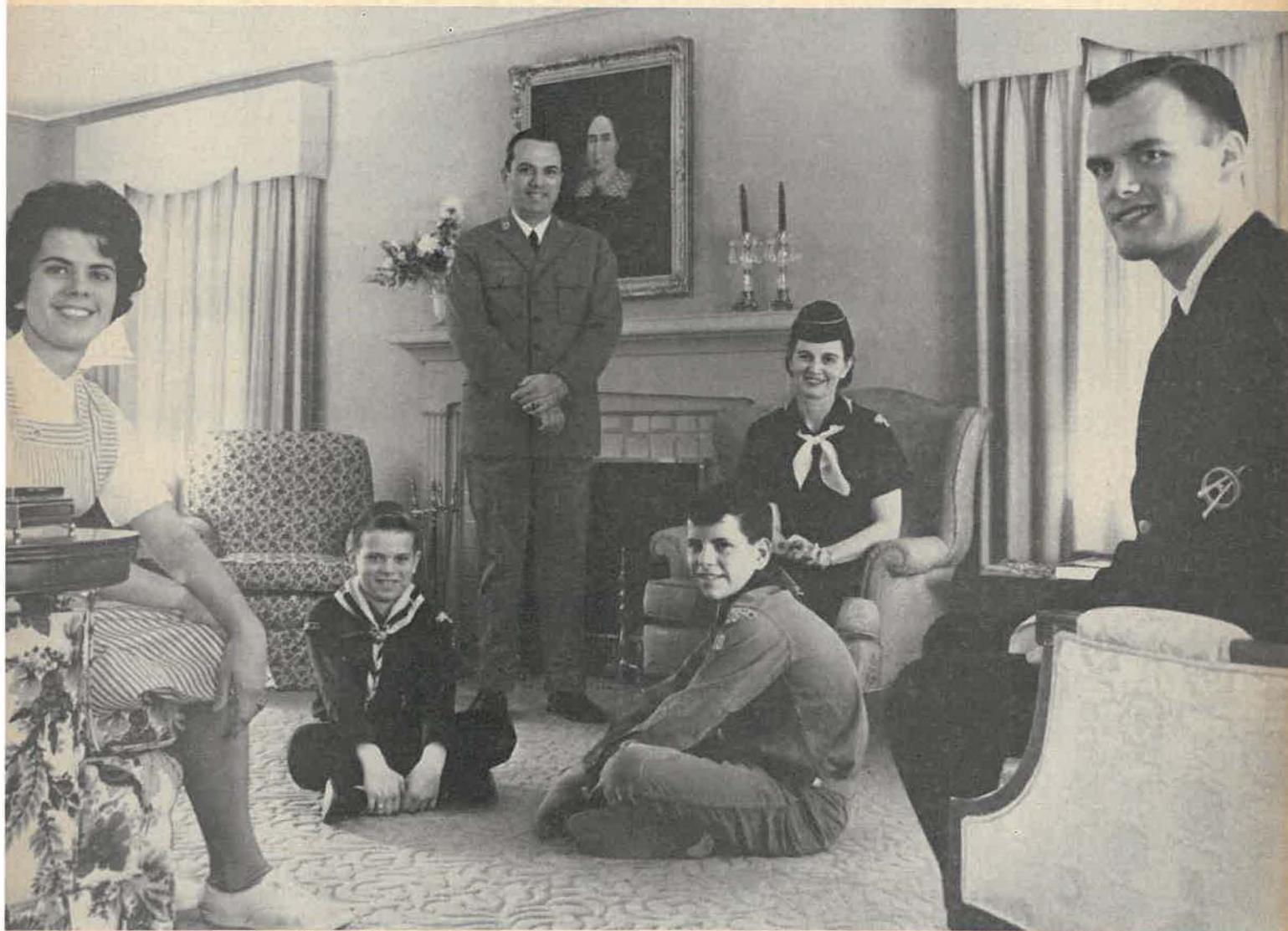


The Living CHURCH

COMMISSION OF CHRISTIAN
DIOCESE OF MARYLAND EDUC
105 W MONUMENT ST
BALTIMORE 1 MARYLAND
SEP 21-62 REN # LC5

February 11, 1962

25 cents



Churchman Harry G. Fair and family: Selected by the Boy Scouts of America [p. 9].

In Sunday School: Back To Tradition [p. 12]

BOOKS

The Dominant Note

COURAGE TO CHANGE. An Introduction to the Life and Thought of Reinhold Niebuhr. By June Bingham. Scribners. Pp. xii, 414. \$7.50.

THE subtitle aptly describes this book: "An Introduction to the Life and Thought of Reinhold Niebuhr." To achieve such an introduction in an eminently readable book of just over 400 pages is no mean accomplishment. Reinhold Niebuhr is one of the chief figures in the theological revival of recent decades. More than this, he is in the judgment of many, Arthur Schlesinger, Jr., for example, "one of the few incontestably great living Americans."

One of the measures of a man is his awareness of and contribution to the crucial issues of his time. Perhaps no American Christian has had a greater influence on the life and thought of this nation during the period of rapid social change it has undergone in the past 30 years than has Reinhold Niebuhr. Thousands who know nothing of Niebuhr's life and thought know his prayer, "O God, give us serenity to accept what cannot be changed, courage to change what can be

changed, and wisdom to distinguish the one from the other."

Courage to change what can be changed has been the dominant note of Niebuhr's life. Our century has known no more zealous and intelligent warrior for the cause of social justice as the instrument of love than he. A severe breakdown of his health and the ripeness of age have brought Niebuhr a growing measure of patience and appreciation of the complexities of human life and history. Although he disclaims the title of theologian, it has been the application of Christianity to the social scene which has engrossed his attention. He is a man of great vigor, intellectual power, and profound Christian faith. It says something for the vitality of American religion that it could produce a Reinhold Niebuhr, and then hear and profit by what he had to say.

June Bingham's *Courage to Change* deserves and will receive a wide reading both because of her subject and the skill with which she has handled a complex task. Interestingly, she alternates chapters on the life of Niebuhr with chapters on his thought. For a biographical sketch one can read every other chapter; for a study of his thought the remaining chapters. Life and thought in a man like Niebuhr cannot really be separated, however, and so the only satisfactory thing is to read the book as a whole.

The author is an appreciative admirer

of Niebuhr. This is not the book for an objective and critical evaluation of his thought. This is a popular book in the best sense, intended for a wide audience. One wishes that the author might have kept a tighter rein on her natural inclination to be "cute" upon occasion, to say in effect, "He is a theologian but a splendid fellow none the less." Niebuhr's genuine humanity makes this superfluous.

But these are minor defects of a lively and generally sound book. Read it and you will enjoy it.

ROBERT J. PAGE

IN SEARCH OF MYSELF. The Autobiography of D. R. Davies. Macmillan, 1961. Pp. 223. \$3.50.

D. R. DAVIES (1889-1958) had a checkered career: He was coal miner, Congregationalist minister, socialist worker, journalist (with some other things thrown in for good measure), and ended up a priest of the Church of England. Despite abilities in more than one direction, he was an unhappy and frustrated individual until, at 48, an attempted suicide changed his whole outlook.

All of this is movingly described, with a kind of rugged forcefulness, in his posthumous work, *In Search of Myself*, the manuscript of which was found among his papers at the time of his death.

In view of Davies' own life history it

new this month from abingdon

THE EVELYN
UNDERHILL
READER

WORSHIP
SOURCEBOOK
FOR YOUTH

THE CHURCH
AND ITS
LAITY



Compiled by Thomas S. Kepler. Evelyn Underhill was a prolific writer on the devotional life and Christian experience. Here is the first comprehensive collection of her writings, drawn from her books, letters and other works, giving a total view of her thought. 240 pages. **\$5.50**

Helen F. Couch and Sam S. Barefield. Ideas are abundant for the planning of creative and inspiring worship services for and by young people. It contains complete worship services and worship aids — litanies, scripture and hymn suggestions, prayers, and poems. 304 pages. **\$4.50**

Georgia Harkness. With hope for the further extension of Christian service everywhere, Dr. Harkness discusses the joint responsibility of ministers and laymen. She defines the nature of the church, its God-given functions, and the duties of laymen. 208 pages. **\$3.50**

Order from your bookstore

ABINGDON PRESS

Publisher of THE INTERPRETER'S BIBLE

is not surprising to find him insisting that every individual, in order truly to find himself, needs to *experience* some kind of spiritual rebirth, though he does admit that it is not the precise form of the experience that matters, but its substance.

Whether, on this point, one agrees or not, *In Search of Myself* will be read by Christians as firsthand testimony to the power of the living Christ to save men from frustration and despair.

His own conversion experience bears a striking resemblance to that of St. Paul and St. Augustine, though differing of course in most of its details. And it shows, I think, that there might be something after all to the rote memorization of the Catechism ("dogma rammed down my throat") in the tender years of childhood.

Davies (whose *Down, Peacock's Feathers* saw a recent second edition) was widely read, not only in theology but in history, economics (including all three volumes of Marx's *Das Kapital*), and literature.

His comments are usually to the point — as, for example, his statement that "great preaching cannot thrive on the Biblical ignorance of the layman."

All in all, I found this a thrilling book. I began it early Sunday afternoon and could hardly put it down (except to eat), until I finished it that night.

FRANCIS C. LIGHTBOURN

In Brief

LET THE WORDS OF MY MOUTH

. . . Sermons preached by the Rev. Charles Leighton McGavern in Christ Church, Macon, Ga., 1956-1959. Christ Church, P.O. Box 616, Macon, Ga. (1961). Pp. iii, 193. \$2.50. The Very Rev. Charles McGavern, dean of St. John's Cathedral, Jacksonville, Fla., at the time of his death in a plane accident, 1959, had been rector of Christ Church, Macon, during which time his sermons were taped, which made it possible to put them in book form. Paper cover and loose-leaf binding.

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.

February

11. Holy Cross Monastery, West Park, N. Y.
12. St. Thomas, Providence, R. I.
13. Church of the Epiphany, Miami Springs, Fla.
14. Church of the Transfiguration, Arcadia, Calif.; Emmanuel, Winchester, Ky.; Christ, Herkimer, N. Y.; the Rev. Ian L. Bockus, Caribou, Maine
15. Trinity, Fort Wayne, Ind.
16. St. Francis' House, Madison, Wis.; Church of the Messiah, Glens Falls, N. Y.
17. St. Andrew's, Cottage Grove, Ore.

February 11, 1962



WANTED

SOMEONE TO LOVE US

Hand in hand, frightened hungry children walk along an unfriendly street. No one stops to see if they need help. Thousands of these children find their way into the British Colony of Hong Kong.

Just four miles over the mountain, is the border of Red China. On this side of the mountain is Freedom. Here there is Christian Herald to answer the sobs of these children. They are given food, clothing and schooling. More than these, they are given a real home to take away the sting of loneliness.

Do you want to help a little girl or a little boy? Would you like to have a stake in tomorrow? You can build a rainbow of peace, with one end on the border of China and the other on your own doorstep. You can keep them well and happy—keep them from being little beggars on the street. You can save them for leadership in their country.

Ten dollars a month is all it takes to "adopt" one of these little ragged waifs. You will receive a picture of "your" child as soon as he is assigned to you. You will learn of his history and background. You will be able to correspond directly with your "adoptee". At any time you may cancel this arrangement. Nothing binds you but the heartstrings of a child. You don't have to send a year's support now—not even six months.

Just ten dollars—so that we can tell one more child somebody wants him. The need is urgent—there are many more homeless, hungry parentless waifs. We must not fail them! Will you help now?

WON'T YOU MAIL THIS COUPON TODAY?

Christian Herald
Industrial Missions in China
27 East 39th Street • Room 48
New York 16, N. Y.

MY NAME.....

ADDRESS.....

CITY, ZONE, STATE.....

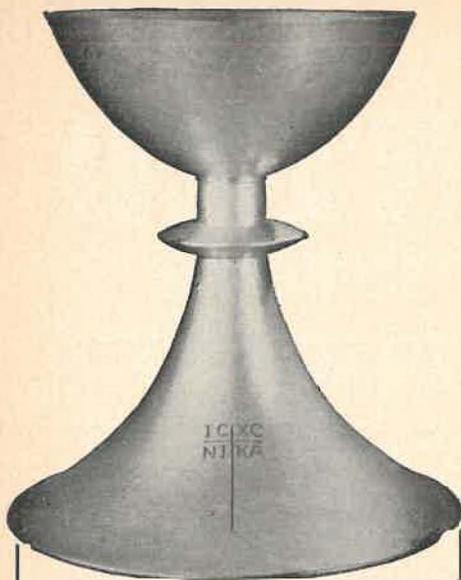
Please enroll me as a "sponsor" for a homeless child and send my child's picture and case history as soon as possible.

I enclose \$10 as my first month's gift. I will endeavor to give \$10 each month but I understand I may cancel the arrangement at any time.

I enclose \$120 for a full year's care.

I cannot provide complete support for a child, but I wish to have a share. Please accept my gift in the amount of \$.....

YOUR GIFT IS TAX DEDUCTIBLE



Sterling Silver Chalice

7 3/8 inches \$225.

This distinctive contemporary Chalice was designed in collaboration with the Rev. Canon E. N. West, and was made for the Cathedral of St. John the Divine, New York.

COMMUNION WARE
ALTAR APPOINTMENTS
CHURCH WORK OF EVERY
DESCRIPTION

Louis F. Glasier

Church Craftsman

40 West 57th St., NEW YORK 19
Tel.: CI 6-2207



HAND EMBROIDERED LINENS

exquisitely created for your Church
by skilled needlewomen

Fair Linens	Linen Chasubles
Surplices	Palls
Superfrontals	Other Altar Linens

Also fine linens by the yard
Write for illustrated brochure

MARY MOORE

Box 394-L Davenport, Iowa

Stained Glass
Lighting
Altar Ware

The Studios of
George L. PAYNE
15 Prince St., Paterson 7, N. J.

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.)

His Business Is Business

I read with special interest the article on "The Church Administrator" by the Rev. Curtis W. V. Junker [L.C., January 21st], because the experience of his parish is both like and unlike ours. I heartily share his enthusiasm for this system, and recommend its use in any parish which finds it financially possible to employ a full-time professional lay administrator. The tendency of too many parishes, as they grow large and as their business accumulates, is to employ another curate. This, of course, does not help reduce the business load in the slightest degree.

Since the experience we have had at St. Mary's, Tampa, may be helpful to others, I will tell you a few things about it. When, two years ago, we decided to employ a business manager to handle the business affairs of our parish and our day school, we advertised in the proper local media for such a person. We made up our minds at the outset that we were not going to give this job to some fine chap in the parish who needed a job, and who could do it tolerably well. We decided to get the best man we could, regardless of his Church affiliation, for the money we had to pay. The man we finally chose turned out to be a Roman Catholic. We had a clear and frank understanding with him about this matter, and we were able to offer him the position in good conscience and he was able to accept it in the same. I dare to say that there is one definite advantage in having a parish business manager who is not an Episcopalian. That is the fact that he is not tempted to intervene in any way in the spiritual life of the parish. His business is business — nothing else.

Our manager has been able to save the parish many hundreds, indeed thousands, of dollars annually by judicious purchasing. The monthly financial statement which he



prepares for the vestry is a professional masterpiece, and it is a joy to the businessmen on the vestry to have such a statement in front of them. He has the time to send out monthly statements to all pledgers, which he does even if a pledge is current. Since we have a parish day school, the task of collecting tuition payments is a large one. We are able to turn this over to him entirely.

I would offer one more opinion based upon our experience. A parish which decides to employ a business manager should beware of looking for a man of the high-pressure-salesman type. Our man is firm and

objective about all financial matters, but quiet and gentle in his personality. Many a time I have seen an irate parishioner or school patron go into his office in a militant mood, and come out smiling, because our manager had given him that soft answer which turneth away wrath.

I am increasingly convinced that a good parish business manager can do more than anyone else to liberate the clergy from responsibilities which ought not to be theirs, and for which they are not professionally trained. I hope and believe that this system will become widespread throughout the Church in the years to come.

(Rev.) CARROLL E. SIMCOX
Rector, St. Mary's Church

Tampa, Fla.

Flattering

The item in "Briefs" in your January 21st number, about the order of service on December 24, 1961, at St. James' Church, Wilmington, Del., was good. The order of service at the Church of the Holy Cross, Tryon, N. C., for the same date was more flattering: sermon hymn, "Hark; a thrilling voice is sounding"; sermon, Mr. Grier. This was set up by our organist-choirmaster, and was not noticed until the *Couriers* had been mailed out.

(Rev.) CHARLES ALLAN GRIER
Locum tenens,
Church of the Holy Cross

Tryon, N. C.

Confirmation — Theological Problem

Having read both Fr. Preston's letter and your editorial [L.C., January 21st], I feel that the point has been missed. It seems to me that you both are looking at Confirmation largely, though not entirely, as an administrative problem. I grow more convinced that it is not — it is theological, and we have missed it in the past as have the Romans and Protestants.

Because we have not seen it theologically, we have constantly by practice downgraded the status of the person receiving it. A bishop dashes in for a ten-minute service of Confirmation ignoring the possibilities of scriptural preparation and homiletical explanation offered by Evening Prayer with the propers for a Confirmation, or by a somewhat similar arrangement if in the morning. Yet we spend an hour in a social reception after the service. Which is going to impress itself as more important on a child, and what thinking adult candidate is not going to wonder?

Some parishes line up an altar rail of candidates with only three or four hours instruction and a bishop wheels down the line. I remember this sort of thing at my own Confirmation and how dull it seemed to me, far less impressive than the initiation rites of half a dozen organizations I belonged to. Yet this is Spirit-giving, the Holy Spirit, and a change in nature is taking place in the recipient, a change as real as that in my ordination or that of Fr. Preston. None of us would want our ordinations to be like most of the Confirmations we have.

The fact is, our Prayer Book has preserved the importance of the priest-in-the-

Continued on page 19

The Living CHURCH

Volume 144 Established 1878 Number 6

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

STAFF

Peter Day, editor. Christine Fleming Heffner, managing editor. Jean Drysdale, assistant to the editor. Ray C. Wentworth, news editor. Rev. F. C. Lightbourn, S.T.M., literary editor. Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.B., Paul Rusch, L.H.D., associate editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Edna Swenson, advertising assistant. Lorraine Day, credit manager, People and Places editor. Roman Bahr, subscription manager.

EDITORIAL OFFICES

407 E. Michigan St., Milwaukee 2, Wis.

THE CHURCH LITERATURE FOUNDATION

Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president. Rt. Rev. Charles F. Boynton,*† Suffragan of New York, vice president. Peter Day,* secretary. Joseph Carson,* treasurer. Rt. Rev. John P. Craine,† Bishop of Indianapolis. Rt. Rev. Gerald F. Burrill,† Bishop of Chicago. Rev. Frs. William E. Craig,† Dudley J. Stroup,*† Messrs. Jackson Bruce,† Harry P. Leadingham,* Clifford P. Morehouse,† Robert D. Jordan,† John Geilfuss.*

*Director †Member

DEPARTMENTS

Anglican		Editorials	16
Perspectives	20	Letters	4
Big Picture	6	News	7
Books	2	People and Places	22
Deaths	23	Vestryman's Diary	21

SPECIAL FEATURES

- A Sunday School Teacher Speaks Out
William A. Peterson 12
- Those That Are Appointed to Die
Charles E. Rice 14

THINGS TO COME

February

11. Sixth Sunday after Epiphany
14. Consecration of the Ven. Charles W. MacLean, Suffragan-elect of the diocese of Long Island, Cathedral of the Incarnation, Garden City, L. I., N. Y.
16. Meeting of General Division of Women's Work, Seabury House, Greenwich, Conn., to 19th
18. Septuagesima
20. National Council meeting, Seabury House, Greenwich, Conn., to 22d
24. St. Matthias
25. Sexagesima

March

4. Quinquagesima
7. Ash Wednesday
11. First Sunday in Lent
14. Ember Day
16. Ember Day
17. Ember Day

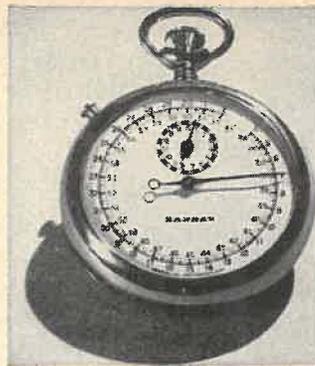
NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.



*FAST EFFICIENT
SERVICE
for CHURCHES*

We provide exceptional facilities for practically every kind of insurance for church property, including such specialized fields as rate engineering and property valuations. This, plus the outstanding economy of our rates and our reputation for prompt, fair claims service, gives you the assurance of proper protection for your church property.

Send today for complete information.

the CHURCH Fire Insurance Corp.

Affiliated with THE CHURCH PENSION FUND
20 Exchange Place • New York 5, N.Y.

NAME.....

ADDRESS.....

POSITION OR OFFICE HELD IN CHURCH.....



*Collins Cushions
by Samuel Collins*

68-12 Yellowstone Boulevard,
Forest Hills 75, New York

Telephone Illinois 9-4125

Select from
150 NEW Exclusive
Embroidery DESIGNS
for custom-made
ALTAR and CLERGY VESTMENTS



featuring our own process of gold outlining which uses a traditional non-tarnishable gold thread to achieve natural beauty equaled only by hand craftsmanship.

Write Now for
NEW EMBROIDERY
DESIGN
Color CATALOG



Complete Custom-made CHOIR VESTMENT Service

Send for Catalogs on: Paraments

Clergy Vestments Choir Vestments

J. THEODORE CUTHBERTSON, INC.
2013 Sansom St. L212 Phila. 3, Pa.

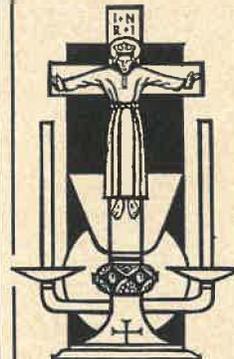
OSBORNE

CHALICES

Send for Chalice-Ciboria book No. LC1C illustrating over 150 traditional and contemporary designs

EVERY KIND OF CHURCH SILVER & METALWORK

Send for book LC2G kindly stating likely requirements

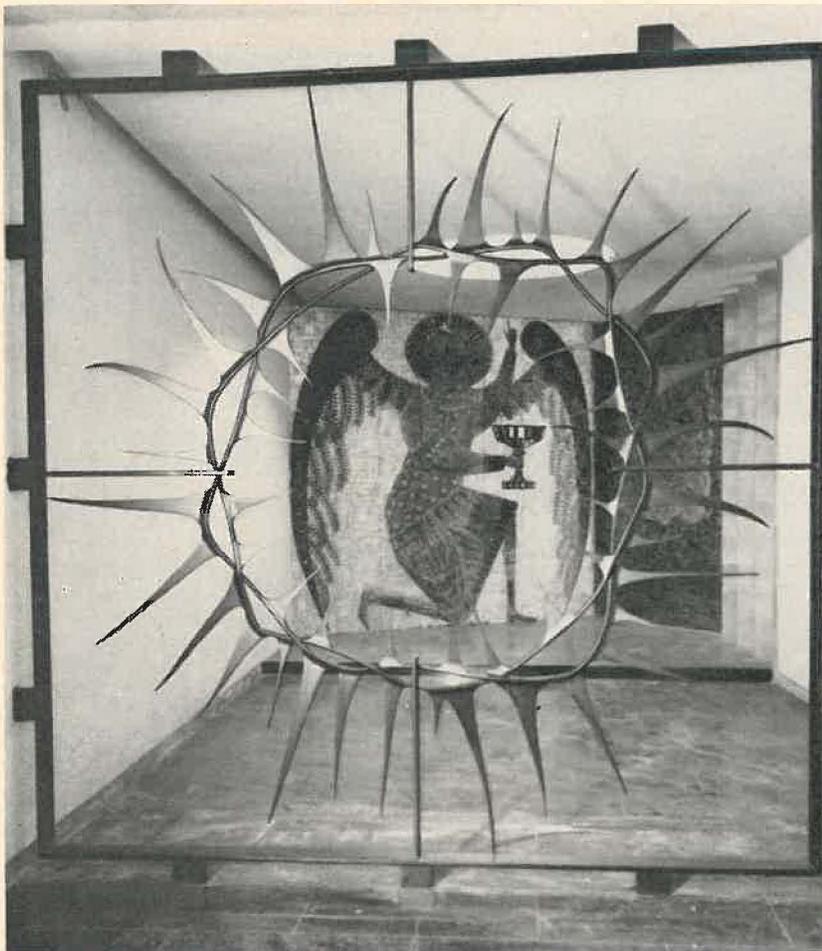


117 GOWER STREET
LONDON • WC1 • ENGLAND

O God, give us serenity to accept what cannot be changed, courage to change what can be changed, and wisdom to distinguish the one from the other.

— Reinhold Niebuhr [see p. 2].

Keystone Photo



Crown of Thorns

A screen, in the form of the Crown of Thorns, encloses the completed Christ in Gethsemane Chapel of Coventry Cathedral, Coventry, England. Designed by Sir Basil Spence, the screen was made and presented by the Royal Engineers at Chatham, England.

The cathedral is nearing completion and is scheduled to be consecrated in May, 1962.

The Living Church

Sixth Sunday after Epiphany
February 11, 1962

For 83 Years:

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

PUBLIC AFFAIRS

Disinvited

An invitation to the Rev. Albert T. Mollegen, professor at the Virginia Theological Seminary, to speak at Clemson College, Clemson, S. C., was withdrawn "by mutual consent" after unidentified Charleston Episcopalians complained of Dr. Mollegen's activity, during the 1930s, in certain "popular front" organizations.

Dr. Mollegen's name appeared, these unidentified Churchmen said, in old records of the House of Representatives Committee on Un-American Activities.

Presiding Bishop Lichtenberger protested against the "pressure" reportedly brought to bear by the Churchmen, saying, "This action by Episcopalians against one of the most respected priests in the Episcopal Church is deeply disturbing. Dr. Mollegen is a devoted Christian and a loyal citizen."

The Presiding Bishop said that the incident was "further evidence of the fact that fear and suspicion are turning many of our people against one another and dividing the Church and nation at a time when we should be working together for justice and peace."

Dr. Mollegen's address at Clemson College was to have treated of the threat to Christianity by Communism and materialism. He was invited, after his appearance at the college was cancelled, to speak at St. Philip's Church, Charleston, on February 5th and 6th. The invitation came from the Rev. S. Grayson Clary, rector of St. Philip's, and the vestry.

The Presiding Bishop pointed out that "last September, in Detroit, as a deputy at our Church's General Convention, Dr. Mollegen in an official address outlined a program for the United States in which he said, in part: 'Western civilization is threatened as it has never been threatened since the Turkish hammer beat against its walls. The United States is called to a central and indispensable vocation in our time, since no constellation of nations without our power, military and otherwise, can compete successfully with Communism.' Did the Charleston Episcopalians ever hear of this?" asked Bishop Lichtenberger. "What is their definition of patriotism?"

Dr. Mollegen told THE LIVING CHURCH that he had been a member of a number



Dr. Mollegen: What is their definition?

of anti-Nazi and pro-civil liberties organizations during the 1930s. In some of them, he said, there were undoubtedly Communist members, but "when the Party line deviated from ours, we either out-voted them or pulled out of the organization." He pointed out that one of the largest of these organizations, the American League for Peace and Democracy [since dissolved], called for an embargo on goods to and from the Soviet Union when the latter invaded Finland. He said, of the cancellation of his appearance at Clemson College, and the subsequent publicity, "I find it most regrettable all around."

RACE RELATIONS

To Go Bail

The Rev. John B. Morris, executive director of the Episcopal Society for Cultural and Racial Unity, an unofficial Episcopal organization with offices in Atlanta, Ga., has asked Churchmen throughout the country to make special offerings on Race Relations Sunday, February 11th, toward defraying bail and legal expenses of the 15 "Prayer Pilgrimage" priests who were arrested in Jackson, Miss., last September [L.C., September 24, 1961 ff.].

[The priests were arrested when, as a

racially integrated group, they tried to enter a restaurant in a Jackson bus terminal. They were later released on appeal bonds of \$500 each. The 15 were part of a busload visiting Church and Church-related institutions during a trip from New Orleans to General Convention in Detroit. ESCRU was the sponsor of the "Prayer Pilgrimage."

According to Fr. Morris, the estimated expenses for appeals, which may have to go all the way to the U.S. Supreme Court, will amount to at least \$32,500, and very likely more. ESCRU, he says, already has some \$8,000 on hand in the appeal fund, and so will probably need about \$24,000 additional, if not more.

The clergymen will have to go to jail, Fr. Morris points out, if they are unable to carry through their appeals. Trials in the Hinds County, Miss., court have been set for May, 1962. Their previous convictions were at the municipal level.

Editor's note: Readers may contribute to this fund through THE LIVING CHURCH. Checks should be made out to THE LIVING CHURCH RELIEF FUND, and marked "For Relief of Prayer Pilgrims."

NEW YORK

Coöperative Confirmation

Through the neighborly coöperation of the Rev. David W. Romig, pastor of the Presbyterian Church of Sea and Land, on New York City's lower east side, a Confirmation for St. Christopher's Chapel, Trinity Parish, was held in dignity and comfort on January 28th.

Bishop Wetmore, Suffragan of New York, confirmed and preached in the Presbyterian Church.

The congregation of St. Christopher's Chapel, occupying what was formerly the Jacob Riis Settlement House, has outgrown its available area for public worship. There is a small chapel on the main floor, and the basement gymnasium has a portable altar, on wheels, which is closeted away between services. The congregation has services in English and Spanish.

Mr. Romig explained that he thought it was good for a congregation to be able to worship in a church, and that he hoped the Rev. William W. Reed, vicar of



East side Confirmation: Presbyterians shivered outside.

St. Christopher's, would avail himself of a continuing offer to accommodate the chapel people at the Presbyterian church many more times.

For the needs of the Episcopal service a portable altar was carried from St. Christopher's. St. Christopher's choir sang.

Bishop Wetmore, in his sermon, expressed the great appreciation, not only of St. Christopher's Chapel but of the diocese of New York, for Mr. Romig's generous and helpful cooperation. It was, he said, most important that this church and the nearby chapel should be able to work together in the many neighborhood problems.

Afterward a coffee hour was held in the gymnasium of St. Christopher's Chapel, where the bishop gave his final blessing, postponed from the service in the church, since shivering Presbyterians were gathering on the sidewalk, in a bitter wind, waiting for entrance to their own church.

Uphill Work

The Church Club of New York held its annual dinner at the Hotel Plaza, New York City, on January 22d. An estimated 500 persons — bishops, priests, laymen, and wives — attended.

In an address delivered in an atmosphere of candlelight and formal dress, Sir Patrick Dean, the United Kingdom's permanent representative to the United Nations, said he was hopeful that America and Great Britain will take up the challenge to unite and return to the basic principles of the Charter of the United Nations.

"Peace on earth and goodwill towards men is essentially a Christian message. But the same words should be the proper ideal for the United Nations," said Sir Patrick, and continued, "The organiza-

tion of peace is uphill work — there is so much of the old Adam to be overcome. We are attempting a revolution, no less, not only in the habits and practices of international relations, but in the mind and heart of man himself. The thought of another failure [like that of the League of Nations] and what its consequences might be, should be enough, and more than enough, to make us unrelenting in fostering the international ideal. . . ."

The speaker emphasized the need "to pull the United Nations back from the way it has recently seemed to be going — to pull it back on to the road laid down in the Charter. . . ."

"What would have happened in the Congo had the United Nations not intervened?" he asked. "There is no doubt that without this intervention the communists would have established themselves firmly in the Congo and it would have become yet another area of direct conflict between East and West. . . ."

"The cruel fact remains," said Sir Patrick, referring to India's recent use of force in Goa, "that India made no recourse to use the available machinery of the United Nations to solve the problem, and used force contrary to the letter [and] the spirit of the Charter. . . ."

Bishop Donegan of New York talked about the training of men for the sacred ministry and said:

"One sometimes wonders whether or not the laity fully understands that the clergy are essential to the very life of the Church. We recognize the important place of the laity and it is encouraging to observe the renewed interest of the laity in the work and witness of the Church. But the fact remains that it is the clergy who administer the Sacraments [and] preach the good news Sunday after Sunday. . . . Too often it would seem that [clergymen] are regarded as the luxuries of an effete civilization, rather than the under-servants which make any civilization possible."

ORTHODOX

Descent from the Throne

After 12 days in office, the Rt. Rev. Iakovos Vavanatsos, who has been under attack from clergymen and laymen since before his enthronement as [Greek Orthodox] Archbishop of Athens and Primate of All Greece on January 18th [L.C., February 4th], has resigned.

Charges of "unmentionable acts" lodged against the sometime Primate by an Athens clergyman were being investigated, at the time of his resignation, by a committee appointed by the Greek Church's Holy Synod, and, according to a Religious News Service report, the Greek government was preparing legislation designed to remove him from his position.

Metropolitan Germanos, Bishop of Mantinea, has been named *locum tenens* of the Archdiocese of Athens, pending the election of a successor to Archbishop Iakovos.

Wire service reports say that Archbishop Iakovos suffered a slight heart attack and partial paralysis of one leg.

Archbishop Iakovos [who should not be confused with the Most Rev. Archbishop Iakovos, head of the Greek (Orthodox) Archdiocese of North and South America] was quoted by *Newsweek* magazine as saying, "I sacrifice and immolate myself and plunge into the sea like another Jonah for the sake of the canonical administration of the Church, trusting history will appreciate this absolute self-sacrifice."

ROMAN CATHOLICS

Need for Exploration

The Second Vatican Council, which will place reunion of separated Christians high on its agenda, may pave the way to an eventual assembly of Christian bodies, under Roman Catholic Church auspices, to discuss unity.

This suggestion was made recently by Augustin Cardinal Bea, S.J., president of the Secretariat for Promoting Christian Unity, which was set up in preparation for the Council which is scheduled to begin October 11th.

Cardinal Bea made the suggestion while addressing a group composed of members of the French Roman Catholic hierarchy, representatives of French Protestant Churches and Orthodox bodies, and several laymen.

Stressing the great difficulties posed by the ecumenical movement among divided Christians, Cardinal Bea ruled out any question of a compromise on Roman Catholic doctrine or dogma.

"Once the truth has been recognized, that truth upon which the Church must remain intransigent," he said, "all those children returning [to Rome] will find that the Church is a mother disposed to

concede every possible largesse in the field of liturgy, traditions, and discipline, and on the human plane."

In the area of dogma, Cardinal Bea said, there remains much to be done. There are misunderstandings to be cleared up which often are just a matter of terminology, while some doctrines need to be explored more thoroughly, he said.

He said that there are several dogmatic assertions which today express "a definitive and immovable doctrine" but which are explainable by the historical circumstances in which they were declared.

These assertions, he said, sometimes present merely a certain aspect of the complete doctrine instead of "offering all the abundance and depth of truth to be found in them." For this reason, he said, it is necessary to undertake more profound studies, particularly in the Biblical area, in order to arrive at the whole truth and thereby lessen doctrinal differences among Christians.

As an example, Cardinal Bea referred to the need for probing the doctrine on the nature of the Church expressed by the term, "the Mystical Body of Christ." As to the primacy of the Pope, he said Roman Catholics understand this in the sense of service rather than of "an aspiration to dominate."

ACU

Panel of Four

An estimated 300 persons filled the parish auditorium of the Church of the Heavenly Rest, New York City, on January 24th, while three clergymen and one layman, representing the Roman Catholic, Protestant, Anglican, and Eastern Orthodox Churches, spoke on "Ecumenical Councils and Christian Reunion."

The affair was sponsored by the New York Metropolitan Regional Branch of the American Church Union.

Clifford P. Morehouse, president of the House of Deputies of the Episcopal Church's General Convention, a member of the Joint Commission on Ecumenical Relations, a recent delegate to the Third Assembly of the World Council of Churches in New Delhi, and a visitor to Pope John XXIII last year [L.C., November 26, 1961], was the moderator.

The first speaker was the Rev. Gustave Weigel, S.J., professor of ecclesiology at the School of Divinity of Woodstock College, and a corresponding editor of the Jesuit magazine, *America*.

Fr. Weigel, who also gave the invocation, discussed the seven Ecumenical Councils and said that "council does not have the same meaning to all Christians." He referred to chapter 15 of the Acts of the Apostles, and the description of the Council that was formed at that time. Fr. Weigel continued, "The first Council of Nicaea (325 A.D.) . . . was nothing

that originated with the Church itself — the Emperor Constantine was not a Christian." Later, when members of the audience questioned the panel Fr. Weigel said, "I wish the whole Anglican Church were Anglo-Catholic."

The Rev. Ralph D. Hyslop, a minister in the United Church of Christ and a professor at the Union Theological Seminary, was the second speaker. He said that "Christian unity must be seen as a necessity," and then went on to say:

"Because Martin Luther defied the Pope and insisted that councils have erred, it is often assumed that he and his followers had broken decisively with the whole tradition of the Church in its 15 centuries of history to his day. Nothing could be further from the truth. On November 28, 1518, Luther affirming that 'a sacred Council lawfully assembled in the Holy Spirit, and representing the whole Catholic Church, is superior to the Pope in matters of faith,' [and] made a solemn appeal to a future, free, general Council . . . Marsilius of Padua, in the treatise *Defensor Pacis* (1324) . . . charged the Pope with defacing the beauty of the Church, which is her unity.'"

Dr. Hyslop emphasized the facts of history that papal infallibility was not proclaimed until after the Council of Trent, when "Pius IV in the Bull, *Injunction Nobis*, bound the bishops to 'true obedience to the Roman pontiff, the successor of the blessed Peter, prince of Apostles and vicar of Christ.'" The monarchical principle, he said, has been reinforced by the promulgation of the decree of papal infallibility at the Vatican Council of 1870.

"Let me confess a doubt which I feel always in the face of the Roman Catholic Church," Dr. Hyslop said, adding:

"It arises out of very real and deep questioning of the superiority of the conciliar principle as contrasted with that of papal monarchy. . . . If, as I believe, it was corruption in this system which in part caused separation . . . I am more nearly persuaded of its validity by that argument which the Roman Catholic Church itself offers most powerfully: namely, that it is a principle not of human but of divine ordination. If indeed Christ gave to Peter and to his successors that kingly authority which is surely His to give, that the head of the Church on earth might have the power to maintain the truth in spite of all error, even that error which must inevitably invade the life of the Church itself — then it is not safe to resist the loving summons of the vicar of Christ. And since my doubt too is not without its positive aspect, may I add that the embodiment of doctrine in a person is at this moment in history most persuasive in the person of John XXIII."

Dr. Veselin Kesich, a layman of the Serbian Orthodox Church and associate professor of New Testament and early Christian literature at St. Vladimir's Orthodox Theological Seminary, New York City, said:

"The Ecumenical Councils are the highest visible authority in the Eastern Church. The Eastern Church recognizes seven Councils,

held in a period starting with the first in 325 A.D. and the last one in the eighth century. These Councils are witnesses to the Faith of the Church. They do not establish the Faith but they give expression of the Faith; they by themselves are not an infallible organ of the Church. They receive their infallibility through the recognition and reception by the Church as the whole body. Truth which they express makes them ecumenical and infallible. These seven Councils were held when the Church was not divided and it was one Church. The Orthodox Church, whenever it speaks about unity, always thinks and expresses itself in terms of the return of all Christian bodies to the fullness of revelation . . . the unity of the Church must be based and realized only on the . . . doctrinal and sacramental tradition of the Church. The Eastern Church claims that she is the guardian of this fullness. On the question of reunion of Churches, issues of faith and not of political consideration must be fundamental and basic for any kind of theological dialogue."

The Rev. Edward R. Hardy, professor of Church history at Berkeley Divinity School, was the final speaker of the evening. He said, "No single man or single body is infallible," and went on to describe the Episcopal Church as a "bridge Church." "We have a great deal in common with the Latin Church," he said. "We have a great deal in common with the Orthodox. We have a great deal in common with the Protestants."

He suggested, according to the *New York Times*, that the Councils of the Roman and Eastern Orthodox Churches of 1961 and 1962, and the Assembly of the World Council of Churches in 1961, might be forerunners of unity of the Christian Churches "in the next 30 years or so." He said that "we believe that the will of God is that [the Anglican Church] should not continue to exist forever."

LAYMEN

First Family

Six Episcopalians from Bartlesville, Okla., have been selected as the representative "Scouting Family of the Year" by the national council of Boy Scouts of America [see cover].

Harry G. and Jane Swift Fair, along with their four children, were chosen to make the traditional "report to the nation" to President Kennedy on February 8th, as a highlight of Boy Scout Week [February 7th to 13th].

The family's interest in Church affairs is heightened by the fact that Mrs. Swift has two brothers in Holy Orders — Bishop Swift of Puerto Rico, and the Rev. Robert Swift, rector of St. Luke's Church, Dallas, Texas.

In years past, the Boy Scout organization has named 12 exceptional Scouts to represent the entire membership during Boy Scout Week. But this time, leaders wanted to focus on "the vital

role of the American family as a cornerstone of democracy and character development, and the part Scouting plays in the lives of millions of families."

A national committee studied many nominations before selecting the Fairs.

The Chief Executive, a former Scout, is honorary president of the Boy Scouts.

The Fairs have devoted, together, some 34 years to Scouting, in addition to many years to Church work. Alike in one basic respect — their love of outdoor activity — they also enthusiastically pursue various individual interests, from drum playing to hospital work.

Harry Fair, at 45 a vice-president of Phillips Petroleum Co., is a former vestryman of St. Luke's Church in Bartlesville and a winner of the Junior Chamber of Commerce distinguished service award. His wife is president of the Women of St. Luke's and a member of the local Parent-Teacher Association. Mr. Fair is an avid hunter and sportsman, and an accomplished home handyman.

He has been associated with the Boy Scouts for 10 years, the last six as district chairman, and Mrs. Fair worked with both Girl Scouts and Cub Scouts before joining the Women's Reserve of the Boy Scouts.

Grant Fair, 19-year-old sophomore at the University of Oklahoma, has been in Scouting for 11 years as Cub Scout, Boy Scout (Eagle rank) and Explorer Scout. He now serves as adviser to an Explorer post at the university in Norman.

Martha, 17, a junior at Bartlesville High School, spent four years as a Brownie and Girl Scout, advancing to second class rank. She recently completed 100 hours of service as a "Candy Stripper" hospital aide. In her spare time she likes to do modern and ballet dancing.

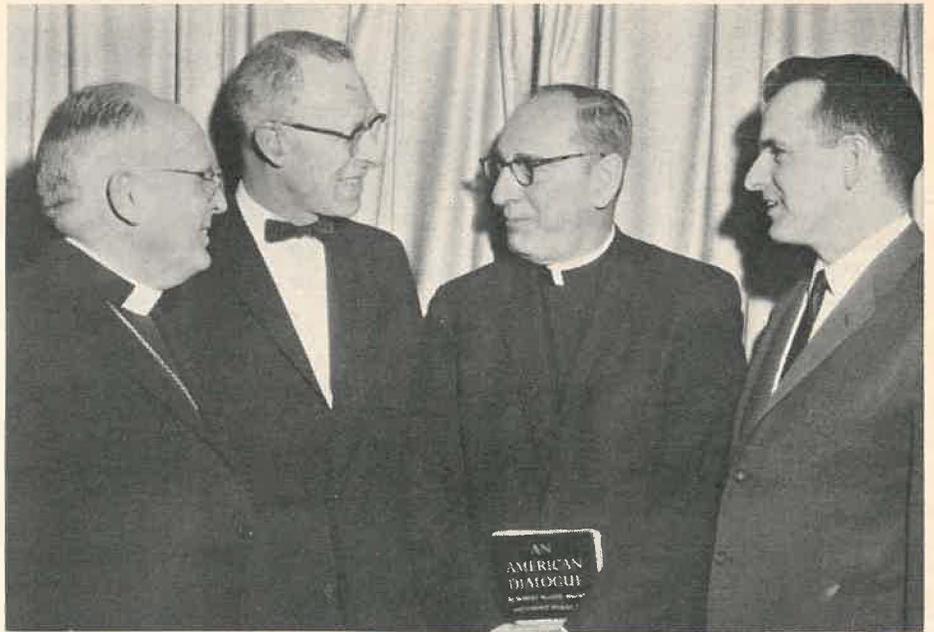
A seventh-grader, William ("Bill") — at 12 generally conceded to be the most active member of the family — serves regularly as an acolyte at St. Luke's Church, as does his younger brother, nine-year-old Robert. Robert, a Cub Scout of bear rank, recently recovered from a playground accident in which he suffered temporary damage to an eye. All of the Fair "men folk" are enthusiastic hunters, and the two younger boys are especially fond of fishing.

Bill's interests include drum playing, duties as a second class Scout, and care of a Brittany spaniel named "K.C."

The Rev. Richard Rodgers, rector of St. Luke's, said all three of the Fair boys have served as acolytes.

Following the theme, "Strengthen America . . . Character Counts," Scout units throughout the nation recognize "typical" Scouting families during Boy Scout Week. The Fairs, representing these families, were selected to meet leaders of government and tour federal offices.

Mrs. Fair told THE LIVING CHURCH



The altar is replacing the pulpit [see p. 11].*

RNS

that the selection of her family to represent all the Scouting families in the country gave the family a sense of humility, and a realization that they are privileged.

The Fairs, she said, were planning to worship at the Cathedral of St. John the Divine, New York City, on Boy Scout Sunday, February 11th.

Iron Shack

With an iron lung for a radio shack, "ham" radio operator Billy White, K5CBZ, a member of St. Bartholomew's Church, Corpus Christi, Texas, worked during last year's Hurricane Carla transmitting messages. Thirteen-year-old Billy is the son of Mr. and Mrs. William White.

Billy's efforts were described in the December, 1961, issue of *QST*, a magazine devoted to amateur radio operation throughout the country.

According to the *Church News*, publication of the diocese of West Texas, young Mr. White attends church regularly. A bout with polio eight years ago left him immobilized from the neck down.

CHICAGO

Clear Stand

Members of Orthodox and Polish National Catholic churches joined Anglicans in a service of witness to Catholic unity in St. James' Cathedral, Chicago, on January 25th.

Solemn Evensong, led by the cathedral choir under the direction of Leo Sowerby, was sung in the presence of Bishop Burrill of Chicago by more than 500 members of their respective branches of the Catholic Church. After Evensong, a dinner was held in Chicago's Lake Shore Club. Both the service and the dinner

were sponsored by the Catholic Union of Chicago, regional branch of the American Church Union.

Bishop Rowinski of the PNC Church, Bishop Burrill, and representatives of Orthodox bishops of Greek, Russian, and Serbian Churches were in the procession at Evensong. The Very Rev. Howard S. Kennedy, dean of St. James' Cathedral, gave a brief welcoming address.

At the dinner, with the Ven. J. Ralph Deppen, archdeacon of Chicago, acting as toastmaster, various speakers emphasized the bonds between the Catholic bodies represented. Bishop Burrill, the main speaker, said that the effort toward unity is not "mainly a Protestant phenomenon." He went on to say:

"Protestants have misunderstood [the Anglican] hunger for reunion and have assumed that we can be satisfied with pan-Protestant mergers. . . . Catholics and Orthodox have sometimes interpreted our willingness to confer as reckless concessions to expediency. The Episcopal Church's stand should now be clear to all concerned. We will not engage in ecclesiastical federations which give little, if any, hope for organic reunion based on doctrinal agreement. We will not confer . . . without reference to our relations with our Catholic brethren. . . . The Protestant Communions must understand that reunion cannot be achieved until all Christians confess one Faith . . . and worship at equal altars. . . ."

"Our duty," Bishop Burrill concluded, "is to follow where the spirit of God will lead, with sure and certain confidence that we cannot err so long as we are conformed to our Lord's prayer that we all may be one in Him."

*Fr. Weigel (second from right) is greeted by (from left) Bishop Chilton, the Rev. William Basom, of Beverly Hills Community Church, Alexandria, and the Rev. Charles Bayer, of the First Christian Church.

Differences Disappear

The Chair of Unity Octave (Roman Catholic Church) and the Week of Prayer for Christian Unity (World Council of Churches), January 18th-25th, opened in Alexandria, Va., with a multi-Church gathering at the (Roman Catholic) Church of the Blessed Sacrament on January 17th.

Several dozen persons, according to the Alexandria *Gazette*, had to be turned away, as a crowd of some 700 filled the multipurpose room of the church to hear an address by the Rev. Gustave Weigel, S.J., co-author of *An American Dialogue* and corresponding editor of the Jesuit weekly, *America*.

The host for the meeting, the Rev. Thomas J. Quinlan, assistant pastor of the Church of the Blessed Sacrament, introduced several of the local clergymen attending, including some Episcopalians: Bishop Chilton, Suffragan of Virginia; the Rev. J. C. Davis, rector of Meade Memorial Church; the Rev. Leon Laylor, rector of St. Paul's Church; and the Rev. Holt Jenkins, associate rector of Christ Church.

Fr. Weigel, speaking on the subject, "Protestant-Catholic relations in the United States of America," maintained that early friction between the two elements of the population arose, not so much as a religious matter, but as an "anti-foreign feeling" between the native Protestants and immigrant Roman Catholics. "The trouble arose," he said, "because these people could not speak English and huddled together in the warmth of their own group. They were easily identified as alien and foreign."

After World War I, said Fr. Weigel, the differences tended to disappear.

"The birth of suburbia became the last thing that drove Catholic and Protestant together," he said, "for in suburbia uniformity is not just a virtue but an absolute necessity of life. Separateness of the two groups is no longer a fact."

He suggested that the worship of Protestant and Catholic Churches is becoming more nearly alike. The altar, he said, is replacing the pulpit as the center of most Protestant Churches, and frequent Communion, previously unheard of, is now a "marked characteristic of Protestant life." He said that academic robes are giving place to eucharistic vestments, and added, "The rub usually comes when they debate whether or not to use incense." Meanwhile, he said, painted statues are being removed from Roman Catholic churches, and "instead of the priest racing through Mass in very bad Latin, the congregation is joining in the responses."

Fr. Weigel noted, however, that there are still obstacles to rapid convergence of Protestants and Roman Catholics.

Bishop Chilton described the meeting

to THE LIVING CHURCH as "a very friendly get-together, very well attended." The bishop said that, in November, the Alexandria Ministerial Union met at Grace Church for a service of Holy Communion, and then heard a discussion on Episcopal beliefs concerning Communion. More recently, he said, the group had much the same program at a Baptist church. Next month the Ministerial Union plans to meet at the Church of the Blessed Sacrament to hear the Roman Catholic viewpoint.

Already There

The Rev. Howard C. Olsen, rector of St. Barnabas' Church, Warwick, R. I., said that he believed all Christian groups could contribute something worthwhile to Christian unity.

Fr. Olsen spoke at an observance of the Octave of Unity in Grace Church, Providence, R. I., sponsored by the diocese of Rhode Island. The octave, Jan-

uary 18th-25th, coincided with the Week of Prayer for Christian Unity sponsored by the World Council of Churches and the Chair of Unity Octave of the Roman Catholic Church.

Whenever breaks in Church unity have occurred, Fr. Olsen said, "they have come about because the Church itself has failed somewhere." He added that "we cannot return to the Catholic Church because we are already in it," although recognition of the Bishop of Rome as supreme pontiff "was not a part of the faith of the Apostolic Church."

"We look forward to the day," he said, "when we can be truly united with all" of our brethren in the WCC, "provided that such a union will preserve, unquestionably, the validity of the clergy and the historic and sacramental essentials of the ancient Catholic Faith."

Dr. Lawrence L. Durgin, minister of Broadway Congregational Church, New York City, also spoke at the observance.

[RNS]

NEWS FEATURE

New Hope

This report, which is slightly edited, was published in the January 13th issue of the Miami, Fla., Herald. It is reprinted with the Herald's kind permission.

Take five Cubans who speak no English and one Miamian who speaks no Spanish and what do you have? The makings of what experts are saying is the outstanding Church program for refugees in the area.

It is an intensive project by the Episcopal churches here to facilitate employment and resettlement of the Cuban refugees by teaching them quickly basic, conversational English.

The experiment is being conducted at the Episcopal Latin American Center, under the direction of the Rev. Max Salvador, himself a Cuban refugee.

More than 120 Cubans and 100 local Episcopalians already are involved in the daily program and more of the refugees are anxious to join it as soon as additional Miamians are recruited for the job.

One reason the undertaking has such an appeal is that it offers Miami Episcopalians an opportunity to serve their church and their needy fellowmen without the need for any special talent or training.

In this program, church members are asked to volunteer three hours of their time one day a week. They serve then as teachers for one session of the three daily three-hour classes in English at the center.

These amateurs have the help only of illustrated texts provided the refugees by the Church. That's all they need, however, because the inability of either teacher or pupil to communicate easily forces all concerned to concentrate on the job of understanding and being understood.

While the teacher usually has one class

once a week, the Cubans attend five days a week.

The Cubans must be adults, because the Church feels the children can learn English in the schools and it is the adults who need to learn the language in order to get employment or to prepare to resettle their families in other parts of the United States.

Fr. Salvador tries to set a limit of five pupils to each teacher and he succeeds pretty well in the morning sessions, when many housewives are free to help the average of 40 Cuban pupils, and the evening sessions, when many business and professional men contribute their efforts in behalf of an average of 60 pupils.

But in the afternoon classes, which average about 20 pupils now because of the shortage of teachers, the number per teacher sometimes is doubled.

Everybody is pleasantly amazed at the way the arrangement is working out, although transportation is a problem for the Cubans, many of whom walk miles because they can't afford bus fare.

"The classes are marvelous," said Pedro Vazquez through an interpreter. "I've learned so much and so fast in just a week!"

He admitted that it is difficult, "but I want to learn," he said, "so I can work."

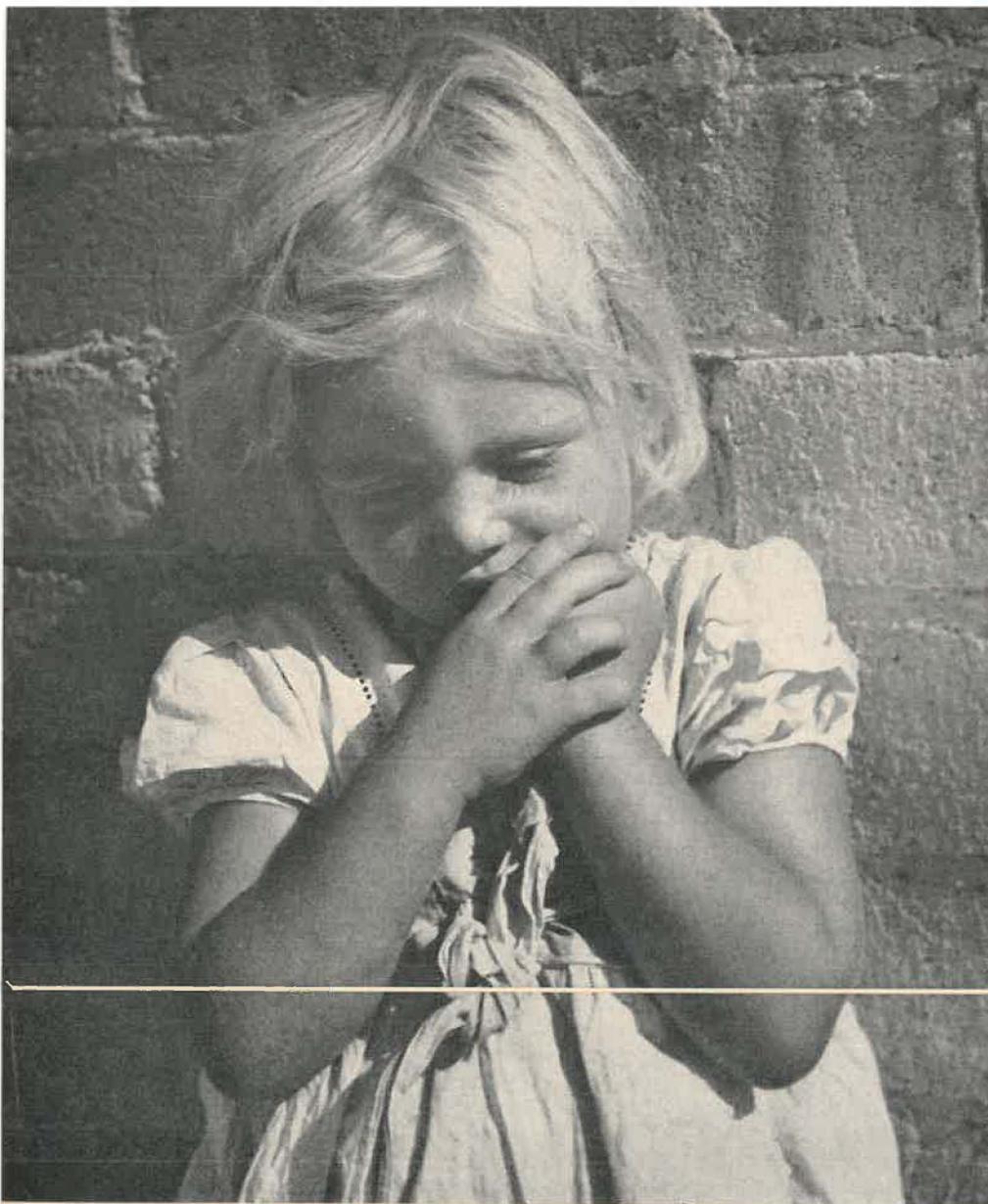
The 35-year-old former office worker in Havana has been unemployed since he arrived here two months ago with his wife and two children.

Like more than half of those in the classes, Mr. Vazquez is not an Episcopalian. He came to the center with a friend who told him about the English classes.

"The teachers are doing a good job," he said. "They are sacrificing to do the

Continued on page 17

A Sunday



Lillian Kaplan

Children are no more ready to express themselves in depth than are adults.

As a Sunday school teacher of some ten years' experience — 6th through 10th grade and youth group — I have become increasingly concerned about recent concepts of Christian education. I believe I share with all who are involved in Christian education a basic goal of bringing children to God through Christ. The methods employed in accomplishing this goal, however, may differ widely.

Emphasized continually in current Christian education circles is the necessity of getting children to express themselves as to their concerns, as a prerequisite to the teacher knowing what they need to be taught.

I wish to state flatly that I think this idea, that we must search out the children's concerns and needs before we can succeed in teaching them anything, is vastly overrated. However that may be, let us first consider the actual class situation.

Children, I have learned, are no more ready to express themselves in depth of thought than are adults. I have sat in adult parish life sessions, noting that several hours and more must elapse before people begin to speak from the heart and to depart from the surface talk and platitudes. Children, even more than adults, I find, are notoriously shy in a group when it comes to giving forth with expressions of deep concern. They just don't want to be different, at least outwardly. Should we expect to get these deep expressions in a 30- (or even 50-) minute class period?

Even if the idea of self expression, and I assume we want expression above and beyond talk of sports, television, school, etc., is good, it is simply not practical. There isn't enough time, and only a small minority can possibly be heard. What about the others, especially the quiet, reserved types? In many cases the latter ones are the "jewels"—they are the ones who may actually have some ideas in depth.

Mr. Petersen and his wife, a school teacher, are communicants of Trinity Cathedral, Davenport, Iowa, where he teaches in the Church school and conducts a weekly adult Bible study group.

School Teacher Speaks Out

by William A. Peterson

Based upon my experiences, I believe we must *teach* first, and question later. To do otherwise is to discuss from ignorance. I know that those holding opposing views would say we must first find their concerns, of which they could not be ignorant. I contend they are as ignorant of their basic need and concern as the rest of mankind, and I don't think Christian education must first question the children to find out what this is. I believe that their need is the same as mine—to learn that "I am a great sinner, and Christ is a great Saviour."

And, in saying we should question *after* teaching, I mean with written questions and answers. It may come as a surprise to many Christian education experts, but I find children will give some amazing written answers to questions—thoughtful answers, as are seldom given verbally in class. You see, the written answer is between pupil and teacher only, and is not influenced by fear of what others may think. Furthermore, each child is heard through the written word, and I am able to learn things about them—things that I never would get to know otherwise—to the betterment of our teacher-pupil-and-God relationship.

So we are back to a very traditional approach to Christian education. Class period is lecture by teacher, liberally attributed to the Scottish scientist, Sir James Simpson, interspersed with questions on content, followed by take-home papers covering the points to be remembered. Homework assignments in Gospel reading are made, and questions as to the meanings of what they have read must be answered in writing. Periodic written quizzes are given and are strikingly successful in prodding the students to re-study their weekly papers. Grades are given, and not on a "curve," but on the basis of a standard of 100% for a perfect paper.

Certainly, I lose more than a few pupils—in this day of permissiveness at home and at school—but this is a hard choice that must be made. I have chosen not to sacrifice the good for the mediocre and poor. My requirements are not so high that any student who seriously applies himself cannot make the grade. And

I have the word of more than a small number of former pupils, that in my class they made progress in the knowledge and understanding of God and our Lord Jesus Christ.

At this point I can imagine the expressions of horror at this "callous" rejection of the children who fall away. Please, I haven't rejected them—they have rejected me. I am still in the class teaching; they have left. They may come back anytime, but they must bring to the subject the seriousness and attention it deserves.

Christian education is not a dull business. It is a subject concerned with the essence of life itself. It can and should be presented as a matter of exceeding importance, and in my classroom it is. My teaching methods certainly do not conform to the present theories on the "experience-learning," "acceptance by the group," "what shall we discuss today?" sort of thing. Rather, I pay the students the compliment of assuming they expect to come to a class comparable to that of secular education (basic education type) in which learning itself is an experience eagerly to be sought. I have been given evidence that there still remain a goodly number of boys and girls who appreciate this concept.

This article is not intended to eulogize my teaching or my methods, but to present an argument based on experience, contraverting the prevalent thinking that pupils' expression of their needs, through discussion, is the first answer to Christian education problems.

I would make one further point. In the

desire of modern educationists to meet the children where they are (and I subscribe to that viewpoint in a broader sense) let us not forget that the Church school still remains about the only place to learn those things which some educators think should be "downed" as the goal of religious education—those things being the knowledge of the origins, history, literature, teachings, and practices of the Christian religion.

I agree that this knowledge is not the ultimate goal of Christian education, but I would ask from what better base we should start. If we wander down the path of exploring children's concerns, I doubt very much if we will ever get around to teaching much of anything. In fact, I believe our results will be akin to the results of much of present public education—turning out supposedly well adjusted ignoramuses who cannot read, write, or spell.

When I was a child I was taught many things in public school which, if I had been asked, I would have said were unnecessary to know, did not meet my needs, and to me were not significant. In the past 30 years since leaving high school, I have had many occasions to reflect on how grateful I am to that system, and to those teachers, who taught me the things that I needed to know, without asking for my confirmation of their choice. Oddly enough, I believe I learned mostly by listening to the teacher and studying my lessons.

Is Christian education really so different?

"Learning itself

is an experience

eagerly to be sought"

Those That Are

Appointed

To Die

The petition for "those that are appointed to die," is from the Psalter via the Book of Common Prayer (p. 600). Perhaps it applied originally to those Jewish exiles whose death was designed by their Babylonian captors. Some translators render the phrase more poignantly "the children of death."

In the prayers of the Church it is difficult to doubt that this phrase has reference to those who are criminally condemned and sentenced to death. "Let the sorrowful sighing of the prisoners come before thee; and according to the greatness of thy power, preserve thou those that are appointed to die." We are saying, in effect, that the state by its power can no longer sustain this man; therefore we ask that God by His power will assume and preserve him.

The Episcopal Church has been using public voice to ask the abolition of the death penalty. Must we expect revision of this prayer?

The Church need not stand by any concept simply because the Prayer Book does so. The Prayer Book is made for man and not man for the Prayer Book. But this particular prayer may well be based on a profoundly Christian understanding of the nature of justice, of the state, and of man himself.

The principle of the death penalty may be defended objectively and without sadism. The Church and society may reserve the right to protest any specific instance of capital punishment, without undermining the right of the state to demand this form of justice.

Earthly systems of justice, in any event, are only pale approximations of divine justice. Nonetheless, within the limits of their ability, human beings in their social existence must make the effort at justice. Lawmaking and law enforcement emerge in human history as a minimum sense of right and wrong develops. Man expresses both his divine origin and his proclivity to sin in his forms of justice. His justice, and even his injustice, are peculiarly and naturally human in kind.

by the Rev. Charles E. Rice, S.T.M.

Rector, St. Philip's Church, Nashville, Tenn.

The Church historically assumes that justice will, to the end of time, require imprisonment, and in some instances will require some men to die for their crimes. As St. Thomas Aquinas expressed for Christian thought, "When God willed justice He willed punishment." Punishment in any form should presume justice as its end, and as its *only* end. The Church's attitude toward punishment can only properly be based on the proposition that justice can in fact be mediated to man as surely as can grace.

There is something fundamentally unsound in the idea that punishment is not punishment but is rather deterrence, adjustment, or reformation of the culprit. In the Prayer Book, again, we ask that God may direct and dispose the hearts of rulers impartially to administer justice, to the punishment of wickedness and vice. Do we not believe that there is in fact a price to be paid, an expiation to be made in earthly form, for crimes committed? Or have we fallen into the gnostic trap of believing that all justice, grace, and truth are invisible realities known but to God and to the "superior" believer?

Simone Weil writes that "just punishment, like just almsgiving, enshrines the real presence of God and constitutes something in the nature of a sacrament" (p. 152, *Waiting for God* [paper], New York: Capricorn Books). The Church must, in her entreaties to the state, uphold the fact that the exercise of justice is a sacred task. The existence of the potential of a capital punishment is a necessary reminder of the divine overtones of all justice. That the state may for crimes put a man to death says that

even the state recognizes a radical dimension of sin and justice.

Punishment as such is not an evil, necessary or otherwise. Punishment can be regarded as an evil only if we look upon the very existence of human society as an evil. Punishment, whatever form it takes, is the attempt of man to set right a situation which is inherently wrong. And, consciously or not, such an attempt invokes the reign of God's perfect order.

Unjust punishment is an evil, to be sure. It springs from man's failure to desire or discern justice and to execute it fairly. This is a perpetual hazard in every court. But it is not adequate grounds for abolishing the death penalty, unless it is grounds, as some would hold, for suspending all human penalty. Capital punishment is, as the term itself implies, the keystone or principle behind all earthly punishment. It is the final sign of penalty which the state can exact. It says in turn that there is a dimension of wrongdoing which God alone can expiate.

The principle of capital punishment implies a high doctrine of the nature of the state. The doctrine is the same whether the state be a monarchy, an oligarchy, or a democracy. Those of us who believe in a form of democracy may choose to believe that the hazard of injustice is lessened therein. But the idea of the state itself, even in its bad forms, is a necessary one for mankind. There is more than one good theological precedent for regarding the state in any form as an institution of God.

The princes or rulers of states are, knowingly or not, the servants of God for the maintenance of a minimum of

The principle
of the death penalty
may be defended
objectively and without sadism, says the author



order in His creation. The state is not formed merely by social contract which may be breached at will by dissenters.

Among the powers of any state is the power to levy punishment for crimes. The state must grade the penalties to fit the crimes. Citizens who become criminals can only become reconciled to the state by the justice which the state confers.

The Church must call upon the state to be the state in the fear of God. The Church by her prayers and her Christian citizenry faithfully expects to leaven the state with a keen conscience for the task of state. The state, however, is not God and for that reason cannot be asked by the Church to pretend to be so either in power or benevolence. The state dare only be the state, nothing more and nothing less.

If the Church sees in the state the assumption of divine prerogatives, then the Church herself must be the first to protest—and that unto martyrdom, if need be. Even in choosing the route of martyrdom, the Church is not protesting the existence of the state but rather the state's attempted usurpation of God's authority.

The right of capital punishment is a necessary corollary of the right to be a state. It bears some analogy to the right of the Church to exercise the penalty of excommunication. In each case the right is a sacred responsibility and not an excuse for whimsical tyranny. The principle of capital punishment illustrates precisely where the state stands in relationship to Almighty God. The state is His caretaker for the maintenance of human society. So awesome is this responsibility that the state must, rather than forfeit it, from time to time relinquish her power over certain criminals. And this the state can do only by the death penalty.

Short of capital punishment there are varying degrees of deprivation of citizenship which the state can exercise. But any penalty or confinement of a human being presupposes the authority, when necessary, to require what St. Augustine

calls "banishment from the land of the living."

The principle of capital punishment, and indeed of all just punishment, is based on a sound doctrine of the dignity of man. This doctrine can be defended either in terms of natural law or Christian revelation. Indeed, a high doctrine of man is complementary to a high doctrine of the state. The true dignity of a state is possible only when it provides for the dignity of the individual. The state is not made for the individual nor is the individual made for the state. Both, within their own spheres, have natural or divine rights, and they are interdependent in the exercise of these rights.

The movements to abolish capital punishment speak generously about human dignity. Then they go on to tell us that the state must assume the responsibility for "adjusting" the criminal or for making him over in character. Can we not foresee in this trend the ominous possibility of the state both making the laws and then making the men to fit the laws? Unnecessary in such a scheme would be discrimination between just and unjust laws, fair and unfair verdicts. If the state by law had exacted more from a man than was his due the state could compensate by "retraining" the man to reassess his "due." The state can require that a man die; it cannot require that he forfeit his soul.

No form of punishment contributes to the dignity of man unless it gives him, in effect, the "credit" for having rationally willed his crime. Whatever reservations one may have about Hegel's philosophy, he may be read with profit at this point: "Punishment is regarded as containing the criminal's right and hence by being punished he is honoured as a rational being . . . Still less does he receive it if he is treated as a harmful animal who has to be made harmless, or with a view to deterring and reforming him" (Part I Sec. 3, G. W. F. Hegel, *Philosophy of Right*).

The state must deal with man for what

he is and claims to be by his overt action. It is a travesty for the state to propose fundamentally to alter or reshape the character of a person for good or ill.

It is further malicious for the state to exact punishment as an example either to the criminal or for the deterrence of others. Man's dignity is not served when he is used for any secondary purpose. Capital punishment in particular can neither be defended nor opposed on utilitarian grounds. It may or may not deter capital crime. The basic question must be: Does it approach the punishment which is just in the situation?

The state has the earthly authority to put a criminal citizen to death. It may in fact exercise this authority justly or unjustly. The individual, in turn, has the power to lay down his life. He may die nobly or ignobly. The state may ask the sacrifice of his life in the honorable defense of his country. A man may die because in his conviction the state has violated his right to be a man and his death becomes a final protest to the injustice of the state. Or a man may die by criminal conviction as one who has renounced his claim to the state's regard for his life. "He who turns assassin consents to die."

In any of these examples the death is not an inhuman one. Even the death penalty, if just, does not deny manhood even though it denies the life. The condemned criminal is put to death as a way of saying that he has, in effect, asked *as a man* for the last issue of his life on earth . . . his right to die.

In the meanwhile, the Church must be prepared by her ministry and prayer to uphold the reality and necessity of this penultimate realm of justice because she believes in the ultimate reign of God. Dietrich Bonhoeffer in his *Ethics* (p. 79ff, New York: Macmillan Co., 1955) refers to this realm as the "things before the last." Bonhoeffer himself became by his protest to the injustice of the Nazi state a beneficiary of that prayer we pray for "those that are appointed to die." Let us not cease in so praying!

Good Friday Feast

We emphatically second the opinion of the editorial in the *Northwest Catholic Progress*, newsweekly of the Roman Catholic archdiocese of Seattle, that the selection of a date for the kickoff dinner of the coming World's Fair in Seattle is to be deplored.

Reminding readers that the date of the elaborate dinner, April 20th, is Good Friday, the editorial commended the purpose of the dinner but condemned the holding of such an event on Good Friday. The dinner is sponsored by the President's Club of the Seattle Chamber of Commerce.

This, of course, is no new thing — Churchpeople have been faced again and again with social events, school events, community events on Ash Wednesday or Good Friday, and generally about all they can do about it is to refuse to participate, and to state, quietly and courteously, their reason. There is no reason why the sponsors of the event should be forced to observe a day which may mean nothing to them. But we do feel that even courtesy demands that a day other than one of significance to all Christians might be picked for so large an occasion, when at least a large segment of those expected to attend are probably Christians.

Christian observance is as easy, for 20th-century Americans, as it has ever been in history. There is no danger of our overt religious practices subjecting us to physical or economic danger, though there can be, of course, the danger of ridicule or misunderstanding. But



we ought not, because we have come to take this tolerant atmosphere for granted, to expect things always to be made easy. This is not a Christian society, and we cannot demand that there be government or community rules in our favor. (It does seem strange, in a country in which there are cities where no one can go to a movie on the weekly day of Christian rejoicing, that such events as the Seattle one should be scheduled on the yearly day of the remembrance of the terrible cost of our redemption.)

But such things, in the end, may be good for us — reminding us that we do not live in a Christian epoch, that all the people we think of as so much like ourselves do not share with us the greatest thing in our lives, that there is a job of evangelism here and now, right around us. And it is good for us that we should

be forced to individual decision as to what part we will play in showing to those to whom Good Friday means nothing that the Event it commemorates to us makes all the difference in the world, and beyond it.

We remember a little boy sitting on the bottom stair with his chin in his hands, while his father telephoned his third-grade teacher to see if the party set for Ash Wednesday could be changed to another day. After a deep sigh, he brightened up, and said, "Well, one of two things will happen. If the day is changed, I'll get to go to the party. If it isn't, I'll get to witness — but I do hope it is changed." (It was.)

And so it is for any of us, Christians living in a world that knows not its redemption.

Redemptive Justice

That the state has the right to inflict capital punishment is a well established principle of moral theology, based on both the Old and the New Testaments and upon reason. However, we do not think that to pray "for those that are appointed to die" necessarily indicates that the Church is in favor of their execution, as seems to be suggested by the Rev. Charles E. Rice in his article in this issue [see p. 14].

Fr. Rice departs from the vast majority of moral theologians when he professes to reject the elements of deterrence and reformation in punishment. These, with or without the element of retribution, are almost universally recognized as central purposes of punishment in any society which has been influenced by the coming of God the Son to earth for us men and for our salvation.

Indeed, the defense of retributive punishment as a remedy for injustice is necessarily related to the ideas of deterrence and reformation, as Fr. Rice himself shows when he explains that the state has the right to punish in order to maintain human society. Punishment is not an abstract act of piety, a human sacrifice on the altar of justice, but an act undertaken with the aim of improving the conditions of human life.

The negative idea of justice involved in considering its relation to crime and punishment needs to be balanced against the positive fact that justice is an aspect of the nature of God. Justice is not, basically, concerned with wrongdoing, but with doing what is right. The just man of the Book of Proverbs is primarily the man who is fair and upright in his dealings. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

It is clearly necessary that a sense of justice make some response to acts of injustice. But the response of the Gospel is to set aside the old doctrine of an eye for an eye and a tooth for a tooth, and demand instead that you love your enemies, bless them that curse you, pray for them which despitefully use you and persecute you.

While the full force of these counsels undoubtedly must be applied to the individual in his personal relationships rather than to the state as the guardian of

public order, yet they do, in our opinion, have profound significance for the policies of the state. Specifically, they remove the divine sanction for requiting evil with evil; they require that any punishment, capital or otherwise, by the state, be essentially constructive in purpose. They remove the right to vengeance not merely from individual men but from the whole human race. God does not desire the death of a sinner, but rather that he may turn from his wickedness and live.

Hence, we believe that capital punishment as employed by Christian people who are elected by the votes of Christian people — all of whom equally deserve eternal death but for the mercy of God — can be justified only by urgent and compelling necessity for the safety of the public and the deterrence of those

who are tempted. As a practical matter, we think that capital punishment seldom can be shown to be necessary for either purpose. Other forms of punishment, as practiced by states which have given up capital punishment, have at least equal, if not more, success.

What is the response of the just individual, or the just state, to injustice? This seems to us to be the key issue. And, among the community of the redeemed, we are convinced that the response must be one that is redemptive in purpose. It is quite true to say that justice is the purpose, and the only purpose, of punishment. But let us not take the word "justice" in this context as synonymous with "retribution" or "revenge" or in any narrower sense than that revealed by the words and deeds of Christ.

NEWS

Continued from page 11

job and I want to give them my gratitude."

Mrs. Esperanza Lopez, 43-year-old mother who lives with her husband and child, has been here five months and is taking the class to learn English so she can get along here. Her husband, an electrical worker, also is in the class in hopes his language will lead to a job.

These Churchpeople came out of Cuba by way of Jamaica on a flight arranged by the Church, which had instructed them about the facilities available at the Episcopal Latin Center. When they arrived, they were taken to the center for the various kinds of aid available.

Their first act upon reaching the center was to enter the chapel and give thanks to God for getting them safely out of Cuba. They hope to return someday, but meanwhile they are willing to be resettled anywhere in the United States.

Mrs. Edwin Springthorpe is a typical teacher. A communicant of the Church

of the Resurrection, Miami, she is the mother of two boys and is a housewife who once gave music lessons.

She knows no Spanish but took the job in answer to a call for volunteers.

She is impressed by how fast the Cubans learn English and is thrilled with the fact that Cubans of many denominations are coming and learning to know one another. "It's good for them to get together," she says.

Mrs. William R. Meigs is somewhat of an exception among the teachers. She speaks Spanish well, although she doesn't let the students know it, because she lived in Cuba for seven years and her husband was born there of American parents. She herself is a refugee who came here just two years ago from Havana.

Mrs. Meigs, the mother of two children, also is an exception in that she teaches at the center two days a week. Another member of the Church of the Resurrection, Mrs. Meigs volunteered as a teacher first because she feels it is a way for her to fight communism in Cuba.

While no religion is taught in the classes, Fr. Salvador and his staff feel that the classes have an impact that is favorable to the Church. Those who are helped in this material way will always remember that it was the Church that was interested in them.

The memory may guide them when someday they feel a spiritual need.

BRAZIL

Number One

On December 10th, a warm Sunday afternoon, in the city of São Paulo, Brazil, Bishop Sherrill of Central Brazil presented the first graduation certificate of St. Hilda's School, São Paulo, to Miss Kazuo Fukuda, its first student.

The Rev. Samuel Kainuma, of St. James' Church, Curitiba, Paraná, Brazil, preached the commencement sermon. Miss Elizabeth Daniel, a graduate of Windham House, New York City, presented the school cross to Miss Fukuda.

St. Hilda's School began two years ago as an institution of the Brazilian Episcopal Church for the training of professional women Church workers. It has a regular plan of a two-year course of study. The Rev. José S. Bueno is chaplain of the school. Two of the faculty, the Rev. Richard B. Lindner, Jr., and the Rev. Steele W. Martin, are missionaries.

TENNESSEE

Forecast

In his opening address to the convention of the diocese of Tennessee, which met at St. John's Church, Knoxville, Tenn., January 17th-19th, Bishop Vander Horst of Tennessee predicted some diocesan changes: a mission district structure of 10 or 12 small groups of missions and parishes, to replace the present system of four convocations; four area committees of two priests and two laymen each appointed to help screen would-be postu-



Richard B. Lindner, Jr.

St. Hilda's first graduation: (from left) Miss Daniel, Bishop Sherrill, Fr. Bueno, Miss Fukuda, and Fr. Kainuma.

lants and evaluate their needs; a strict pay-as-you-go policy for the diocese's finances.

The convention:

✓ Admitted as parishes St. Paul's Church, Franklin, the "mother church" of the diocese, founded in 1831, and St. Timothy's Church, Kingsport, a parochial mission founded by St. Paul's Church, Kingsport, in the summer of 1960.

✓ Admitted as an organized mission the Church of the Nativity, Dickson, founded last fall.

✓ Heard a panel of clergymen and laymen praise the Thomas White Associates' plan for stewardship education. In seven parishes and missions where contracts have been completed, increase of giving averaged 63%; the speakers agreed the spiritual benefits received far outweighed the dollars and cents.

✓ Adopted a budget of \$465,211 for the work of the Church and an administrative budget of \$95,045, and received parish and mission pledges of \$22,082 for the University of the South.

✓ Amended diocesan canons to define parochial missions and their representation in diocesan convention. (Nine parochial missions have been organized in Tennessee in the past three years.)

ELECTIONS. Bishop and council: clergy, John H. Bull, Robert J. L. Matthews, Jr., Wallace M. Pennepacker; laity, Will S. Keese, Jr., J. Ernest Walker, Jr., S. Shepherd Tate. Standing committee: the Rev. Messrs. Donald Henning, Eric Greenwood, and Raymond T. Ferris; Mr. Troy Beatty, Jr., Mr. Thomas Arp. Delegates to provincial synod: clerical, W. Fred Gates, Jr., William A. Dimmick, Kent H. Pinneo, John H. Bull, Moultrie H. McIntosh, Warren S. Steele; lay, Charles M. Crump, Joseph M. Patten, Jr., Dr. Edward McCrady, Walter B. Wooten, Jr., J. Ernest Walker, Jr., Cecil Wray.

OKLAHOMA

Convention Actions

The convention of the diocese of Oklahoma, which met at St. Paul's Cathedral, Oklahoma City, last month [L. C., February 4th], adopted a simplified method for determining diocesan assessments. The new system will go into effect in 1963.

The convention also:

✓ Heard Bishop Powell of Oklahoma report that some \$525,000 have been pledged on a million-dollar campaign. The million, when raised, is to provide for a suffragan bishop, aid in mission development, assist a Church student center at Oklahoma State University, and aid St. Crispin's conference center at Broken Bow, Okla.

✓ Admitted St. Paul's Church, Altus, as a parish, and St. Andrew's Church, Broken Arrow, and the Church of the Resurrection, Oklahoma City, as missions, and recognized St. Clare's Church, Fairview, and an Indian mission at Little Axe as organized congregations.

✓ Heard the Rev. Joseph S. Young, reporting from National Council, warn against "diocesanism" as well as parochialism. Fr. Young is rector of St. John's Church, Norman.

✓ Remembered at the altar the 47 delegates, "whether in the body or out," who constituted the organizing convention of the diocese 25 years ago.

ALABAMA

Studying the NCC

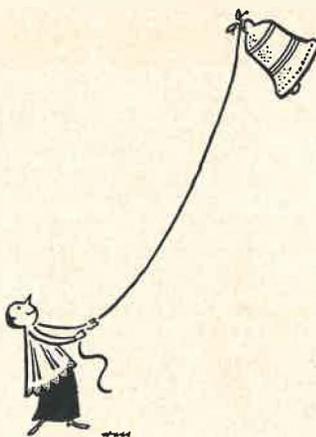
The convention of the diocese of Alabama adopted a resolution instructing the bishop of the diocese to appoint a committee to "study the activities of the National Council of Churches and to submit the results of this study in writing, with a minority report if necessary," to parishes and missions before the next convention, and to determine the attitudes of Churchpeople in the diocese concerning the NCC and convey that information to the Joint Commission on Ecumenical Relations.

"These things are being done," the resolution said, "with the prayerful hope that all movements designed to bring us closer to unity, and to make Christ's Body whole again, may serve to that end, rather than to create even more grievous and distressing divisions."

In another resolution passed by the Alabama convention, the Joint Commission on Ecumenical Relations, in its study of the NCC requested by the 1961 General Convention, was asked to "pay particular attention to the activities of the Division of Christian Life and Work" of the NCC. The resolution also asked the Episcopal Church's National Council to "take immediate action to disavow existing or future pronouncements on political, economical, and social issues by any committee, division, department, or other body" of the NCC.

The Alabama convention met at the Church of St. Michael and All Angels, Anniston, Ala., on January 23d.

Bishop Carpenter of Alabama, addressing the convention, asked that Churchmen seek for the help they need from the



only One who can give it — that they not go to "Egypt" for help that fails [Isaiah 31]. He said that inactive communicants are disobedient to the Prayer Book, and are likely to substitute attention to the good for attention to the best. He asked that all congregations make special efforts to bring the inactive back into the life and work of the Church.

He also admonished the people of the diocese to be "critical of criticism," lest it confuse or disturb or divide, and asked that criticism be evaluated and used profitably or be ignored.

Bishop Murray, Coadjutor of Alabama, devoted the major portion of his address to a comparison of Christianity with communism, contrasting the "old-fashioned" qualities of self-denial, devotion, and courageous action as practiced by communists with the too-prevalent Christian religion of "private preference for certain personal practices and an intermittent escape from real life."

The convention:

✓ Admitted St. Andrew's Church, Mobile, as a parish.

✓ Admitted as an organized mission St. Matthias' Church, Tuscaloosa.

✓ Recognized as mission stations St. Alban's Church, in the Bluff Park area of Birmingham, and St. Christopher's Church, Huntsville.

ELECTIONS. Standing committee: clergy, Edward G. Mullen, Lee Graham, Jr., Charles H. Douglass, John C. Turner; laity, J. Jefferson Bennett, William M. Spencer, Paul Tate, Jr., T. Reuben Bell.

DELAWARE

"It May Be Too Late"

Time is running out for American Christian Churches in the matter of race relations, Bishop Mosley of Delaware told the convention of the diocese of Delaware, meeting January 23d and 24th in St. Luke's Church, Seaford, Del.

"It may already be too late for us to begin practicing what we have been preaching," the bishop said.

"All over the world people are pointing their fingers at us with scorn and contempt. They hear us sing and say and pray wonderful words about brotherhood, while our Church life often becomes the nation's last stronghold for the false doctrine of white supremacy."

The convention unanimously passed a resolution voicing Church support for a bill currently in the Delaware state legislature outlawing discrimination in public accommodations.

Another resolution called upon all Delaware Episcopalians to work for elimination of "the inadequacies of our correctional system and, through study and understanding, urge upon the proper authorities the enactment of a modern penal system." This resolution also was passed unanimously.

A budget of \$252,494 was adopted by the convention, and St. Alban's Church, in suburban Wilmington, was given probationary parochial status.

ELECTIONS. Standing committee: the Rev. Victor Kusik; Daniel M. Thorton, III. Executive council: the Rev. Messrs. G. P. Mellick Belshaw, David B. Mulford, James R. Moodey; Walter O. Simon, Mrs. Paul F. Turner, William P. Tams. Delegates to provincial synod: clerical, A. Hugh Dickinson, Harry L. Mayfield, Richard M. Trelease, Jr., David B. Mulford; lay, William V. Gallery, Herbert J. Baylis, H. Ingersoll Brown, Jr., George L. Frick.

LETTERS

Continued from page 4

pew, the layman who has been endowed with the Holy Ghost by the laying on of hands of a bishop, and it expects us to take him seriously. He is empowered to co-offer a sacrifice, as we are ministerially empowered to offer a sacrifice, this is a part of the sacrifice of the Eucharist which Protestantism doesn't share yet. Our insistence on Confirmation is a reminder to them and us that God is not a big Santa Claus who just gives us Himself in Communion, but One whose form is that of a priestly servant in this world, and that we are sharers in the present continuing application of the redemption of that world. We are not only receivers, we are givers to God of the niche of the world we live in. Yet, to say the altar is as wide as the love of God is to treat Him like Santa Claus just as much Roman and Protestant popular theology seems to. This glorifies the minister at the expense of the layman — he just comes to get.

Confirmation is the layman's ordination, not just to a vaporous priesthood of the laity to which we give lip service, but to a real priesthood which is offered sacrificially under and with the ministerial priesthood each Sunday at the Eucharist. Confirmation is more than his admission to Communion, a getting; it is also an authorization to share in the redemptive work of the eternal sacrifice of the Great High Priest in the niche of life in which it has pleased God to place him. When I administer the elements of life in my parish, I give them into hands which have offered up their lives as they were authorized by the Holy Spirit, as Spirit-endowed welders, mechanics, secretaries, teachers, mothers, fathers, and so on.

One might also add that in 1660 the Church was asked to be rid of Confirmation by complaint of the Savoy Conference and the only reaction was to add "ready and desirous." It certainly seems that here we have an example of the rubric being applied by retention, in relation to another body of Christians, though I am sure Dr. Shepherd will be quoted against this. At least the bishops of Charles II weren't willing to let it go by the board, and I'm sure that they did not assume the Puritan divines arrayed against them were ready and desirous.

Let's not go cheapening a real gift of the Spirit by making it a purely disciplinary rite. Let's do turn to the Scriptures and history and open up for all the possibilities of the Spirit-gift rather than, by "open invitations," give them up for the sake of a social unity with a consequent decrease in the position of the priest-in-the-pew.

(Rev.) HARRIS C. MOONEY
Rector, St. Alban's Church

Sussex, Wis.

Your editorial, "Unity and Communion" [L.C., January 21st], was a good one. The letter which prompted it, however, left me a bit puzzled, particularly the question, "But apart from the rubric will you please defend the 'closed Communion?'"

Surely the point is that a practice enjoined by the Book of Common Prayer does not, in fact, require defense, especially if such a defense is going to be weighed

against a policy of infraction. No, it is not the practice of "closed Communion" that requires defending. Much rather such views as the generous but misguided ones of the Rev. Mr. Preston are what require defense. They must not only be defended against the Confirmation rubric alluded to, but also against the much more clear strictures of the single rubric which concludes the form for baptizing adults (p. 281): "It is expedient that every adult, thus baptized, should be confirmed by the bishop, so soon after his Baptism as conveniently may be; *that so he may be admitted to the Holy Communion*" (italics mine).

This admonition, by the way, is reflected in the second Office of Instruction (p. 291): "After you have been confirmed, what great privilege. . ." etc. (again my italics).

It cannot be denied that precedent allows certain exceptions to the — let's call a spade a spade — rules. But this same precedent could not possibly be stretched to the limits of the unlawful open Communion practiced in some parishes. In other words, Confirmation — while not *absolute* as a requirement for admission to the Holy Table (as Holy Baptism and repentance unquestionably *are*) — is normative!

As regards the petition of certain British Churchmen to ease Communion regulations, might I say that while I sympathize with their concern to make the Church of England a genuinely national Church, and while I admire their willingness to petition the hierarchy, a procedure which might suggest itself to certain of my clerical brethren, I fail to see that their action has much bearing on our own American situation. We might hope that in future days scholars will enlighten us on the difficulties of ecumenical practices in a sectarian sociological tradition.

There is little doubt that sooner or later the General Convention will be compelled to take cognizance of the problem of open Communion. In the meantime I would suggest that Episcopalians adjust their opinions about it to what are the indubitably clear injunctions of the Book of Common Prayer and the *Constitution and Canons*.

(Rev.) DAVID A. EDMAN
Curate, Christ Church

Bronxville, N. Y.

More than Preservation

The executive committee of the Guild for the Arts is grateful for your notice about the guild in your December 17, 1961 issue. I am writing to clarify the purposes of the guild, which were somewhat misinterpreted in the Religious News Service article, which you carried. I assume the information was picked up from the Boston press.

The guild began in the summer of 1960 with the active support of the vicar, and after the bishop, who is rector *ex-officio*, had given his approval. The guild's purpose is "to provide a forum and a place for artistic endeavor, which can rightly be dedicated to the greater glory of God, with but one condition: that it be of the highest quality."

The guild aims to extend the use of Christ Church, one of America's great architectural monuments, as a *church*. This is being attempted through a series of special services designed especially for those concerned with the arts, liturgical or otherwise.

By trying to express the Church's concern

for the work of artists in the various media, the guild hopes to demonstrate the obligation which the Church has, to take seriously the daily work of all men. It has taken as its motto, "For the greater glory of God and the refreshment of the soul."

Although the guild hopes gradually to assume some of the enormous expense incurred by a famous church now largely without congregation, contrary to the R.N.S. statement it is unlikely that we shall be able to shoulder a large proportion of expenses other than those connected with artistic enterprises at the Old North.

Although it is true that the guild does not intend to operate as a proselyting group (and that membership is open to all seriously interested in the arts), it is even truer that we have no intention of minimizing our organic relation to the Church in general, or to the Episcopal Church in particular. We are not primarily a "Guild for Preservation," but look eventually to the ancient concept of the guild church, which focuses its ministry vocationally: in this case, dealing with the needs of people who find deep religious significance in the arts.

We will be grateful if you can publish this letter in order that our aims and identity may be more clearly understood.

JOHN FESPERMAN
Program chairman
Christ Church
(Old North Church)

Boston, Mass.

Improved System Needed

On two or three occasions the hope has been expressed in your columns that the new parochial report form will lead to an improvement in statistical information.

I have not examined the vital statistics section, but there is no really new financial report. Although there has been some tinkering with the forms and cash book, the fact remains that we are left with exactly the same system that has been in use for perhaps a couple of generations.

The National Council's Department of Finance claims that about a year and a half ago the Committee on the State of the Church attempted to revise the accounting system, but the idea was dropped after much research because it was not accepted. By whom they do not say.

Yet the National Council has advertised "a simplified, easier to use, lower cost record keeping system," and parishes throughout the country must perforce buy it or be handicapped in preparing the annual financial report.

What is new is a loose-leaf binder which may or may not be an improvement, a few changes in column headings for receipts and disbursements, a wordy "Instruction Manual for Use with Loose-Leaf Parish Cash Book" which is only a slight improvement over the instructions contained in the front of the old cash book, and a parochial report format that surely originated in a bad dream.

The Committee has done the Church little service in foisting this on the parishes. A greatly improved accounting system is needed, and the Committee should get on with the job of providing it.

F. P. NORMAN
Treasurer
All Saints' Parish

Nevada, Mo.

With Prayer and Boldness

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

Executive Officer of the Anglican Communion

BY far the most exciting aspect of the World Council of Churches Assembly at New Delhi (to this delegate, at any rate) was the leadership given by the Orthodox. There were many high points in the Assembly—some of them curiously undramatic and even flat, in the event, such as the extraordinarily “managed” marriage of International Missionary Council and the WCC; some of them, like Dr. Joseph Sittler’s remarkable address, requiring more time for appreciation than those brief days afforded. But through all the days there seemed to run a new buoyancy of spirit, a new aggressive vigor of expression, a new and virile intent to be involved in the ecumenical debate and to affect it, change, stretch, broaden it, on the part of the Orthodox delegates.

New Spirit and Willingness

It wasn’t that there was anything new in their presence—there has been wide and generous Orthodox participation in ecumenical life from the beginning. It wasn’t their numbers, although the addition of the delegates from the Soviet Patriarchate and others did make a visible difference. It was rather what seemed a new spirit, a new willingness to witness for their own insights in the shock and melee of the dialogue, where so often in other years, they had seemed inclined to withdraw at critical points.

Doubtless the most vivid instance of this new spirit was the notable presentation by Nikos Nissiotis of “The Witness and the Service of Eastern Orthodoxy to the One Undivided Church.” Mr. Nissiotis, a young lay theologian of the Greek Orthodox Church, attacked at the outset “fashionable” ecumenism and its complacent slogans, and drove to the heart of the matter, which is the given and existent unity of the Church, the unity without which there would be no Church at all. “The Church does not move towards unity through the comparison of conceptions of unity, but lives out of the union between God and man realized in the communion of the Church as union of men in the Son of Man. We are not here to create unity, but to recapture it in its vast universal dimensions.”

It was thrilling to me, in great part, because it spoke so profoundly to our deepest Anglican thoughts about unity. It

cannot be said often enough that amid all the confusion and blindness and often downright silliness of Anglican life, we never quite lost the essential secret of unity, that it does not consist in people thinking alike but in people acting together, especially in the great central actions of Holy Baptism and the Eucharist and the supernatural life growing out of those Sacraments. It is to God’s glory and not our credit that we have managed to hold on to that noble truth through our vicissitudes (and the Prayer Book has been His chief instrument in this). Nonetheless, we have never really forgotten it, nor what underlies it—that profoundest sense that the Church and its unity is entirely God’s creation and gift.

When a voice comes from another tradition and says these things, there is an immense and jubilant recognition of brotherhood. So it was with me. I do not foolishly suppose that we shall resolve our historical problems of disunity easily, just because we recognize that there is a given unity in Christ infinitely more real than our divisions. What came out of that might be nothing more than the swifter destruction of our little churchlets by that terrible unity. All I say is that in the welter of conflicting theories about the Church and defensive confessionalisms and contrived solutions to the problem of getting people to accept unfamiliar and unpalatable ideas and institutions—in this tumult it is life-giving to be led once again to see God and His united and unifying action, and then to seek Him in company with others.

A Happy Fact

All of which leads me to wonder anew at why Anglican and Orthodox Churches do not press unremittingly and urgently toward full communion and a more profound unity among themselves. Friendship among us has been a happy fact for a good many years, notably in the past half-century. Theological conversations have increasingly been matched with the humbler experience of living side by side in mutual support, especially in the United States. Visits are exchanged with growing frequency and warmth, and it was characteristic that Archbishop Fisher’s journey to the Vatican followed a similar pilgrimage to the Ecumenical Patriarchate in Istanbul.

Yet, for all this undoubted cordiality and indeed affectionate comradeship, the fact is that we still feel ourselves to be strangers from one another far more sharply (for more Western Anglicans at any rate) than we do from our neighbors of other traditions from which we are often much more remote, theologically. Why is this so? No doubt in part it is because of differences in language and national culture—certainly in America the Orthodox Christian (in the first generation at least) seems a very exotic person indeed compared with the familiar and safely-Anglo-Saxon Presbyterian or Methodist who shares Rotary with us. This begins to pass with the generations, no doubt, and as Orthodoxy becomes “indigenous” it loses much of its strangeness in our provincial eyes—indeed, Anglicanism in America had nearly as rough a time becoming “indigenous.”

No doubt a deeper factor is that the Anglican tradition is so solidly Western—much influenced by the Reformation which Orthodoxy never knew, much molded and formed by the medieval political history of western Europe, much the child of the missionary condition and necessities of the early Church in the West. And to us, steeped in that cultural broth, Orthodoxy seems often far more remote than even the intricate legalities of Rome. But such things ought to be a stimulus and not a barrier to discovery and companionship in our narrow world, all the more because of the rich and often unsuspected depths of common faith and practice shared by us both.

For Theologians and Christians

At all events (and I am writing this on New Year’s eve), I find myself praying with great sincerity that this year may bring a new seriousness to the Anglican-Orthodox friendship—a new and more intent drive toward that full communion which would mark so great a step forward in what Nissiotis called the “recapture” of unity. This is partly a task for the theologians, I’m sure, drawn from all the Anglican and Orthodox families and prepared to do more than merely compare traditions. But it is also, and very seriously, a task for plain Christians in our parishes and dioceses—particularly where, as in America, we share together the single life of many of our communities. Anglicans and Orthodox hold in common infinitely more than they do separately. Our feeling for national tradition, our liberal and flexible organization, our sense of historic continuity, our respect for the part and ministry of the laity, perhaps most of all our abiding sense of the unity already given mankind in God—all these great elements run through the lives of both our Churches. May it be that we shall be given the gifts of prayer and boldness we need, to work without impatience but without ceasing, until the day comes when we can break the Bread of Life together!

A House Not Yet of Prayer

(fiction)

by Bill Andrews

February 8, 1962. Next Sunday, we are to consecrate the new church, and tonight I made a detailed inspection of it.

It is certainly a beautiful building, spacious, well lighted, handsomely though simply decorated. The pews are marshalled ranks of blonde wood shaped with both beauty and functional design. The brilliantly colored Christus Rex crucifix, which stands out, supported by concealed brackets, from the carved limestone reredos, is a striking, almost garish, symbol of the Lord of St. Martha's Church. The kitchen in the undercroft, presided over by a high-relief carving of our patroness, gleams with a cold and steely brilliance as the bright pallor of the fluorescent light reflects from stainless steel fittings of the in-the-wall ovens.

The new classrooms, on the contrary, have a positive cosiness — warm colors, startlingly modern chairs, lozenge-shaped tables, blackboards in almost every shade but black.

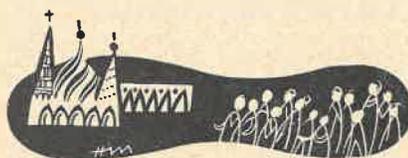
Even the row of offices for the clergy and the parish secretary is a blend of efficiency and plushness, with inter-coms, functional desk lamps, vertical files, and a brand-new electric typewriter.

All this was wonderful, especially since the reality I was seeing was the product of long thought, discussion, controversy, planning, replanning, designing, estimating, in so much of which I had a personal part. I remember financial drives and vitriolic meetings, enthusiasms and despairs. Even the ground on which the building stands seemed, at one point, almost to be escaping us, when the heirs of a long-settled estate challenged our title and appeared to be on the point of dragging us into lengthy and expensive court actions.

Having made the rounds of the whole new structure, I returned to the nave

planning to say my first prayer in one of the pews. There was almost a Good Friday atmosphere to the church—no brass on the altar, no brilliant frontal. There wasn't a flame in the bronze sanctuary light or even a Bible on the lectern. All there was was the bare altar and the regal Christ in polychrome behind and above it.

It was, I was shocked to discover, only an empty room, without life, in which I was stirred to no more devotion than



I would have been at the Metropolis Airport. I soon gave up and wandered back to the old St. Martha's, knelt at the very pew where I had waited for my turn to go forward for Confirmation. I remembered the split rail in the hymnal rack, and the blurred initial some small boy must have carved during a dull sermon in the 1920s. But the sanctuary light was reflected in the old brass on the Italianate marble altar, and prayer came easily.

I talked about my mood to Sue on my return home. "Now that it's done, I almost wish we had never begun to build it," I concluded. "It's very handsome, but cold and bare."

"What did you expect?" my good wife replied.

I said, "I thought we had designed it so that it would be a great house of worship—a warm, living, vital place. Now, in spite of all the labor and money, we've failed somehow."

"Nonsense," she snapped. "It just hasn't been lived in. It's like an empty house just before its first tenants move in. Or a bed in a furniture store. Or a book no one has ever opened."

"Give it a few years of hope and fear. Give it a hundred marriages and funerals and a hundred Baptisms. Let it house some conversions and survive some apostasies. Fill it with sacramental Presence and the Word of God and songs and prayers.

"You didn't really think, did you, that the vestry and the contractors could make it a holy place?"

I suppose that, in my vanity, that was just what I thought we would make it.

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.

February

11. Ballarat, Australia
12. Bangor, Wales
13. Barbados, West Indies
14. Barrackpore, India
15. Basutoland, South Africa
16. Bath and Wells, England
17. Bathurst, Australia

February 11, 1962



R. GEISLER, INC.
252-17 Northern Boulevard
Little Neck 63, N. Y.

Church Furnishings
IN CARVED WOOD AND
MARBLE · BRASS · SILVER
FABRICS + WINDOWS

NEW CATALOG AVAILABLE

RELIGIOUS BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Co.

14 E. 41st St. 29 E. Madison St.
New York 17, N. Y. Chicago 2, Ill.

Morehouse-Barlow Co. of California
261 Golden Gate Ave. 4400 Melrose Ave.
San Francisco 2, Calif. Los Angeles 29, Calif.

CHURCH Candles

Beeswax Candles
Vesper Lights
Sanctuary Lights and Lamps
Votive Lights



Write for price list and illustrated folder

WILL & BAUMER CANDLE CO., INC.
Syracuse, N. Y.

The Pioneer Church Candle Manufacturers of America

MONEY FOR YOUR TREASURY
OVER 1,500,000

SUNFLOWER DISH CLOTHS

were sold in 1961 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization. Sample FREE to Officials

SANGAMON MILLS, INC.
Established 1915 Cohoes, N. Y.

KNEELING HASSOCKS



Oval or oblong style. Vinyl leather or velour cover — cork or long stapled fiber filling. Foam rubber top. Free samples and prices on request.

BERNARD-SMITHLINE CO.
252-17 Northern Blvd.
Little Neck 63, N. Y.

V E S T M E N T S

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars

Custom Tailoring for Clergymen

1837 Church Vestment Makers 1962
Over One Hundred Years

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



Subscribe to

THE LIVING CHURCH

Now!

One Year — \$10.00

Two Years — \$18.00

Three Years — \$24.00

SCHOOLS

FOR GIRLS

ST. AGNES SCHOOL

Episcopal school for girls. College prep. Boarding grades 6-12; day, kindergarten to college. 16 acre campus. Playing fields. Near Washington theatres, galleries. Student gov't. emphasizes responsibility.

ROBERTA V. MCBRIDE, *Headmistress*
Alexandria, Virginia

ST. JOHN BAPTIST

School for Girls
Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 9-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample ground, outdoor life.

For complete information and catalog address:

Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

MARGARET HALL

Under the Sisters of St. Helena (Episcopal)

Country boarding and day school for girls, boarding 9-12, day 1-12. Accredited college preparatory. Modern building includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOG AND "AVE CRUX," ADDRESS:
Sister Mary Joseph, O.S.H., Prin., Box B, Versailles, Ky.

ST. MARY'S SCHOOL

Episcopal School for girls. On the Hudson. Under direction of the Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Riding, music, art.

Sister Superior, St. Mary's School
Peekskill 9, New York

FOR BOYS

NORTHWESTERN MILITARY AND NAVAL ACADEMY

Distinguished college preparatory school. Est. 1888. Episcopal Church auspices. Religious instruction part of academic curriculum. Small classes (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Fireproof buildings. New 3-court gym. 85 acres on Lake Geneva, 75 miles from Chicago, 55 miles from Milwaukee. Senior ROTC Basic. All sports; sailing. Catalog. 162 South Lake Road Lake Geneva, Wisconsin

VALLEY FORGE MILITARY ACADEMY

"At the Nation's Shrine" Valley Forge, shrine of our freedom, has loaned its name to this fully accredited, distinguished Mil. Acad. and Jr. Coll. Small classes, highest academic standards. Prep. School, grades 9 thru 12 & Jr. Coll. All sports. Arty., Cav., Infantry, Band, Senior Div. ROTC. Catalogue. Box L, Wayne, Pa.

VIRGINIA EPISCOPAL SCHOOL

Fully Accredited

Established 1916

Boys 11-17. Thorough preparation for college. Religious instruction and chapel services. Small classes, individual assistance. Honor System and student leadership plan. Daily athletic program. In foothills of Blue Ridge Mountains. Catalog:

Austin P. Montgomery, Jr., Lynchburg, Va.

THE LIVING CHURCH — — — \$10.00 a Year

PEOPLE and places

Appointments Accepted

The Rev. George F. Abele, Jr., executive assistant to the Bishop of Lexington and consultant in stewardship, will after March 5 have the additional post of archdeacon of Lexington.

The Rev. George H. Cave, Jr., formerly vicar of the Church of Our Saviour, Okeechobee, Fla., and the Church of the Blessed Sacrament, Indiantown, is now vicar of St. Columba's Church, Marathon, Fla. Address: Box 311, Marathon.

Marathon, in the heart of the Florida Keys, is an island which was hard hit by Hurricane Donna. Almost everything on the key has been rebuilt; St. Columba's congregation is now worshipping in a new church building.

The Rev. Paul S. Dawson, formerly rector of St. John's Church, Shady Side, Md., is now rector of St. John's Church, Kingsville, Md. Address: Kingsville, Md.

The Rev. Thomas E. Dobson, formerly curate at St. John's Church, Olympia, Wash., will on March 1 become vicar of St. Philip's Mission, Marysville, Wash., and St. Aidan's, Camano Island. Address: Box 41, Marysville.

The Rev. Harry H. Jones, who has been serving as assistant executive secretary in the Division of College Work in the National Council's Home Department, will on October 1, 1962, begin work as archdeacon of the diocese of Western Massachusetts.

The Rev. E. N. Kemp, formerly rector of St. Mark's Church, Brantford, Ont., is now rector of Christ Church, East Tawas, Mich. Address: 206 W. Westover.

The Rev. Courtland M. Moore, formerly rector of St. David's Church, Oklahoma City, Okla., will on February 15 become rector of All Saints' Church, Weatherford, Texas. Address: 105 S. Waco.

The Rev. John R. Norman, Jr., formerly rector of Zion Church, Philadelphia, is now rector of St. Paul's Church, West Whiteland Township, Chester County, Pa. Mailing address: R. D. 2, West Chester, Pa.

The Rev. Michael P. Regan, formerly assistant to the editor of *Tidings*, monthly publication of the diocese of Long Island, is now priest in charge of the Church of St. John the Baptist and Emmanuel Church, both in Brooklyn, N. Y. Address: 220 Webster Ave., Brooklyn 30.

The Rev. Charles B. Shaver, formerly rector of St. Mary's Church, Springfield Center, N. Y., is now rector of Trinity Church, Granville, N. Y. Address: 40 E. Main St. (Fr. Shaver had been appointed headmaster of the Cathedral School for Boys, Albany, N. Y., but ill health precluded his assuming the post.)

The Rev. William N. Shumaker, formerly rector of St. Martin's Church, Pawtucket, R. I., is now director of education for the diocese of Rhode Island and director of the Miramar Conference Center and Retreat House. Address: Miramar, Bellevue Ave., Newport, R. I.

The Rev. John R. Smucker, formerly assistant minister at St. Columba's Church, Detroit, is now assistant minister at St. Andrew's Church, Ann Arbor, Mich., serving its parochial mission, St. Barnabas'.

The Rev. Norman E. Stockwell, formerly rector of the Church of the Ascension, Twin Falls, Idaho, is now rector of St. Stephen's Church, Longview, Wash. Address: 1428 Twenty-Second Ave.

The Rev. Thomas J. Talley, formerly rector of St. Barnabas' Church, Denton, Texas, has for several months been assistant minister at Trinity Church, Garnerville, N. Y., serving St. John's in the Wilderness, St. Johns, N. Y.

The Rev. Roswell G. Williams, formerly rector of St. John's Church, Oneida, N. Y., is now rector of St. Paul's Church, Watertown, N. Y. Address: Box 49.

Ordinations

Priests

Connecticut — On January 13, the Rev. William C. Bartlett, vicar, St. Paul's, Darien.

Dallas — On January 1, the Rev. Louis Weil, a missionary in Puerto Rico, serving on the faculty of the Episcopal Theological Seminary of the Caribbean. (The day after his ordination he transferred to the district of Puerto Rico, and was accepted on January 9.)

Michigan — On December 29, the Rev. William E. Lyle, assistant minister, All Saints', Pontiac. On January 4, the Rev. Robert G. Eidson, vicar, St. Paul's, Brighton. On January 5, the Rev. David M. Gracie, to serve St. Luke's, Rogers City, and Grace Church, Long Rapids; the Rev. Robert G. Willoughby, assistant minister, St. Philip's, Rochester, Mich. On January 6, the Rev. Eugene W. Hannahs, Marquis fellow at Christ Church Cranbrook, Bloomfield Hills, serving part-time at the Detroit Industrial Mission; the Rev. Charles E. Sturm, to serve Trinity Church, West Branch, and St. Andrew's, Rose City.

New Mexico and Southwest Texas — On December 23, the Rev. David D. Ruhmkorff, in charge, St. Paul's, Truth or Consequences, N. M., and the Church of the Epiphany, Socorro, N. M.; and the Rev. John L. Whitsell, in charge, St. Aidan's, Albuquerque.

Pittsburgh — On December 23, the Rev. Peter Moore, in charge of a new mission in North Versailles Township at East McKeesport, Pa.; the Rev. Thomas L. Hanson, instructor at a boys' school; the Rev. John Thomas (ordained by his father, Suffragan of Pittsburgh), to be in charge of Trinity Church, Monessen, and the Church of St. Francis in the Fields, Somerset, Pa.

South Florida — On December 22, the Rev. Theodore D. Wallsteadt, assistant, St. Stephen's Church, Coconut Grove, Miami. On December 27, the Rev. Frederick N. Paddock, vicar, Holy Trinity Church, Fruitland Park. On December 29, the Rev. Larry D. Lossing, vicar of the Church of St. John the Apostle, Belle Glade, and the Church of the Holy Nativity, Pahokee; the Rev. James G. Radebaugh, curate of Holy Trinity Church, Melbourne, in charge of Our Saviour Mission, Palm Bay. On December 30, the Rev. Charles B. Farrar, vicar, Guardian Angels' Church, Lake Worth. On January 6, the Rev. Charles F. Caldwell, curate, St. Andrew's, Tampa. On January 9, the Rev. Terrell T. Kirk, vicar, Church of Intercession, Fort Lauderdale.

Deacons

South Florida — On December 22, to the perpetual diaconate, Samuel M. Goldsmith, to serve St. Paul's Church, Key West.

Seminaries

The Rev. Robert R. Rodie, Jr., who has been serving as rector of St. John's Church, New City, N. Y., and chairman of the youth division of the department of education of the diocese of New York, will on March 1 join the faculty of the Berkeley Divinity School, New Haven, Conn. The Rev. Mr. Rodie will be assistant dean for development of Berkeley Divinity School.

Depositions

William James Malcolm Carruthers, presbyter, was deposed on January 16 by Bishop Stokes of Massachusetts, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the standing committee; renunciation of the ministry.

Religious Orders

The Rev. Brother Andrew, S.S.P., was instituted in January as Senior Brother of the Society of St. Paul, succeeding the Rev. Brother Vincent, S.S.P., now Prior of the Paulist House at Windhoek, South West Africa.

Resignations

The Rev. A. Peter Carroll, rector of Christ Church, Adrian, Mich., will retire on September 1 after 10 years of service in Adrian. A new church was built there during the Rev. Mr. Carroll's ministry. (He has served two other Episcopal churches, Ascension, Clearwater, Fla., which was completely renovated during his ministry, and the Church of St. Philip and St. Stephen, Detroit, where a new contemporary church was built.)

The Rev. Nicholas M. Feringa will retire in June as headmaster of St. Paul's School, Garden City, N. Y. After June 8 he will be in Europe for an indefinite period. Mr. Kenneth C. Dolbeare will be the new headmaster of St. Paul's School.

The Rev. Canon Rush W. D. Smith will retire on May 18 as secretary of the convention of the diocese of Western Massachusetts. Until October 1, 1962, he will continue as assistant to the Bishop on a consultant basis, relinquishing this work then. On October 1, 1962, Canon Smith will become editor of the *Pastoral Staff*, news publication of the diocese. He is an honorary canon of Christ Church Cathedral, Springfield, Mass., and 1959 winner of the West Springfield Chamber of Commerce Good Citizen Award.

The Rev. John Harvey Soper has resigned as rector of St. George's Church, Kansas City, Mo., to devote full time to his work as president of the Third Founders Trust Fund, a philanthropic institution which aims to foster Christian education.

The Rev. David B. Terns has resigned as rector of Trinity Church, Granville, N. Y., but will continue his work at Trinity Church, Whitehall, N. Y., and All Saints' Chapel, North Granville. Address: The Rectory, Whitehall, N. Y.

The Rev. Norman J. Thurston, rector of St. James' Church, Newark, N. J., has retired from the active ministry.

Changes of Address

The Rev. Joseph A. Hayworth, formerly assistant at St. James' Church, Hyde Park, N. Y., may now be addressed at 5 Riverview Pl., Hastings-on-Hudson, N. Y. He is doing graduate work at Columbia University, New York City, working for a Ph.D. in the field of guidance and psychology.

The Rev. Canon W. O. Leslie, Jr. is in Florida for the winter, but will return to his address in Sparta, N. J., sometime in spring. The Bradenton address published in a recent issue is not a permanent one. (Canon Leslie retired from the active ministry in July of 1960, giving up his work as canon missionary and archdeacon for missions of the diocese of Newark. He continued to serve on various boards and committees connected with diocesan Church life.)

Births

The Rev. Douglas M. Carpenter and Mrs. Carpenter, of Brewton and Andalusia, Ala., announce the birth of a daughter, Marietta Fontaine, on January 18. Marietta is the granddaughter of Bishop Carpenter of Alabama.

The Rev. J. Norman Hall and Mrs. Hall of St. Bartholomew's Church, White Plains, N. Y., announce the birth of a son, John Norman, on January 5.

Other Changes

Bishop Donegan of New York was recently elected chairman of the board of trustees of General Theological Seminary for a three-year term. He succeeds the Rt. Rev. Benjamin M. Washburn, retired Bishop of Newark.

Bishop Louttit of South Florida has announced the appointment of the following clergy of the diocese as honorary canons of the Cathedral Church of St. Luke, Orlando: The Rev. Frs. Don H. Copeland, Samuel C. Fleming, Robert S. Lambert, and William S. Brace.

The Rev. Dr. William H. Nes, professor of homiletics and lecturer in pastoral theology at Seabury-Western Theological Seminary, Evanston, Ill., has been made dean emeritus of Christ Church Cathedral, New Orleans, La. He served as dean from 1927 to 1947.

DEATHS

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

The Rev. John Matthias Hamilton, retired priest of the diocese of Southwest-ern Virginia, died on November 4, 1961, in a hospital in Glendale, Ariz., after a short illness.

Mr. Hamilton was born in 1878 in Lisbon, Ohio. He attended Roanoke College, in Virginia, and the Virginia Theological Seminary. He was ordained priest in 1903. In 1909 Mr. Hamilton became rector of Trinity Church, Peru, Ind., and also served St. John's Church, Covington, Ky. From 1925 to 1929, he served St. Paul's Church, Aquasco, Md., St. Thomas' Church, Washington, D. C., and St. Thomas' Parish, Hancock, Md. He was priest-in-charge of St. John's Church, Donora, Pa., in 1929 and 1930, and of St. Thomas' Church, Windsor, St. Mark's Church, Roxobel, and the Church of the Holy Innocents, Avoca, N. C., from 1947 to 1950.

Mr. Hamilton retired in 1950. After this, he did supply work, serving in Roanoke, Va., and in Arizona, where he made his home at Youngtown.

He is survived by his wife, Mabel Johnston Hamilton; a daughter, Mrs. Scott Hollaender of Phoenix, Ariz.; a step-daughter, Mrs. Thomas J. Knowlton of Zanesville, Ohio; and two grandchildren. A third grandchild was born one week after Mr. Hamilton's death.

The Rev. Louis Peter Nissen, retired rector of the Church of the Holy Spirit, Verona, N. J., died at his home in Verona on January 7th, at the age of 75.

Born in Kiel, Germany, Fr. Nissen settled in Warren, R. I., with his family when he was three months old. He was graduated *magna cum laude* from Dartmouth College in 1910, where he was made a Rufus Choate scholar and was elected to Phi Beta Kappa.

He received the B.D. degree from the Episcopal Theological Seminary in 1913, and was ordained priest in 1914. His first parish was St. Mark's Church, Warren, R. I., which he left in 1922 to become state director of religious education for the Church in Idaho, a post he held for three years.

In 1925 he became rector of the Church of the Good Shepherd, Clinton, Mass., and in 1930 he went to Pittsfield, Mass., as city missionary. In 1933 he became rector of St. George's Church, Lee, Mass., and vicar of St. Martin's Church, Pittsfield. In 1943 he became rector of the parish in Verona, N. J. He retired in 1958.

Surviving are his wife, Ada Lyndon Seymour Nissen, and two sisters in Newport, R. I., the Misses Elizabeth and Louise Nissen.

Mrs. Ethel Irish Coombs, of Louisiana, Mo., died on January 16th in a Louisiana hospital. She was 73 years old.

Mrs. Coombs was the mother of the Very Rev. Richard Coombs, dean of the Cathedral of St. John the Evangelist, Spokane, Wash., and wife of the Rev. David Coombs, retired in 1957, who has served Calvary Church, Louisiana, Mo., St. John's Church, Prairieville, Mo., and Grace Church, Clarksville, Mo.

She was born in Fogo, Newfoundland, Canada, and lived in Louisiana for the last 39 years.

Survivors, in addition to her husband and son, include a daughter, Mrs. David Thomson, of New York City, and six grandchildren.

Francis O'Conner Fletcher, 82, an active member of Trinity Church, Asheville, N. C., for almost 60 years, died January 17th in Asheville, N. C.

He was the father of Lucy Twitty Fletcher, director of Christian education at St. George's Church, Nashville, Tenn.

Also surviving are two sons, Capt. Francis O'Conner Fletcher, commandant of the Charleston, S. C., Navy base, and John B. Fletcher of Asheville.

CLASSIFIED

advertising in **The Living Church** gets results.

ALTAR BREAD

ORDERS promptly filled. St. Mary's Convent, Altar Bread Department, Box 311, Kenosha, Wisconsin.

FOR SALE

MASS SET, violet, \$65.00. Stoles, all Church colors, 2 styles, \$10.00 and up. All vestments new. Reply Box V-692.*

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

LINEN CHASABLES, Fair Linens and other Church Linens exquisitely hand embroidered. Linens by the yard, including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

MUSICAL INSTRUMENTS

ACCORDIONS, CHORD ORGANS, GUITARS! Buy direct — save to 1/2. Famous makes. Free home trial. Easy terms. Trades. Free catalogs. Mention Instrument. International Music Mart, Dept. LC, 2003 Chicago Ave., Chicago 22.

POSITIONS OFFERED

LARGE CITY parish, residential section, looking for Prayer Book Churchman. State age, experience. Reply Box T-697.*

ORGANIST-CHOIRMASTER wanted for Northwest parish. Available June. Starting salary \$2,400 plus excellent opportunities for private teaching. Development of men and boys' choir a possibility. Send complete resume of background and experience to Box P-691.*

PAROCHIAL SCHOOL Teacher wanted for elementary grade. All subjects except music. Only active communicants considered. Degree necessary. \$4,200.00 per year. If priest applies, pension payments will be made. Write with full particulars to: St. Michael's School, 500 N. Wilmot Road, Tucson, Arizona.

POSITIONS WANTED

ORGANIST-CHOIRMASTER available. Distinguished service in parish, excellent men-boys' choir. Recitalist, teacher. Reply Box B-688.*

ORGANIST-CHOIRMASTER, 15 years' experience boys', adult choirs. M. Mus. Recitalist. Interested larger responsible position. Reply Box S-695.*

PRIEST, especially successful in pastoral ministry, teaching, preaching, wishes to be assistant in parish with lots of work where value of older, experienced priest is recognized. Reply Box H-694.*

PRIEST, 37, Catholic, desires change. Good pastor, administrator; emphasis education, youth; institutional chaplain experience. Married, family. Reply Box T-696.*

SUPPLY, July. Desire East; rectory and honorarium. Reply: St. John's, Hitchcock, Texas.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH
407 East Michigan Street Milwaukee 2, Wis.

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

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

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

THE LIVING CHURCH

CHURCH DIRECTORY

TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 5th St. & Wilmot
Sun HC 7:30, 9:30, 11:15; MP 9, Cho EP 7;
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

LOS ANGELES, CALIF.

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

ST. MATTHIAS
Washington Blvd. at Normandie Ave.

Sun Masses 7:30, 9:15, 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

COCONUT GROVE, MIAMI, FLA.

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

ORLANDO, FLA.

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

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B.
Caldwell, Minister-Christian Education
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;
Daily MP 8; Wed HC 10

WEST PALM BEACH, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
Weekdays H Eu 7; also Wed 6:15 & 10; also Fri
(Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;
C Sat 4:30-5:30, 7:30-8:30 & by appt

SEABURY-WESTERN THEOLOGICAL SEMINARY

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

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

BALTIMORE, MD.

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

BOSTON, MASS.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Sun Low Mass 8, Sol High 10; Daily Mass 7
ex Thurs 10; C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys MP & HC 7:15 (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 (15), MP 11, EP 4; Daily ex Sat
HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon
12:10. Church open daily 6 to midnight.

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

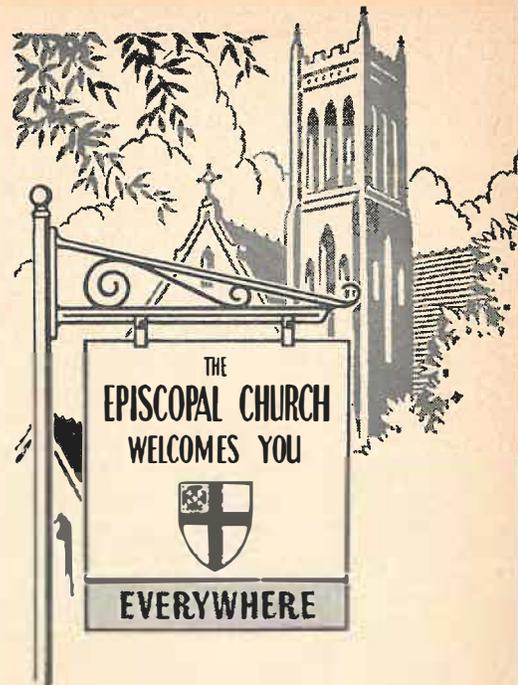
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

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

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



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

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

SOUTHERN PINES, N. C.

EMMANUEL 350 East Massachusetts Ave.
Rev. R. Martin Caldwell, Jr., r
Sun 8, 9:30, 11, 5; HC (and healing service)
Wed 10; HD 7:30

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, 9 H Eu, 11 Mat & H Eu

WHITE SULPHUR SPRINGS, W. VA.

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

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