.

Parched brushwood was consumed by hot flames, fanned by winds blowing up cañons that acted as chimneys. Many people had to flee swiftly, as the fire moved in unpredicted directions at high speeds. At press time, however, no injuries or loss of life had been reported.

Churchpeople did not escape without loss, although few figures were immediately available. It was learned that in one parish — St. Alban's Church, Westwood, Los Angeles — the homes of 11 families were destroyed.

## EPISCOPATE

### To Be Continued

A special meeting of the diocese of Long Island, called to elect a second suffragan for the diocese, adjourned on November 4th after casting eight ballots in an unsuccessful attempt to reach agreement. Another meeting was called for November 18th.

On six of the eight ballots, the Ven. Canon Charles W. MacLean, registrar

and administrator of the diocese, was the choice of the laity, and the Rev. Albert A. Chambers, rector of the Church of the Resurrection, New York City, was the clerical choice on four of the ballots. It is reported that Fr. Chambers has requested that his name be withdrawn from the nominations.

In calling the November 18th session of the convention, Bishop DeWolfe of Long Island said, "The suffragan bishop asked for should primarily assist the bishop in his over-all extension of the episcopal ministry to the diocese."

#### **BUSINESS**

### **Transfer**

The Church supply department of Lyckett, Inc., a Baltimore, Md., firm, has been discontinued and its inventory transferred to Morehouse-Barlow Co., Inc., of New York City.

According to I. C. Lycett, Jr., president of the firm, two former members of the department have transferred to Morehouse-Barlow in New York City. They are Robert Sargent and Leslie Keller, who will be bookstore manager and manager of the vestment division, respectively.

#### **BEQUESTS**

### **Neighborly Gesture**

A Milwaukee woman, who lived next door to St. James' Church, Milwaukee, until she died earlier this year, has left the bulk of her estate to the Rev. Bernard G. Buley, who was rector of St. James' for some years.

Fr. Buley is currently rector of St. Matthias' Church, Waukesha, Wis. He told THE LIVING CHURCH that the late Susan M. Moffett, in addition to leaving the estate, left him a letter with instructions as to how the money should be used. He said that Miss Moffett had carried out many works of charity during her lifetime, and that she wanted many of them continued. The major part of the money left to him, he said, was for his administration in charitable work.

The estate has been estimated as being worth more than \$125,000. In addition to her bequest to Fr. Buley, Miss Moffett left \$2,000 each to St. James' Church and St. John's Home, Milwaukee.

#### **SOUTH FLORIDA**

### **The Record Set Straight**

Information has been received that, in the balloting for a suffragan bishop in the diocese of South Florida [L.C., November 5th], the Rev. Jonathan B. Coffey of Miami Springs withdrew his name from the nominations before the first ballot was cast.

The election report in THE LIVING CHURCH had not made this fact clear.

#### **ENGLAND**

### **Bible for the Archbishop**

The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, has been given a copy of the new Ethiopian Bible.

The presentation was made by B. Beneke, Ethiopian charge d'affaires in London, on behalf of Emperor Haile Selassie.

Begun in 1946 and only completed this summer, the new edition was produced under auspices of Emperor Selassie and the British and Foreign Bible Society. It is the first complete Bible to be published in Ethiopia.

The translation was a joint effort of British and Ethiopian scholars, including David Stokes of the Churchmen's Missionary Society, the Rev. Canon Austin E. Matthew of the Society for the Propagation of the Gospel, and an Ethiopian, Bilatta Merse Hazan. [RNS]

#### **BIBLE**

### **Old Made Anew**

A facsimile edition of the Gutenberg Bible, each two-volume set costing \$750, has been produced in New York City.

The original Gutenberg Bible, which was printed some time in the mid 1400s, is reputed to be the first book to have been printed in movable type. One of the 47 surviving copies of that Bible reportedly sold at an auction for \$511,000.

The facsimile edition, published by Henry Chafetz and Sidney Solomon, was printed by lithograph and sheet-fed gravure, and numbers 1,282 pages as did the original. Each illuminated set of the new edition, bound in goat skin, weighs 40 pounds. [RNS]

#### **INTERNATIONAL AFFAIRS**

### **Added Protests**

The president of the National Council of Churches, an associate general secretary of the World Council of Churches, and an official of the Russian Orthodox Church Outside Russia in Switzerland have added their voices to those denouncing the testing of outsize nuclear devices by Soviet Russia.

Mr. J. Irwin Miller, president of the NCC, commented in a letter to President Kennedy that a recent thermonuclear atmospheric blast set off in the USSR "violates mankind's conscience" and "threatens new dimensions of terror in international relations." He offered the President his support "for your restraint in not having our government resume nuclear tests in the atmosphere."

Dr. O. Frederick Nolde of the WCC suggested that "the obvious and extensive preparations for atmosphere testing by the Soviet Union throughout the period of the moratorium have raised questions as to its good faith and made it imperative that an unverified moratori-

um be replaced by a binding treaty with provision for inspection and control."

In Switzerland, Bishop Anthony of Geneva warned that the "new crime" against mankind perpetrated by Russia will have "tragic repercussions."

#### **CENTRAL NEW YORK**

### **Counsel of Patience**

Bishop Harris of Liberia and Bishop Yashiro, Presiding Bishop of the Nippon Seikokai (Holy Catholic Church in Japan), were guests of the diocese of Central New York late last month. The two had come to the U.S. for the 1961 General Convention.

Bishop Yashiro, preaching to an overflow congregation at Grace Church, Cortland, N. Y., at the invitation of the Rev. Daniel H. Ferry, rector, said that often Americans are too generous and not patient enough.

"Sometimes you forget," the bishop said, "and you unconsciously substitute your great country for God. Remember to have patience, and wait, and God will give you great opportunities to carry out His will."

Interviewed by reporters at an airport in Syracuse, N. Y., Bishop Yashiro said he believed the time will eventually come when the people of Communist China will learn to distinguish between Communism and Christianity. "And I don't think Communism will win in the sight of God," he said.

Bishop Yashiro said that only General MacArthur's intervention saved Emperor Hirohito of Japan from being executed as a war criminal after World War II.

During the war, Bishop Yashiro himself was arrested by this government as a spy against his country, and was imprisoned.

In telling the congregation at Cortland about his own post-war experiences in Australia, Bishop Yashiro talked of the "great Christian fellowship in the Anglican Communion," and he told how he conducted a memorial service for an Australian nurse who had been murdered by five Japanese soldiers whose lives she saved after a battle. He told how some people, who had almost resorted to violence in opposing his conducting of the memorial service, had come to him afterward, and how they, like him, "knew the almighty power of the intercession."

Bishop Harris preached at two services in Trinity Memorial Church, Binghamton, N. Y., where he was the guest of the rector, the Rev. W. Paul Thompson.

He said that, in spite of the "unfortunate Nigerian postcard incident," the U.S. Peace Corps "is a sound and well received program." [Bishop Harris referred to the demonstration of anger that resulted among Nigerian students when a post card written by a Peace Corps worker fell into their hands. The young lady had written to a friend expressing her shock



at the living conditions of Nigerians.]

Bishop Harris, who was born in North Carolina, said that Africans "are very sensitive about discrimination," and that "discrimination is one of the major weaknesses in our total presentation abroad."

He pointed out that, with all the ferment and turmoil now besetting Africa, Communism has had a very limited success so far, and in no more than three or four of the emerging new nations. "In the great majority," he said, "Communism is just about completely frozen out."

**ECUMENICAL**

**Pacific Northwest**

Councils of Churches in the Pacific northwest and Vancouver, B. C., in October sponsored a faith and order conference planned in cooperation with the National Council of Churches Department of Faith and Order.

At Camp Menucha by the Columbia River Gorge near Portland, Ore., more than a hundred leaders of 18 Churches, including representatives of the Episcopal Church and the Greek Orthodox Church, participated in the four-day session aimed at making Church unity considerations specific on a regional level. This aim was stated in the opening address by Dr. William A. Norgren, director of the NCC Department of Faith and Order.

Other major speakers were Dr. Donald Demaray, Seattle, Wash.; Dr. Geddes MacGregor, dean of the school of religion, University of California; and Dr. Keith Bridston, former secretary of the Commission on Faith and Order of the World Council of Churches.

The Washington-Northern Idaho, Oregon, Southwest Idaho, and Vancouver, B. C., Councils of Churches sponsored the conference.

**WCC**

**Week of Prayer — 1962**

Dates and the theme for the 1962 Week of Prayer for Christian Unity have been announced by the Faith and Order Commission of the World Council of Churches.

Theme for the week is taken from St. Luke 22: 27 — "I am among you as he that serveth" [ΚΙΥ]. The dates set by the WCC are January 18th to 25th, 1962.

The schedule for the week, with Bible references:

First day (January 18th): For the unity of all Christian people. John 13: 1-15.

Second day: For Roman Catholics. Ephesians 5: 21-32.

Third day: For the Orthodox and other Eastern Churches. II Corinthians 4: 5-15.

Fourth day: For Anglicans and Old Catholics. I Peter 4:7-11.

Fifth day: For Lutherans, Presbyterians, and Reformed Churches. I Peter 4: 12-19.

Sixth day: For Baptists, Congregational-

ists, and Methodists. II Corinthians 9: 6-15.

Seventh day: For all Christians for whom we have not already prayed in particular, and for members of united Churches. Romans II: 25-32.

Eighth day: For the unity of all mankind in the love and truth of Christ. Revelation 21: 22-27. [RNS]

**LAYMEN**

**Six for the Division**

Four province chairmen and two members-at-large, appointed by the Presiding Bishop, have joined the General Division of Laymen's Work.

The new lay leaders include Edward Dougherty of Cincinnati, Province V chairman; Andrew Mapes of Norfolk, Neb., Province VI chairman; Andrew Barrett, Jr., of Midland, Texas, Province VII chairman; L. Dale Pederson of Eugene, Ore., Province VIII chairman; President F. Edward Lund of Kenyon College, Gambier, Ohio, member-at-large; and John Murphy of New York City, member-at-large.

Besides coming from different parts of the country, the men represent various fields of endeavor: Mr. Dougherty is chief actuary of the Union Central Life Insurance Company; Mr. Mapes is an attorney; Mr. Barrett is an independent oil producer; Mr. Pederson is an attorney; Mr. Murphy is director of marketing research for Coty, Inc.; and President Lund is an educator.

**COMMUNICATION**

**Considerations at Kenyon**

by the Rev. CLEMENT W. WELSH

Are scientists unable to read Shakespeare, and are novelists, artists, and musicians ignorant of the basic discoveries of science? Is our culture split in two?

This was the theme of a conference on "Communication between the Arts and the Sciences" held at Kenyon College, October 27th and 28th, and attended by distinguished scholars representing both the sciences and the humanities.

The subject had been posed by C. P. Snow, himself both a scientist and novelist, in *The Two Cultures and the Scientific Revolution* (Cambridge University Press, 1958), and the author, now Sir Charles Snow, participated in the conference, together with Edward Teller, nuclear physicist; Alan T. Waterman, director of the National Science Foundation; Brand Blanshard, philosopher; Philip Wiener, editor of the *Journal of the History of Ideas*, who acted as moderator; and James S. Ackerman, art historian. A group of associates were prepared in advance to enter into the discussion, and these included the Rev. Albert T. Mollegen, the only theologian on the panel.

For anyone familiar with the ancient debate over the relations between science and religion, it was instructive to discover that science and the arts and letters have similar difficulties. Scientists, it was made

**NEW LAY LEADERS**



John E. Murphy



Andrew T. Barrett, Jr.



Andrew D. Mapes



E. A. Dougherty



F. Edward Lund



L. Dale Pederson



Philadelphia Evening Bulletin  
**Bishop Hart of Pennsylvania inspects Philadelphia's tribute: 50 years of communication.**

clear, not only have trouble understanding modern poets — they have trouble understanding each other.

Many of the scientists, however, testified to the similarity of the activity of the scientific imagination to that of the artistic imagination. The mathematician and the musician, when they are creating, are remarkably alike. But scientists criticized the world of arts and letters for their ignorance of the great intellectual achievements of science, and were reminded in return that the knowledge of nature is not what saves a man, but the knowledge of himself. Everyone listened to the debate with a part of his mind remembering the dangers to civilization that science has made possible.

At the conclusion of the symposium, honorary degrees were awarded to the speakers. The conference was the sixth in a series of conferences held at Kenyon since 1946, and was held in Rosse Hall, once the college chapel. Symbolic of the place and the theme, to the north of the hall an addition to the science building is being built, and to the south the Gordon Keith Chalmers Memorial Library is under construction.

## PENNSYLVANIA

### Anniversary Tribute

The *Church News*, monthly publication of the diocese of Pennsylvania, was recognized on its 50th anniversary by a resolution of tribute from Mayor Dilworth of Philadelphia and the Philadelphia City Council.

The publication has increased its circulation this year from 16,000 to 55,000, partly by a change from "slick" to "tabloid" format, and partly because of the adoption by most parishes in the diocese of a blanket subscription plan.

Walter N. Connors, a professional

newspaperman, became the editor of the paper when it changed its format in January. As executive director of the diocese's department of communications, Mr. Connors hopes to make good use of the secular media and is trying to bring about closer liaison with all other diocesan departments and agencies.

## ARIZONA

### Retirement Coming Up

Bishop Kinsolving of Arizona announced his intention to retire in October, 1962, at the convention of the diocese of Arizona, meeting in Trinity Cathedral, Phoenix, Ariz., October 17th to 19th. The bishop presided at the convention.

Bishop Kinsolving, who was born in Brazil in 1894, became the missionary bishop of the district in 1945, and remained as diocesan when Arizona became a diocese in 1959.

The convention:

- ✓ Passed a budget of \$226,658, an increase of 14% over last year.
- ✓ Admitted St. Mary's, Phoenix, and SS. Philip and James, Morenci, as parishes.
- ✓ Gave a seat on the executive council, without vote, to a representative of the Episcopal Churchwomen.
- ✓ Established a new ecumenical commission for the diocese.
- ✓ Affirmed the action of General Convention in respect to the National Council of Churches.
- ✓ Approved a cycle of prayer for the diocese.

**ELECTIONS.** Standing committee: Rev. Paul Urbano, Paul Roca. Executive council: Very Rev. George Selway, Richard Kleindienst. Delegates to provincial synod: clergy, David Trimble, William Pottenger, Jr., Howard Blackburn, Lewis Long; laity, Proctor Reed, Harry Musgrove, William Seanland, W. R. Orr.

## SOUTH AFRICA

### Wanted

Word has been received that the South African government has issued a warrant for the arrest of an Anglican clergyman.

A report from Religious News Service says that the warrant was issued for the Rev. Trevor N. Bush when he failed to appear to answer a charge of inciting Africans against the government. The report says that South African police claim Fr. Bush, a strong opponent of the *apartheid* policies of the government, urged Africans to join in anti-republic demonstrations last May.

### Third One Out

The Dutch Reformed Church of South Africa of the Cape Province decided at a recent meeting in Capetown to withdraw from membership in the World Council of Churches.

The decision came partly as a result of a WCC-sponsored conference held at Johannesburg last December, which criti-

cized the *apartheid* (racial segregation) [L.C., January 1st].

All three Dutch Reformed Churches of the country formerly members of the WCC have now withdrawn, the Dutch Reformed Church of Africa and the Dutch Reformed Church of the Transvaal having acted earlier this year [L.C., April 30th].

By a vote of 269 to 256, the Church of the Cape Province voted to continue correspondence with the WCC and to receive its publications.

The Rev. W. A. Landman and the Rev. J. Van Wyk, both senior members of the Church, argued against the withdrawal move, Mr. Landman asking:

"Are we not unwilling to look the facts in the face? . . . We prefer our isolation and fool's paradise and don't choose to see the truth. Let's at least stay in the World Council until it is impossible to remain there any longer." [RNS]

## NEW JERSEY

### Division of Ideologies

The diocese of New Jersey has established a division of ideological concerns, as the result of action taken by Bishop Banyard of New Jersey and the diocesan foundation at its October meeting.

The new division is believed to be the only such now in existence in the Episcopal Church devoted specifically to this area of concern. It will serve as an instrument for educating Churchmen in the diocese in regard to the fallacies and evils of Communism and other totalitarian ideologies, and also as a safeguard against the type of anti-Communist activity which itself threatens the Christian way of life.

Announcement of the new division was contained in a memorandum from Bishop Banyard which said:

"The values which give meaning to our way of life, the principles upon which we make our judgments and the ideals toward which we aspire, are not the products of the minds of men but are built upon a deposit of truth given by God.

"The record of history is the record of a ceaseless struggle to impose values, principles, and ideals upon humanity which are founded not on God's truth, but on man's willfulness. Not all such efforts are conscious attempts to deny the reality of God's truth; nor do all such efforts have as their ultimate goal a state contrary to that sought by those who follow Christ toward it. But all have put man's will above God's, some presumptuously equating their own with God's, others denying Him. 'Wide is the gate and broad is the way, that leadeth to destruction.' Our Lord has taught us that the way to life is narrow and has warned us to beware of false prophets who disguise themselves cunningly but can be known by their fruits.

"In the battle for the minds and souls of men that is being fought in this present age the Christian needs 'to buckle on the belt of Truth.' The Church is the arsenal

which cannot be closed to those who are caught in the struggle.

"This preface is intended to make clear the purpose behind the establishment of a division of ideological concerns in the departmental structure of the diocesan staff. The need has long been felt to find a means for the Church to address itself directly and effectively to those ideologies which conflict with the Faith of the Church. Communism is not the only ideology which seeks to pervert the Christian's concern for a more abundant life for all mankind, but it is one that must be met with a militancy in keeping with the Christian's determination to defend and to put forward the way of Christ as the way of Life. The ideologies which oppose Communism are not all less threatening to our way of life than Communism itself. The truth must be brought to bear upon them also.

"In this activity as in all our concerns, truth must have as its handmaid the love that God has revealed for all mankind, even for those who have separated themselves from Him. This love cannot be served by passing by on the other side of the road those whom the forces of evil are holding or making captive.

"In view of these considerations, and in accordance with the action of the diocesan foundation at its October meeting, I have therefore established the division of ideological concerns as an administrative activity of the field and publicity department with formal liaison with the department of Christian social relations and the department of religious education. Its responsibilities are as follows:

"To study, make recommendations and take such action as the bishop may direct regarding ideologies which conflict with the Faith of the Church. This division may cooperate with organizations serving an educational purpose in this area of concern, and it may issue reports [and] publish and distribute material to further a proper understanding of the Church's Faith as it touches these ideologies."

**WESTERN KANSAS**

**Meaning Business**

The convocation of the missionary district of Western Kansas met at Christ Church Cathedral in Salina, on October 22d and 23d. The Rt. Rev. Edward C. Turner, Bishop of Kansas, preached at the opening service.

After a corporate Communion of the convocation and the Episcopal Churchwomen, on Monday the 23d. the Rt. Rev. Arnold M. Lewis presented his annual address. The bishop reviewed the progress made in the district since his consecration in 1956, and presented some statistics of increase, as follows:

	1955	1960	%
Total communicants . . .	2,785	3,406	22.3
Church school enrollment . . . . .	1,117	1,543	38.1
Local parochial support . . . . .		up \$70,063	48.2
Missionary giving . . . . .		up \$22,709	255.1
General Church program . . . . .	\$5,822	\$15,727	170.1



RNS  
The newly elected Armenian Patriarch of Istanbul [I.C., November 5th], Shnork Kalustian, commented after his election that he would work to make religion "a factor in drawing people nearer to each other." The Patriarch will have spiritual jurisdiction over 120,000 Turkish Armenians. He was born in eastern Turkey and was educated by American missionaries in Lebanon.

Current federal census figures show a total increase in the population of the 59 counties of western Kansas to be 13,672 since 1950. Saline County (Salina) made a gain of 21,306. Only in 18 were there increases, while population decreased in 41. Bishop Lewis concluded, "We are still a small minority group and the effectiveness of our witness is open to question. Our stewardship of possessions shows improvement, but weighed against the average income in western Kansas, it must be evident that we are just beginning to recognize our responsibility. . . . Despite our shortage of clergy and the difficulty of interesting men in coming to us, each congregation feels it is entitled to the ministrations of a priest. Yet we are not giving our young men to the ministry. It might be more true to say that there has been little or nothing in our church life to fire the imagination of our best young men and thus attract them to the Christian ministry. In district, in parish, in mission, there had better be some soul-searching. The question we must all answer is 'Do we mean business or not?'"

Final ratification was made of the action of the House of Bishops, meeting at Dallas in 1960, when at the request of the district, the name was changed from the district of Salina to the district of Western Kansas.

An operating budget of \$30,860 was adopted; an increase of about \$1,200 over the present one.

The Bishop's Award for Distinguished Service was presented to Mrs. Paul

*Continued on page 17*

**NEWS FEATURE**

**London's Guild Churches**

by the Rev. DEWI MORGAN

The critic who suggests the Church of England has no power of adaptation can be confuted on many grounds, but not least by the example of London's "Guild Churches," an experiment which was viewed with much misgiving 10 years ago, but which today has been completely vindicated by results.

Many factors had a hand in the conversion of these 16 London churches from the parish centers they once were to the outposts of the Church Militant they now are.

For example, Hitler's war machine gutted the city's center, mangling its churches (there were once 80 in the one square mile), and reducing its total resident population to about 5,000, many of them just watchmen. But Hitler was only an accelerating agent. The process of change was well advanced even before this destruction, for people had increasingly moved their abodes out of the city into the suburbs, commuting to the city to work, but making their spiritual homes in suburban parishes.

**The Church Rubbed Her Eyes**

When the war was over, the Church rubbed her eyes and stared at the remaining churches and the bombed sites where churches had been. War damage insurance was forthcoming — but only to the amount of prewar values. Vast amounts of new money would be needed to rebuild all these churches — and all to what end?

The Church had an opportunity for imaginative planning, and she made the most of it. Of the former parish churches, 16 were to be parish churches no more. "Guild Churches" would be the new name for them. First of all, of course, Parliament had to have its say. You cannot be ecclesiastically revolutionary in England without a nod of approval from that secular body. But in 1952 the City of London (Guild Churches) Bill became law.

What difference has it made? Plenty.

**No Sunday Duties**

In the first place, the ministers who serve these Guild Churches have no Sunday duties. Each English parish church is, of course, bound by the law of the realm to hold the statutory services on Sundays, congregation or no congregation. But the parsons at these churches soon found, as their weekdays became more and more hectic, that they needed Sundays as a breather.

Their first job was to build up their churches as spiritual centers for London's weekday population. Lunchtime services in some of those churches have become almost like the cinema with its "contin-

*Continued on page 19*

*A priest relates*

*the plight of the hopelessly unemployed,*

*who are victims on the battlefield of our economy*

# THE DEATH C

"You'll hear from us if anything comes up."

Harold Lambert



by the Rev. J

Rector, St. Andrew's

Many people are old enough to remember the "great depression"; I don't. Some people are even wise enough to understand it; I don't. Those who remember the depression of the '30s see nothing new around us today, and those who understand it may grasp what is happening to us today. For myself, growing up in the depression has faded in the memory of the material boom of the post-war years, and now, as a priest as well as a person, I have crashing in on my world what is not so new, but is important and deep enough to be spoken of again. It is from wiser men that the answers to this problem must come, this is just a plea to the Church and the world to see some of the reality of being out of work.

In four years of ministering to people who are hopelessly unemployed, I have seen men dying a little more each day. I have been close to my people, and I have looked at their plight as a concerned

# F MEN

1 Brooks, Jr.

rch, Pittsburgh, Pa.

friend, yet as a friend whose trained objectivity, whose education, whose seminary training have hindered a real understanding of them and what they really face in losing their jobs. As close as I have been, I have still been a secure outsider, blessed with an education, the habit of reading the papers and gaining some knowledge of the world, and with no real grasp of what it is like to face this dread threat of unemployment without the aids that my background includes, and which I tend to take for granted.

Recently, this common problem has approached the door of my parental home, and now, thank God, I no longer see it so objectively. Now these people are not part of a phenomenon, or so many cases of a social worker's load; now I am truly involved, and I see it through different eyes. In the face of the hopelessness and panic of wonderful people who are not educated or worldly-wise, in the

face of the real fear of hard-working, small-town, non-reading people, much of what is offered to them as help comes from socially secure, academically sound, and uninvolved leaders. Much of what is aimed at helping desperate men is so intellectual and sophisticated it is irrelevant.

Employment is life and death to these people. When they are unemployed they lose all they have hoped for and worked for and lived by. Their possessions and values may not all be consistent with those of the Kingdom, but these are human beings who are being dried out like the peas from yesterday's table by hopeless unemployment; these are suffering people! Being out of work is the very center, the very essence of their concern.

Why it is such a desperate thing to be unemployed? Why is it slow death to have no job? The most obvious answer is the least satisfactory: One of the evils is that a man and his family can't live as well on less money; but this is only the small beginning of a far-reaching complex of problems. Why is it so bad? Here are some of the things I have seen; here is what unemployment means:

It means the pain you endure at the hands of a bombastic merchant who spouts off in public about all the "bums and lazy loafers collecting unemployment." This man knows of those who work only long enough to be eligible for unemployment benefits and then quit to collect all they can, and he infers from this that everyone does the same. He doesn't know you have looked for work as far away from home as would be feasible, he doesn't know how many times you have been told, "You'll hear from us if anything comes up." He doesn't even know you're out of work and how desperately you want to get back, but his ignorance doesn't make it hurt less to hear him, or make you hate him less for such distortions. There are unseen forces at work on your insides that you don't begin to understand, which have been inherited from a Puritan culture that said, "If you don't work, you don't eat." There are guilts and feelings of unworthiness over living without producing, and there are self-righteous fools who pour salt in the wounds with jokes about your loafing.

Most communities where unemployment is chronic are blessed with the questionable helpfulness of political, or social, or religious agencies whose personnel are intelligent people, with good backgrounds and secure positions, who, without really helping you to understand the "why and how," tell you that the only answer to your problem is to leave your town. They suggest that you depart from the community where you, and your parents before you, were born, raised, and married, where your ancestors are buried; depart from the security of being called by name, being trusted at the bank, being ministered to by the community at

a time of grief or need. Some of these professionals get hostile because you won't leave all you have ever known and strike out like a pioneer for a new life, with all its unknowns. They, who know about the world, can never understand the consciousness of one who is raised to fear and question everything beyond "the hill."

You might be accosted by the helpful friend straight out of the book of Job who says, "It's your own fault you're out of work. You let the union grab for so much in the last contract that it was bound to upset the economy; you deserve to be out!" If only the problem were that simple! If only it were true that you could tell the union what to do instead of knowing from day by day that your only protection has also become your greatest source of fear and concern. With a protector like this, who needs enemies? This radical friend is balanced by another who comforts, "Too bad you're out of work, but this is just the company's way of getting even for a long strike. They don't need automation, it's revenge. Wait 'til next year, when the next contract comes out; we'll show them!" You think to yourself, "His salary goes on whether we work, or strike, or die. Every time we 'show them' a few hundred more of us are out of work."

Chronic unemployment means endless pep talks by the Chamber of Commerce about bringing new industry into an area that can't hold that which it already has. It means ridiculous parades and frantic attempts to deny that our town is dead, and that we are dying with it. It means pumping blood into a corpse that died when the mills and mines started closing down — a corpse that can't admit it's dead, and can't much longer pretend it's living.

Many, many people have lost their homes, their cars, their savings, and the chance for an education for their children. In the face of this loss, you may receive a lecture from a distant relative, who has lived on the dividends from his father's estate, on how foolishly you wasted your money by trying to get a home and some nice things for your family.

Once in a great while, you hear of a place where they are hiring, and it turns out to be a job you could handle, and you apply, and you are asked your age, and then you see the personnel clerk frown and say, "Forty-two? Oh, I'm sorry, but you're too old. You see we can't hire a man your age because of the extra cost it would add to our pension and insurance programs." You hate the greed of men who hold two jobs, perhaps even with a working wife, when your home cries out for the way of life you can only provide if you can work again. You are infuriated with the hardness of men in your union, with more seniority, vot-

*Continued on page 19*

# Let 'Em Go

*Most of the adolescents  
in most communities  
couldn't care less  
about any Church program  
for young people*

by the Rev. E. O. Waldron

Vicar, St. John's

Church, Mt. Vernon, Ind.



Harold Lambert

We must face and expect an "interest-lag," says the author.

**A**t a recent diocesan convention, an old friend across the dinner table asked me, "Father, have you got any program for reaching our teenagers in the Church? I'm chairman of our parish's youth program, and for the life of me, I don't know how to appeal to our youngsters in high school." I said, "Yes, I've got a program: Let 'em go!"

I didn't get a chance to explain myself, so, before anyone starts thinking I'm proposing we abandon our teenagers, I hasten to explain what I meant!

I've known a dozen parishes in this same dilemma. Bright young married couples sponsor the youth program. They are solid Churchmen, able to relate to the kids, who rack their brains in order to come up with a program that will appeal to and involve the teenagers, but they are harassed by frustration, poor participation, and a consequent sense of failure.

Now, in almost every congregation, thank God, there is a solid core of committed teen-age Christians in this age group. These are the acolytes, the girls-

in the choir, the solid young Christians, from the solid Christian homes, whose religion has really "took." But the real fact that we must face is that most of the adolescents in most of our communities "couldn't care less" about *any* Church youth program. We only kid ourselves when we design Church-sponsored hay-rides combined with Evening Prayer, even if we let the young people themselves read the lessons! We've got to face the fact that although a churchful of teenagers on Sunday night would be very gratifying to us, most of the teenagers in our communities wouldn't be interested in Evening Prayer if Bobby Darin were reading the service!

I think we must face and expect an "interest-lag" of perhaps six years, from age 15 to 21. I know there are blessed exceptions to this rule, but for most youngsters these are years of rebellion, aimlessness, thrill-seeking and unsettledness. And so far as a program to meet their needs on church property is concerned, we had better resign ourselves to ineffectiveness. I believe it is poor judg-

ment on the part of our churches to try to compete with already-existing community resources by building parish swimming pools and gymnasiums. So I say, "Let 'em go!"

But I add, "Let the Church go to them!" Here I don't mean church buildings; I mean Church members. Let the parish show its continued interest and concern by being the volunteers who man and supervise the community recreation program. Let the priest be seen with the youngsters at the Dairy Queen. Let the young married people be the summer coaches and the dance chaperons and the fund-drive workers. Let the Church meet and minister to adolescents where they are, at their level. Let the Episcopal Church be the Church in the community that does not judge, berate, and condemn the teenagers for not working up ersatz enthusiasm about Bible study and square dancing. And this "charity" (in the deepest sense of the word) will be remembered.

When the early twenties come, with marriage and parenthood and vocation and responsibility, the young people that we "let go and went to" will remember, "The Episcopal Church was the Church that did not condemn me, but helped me." These young people who remember are the wonderful young Christians in my Confirmation classes, and most of them are not from Church families.

So I suggest that we realistically revise the Church's approach to teenagers. We have a responsibility to the faithful few who know their religious needs, and we ought to have some program for them, to meet those needs. At the same time, we must face the limited appeal of such a program, and mobilize our leadership in the parish to get out of the church building and minister to the teenagers of our communities where we find them at this troublous age.

## Church and City Hall

Those who cry loudly that "the Church should stay out of politics" in response to generalized social and political statements from the Church have really been in for a shock in New York City, where two well known Episcopal clergymen have made political statements — indeed, accusations — and in no generalized terms.

The Rev. C. Kilmer Myers, vicar of the Chapel of the Intercession of Trinity Parish, author of *Light the Dark Streets*, long-time effective missionary in the dark streets of New York's Lower East Side, has denounced in a sermon what he calls "the System" [see page 7]. But he did not stop with criticism of the city's government; he went on to denounce the Roman Catholic Church in the city, and the Protestant Council. To Roman Catholics and to Protestants, he said, in effect, "You have the influence to do something about this — why haven't you?"

The Rev. James Gusweller, rector of the Church of St. Matthew and St. Timothy, who has made New York's secular front pages for his words and actions concerning tenement conditions in his neighborhood, campaigned for mayoralty candidate Lefkowitz. (This far from New York, we have no political opinions on the subject of the city's government, but Fr. Gusweller has publicly given his reasons for opposing the reelection of Mayor Wagner.)

### Men of Action

Both Fr. Myers and Fr. Gusweller are men of action as well as men of prayer. While a nation deplored teen-age gang killings in New York slums, Fr. Myers brought leaders of such gangs into the influence of St. Christopher's chapel, where he was vicar. Fr. Gusweller has battled with landlords over proper heating and needed repairs to tenement buildings, in many instances going to court on behalf of aggrieved tenants.

In Newport, Ky., a regime of corrupt government has come to an end because of the courageous actions of the city ministerial association and other concerned citizens. In spite of an attempted frame of the reform candidate for sheriff, he has won the election by a vote of almost as much as the two party candidates together. You *can* fight city hall. Sometimes you can even win.

As far as elections go, Fr. Gusweller has not won. Politically, he backed the wrong candidate. The ancient prophets of Israel — who spoke in surprisingly similar terms to those used by Fr. Gusweller and Fr. Myers — did not always win either. John the Baptist hardly used Dale Carnegie techniques, and he was hardly what you would call successful, by 20th-century standards. For that matter, Jesus of Nazareth, who has been called "meek and mild," was scathing in the specific denunciation of the powerful. Followers of His who do the same are not likely to be beheaded or — at least literally — crucified. They can expect criticism,

misunderstanding, denunciation, and other assorted troubles. We are sure Fr. Myers and Fr. Gusweller have no illusions in this regard, however.

We suspect that one out of every three sermons preached throughout this country says, somehow, "Somebody ought to do something," or "Somebody ought to say something." Fr. Myers and Fr. Gusweller seem to do such preaching by example — they do and say for themselves. It is considered respectable to denounce and criticize, if the objects of denunciation are sufficiently far removed geographically or culturally from the speaker. To cite cases and name names here and now takes courage. But you *can* fight city hall. And sometimes you should.

## No Hiding Place

We suppose that just about every organization in the United States, and a great many elsewhere, has adopted formal resolutions protesting the resumption of nuclear weapons testing by the Soviet Union, and in particular the testing of a more-than-50-megaton nuclear bomb. A great many of these protests seem, for some reason obscure to us, to be addressed to the President of the United States. We don't doubt that some private protests are addressed to God.

Protests seem to us to come in the category of wasted effort. We are sure that Mr. Khrushchev is less than interested in the opposition he has garnered in the meeting rooms of the world, and we are also sure that Mr. Kennedy has ample reason of his own to change Mr. Khrushchev's mind, if he were able to do so. We are even sure that God is well aware of the dangers to his children involved in the Russian actions and we think that prayers are certainly indicated — but not resolutions of protest.

We recently heard a southerner, when a resolution was adopted at General Convention favoring racial integration, mutter wistfully, "But you can't do it by resolutions! If you only could!" We doubt that human relationships have ever been changed by resolutions — but resolve, as a quality of moral and spiritual integrity and fortitude, is a very different matter.

Behind the protests of nuclear testing are many good and even Christian motives. But behind much of them there is also an admixture of disappointment, annoyance, disillusionment, and panic. Disappointment, because the progress to a material utopia is threatened with disruption, because the lovely human plans and rules are kept from working out the way they surely must have otherwise done. Annoyance, because of unwelcome discomfort, the threat of the curtailment of privileges and comforts and possessions that are taken as rights. Disillusionment, because here are people who will not be reasonable, people who will not act as the textbooks say they ought to. Panic, at the prospect of pain and want and hunger and death and the disruption of the usual course of events.

But the disappointment, the annoyance, the disillusionment, and the panic all stem from theological error. The trouble is that people do not believe that men are

fallible, or that this world is not supposed to be a final perfection, or that men are sinful, or that pain and death are not the worst things that can happen. The threat of World War III is a threat of disaster, but the disaster has already come about to the theory of inevitable progress. Scientific materialism is already a victim of the war that is not — thank God — yet. The crater from the blast in Novaya Zemlya lies directly in the way of the road to Utopia. All the plans and blueprints for that Utopia were drawn by architects who forget that the nature of the building material is man.

Somehow it has come to be felt that loving people means refusing to see them realistically, that it just isn't Christian to believe that people can mean well and do wrong, much less that they can do wrong on purpose. But this is exactly the opposite of the Christian view — for real love loves the real person, and must see and hate the sin that disfigures him. It is only real love — sturdy, feet-on-the-ground Christian love — that dares to see people as they really are. It is the man who knows, and repents, his own sin who is aware of what humankind is capable of, and faces it. The Christian knows that sin is deadlier, more far-reaching, more explosive, and just as real as the relatively few pounds of fissionable and fusionable material detonated in Novaya Zemlya.

And while the Christian, too, may be annoyed at the disruptions of his usual tenor of life, he isn't surprised. He never got this world mixed up with heaven, and he had been told from the beginning that there would be tribulations. He had been told that this is a place of

testing and labor, and that dependable rest can only come later, and then not as a right.

As we write this, in California comfortable and luxurious homes have been swept away or are threatened by a devastating fire swept on a wind from the desert. This comfortable (and by the standards of most of the world) luxurious nation is being swept by panic, blown on the winds of man's technical excellence, from the desert of northern Asia. Did we really expect that the United States, of all nations that have yet existed, was going to know easy and lasting security — that we had at last found the secret of an earthly continuing city?

This is a world of danger and insecurity — where not only the natural elements (which we keep telling ourselves we have mastered) but the human element itself keeps saying to us — "There's no hiding place down here." To live successfully in such a world requires, not the official actions of committees and boards and councils, but the shoring up of the human spirit, the development of courage and fortitude and a proper sense of values and the Christian virtue of hope, which knows that God is ultimately running things. In the face of the threat of want, action is needed, action to relieve the present want of others. In the face of the threat to our way of life, examination is needed, examination to see how much of that way of life is worth saving. In the face of the threat to safety, there is needed concern for the safety of others, compassion for the suffering who suffer now. In the face of the threat to our government there is needed citizens' action to make that government work as its founders intended it to, under God.

Not resolutions are needed — but resolve.

## ANGLICAN PERSPECTIVES

### Anglican Illiteracy

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

Executive Officer of the Anglican Communion

Why are Anglicans as a whole as illiterate as we are? I'm not thinking of the inner core of clergy and laity, who are decidedly not in that category. Nor am I thinking of literacy in the general sense; I suppose we are at least up to the average in that respect, in our various societies. It is our *religious* illiteracy which bothers me.

For example, we don't read books as we should, books which Christians ought to know and read to their souls' health. Even British Churchmen, I am told, who probably read more books per capita than any other Anglicans in the world, are not particularly notable as a market for religious books. In America, I know, this is far more sadly true. Indeed I do not know where it is not true. Even though

the same thing is often true about other kinds of serious books, and many widely read "secular" books are actually extremely good for our souls' health, the fact of this phase of illiteracy remains true and troubling.

Another example is in the somewhat melancholy field of diocesan and parochial periodicals. I suppose I read regularly close to 150 diocesan papers. They are all interesting to me, particularly because they teach me so much about the life of our Communion. They are of many different kinds and of varying degrees of polish, size, and format. Some are brisk and excellent periodicals; many are not. Where they are not, some of the reasons, at any rate, are plain to see — there is not money enough to do a good

job, or the editor tries to do his work in what time he can spare from his parish or business, or there is no adequate way of getting news of what is going on. You can't make bricks without straw, and you can't do a good diocesan paper without money and time and news.

But even where the periodical is well staffed and well supported, the fact still remains that very few of them sound as if anybody expected them to say anything important. And the reason for this is what I call our "illiteracy." We do not have better diocesan and parish papers because honestly we aren't prepared to take them seriously enough to make better papers worthwhile.

Many may want to tear me limb from limb for this, because there are good Church magazines, papers, books; some of them say important things; and we desperately need some system of making news available quickly. With all this, I agree. It is ridiculous, in this day of swift and easy communication, that even important news about what our churches are doing and thinking simply isn't made known. I am most sensitive to this particularly because such communication is part of my responsibility and I am not doing a very good job of it.

But I think the heart of the problem lies deeper. And I suggest three questions



for editors, writers, bishops, public relations experts, press bureaus, lay men and women, parish priests, teenagers, and anybody else who belongs to the human race and who gives a hoot about the Church. There is no particular order to the questions:

Do you think the corporate life and experience and wisdom of the Church has anything to teach you, or even to say to you?

Do you feel that the Church is concerned with the real issues of life, or primarily busy with "religion"?

Do you expect the Church to say or do anything very interesting?

#### Not as Basic nor Difficult

The practical problems of collecting and publishing Church news or of writing and publishing reading material for Churchpeople are not nearly as basic nor as difficult as we sometimes think. Money and skill are there to be had, where there is a real need and wish for them. It is the lack of need and wish which is the heart of the problem, and my little catechism aims at that lack.

Let me cite examples to illustrate this — and I am myself guilty in each of these areas: I read all the bishops' diaries published in their diocesan magazines which I can get hold of. Many of them give the most utterly appalling and misleading picture of a bishop's life I can imagine (and I know very well what a bishop's real life is like). To read some, you would imagine that a bishop spends most of his time invisible and in a state of pious catalepsy, emerging only occasionally to attend a meeting, issue a faculty for a pair of candlesticks, or receive notice of the deposition of some clergyman. I know this is libel on the wonderful, rich, exhausting, glorious, costly, uplifting life of the father of a diocesan family, whose day, from dawn to dark, is filled with the teaching and governing and loving apostolate of a real man among real people. But all too often the bishop doesn't believe what he does is interesting to people, the bishop's contribution to the diocesan paper is nothing more than a dreary catalogue of trivialities.

#### Beneath the Surface

Or again, I read reports of synods or parish meetings or church conferences or whatever; and often when I have myself been there and seen and heard what is reported, I know the immense excitement and importance of what was going on beneath the surface. But much of the time, this wasn't apparent on the surface, and doesn't get communicated. The report will be a list of who came and spoke, with a paragraph or two of wild surmise as to what the principal speakers seemed to say. But meetings of the congregation of Christ's people are not like this. They are real people, living through the most

dangerous and exciting years of history, and occupied with life's most urgent and radical concerns. But because they were church meetings, they were supposed to be concerned with "religion" — with churchiness — and the end result is that none of the important things which happen when the Body of Christ comes together are made known at all.

Or still again, why are Church books so "churchy"? This is why they aren't read more; but to say this is not to say very much. They are churchy because this is the accepted picture of what Church books should be like. When you expect the Church to be primarily concerned with "religion," you are not going to get many adventurous souls to challenge that pattern. Every man or woman who writes a book for Christians to read ought to ask what difference it would make to the history of the world whether his book were published or not. I have written five books so far, and I can only say that two of the five would have come even close to passing such a test. One of the two sold in fairly large quantities because it was a sort of textbook; the other, which is the best book I ever wrote, sold about 5,200 copies (which is quite good, I am told, for a "religious" book).

What is the point of this morose reflection? Simply this, that as the man who probably reads more Anglican literature than anybody else alive, I wish that you would take my little catechism seriously ("you" being anybody with the remotest connection with Christianity in any form). If your answer is "yes" to any of the three questions, please write or cable to the nearest editor, writer, Church information or press officer, bishop, parish or diocesan correspondent, and say so. Better enclose a check or money order to make it possible for him to do something about it, too.

#### Self-Examination

No, on second thought, don't do those things now. Better live and worship that way for six months, then tell him yourself after you've tried it. It is quite astonishing what happens to one's prayers when one prays about important things, not necessarily personal at all, and expects something to happen. It is equally surprising what happens to a sermon when the preacher talks about real problems and expects a response. It is equally revolutionary when a bishop takes five minutes at the end of a day to ask what he really was up to all day long. It is equally explosive when a church meeting pauses before the blessing to review silently the gravity of the issues with which it has been dealing, and the often blind and silly way it fumbled with them. And when this kind of self-examination goes on, the most astonishing news comes out. It is quite good news, as a matter of fact (for which the Greek word was "evangel").

## NEWS

*Continued from page 11*

Tupper, for six years the president of the Episcopal Churchwomen of the district, and to Mr. William Norris, the chancellor since 1939.

The 1962 convocation will meet in Dodge City, Kan.

ELECTIONS, Council of advice: clergy, John P. Gorsuch, David deL. Scovil, Howard Trask, Henry E. Wright; laity, Howard Blachly, William Baxter, A. G. Schneider, Milton Blakemore. Delegates to provincial synod: clerical, William E. Craig, John P. Gorsuch, F. W. Litchman; lay, Robert E. Mann, A. G. Schneider, Earl D. Moses. Executive board: clergy, E. J. Wagg, Jr., F. W. Litchman; laity, John Brandebury, Loren Slaughter.

### ARKANSAS

#### More in a Month

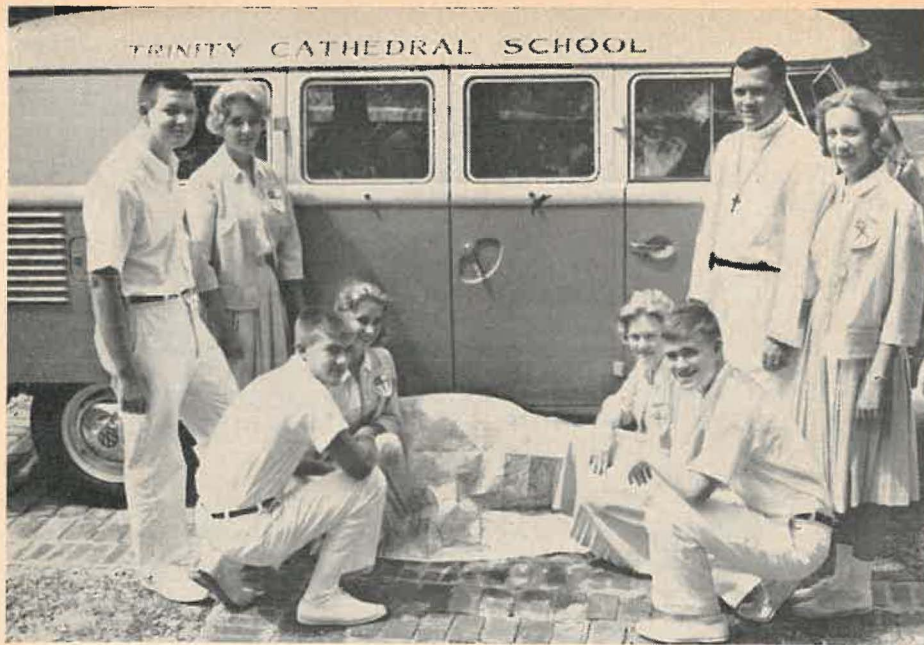
Seven teenagers and a priest departed from Trinity Cathedral, Little Rock, in mid-July for a summer's work as a missionary team in the British Virgin Islands. They served three congregations on the islands of Tortola and Virgin Gorda. Their work was commended to Bishop Brown of Arkansas in a letter from the Rev. R. E. Abbitt, rector of All Saints' Parish, St. Thomas, V. I. Fr. Abbitt says:

"I think that this group coming to the Virgin Islands from Little Rock, a name which has and will have for years to come a most unfortunate connotation, more especially in this part of the world, is the best thing that has ever happened to us and to these Islands. Your young people are showing by their daily living and by their individual contacts, by visiting into the homes of the people, that there are Christian people in Little Rock who are concerned about race relations and who do not have the attitudes put forth so savagely in the press. These young people are doing more in a month than all the preaching and words and pictures from Little Rock could do in five years. You would be very proud of them if you could see them in action."

The Volkswagen station wagon that carried a work team to Alaska in 1960 took the new crew to Miami. There it was stored and the missionaries flew to San Juan, Puerto Rico, and then on to St. Thomas Island. After spending the night on St. Thomas as the guest of Fr. Abbitt, the crew then took a motor launch to the island of Tortola.

The young missionaries assisted two Anglican priests in conducting the "Mission to Tortola" which necessitated the team's visiting every Anglican house in the colony. In addition to the house-to-house visits the team members assisted Fr. Abbitt in conducting a week-long children's mission at St. George's in Road Town and at St. Paul's at Sea Cow Bay.

On the island of Virgin Gorda, where they had to pack in their water by donkey and had no electric lights, the mission team, under the supervision of their team leader, the Rev. Robert G. Jones, assistant to the dean of Trinity Cathedral, Little Rock, canvassed every house on the



The team from Trinity Cathedral, Little Rock, Ark .  
A visit to every Anglican house in the colony.\*

island, and assisted in the services at St. Mary's Church.

It was not all work. On Virgin Gorda the team took an afternoon off to swim and skin dive in the clear blue-green waters around the coral reefs. The discovery of a giant stingray ended their swimming.

Besides the missionary work, the team assisted St. George's Parish in sponsoring the August Monday Festival on the major festival day in the British islands. The first Monday in August is the day people of the Virgin Islands celebrate the freeing of the slaves by the British in the 1840s. This year's celebration was the responsibility of the Anglican parish. The Rev. J. N. K. Gibson, rector of St. George's, wrote that he was most anxious to have the team help in this project and he appreciated the good job that they had done.

At the end of the summer the team left the Virgin Islands to visit the Church's work in Puerto Rico. They traveled to Ponce where they visited the convent of the Sisters of the Transfiguration; St. Luke's Hospital, and two homes for delinquent boys run by the sisters.

They were guests of the Cathedral in San Juan. Then it was homeward for the crew with stops in Ciudad Trujillo, Dominican Republic; Port-au-Prince, Haiti; and Kingston, Jamaica. They reached Miami on August 22d.

This young team of missionaries so impressed the clergymen with whom they worked that Trinity Cathedral has been invited to send another missionary team to the islands next summer.

The members of the missionary team were Alan Jameson, Bobby Duffy, Ronnie Cameron, Alice Eubanks, Embry Fulkerson, Libbie Cameron and Lynn Logue.

## MUSIC

### After the Preachers

A special fund drive is scheduled to start soon to finance the beginnings of a college of church musicians at the Washington Cathedral, Washington, D. C.

The drive will aim for \$60,000, estimated cost of a three-year pilot program, to consist of one faculty member offering post-graduate studies to three to five students. Eventually, supporters hope to have a three-man faculty and about a dozen students or fellows. The proposed school would be along the lines of the Washington Cathedral College of Preachers.

Plans for the college have been under consideration since 1953, when the idea was proposed to the cathedral chapter by a group of leading American musicians and composers from various Churches attending a meeting at the cathedral.

The musicians proposed a general plan calling for a permanent staff, headed by a clergyman with special interest and aptitude for music. He would be assisted by a church composer and teacher and an organist with special skill and experience.

Short refresher courses in church music, along the lines of conferences held at the College of Preachers, are also being considered.

No opening date for the college has been set so far. The cathedral chapter has approved the fund-raising campaign, which will be conducted by the National

\*Kneeling, from left: Ronnie Cameron, Libbie Cameron, Embry Fulkerson, Bobby Duffy. Standing, from left: Alan Jameson, Alice Eubanks, Fr. Jones, Lynn Logue. Miss Eubanks died suddenly October 7th of pneumonia.

Cathedral Association. In addition to outlining a course of study and teaching, the first faculty member would also be expected to help with the fund raising.

Funds for the project must be from new sources of revenue and no money that would normally come into the cathedral treasury for other purposes can be diverted. NCA has already received a few contributions although the drive has not yet opened officially.

Supporters are obtaining expert opinion concerning the probable annual cost of operating the college, but no estimates have been announced. Also being discussed are amounts of tuition and fees and possible members of the staff. No decisions have been reported.

Under the pilot program, three to five fellows "of proven ability and musical background" from various Churches, and graduates of music schools would attend the school each year. They would live together in a house near the Close, rented by the college and staffed by a housekeeper-cook.

No additional building at the cathedral to house the college has been planned so far.

As part of their program, the students would work with and assist the cathedral musicians: Dr. Paul Callaway, organist and choir director, and Richard Dirksen, his associate director. But, although the college would be carried on with their cooperation, the plans provide that the curriculum should be arranged so it will not be an additional burden on them.

Under the pilot program, part-time instructors could be hired as needed, and as funds became available.

After the idea of the college was proposed, the executive committee of the cathedral chapter passed a resolution in 1953 authorizing the dean "to explore the possibilities and formulate tentative plans for a proposed college of church musicians, which is projected as a possible future unit that will take its place along with other cathedral institutions."

Interest continued to grow and in October, 1960, the board of trustees of the NCA passed this resolution:

"That the trustees approve in principle the establishment of a college of church musicians at the Washington Cathedral and stand ready to give all practicable aid by the NCA to such an organization."

The NCA president, Rear Adm. Neill Phillips, USN (retired), and Dr. Callaway informed the chapter of the resolution of the NCA trustees. The chapter then directed the dean and Admiral Phillips, in consultation with the cathedral musicians, to prepare plans for the actual establishment of the college, for consideration by the chapter.

Admiral Phillips has requested suggestions from "musicians, music lovers, and friends of the cathedral throughout the United States, both Episcopal and non-Episcopal."

## GUILD CHURCHES

Continued from page 11

ual performance" — two and sometimes three services running one after another. City workers began to find such services coming more and more into their regular schedules, and their eating time was squeezed to fit. More and more, clergymen found themselves sought out for personal counseling. Many a wounded soul would seek such spiritual comfort in the anonymity of London, while he might flee the possibility in his home village where everyone knew him.

### Adjustments in the "Business Lunch"

The Church has come alive in a new way in the city of London, and has even begun mildly to affect that beloved institution of commerce, the "business lunch," which has to be adjusted to avoid the church schedule. And the people who fill the weekday congregations are frequently people who have not been near a church for years. For many of them, it is the first time. This is missionary work on the concrete pavement.

Evangelism to urban masses is not the only object of these Guild Churches, however. In most cases the chaplain of each (he is called a Guild Vicar) has been chosen because he has a special flair for some particular part of the Church's work. Thus, St. Mary's, Aldermary, has become a center of retreats and a pattern for developing the devotional life; St. Margaret's, Pattens, is a clergy center for the diocese of London; St. Ethelburga's, Bishopsgate, concentrates on spiritual healing; and St. Mary's, Woolnoot, is developing new patterns for the Church's mission to industry. There is even St. Benet's, Paul's Wharf, which has become almost a piece of extra-territorial land for exiled Welshmen in London — its ministry is exercised using the Welsh tongue.

But even the parish churches remaining in London have acquired a specialized character in many cases. St. Stephen's Church, Walbrook, for example,

is a parish church, but is now known as the heart of the Telephone Samaritans, and exercises an amazing and entirely 20th-century ministry to would-be suicides — its telephones (MAN 9000) are manned by a full-time staff of seven and by some 2,000 part-time volunteers. They are accustomed to hearing what might have been some desperate last words had not the ministry been developed. "I am going to commit suicide" is the signal to them to hold the caller in conversation until another worker can take action and follow up the call.

Another parish church is St. Bride's, Fleet Street, to which a top American representative, frequently the Ambassador, goes every November. St. Bride's, which is the sixth building on its site (one of them was a Roman temple), is the center for journalists, and its vicar automatically the chaplain of the Press Club, the Institute of Journalists, and other kindred organizations.

The Guild Churches were the idea of the Rt. Rev. J. W. C. Wand, a former archbishop of Brisbane, Australia, who became Bishop of London in 1945, and who "demoted" himself to the position of canon of St. Paul's Cathedral, London, in 1955, in order to have more time for writing, thinking, planning, and praying. The Guild Churches are among the more remarkable achievements of this remarkable man.



St. Bride's, Fleet St., London  
A center for journalists.

## DEATH OF MEN

Continued from page 13

ing to have you, and 20 like you, laid off so they can get five days a week instead of only four.

What does it mean to be out of work? It means financial hardship, social embarrassment, lost dreams, slow death, but it means a great deal more, something a lot deeper: Extended unemployment emasculates a man — that's what I meant to say — emasculates! Under it all, this real idleness, this loss of a job, endured by some, hated by all, abused by many, this being without work, robs a man of meaning in life, robs him of his very manhood. A man finds the greatest meaning in life in the things he does best, in the way he makes his living, in his job. When this job ends, when his concern for it and pride in it go, then something deep within him is also gone. You can even see this in men when they retire. All of us know vital men who fade within a year of retirement because there is no longer that sense of worthiness and meaning that comes from a job well done, a job which is yours. Imagine what it does to younger men!

### Death a Million Times

This death of a man, this loss of meaning and manhood, is often further abused because, ironically, while the men are unemployed the women often can get work of one form or another. This means that the man stays home and watches the children, learns to cook and clean house, does the shopping, and dies the slow death which accompanies watching daytime TV. It is often the wife who comes home and complains about the "lousy meal," or points out the poor shape the house is in, or gives way to her resentments over having to work and jumps on him for his laziness or failure. Since he already suffers from her having to work, her outburst burns in a man like bad whiskey — he tightens up, and sulks, and takes it out on the kids. He dies a million times.

### Moral and Social Problems

A man who feels like a failure, who has no money, who has lost most of his self-respect, who has only idle time, who seeks desperately to be reassured of his manhood — this man is the ripest candidate for the moral and social problems of gambling, alcoholism, and adultery. The days during which his home can least afford these strains emotionally and financially are the days when so very many men are driven to them. When a man's unemployment checks are gone he must often turn to that which he dreads most: help from relatives. They must help, for this is the code, but they resent it often, and make it plain by remarks about "loafing around." Some relatives resent it even more and make it hurt more by being condescending. In the

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face of such abuse and loss of face men often withdraw more, and drink more, and die more.

When these people can't support the church they often quit going. This sounds silly to any stable and educated priest who can lecture on the real reasons we go to church, but these are simple, proud people who are stunned by a blow that goes on and on, and which they don't begin to comprehend. They love the church to the extent that they understand it, and they don't go to show off what they give, but by their simple standards they are upset by not being able to give what they feel they should. This is further complicated by the fact that as things get worse, the church is pressed to make more pleas for money, and with every plea more embarrassed people drop away.

#### Unemployment: Cultural Complexity

Unemployment is one of the complexities of our industrial culture. This threat can rob a man of meaning and hope in his life quicker than a vicious mother-in-law. Lectures on the relative unimportance of where you work as long as you know God are not going to give dying men back the life they are losing. The Church must suffer with them, as individuals and officially, to the extent that it really cares, really understands, and then can really help. Let bigger minds decide *how* we can help, but they cannot do this until concern and involvement are present.

These unemployed are men too old to work, too young to retire, rejected by the world. They are unable to seek fullness in life by offering up what they can do best, so they wander aimlessly about seeking help and meaning. They go for doles of bland surplus food; they listen for a voice of hope which cares and understands and meets them in the midst of failure and emptiness, in their quiet panic and desperation, in their spiritual death.

Many of these men will never work again, but will die broken; many of them will search forever to find lost meaning and joy and manhood. Some will never draw near to God's house again, perhaps because of pride, or shame, or perhaps because it seems only to be geared to success.

#### Souls on the Battlefield

God alone knows what will become of them, these blessed, threatened, confused, and wounded souls on the battlefield of our economy. Yet God does know, and He will work. For now, it is I who would try to work, not by answering, nor even by asking, just by reminding: These are not educated sophisticates, these are not secure people who adjust easily, this is not "just a trend" to those who have been out of work for over two years. These men are not lazy, they do not enjoy this, these people are not just statistics. They are desperate, dying men.

## LETTERS

*Continued from page 4*

very short time and the only part of it which could be saved by the heroic efforts of the firemen was the tower and south porch. Of the church only the bare walls remain and one of these has since been demolished because it was dangerous. The photographs will show the extent of the damage. Mr. John Betjeman, the famous expert on church buildings, has said, "It is well known to be one of the finest churches even in Norfolk, and that is saying a lot."

One of the treasures of the church is the 15th-century, seven Sacrament font. This has been spared although it is badly damaged. The fine 17th-century monument to the Sidney family is also badly calcined but, again, not beyond repair. All the flooring of the church is damaged beyond repair and will have to be renewed. All the vestments, the furnishings, and the valuable organ were lost.

St. Mary's is well known to many Americans, many of whom have been over on pilgrimage this year and have worshiped within its walls. It was in St. Mary's that the restored shrine of our Lady of Walsingham was set up in 1922 by the late Fr. Hope Patten and it remained the home of the shrine until the new building was erected in 1931. Since that date it has been closely linked with the pilgrimage movement to Walsingham. It has been the custom for pilgrims to attend the parish mass on Sundays.

It is an urgent matter to rebuild this church. The parish priest and his people are determined to do this as soon as possible. Unfortunately, although the building was insured, it is certain that the insurance cover will not build St. Mary's completely. Insurance is seldom adequate for such a total loss. It is hoped to make a church as glorious as its predecessor, but this is a difficult task for a small village of only 600 people to do. Wages are not high, because it is an agricultural area. It is estimated that about £10,000 over and above the insurance figure will be needed to build a worthy successor to the old St. Mary's.

The parish priest of Walsingham and his people would greatly appreciate the prayers of their friends in America and beyond, and would be most grateful for any financial help that they can give toward the cost of rebuilding this medieval church on its original pattern.

(Rev.) ALAN A. ROE  
Vicar of Walsingham

Norfolk, England

**Editor's note:** Contributions for Walsingham may be sent through THE LIVING CHURCH Relief Fund. Checks must be made payable to the fund and designated "For Walsingham."

#### The Christian and Social Welfare

In a letter [L.C., October 15th], Alfred Traverse says, "The vocation of a Christian is still, as it was in the first century, to show contempt for this world in a life of sacramental worship, prayer, devotion and exemplary holy life" and "While the Christian will be concerned for social injustice . . . he will not be obsessed with this concern."

In the time of Christ there were men who showed contempt (plenty of it) for this world and spent their time in worship and devotion. What did Christ say of them?

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgement, mercy, and faith. . . ."

"Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets and garnish the sepulchres of the righteous. . . ."

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

In the first and succeeding centuries Christians were concerned with social welfare — in fact the Church was about the only agency for social work. It is only in recent years that we could say, "Our duty to our neighbor is to call the police or the welfare worker and tell them to look after him." In fact we should not say this even now.

DAVID MORRIS

Albion, Mich.



St. Mary's: Before.



St. Mary's: After.

The Living Church

## BOOKS

Continued from page 2

thinks that all moral ignorance is culpable, he does not recognize that to follow the erroneous conscience is right. There is, therefore, a dilemma in St. Thomas' thinking. However, seven centuries of reflection have presented us with a solution of this dilemma. It is implied in St. Thomas' conception of the conscience, but was not discovered by him. If we recognize invincible ignorance, we must tolerate a man who follows his conscience, even though it is erroneous.

These two essays form such an excellent defense of toleration and liberty that they should appear together as a separate publication readily available to the average reader.

JOHN S. MARSHALL

### In Brief

**HOW MY MIND HAS CHANGED.** Edited and Introduced by **Harold E. Fey**. World Publishing Co. Pp. 191. Paper, \$1.25. (Living Age Books — LA33.) A symposium by a number of contributors, including Reinhold Niebuhr, Paul Tillich, Billy Graham, Martin Luther King, Jr., and Bishop Pike of California, whose famous article on the subject appeared in the *Christian Century* about a year ago. The other essays appeared at various times recently, as parts of a series in the same magazine.

**THE ANCIENT LIBRARY QUMRAN AND MODERN BIBLICAL STUDIES.** By **Frank Moore Cross, Jr.** Doubleday. Pp. xix, 260. Paper, \$1.25. (A Doubleday Anchor Book — A272.) A revised edition of one of the most important works on the Dead Sea Scrolls.

**PROPHECY AND RELIGION.** Studies in the Life of Jeremiah. By **John Skinner**. New York: Cambridge University Press. Pp. viii, 360. Paper, \$1.45. First paperback edition of an old standby, first published 1922 and seven times reprinted (1926 . . . 1955).

### Books Received

**TEILHARD DE CHARDIN.** A Critical Study. By Olivier Rabut, O.P. Sheed & Ward. Pp. 247. \$3.95.

**DR. SPOCK TALKS WITH MOTHERS.** Growth and Guidance. By Benjamin Spock, M.D. Houghton Mifflin. Pp. xi, 306. \$5.

**THE WORD, CHURCH AND SACRAMENTS** in Protestantism and Catholicism. By Lonis Bouyer, Cong. Orat. Desclée Company. Pp. 80. \$2.

**OFFBEAT SPIRITUALITY.** By Pamela Carswell with a Foreword by F. J. Sheed. Sheed & Ward. Pp. viii, 241. \$3.95.

**CHRISTOLOGY AND PERSONALITY.** By Surjit Singh. Foreword by Nels F. S. Ferré. Westminster Press. Pp. 206. \$4.50.

**CHRIST AND SELFHOOD.** By Wayne E. Oates. Association Press. Pp. 252. \$4.50.

**OUR LADY AND THE CHURCH.** By Hugo Rahner, S.J. Translated by Sebastian Bullough, O. P. Pantheon Books. Pp. x, 131. \$3.50.



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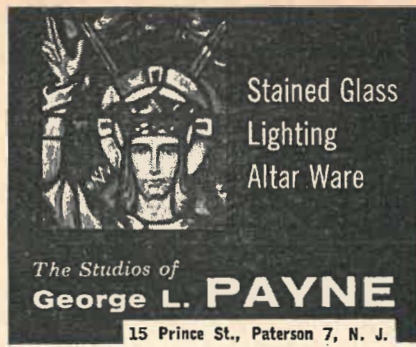
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# PEOPLE and places

## Appointments Accepted

The Rev. John H. Albrecht, who came to Christ Church Cranbrook, Bloomfield Hills, Mich., in the summer of 1959 as a Marquis fellow, is now assistant minister on the staff of Christ Church Cranbrook. He is the first Marquis fellow to be called back to the church to be a member of the regular clergy staff. During the past year he served as assistant chaplain and master in religion and English at Cranbrook School for Boys (where he was at one time a student).

The Rev. Jack Keith Bush, curate at Christ Church, Mobile, Ala., will in 1962 become assistant to the rector of St. Thomas' Church, South Miami, Fla., with address at 5690 N. Kendall Dr., Miami 56.

The Rev. John D. Eales, formerly rector of Trinity Church, Denison, Iowa, will on December 1 become rector of Calvary Church, Utica, N. Y.

The Rev. Louis C. Fischer, III, formerly vicar at St. Barnabas' Church, Dillon, S. C., and St. Luke's, Latta, is now curate at the Church of the Advent, Spartanburg, S. C. Address: 141 Advent St.

The Rev. Bruce H. Kennedy is now in charge of English language work in Monterrey, state of Nuevo Leon (as well as such work in Chihuahua, Torreón, and Parral). Address: Rio Colorado 224, Apt. 11 Col. del Valle, Monterrey, Nuevo Leon, Mexico.

The Rev. William W. Keys, II, formerly canon of the Cathedral of St. Paul, Erie, Pa., is now rector of Trinity Memorial Church, Warren, Pa. Address: Box 555, Warren.

The Rev. Clarence Kilde, formerly assistant at St. Clement's Church, St. Paul, Minn., is now assistant at the Cathedral of St. Mark, Minneapolis, Minn. Address: 4422 Lyndale Ave. S., Minneapolis 14.

The Rev. John Edward Matheson, formerly priest in charge of the Pugwash and John River field in Nova Scotia, is now curate at Calvary Church, Syracuse, N. Y. Address: 206 Wilson St., Syracuse 6.

The Rev. Merrill C. Miller, Jr., formerly of Houston, is now rector of St. Mark's Church, Charlotte (Mecklenburg County), N. C. Address: 1580 Pecan Ave., Charlotte 5.

The Rev. John P. Miner, formerly curate at Trinity Church, Watertown, N. Y., and head of the audio-visual unit of the department of Christian education of the diocese of Central New York, is now rector of St. Paul's Church, Pleasant Valley, N. Y., which is in the diocese of New York.

The Rev. George E. Stokes, Jr., who formerly served St. Peter's Church, Lakewood, Ohio, is now rector of St. Luke's Church, Camillus, N. Y.

The Rev. Robert Carroll Walters, formerly assistant priest at St. James' Church, Cleveland, Ohio, is now vicar at St. Paul's Church, Fort Benton, Mont. Address: Box 22, Fort Benton.

The Rev. Lindsay Dune Warren, formerly vicar at St. Paul's Church, Fort Benton, Mont., is now vicar at St. Timothy's Church, Salem, Ore.

The Rev. Canon Edward T. H. Williams, formerly retreat master at Barry House of the diocese of Albany, with address at Brant Lake, N. Y., is now graduate chaplain at the Union University colleges of law, medicine, and pharmacy, and at the AMC

## ACU CYCLE OF PRAYER

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

### November

19. Church of the Messiah, Chicago, Ill.
20. St. John's, Athol, Mass.
21. Church of the Resurrection, New York, N. Y.
22. Church of the Resurrection, New York, N. Y.
23. Church of the Resurrection, New York, N. Y.; St. Clement's, Seattle, Wash.
24. Church of the Resurrection, New York, N. Y.
25. Church of the Holy Comforter, Kenilworth, Ill.

Hospital School of Nursing. Address: Box 8591, Academy Station, Albany 8, N. Y.

The Rev. Alexander M. Wood, formerly on the staff of Christ Church, Yankton, S. D., is now vicar at Christ Church, Charlevoix, Mich.

The Rev. V. Powell Woodward, formerly curate at the Church of the Advent, Cincinnati, Ohio, is now vicar at St. George's Mission, Chadwicks, N. Y. Address: 80 Oneida St.

The Rev. Richard G. Younge, formerly curate at St. George's Church, Brooklyn, New York, will on December 3 become rector of St. Augustine's Church, Oakland, Calif. (The Younges announced the birth of their fourth child and second son, David Christopher, on July 27.)

## Ordinations

### Priests

Long Island — On October 28, the Rev. Michael W. Adams, curate, Church of St. Michael and St. Mark, Brooklyn; the Rev. Rocco P. Grimaldi, assistant, St. Thomas' Church, Farmingdale; the Rev. Peter A. Jacobsen, faculty, Cathedral School of St. Paul, Garden City; the Rev. Richard H. Lutz, assistant, St. Matthew's Church, Woodhaven; the Rev. Alan B. MacKillop, assistant, St. John's in the Village, New York; the Rev. Thomas J. Patterson, assistant, Holy Trinity Church, Hicksville; the Rev. Charles E. Schnabel, assistant, Holy Trinity Church, Valley Stream; the Rev. Gustave J. Weltsek, Jr., assistant, Church of the Messiah, Gwynedd (in Pennsylvania); the Rev. Kenneth W. Wilson, assistant, Christ Church, Babylon; and the Rev. Alfred T. Zadig, in charge, St. Andrew's, Mastic Beach.

Louisiana — On October 7, the Rev. James G. Hyatt, in charge, St. Timothy's Church, LaPlace.

### Deacons

Louisiana — On October 5, Mark C. Gasquet, in charge, Trinity Church, Cheneyville, and the Church of the Holy Comforter, LeCompte.

Panama Canal Zone — On September 2, David W. Plumer, assistant, Christ Church by the Sea, Colon, R. P., and acting director of Christ Church Diocesan Academy.

## Lay Readers

Mr. Pierry F. DeSaix, a former businessman who is studying for the ministry, is now in charge of the Church of the Redeemer and St. Luke's Church, Asheville, N. C. During the summer he served as assistant at St. James' Church, Leesburg, Va. Mr. DeSaix and his family are living in St. Luke's rectory while he completes his last year of study for the ministry. His oldest son is a student at Seawance.

## Changes of Address

The Rev. William E. Blewett, now a student at Oxford University, may be addressed: "Canterbury Gate," 15 Manor Rd., Old Woodstock, Oxon, England.

The Rev. Paul E. Langpaap, rector of Trinity Church, Seattle, Wash., is on leave of absence from his work and is studying at St. Augustine's College, Canterbury, Kent, England.

The Rev. John F. Moore, formerly addressed in St. Petersburg Beach, Fla., where he was assistant at St. Alban's Church, may now be addressed at Route 3, Box 575, Dade City, Fla. He is doing supply work in the diocese of South Florida.

## Other Changes

The Rev. Walter E. Bentley, of Princess Bay, Staten Island, N. Y., celebrated his 97th birthday on September 29. A native of England, Fr. Bentley was an actor before he entered the ministry and was instrumental in the founding of the Church Actors Alliance. About 30 men entered the ministry because of his influence.

The Rev. Cyril F. Coverley, who recently became Episcopal chaplain at Colorado State University, Fort Collins, Colo., has been elected chairman of the board of the Central Colorado Chapter of the National Multiple Sclerosis Society.

## Depositions

John Peter Christensen, presbyter, was deposed on October 24 by Bishop Bloy of Los Angeles, acting in accordance with the provisions of Canon 60, Section one, and Canon 64, Section 3-b, with the consent of the standing committee of the diocese; renunciation of the ministry; action taken for causes which do not affect moral character.

Robert Morgan Redenbaugh, D.D., presbyter, was deposed on October 24 by Bishop Bloy of Los Angeles, acting in accordance with the provisions of Canon 64, Section 3-b, with the consent of the standing committee of the diocese; renunciation of the ministry.

## Births

The Rev. John A. Dirks, Jr. and Mrs. Dirks, of St. David's Church, Friday Harbor, Wash., announce the birth of their first son, Michael Sullivan, on September 29. The Dirks also have a daughter.

The Rev. Robert W. Gollidge and Mrs. Gollidge, of the Church of the Messiah, Auburndale, Mass., announce the birth of their third child and second son, Stephen John, on October 25.

## Diocesan Positions

The Rev. Robert F. Sweetser is president of the standing committee of the diocese of Fond du Lac. Mail should be sent to 630 Ontario Ave., Sheboygan, Wis.

## Laymen

Mr. Eric Freidus and Mr. Tom Neyland, students at Seabury-Western Theological Seminary, are assisting at St. Matthew's Church, Evanston, Ill., this year. They will work in the Church school, help with young people's work, and do some lay reading.

Mr. Austin Philips Montgomery, Jr. was installed as headmaster at Virginia Episcopal School, Lynchburg, Va., in October. He had served informally since July 1, succeeding the Rev. Roger A. Walke, Jr., who resigned to become rector of Christ Church, Blacksburg, Va. Mr. Montgomery was formerly on the faculty at St. Paul's School, Concord, N. H.

## DEATHS

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

The Rev. Canon Ell Humphrey Creviston, retired senior canon of All Saints' Cathedral, Milwaukee, Wis., died on October 29th, at Milwaukee. He was 73 years old.

Canon Creviston was born in Clinton, Ill. Business experience and World War I military service preceded his entry into Nashotah House, from which he was graduated in 1926. That same year he was ordained to the priesthood. He was vicar of three missions in the diocese of Quincy until he went to the cathedral in Milwaukee in 1931. Bishop Ivins of Milwaukee (now retired) named him senior canon. When Canon Creviston retired in 1959, he had served under four deans and three bishops. In the diocese he held a number of positions, both appointive and elective. He organized a series of USO parties held on Sunday evenings during several years of World War II. He served as chaplain of his Legion post and, in 1960, as chaplain of the Wisconsin department of the American Legion. He was a member of the Fire Bell club and the Knights of the Round Table.

Two sisters survive him, Miss Grace Creviston, of Peoria, Ill., and Mrs. C. C. Lawton, of Maryland.

The Rev. Frederick Volbeda, retired Navy chaplain and rector of Grace Memorial Church, Asheville, N. C., died on October 10th at Bethesda, Md.

Fr. Volbeda was born in Grand Rapids, Mich., in 1907. He was graduated from Calvin College, Grand Rapids, Mich., where his father was president of Calvin Theological Seminary (Christian Reformed Church). Fr. Volbeda was graduated also from Union Theological Seminary, Richmond, Va., and attended Westminster Theological Seminary, Philadelphia, Pa., and Columbia Theological

Seminary, Decatur, Ga. He first entered the Presbyterian ministry. He was U.S. Navy chaplain from 1937 to 1954. Retiring with the rank of commander, he moved to Swannanoa near Asheville, N. C., where he studied for the Episcopal priesthood to which he was ordained in 1956. For two years he served as vicar of St. Luke's Church, Asheville, N. C. He then went to Grace Memorial Church, a mission for over 100 years, which became a parish under his leadership several years ago.

He is survived by his wife, Catherine Cornelia Bolt Volbeda; three daughters, Catherine Milbry, Mary Elizabeth, and Martha Olga, and a brother, Cornelius Volbeda, of Grand Rapids, Mich.

Paul A. Belaire, vestryman of St. John's Episcopal Church, Athol, Mass., died on October 13th at Athol.

Mr. Belaire was born in Biddeford, Maine, in 1901. Besides serving as a vestryman and a Church school teacher, he was preparing five boys for their Boy Scout God and Country award at the time of his death.

He is survived by his wife, Helen Barnum Belaire, and a stepson, the Rev. Philip Hawley, rector of St. Mark's Church in Durango, Colo.

Harold Raymond Partridge, father of a priest and a seminarian, died on October 27th, at Princeton, N. J., at the age of 61. He was retired board chairman and former president of Carbone Corporation and Carbons, Inc.

Mr. Partridge came to this country from England in 1930, and was a graduate of the London Polytechnic Institute. He formerly served as chairman of the board of trustees of Saint John's School, Mountain Lakes, N. J., where he made his residence until five years ago. He was a member of the National Electrical Manufacturers Association.

He is survived by his wife, Mrs. Dorothy R. Shute Partridge; two sons, the Rev. Ivan H. Partridge, rector of All Saints', Glen Rock, N. J., and Edmund Partridge, a senior at the General Theological Seminary; and a daughter, Mrs. Roderic Pierce of Gambier, Ohio.

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PRIEST, 42, family, specialized experience counselling, Christian education, available staff, parish, mission. Reply Box P-663.\*

PRIEST, 48, family, desires midwest location. Reply Box E-658.\*

PRIEST—Moderate Churchman, desires parish or assistant position. Age 39, married, five children. Good references. Reply Box B-667.\*

PRIEST, presently staff man, desires change. Enjoys pastoral work, Christian education. Reply Box H-666.\*

TRAINED WOMAN, church worker in charge of mission congregations six years and four years, desires change. Mission or parish. Reply Box F-665.\*

## RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

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## THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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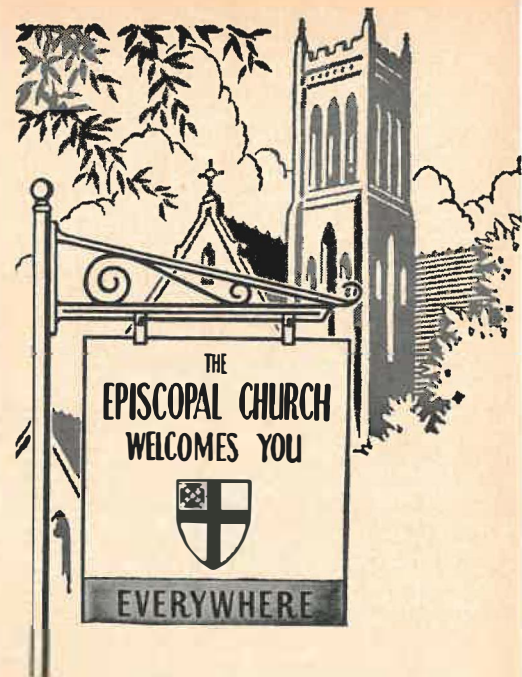
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## THE LIVING CHURCH

# 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: Mosses 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; Rev. Warren R. Fenn, asst.  
Sun Mosses: 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4:30-6

## ANSONIA, CONN.

**CHRIST CHURCH** 56 South Cliff St.  
Ven G. Ross Morrell, r  
Sun HC 8, Family Service 9:45, MP 11, 1S HC 11;  
HD & Wed 7:15 & 9:30

## WASHINGTON, D. C.

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

## CORAL GABLES, FLA.

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

## FORT LAUDERDALE, FLA.

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

## COCONUT GROVE, MIAMI, FLA.

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

## ORLANDO, FLA.

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

## WEST PALM BEACH, FLA.

**HOLY SPIRIT AND DAY SCHOOL**  
1003 Allendale Road  
Rev. Peter F. Watterson, r  
Sun HC 7:30, 9, 11, EP 6:30; Daily Mass; C Sat 4:30

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

## 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

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.

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw and Madison Streets  
Rev. MacAllister Ellis; Rev. Robert Jaques  
Sun Mosses: 7, 8, 9 (Low Mass), 11 (High Mass);  
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. R. Magruder  
Sun 7:30, 9 (sung), 11 Mat, High Mass & Ser, EP  
5:30; Daily 7 ex Sat 9, EP 5:30; C Sat 5, 8, Sun 8:30

## 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  
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  
Sun Mosses 8, 9:30, 11:15; Daily 7, ex Thurs 10;  
C Sat 4:30-5:30 & by appt

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
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 Morning Service & Ser, 9:30 & 11,  
Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed 12:10; EP Daily 5:45. Church open daily for  
prayer.

**SAINT ESPRIT** 109 E. 60 (just E. of Park Ave.)  
Rev. René E. G. Vaillant, 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  
Sun HC 8 & 9, MP Ser 11; Thurs HC 12; Wed  
HC 7:30; HD HC 7:30 & 12

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.

Sun: Low Mosses 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 Mosses: 8, 9 (Sung), 11 (Sol); Daily 7:30 ex  
Sat; Wed & Sat 10; C Sat 5-6

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

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r  
**TRINITY** Broadway & 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, MP HC Ser 10; Weekdays: HC (with  
MP) 8, 12:05 (HD also at 7:30); Int & Bible  
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri  
4:30-5:30; Organ Recital Wed 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 12 minutes  
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

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

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
Sun Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;  
Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat  
9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat  
9:15, EP daily 5; C Sat 4-5 & by appt

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

## SYRACUSE, N. Y.

**CALVARY** 1507 James St. at Durston Ave.  
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;  
Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30; C Thurs  
8:45, Sat 4:30-5:30

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11 (Sol), EP 5:30; Weekdays 7:45,  
5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30,  
Sat 12

## RICHMOND, VA.

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

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St. at Queen Anne Ave.  
Rev. John B. Lockerby; Rev. Eugene L. Harshman  
Sun 8, 10:30, Mat & H Eu

**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.