

The Living CHURCH

November 5, 1961

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RNS

At the United Churchwomen's Assembly, meeting in Miami Beach, Fla., resolutions on current issues [p. 9].

JOY—Born in a Grave [p. 12].

A HANDBOOK FOR EPISCOPALIANS

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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.)

Accentuating the Positive

Thanks for the splendid editorial, "Catholic Ecumenicity" [L.C., October 15th], and a Te Deum for the accentuation of the positive.

(Rt. Rev.) ALLEN BROWN
Bishop of Albany

Albany, N. Y.

Free and Forthright

Your "Voice from the Past" editorial [L.C., September 10th], pointing out that those who signed the petition to the President were a "somewhat elderly group," brought out an important fact. Clergymen who have retired are comparatively free from economic pressure and can therefore be more forthright in expressing their opinions.

Cold War, Red China, and Cuba should not, I think, stop us from continuing to labor "mightily for justice and freedom and peace" (to use your words) which we certainly cannot do if we are gagged. Hitler gagged the Communists with the approval of most everybody. So eventually Pastor Martin Niemoller landed in a concentration camp to meditate on the statement he later made famous: "If you stand by while others lose their freedom you may be sure you will soon lose your own."

There was nearly as much talk at General Convention about Communism as there was about Christianity. Everybody and his uncle were saying the same thing, that Communists are a menace throughout the world and the way to meet the threat is for the Church to outdo them in good works. Which



of course is swell if we'll do it. But up to now what most Church leaders do is to establish themselves as anti-Communists and then speak bravely about integration, housing, decent wages for migrants, and revolutionary stuff like that. But they don't speak about anything if, by chance, the Communists have something to say along the same line.

United Churchwomen have just concluded their triennial assembly. One of their

resolutions deplored the "obstacles to the exercise of basic civil liberties" and they called on Churchpeople to "affirm the obligation of every Christian citizen to seek the truth, to think freely, to speak courageously, and to work toward the redemption of society" while meeting, "with wisdom and fidelity to the Gospel, the criticism leveled against the Church."

Women, I've noticed, generally speak out more bravely than men — I suspect because they are freer from economic pressure, like the old men on pensions and social security who sent that petition to the President.

But another thing has to be considered. There were 2,000 delegates to the women's assembly but the press releases did not give their ages — a bit difficult to do with women. But if their average age was high enough for them to be grandmothers, then forget about what they said about basic civil liberties.

(Rev.) WILLIAM B. SPOFFORD, SR.
Managing editor, the *Witness*
Tunkhannock, Pa.

Please let me be one of the many who have written — or should have written — to protest the thesis of your lead editorial, "A Voice From The Past," in your issue of October 22d,

If, as you suggest, freedom of speech and association is today "a dangerous luxury," we have surely come a long way from the tenets of Thomas Jefferson. And our Church has come a long way from the second and great Commandment, that we should love our neighbor as ourselves.

JOHN R. TUNIS
Essex, Conn.

Since I deal with the public as you do, I realize one hears from one's constituents most often when they are annoyed, so I do not, therefore, lightly take public issue with you over your recent editorial "Voice from the Past" [L.C., October 22d]. Though I respect your right to feel that "the idea of freedom of speech and association for those who are the implacable enemies of freedom of speech and association is a dangerous luxury in face of a militant world-wide conspiracy which has been gaining ground year by year," I had always been led to believe that such freedom was not a "dangerous luxury" but rather the staff of life of our republic and its political system. In fact, I had always been taught that the magnificence of our nation as "the world's last and greatest hope" rested in our protection of even the smallest and most unattractive minorities and that as soon as we curtailed the rights of any minority in any era for any reason, then the majority's rights of freedom of speech and association were in danger and liberty in our land was headed to the same dismal fate it has found in Cuba, both Chinas, Spain, and Ghana.

Though I respect your right to your views on freedom, I cannot respect the attitude in the final paragraph of the editorial, where the signers of the petition to the President are treated as interesting but meaningless specimens of another era who do not "in any sense represent responsible leadership of the Christian Churches of the United States today." To refer to these men as "not . . . responsible" and "elder" is not to deal with the issues but to cloud argument with irrele-

vant suggestions. Perhaps it was unintentional, but to attack the man rather than the issue has no place in a first-rate magazine.

I am a minister of the P.E. Church, born in the early 1930s, who does not feel, like you, that "justice, freedom, and peace" are "the special concern of our treasured elder prophets" but the general concern of all Churchmen in our day as well as in the past.

(Rev.) CARLSON GERDAU
Church of the Ascension

Ontonagon, Mich.

Three Degrees

This comes as a postscript to the article by Bishop Carman, "How to Train a Bishop" [L.C., September 17th]. I sympathize with the bishop's problem and feel a little like the educator who blamed all the problems for higher education on inadequate high schools, and the problems of the high schools on inadequate grade schools, and the problems of the grade schools on inadequate kindergartens. Of course, bishops come from the rank of the priests, and the priests from deacons, and most deacons from seminaries.

I would point to a laxity in the training most of our seminaries give for prospective clergymen, especially those who are headed for non-urban areas. Three degrees, at least, should be given by our seminaries:

(1) Bachelor of Janitorial Services, which should include courses in all methods of cleaning, care for all floor surfaces, the use of a dust cloth, and so forth. Also included would be a course in ground maintenance, gardening, and the like.

(2) Bachelor of Secretarial Services, which would include required courses in bookkeeping, filing, record keeping, and, most important, the use of a mimeograph machine.

(3) An advance degree — Master Repairman, which would include carpentry (non-union), the care of boilers and furnaces and all manner of heating equipment, the care of cesspools, the mechanics of an automobile (also non-union), and the use of small power instruments, such as pumps, outboard motors, and power saws.

If these degrees were to be added to the curricula of our seminaries, I am sure there would be a vast change in the quality of our clergymen.

(Rev.) ALEXANDER C. ZABRISKIE, JR.
Priest in Charge, St. Mary's Church

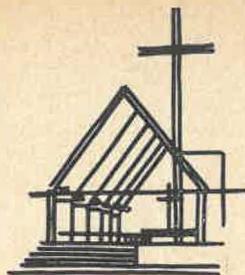
Anchorage, Alaska.

P.S.: I am advised by a parishioner that there should be a required course in Bridge for all clergy wives.

Vineyards

I am ashamed to be an Episcopalian today, September 14th! Ashamed, because over the air and in the newspapers I hear and read that 15 Episcopal clergymen have trampled down the young growth of integration so carefully and prayerfully planted and nurtured in the vineyard of Mississippi by our Church and other denominations. Have these men so well planted the vineyards of their own parishes or missions that they can leave the administering of the Sacraments, the comforting of the sorrowing, the distressed, the sick, the dying, and the burying of the dead to others? Have all

Continued on page 20.



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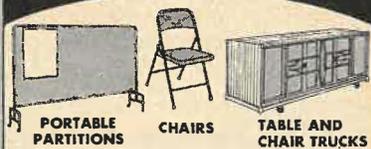
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MOVIES

From Worship, Work

by the Rev. MALCOLM BOYD

One of the best Church films to come along in many a day, one dealing with the Religious Orders, has been produced by the Department of Promotion of the National Council.

And Follow Me is a cinematic effort remarkable in its simplicity and the correlation of its parts. It portrays a vital segment of Church life which is frequently misunderstood if it is known at all.

Perhaps even more important, the film confronts the viewer with the Cross of Jesus Christ. "What is the Christian life? What does it mean to be identified as a Christian?" — these questions are raised, implicitly or explicitly. The only answers offered are those found in the Gospel. Presented in this film — quite without sentimentalism or vulgar pretension or the often encountered pitfalls of mere subjective "religious" emotionalism — is the confrontation of oneself by the Lord.

This confrontation leads some to Religious Orders, others to ordination and the parochial ministry, some to the holy dedications of the Christian lay life where is found what it means to be a Christian lawyer or Christian housewife or Christian clerk.

Mr. John Reinhardt, who heads the Department of Promotion, placed the film project in the hands of the Rev. Dana Kennedy, who acted as executive producer. He set out to fashion a film which would depict the connection between what goes on in Sunday worship and in the lives of Christians during the rest of the week. Mr. Arthur Mokin was the producer.

This film on the Religious Life makes it unmistakably clear that the primary element of that life is worship, out of which work grows. What we do is a consequence of what we are. It is essentially in silence that we commune with God and with each other. Prayer leads to meditation, meditation to contemplation, contemplation to the Vision of God.

And Follow Me, by its title as by its content, presupposes that the Lord calls His followers to take up the Cross. The film reveals life as being primarily worship which takes many different forms. Seeing the film, one is caught up in the rhythm of life, moving out of the cloister and its contemplation into the day's work and returning to the cloister.

The Rev. Mother Virginia, of the All Saints' Sisters of the Poor in Catonsville, Md., and Dom Benedict, OSB, of Three Rivers, Mich., make excellent presentations in the film. Fr. Terry of the Order of the Holy Cross is to be highly commended for his assistance as special consultant.

—Photos from *And Follow Me*.



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Society of St. Margaret, Boston, Mass.



Order of the Holy Cross, West Park, N. Y.

The Living Church

Volume 143 Established 1878 Number 19

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

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THINGS TO COME

November

5. Twenty-third Sunday after Trinity
12. Twenty-fourth Sunday after Trinity
Day of Prayer for World Peace
18. World Council of Churches, Third Assembly,
New Delhi, India, to December 5th
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

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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November 5, 1961

BOOKS

No Slavish Adherence

ANGLICAN THEOLOGICAL REVIEW. Volume XLIII. October 1961. Number 4. 600 Haven Street, Evanston, Ill. Pp. 329-450, vi. \$4 a year; \$1.25 a number.

Without disparagement of other features carried by the October 1961 *Anglican Theological Review*, it is safe to say that widest attention will center around "A Functional Liturgy," by Bonnell Spencer, O.H.C., to which 40 pages are devoted.

Churchpeople interested in liturgical revision will certainly want to read, and study, Fr. Spencer's proposed Ordinary of the Eucharistic Liturgy, full text of which is published in the current *ATR*. At the very least this is a most interesting suggested revision of the Eucharistic Liturgy, which Fr. Spencer here submits.

It is impossible to offer here a detailed description of this rite; it has to be read itself, along with the author's notes and comments and the editorial by the Rev. Edward R. Hardy, Ph.D., one of the *ATR's* Assistant Editors. It should be pointed out, however, that here is no slavish adherence to the "Western Rite" (whatever that may be), to the unofficial Missals that adorn Anglican altars, or even to official Anglican liturgiology, but a radical recasting and reshaping of the rite in terms of a dynamic conception of its meaning.

For example, the General Confession (with related material) and the Intercessions are all relegated to positions *before* the offering of the bread and the money. This brings together the Offertory Action, Thanksgiving (Consecration), Fraction, and Communion in swift succession to one another, as the four essential "moments" of the Liturgy.

As a matter of detail might be mentioned Fr. Spencer's shifting of the Benedictus Qui Venit from its usual present position (in practice) after the Sanctus to a position after the Consecration.

Articles supplementing and balancing this liturgical emphasis in the current *ATR* include "Some Reflections on Theology in Japan," by Joseph M. Kitagawa, "The Baptismal Rite in Chrysostom," by Lionel L. Mitchell, and "Professor Latte's History of Roman Religion," by Frederick C. Grant.

I am happy that Fr. Spencer sees fit to include an Old Testament lection in his proposed revision. On the other hand, the arguments advanced in regard to this matter by Massey H. Shepherd, Jr., in his recent book, *The Reform of Liturgical Worship*, should be carefully weighed.

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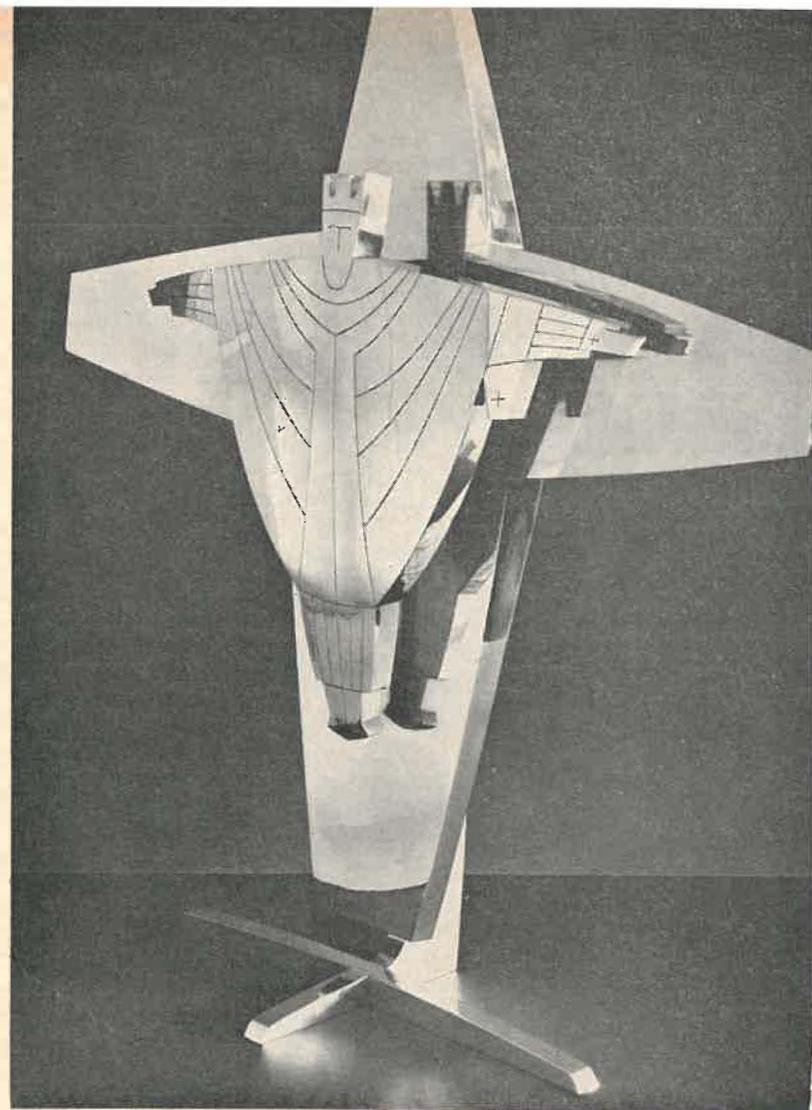
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O Lord Jesus Christ, who didst promise, when lifted up from the earth, to draw all men unto thyself: Be mindful, we pray thee, of the multitudes in our cities; draw them closer to thee and to one another; hold before them the vision of the true, the beautiful, and the good; and bring them at the last to that city not made with hands, whereof thou, O Lamb of God, art the light and the temple, both now and ever.

Amen.

F.C.L.



Crucifix

A new sterling silver crucifix was recently blessed by Bishop Burrill of Chicago for the altar of All Saints' Chapel in the Episcopal Church Loop Center, 211 W. Madison St., Chicago, Ill.

The crucifix, given by Mrs. Thomas G. Bagan, Church of the Holy Nativity, Chicago, in memory of her husband, was designed and executed by William Frederick, Chicago designer and silversmith.

The chapel, set in the heart of Chicago's business district, has regular weekday services at 7:45 a.m. and 12:10 p.m. Chaplain is the Rev. Robert L. Powers.

The Living Church

For 83 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

Twenty-third Sunday after Trinity
November 5, 1961

EPISCOPATE

Two at a Time

The diocese of South Florida on October 20th elected two of its clergy as suffragan bishops, in what is believed to be an unprecedented action by a diocese. The Rev. James L. Duncan was elected on the fifth ballot with 94 clergy votes and 163 lay votes. The Rev. Canon William L. Hargrave was elected on the third ballot by 82 clergy votes and 139 lay votes. Motions were passed that both elections be made unanimous.

The special convention was held in the Cathedral Church of St. Luke, Orlando, Fla., and was convened Thursday, October 19th, after Evening Prayer, at which time nominations were made. Elections took place the next morning after the Holy Communion. Bishop Louttit of South Florida celebrated, assisted by Bishop Sturtevant, retired, of Fond du Lac.

The two new bishops are to be assigned to the east and west coast areas of the diocese, according to an announcement by Bishop Louttit.

The Rev. James Loughlin Duncan was born in Greensboro, N. C., in 1913. He received the BA and MA degrees from Emory University, and was graduated from the University of the South, receiving the BD in 1939. He was ordained



The Rev. James Loughlin Duncan
 Chosen in the first.

priest in 1939 and served as assistant at All Saints' Church, Atlanta, for one year, and as rector of St. Peter's, Rome, Ga., for five years. In the diocese of Atlanta, he was a member of the executive board and chairman of the department of missions. He married Evelyn Burgess in 1943, and they have three children.

Fr. Duncan has been a deputy to General Convention four times, a trustee of the diocese of South Florida since 1951, a member of the standing committee for the past 10 years, and president of the committee for the past eight. He has been a member of the executive board of the diocese, chairman of the department of promotion, and chairman of the department of finance. He was rector of All Saints' Church, Winter Park, Fla., from 1945-1950 and has been rector of St. Peter's Church, St. Petersburg, since.

Fr. Duncan has also been chairman of

the program on the aged for the department of Christian social relations of the fourth province. He has been a member of the Seabury Conference on the Study of the Aged and a member of the Presiding Bishop's Committee for the Nuclear Reactor for St. Paul's University, Japan. He spent six months as exchange minister in South Africa this year.

St. Peter's Church, St. Petersburg, has grown from 1,400 to 1,900 communicants under Fr. Duncan's rectorship, and its budget has increased from \$18,000 to \$125,000. While rector of St. Peter's, Fr. Duncan has assisted in the founding of six new missions in St. Petersburg and two others in the county, and reopened the Church of the Good Shepherd, Maitland.

Fr. Duncan's community activities include the Mayor's Committee for Interracial Coöperation, and he is clergy rep-

South Florida Suffragan Election No. 1

| Ballot number: Nominee | 1 | | 2 | | 3 | | 4 | | 5 | |
|---------------------------|-------------------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|
| | C. | L. | C. | L. | C. | L. | C. | L. | C. | L. |
| Edward L. Aldworth | 1 | 1 | | | | | | | | * |
| Richard R. Baker, III | 1 | 1 | 0 | 2 | 0 | 1 | 0 | 0 | | * |
| Donald S. Barrus, Jr. | 5 | 7 | 1 | 2 | 0 | 0 | | | | * |
| William S. Brace | 5 | 6 | 5 | 1 | 3 | 1 | | | | * |
| James R. Brumby, III | 4 | 11 | 4 | 5 | 3 | 2 | 3 | 2 | | * |
| Jonathan B. Coffey | 0 | 0 | | | | | | | | * |
| Don H. Copeland | 18 | 12 | 21 | 12 | 20 | 19 | 15 | 12 | 9 | 9 |
| Lloyd A. Cox | 0 | 2 | 0 | 1 | | | | | | * |
| John E. Culmer | 8 | 19 | 1 | 0 | | | | | | * |
| James L. Duncan | 28 | 59 | 44 | 94 | 61 | 123 | 84 | 152 | 94 | 163 |
| Samuel C. W. Fleming | 12 | 18 | 14 | 14 | 17 | 14 | 12 | 10 | 15 | 13 |
| Charles Folsom-Jones | 2 | 5 | 3 | 4 | 2 | 4 | | | | * |
| Francis C. Gray | 9 | 14 | 9 | 14 | 6 | 5 | | | | * |
| William L. Hargrave | 26 | 56 | 36 | 78 | 41 | 92 | 47 | 95 | 44 | 80 |
| Charles P. James | 3 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Frederick T. Kyle, Jr. | 2 | 9 | 2 | 6 | 2 | 3 | | | | * |
| Richard T. Lambert | 3 | 8 | 3 | 6 | | | | | | * |
| Leroy D. Lawson | Nominated, but withdrew | | | | | | | | | |
| Edward M. Pennell | 1 | 3 | 1 | 3 | 1 | 3 | | | | * |
| Frank V. Quigley | 2 | 5 | 2 | 2 | | | | | | * |
| George P. Reeves | 15 | 9 | 16 | 11 | 17 | 14 | 15 | 20 | 10 | 17 |
| George R. Selway | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Carroll E. Simcox | 9 | 7 | 6 | 4 | 5 | 4 | 5 | 1 | 4 | 1 |
| Dorsey G. Smith, Jr. | 2 | 3 | 0 | 3 | | | | | | * |
| Frank L. Titus | 6 | 12 | 3 | 12 | 1 | 7 | | | | * |
| John S. Wolfe, Jr. | 2 | 1 | 1 | 1 | | | | | | * |
| Harold L. Zimmerman | 4 | 7 | 3 | 3 | | | | | | * |
| Votes cast | 169 | 276 | 175 | 278 | 179 | 292 | 181 | 292 | 176 | 283 |
| Necessary to elect | 85 | 139 | 88 | 140 | 90 | 147 | 91 | 147 | 89 | 142 |

*Withdrew

representative for Suncoast Manor, a retirement home, for which he is largely responsible.

The Rev. Canon William Loftin Hargrave was born in Wilson, N. C., in 1903. He received the LL.B. degree from Atlanta Law School in 1924, was graduated from the Virginia Theological School in 1932, and received the S.T.M. degree from the University of the South in 1952. He was ordained priest in 1932 and served for 11 years as rector of St. Mark's Church, Cocoa, Fla., and priest in charge of St. Luke's, Courteney, and St. Philip's, Merritt Island.

Canon Hargrave served in South Florida as rector of St. Andrew's Church, Ft. Pierce, and Holy Comforter, Miami. He married Minnie Frances Whittington in 1939.

In 1948, Canon Hargrave became rector of the Church of the Holy Communion, Charleston, S. C. In South Carolina he served on the executive council, the department of missions, and as chaplain of Porter Military Academy and later as acting president of the school.

Canon Hargrave returned to the diocese of South Florida to be executive secretary and canon to the Ordinary, his present position, in 1953. In the diocese, he has served as member of the executive board, member of the trustees of the diocese, director of camps and conferences, diocesan survey chairman, chairman of the executive board of the Wil-



The Rev. Canon William Hargrave
Chosen in the second.

liam Crane Gray Inn. He has been responsible for organizing three new missions, where he has served as priest in charge.

He has been a deputy to General Convention five times. He has been president of the Florida Council of Churches and is presently the vice president of the Florida Christian Ministry to Migrants.

South Florida Suffragan Election No. II

| Ballot number: Nominee | 1 | | 2 | | 3 | |
|--------------------------------------|------------|------------|------------|------------|------------|------------|
| | C. | L. | C. | L. | C. | L. |
| Donald S. Barrus, Jr. | 1 | 0 | | | | |
| William S. Brace | 2 | 5 | | | | * |
| James R. Brumby, III | 4 | 4 | 3 | 2 | 0 | 1 |
| Don H. Copeland | 26 | 28 | 25 | 24 | 17 | 14 |
| Samuel C. W. Fleming | 29 | 39 | 31 | 40 | 25 | 26 |
| Francis C. Gray | 6 | 11 | | | | * |
| William L. Hargrave | 66 | 141 | 78 | 159 | 82 | 139 |
| Frederick T. Kyle, Jr. | 2 | 1 | | | | |
| Richard T. Lambert | 2 | 2 | | | | * |
| George P. Reeves | 26 | 37 | 30 | 47 | 25 | 35 |
| Carroll E. Simcox | 7 | 4 | 4 | 2 | | |
| Dorsey G. Smith, Jr. | 0 | 1 | | | | |
| Frank L. Titus | 5 | 7 | 3 | 3 | | |
| Harold L. Zimmerman | 3 | 5 | 0 | 1 | | |
| Votes cast | 179 | 285 | 174 | 278 | 149 | 215 |
| Necessary to elect | 90 | 143 | 88 | 140 | 75 | 108 |

*Withdraw

EAST AFRICA

To Bring Home

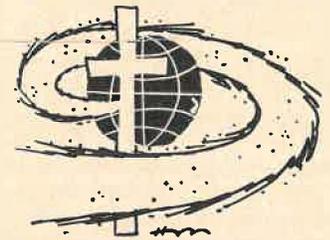
The Rt. Rev. Trevor Huddleston, CR, Bishop of Masasi, East Africa, is visiting this country under the sponsorship of the Bishop Anderson Foundation in the Chicago Medical Center. In Chicago, he spoke to a number of physicians, interns, medical students, nurses and nursing students at Bishop Anderson House last week, pointing out the acute need for trained medical personnel in Central and East Africa. Bishop Huddleston said that in his own diocese of Masasi he has three hospitals and only two physicians to maintain them.

The bishop has appealed to the American Church for support for the work of the Church in Central and East Africa, pointing out that, if 3000 American Churchmen would each give \$1.00 per month to the work of the Church in the dioceses of Central and East Africa, missionary activity and work in those areas could be almost doubled in extent and intensity. He said it is his hope "to bring home to the American Church the urgent nature of the Church's mission in East Africa and its needs."

Said Bishop Huddleston:

"When independence comes to Tanganyika later this year, it will come to a country that has never had a settled population, and therefore does not have the racial problems that beset other parts of Africa. It is blessed with an apparently stable government, a common language in Swahili, and a peaceful emergence from colonialism to independence. . . . Over the past 80 years it has been the policy of the Anglican mission to Tanganyika to associate ourselves completely with the lives of the people. Our clergy have lived and worshiped in mud and stick buildings. They have associated themselves with the poverty of the people. This has been an exceedingly good policy. But I am thoroughly convinced that now that policy must change, not because it is or has been a wrong policy, but because

Africa itself is changing. As we have associated ourselves with the people in their poverty in the past, we must now associate ourselves actively with the new aspirations. . . . In the face of the explosive growth of the cities and the emergent educated leadership class . . . it is essential that the Church be prepared to raise the level of education of her clergy, lest an



insuperable gulf be fixed between the Church and the leadership of the country. For this reason, as an act of faith, we have purchased a site for a new, expanded, theological college."

The new theological college site must be paid for over the next three years, at an equivalent cost of approximately \$11,600 per annum, and the school must be staffed.

St. Cyprian's College will be sponsored by three dioceses; Masasi, Zanzibar, and South-West Tanganyika.

Bishop Huddleston is on a tour of the United States, which includes stops in San Francisco; Boise, Idaho; Salt Lake City; Fort Collins, Colo.; Kansas City; Wichita, Kan.; Philadelphia; Princeton, N. J.; Boston; New Haven, Conn.; New York City; Washington; and Sewanee, Tenn. The bishop will return to Chicago in mid-November, before returning to Masasi.

Editor's comment: Contributions may be sent for the theological college through THE LIVING CHURCH RELIEF FUND. Checks must be made payable to the fund and designated "For St. Cyprian's College."

Refusal at Claramont

For the third time in as many months an interracial group of Episcopal clergymen has been refused service at a Church-owned restaurant at the University of the South. The Sewanee Inn and Claramont Restaurant on the campus of the University of the South are leased to Mrs. Clara Shoemate to be run "... in the best interests of the University." In the first of the series of sit-ins in August, Mrs. Shoemate refused service to two professors in the School of Theology and two Negro priests studying in the summer graduate school.

On October 18th, three Negro priests and one white priest were denied entrance to the restaurant by Mrs. Shoemate, who met them at the door. The Negro clergymen were the Rev. Robert Hunter, of Chattanooga, Tenn., the Rev. James Woodruff, of Nashville, and the Rev. Warren Scott, of Atlanta. They were accompanied by the Rev. Donald Bell, a white clergyman from Anna, Ill. After being denied entrance to the facility, the four clergymen sought out university officials to protest their treatment and inquire into the action taken by the university's Board of Regents the previous week on the restaurant issue. In September, seven Episcopal clergymen, who were similarly denied service during their stop at Sewanee while on the Prayer Pilgrimage to the Church's General Convention in Detroit, had been virtually assured that the regents would correct the situation at their meeting on October 12th. It was only with this assurance that the seven called off a hunger strike and threatened

sit-in at the campus and proceeded on to Detroit.

It was revealed by university officials that the regents on October 12th had passed a resolution asking the vice-chancellor and the president of the Board of Regents to see whether a new policy could be effected. They are to report back to the next meeting of the regents in February, 1962. The instructions embodied in the recent action of the regents would open the facilities on a restricted and selected basis. Presently any white tourists stopping at Sewanee can make use of the motel and restaurant facilities which are prominently situated on the main highway that goes through the campus.

The regents' action seeks to open the facilities to "students, faculty, and official guests of the university" without regard to race.

When queried by THE LIVING CHURCH, the university officials had no comment to make.

ACU

More Indians, More Chiefs

Sessions of the 1961 council of the American Church Union, held in New York City in October, issued in the appointment of the Rev. Robert L. Pierson to the newly authorized post of assistant executive director. The former vice-chairman of the Christ the King Foundation begins his duties this month assisting the Rev. Canon Albert J. duBois, ACU executive director.

Special committees were named to confer with the editor of the *American Church News*, the Rev. Henry C. Beck, with reference to expansion of the staff and change of format of the periodical. Another special committee was charged with the responsibility for investigating the possibility of establishing a headquarters building for the ACU.

At the annual ACU banquet, held in New York at the time of the council, the Rt. Rev. Francis William Lickfield, Bishop of Quincy, presided at the presentation of the annual Keble Awards, made for the year 1961 to: the Rt. Rev. Robert Erskine Campbell, OHC; the Rev. William P. S. Lander, Rosemont, Pa.; Mrs. Roswell Barratt, Southport, Conn.; Mrs. Paul Cassard, New York City; Robert W. Shoemaker, Naperville, Ill.; and Russell Richards Brown, Greenwich, Conn. The Bishop of Montana, the Rt. Rev. Chandler W. Sterling, was the banquet speaker.

During the three days of meetings, involving over 100 delegates and representatives from various parts of the country, the council reelected the Bishop of Quincy president of the organization.

Reports showed continued increases in ACU membership. A record budget was adopted for the year.

Assignment: Race, 1961-64

More women in the U.S. are going to be interested in the racial problems as a result of action by the Assembly of United Churchwomen, meeting in Miami Beach, in October.

Two thousand delegates voted to institute a nation-wide three-year program to combat racial discrimination and invited other Churchwomen to join in their efforts.

Entitled "Assignment: Race, 1961-64," the project will make use of annual workshops in eight different sections of the country for leaders from local participating councils of Churchwomen.

Nine Communions have agreed to participate, and some 10 more are considering action. The General Division of Women's Work of the National Council, in cooperation with the Department of Christian Social Relations, will consider the role of the Episcopal Church in the plan at its December meeting.

The plan is being financed in part by a grant of \$66,000 from the Field Foundation and will be directed by Miss Carrie E. Mears, a former YWCA director with wide experience in race relations.

The Assembly heard a distinguished group of speakers including the Anglican Assistant Bishop of Lahore, the Rt. Rev. Chandu Ray; Irwin J. Miller, president of the National Council of Churches, of which the United Churchwomen is a general department; Dr. Henry P. Van Dusen, president, Union Theological Seminary; Mrs. Harper Sibley, Churchwoman, and former president of UCW; Secretary of State Dean Rusk. A message was sent from President Kennedy.

Resolutions adopted by the Assembly:

✓ Called upon Churchwomen to defend basic civil liberties; to work for the worldwide Church, to support the crusade against pornographic matter sent through the mails; to stand firm in support of the office of UN Secretary-General and its administrative authority.

✓ Urged a permanent end in political campaigns to the "equal time" provisions of the Communications Act; emphasized that the U.S. delegation to the UN must continue to work to implement resolutions relating to self-determination and freedom of all peoples.

✓ Recommended general and complete disarmament under UN supervision and control plus an international agreement to end nuclear weapons tests with adequate inspection and safeguards plus full support of the new U.S. peace agency, the Arms Control and Disarmament Agency for World Peace and Security.

✓ Called for a coordinated program to help solve domestic economic problems resulting from extensive disarmament.

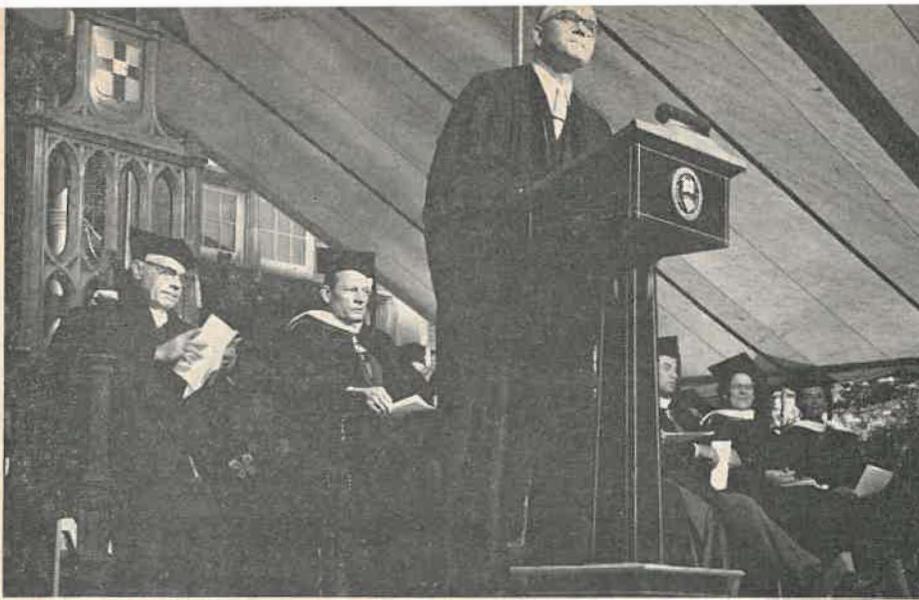
✓ Supported continuation of reciprocal trade agreements and adjustment of trade barriers to stabilize prices.

✓ Urged establishment of a UN Capital Development Fund plus steps to speed the

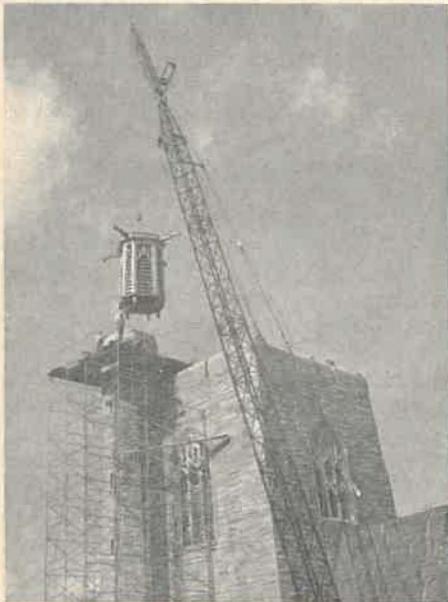


RNS

Archbishop Ramsey of Canterbury greets Orthodox Patriarch Benediktos of Jerusalem at Lambeth Palace. The patriarch visited in London on his way back to Jerusalem after a tour of the United States and Canada. His arrival at Lambeth Palace was marked with a solemn Te Deum sung in the chapel.



From left, the Rev. Louis M. Hirshson, president, Hobart and William Smith Colleges; Dr. Merle A. Gulick, chairman, board of trustees; and Dr. Lund: First discipline, then faith.



Placing spire on St. Mark's tower, Hobart College: Made possible by a quarter of a million.

flow of capital and technical assistance to the developing countries.

President for the coming triennium is Mrs. Theodore F. Wallace. Episcopal Churchwomen serving as officers are Mrs. Emile O'Bee, Milwaukee, Wis., recording secretary, and Mrs. Percy Rex, Wilmington, Del., national finance chairman.

On the cover, from left, are Mrs. Donald M'Timkulu, of Northern Rhodesia; Mrs. T. C. Ouyang, of Taiwan; Mrs. Gloria M. Santos, of the Philippines; Mrs. Lily Chen, of Taiwan; Miss Gudrun Diestel, of Germany; Mrs. Tanimu Ogunlesi, of Nigeria; Miss Helen Afare, of Ghana; and Mrs. Lavinia Sadiq, of India. Mrs. Ouyang, Mrs. Chen, Mrs. Ogunlesi, and Mrs. Sadiq are Anglicans.

COLLEGES

Relation to Reality

A gift in excess of a quarter of a million dollars made possible the consecration, on October 13th, of the new St. Mark's tower of St. John's Chapel of Hobart and William Smith Colleges, Geneva, N. Y. A special convocation was held after the consecration of the tower, when the honorary degree of Doctor of Humane Letters was awarded to Dr. F. Edward Lund, president of Kenyon College, Gambier, Ohio, and the honorary degree of Doctor of Sacred Theology was awarded to the Rev. John Oliver Patterson, headmaster of Kent School, Kent, Conn. Dr. Lund was the convocation speaker.

St. Mark's tower, with a spire surmounted by a cross 172 feet above the ground, was made possible by the gift of Mr. and Mrs. Byron S. Miller of Greenwich, Conn. The building of the tower, uniting the chapel and the Demarest Library, included the enlargement of the chapel, provision of a sacristy, chaplain's office, meeting and choir rehearsal rooms, new choir stalls, and chancel. The library also gained reading room and stack space. Under construction is a new three-manual, 33-stop Austin organ. The events of the day began with the Eucharist in the newly remodeled chapel.

Consecration of the tower took place at a service conducted by Bishop Stark at 10 a.m. Bishop Bayne, Executive Officer of the Anglican Communion, preached the dedicatory sermon.

Declaring that religion is "our relation to reality," Dr. Lund in his convocation address on Christian and secular humanism asserted that the Church-related college must maintain two-way traffic between the world of unbelief and the vast realm of belief.

Dr. Lund cited modern education's failure to give man a clear notion of his

origins so he can judge where he is now and where he is headed, as against a plenitude of courses "geared for modern man," meaning courses for survival, success, or adjustment.

"Man has some other end than simply to feel dignified," he said. "Beyond the need to communicate is the need for faith and belief.

"We can say that life cannot achieve meaning without, first, discipline, and, finally, faith."

MILWAUKEE

To Preserve Relationship

The annual council of the diocese of Milwaukee met at Grace Church, Madison, Wis., October 20th-21st. The council approved a capital funds campaign to raise \$600,000, and made budgetary provision to reestablish the position of archdeacon of Milwaukee in 1962. The archdeacon will be administrative assistant to the bishop, will have general oversight of all missions, and will initiate studies looking toward the establishment and development of new work.

After discussion, the council adopted a resolution regarding the pronouncements, resolutions, and press releases of the National Council of Churches. Said the resolution:

Whereas the National Council of Churches of Christ in the U.S.A. has interpreted the responsibility assigned by its member Churches, including the Protestant Episcopal Church in the U.S.A., not only to be the duty of conducting studies in various areas of Christian life and work . . . but, through its General Board, to issue pronouncements and to bring influence to bear with government on these and kindred subjects;

Whereas the pronouncements and resolutions of the NCC and its various divisions and departments have been subject to widespread misinterpretation as representing the opinion of the Protestant Episcopal Church, among others;

Whereas the . . . Episcopal Church can, does, and will continue to speak for itself on matters of Church concern; . . .

Whereas the NCC as presently constituted cannot state with authority the exclusive Christian view in its pronouncements;

Therefore be it resolved: That in order to preserve the existing coöperative relationship with other Church bodies in the NCC, as commended by our General Convention, we respectfully urge that the Protestant Episcopal Church should insist that the NCC assume the maximum responsibility for stating at all levels of its activities the limitations of its authority and representation in respect to its member denominations;

That in assuring the exercise of this responsibility the Protestant Episcopal Church should require that any statement implying that the NCC speaks for its member denominations or their memberships be eliminated from all NCC literature and other information, and that the NCC direct its staff, departments, and divisions to refrain from any statement which implies that they speak for the NCC's member denominations



St. Louis Globe-Democrat

A busy weekend began with a dedication.*

or are representative of the opinion of their memberships;

That all pronouncements, resolutions, press releases, and other information shall clearly state that the statements represent the position of the unit of the NCC issuing the statement, and shall not be construed as being the position of the NCC's member denominations or representative of their memberships. . . .

That we commend this resolution to the Joint Commission on Ecumenical Relations for its consideration in its study of the structure, program, and finances of the NCC, as directed by the General Convention.

The council adopted a record budget of \$260,000 for 1962, and accepted its quota of \$72,000.

ELECTIONS. Standing committee: clergy, Charles T. Gaskell, Arthur Vogel, Edward Jacobs, Victor Bolle; laity, Vernon Bingham, Van Coddington, Howard T. Foulkes, Alan P. Jones. Executive board: clergy, Gordon Olston, Robert Shaw; laity, Thomas Hefty, Jr., Glenn Simpson.

MINNESOTA

Helping the Children

A new recreation center sponsored by five churches, one of them the Cathedral Church of St. Mark, has been credited with reducing juvenile delinquency in an area near the Minneapolis loop.

Mr. Robert G. Christman, principal of Emerson School in the neighborhood, said that none of the school's students was brought in for delinquency during the past summer. "This was unheard of a few years ago," he said, adding that the new Loring-Nicollet Center was the biggest single advance in helping the children. [RNS]

*Among the clergy at the dedication of St. Stephen's House were: first row (left), Bishop Corrigan, Presiding Bishop Lichtenberger, Bishop Cadigan, and the Rev. Charles Washburn; second row (left), the Ven. Charles Rehkopf, the Very Rev. Ned Cole, the Rev. Harlow P. Donovan, and the Rev. Robert E. Morisseau.

MISSOURI

Official Business

Presiding Bishop and Mrs. Lichtenberger spent a very busy weekend in St. Louis, Mo., October 7th and 8th. It was his first official visit to his former diocese since the consecration of his successor, George L. Cadigan, April 16, 1959.

The weekend began with the formal dedication of St. Stephen's House, 14th and Park Avenues, St. Louis, an "inner city" parish which began a relocation process while Bishop Lichtenberger was the diocesan. Founded in the 1880s as a mission to people of low income, in recent years it has found its neighborhood disintegrating because of redevelopment for commercial uses.

Under the bishop's leadership a study was made of the city and neighborhoods in which the ministry of St. Stephen's House might be continued. A neighborhood surrounded by the City Hospital and three low-rent federal housing projects was chosen and with the help of a grant from the National Council a site was purchased. Work was begun in a tenement on the site. With the sale of the old building this year the new building was completed and the move accomplished during the summer.

Before the dedication, a procession through the neighborhood was led by crucifer, choirs, clergy and Bishop Cadigan. Several hundred parishioners followed and last, the Presiding Bishop with his chaplain. Bishop Cadigan formally dedicated the building and its parish house. Bishop Lichtenberger celebrated the Holy Communion. The sermon was preached by Bishop Corrigan, director of the Home Department of the National Council.

On Sunday, October 8th, Bishop Lichtenberger celebrated the Holy Communion in the Church of the Holy Communion, University City. He had presided at the formal opening of this building for worship in June, 1951, when he was the Bishop Coadjutor of Missouri. The sermon was preached by the Rev. Edward S. White, former rector of the parish.

On Sunday afternoon Bishop Lichtenberger preached the sermon at the consecration of the church building, Bishop Cadigan officiating at the service. The Rev. Dr. W. S. Hohenschield, rector, has served the parish since 1929, and saw the parish move from "downtown" St. Louis to University City, in 1937.

Land, Housing, Leadership

To study agricultural conditions in Kerala and West Bengal for several weeks, the Rev. William D. Chapman, vicar, and Mr. Kenneth Smitten, treasurer, of St. Paul's Church, Sikeston, Mo., are scheduled to leave for India, November 6th.

Their trip is at the request of the International Training Organization, a

body which originated in France and seeks to help people of underdeveloped countries to help themselves. Mr. Smitten is an agricultural engineer as well as a farmer and operates several large farms in southeast Missouri. He and Mr. Chapman will study the needs of the small farmer in Kerala and West Bengal, hoping to devise means of drainage for bringing more land into production, of developing cheap housing that can stand the annual monsoons, and of developing local leadership to carry on these projects. They will return with an assessment of the program of the International Training Organization.

MASSACHUSETTS

The Church Must Return

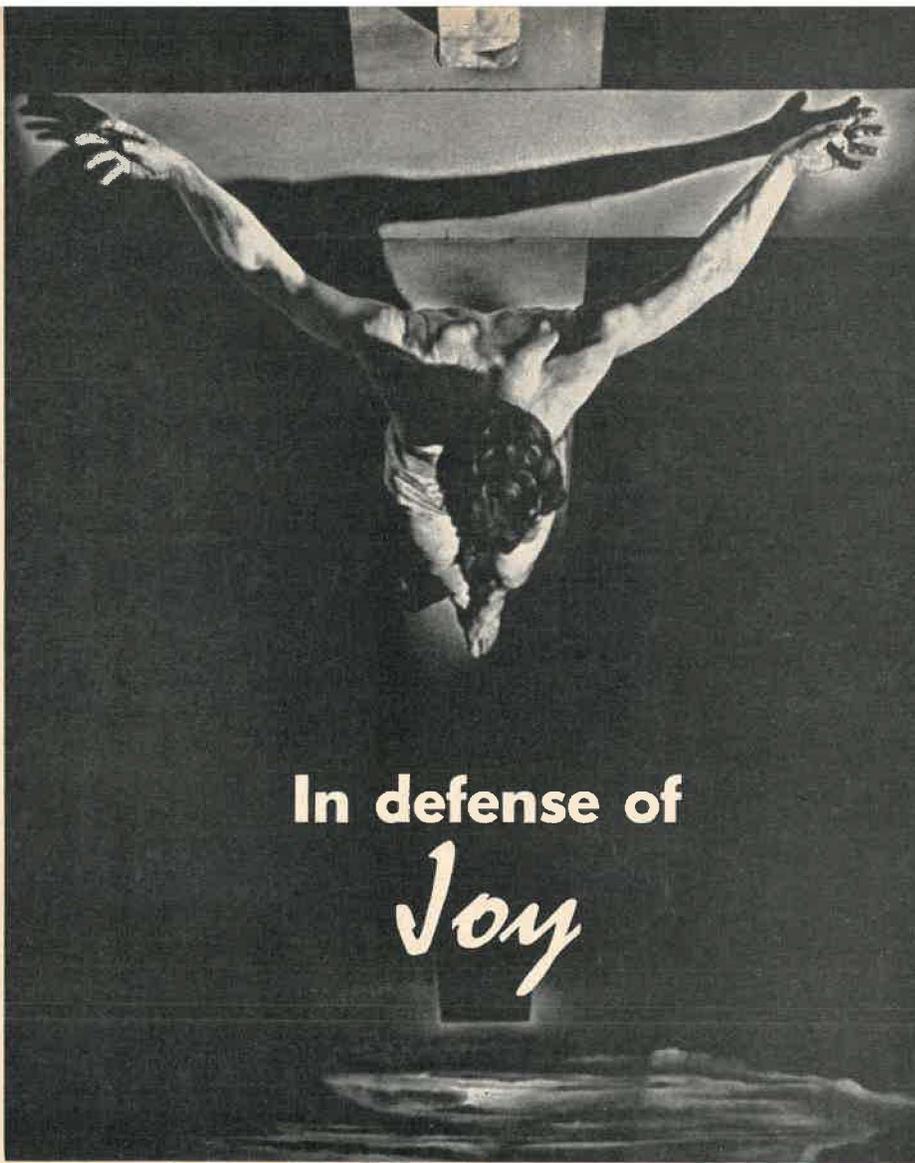
In a sermon marking the start of a week-long celebration of the 200th anniversary of Christ Church, Cambridge, Mass., retired Presiding Bishop Henry Knox Sherrill declared that the Church's mission is "not to be popular at any price, not to cater to the prejudices and current demands of contemporary society, but to try bravely to interpret the teachings of Jesus to the world in which we live."

Others who spoke during the celebration, October 15th-22d, were the Rev. C. Kilmer Myers, vicar of the Chapel of the Intercession of Trinity Church, New York, N. Y.; the Rev. Canon Theodore Wedel, warden emeritus of the College of Preachers; Dr. Rhoda Metraux, cultural anthropologist at the American Museum of Natural History; Dr. Randal M. Robertson, assistant director of mathematical, physical, and engineering sciences at the National Science Foundation in Washington; and the Rt. Rev. John Leonard Wilson, Bishop of Birmingham, England.

Speaking on "The Mission of the Church in Urban Society," Fr. Myers said, "The Church must return to the city, for the great battles in the history of Christianity have been waged and won there. As we Americans rediscover the Church, men and women with depth of soul, with sensitivity, with mission, with ability to pray, with a love for poverty, will appear in the city. They are not the products of our slick ecclesiastical bureaucracies and councils. They are not religious workers or community organizers. They are healers and restorers of community by their being, which is not their own but Christ's. They are in the main laymen and their ministry is lay. Perhaps our most important function as clergy is to train and support them. . . ."

Fr. Myers exhorted his listeners in seeking Christian unity to beware of "ecclesiastical statesmen, American style, who belong to the new bureaucratic elite in American Protestantism. . . . Theirs is a difficult position. But as fairly typical products of our business culture they

Continued on page 16



In defense of *Joy*

Painting of the crucifixion by Salvador Dali
The sorrow itself became joy.

A few years ago, the National Council, through its Division of College Work, produced a film entitled *The Time and the Place*. With the best of intentions, and within the obvious time limits of the medium, the film sought to depict a typical day in the life of a priest serving God on a large university campus. Pastoral crisis followed pastoral crisis in all-too-rapid succession, and the climax was a veritable torrent of calamity, quite sufficient to drive all but those of the sternest stuff from the college chaplaincy forever. When the film was shown to a group of old college hands assembled at a meeting, one of them was heard to exclaim, "I may be crazy, but I *enjoy* my ministry — there's really no end to the pleasure in it!" And at this, the whole group relaxed in both amazement and agreement, surprised and relieved at this hearty expression of Christian joy.

Dr. George Hedley, the distinguished professor-chaplain of Mills College, in

his little book, *The Superstitions of the Irreligious*, points out that among the more popular heresies of our day, held by many people outside the Church, is the view that to be a Christian and to enjoy life are mutually exclusive experiences.

Yet, if anything is truly characteristic of those who are members of the community of the Resurrected One, it is a joy literally without bounds, a positive, infectious gaiety that pervades the whole of life. Christians by vocation are people of good cheer, for they know that their Lord has overcome the world, once and for all.

For centuries the Church has had a kind of problem with joy. In evidence of this thesis, note the continuing difficulty she has had over the proper length for the penitential seasons of Advent and Lent. Note also the way in which the joy spills over from Easter Day into every Sunday of the liturgical year, even those occurring within the penitential seasons

by the Rev. Josiah

Ogden Hoffman, Jr.

themselves. Note yet again the on-going struggles of the Church with an endless variety of Puritanisms and asceticisms that seek somehow to contain the joy within disciplined limits, lest Christian man be consumed by it. How rarely in Christian art is our Lord and Saviour pictured as the laughing man He must have been to have earned His doubtful reputation among the scribes and Pharisees!

Surely no priest should have to come to the defense of joy, and yet such a defense is necessary if some of the religious among us appear to be embracing the fond superstition of the irreligious, mentioned above. There can be little doubt that in our affluent American culture we clergy are a pretty undisciplined lot, and that we rightly stand convicted of many sins of omission and commission as regards our devotional lives. God knows how many (or how few) of us say our daily Offices faithfully, or go on retreat regularly for spiritual refreshment. But can the remedy for our deplorable condition be simply the addition of more and stricter discipline? Rather, it would seem to lie more truly in the area of a genuine recovery of the sources of our Christian joy, that the motivating and driving force in our several ministries might not be the desire to clean up our lives so that they might somehow be more acceptable to God, but that we might quite literally expend our lives in a continual offering

The Rev. Mr. Hoffman is executive director of the department of Christian education in the diocese of Los Angeles.

of the sacrifice of praise and thanksgiving to God for what He has done for us in Jesus Christ despite our uncleanness. Is not justification by faith still at the heart of the Christian message?

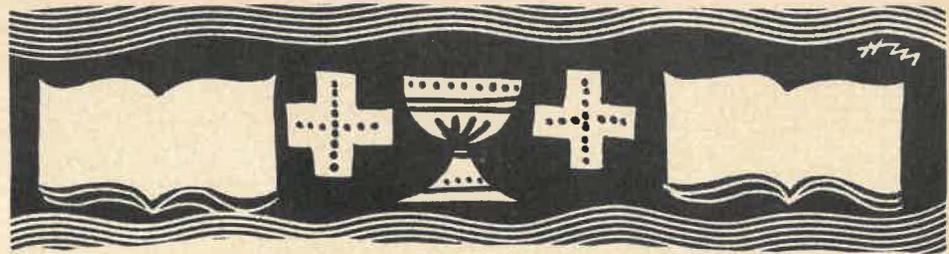
Lecturing ourselves overmuch on our all too obvious faults may actually become a form of clerical pride, and Jesus Christ may be changed into a Pharisee from the wonderfully free spirit He so clearly was — and is, as the living Lord of His Church. In authentic Christianity, is there not a kind of reckless abandonment to God that quite replaces the calculated devotions of the pious? Is there not an evident and unselfconscious *joie de vivre* in our blessed Lord which dispels that fondness for gloom characteristic of those who tend to remain overly attached to their sins?

Perhaps what we are here trying to say is that the Church in her wisdom quite rightly and deliberately *overbalances* the penitential and ascetic tendencies in men with the irrepressible joy of the festival of the Resurrection. Inevitably and wonderfully the Resurrection event stands on the one summit of the Christian's year. The Church insists that we place the Atonement within the total theological context of the Creation, the Incarnation, the Resurrection and Ascension, and the outpouring of the Holy Spirit at Pentecost. This, after all, is the Catholic Faith in its wholeness, in its wholesomeness.

It must be said, of course, that *bona fide* Christian joy is far removed from what the world could call "happiness," that transitory emotion which some people so ardently pursue and to so little avail. The Christian's joy, of which no man and no adversity can rob him, is, paradoxically, born in a grave. It is a joy which bursts forth from the spiced tomb with irresistible force, and leaps like a flame out of the desperate sorrow of a small group of men and women who had seen their beloved Master and Friend crucified, dead, and buried. On the third day after that Crucifixion, Death, and Burial, the sorrow of the disciples was once and for all transmuted into joy. Indeed, the sorrow itself *became* the joy — it did not merely *replace* it. In the words of the late William Temple, with which we close this brief *apologia*,

"The Cross is not for Christians a stumbling-block which the Resurrection has removed; it is not a defeat of which the effect has been cancelled by a subsequent victory. It is itself the triumph. What was the devil's worst is become God's best. . . . The Christian joy and hope do not arise from an ignoring of the evil of the world, but from facing it at its worst. The light that shines forever in the Church breaks out of the veriest pit of gloom. . . . The joy of Easter once truly experienced becomes a pervading atmosphere which the soul thenceforth breathes for ever."

Reprinted from *Bloy House Papers*, of the diocese of Los Angeles.



Reading For Orders

Are we willing to streamline our program?

by John Vornholt

Last summer the University of Oklahoma launched, on its main campus at Norman, a dramatically new approach to adult learning.

The Bachelor of Liberal Studies program, administered by the OU College of Continuing Education, may have something to say to the Episcopal Church — especially to older men studying, or hoping to study, for Holy Orders.

At present, these postulants and candidates face an either-or situation: either they read for Orders under the guidance of their diocesan board of examining chaplains, or they pull up stakes (often at great financial cost) and skimp their way through seminary.

Some try to attend seminary for one year after reading for several, but except for the new Virginia plan — limited to men over 40 — this generally proves unsatisfactory.

Reason: seminary courses are arranged under a three-year plan, with a definite sequence. A man attending for only one year must take a smattering of courses, not arranged for his needs but to fit into the schedule.

Virginia Theological Seminary recently has inaugurated a one-year setup which is especially for such men, but, as mentioned earlier, it is limited according to age and family status.

Before exploring the possible application of the University of Oklahoma's plan

to theological education, let's see how it works at OU.

First, an extensive battery of tests is administered to determine the student's aptitudes and knowledge in three basic areas: natural sciences, social sciences and humanities.

Then, after conferring with advisers, the student begins guided reading in one of the three areas. The number and level of the books assigned depends on test results and advisers' findings.

When the student and his advisers feel he is ready, he takes a comprehensive examination in the area in which he has been reading. Successful completion of this examination qualifies the student for participation in a three-week seminar in the area.

Three-man faculty teams are utilized in the seminars; teaching techniques vary according to the size of the group and the subject being covered. A number of written papers are required, to help the faculty decide whether the student has a sufficient grasp of the area.

Successful completion of the area seminar culminates in the granting of a certificate of capability.

After participating in three area seminars, and completion of a "study in depth" (comparable to a thesis), the student is permitted to enroll in an inter-area seminar, at which all the disciplines are put into use.

Final step in the degree work is an inter-area examination. If a satisfactory

Continued on page 19

Mr. Vornholt is a communicant of St. John's Church, Norman, Okla. He is an Oklahoma City newspaperman.



Harold Lambert

A Litany For The City

Almighty God, our heavenly Father, who lovest all and forgettest none, we bring to Thee our supplication for the people of this city;

For the stranger, that he be protected from fraudulent practices of the unscrupulous;

For the newcomer, that he grow into responsible citizenship;

For landlords and tenants, that they may live in harmony and in Christian charity, one toward another, neither trying to take unfair advantage;

For the merchant and purchaser, that mutual trust be not violated by greed;

For all our municipal employees, that they show forth in their lives and in their work, the ideals of a Christian life;

For all those in authority, that they wield what Thou hast given them in justice and in truth;

For the sick, the infirm, the aged, that healing, patience and love may be their lot;

For all those whose task it is to deal with human misery, that they be patient,

cheerful and [non-professionalistic], bringing the healing touch of the Great Physician to those they serve;

For the murderer, the rapist, the pusher, the thief and the robber, that they may see the enormity of their crimes;

For all others who prey upon society, that their hearts may be reached;

For those who have turned against Thee, that they may be led back to Thy Commandments;

For all who profess and call themselves Christians, that they bear upon their hearts the awesome responsibilities of the Christian Faith;

For all preachers, prophets, teachers, that the Word of God be so preached, prophesied and taught, that many hearts may be turned to love of Thee and Thy Way;

For all men, that their contributions may be blessed and that they may be drawn to realize the responsibilities that lie upon them to be brothers to each other, regardless of race, creed or political convictions;

And for us, in particular, gathered here in Thy Name, in the bond of peace, in the sunlight of Christian love, that we may have patience to deal with all the problems that beset us and our great city, making us realize that at the heart of every problem is a soul that Thou dost love and want for Thine own.

We beseech thee to hear us, good Lord.

Give us understanding hearts, inquiring minds and loving spirits, that we may show forth to all who dwell in our city, the unspeakable peace that comes from living close to Thee.

And all this we ask in the name of Him who walked in cities, wept over Jerusalem and looked upon the misery, the dirt, the oppression, the degradation, and yet saw the Hand of His Father in the love of the poor for the poor and the beauty created by God's work upon the minds of men. Amen.

Reprinted from the weekly parish paper, *The Witness*, of the Church of the Holy Spirit, Lake Forest, Ill.

No Private Matter

Experts are telling us that the 160,000,000 deaths to be expected in the United States as a result of a thermonuclear attack on 150 cities could be cut to 85,000,000 if there were enough fall-out shelters to go around. At the moment, however, it seems that every citizen is expected to build and stock his own shelter, and our religious leaders are busily discussing the ethics of family shelter administration.

If the one-family shelter is really all the shelter that is available, we are reluctantly forced to conclude that the Roman Catholic moral theologian was right in saying that the householder is morally justified in defending his family from aggressive fellow-citizens and neighbors who would force their way in. Repugnant as the idea may seem, it is almost the only course that is open in a society which has completely collapsed.

But the real point of this gruesome discussion is that it is predicated upon the collapse of American society. National defense would no longer exist in such a society, because there would be no nation to defend — only a jungle, in which each family unit was the enemy of every other. In such a society, it would be equally ethical for policemen, firemen, and soldiers to desert their posts and devote themselves to the survival of their families.

In time, no doubt, civilization in America would be reconstituted on some basis, and men could once again allow themselves the luxury of living under the reign of law and order. Meanwhile, presumably both Russia and the United States would have been reduced to the level of third-rate powers, and both the Free World and the Communist World would have to look elsewhere for leadership.

Accordingly, we think that the provision of fall-out shelters is a direct and inescapable obligation of government. There is no more place for national dependence on private shelters than there is for dependence on private police forces and private armies.

Reports from overseas indicate that the United States is much more alarmed about the imminence of nuclear war than Germany or Russia. If the government of the United States is really serious about civil defense, it should prove its point by making some more practical proposal than that every citizen build his own fortifications. Such a proposal smacks of national hysteria; it promises that this country will be finished off by the first attack, for the survivors of that attack will be so busy fighting each other that they will have no time left for fighting the nation's enemies.

One obvious point about nuclear war is that it ought not to happen in the first place. But to say this is not to provide a solution of the conflicts which might lead to such a war. The Munich concessions did not prevent World War II; they only made it harder to win. Concessions over Berlin might well have a similar effect.

We believe that the President is right in insisting that this country can negotiate with the Russians only from a position of strength in which steps toward easing international tensions will not be steps toward national weakness.

And in such a situation, it may well be true that a well organized program of civil defense is an important contribution to a general position of strength which will leave room for more creative approaches to international problems. But such a program is no place for private enterprise; it is an obligation of federal, state, and local governments, with the primary responsibility on the government that is responsible for national defense.

From the standpoint of Christian principle, we think that it must be recognized that politics is the area of power, and that the thing to do with power is not to reject it but to use it for morally acceptable ends. Now that the power to make war has become essentially the power of mutual suicide, one is tempted to such radical solutions as preventive war on the one hand or refusal to retaliate — pacifism — on the other hand. Unfortunately, such solutions do not fit the realities of either practicality or ethics. We must neither use our power for immoral ends nor shirk the burden of using it for moral ends. The goal must be peace with justice, relaxation of tensions without appeasement, realism without cynicism, good will without sentimentality.

And if all these fail — well, Christianity has never advanced the theory that mankind's sojourn on earth was intended to be permanent. The Church has always followed its Lord in insisting that it is better to die for a good cause than to live for a bad one.



U.S. Air Force

After the bomb — only a jungle to defend?

NEWS

Continued from page 11

view the ecumenical task as one of organization and planning; they see the material advantage of a united Church; they discover unity in administration."

He also warned against the "religious educators" who "discover unity in 'experience'" since "if one's experience has been vacuous it is likely that all he will communicate is vacuity."

"What I am suggesting," he concluded, "is that our parishes in the cities and perhaps elsewhere return to what they essentially are, miniature bodies of Christ in which the powers of the Kingdom are let loose. This would free our individuality to grow creatively in the arts and sciences and in just plain living with our neighbors. Our fellowship would become less reminiscent of that in the country club or the trade union. And, perhaps, most important, we would not always feel the necessity of having a post-meeting report to find out what the Holy Spirit had done to us."

IRELAND

Thanks

Roman Catholic Bishop Denis Moynihan of Kerry, Ireland, wrote a letter recently thanking the select vestry of the Church of Ireland (Anglican) in Waterville, County Kerry, for having donated a bell to a new Roman Catholic church in Cahirdaniel.

Cahirdaniel, located near Killarney, lies in the heart of one of Ireland's most celebrated tourist spots. [RNS]

INDIA

Pre-Assembly Assembly

Some 120 leaders of Asia's Churches will meet in Bangalore, India, on November 7th, for a six-day conference on international and religious issues. The conference will help to set the scene for the Third Assembly of the World Council of Churches, to be held in New Delhi, November 18th-December 6th.

All the 48 member Churches of the East Asia Christian Conference, which will sponsor the meeting, have been invited to send at least one representative. Many will send more. They will be joined by observers from Churches in Russia and Africa. [EPS]

KANSAS

Missions and Stipends

The financial convention of the diocese of Kansas, meeting in Trinity Church, El Dorado, on October 7th, adopted a record budget of \$208,716 for 1962. This represents an increase of \$42,223 over the 1961 budget. This increase is due

primarily to expanding missionary work and the raising of stipends for missionary clergy in the diocese.

The largest item in the increased budget is to cover a group life and major medical plan for clergymen and their families. This means a \$10,000 life insurance policy for each active clergyman and a complete basic and comprehensive medical coverage plan.

NEW YORK

Open and Fortright

The relationship of the Episcopal Church to the Protestant Churches will be explored by leading spokesmen of the Church during a symposium to be held on the evenings of November 8th and 9th in Calvary Church, New York.

The symposium, which will be the highlight of a month-long celebration of Calvary Church's 125th anniversary, has been planned "to determine, openly and forthrightly, the relationship of the Episcopal Church to the various Protestant Communions," the Rev. Albert B. Buchanan, rector, said.

He said the symposium would be an effort to implement, on the local level, decisions taken on Church unity by the General Convention in Detroit.

"The symposium will not consider any specific plans for organic unity," Mr. Buchanan said. "Rather, the goal of the conference will be the attainment of clarification and a better understanding of our Communion, its doctrine, traditions, and practice, in relation to the other Protestant Churches."

Among the speakers will be Bishop Dun of Washington, the Rev. Arthur Vogel, and the Rev. Charles D. Kean. All sessions will be open to the public, and delegations are expected to attend from the dioceses of New York, Long Island, New Jersey, Newark, and Connecticut.

SPRINGFIELD

Ninety-Day Task

The annual synod of the diocese of Springfield met in Mt. Vernon, Ill., in Trinity Church, on October 11th and 12th, in what was one of the longest synods in recent times.

Because of the vacancy in the episcopate, the Rev. Fredrick S. Arvedson, chaplain to Episcopal students at the University of Illinois and senior active priest in the diocese, was elected to preside.

After lengthy debate and a great deal of parliamentary maneuvering, the synod adopted the proposed constitution and canons on their second and final reading.

A special information committee that will have 90 days to complete its work was elected to compile information about

those bishops and priests suggested as candidates for election as Bishop of Springfield. Elected to the committee were: clergy, H. J. Mowry, D. E. Nyberg, W. L. Jacobs, H.F.O. Bowman, and, laity, Wallace M. Mulliken, Robert R. Humphrey, James Moore, Richard Bond, and Rollin Warner. The synod recommended to the standing committee that a special synod for the election of a new bishop be held on February 12, 1962.

The synod adopted an assessment budget of \$29,394 and a quota budget of \$69,504 with many delegates, clerical and lay, deploring the fact that the full amount of the National Council's asking was not included.

The synod adopted a resolution recording its thanksgiving for the leadership of Bishop Clough, who died on September 9th [L.C., September 24th], and its sense of loss in his death.

The next annual synod of the diocese will be held in October, 1962, at St. George's Church, Belleville, Ill.

ELECTIONS. Standing committee; clergy, W. E. Berger, W. L. Johnson, F. S. Arvedson, W. J. Harris; laity, Wallace Mulliken, James Winning, Robert Shade, Darryl Shaffer.

WASHINGTON

Asset and Monument

Speaking at a luncheon in Washington, D. C., recently, Arthur J. Goldberg, U.S. Secretary of Labor, described the National Cathedral, Washington, as a "national asset, a great monument of faith."

He praised the cathedral for its many contributions to religious goodwill, say-



RNS

Archbishop de Blank of Capetown (front center) preached at the traditional British Harvest Festival at Trinity Church, New York City, on October 8th. Shown with the archbishop are the Rev. John Heuss (left), rector of the parish, and the Rev. Bernard Newman, vicar of Trinity Church. In the second row are Sir Hugh Foot (left), U.K. representative to the United Nations, and Edmund Donovan, festival chairman. In back are Harold Oldham, standard bearer, and Eric Taylor, marshal.

ing that "its contribution to the capital city is not measured in the excellence of its architecture, but in the vigor of its spiritual life."

With gratitude, he spoke of the fact that the cathedral provided a meeting place for the congregation of Temple Sinai, a Jewish Reform congregation of which he is an officer, for five years until a synagogue could be built. He also recalled the dedication, last year, of stained glass windows in the cathedral commemorating three labor leaders: Philip Murray, Samuel Gompers, and William Green [L.C., May 29, 1960]. [RNS]

LAYMEN

Maltese Crosses

Two Episcopal laymen have received the Grand Cross of Merit of the Sovereign Order of Malta, reportedly the highest honor the order can bestow on non-Roman Catholic laymen.

Senator Kenneth B. Keating, of New York, and Henry Cabot Lodge, former U.S. Ambassador to the United Nations, were given the award for their "significant humanitarian" contributions in this country and overseas. They were invested with the sash and medal of the order this month by Don Enzo di Napoli Rampolla, Prince de Resuttano of Rome, Grand Chancellor of the order, according to Religious News Service.

Membership in the Knights of Malta, originally known as the Hospitaller Order of St. John of Jerusalem, is limited to Roman Catholics, but on occasions the order's sovereign council grants the Grand Cross of Merit to others for their exemplary personal life and goodwill toward the Church.

The order was founded in 1113 to aid, nurse, and protect pilgrims to the Holy Land. The present name was taken in 1530 when the knights were declared sovereign rulers of Malta, a position which they held until 1789, when the island became part of the French Empire. Malta is now a British colony.

INTERNATIONAL

Message Bearer

The Rev. Philip B. Clayton, an Anglican clergyman, will carry back to England a message to the Winant Volunteers, a group of Americans who perform social work, from former President Dwight D. Eisenhower.

Rector of All-Hallows-by-the-Tower and founder of the volunteer group, Mr. Clayton met Gen. Eisenhower at the Waldorf-Astoria Hotel. He described the work of the Winant Volunteers, composed of young Americans who pay their own passage to Britain to work with adolescents in London's East End.

General Eisenhower sent "cordial greetings and my best wishes for the continu-



101-year-old Tsuyu-san (second from right) and family: Full of youthful vigor.*

ing success of the Winant Volunteers, whose public-spirited efforts, individually and collectively, inspire good works on both sides of the Atlantic."

The group is named for the late Joseph G. Winant, who was U.S. Ambassador to Great Britain during World War I.

[RNS]

MISSIONS

Report to Old Hands

Former overseas missionaries of the Episcopal Church will be brought up-to-date about conditions abroad when Dr. James Hopewell, associate director of the theological education fund of the International Missionary Council, reports on his recent examination of theological schools all over the world, and Mr. Paul Tate, for 32 years head of St. Paul's School, Camaguey, Cuba, tells of Cubans at home and as refugees in Florida.

The Episcopal Overseas Missionary Fellowship, made up of retired missionaries, "old China hands," retired workers from Alaska, South America, and in between, has an annual meeting to renew old times and catch up on missionary news of today. This year the meeting will take place on December 2d, 2:30 to 5:30 p.m., in the Community House of St. Bartholomew's Church, New York City. All former workers in the Church's foreign fields are invited.

ARMED FORCES

Imbalance

National Guard divisions and Army reserve units who bring their own chaplains into service are causing a temporary imbalance in the denominational quotas in the Army Chaplaincy Corps but the situation will work itself out in a year or so, the General Commission on Chaplains was told in Washington, D. C.

The commission, which handles liaison between more than 30 Protestant denominations and the corps, heard a report that the Army is still short of chaplains, especially Episcopal and Roman Catholic chaplains, but that the Navy and Air Force have been able to call up sufficient chaplains from their reserves to meet needs during the current military build-up.

This situation arises because the chaplains who accompany National Guard divisions are recruited locally and reflect the religious affiliations of the local areas in which the Guard units are stationed while in civilian life.

If the number of men in the armed forces continues to increase, an expansion will be recommended in the program of the General Commission on Chaplains. Details will be worked out at a meeting early in 1962 when a successor to Dr. Marion J. Creeger, who is retiring as executive director, will be named. [RNS]

JAPAN

Peace Is the Reason

by CAROL YANAGIHARA

Mrs. Tsuyu Hamajo is a 101-year-old Christian. Her grandson, Dr. Shinichi Hamajo, says that the reason for her long life is her peace of mind.

Tsuyu-san was born September 7, 1860, the eldest daughter of a farmer in Tokushima and she has lived a secluded life in the country, amid happy surroundings. Forty years ago, due to the influence of her eldest son, her husband was baptized into the Nippon Seikokai on his deathbed, at the age of 76. She was baptized at the same time.

*Shown with Tsuyu-san are four generations of her family: left, Dr. Hamajo, her grandson, his wife, Tsuchie, great-great-granddaughter Ruth, great-granddaughter Margaret, and at far right, Mrs. Kume Hamajo, her daughter-in-law.



At the boat to see the Rev. Andrew T. Matsuo, deacon, (next right) off for work in Brazil was the Most Rev. Michael Yashiro (right), Presiding Bishop of the Nippon Seikokai. Mr. Matsuo will serve Japanese Episcopalians in the diocese of Central Brazil. His decision to work there has stimulated the opening of a mission school for boys, teaching the Christian Faith and agricultural subjects to those who hope to emigrate to Brazil.

She is still full of youthful vigor; she can hear, thread a needle and sew, do her own washing, and go shopping near her home. She loves to make floor-polishing cloths for her home and for her parish church. Owing to her influence, all the family are Christians.

School Studies

Mr. Kiyoshi Ogawa, president of St. Margaret's School, Tokyo, and the Rev. John Sobagaki, chaplain of the school, left Japan in late August on a three-month tour of America and Europe to study school systems. In the U.S., they were official guests at the General Convention. From Europe they plan to return to Japan via Cairo, Jerusalem, Beirut, Calcutta, Bangkok, and Hong Kong.

Sufficiently Completed

By October 1st, the rebuilt St. Stephen's Church, Tokyo, was sufficiently near completion to be dedicated by Bishop Nosse of Yokohama. St. Stephen's was destroyed by incendiary bombs at the very end of World War II.

Present at the dedication were representatives of the American Episcopal Church and the Church Missionary Society of the Church of England. Still needed are a parish room, vicarage, and church tower.

wcc

Three for Everybody

Seven special meetings highlighting the work of the World Council of Churches, three of which will be open to the general public, will be held during the council's Third Assembly at New Delhi, India, November 18th-December 6th.

The three in which the public may join the 1,200 official delegates will deal with

international affairs, inter-Church aid and refugee service, and mission and evangelism.

Only delegates and guests will attend meetings on the laity, faith and order, rapid social change, and the Bible and evangelism.

Speakers at the meetings, which will be in addition to the regular Assembly sessions, will include the Archbishop of Canterbury and the Archbishop of York. [RNS]

JORDAN

Spiritual Convention

Arab Anglican clergymen from many parts of Jordan attended a two-day spiritual renewal convention in St. George's Cathedral, Jerusalem.

Sessions were led by the Rt. Rev. Najib Atallah Cuba'in, Arab Bishop in Jordan, Lebanon, and Syria; and by the Rev. Douglas Webster, British author.

Bishop Cuba'in stressed the high spiritual significance of the meeting, which also was attended by clergymen of other Churches. [RNS]

ORTHODOX

Decision Reversed

Reversing an earlier decision, the Greek government has given permission for two bishops and one layman, members of the Russian delegation to the pan-Orthodox conference held at Rhodes in September, to visit Mt. Athos.

The decision permitted Archbishop Nicodim, who headed the Russian Orthodox group at the conference, and two of his delegation to visit the famous monasteries on the peninsula before returning home.

The Ecumenical Patriarch, to whose ecclesiastical jurisdiction the monasteries belong, had earlier given his permission for the visit. It then remained only for the Holy Chapter of Mt. Athos, a representa-

tive council of the monasteries on the site, to give its formal consent.

The Holy Community of Mt. Athos is composed of 20 sovereign monasteries of which 17 are Greek, one Russian, one Bulgarian, and one Serbian. There is also a Rumanian skêtê (sub-monastery). [EPS]

Indefinite Postponement

The regular assembly of bishops of the Orthodox Church in Greece, which was to have been held in October, was postponed indefinitely because of the illness of Archbishop Theoclitos of Athens, who suffered a heart attack in September.

Another reason given for the postponement was the failure of the Church to reach an agreement with the government involving the election of new bishops.

The Church seeks to continue its traditional policy of transferring bishops from one diocese to another, as need arises, while the government insists that this policy should be confined to the four major dioceses — those of Athens, Thessalonica, Piraeus, and Patras. At present four dioceses are without bishops. [RNS]

California to Istanbul

Bishop Shnork Kalustian, former head of the California diocese of the Armenian Apostolic (Orthodox) Church, has been elected Armenian Patriarch of Istanbul, with spiritual jurisdiction over some 120,000 Turkish Armenians. He succeeds Patriarch Karekin Hachadurian, who died last June. The Armenian Church in Turkey is autonomous but maintains links with Catholicos Vazken I of Etchmiadzin, Soviet Armenia. [EPS]

CANADA

Weather, Warmer

Conversations between the Anglican Church of Canada and the United Church of Canada are progressing favorably and "the climate is warming up," the Rt. Rev. Godfrey Gower, Bishop of New Westminster, reported to the annual meeting of the executive council of the Anglican Church of Canada.

Conversations between representatives of the two Churches have "come head-on with basic issues," he told the meeting, adding that the "issue will be one of the doctrine of the ministry and of bishops."

Bishop Gower also reported that Anglican conversations with the Presbyterian Church in Canada are "proceeding slowly and cautiously."

Earlier, Archbishop William L. Wright of Algoma told the meeting that Anglicans must settle for nothing less than the unity of all Christendom, including the Roman Catholic Church. "We must never get it into our minds that we are engaged in a form of pan-Protestantism," he declared. [EPS]

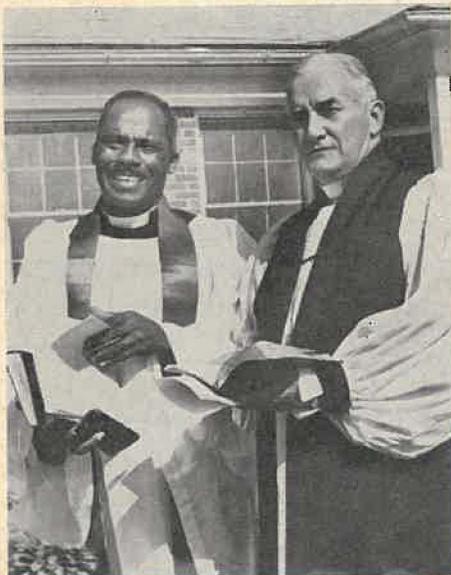
AROUND THE CHURCH

Mr. Arthur G. Smith, for the past 47 years chancellor and chairman of the committee on constitution and canons of the missionary district of Honolulu, was recently appointed honorary officer of the Most Excellent Order of the British Empire by Queen Elizabeth II. The appointment was made in recognition of Mr. Smith's services as honorary legal adviser to the British Consulate in Hawaii for more than 25 years, and of his services in the cause of Anglo-American friendship.

The Presiding Bishop has appointed the Rev. **Smith L. Lain**, associate secretary for Materials for Very Small Church Schools in the National Council's Department of Christian Education, as **editor of Findings**.

The Imperials Car Club, an organization of teenage boys in Vernal, Utah, who are interested in things automotive, is under the advisorship of the Rev. **Alan C. Tull**, vicar of **St. Paul's Church, Vernal**. The club is sponsored by the Vernal Rotary Club, and its members rent a garage where they can work on cars. They also meet regularly in Fr. Tull's apartment, according to the *Utah Churchman*.

The parish house of **St. Luke's Church, Knoxville, Tenn.**, was dedicated on October 8th by **Bishop Vander Horst Tennessee**. He was assisted at the service by the Rev. **Matthew A. Jones, Sr.**, first priest-in-charge of the congregation, which formerly used the parish house as its place of worship.



Fr. Jones and Bishop Vander Horst
Dedication in Knoxville.

READING FOR ORDERS

Continued from page 13

grade is achieved, the student is recommended for the Bachelor of Liberal Studies degree.

The university stresses the fact that completion of an area — or even granting of the degree — does not end one's learning. The name of the College of Continuing Education adds to this concept. The degree is offered mainly as a tangible goal for the students, many of whom never attended college previously.

What does this have to say to the Church? Plenty!

Here is one suggested method for carrying out this type of program as a means of theological education.

The examinations required by canon law as prerequisite to theological study in the case of one lacking a college degree would serve as entrance tests to the new "correspondence seminary."

Examining chaplains would function much as the advisers in the university program do, assigning books according to each individual man's needs.

Summer Seminars

The real key to the program, and the main departure from current practice, would be the summer seminars, which could be held at one or more centrally located seminaries.

Professors could be drawn from all the Church's seminaries, according to availability and ability. The three-week period would not be prohibitive for either student or instructor, since vacations of this length are becoming more and more common.

Three (and there could be more) areas of study might be (1) liturgics, homiletics, and parish practice, (2) Bible, Church history, and Christian education, and (3) theology, doctrine, and the Sacraments.

The final inter-area seminar would coordinate these various fields, putting them in proper perspective for the prospective priest.

A "study in depth" could be in one of the electives specified by canon, and could fulfill that requirement.

Perhaps after the program gets in full swing a Bachelor of Divinity degree might be offered.

Toward Better Training

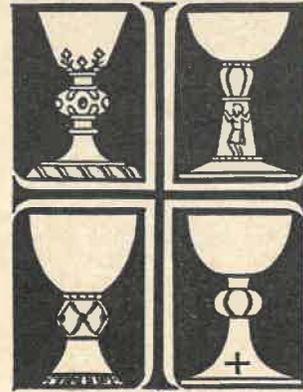
At any rate, such a program would be a step toward better training for the clergy. It would be easily supervised both on the local and on the national level.

Admittedly, a full three-year seminary course would be far more desirable, but a program such as envisioned here would be vastly superior to most of those currently offered.

Are we content to rock along with theological education as it is now provided, or are we willing to streamline?

It's up to us.

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LETTERS

Continued from page 3

the beams been removed from their eyes? Will these unprofitable servants be received as conquering heroes, as Barabbas was received upon his release from prison? Or shall we turn away our heads in shame, remembering that in quietness and confidence is our strength, not in rabble rousing?

MARY S. BELLEVILLE
(Mrs. Robert C.)

Yardley, Pa.

Speaking only from my position as a layman to whom the Episcopal Church means a great deal, I want to thank the priests who made the recent demonstration against segregation.

Since we are called to witness to our Christian Faith, we must approve and applaud these members of our Church who have truly shown forth to the world the position we must take in this difficult problem.

For good reasons or bad, many of us cannot take such steps as these, but all of us must know in our hearts that segregation is wrong. We know we should do something about it.

Therefore, even if this method is not the one we might have chosen, we must thank God for those who have witnessed.

JAMES F. CAMEY

Pittsburgh, Pa.

No Right to Surrender

The letter of the Rev. Ronald A. Norton [L.C., September 3d] says something which needs to be said.

The idea that unity is achieved by the Church uniting with Protestant sects in some sort of bond which compromises the Church is altogether wrong! We have no right to surrender one iota of Catholic truth in order to achieve a fancied unity, and may



I add that we have no right to agree on vague statements which may be interpreted to suit individual beliefs — or lack of belief.

And who can deny that these attempts to merge Protestants and Catholics by wholesale — the Church of South India, for example — do more harm than good and cause much needless pain to devoted Churchmen? Let us not forget the significance of the Nandyal revolt against the South India Church Union. Do we want something like that here in the United States? God forbid!

I believe it was an ecclesiastic of the Eastern Church who commented on ecumenical efforts by saying that *the Church is already one* (italics mine). That is true! The Church is already one, and its aim should be to present the Catholic Faith in its fullness and thus draw Protestants to come into its fold by accepting that Faith.

CLARENCE M. LINDSAY

San Diego, Calif.

PEOPLE and places

Appointments Accepted

The Rev. William E. Baldrige, formerly in charge of St. Christopher's Chapel, Millington Air Base, Millington, Tenn., is now curate at Grace Church, Monroe, La. Address: c/o Grace Church, Box 2805, Monroe.

The Rev. Donald F. Belt, formerly vicar at St. Stephen's Church, Wolcott, N. Y., and St. John's, Clyde, is now curate at St. Paul's Church, Syracuse, N. Y. Address: 310 Montgomery St.

The Rev. Alfred P. Chambliss, Jr., formerly vicar of St. James' Church, Shreveport, La., and chaplain to Episcopal students at Centenary College, is now vicar at St. Andrew's Church, Darien, Ga. Address: Box 477, Darien.

The Rev. Gene E. Curry, who was recently ordained deacon, is now curate at St. Nicholas' Church, Midland, Texas. Address: Box 5121.

The Rev. E. Addis Drake, formerly rural dean of the convocation of San Bernardino, Calif., is now chaplain and teacher of religious education at Annie Wright Seminary, Tacoma, Wash. Address: 511 N. "E" St., Tacoma 3, Wash.

The Rev. Henry N. Fukui, formerly assistant at All Saints' Church, East Lansing, Mich., is now assistant at the Church of Christ the King, Taylor, Mich.

The Rev. John M. Galagan, formerly vicar at St. Mark's Church, Ritzville, Wash., and St. Dunstan's, Grand Coulee, is now assistant at St. Luke's Church, Vancouver, Wash.

The Rev. Maurice A. Martin Garrison, formerly curate at St. Augustine's Chapel of Trinity Parish, New York, is temporarily in charge of the Church of St. Luke the Beloved Physician, 28 Edgcombe Ave., New York 30.

The Rev. H. Raymond Goodman, formerly curate at the Church of the Ascension, Lafayette, La., is now vicar at St. David's Church, Rayville, La. Address: Box 276, Rayville.

The Rev. Edward A. Groves, Jr., formerly associate rector at St. Paul's Church, Modesto, Calif., is now rector of St. Timothy's Church, Gering, Neb., in charge of the mission at Bayard.

The Rev. Robert C. Hamlyn, formerly curate at Grace Church, Manhattan, New York City, is now resident pastoral counselor at the American Foundation of Religion and Psychiatry, New York City, and chaplain at Grasslands Hospital, Valhalla, N. Y. Address: 287 Ave. C, New York 9, N. Y.

The Rev. John Osgood Hart, formerly assistant at St. John's Church, Detroit, is now rector of the Church of the Redeemer, 18140 Cornell Rd., Southfield, Mich.

The Rev. W. Scott Harvin, formerly assistant at St. Matthew's Church, Wheeling, W. Va., is now rector of Trinity Church, Martinsburg, W. Va.

The Rev. John H. Heidt, formerly rector of St. Mary's Memorial Church, Pittsburgh, Pa., is now rector of St. Barnabas' Church, Denton, Texas. Address: 1200 N. Elm St.

The Rev. John A. Holmes, formerly rector of Calvary Church, Flemington, N. J., is now vicar of

ANGLICAN CYCLE OF PRAYER

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

November

5. South Florida, U.S.A.
6. Southern Ohio, U.S.A.
7. Southern Virginia, U.S.A.
8. Southwestern Brazil
9. Southwark, England
10. Southwell, England
11. South West Tanganyika, East Africa

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The Rev. Winston F. Jensen, formerly executive secretary of the diocesan survey in Long Island and part-time assistant at St. George's Church, Astoria, N. Y., is now rector of Trinity Church, East New York, Brooklyn. Address: Trinity Rectory, 131 Arlington Ave., Brooklyn 7, N. Y.

The Rev. Ralph F. Johnson, formerly vicar at the Church of the Incarnation, Gafney, S. C., is now curate at St. Paul's Church, Delray Beach, Fla. Address: Box 2244, Delray Beach.

The Rev. Adolph W. Kahl, formerly rector of St. Mark's Church, Lewistown, Pa., is now vicar of a new mission which is being established in the diocese of New Jersey. Address: 157 Shore Rd., Somers Point, N. J.

The Rev. John M. Kinney, formerly vicar of St. George's Mission, Cordova, Alaska, is now rector of Grace Church, 2323 Coombs Creek Dr., Dallas 11, Texas.

The Kinneys announce the birth of their third child and first son, Mark Andrew, on June 25 in Cordova, Alaska.

The Rev. John W. Kress, (ordained deacon in June) formerly assistant at Trinity Cathedral, Davenport, Iowa, is now in charge of St. Matthew's Church, Iowa Falls, and the Church of the Good Shepherd, Webster City.

The Kresses announce the birth of their first child, John Werner, on August 16.

The Rev. T. Edmund Lakeman, formerly vicar of Christ Church, Cordele, Ga., and St. Jude's, Lake Blackshear, is now vicar of St. George's Church, Savannah, Ga., in charge of St. James', Pooler. Address: 102 Willow Rd., Windsor Forest, Savannah.

The Rev. Mack E. Leabo, who has been rector of St. Paul's Church, Leavenworth, Kan., for the past 17 years, will on November 15 become rector of St. Paul's Church, Oregon City, Ore. Address: 822 Washington St.

Also going to work at St. Paul's Church, Oregon City, is the perpetual deacon who has been serving St. Paul's, Leavenworth — the Rev. Walter L. Rockwell.

The Rev. Robert H. Manning, formerly vicar of Holy Cross Church, Thomson, Ga., and Trinity Church, Harlem, is now Episcopal chaplain at Emory University, Atlanta, Ga. Address: Box 248, Emory Branch, Atlanta 22. The chaplaincy at Emory University is sponsored by the dioceses of Atlanta and Georgia.

The Rev. Edward H. Mansley, formerly curate at St. Luke's Church, Germantown, Pa., has for some time been vicar of the Church of the Redeemer, Addison, N. Y.

The Rev. James R. McDowell, formerly chaplain and assistant headmaster of the Episcopal Academy, Philadelphia, is now associate headmaster of the Lovett School, 4075 Paces Ferry Rd. N.W., Atlanta 5, Ga. In July he will succeed Dr. Vernon B. Kellett as headmaster.

The Rev. Lauren H. McReynolds, formerly vicar of Trinity Church, Gooding, Idaho, in charge of Christ Church, Shoshone, will on November 30 become rector of Emmanuel Church, Kellogg, Idaho.

The Rev. Dr. Gerald G. Moore, who retired about two years ago as dean of St. Matthew's Cathedral, Dallas, Texas, is now canon of St. Paul's Cathedral, Oklahoma City, Okla., where he has been assisting for the past year. Address: 1232 N.W. Forty-Third St., Oklahoma City 18.

The Rev. Joel E. Novey, who was recently or-

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

- St. Elizabeth's, San Diego, Calif.
- St. Leonard's House, Chicago, Ill.
- St. James', Griggsville, Ill.
- St. David's, Glenview, Ill.
- St. Saviour's, Old Greenwich, Conn.; Church of the Saviour, Atlanta, Ga.
- St. Barnabas' Brotherhood, Gibsonsia, Pa.
- Cathedral of St. John, Quincy, Ill.; St. Martin's, Clewiston, Fla.; Church of St. Michael and St. Mark, Brooklyn, N. Y.

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dained deacon, is now curate at the Church of St. Mark and St. John, Rochester, N. Y.

The Rev. Robert Pollard, III, formerly curate at Holy Trinity Church, West Palm Beach, Fla., is now vicar at All Saints' Church, Lake Rd., Valley Cottage, N. Y.

The Rev. Edward H. Rankin, who was recently ordained deacon, is now curate at the Church of the Holy Communion, South Orange, N. J.

The Rev. William K. Russell, formerly minister in charge of Grace Church, Corona, N. Y., is now director of development at Bard College, Annandale-on-Hudson, Dutchess County, N. Y. The Russells will reside in a house newly purchased by the college adjacent to the campus.

The Rev. Mr. Russell, who did graduate work at Columbia University in education fund-raising, has had previous business experience with the American Friends Service Committee, the Morningside Community Center in Brooklyn, and the Polytechnic Institute of Brooklyn. Bard's development program calls for enlarged library facilities, a new student center, increased faculty salaries, and provision for a student body numbering 500.

The Rev. Alfred W. Saulsbury, formerly rector of St. Paul's Church, Gladwin, Mich., is now assistant minister at Trinity Church, Alpena, Mich., with oversight of St. Andrew's, Harrisville, a parochial mission of Trinity Church.

The Rev. Robert Scoon, librarian at Bloomfield College, Bloomfield, N. J., is now also serving on the staff of Grace Church, Orange, N. J. Address: 64 Spruce St., Bloomfield, N. J.

The Rev. Keith E. Scott, formerly curate at Christ Church, Springfield, Ohio, is now vicar at St. Andrew's Church, Addyston, Ohio. Address: 101 Main St.

The Rev. Frank L. Shaffer, who formerly served the Church of the Good Shepherd, Webster City, Iowa, and its field, is now canon pastor of Trinity Cathedral, Davenport, Iowa, and chaplain and instructor in religious studies at St. Katharine's School, Davenport, a diocesan school for girls. Address: 121 W. Twelfth St.

The Rev. John R. Shideler, formerly vicar at St. Timothy's Church, Salem, Ore., and Episcopal

chaplain at Oregon State Institutions, Salem, is now vicar of St. James' Church, Cashmere, Wash., in charge of the church at Waterville. Address: 220 Cottage Ave., Cashmere.

The Rev. Donald A. Shoub, formerly rector of St. Jude's Church, Fenton, Mich., and St. Bede's Mission, Linden, is now assistant minister at St. Thomas' Church, Battle Creek, Mich.

The Rev. Dr. Herman S. Sidener, former rector of the Church of the Holy Trinity, Brooklyn, N. Y., is now rector of Emmanuel Church, Great River, L. I., N. Y. (where he is the successor to the late Rev. Dr. John W. Torok); address as before: 90 Knightsbridge Rd., Great Neck, L. I., N. Y.

The Rev. William Jay Treat, formerly minister in charge of Christ Church, San Augustine, Texas, and St. John's, Center, is now curate at St. John's Church, Montgomery, Ala.

The Rev. Albert C. Walling, II, formerly vicar of the Church of the Holy Family, McKinney, Texas, and principal of St. Saviour's School, is now vicar at St. Nicholas Church, Richland Hills, Fort Worth, Texas. Address: 4213 Lynn Terr., Richland Hills, Fort Worth 18, Texas.

The Rev. Eugene J. West, formerly rector of St. Paul's Church, Summerville, S. C., is now in charge of Christ Church, Denmark, S. C., and chaplain of the Episcopal cadets of Carlisle Military School, Bamberg, S. C. Address: Box 292, Denmark, S. C.

The Rev. David K. Wilson, formerly rector of St. Christopher's Church, Boulder City, Nev., is now assistant at Christ Church, Las Vegas, Nev.

Women

Miss Barbara E. Arnold, formerly college worker at San Jose State College, San Jose, Calif., is now associate in college work at the University of California, Berkeley, Calif. Address: 2334 Bancroft Way, Berkeley 4.

Miss Lura Ann Lawton, a graduate of Wilson College, is now an apprentice college worker at St. John's Church, Northampton, Mass., as part of the National Council's college work program. She

will work under the direction of Miss Patricia A. Page, who has just completed a year of theological study in London, and is working at Smith College in Northampton. Miss Page is also treasurer of the Association of Professional Women Workers.

Mrs. John Minor, author of *The Parson Takes a Wife*, is now director of the department of promotion of the diocese of Washington. She was recently at work in the department of public relations at Colonial Williamsburg.

DEATHS

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

The Rev. Canon Charles Leavenworth Ramsay, honorary canon of the Cathedral Church of St. Paul, Detroit, Mich., and a priest of the Church for 58 years, died on October 19th, at Detroit.

Canon Ramsay was born in Detroit, in 1874. He studied law and was admitted to the Michigan bar in 1899. While practicing law, he read for Holy Orders, and, in 1903, was ordained to the priesthood.

He attended the General Theological Seminary in 1907 for graduate studies. In the diocese of Michigan he served various parishes including St. Paul's Church, Jackson, Mich., where he remained 14 years, retiring in 1942 as rector emeritus. He then did work as a supply priest. In 1952, in recognition of his long and distinguished service to the Church, he was made an honorary canon of the Cathedral Church of St. Paul, in Detroit.

Canon Ramsay had been a deputy to General Convention in 1934 and 1937.

Canon Ramsay is survived by his wife, Clara Agnes Foster Ramsay, two daughters, and a son, the Rev. Allan Leavenworth Ramsay, executive secretary of the diocese of Michigan.

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11:30; C Sat 4:30

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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 Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

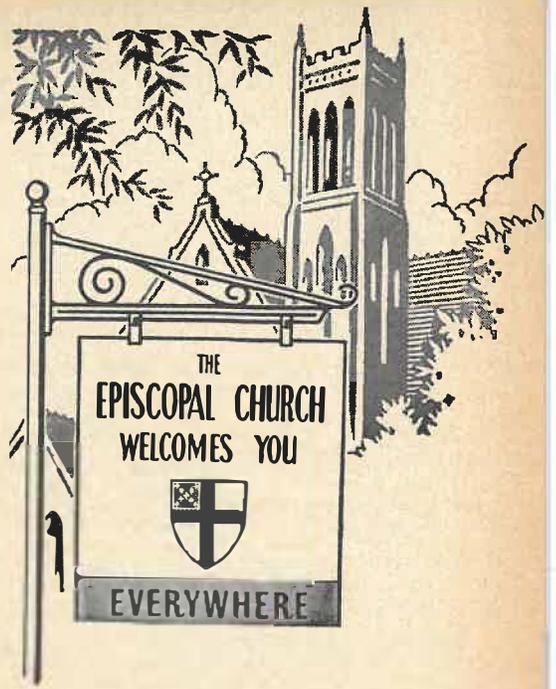
RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 9 (Sung), 11 (Sol); Daily 7:30 ex
Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30

THE PARISH OF TRINITY CHURCH

Rev. Jahn 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 Masses: 7:30, 11, Mat & Ch S 9:30; Mass daily
7 ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;
Holy Unction 2d Thurs 10:30; C Sat 4-5

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
Samuel E. Purdy, Rev. Frederick McDonald, canons
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

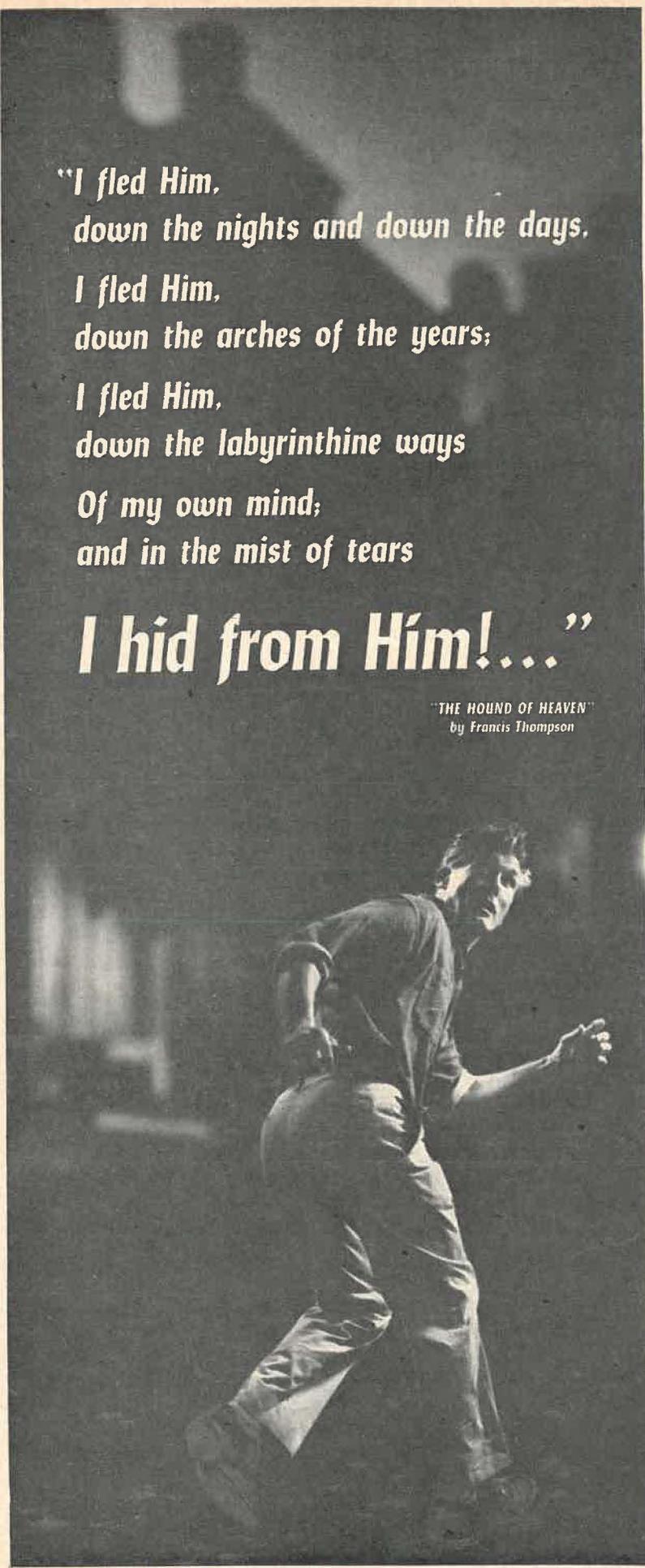
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KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r., director of religious education; EP, 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.

*"I fled Him,
down the nights and down the days,
I fled Him,
down the arches of the years;
I fled Him,
down the labyrinthine ways
Of my own mind;
and in the mist of tears*

I hid from Him!..."

"THE HOUND OF HEAVEN"
by Francis Thompson



Yes, in tortured windings of a tormented spirit this confused young man is fleeing from his God—into the gathering darkness of drink and despair.

But we at the Bowery Mission know he is not lost. There is still time to save him—still time to restore him to the wife and children who need him—still time to make him a decent, hard-working Christian citizen once more! Here at the Bowery Mission we have helped thousands of these unfortunate young men hold up their heads again. Here their sick and weary bodies find nourishment and rest; here kindness, understanding, and psychiatric counsel instill fresh hope in their exhausted souls. But we cannot continue our work without your help. Take pity on one of these poor men—and on his family—by helping us help *him* back to his rightful place in God's sun. Please mail your contribution today!

\$50 will provide food and other assistance for 60 desolate men

\$10 will give medical aid to five sick and needy men

\$5 will provide food for a man for a full week



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