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## TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

### Content and Contact

Have you sometimes felt the sensation of being in the grip of a routine which was empty — getting nowhere — and which you did not know how to break?

You had prepared your lesson, knew all the points given in the teacher's manual for that day, had been over the Bible passage several times. And then your pupils just didn't seem to respond. You hesitate, even in moments when you are tempted to desperate ingenuity, to ask the children what they are interested in. You did that once, but found that they just wanted to talk about school, or a local accident, or a national event. *That* wasn't religious education, you decided. Yet you realized, dimly, that underneath these surface topics of conversation, there were real problems and vital concerns. How to bring these to the surface?

If only you could point a meaning, provide some religious interpretation to their ordinary concerns! You knew well how to say, after giving each portion of Bible or Church lore, "Now this teaches us that we should always. . . ." You realized, one day, that you had become like the Duchess in Alice in Wonderland, who said, "Now the moral of that is this."

Some days your mind toyed with the daring idea, "Instead of showing how each religious truth applies to their lives (the 'practical application'), why can't I find things in their real lives and show how these relate to religion?"

#### Today's Problems and the Ancient Faith

Instead of showing that the ancient truth has a meaning for life today, why not try to show that today's problems can be solved by the ancient Faith? If so, then clearly we must first understand today's problems. And that means searching our own hearts, and probing gently the lives of our pupils.

"The most engaging salesman is not necessarily the one who has the most flawless presentation of his product. It is more likely the one who is interested in his product *in relation to the person buying*. If he is proud of the product, enthusiastic about it, and can show the consumer how it is right *for him*, the cogent words will come."\*

This is what troubles some teachers as

they attempt the new-style teaching: They don't know just what to say. They can't find words to reach the children's real concerns. At least, before they have ventured into full-time sessions with the real life approach, they may imagine that they can come to class without any special preparation, and hope that something interesting will arise, and that somehow they will shape it into a religious conversation, before the bell rings.

But preparation is essential to the new way. Indeed, this requires more preparation than the old texts with their predetermined lesson plans and procedures. You have to get into the swim, have your class familiar with the new ways of discussion. Then you will find that there is a follow-through, a momentum, that carries along from week to week. This stream of vital interest and response is the medium into which you teach. To this, which will be daily in your thoughts, you will address your preparation.

If you will but lay aside your textbook for two Sundays, and earnestly try to find out just what the children are thinking about, you will have a springboard for a fresh start. This will develop, if you try, into a new skill in teaching.

#### Touch and Stir

Of all the skills that separate the good teacher from the poor, I find in my observation of hundreds of teachers that the most lacking is the ability to touch and stir, and then direct and train, their pupils' real interests. Teachers who have caught it teach happily and purposefully. Those who have not grasped it seem to be set in almost invincible authoritarianism.

The trouble is, from the clergy down to the newest communicant, we are steeped in *content*, and trust in it. A priest who came to realize this writes, "In the seminary, I studied Old Testament alone two hours a week, plus required reading outside. At 30 weeks for three years, that meant a total of 180 hours class time alone. After all that, plus ten years in the ministry, I still do not feel that I know the O. T. What kind of a job can we do if we concentrate on a content-centered program with 30 hours a year maximum?"

He adds, "This does *not* mean to imply that one teaches *either* content *or* Seabury, as if the Seabury Series did not have content. It has plenty." The point is that our focal point of attention is not on content but on contact.

We have elaborate schedules of Bible and Church material—*what* they should know. We have only begun to list schedules of the character traits and attitudes which make up the Christian life.

Conservatives resist this. But let's say again, "You don't really teach a subject. You teach John and Helen." The act of teaching is directed toward a living pupil, whom you love, and try to understand and help.

\*From *Forward Day by Day*, Advent, 1961-Pre-Lent, 1962, p. 57.

# BOOKS

## God's Playground

**ORIENTAL MYSTICISM AND BIBLICAL ESCHATOLOGY.** By **Thomas J. J. Altizer.** Westminster Press, 1961. Pp. 218. \$4.95.

THE declared purpose of this book is not inconsiderable. It is the exploration of "the meaning of the highest expressions of religious experience as that meaning makes itself manifest at this juncture of history." There is also a declared assumption that is likewise not negligible, "that never before has man been so deeply alienated from the reality of faith."

These declarations occur in the preface, the rest of which introduces the reader to indications, sometimes coy, sometimes unwitting, always abundant, of the *undeclared* assumptions upon which the thesis of the book is firmly founded. One of these is reflected in the statement that "the 'orthodox' Christian tradition has only partially and fragmentarily been able to grasp God as the religious Reality" (p. 194), because (*loc. cit.*) "Christianity has been so deeply influenced by Greek philosophical thinking that it has

even postulated God as a rational concept rather than as a mythical symbol."

Dr. Altizer claims, by the way (p. 10), to have reduced the meanings of "reality" to three, one of which is distinguished from the other two by the use of upper case, being so dignified because of its three points of reference: "the religious, the sacred, and the transcendent realms." This subtlety is necessitated by the Gargantuan aim of the book, which is (*loc. cit.*) the use of "the best modern religious scholarship" for the discovery of "a meaning of religion that will be relevant to our time," for there is "a gulf that now lies between historical scholarship and theological inquiry."

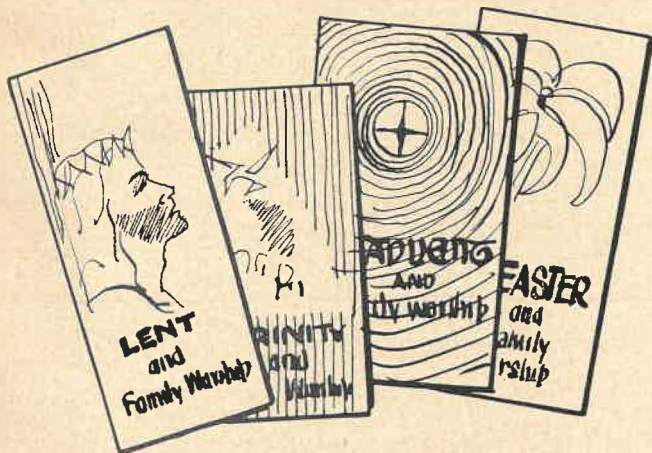
It is noteworthy that the author, an Anglican layman and assistant professor of Bible and Religion at Emory University, should have been able to maintain, upon the subject of the one christological doctrine that is relevant to his stupendous enterprise of de-hellenizing Christianity in 218 pages, a silence that makes the Delphic Oracle sound garrulous. It is not that there is nothing more to be said upon the doctrine of the Trinity than was said at Chalcedon, after centuries of work on the subject now taken up by Dr. Altizer. It is true that at that Council, as the late Prof. Prestige said, in *God and Patristic Thought*, "the clumsy Occident intervened as teacher in a matter which it had not properly learned and did not

really understand." Even so, the most Roman mind at Chalcedon was not clumsy enough to ignore the fruits of the Hellenistic thought that had affected even Judaism before the time of Christ, and start *de novo*, though to have done so at that relatively primitive stage in the process of making manifest the riches of the Christian Faith would have been perhaps a relatively venial offense.

All this is not to say Dr. Altizer's book is devoid of merit. It is when one compares it with less ambitious but more illuminating recent works of similar bulk, such as that of Daniélou on Origen and the very remarkable treatise by Jacques-Albert Cuttat, *The Encounter of Religions: A Dialogue between the West and the Orient*, in which the importance, dangers, and limits of Hesychasm are so brilliantly discussed, that one discovers the true meaning of disappointment.

One of the favorite topics of the earlier medieval philosophers was the puzzle of the Nothing. Dr. Altizer hails the Nothing, in the concluding phrase of his book, as, for the Christian, "the hither side of God," so that Nihilism "in its higher expressions" (Dr. Altizer has a pocket theosophical slide-rule of antique Indian or Singalese manufacture that he whips out at little provocation in the sacred cause of "Modernity") is "evolved by the deeper forms of religious experience" (p. 197). And so, as with the incorrigible

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THE 1962 ANNUAL

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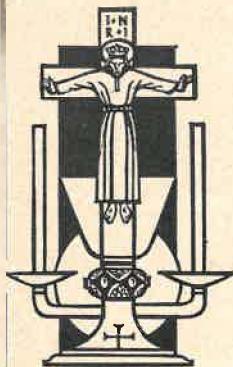
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Greek lady in *Never on Sunday* who reinterpreted all Greek tragedy to make it end with a trip to the seashore, we are led by Dr. Altizer to a metaphysical beach, *Le Néant*, God's playground, with Camus in the foreshore and Sartre trailing a little way behind.

It does seem to me that larding such a book with the *dicta* of Bultmann, Kümmel, and Eliade may not be enough, and that better results might have attended the expedition had it been undertaken in the first instance with some reference to Father, Son, and Holy Ghost. The doctrine was designed after all, however imperfectly, to meet the peculiar circumstances that had made Dr. Altizer's *Weltanschauung* seem too old-fashioned for even the earliest fathers to stomach. It could hardly have been otherwise, since it had been several centuries earlier already, in a sense, too old-fashioned for Plato.

GEDDES MACGREGOR

**Editor's note:** Hesychasts were members of a quietist sect of Eastern Orthodoxy, who gave themselves up to protracted contemplation.

**THE BIBLE IN THE AGE OF SCIENCE.** By Alan Richardson. Westminster Press. Pp. 192. \$3.50. (The Cadbury Lectures in the University of Birmingham, 1961.)

**SPACE—TIME—GOD.** By Ronald W. McNair. Westminster Press, 1961. Pp. 157. \$3.50.

Few problems for the maintenance and spread of Christianity in our age exceed in importance that of the status and authority of the Bible. Much Christian teaching, both Roman Catholic and Protestant, is still rooted in Biblical fundamentalism. As a result, at the college level and above, the most persistent questions encountered concern the validity and authority of Holy Scripture as the Word of God. To this problem Alan Richardson's *The Bible in the Age of Science* speaks clearly and effectively.

The book begins with an illuminating survey of the two upheavals of modern history which have produced this problem of the Bible—the scientific revolution beginning in the 17th century and the revolution in historical thinking which started in the 19th century. These two revolutions are interrelated, though distinguishable, and together they produced the Biblical crisis which still disturbs us.

With these two upheavals in thought as a background, the revolution in theological thought which together they produced is examined in detail in its historical development. It is to the major themes of this revolution in theological thought, as they bear on the nature of revelation and the status of the Bible, that the main portion of the book is devoted. One theme is the rise and impact of higher criticism, which became the occasion for much of

the theological turmoil. Another is the liberal humanist interpretation of Schliermacher and the return from it to orthodoxy in a new context represented by Barth. The other chapters are devoted to existentialist theology, the *Heilsgeschichte* theology represented by Dodd, Cullman, and Wright, and the theology of images and symbols as it applies to the mode of Biblical expression. The book concludes with an informed and persuasive defense of the authority of the Bible and the validity of the revelation to which it witnesses, which readers in the age of science will find most helpful.

The companion book, *Space—Time—God*, by Ronald W. McNair, is a passionate apologetic for Christianity and a Biblical view of reality for an age dominated by scientific views of reality. The primary theme is a critique of science, with its demand for objectifying everything which makes the claim of being real, in terms of existentialist theology. The book is somewhat polemic in character and so fails to reflect an appreciation of the achievement of science as a real flowering of the human imagination and a great venture of the human spirit. It is, however, forcefully and at times brilliantly written and should prove of value as a source of insights for apologetic preaching.

WILLIAM G. POLLARD

### In Brief

**FIVE PASTORALS.** Abridged and Edited with Introductions by Thomas Wood, M.A., B.D., D.J. James Professor of Pastoral Theology at St. David's College, Lampeter. London: S.P.C.K., 1961. Greenwich, Conn.: Seabury Press, 1961. Pp. xiii, 270. Cloth, \$3.75. Treatises on the ministry by four 16th and 17th century writers — William Perkins, George Herbert, Thomas Fuller, Richard Baxter.

**AFTER CONFIRMATION.** A Book for Men and Women Confirmed in Adult Life, and for Any Who Feel in Need of a Refreshment Course. By Ancilla. Longmans, 1961. Pp. 46. Paper, \$1.00. Contains five short chapters: First Communion, Praying with the Church, Giving and Taking, Looking at our Lord, Worship and Work. Should be useful for purpose intended. Prayer Book Catholic in tone, etc.

### Books Received

**MAKE THE BIBLE YOUR OWN.** By Ruth Douglas See. John Knox Press, 1961. Pp. 94. Paper, \$1.

**LOVE IS ENOUGH.** New and Selected Poems by Sister Miriam, R.S.M. Foreword by John Duffy, C. SS. R. Devin-Adair. Pp. xvii, 108. \$3.50.

**JUDAISM.** By Paul Démann. Translated from the French by P. J. Hepburne-Scott. Hawthorn Books, Inc., 1961. Pp. 106. \$3.50. (Volume 73, Twentieth Century Encyclopedia of [Roman] Catholicism.)

The Living Church

# The Living Church

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

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## THINGS TO COME

### February

- 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
- 18. Second Sunday in Lent
- 25. Third Sunday in Lent
- 26. The Annunciation

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

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February 18, 1962

## 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.)

### Gold Medal

I have read with much interest the article "The New Parochial Report" [L.C., January 21st]. Mr. Appleyard's "apologia" for the work of the Committee on the State of the Church is well understood. His thoughts about the parochial report and what is expected from it indeed have some merit.

Yet the new parochial report seems like the work of armchair generals. When I received it the first question was, "What group could put together such a report and in such format?" A memo sent to me from one of our most experienced clergymen reads like this:

"RESOLVED, that the convention of the diocese of San Joaquin appropriate a sufficient sum to purchase a gold medal for the inventor of the new blanks for parochial reports, as a reward for his skill and ingenuity which greatly surpasses that, formerly unequalled, of the Director of Internal Revenue. The arrangement of the items, upside down, backside fore, will require so much time both in preparing the report, and in locating any particular item, that no secretary or rector will approach this unadvisedly or lightly, but reverently, discreetly, advisedly, and in the fear of God. Arranging pages and items in logical order would reduce this report to a vulgar level of intelligibility unworthy of the Holy Catholic Church, and too simple for our diocesan secretary."

I hope the federal income tax and the state income tax blanks will not be patterned after our parochial report forms for 1962.

There is a great deal to be desired from the present report and the present system. The system of computing assessments on the basis of current expense must be revised. We cannot continue "revising" and "repairing" a system that is outmoded and obsolete. The Church program has suffered by this system long enough.

(Rev.) VICTOR M. RIVERA  
Secretary and registrar  
diocese of San Joaquin  
Rector, St. Paul's Church

Visalia, Calif.

### Symbol

In connection with the letter from the Rev. Richard Greeley Preston [L.C., January 21st] concerning intercommunion with "non-Episcopalians," the following quotations may be of interest:

In his book, *Christian Mysticism*, William Ralph Inge, late dean of St. Paul's, has this to say concerning the Holy Communion, "The Church claims an absolute prerogative for its duly ordained ministers in the case of this Sacrament, because the common meal is the symbol [see col. 3] of the organic unity of Christ and the Church as *unus Christus*, a doctrine which the schismatic, as such, denies. The communicant who

believes only in an individual relation between Christ and separate persons, or in an 'invisible Church,' does not understand the meaning of the Sacrament of the Lord's Supper, and can hardly be said to participate in it."

Dean Inge uses the word "symbol" in its ancient sense, which he defines as "something which, in being what it is, is a sign and vehicle of something higher and better. This is what the early Church meant when it called the Sacraments symbols. A 'symbol' at that period implied a mystery, and a 'mystery' implied a revelation." He also quotes Harnack: "What we nowadays understand by 'symbol' is a thing which is not that which it represents; at that time (in the second century) 'symbol' denoted a thing which, in some kind of way, is that which it signifies. . . . Accordingly the distinction of a symbolic and realistic conception of the Lord's Supper is altogether to be rejected. . . . The 'symbol' was never a mere type or sign, but always embodied a mystery."

*Christian Mysticism* first appeared in 1899. It now is issued as a paperback, one of the Living Age Books, by Meridian Books, New York.

(Miss) MARGARET KEPHART  
St. John's Church

Ithaca, N. Y.

I appreciate your printing my letter with your accompanying editorial. With much of the latter I am in agreement but part of it greatly disturbs me. Moreover I do not feel you have answered the points I raised.

I am not concerned for the moment whether the open Communion, within the limits I suggested, is or is not, apt to "advance or slow down the unity of the Church." Nor am I interested in opening the Communion to non-Christians, or to members of other Christian bodies who would like to receive the Communion at our altars more or less regularly. They should, of course, be confirmed. To return to my example.

Here is a couple, one an Episcopalian and the other a Lutheran. Both are convinced loyal Trinitarians. Both believe in the Sacrament as a *Sacrament*. Why should not the Lutheran be permitted to receive at our altar when occasionally both attend our church? Does it do violence to the Sacrament? Granted that it may not mean to the Lutheran precisely what it does to us, although I suspect that the difference is much less than we like to admit — does not his purpose, does not his fellowship with his spouse at the altar, mean that he will be spiritually fed? And incidentally does not that family act create a certain measure of unity? When your editorial says that our Communion is "closed everywhere to non-Christians and to those who have offended the Church," are you suggesting that the Lutheran is included in one of these two categories? How judgmental and prideful and self-satisfied can we become? If that is our position, then any talk of "Church unity" is sheer hypocrisy. What we really mean is "Church absorption" (as does Rome), where the lion and the lamb are bidden to lie down together, with the lamb inside the lion.

As for an Episcopalian receiving Com-

*Continued on page 20*



### Anticipating Lent

The new Lenten array of St. Mark's Church, Bridgewater, Conn., was made by members of the altar guild from material costing only \$25. Of unbleached linen with cross and orphreys in red, it includes pulpit and lectern falls not shown in the picture. The Rev. Benjamin Axleroad, Jr., is rector of St. Mark's.

**W**e beseech thee, O Lord, in thy forgiving love,  
turn away what we deserve for our sins, nor let  
our offences prevail before thee, but let thy mercy  
always rise up to overcome them; through Jesus Christ our Lord.

— *Old Gallican Missal* (trans. by William Bright)

# The Living Church

Septuagesima  
February 18, 1962

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

## NEW YORK

### Zululand Bishop

"In all Africa it's a race against time," said the Rt. Rev. Thomas J. Savage, Bishop of Zululand in the Province of South Africa, at a meeting in the parish hall of St. Thomas' Chapel, New York City, on February 1st.

The African bishop, whose jurisdiction includes Swaziland, has embarked on a speaking tour of the United States. Bishop Savage gave a picture of Church life in his diocese. He has 22 parishes to care for, he said, each with approximately ten "out-stations." The diocese, covering



Bishop Savage: Evangelists vs. "inyangas."

an area of 20,000 square miles, has a population of some three-quarters of a million. He has 60 clergymen, of whom 40 are Negro and 20 are white. There are some 100 schools, but of these only 30, in Swaziland, are under the care of the Church; the other schools are in Zululand, where the government has control of schools. The only two hospitals are in Zululand.

"Fear of the dark," said Bishop Savage, is strong in the heathens of South Africa. He spoke of the "sangoma" (usually a woman heathen), who is a diviner and is supposed to cast spells of evil upon people she dislikes, and the "inyanga" (a heathen

witch-doctor), who has a great hold on the people of South Africa.

In a statement to *THE LIVING CHURCH*, Bishop Savage said:

"Emergent Africa is determined to control its own destiny and the most urgent job of the Christian Church is to produce African leaders capable of carrying forward the work of the Church if and when European leadership is no longer available.

"We need a tremendous drive to convert the heathen, but the work must very largely be done by Africans. That is why I am trying to produce African evangelists who will get into personal contact with heathen 'kraals' [villages] and speak . . . about the presence and power of the unseen God and the love of Jesus Christ. In the end these things matter more than the forms of government under which people live.

"It is always right that the Christian Church should protest at racial injustices or any other denial of human rights, but it is equally important to remember that the power of Jesus Christ can make life sweet and lovely even under the most repressive conditions."

Bishop Savage plans to make stops in Connecticut, New Jersey, Massachusetts, Chicago, Kentucky, Oklahoma, Washington, D. C., and Fairfax, Va. He plans to be in Canada from February 22d to March 2d, before returning home.

Sponsor for his tour is the Episcopal Churchmen for South Africa, c/o St. Thomas' Chapel, 229 East 59th Street, New York, N. Y.

### Ecumenical Controversy

An address by the Rev. Roger Geffen, a member of the staff of the Church of the Resurrection, New York City, before young adults at the Madison Avenue Presbyterian Church there, brought critical comments from at least one New York City rector and the local ACU branch.

Fr. Geffen, speaking at the Presbyterian church on January 21st, mentioned the forthcoming unity discussions among representatives of the Episcopal Church, the United Presbyterian Church, the Methodist Church, and the United Church of Christ, and told his listeners, "If you become an Episcopalian and try to Presbyterianize the Episcopal Church, we'll have plenty of fights," and ". . . If you stay Presbyterian I'll stay friends." He also said, referring to the possible effect

on Anglican-Orthodox relations of a merger with the Protestant bodies:

"Look at what we would be doing; we would be throwing away good relations with nearly 150,000,000 Orthodox for the sake of merger with fewer than 20,000,000 Protestants."

He went on to say, "The people who propose a merger between our [Churches] really don't have the unity of all Chris-



tians in mind at all. They have in mind only the reunion of these Christians they think [are] worth bothering about, namely, white, middle-class, humanistic American Protestants."

The Rev. John Heuss, rector of New York's Trinity Parish, said in his sermon on January 28th, "In my judgment what that priest [Fr. Geffen] said was rude and insulting to Presbyterians." He said:

"I want to assure our Presbyterian brethren and the members of the Madison Avenue Presbyterian Church in particular, that most Episcopalians, even Anglo-Catholics like myself, do not share the views of that particular priest."

Fr. Heuss remarked that "God is not an Episcopalian . . . every human being is equally dear to God." In a statement to *THE LIVING CHURCH*, he said:

"When an Episcopalian, be he priest or layman, speaks on the subject of ecumenicity he is entitled to express his conviction for or against . . . the reunion of the Churches. But he has an obligation to show respect for the members of other Communion."

The Rev. David H. C. Read, one of the three collegiate ministers at the Madison Avenue Presbyterian Church, commented:

"I believe that there is value in the frank and honest exchange of views that has taken place. There are no short cuts to reunion but it is clearly essential that the discussions should take place in an atmosphere of mutual respect and understanding. . . . I very much welcome the statement of Dr. Heuss in this connection."

The Rev. Dr. Frank Grebe, also a minister of the Presbyterian church, said:

"The fact that St. James' Episcopal

Church and the Madison Avenue Presbyterian Church have worked so closely together for many years is of great encouragement in the realm of unity. Not only have the clergy of this outstanding Episcopal church and the ministers of the Madison Avenue Presbyterian Church made plans and conducted programs and services together, but at many points the laymen of both groups have met together in various kinds of meetings. For the past three years Lenten preaching services have been supported jointly in both churches. This year, for the first time, the two churches are cooperating in presenting a Lenten School of the Christian Faith. Eight courses in adult Christian education are being offered simultaneously on the six Wednesday evenings of Lent."

Newspaper reports of Fr. Geffen's address identified him as a member of the American Church Union. The New York Metropolitan Regional Branch of the ACU issued this statement:

"The board of the Metropolitan Regional Branch of the American Church Union . . . noting . . . that the clergyman in question caused copies of his address to be circulated in advance of the meeting of the young adults of the Madison Avenue Presbyterian Church . . . to newspapers, and also sent one copy to the national headquarters of the American Church Union, which arrived only on the Saturday morning preceding the Sunday on which the address was delivered; and desiring to disassociate the New York Metropolitan Regional Branch of the American Church Union entirely from the tone and in part from the substance of this clergyman's remarks to the young adults of the Madison Avenue Presbyterian Church; resolves:

"1. That the chairman of the board of the [ACU regional branch] be requested to address a letter to the president of [the young adults' group] and to send copies of this resolution to [the ministers of the Presbyterian church, Fr. Geffen, and the New York *Times*];

"2. The clergyman in question is not the holder of any office in, nor is he in any sense an authorized representative of, either the [ACU] as a national organization or of its New York . . . branch;

"3. The tone of belligerency and invidious comparison which permeates the address in question is utterly foreign to the thinking of the members of the board of the [New York branch of the ACU];

"4. The question raised by the clergyman . . . as to the honesty of purpose of the proponents of merger between the Episcopal, the Presbyterian, and the other two Churches, by his use of such expressions as, 'a proper goal if it were an honest one, and did not masquerade as a desire to have our Lord's will fulfilled,' is one which does not exist in the minds of the members of this board who, though they disagree in this matter fundamentally with the thinking of Dr. [Eugene Carson] Blake and Bishop Pike [of California], and regard them as mistaken, do not for one moment question the sincerity of purpose of those or any other proponents of such merger, or the fact that such proponents believe that what they are advocating is our Lord's will in this matter;

"5. The invidious comparison drawn by the clergyman . . . between the reception

which a Negro convert would receive in the Episcopal Church, and that which would be accorded him by the Methodist Church in which he would, in all likelihood, be relegated to a segregated jurisdiction, is one which this board does not feel fair or proper. Neither the Episcopal Church nor the Methodist Church has so good a real record of welcoming Negro converts that it can afford to adopt an attitude of moral superiority to the other in this regard;

"6. The members of this board emphatically agree . . . that the obstacles to *rapprochement* between the Episcopal and the Presbyterian Churches are very great and that the wit of man, unaided by the Holy Spirit, will not suffice to surmount them. They do not believe, however, that the existence and magnitude of these obstacles is a valid reason for refraining from discussing them provided such discussions are carried on in a Christian, brotherly, and constructive spirit. For this reason the members of this board welcome the forthcoming exploratory four-way conversations . . . confident that the representatives of the Episcopal Church will be guided by the clear instructions given them by General Convention in Detroit last September."

#### SOUTH CAROLINA

### Power of Politics

Bishop Temple of South Carolina, noting that a scheduled talk by the Rev. Albert T. Mollegen at Clemson College had been cancelled after complaints from unidentified Charleston, S. C., Episcopalians [L.C., February 11th], said that political power and not Church considerations was the cause of the cancellation.

Dr. Mollegen, after the cancellation was made known, was invited to speak at St. Philip's Church, Charleston.

Said Bishop Temple:

"A great deal of confusion has arisen over the Clemson-Mollegen incident, due in large measure to the use of the words, 'Charleston Episcopalians' in the reports which have appeared in the press. The invitation to Dr. Mollegen to speak [during] Religious Emphasis Week at Clemson was given by the president of Clemson College, acting on behalf of a state institution and not for the Episcopal Church in the state. The invitation was withdrawn by the president of Clemson College, acting for his state-owned institution and not the Episcopal Church.

"The college has reported that the action was taken because of pressure from 'Charleston Episcopalians.' I have been told that there were only four Charlestonians who influenced the decision — two had positions of political power, and two either were members of or had influence with the board of trustees of Clemson College. These four persons happen to be members of the Episcopal Church, but I am of the opinion that their influence on the president of Clemson College came because of their political power and not their Church membership.

"The Episcopal Church in Charleston is not responsible for what happened at Clemson College and the responsibility for the withdrawal of the invitation to Dr. Mollegen must be put where it belongs. All Episcopalians in Charleston who know Dr. Mollegen personally have great respect for him.

As Bishop of the diocese of South Carolina, and as a former student who owes much of his understanding of the Christian religion to Dr. Mollegen, I am glad that he is coming to Charleston and that our people will have an opportunity both to hear him and to know him."

#### MINISTRY

### Hypnotic Technique

A greater use of hypnosis by clergy-men, both in pastoral care and from the pulpit, was urged by the Rev. Joseph Wittkofski, in an address at a national seminar of the Spiritual Frontiers Fellowship, held in Cleveland, Ohio, February 4th and 5th. Fr. Wittkofski is rector of St. Mary's Church, Charleroi, Pa.

Other speakers at the seminar included the Rev. Berton S. Levering, retired rector of All Saints' Church, Detroit, who spoke on "Spiritual Power in Healing"; the Rev. Henry S. Leiper, a Congregational minister, former Ecumenical Secretary of the Federal Council of Churches and presently director of religion at the Assembly at Chautauqua, N. Y.; and Arthur Ford, described in a brochure published in advance of the seminar as "one of the best known psychic mediums of our generation." Another scheduled speaker, the Rev. Harmon H. Bro, was unable to attend. Dr. Bro, a minister in the Disciples of Christ Church, was to have talked on "Psychic Science and the Churches." Theme of the seminar was "Dialogues at the Religious Frontiers."

In his address, Fr. Wittkofski said, in part:

"From the pulpit, the induction of light trance or the hypnotic state can more than triple the effectiveness of a sermon. The writer has used this technique in many sections of the country. In this particular application of hypnotic technique, time does not usually permit a full explanation, so the congregation should not be made fearful by use of words like hypnosis. Rather, the technique is introduced as a form of spiritual exercise and every individual in the pews is asked to give full cooperation. Many who have participated in this pulpit use of hypnodynamics have been enthusiastic in the descriptions of their reactions. Although the good preacher can always elicit some hypnotic response, the clear cut use of the hypnotic technique offers some definite controls to guide people into a deeper appreciation of Scriptural truth."

[Fr. Wittkofski was asked by THE LIVING CHURCH to describe, briefly, the mechanics of hypnotic technique as used in the pulpit. He said, "Well, one method: The preacher holds up a crucifix and asks all in the congregation to devote their attention to it. He does this for perhaps 10 or 15 seconds. He then asks the people to close their eyes, and introduces the Crucifixion scene to them."]

In another section of his address, Fr. Wittkofski said:

"Every clergyman has observed, at times, the curative functioning of faith. Unfor-



tunately, these experiences have usually been on a 'hit or miss' basis. . . . Today, the data of psychosomatic medicine and that of conditioned reflex therapy promises to unveil again some important facets of Christian teaching. . . . Through the mechanics of faith in heart and mind, health is obtained for the body. If psychology can be defined as the physiology of the nervous system, a place must be provided for the activity of the virtue of faith. . . . The clerical use of hypnotics should never be regarded as a game or as a panacea. This specialized form of depth counselling ought never [to] be approached in any light manner and it should be employed solely in the framework of the pastoral office. . . . Any manipulation of the subconsciousness . . . is dangerous and it requires that the operator possess a practical knowledge of pastoral psychology."

Bishop Pardue of Pittsburgh is a member of the executive council of the Spiritual Frontiers Fellowship.

## BRIEFS

**NEW TIME, SAME STATION:** The convention of the diocese of Missouri is scheduled to begin on April 27th and 28th, instead of on May 1st, as originally planned. The place is unchanged: Christ Church Cathedral, St. Louis, is to be host church.

**FOUR-WAY SWITCH:** The Very Rev. Ned Cole, dean of Christ Church Cathedral, St. Louis, Mo., and three other ministers from Churches involved in the Blake proposal for Church union, spoke in one another's churches on January 14th.

Dean Cole spoke at First Congregational Church of Webster Groves, Mo., and that church's pastor, the Rev. Ervine P. Inglis, preached at Grace Methodist Church, St. Louis. The Rev. W. Sherman Skinner, of Second Presbyterian Church, St. Louis, spoke at Christ Church Cathedral, and the Rev. Wesley H. Hager, of Grace Methodist Church, preached at Second Presbyterian Church.

**BRAND NAME:** Bishop Swift of Puerto Rico reports in his *Bishop's Letter* that his pectoral cross, which bears the Chi Rho symbol, was recently admired by a boy who asked if he had bought it at the Army "PX."

**CALL FROM ARMS:** Patriarch Alexei, supreme head of the Russian Orthodox Church, issued a Christmas message urging Christians everywhere to speed the "destruction of all arms of intimidation and strife." [RNS]

**INCENTIVE:** The *Newsletter* of Trinity Church, Pierre, S. D., tells of a wealthy clergyman who died, leaving money to buy foam rubber cushions for the kneelers in his church — but only for the front half of the church.

## The Cover

The "firm foundation" of the new national headquarters for the Episcopal Church was laid in January with the placement of 33 steel columns like that shown on the cover. The column is 23 feet high and weighs some 5,800 pounds. Episcopalians have been asked by the Presiding Bishop to contribute toward the cost of the new building in a special offering on May 13th.

## EPISCOPATE

### Recovery

Bishop Sherrill of Central Brazil is reported to be recovering from his attack of hepatitis [L.C., January 21st], and is carrying out diocesan business from his apartment in Rio de Janeiro, Brazil.

The convocation of the missionary district of Central Brazil, however, which was originally scheduled for February 1st, has been postponed to sometime in July to allow Bishop Sherrill to recover more completely.

## CALIFORNIA

### Staff Cut

A diocesan operating budget of \$737,-861 was adopted by the convention of the diocese of California meeting at Grace Cathedral, San Francisco, on January 30th and 31st. While the budget was the largest in the history of the diocese, Bishop Pike of California pointed out that, with an increase in diocesan giving to the national Church, the "local" portion of the budget was actually slightly smaller than the previous year.

Among program cuts made necessary by this fact was the elimination of the office of executive assistant to the bishop, a post which has been held most recently by Mark Gerstle, III.

Despite the suggestion by at least one delegate that the diocese not accept its full commitment to the national Church this year, the convention voted overwhelmingly to accept this commitment, and to adjust the budget by local operating decreases.

Bishop Pike told THE LIVING CHURCH:

"I insisted on eliminating the executive assistant's post for this year so that the episcopate portion of the budget would be sharing with other departments in the austerity, which was made necessary by (1) the change to voluntary giving across the board (reflecting similar experiences in other dioceses that have made this change — although it has proven to be worthwhile in the long run), (2) increased National Council quota (which this diocese always meets), and (3) reorganization of fiscal policy, catching much up over the past decade and including more realistic budgeting for the future in

order to reflect actual costs (e.g., of new missions).

"Thus, though in fact the pledged giving was larger than last year, cuts had to be made during this transitional year and the episcopate took its share. Duties have been redistributed among existing staff during the interim until restoration of this post — hopefully next year.

"Any gains in pledges hereafter will be based on absolutely solid fiscal foundation. The general picture is optimistic."

In other action, the convention unanimously endorsed the two resolutions



Bishop Pike: Sharing in austerity.

passed by General Convention in Detroit dealing with Christianity and communism and with the rise of the "radical right." The diocese also voted on disbursement of a \$77,626.85 "Fund for the Mission of the Church" which is used for advance work in the diocese. A portion of this fund (\$20,000) will go to the development fund for the Church Divinity School of the Pacific.

**ELECTIONS.** Standing committee: the Rev. Keppel Hill, Philip Rhineland. Diocesan council: clergy, Robert Clingman, John Haverland, Robert Tsu, Thomas Bogard; laity, John Bussing, O. R. Cross, Charles Hunt. Delegates to provincial synod: clerical, Norman Barbour, Warren Debenham, Jr., Richard Shackell, John Spear; lay, Walter Christie, Arthur Farwell, Mrs. Charles Lodge, John Dungan. Delegates to Anglican Congress: the Very Rev. C. J. Bartlett; Stanley Pearce. Alternates to Anglican Congress: the Rev. Richard Byfield; Clifton Kroll.

## FINANCES

### Final Figures

A report from the National Council on receipts from the dioceses and missionary districts of the Church for the entire year of 1961 shows that the Council received over \$80,000 more than the total pledges, although the final result was nearly \$300,000 less than the total of mathematically-derived quotas.

National Council received a total of \$8,579,380.16 during 1961, according to the report, as against a pledged total of \$8,497,432.00 and an assigned quota



Presiding Bishop Lichtenberger examines a chalice and paten made for presentation to the Most Rev. Isabelo de los Reyes, Supreme Bishop of the Philippine Independent Church. The vessels were designed by J. Francis Coote, of the firm of Blunt and Wray, London, England, and were ordered through the Morehouse-Barlow Co., New York, N. Y. The base of the chalice is inscribed "Concordat September 22-23, 1961." Observance of the concordat between the Episcopal Church and the PIC was planned for February 10th and 11th, with celebrations of the Holy Communion by the two primates.

total of \$8,876,967.00.

Although a number of individual dioceses met their quotas, and some over-subscribed, the province of the Pacific was the only province to give an amount at least equal to its quota. It was more than \$800 over. Four dioceses — Connecticut, New Jersey, Rochester, and Western Massachusetts — pledged less than the assigned quotas, and then went ahead and met their quotas anyway.

## ORTHODOX

### No Interference

The Greek Ministry of Education and Religion has officially denied reports that the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, interfered in the resignation of former Archbishop Iakovos of Athens and All Greece [L.C., February 11th].

Greek newspapers had alleged that the Anglican Primate sent a message to the Greek government expressing regret over state intervention in the affairs of the Greek Orthodox Church. [RNS]

### Motive

A news release about the abdication of the Rt. Rev. Iakovos Vavanatsos, sometime [Greek Orthodox] Archbishop of Athens and Primate of All Greece, who resigned recently while under investigation because of alleged "unmentionable acts" [L.C., February 11th], says that the

former Primate resigned "to preclude the [Greek government] intervening in the internal administration of the Church."

The release, from Ecumenical Press Service, says:

"On January 24th the Greek government announced its intention to introduce legislation which, if passed, would have had two effects: (1) Future archbishops would have been elected from among the metropolitans on the active list by a mixed body of clergy and layman; and (2) the office of archbishop could have been declared vacant by the proposed mixed electoral body if controversy arose over the person of the head of the Church.

"Next day the archbishop, who up to this point had refused to consider abdication, called a meeting of the Holy Synod and placed his resignation at its disposal.

"The Holy Synod, after long deliberation, decided to accept the archbishop's resignation provided the government agreed to withdraw the bill altering the system of archiepiscopal election. On receiving the government's assurance on this point, which was conveyed to the Synod through the Minister of Education and Religion . . . the Synod decided to accept the archbishop's resignation.

"In his letter of resignation, Archbishop Iakovos said he abdicated not of his own free will, but in response to government pressure, and that he wished to preclude the state intervening in the internal administration of the Church."

### After Chalcedon

A possible step toward closer Orthodox unity was taken in Istanbul, Turkey, recently, when, for the first time in many centuries, Greek Orthodox liturgical rites were celebrated in an Armenian Apostolic church.

Church bells pealed upon the arrival of Ecumenical Patriarch Athenagoras of Istanbul, who presided over the rites, which also were attended by Armenian Patriarch Shnork Kalustian of Istanbul.

The services were held in the Armenian Church of the Holy Trinity.

Greek Orthodox and Armenian bishops as well as a representative of the Anglican Church and members of the diplomatic corps were on hand for the ceremonies, which were celebrated according to the Greek Orthodox tradition by local Greek Orthodox clergymen.

In a sermon, simultaneously translated into Greek, Patriarch Kalustian expressed regret for the historic separation of the Churches, which dates back to the fifth century A.D. "We must forget the past," he said, "and closely cooperate for the development of both Churches. May God forgive those who caused the division."

Patriarch Athenagoras told the congregation he would state his views on cooperation between the two Churches in the very near future when an Armenian service will be held in a Greek Orthodox church.

"We have started," he said, "a new way of cooperation and we pray that it may continue for many years in the Lord's love."

[The Armenian Church rejected the Council of Chalcedon (451 A.D.), which affirmed the doctrine of the two natures of Christ, claiming that the Council was not truly ecumenical. Since Armenia was under the rule of Zoroastrian Persia at the time, the Armenian Church was not able to be represented at the Council.]

[RNS]

### Continuing Position

A recent article in an Athens newspaper quoting Orthodox Ecumenical Patriarch Athenagoras of Istanbul as being willing to recognize the primacy of the Pope as "first among equals" [L.C., January 21st] is merely a restatement of a traditional position of the Eastern Orthodox Church, according to the Most Rev. Archbishop Iakovos, head of the Greek [Orthodox] Archdiocese of North and South America.

The article, in the daily newspaper *To Vima*, quoted Patriarch Athenagoras as saying that the Orthodox Church "does not deny that the Pope is first in rank among the Christian bishops," and that "the Orthodox Church is ready to recognize this primacy of the Pope but under the condition that he is recognized as first among equals and not first without equality to the heads of the other Churches."

Archbishop Iakovos said this is a traditional view of the Orthodox Church dating back to the Council of Nicaea in 325 A.D.

He added, however, that the article could not be taken as an official announcement from the Patriarch, since any kind of official statement of Church policy would have to be approved by the Holy Synod of the Ecumenical Patriarchate. [RNS]

More news on page 16

# We Must Make Ourselves Heard



by John Vornholt

Through patient, accurate  
suggestions, the local press  
can learn much about the Church

**M**uch criticism of the secular press was heard—both in clerical and lay circles—before, during, and after the recent General Convention.

As a working newspaperman I had ample opportunity to study wire-service reports coming out of the Detroit triennial. And I readily agree that many misconceptions were fostered by them.

But there's another side of the story that needs telling—a brighter side. Newspapers, syndicates, and wire services are making great gains in their coverage of religious events, and the Episcopal Church is gaining right along with them.

Since the general public's conception of the Church varies greatly from place to place—from Biretta Belt to Bible Belt, if you will—most wire services tend to follow a middle course in their references to Episcopalians and their clergy.

Lately, a new trend has been noticeable. More and more our priests are referred to as "Father," our Presiding Bishop as "the Most Rev. Arthur C. Lichtenberger," and our services as "Masses" or "Eucharists."

Even though many press reports of General Convention decisions needed interpreting by local clergymen and informed laypeople, it is important to remember that the local newspapers were provided with a wealth of copy, and a good many of them ran it all.

As the average reader may or may not realize, his local paper is not bound to follow wire-service copy word for word. Often informed editors are able to cor-

*Continued on page 20*

Mr. Vornholt is a communicant of St. John's Church, Norman, Okla.

The author, asking the question,

# *“What Is An Apprentice?”*

describes some of her experiences

under the one-year National Council

program, which allows young women college

graduates to test their vocations in Church work

by Jean Blankenship

**W**HAT is an apprentice?" asked my roommate at the 1960 National Canterbury Association Study Conference in Oberlin, Ohio. I had already heard the question numerous times, from my college roommate, my parents, sister, cousins, skeptical adults, curious underclassmen, and jobless seniors. With the definition of the National Council publicity brochure imprinted on my memory, I had replied glibly that an apprentice was "a young woman college graduate interested in Church vocations who is employed for a year, under supervision, in parish, college, or social work to test her desire and suitability for professional Church work. If, after her apprentice year, she decides on a Church vocation, she normally goes to graduate school to complete her formal training." That mouthful usually discouraged further inquiries, although I wasn't certain that it told the whole story.

To prepare for my year as an apprentice in Church work, I, with 19 other girls, attended a one-month training program,

held in June-July, 1960, in Newport, R. I. With a schedule that included morning classes in theology and Bible, afternoons on the beach, late-evening jazz riots, a tour of a destroyer, and our first acquaintance with an Episcopal nun, we were constantly revising our conceptions of "Church work." None of us could find adequate superlatives to describe the magnificent staff who did much to train and support us for those anticipated months "on the job."

And, finally, we were "on the job." After attending the National Study Conference, I went to my college work assignment at Cortland State Teachers' College, Cortland, N. Y., a town I'd had to find in the atlas, where I knew no one, and where I expected to be identified by and heckled about my Southern drawl.

The Yankees tried to make me feel welcome.

"From the South, eh? Guess they didn't tell 'you all' about our winters. Hope 'you all' survive!"

I shuddered, wondering just what man-

ner of meteorological catastrophe could invoke such gloomy omens.

September, however, was beautiful. The central New York hills were brilliant, the air was crisp, and the clamor of "northern accents" was novel. The change from a large university to a smaller school of a much different type was invigorating for me. As the hopes and possibilities for the year's work seemed endless, I was supercharged with high-octane enthusiasm.

In October it snowed. I remember the date, October 24th, because that was my mother's birthday; and when I called (non-collect) to offer felicitations, the first thing I said was not, "Happy Birthday!" but "It's snowing!" My mother's reaction sped over 600-plus miles of telephone wire in two expressive syllables: "Oh, no!"

Oh, yes. Canterbury began in October, with the usual high attendance for the first meeting. I composed and mailed publicity announcements and attended a college work conference and audited courses



The conceptions of "Church work" were constantly revised.

RNS

at the college and did some reading and learned my way around the campus; and I also discovered with dismay that I was encountering a host of problems and situations for which I had neither preparation nor solutions. Frantically I sought the counsel of my supervisor. He was understanding and helpful, but he could not give me what I desperately requested: a job description.

By November I had dredged up the courage to "go calling" and had discovered, to my amazement, that I enjoyed it. The students carried off their fall project with energy and success; the bishop visited Canterbury; and the Episcopalians joined other Church groups on the campus to sponsor a United Christian Convocation. I cooked and washed dishes, and went to my first soccer game and listened to student problems that I couldn't solve, and did all other sorts and kinds of things which I was learning to define

as "college work." More snow fell, of course; and in December I was sick for the only time during the year, but was well in ample time to take the plane home for the holidays; and despite the clear, mild North Carolina climate, I really missed central New York!

January, February, and March were the "trial" months. The problems and obstacles piled higher, as did the snow. When a 40-inch storm buried the town in one night, I wondered if the New Yorkers had gone a bit overboard in their efforts to show me a "real northern winter." I was sure they had when Bishop Gordon, visiting in the diocese from Alaska, informed his listeners at Grace Church, Cortland, that the temperature in central New York was 40 degrees colder than that in Fairbanks.

As I rode the train south in March for spring vacation, I mulled over the events of the previous three months.

Since returning to Cortland after Christmas, I had my first experience in receiving questionable telephone messages at midnight; I'd been in a slight, but jarring, automobile accident on an icy highway; I'd visited the Episcopal Convent of Saint Helena in Newburgh, a trip requiring five different buses for a little more than 200 miles; I had gone to New York City and "281", where I conducted business and had a joyous reunion with staffers from Newport; I had made a helter-skelter journey to Cambridge and ETS, when the airport was fogged in, and I had to return a day late. I decided I needed the vacation.

The last few weeks of the year were quiescent. College work ground to a near-halt in mid-May, as it does on campuses everywhere. Spring popped her head in briefly; the convertible tops came down, and radios came up. Packing hastened the days of my final week. I squeaked good-byes amid a flood of tears and left central New York on Memorial Day. The train wound through the hills, and I was an apprentice no longer.

"What is an apprentice?" What happens on the inside of the "young woman college graduate" who, while performing her duties, is thinking, thinking about herself and her possible vocation in the Church? What happens when she plunges into the job that she may discover is far, far too large for her?

She may have a difficult year. She may learn disillusioning things about herself and illuminating and humbling things about other people. She may suffer grim loneliness and frustration and disappointment and realize that they are some of the inescapable ingredients of human life. She may learn to thank God for the struggle of growing up and to thank Him for demanding everything of her, because He first gives everything.

She may see that both confidence and humility are sides of gratitude to God for life, and that love is a gift which sets one free to become one's true self. She may look at our Lord's life and see the possibility of her own selfhood.

When she thinks later about the year, she may recall most frequently the memorable people who gave her so much: her supervisor and his wife; the couple whose first baby died; the Protestant chaplain at the college; the students who thanked her so often for doing so little; the choir members who treated her to hilarity and thoughtfulness; the curate and his wife and their children and suspicious Persian cat.

She may end the year with an unbounded admiration for her supervisor, having seen in his life unforgettable lessons in honesty, warmth, patience, compassion, humor, and abundant faith won by costly, day-by-day obedience.

She may, if willing to trust enough, allow Christ to reconcile her to herself, change her life's direction, open her heart.

## Healing Is Normal

Spiritual healing received something of a black eye in *Time* magazine for February 9th, in an article reporting the negative opinions of a United Lutheran study committee on faith healing.

We have not as yet seen the Lutheran committee report, which will come up for action at the United Lutheran Convention next June. But we are moved to comment now because the *Time* article, remarking that "Even some Episcopal ministers conduct healing services," suggests that the committee's charges of "religious quackery" can be applied indiscriminately to all forms of spiritual healing.

Almost any form of legitimate ministry to human needs is paralleled by an illegitimate and fraudulent quackery. Medical science itself has its quacks, some of whom have the initials, M.D., after their names. Hence, to assert that spiritual healing is an authentic part of the ministry of Christ in His Church is not to assert that every practitioner of faith healing is to be trusted and supported. Nor does the denunciation of quackery imply that all who minister in this area are quacks.

As practiced in the Episcopal Church, spiritual healing is, by and large, a normal and quiet and wholesome part of the program of hundreds — perhaps thousands — of parishes. It is no eccentric cult or dramatic sideshow, and it is not a substitute for the services of doctors and hospitals. Episcopalians make use of it because:

(1) Spiritual healing is scriptural. Even a follower of Martin Luther who described the Epistle of St. James as "an epistle of straw" must admit that Jesus not only performed healings Himself but commanded His disciples to do the same.

(2) Spiritual healing brings medically impressive results. Many cases have been reported in which prayer and the laying on of hands or anointing have played a vital role in recovery.

(3) Spiritual healing is in accord with sound scientific thinking about the relation between mind and soul and body. Increased understanding of psychosomatic conditions has helped to illuminate the fact that a man is a whole person and must be dealt with accordingly.

(4) Spiritual healing is spiritually helpful. It does not promise individual "cures" any more than a reputable doctor will promise cures. But in its clear assertion of the reign of God over bodies as well as souls, over sickness as well as health, and in its confident dependence on divine grace through prayer and Sacrament, it plays its part in bringing to sin-sick mankind the peace of God which passeth all understanding.

The other day we read a significant paragraph in a diocesan magazine of the Episcopal Church:

"Some years ago a young woman in Concord, New Hampshire, went to her pastor for help in understand-

ing the New Testament's apparent insistence upon our Lord's healing power. Her questions frightened him nearly to death, and so she turned to other counsel. That young woman was Mary Baker Eddy and her frightened pastor is at least partially responsible for the Christian Science movement."\*

It is to be hoped that those who turn to their ministers today for information about the healing power of Christ will meet with a better response.

## The Ultimate Weapon

While accusations and counter-accusations of aid to the communist aspirations to dominate this country are flung about with distressing lack of responsibility these days, there is available to any who are deeply concerned about the communist threat a document describing in careful detail the most effective weapon in the possession of the communist world. This document is not classified, it is not in the files of government. It is available, at the small cost of \$2.95, from the National Council of the Episcopal Church.

The document is a record, 33 $\frac{1}{3}$  rpm, of an address by Major William E. Mayer, an Army Medical Department psychiatrist, who made a careful study of the returning prisoners of war after the Korean conflict. It is well known that many of this country's POWs in that conflict made a shabby record, full of betrayal of country and comrades, full of the giving of aid to the enemy, and with (and this is not so well known) the highest death rate of any prisoners of any war in which this country has been engaged, in spite of the fact that the physical conditions were far from the worst of any of them.

### Against Ultimate Things

The title of this record is "Brainwashing — the Ultimate Weapon." The weapon described so vividly in this record is indeed "the ultimate weapon" because it is directed against ultimate things — against men's values and wills and souls. Brainwashing may not be so apt a title, because this term carries in the minds of most people the connotations of physical and psychological torture, of the use of will-destroying drugs, of enforced indoctrination. These things are certainly known to be used by communist countries, but this is not the weapon described here. The target is not intellectual but moral and spiritual, and the weapon itself, while it makes use of intellectual and psychological techniques, is primarily moral and spiritual, too.

This is a weapon, as Major Mayer says, "that can be understood — so long as we understand that it is a weapon." Step by step, he delineates the process by which American soldiers were turned against one another, shorn of the will to resist, and, finally, used in the furthering of the communist cause throughout the world.

He points out the significance of the first step, which

\*Rev. Fredrick A. Barnhill, "Why Distrust Enthusiasm?" in *Advance* (diocese of Chicago) for January, 1962, previously published in *Holy Cross Magazine*.

was the segregation of all "leaders." Considered in this class were those who exhibited qualities of leadership, those who were well educated, those who showed any overt religion. After these leaders were put into their own "reactionary camps" there were "no leaders left." But these leaders, potential or actual, constituted only 5% of the total number of prisoners! And this in the citizens of a country which speaks much of leadership, holds courses in leadership.

Essential to the communist program was the placing of the remaining 95% in "psychological solitary confinement cells of their own making." Walls of mistrust and suspicion were erected around each man, and essentially this was done by the men themselves. Major Mayer tells in clear terms how this was done.

The final step was a program of education — education in sociology, economics, history, and other subjects — from the communist point of view. This was a vast and comprehensive training program, and it worked, no matter what the educational level of the men to whom it was directed.

### Three Results

There were three devastating results of this program. One was the complete breakdown of any communication among the prisoners, accompanied by a breakdown of loyalty among them. Among 80 men who were studied at one time, on their return, there was no communication at all, though these were men who knew one another, who had fought together and for three years been prisoners together. They would talk to the team conducting the study, they would talk to outsiders, but they had nothing to say to each other. The second result was that many men were willing to write and speak the communist line, for export anywhere in the world. It was not usually that these men believed it. It was that they were willing to do this without believing it. The third result was the high death rate. To be sure, food was inadequate and medical care was non-existent. But this did not account for the high death rate — these are often the conditions to which prisoners of war are subject. Most of the men died because, essentially, they did not will to live. The prisoners themselves had a name for the disease that killed them — "giveupitis."

As a result of the study of these returned prisoners of war, the government has created a "code of conduct" for prisoners of war. But the important thing is that this is not just a code for prisoners, it is a code for men in any battle, and it is a code for civilian Americans in the war that is being fought right now, the spiritual and ideological war that is being waged on a global scale.

This code should be carefully taught not only in every school and service organization in this nation — much more important, it should be taught in every home. While many of its terms (but not all) are military, its essence is spiritual and moral, and Major Mayer points out how many of its six provisions are things that have always been taught by every religion. They have much to do with Christian moral theology: (1) Never surrender; (2) continue to resist; (3) accept no favors ("You must not compromise with evil; you

can't make a deal with the enemy."); (4) keep faith with your fellowmen; (5) exercise leadership if it is your lot, otherwise support it; and, (6) don't do or say anything to hurt your nation.

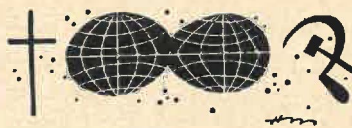
That this code had to be developed at all is an indictment of the American people. Since its provisions are basically spiritual and moral, its existence is an indictment of American homes and churches.

### The Code and the Church

Certainly there is nothing in the code that is peculiarly Christian. And if you believe that the Church is not concerned with society, not concerned with the moral convictions of the nation, not concerned with the values of the members of a community in their relationship to the other members and to the community as a whole, then you must believe that this code is of no concern to the Church. But if you believe that these things are the Church's concern, then it must be clear that this code is of importance to the Church.

This code is certainly not basic to Christianity, nor is the weapon whose success brought it about the basic communist ideology. Yet the success of the weapon is a symptom of a widespread lack of convictions and values which the Church should have taught, and which people thought the Churches were teaching effectively. Certainly most, if not all, of the code consists of things which were taught as morally and ethically right before the time of Christ, and which have been taught since by many religions. A man might obey the code with fervent conviction and never have heard of Christ.

Yet we think that a study of this code might make an admirable basis for Lenten self-examination and spiritual effort. It can, with some imagination, be applied to religious loyalty and practice. And while Christianity is certainly concerned with greater things than these, it is concerned with these values, too — with perseverance and courage, with uncompromising resistance to evil, with regard for the welfare of others,



with the responsible exercise of authority, with obedience to rightful authority (St. Paul had something to say about the latter), and with the individual's responsibility to the community. And these are involved in the six points of the code.

Perhaps this record might even be used in a parish program. The fear of communism and communist methods is certainly a fact of the lives of many Church-people, the spreading of mistrust and unthinking derogation is a fact of American life, and the problem of uncontrolled individualism is a fact of the life of the Church.

The Church has been condemned for saying too little about communism, for doing too little to teach its people the dangers and methods of communism. We think that, in distributing this record, the Church has done its people and its nation a great service, and has said the things that most need to be said.

## Whom Shall I Send?

by Robert W. Crane

At a conference of Episcopal Men in the diocese, an effort was made to point out some of the ways a layman could serve his Church.

We started out with the first eight verses of the sixth chapter of the Book of Isaiah. That is, we were supposed to, but somewhere along the communication line the chapter and verses were misnumbered, so the first two or three hours of discussion were somewhat obtuse, our adviser asking questions and we vainly trying to relate the question to what we had read. We finally got on the right track — a track that had several switches and crossovers but did arrive at a terminal.

At the close of the second day, it was determined, in summation, that we laymen could: call on the sick and shutins;



contact the lapsed; read the Lessons; teach Church school classes; shovel the walks; work on the every member canvass; put new latches on the doors; and even repair the roof where it had been leaking.

I am not going to point out the by-products of this conference now. Needless to say, we returned to our several parishes full of Christian zeal, ready, willing, and able.

It was then discovered that the dispatcher (the department of Christian education) of this train of potential dynamite had neglected to inform the stationmaster (rector) of its impending arrival and no unloading platform had been made ready.

So 22 interested Episcopal laymen returned to 22 parishes with a sincere desire to help spread the Gospel, only to find their rectors bogged down with details of parish and diocese, and certainly not ready for a program of quick lay evangelism.

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, here am I; send me."

### NATIONAL COUNCIL

## Editor for Communication

The Rev. Robert A. MacGill, vicar of the Church of the Nativity, Indianapolis, has been appointed editor of publications in the Promotion Department of National Council.

Appointment to the post, effective July 1st, was made by Presiding Bishop Lichtenberger. In the new position, Fr. MacGill will be responsible for developing and producing a complete program of printed communication for use by parishes and missions of the Church.

He is a graduate of Indiana University, and at one time was state editor of the Indianapolis *Star*. He later went into advertising and was creative director of an Indianapolis firm, account executive of a Cleveland firm, and vice-president and general manager of another Indianapolis firm.

He went into training for the priesthood at Bexley Hall, and was ordained priest in 1958. Since he became vicar of the Church of the Nativity that year, the congregation has grown from 60 members to more than 200. It has taken steps toward becoming an independent parish.

Fr. MacGill is chairman of the diocese of Indianapolis' department of promotion and editor of the diocesan newspaper, the *Church Militant*.

### FLORIDA

## Stolen Silver

Communion silver, apparently stolen from an Episcopal church, has come to the Very Rev. Robert R. Parks, dean of St. John's Cathedral, Jacksonville, Fla.

The silver, according to Dean Parks, was delivered to a Roman Catholic priest, who asked the dean if he would try to locate the rightful owner. It had been delivered to the Roman priest after the latter had given assurance over the telephone that no questions would be asked of the one turning it in.

Dean Parks says that the silver apparently comes from a large parish, and that one piece is engraved with the words, "Grace Episcopal Church."

Address of St. John's Cathedral is 406 Shields Place, Jacksonville 2.

### NCC

## Guilt and Anxiety

More Protestant-Roman Catholic contacts and a stronger Church defense of human rights were urged in a report presented at the annual assembly of the National Council of Churches' Division of Foreign Missions, held recently in Atlantic City, N. J.

In a section dealing with relations be-

tween religious bodies, the report stressed the growing opportunity "for contact across interfaith lines, especially with Roman Catholics," and recommended that "these opportunities for dialogue should be accepted with openness as becomes fellow members of the Church of Christ."

In saying that the Churches need to be heard in defense of human rights, the report said that in some new nations authoritarian regimes are being established with a resultant suppression of religious and other freedoms.

Concerning the threat posed by communism, the report said that "new and vigorous endeavors to counterbalance and overcome it were needed." In this connection, the report criticized the "emergence of right-wing groups in the U.S. which attack the United Nations and stir up controversy among the Churches."

In an address, the Rt. Rev. J. E. Lesslie Newbigin, a bishop in the Church of South India, warned mission leaders against two "corrupting motives — guilt about the past and fear for the future."

Dr. Newbigin, director of the WCC Division of World Mission and Evangelism, said the guilt about the past was based on former colonialism and the accumulation of wealth and power.

"Anxieties and fear for the future," he said, "are sterile ingredients for missionary motivation. God's forgiveness about the past must be accepted and we, as Christians, must so conduct ourselves in our relations with nationalism and totalitarianism. We must justify ourselves by our works."

He called on the mission leaders to make conscious efforts to confront the alternatives to the Gospel, for, he said, "neutrality is impossible. We must either commit ourselves wholly to Christ or to the opposite way of life which involves total rejection of Him." [RNS]

### ATLANTA

## Place to Retire

Applications are being taken for residence at Canterbury Court, proposed home for retired persons in Atlanta, Ga., to be sponsored by All Saints' and St. Luke's churches. The eight-story apartment is expected to be ready for occupancy in 1964.

Canterbury Court will contain 198 units, each for one or two persons. Estimated cost is about \$4,000,000, with the greater part of the cost financed by long-term, low-interest loans.

Estimated monthly fees range from \$140 for a one-person, efficiency apartment to \$295 for a two-person, two-bedroom apartment with kitchenette. These fees include three meals daily, linen service, air conditioning, lights, rent, water, infirmary care, and full use of facilities.

Guest rooms for overnight visitors will be available to residents. Other facilities include lounges, a library, a terrace, a



sun deck, a chapel with regular services, hobby centers, beauty and barber shops, a dining room, parking, do-it-yourself laundry facilities, and an infirmary.

Contributions and gifts to Canterbury Court (a non-profit enterprise) from foundations and individuals now total over a quarter of a million dollars.

## Budget Is Up

At the annual convention of the diocese of Atlanta, two organized missions were advanced to aided-parish status and delegates were advised that five new missions were organized during 1961. The convention met in the Church of St. Martin's-in-the-Field, Atlanta, Ga., January 24th and 25th.

Delegates adopted a Church program budget of \$273,632, an increase of \$20,000 over the previous year. The budget for the diocesan fund was set at \$53,892, an increase of \$2,000.

**ELECTIONS.** Standing committee: clergy, Alfred Hardman, T. Stewart Matthews, Joseph T. Walker; laity, John M. Flanigan, M.D. Kennedy, Rembert Sims.

## MEXICO

### Step Forward

A major step toward self-support was taken by the missionary district of Mexico during its convocation, January 18th-21st, with the approval of a 25% increase in congregational quotas to fulfill a 100,000-peso budget during 1962 [100,000 pesos is about equivalent to \$8,000].

As part of the increased emphasis on stewardship, a team from the Department of Promotion will hold three training sessions for laymen of the Mexican Episcopal Church this spring. As an incentive to eventual independence, the Mexican Church maintains a reserve fund for disbursement only when an independent status is achieved. The invested fund now stands at 52,000 pesos.

Graduation and commissioning exercises for the first seven graduates of the *Escuela Normal de Educación Cristiana*, sometimes known as "little St. Margaret's House," were a prominent part of the convocation, which was held in the Cathedral of San José de Gracia, Mexico City. The seven graduates have completed a three-year training course under the direction of Srta. M. Antonieta Hernández.

Bishop Bentley, vice-president of the National Council and director of the Overseas Department, was the convocation's guest of honor. He preached at the commissioning service for the new Christian education workers and spoke to the convocation on "the world-wide Anglican Communion." He was given checks ranging from \$500 to \$10,000 dollars, representing repayments on loans made by National Council to Mexican congregations for construction purposes. At the *fiesta* which closed the convocation, Bishop Bentley was presented with a silver



Bishops Saucedo and Bentley: Esteem and repayments.

tray, bearing the seal of the Mexican Episcopal Church and the Aztec Calendar, by Bishop Saucedo as a token of the entire Church's esteem.

In another action, the convocation called on clergy and laity to join in a coordinated attack on the problem created by Mexico's urban shift. As the soil around a rural village becomes depleted, the majority of the village population, seeking a livelihood, migrates to urban areas such as Mexico City, which now has a population of over five million with only four Episcopal churches. One example cited during the discussion was that of the Episcopal congregation of a village in the state of Michoacan, now living as squatters on the lava flow south of Mexico City while male members try to find employment.

The government estimates that in another decade, 72% of Mexico's population will be living in urban areas. At the moment, the strength of the Mexican Episcopal Church is predominantly in rural areas.

**ELECTIONS.** Council of advice: clergy, José Flores, José Gomez, J. N. Robredo, T. Hall Partrick; laity, Juan Araujo, Benigno Gomez, Theodore Van Gelder, William Hinrichs.

## MISSOURI

### Church Hams

St. Matthew's Episcopal Church at Warson Woods, near St. Louis, has become a part-time schoolhouse.

The Rev. Roy Ostenson, rector, has been the spark behind a week-night class for "ham" radio operators. After students — youngsters and adults — are properly instructed, a club broadcasting station probably will be installed at the church.

Max Hyde, 39, the class instructor, says the students will operate a 300-watt short-wave transmitter.

"It will be a good opportunity," says

he, "for the boys and girls who can't afford to buy their own equipment to put into practice what they've learned."

Mr. Hyde, a professional photographer, says the class was originally intended for young parishioners of the church and interested high school students in west St. Louis county. The project stirred up interest in many adults, though, and the class keeps growing.

### Foundation's Hotel

Formation of a foundation, to be called the Episcopal-Presbyterian Foundation for the Aging, to own and operate homes for elderly persons, to engage in care of the aging, and to undertake research and teaching projects in the field of geriatrics, was recently announced in St. Louis, Mo. Participants include the Episcopal diocese of Missouri and the presbytery of St. Louis of the United Presbyterian Church. The presbytery of St. Louis of the Presbyterian Church, U.S., has indicated its interest in becoming a participant.

Impetus for organization of the foundation came originally from Bishop Cadi-gan of Missouri, when he discovered the United Presbyterian presbytery had been thinking of opening a home for aging persons. A joint committee began explorations about two years ago, and in September, 1961, obtained a charter from the secretary of state for Missouri. The board of directors includes six persons from the membership of each Church, with the bishop and archdeacon of the diocese and the moderator and executive secretary of the presbytery serving ex-officio.

First project of the foundation has been to contract for the purchase of a St. Louis hotel, the Gatesworth, and to plan to convert it into a residence for elderly, well persons. Life tenancy in its 145 apartments and rooms will be sold

to couples and single persons. Arrangements will be made to provide food service and hospital and medical care for these tenants.

The Gatesworth, which will be called Gatesworth Manor, was built in 1922 as an apartment hotel and has been well maintained. Ownership will be assumed by the foundation on March 15th, and at that time the Rev. Barney MacLean, at present the pastor of Southampton Presbyterian Church, St. Louis, will become executive director of the foundation and responsible for the development. President of the foundation is John M. Wolff, Jr., who is an Episcopalian, as is its secretary, William H. Armstrong. Treasurer is Eugene Williams, a Presbyterian.

Formation of this foundation, and the opening of Gatesworth Manor, is the third avenue of coöperation between Episcopalians and Presbyterians in Missouri. First was St. Luke's Hospital, St. Louis, which has operated under joint auspices since 1948. Next came Thompson Retreat and Conference Center, which has had a joint board of managers since October, 1960.

#### HOSPITALS

### Chaplaincy Chapel

A new facility for ministering to the ill and the anxious at Memorial Hospital, Johnson City, Tenn., was provided on January 14th with the dedication of a chapel in the hospital building.

The chapel was given by Mr. and Mrs. Allen Harris, communicants of St. John's Church, Johnson City, in memory of their son. It is to be used by clergymen of the chaplaincy service provided by the city's ministerial association, and by patients and their families and friends for private prayer and meditation.

First service held in the chapel was a Christmas Day celebration of the Holy Communion by St. John's rector, the Rev. Elmer Boykin, for three Episcopal patients.

#### MICHIGAN

### Companions

Detailed plans for the development of a companion relationship between the diocese of Michigan and the missionary district of Alaska have been announced by Bishop Crowley, Suffragan of Michigan.

A special committee, headed by the Rev. Edgar H. Yeoman, rector of St. Michael's Church, Grosse Pointe Woods, has been set up to carry out the relationship, which was approved in principle by the diocese at its last annual convention [L.C., February 19, 1961].

In a letter to the 225 clergymen of the diocese, a ten-point project was recommended. The suggestions ranged from exchange of letters and literature and exchange of clergymen for short periods

to development of a prayer relationship between individuals and parishes and the shipment of special drugs needed for the Church's work in Alaska.

#### SCOTLAND

by the Rev. THOMAS VEITCH

### Ecumenical Scots

All over Scotland special services have been held during the Octave of Prayer for Christian Unity with larger attendances than ever before.

In St. Mary's Cathedral, Edinburgh, the preacher at Mattins on the Sunday during the octave was the Rev. R. Selby Wright, minister of the Kirk of the Canongate, the parish church of the palace of Holyrood House, Edinburgh. This was believed to be the first occasion when a Presbyterian minister has preached in the cathedral.

At St. Paul's and St. George's, Edinburgh, a united service was attended by all Churches except the Roman Catholic Church and the Free Church. Taking part were clergymen and students from Japan, Nigeria, France, Germany, and Denmark. The service was conducted by the rector, the Rev. Thomas Veitch. The Bishop of Edinburgh gave the blessing. The Roman Catholic Archbishop of St. Andrews' and Edinburgh was invited, and said that, while neither he nor his people could yet join in such a service, all the charges in the archdiocese were keeping the octave and he looked forward to a day when far closer and fuller coöperation would be possible.

At the service were official representatives of the Military and Hospitaller Order of St. Lazarus of Jerusalem, which was founded in the fourth century, and one of the aims of which is the furtherance of Christian unity. It was the first time since the Reformation that the Order had been formally and officially represented at a service of any Church in Scotland.

Meantime in Glasgow talks have been going on between Roman Catholic and Church of Scotland (Presbyterian) clergymen. These are described as informal but they are officially authorized by the Roman hierarchy, though not by the General Assembly of the Church of Scotland. The talks have aroused a good deal of controversy.

### Vocations Organized

The bishops of the Scottish Episcopal Church have agreed to set up a "Fellowship of Vocation" wherein boys and young men who are thinking of the possibility of ordination might be united in a loosely-knit organization.

Apart from the all-important activity of prayer, it is hoped that the fellowship will, from time to time, hold regional meetings. Questions of distance, of course, present great difficulties, as the boys come from widely separated places.

#### CANADA

### Milestones

The Rev. Canon **Henry H. Marsh** of St. Timothy's Church, Toronto, Canada, has been elected Bishop of the Yukon.

He succeeds the Rt. Rev. **Tom Greenwood**, who recently announced his retirement and returned to England to be a country vicar.

Bishop-elect Marsh, 62, commenting on his new post, said, "It's a job to feel you're born again when you're as old as I am, but I think God will give me strength."

[RNS]

#### NEWS FEATURE

### Carving for the Glory of God

by JERRY SINISE

Mrs. Amelia Russell, a Churchwoman of Pampa, Texas, and daughter of an Episcopal priest, carves symbols of the Church out of wood.

No matter what form the expression of a man's search for life's meaning takes, Mrs. Russell feels that "everything done should be for the glory of God."

Mrs. Russell devotes a good part of her time developing her woodcarving talents.

"Any small talent I have is God-given," she said, "and it is my responsibility and obligation — as it should be anyone's — to develop it."

Not only does she have a strong sense of obligation to develop this natural ability, but she does it "out of sheer gratitude for being alive."

Mrs. Russell is currently carving a Christ Rex as a memorial to her mother. This symbol that a living Christ still reigns will be placed in the Null Chapel at the Church of the Prince of



Mrs. Russell at work: Obligation and gratitude.

Peace in Gettysburg, Pa., when it is finished.

"I've had no special training in woodcarving," Mrs. Russell said, "and I don't work from any plan." She added, laughingly, "I'm never sure just how the work I've started is going to turn out."

Most of the furniture in her home was made, in her home workshop, of 100-year-old cherry and walnut lumber taken from her parents' estate near Baltimore, Md.

She comes from a long line of furniture makers. One of her ancestors made some of the first ladder back chairs in America. Her father, the Rev. Thurlow W. Null, now 84, retired rector of the Church of the Prince of Peace, built furniture as a hobby until he was 75. In her home in Pampa, Mrs. Russell has a small end table which was made by her grandfather in 1836 at Null's Mill, Frederick, Md.

Her first major attempt at woodcarving was in 1954 when she completed an altar for the chapel of St. Matthew's Church, Pampa. Made out of walnut, the altar is decorated by a carved Jerusalem Cross.

Above the altar is a cross with carved lilies on the upright and cross pieces, and a lamb in the center. The candlesticks on the altar were also made by her.

The altar, cross, and candlesticks are



Altar of St. Matthew's Church, Pampa, Texas.

memorials to Mrs. Russell's brother, the late Cleveland L. Null, who was killed in 1952 while on maneuvers with the U.S. Navy off the coast of Portugal.

Mrs. Russell was a registered nurse by profession until her health caused her to give up that work.

"Woodcarving satisfies a creative urge," she said. "It is a challenge to me because it is difficult."

She doesn't carve wood commercially. Her satisfaction in a completed work is summed up in her comment, "The reward you reap isn't always money."

## AROUND THE CHURCH

The Rev. **Hebert W. Bolles**, canon pastor of Christ Church Cathedral, Indianapolis, Ind., a communications officer on an LST in World War II, has resigned his ecclesiastical post to go on active duty with the U.S. Navy in early April.

Fr. Bolles, who has invented a game, "Battle Line," based on the battle of Jutland in World War I, will return to duty with the rank of lieutenant in the chaplains' corps.

**Bishop Dagwell**, retired, of Oregon, a former dean of St. John's Cathedral, Denver, Colo., is serving as locum tenens at the cathedral until a new dean comes to replace the Rev. **William S. Lea**, now rector of Christ Church, Winnetka, Ill.

A portrait of the Rev. **John Heuss**, rector of Trinity Parish, New York City, has been painted for the parish archives. The occasion for the portrait's creation: the 10th anniversary of Dr. Heuss' induction as rector, celebrated on January 15th.

**Archbishop Coggan of York** recently engaged in a televised discussion on life and love with Churchman **Adam Faith**, British rock 'n' roller. "Delightful young man," said Dr. Coggan afterward. "Delightful fellow," said the other.

**Bishop Henry of Western North Carolina** officiated on January 14th at the dedication of the **Deerfield** retirement

home in Asheville, N. C. The new building, with a capacity of 20, already has 17 residents, with an average age of 84.

Work on the facade of **St. Thomas' Church**, New York City [L.C., July 9, 1961], is reported to be **progressing** "with dispatch," according to the Rev. **Frederick M. Morris**, rector of the parish. Cost of the work is expected to be about \$350,000. The remainder of the \$1,600,000 estate left by the late **George S. Scott**, a parishioner, will be devoted to convalescent care and rehabilitation at St. Luke's Hospital, New York City.

The antiquity of certain of the **Dead Sea Scrolls** has been verified technologically, according to two British scholars writing in *Technology and Culture*, published by Case Institute of Technology, Cleveland. Dr. J. B. Pool and Dr. R. Reid of the University of Leeds, in England, report that the parchment materials they investigated were prepared of sheepskin or goatskin or catskin by methods consonant with those prescribed by ancient rabbinical tradition.

On January 24th, at **St. Nicholas' Russian Orthodox Church**, Philadelphia, Episcopal clergymen and laymen attended a service of Great Vespers, held in **English and Slavonic**.

After the service, a panel discussed a

paper entitled "A Call to Reconciliation."

Participants from the Episcopal Church were the Rev. **Charles H. Long, Jr.**, rector of St. Peter's Church, Glenside, Pa., the Rev. **Edward McCoy**, vicar of St. Elisabeth's Church, Philadelphia, and Mr. **William H. Ramsey**, of the Church of St. Simeon, Philadelphia.

The Rev. **Gilbert Darlington** recently retired from the **American Bible Society**, which he served for 41 years. At a dinner in his honor on February 1st, he was presented a citation "in grateful recognition of his able leadership, his deep devotion, and his personal faith and testimony."

**Bishop Cadigan of Missouri** has a new pastoral staff, made of ash, which was formerly used by a farmer in Northumberland county, northern England, as a shepherd's crook.

The pastoral staff was presented by the Rev. **W. Murray Kenney**, rector of St. Mark's Church, St. Louis, on behalf of Major **Griffith Kewley** of Yorkshire. The farmer who used it is the major's cousin.

Major **Kewley** is a former warden of the parish of **Chilton**, Hampshire, England, one of three parishes served by the Rev. **William Rees**, who exchanged parishes for a year with the Rev. Mr. **Kenney**.

## HEARD

Continued from page 11

rect errors and use correct terminology. Again the Episcopal Church benefits from such alert editing, since a good many of its common words are not used in Protestant denominations.

Before such concern for accuracy becomes widespread, we Churchmen must make ourselves heard. Editors must realize that the misconceptions and mistaken terminology exist before they can correct them.

Complaining alone cannot bring this about. It will take education—real education in the ways of the Church—before “Roman” is inserted in front of “Catholic,” before “Anglicans” are given a place in the usual list of “Catholic, Protestant, and Jewish” Churches.

For example, a simple letter to the editor of a small-town daily newspaper resulted in Episcopal clergymen being referred to as “Father,” and in the Presiding Bishop’s name being preceded by his traditional title.

A metropolitan newspaper announced that “two Catholic bishops—Roman and Anglican—will be here this week to confirm several classes.”

But this didn’t happen overnight.

Let us as concerned Churchmen inform local editors of our displeasure with erroneous reporting and mistaken terms. But let us express this concern in kindly criticism, not in fanatical whining. And let us also let the editors know we appreciate correct references to our clergy and services. This, too, can work wonders!

Through patient, accurate suggestions, our local press can learn much about the Church. Newspapers are one of the biggest assets available to the Episcopal Church; by keeping them on our side we have a lot to gain.

Yes, there are two sides to criticism of the press. Both the public and the newspapers have much to learn. But editors and readers agree “a little learning is a wonderful thing.”

## 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

18. The Rev. Harris C. Mooney, Kewanee, Ill.; Christ Church and St. Barnabas, Troy, N. Y.
19. St. Michael’s, Fort Worth, Texas; All Saints’, Winter Park, Fla.
20. St. Philip’s, Philadelphia, Pa.; Trinity, Logansport, Ind.; St. Augustine’s, Philadelphia, Pa.; St. Philip’s, Coral Gables, Fla.
21. The Rt. Rev. Charles F. Boynton, New York, N. Y.; Grace, Hartland, Wis.
22. St. Francis’, Chicago, Ill.
23. Trinity, Bridgeport, Conn.; Sisters of the Holy Nativity, Santa Barbara, Calif.
24. St. Elizabeth’s, Chicago, Ill.; Church of the Resurrection, Kew Gardens, N. Y.

## LETTERS

Continued from page 5

munion from non-episcopally ordained ministers, I grant that it would not mean as much to me as my own service, but in my intention, my sharing in the fellowship, say of Lutherans, to whom the Communion means a *great* deal, would not this give me a spiritual blessing? As to how this would “gravely compromise the very thing Anglicanism has given to the Protestant world—a principle of Christian ministry which guards against the scattering of the flock of Christ by competing shepherds,” I just cannot see. Please remember that I am referring only to Trinitarian Christians and only to the receiving of the Sacrament on special occasions, *not* as a regular practice.

Having come into the Episcopal Church from the outside, I fully appreciate and deeply cherish the distinctive features of our



Communion. I *do* believe that our Church possesses and transmits most adequately the fullness of our Catholic faith and heritage but this does not mean that I have to downgrade the faith and tradition and religious practices of other Christians.

If we have an exclusive channel of God’s grace, if we obviously are “God’s chosen people,” why doesn’t the Episcopal Church grow faster? How can people possibly resist us? And when we see Christians so clearly fed at other altars, when we see the ministry of other Communions so richly blessed, if one holds your position, how can he fail to ask what is the matter with God? Doesn’t He know these clergy were not episcopally ordained? And still His Spirit works in and through them.

(Rev.) RICHARD GREELEY PRESTON  
Assistant, St. Andrew’s Church  
Wellesley, Mass.

**Editor’s Comment:** (1) On individual exceptions: We repeat, “Sometimes there must be good exceptions to good rules.” Most clergymen are willing to waive the Confirmation rubric from time to time for special cases where they believe the spiritual good of individuals will be served thereby.

(2) On Anglicans’ reception of Sacraments from non-episcopal ministries: We think Anglicans should reluctantly forego the spiritual blessing for the sake of witness to the Catholic ministry. Fasting and mortification have their blessings, too.

(3) On God’s chosen people: We think Christians should be subject to one another, members of one spiritual household. Fr. Preston is apparently willing to settle for a much more casual and occasional kind of unity than we think God demands. The charge of spiritual arrogance for holding to a position is, of course, unanswerable; we apologize for being arrogant, but stick to the position.

## Broadened Supplications

Following Mrs. Von Hagen’s suggestion [L.C., January 28th] about the intercessory prayer at Holy Communion, we certainly ought to broaden our supplications to include all for whom Christ died, and not just those already in His Church. In fact the prayer acknowledges that this is what the Apostle desired—prayers and thanks “for all men”—and it does so pray in at least one place, for “all those who in this transitory life, are in trouble.”

It is impossible for a Christian to limit his prayers and his sympathies, even as it was impossible for Christ to do so. On the night in which He was betrayed, after establishing the Sacrament, He offered solemn prayer for His disciples, for those not then His disciples but who would later become such, and for the world.

The call to prayer might be worded: “Let us pray for all those for whom Christ died, and especially for the members of His Church.” And in praying for His Church, we should remember its ministry (as we do now) and its laity in the various spheres of life in which they live and work: the home (the little children, the youth, the aged), schools and colleges, offices and factories, the government. Above all, the prayers of the Church should be behind the missionaries and the missionary work of extension around the world. More thought should be given to the revision of this great prayer of intercession.

(Rt. Rev.) WILLIAM P. ROBERTS  
Retired Bishop of Shanghai  
Princeton, N. J.

Mrs. Von Hagen’s comment concerning our Lord’s injunctions to pray for our enemies is well taken. Our Elizabethan fathers composed such a prayer which was brought to my attention several years ago and which I submit to the good lady for her own devotions, as well as for any clergymen who may find it as moving and edifying as I have.

“Most merciful and loving Father, We beseech Thee most humbly, even with all our hearts, to pour out upon our enemies with bountiful hands whatsoever Thou knowest may do them good; chiefly a sound and uncorrupt mind where-through they may know Thee and love Thee in true charity and with their whole heart; and love us, Thy children, for Thy sake.

Let not their hating of us turn to their harm. And seeing we cannot do them good for want of ability, Lord, we desire their amendment, and our own.

Separate them not from us by punishing

## ANGLICAN CYCLE OF PRAYER

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

### February

18. Bendigo, Australia
19. Bermuda
20. Bethlehem, U.S.A.
21. Bhagalpur, India
22. Birmingham, England
23. Blackburn, England
24. Bloemfontein, South Africa

them; but join and knot them to us by Thy favourable dealing with them. And seeing we be all ordained to be citizens of the one eternal city, help us begin to enter into that way here already by mutual love which may bring us right forth thither. Through Jesus Christ, our Lord. Amen."

(Rev.) SANFORD LINDSEY  
Vicar, St. Peter's Church

Plant City, Fla.

### More than Transfer

A letter of transfer is, in intention, far more than the transfer of membership from one parish to another. It is essentially, the means whereby a parish priest relinquishes his pastoral relationship over a member of his flock to another parish priest, requesting the latter to take up and carry on that pastoral relationship. In this sense, the recipient of the letter of transfer ought, it would seem, to be made aware of pertinent facts regarding the one transferred.

Certainly these facts should not be in the nature of a critical analysis of character (except that were necessary), but helpful in a broad sense. The usual letter of transfer

is purely a business transaction — a taking of a name off one parish's register, and adding the name on another. The pastoral relationship is zero.

However, with the official definition of a member in good standing, this may well change. I would like to see the Church issue an official letter of transfer which could be used by everyone; indeed I do not see how we can escape doing so, now that we have defined a "communicant in good standing." This matter is extremely necessary today. In these days when people move about so rapidly, and with the general "rootlessness" of so many, suburban parishes especially are often flooded by those who claim to be Episcopalians, coming from many different parishes and localities. We need to know what kind of people these people are, in order to shepherd them to the best advantage, and to integrate them into the parish life.

It seems to me that the proper authorities should make a thorough restudy of Canon 16 in the light of our present circumstances. I would place (c) of Sec. 1 at the very beginning of the Canon. In this way, the pastoral relationship would be emphasized, and the responsibility of shepherding one's flock be placed where it belongs, and not left to the whim of an Episcopalian "far from home," or to chance.

(Rev.) NORMAN S. HOWELL  
Rector, Trinity Church

Tariffville, Conn.

### No Professional Needed

I would like to comment on the statement in an article, "Parish Printing" [L.C., January 21st]:

"Certain companies produce small offset duplicating machines. These generally require a professional operator and are not too successful for office use on an occasional basis."

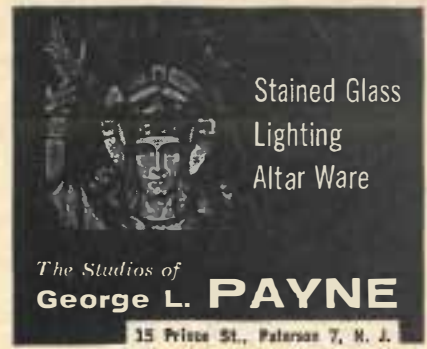
As chairman of the office committee at Calvary Church, Summit, N. J., for several years, I had the duty to select a replacement for our 15-year-old duplicating machine. During a three-year period, we had on trial in the office practically every kind of Mimeograph-type and offset duplicating machine available. Our loyal parish secretary tried them all out and was not too impressed with any of them, as she could hardly qualify as a "professional operator."

We learned, however, that the A. B. Dick Company was about to put on the market a new offset duplicating machine and accordingly we held off purchasing a machine until we tried this one out. After initial difficulties we found that was really the only offset duplicating machine which does *not* require a professional operator. On this machine, we now not only print our Sunday leaflet, our parish calendar, but also our letterheads and such other material as is required. Some of the women in the parish have gotten to know this machine and use it also under proper direction. The A. B. Dick people are most cooperative and come quickly when called in an emergency to help us.

This all happened about two years ago. I am sure that now there must be additional duplicating machines which will do a job similar to the A. B. Dick.

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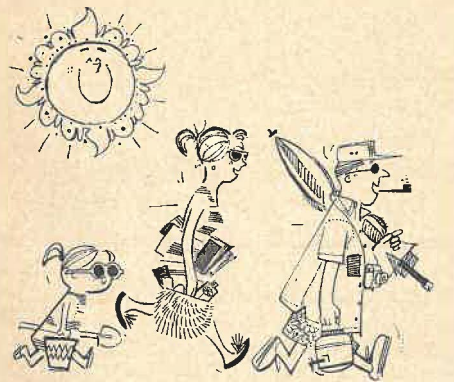
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# PEOPLE and places

## Appointments Accepted

The Rev. John M. Baker, assistant minister at Christ Church Cathedral, Springfield, Mass., since September, is now resident canon.

The Rev. Samuel B. Bird, Jr., formerly curate at Christ Church, Tarrytown, N. Y., is now vicar at the Church of the Resurrection, Hopewell Junction, N. Y.

The Very Rev. William A. Dimmick, formerly canon at the Cathedral Church of St. Mary, Memphis, Tenn., is now dean. He was the unanimous choice of the cathedral chapter to succeed the Very Rev. William E. Sanders, who was recently elected Bishop Coadjutor of Tennessee.

The Rev. Harold A. Emery, Jr., formerly rector of St. John's Church, Jim Thorpe, Pa., is now curate at the Church of the Good Samaritan, Paoli, Pa. Address: 28 Wistar Rd.

The Rev. I. L. Fetterhoff, formerly rector of St. George's Parish, Perryman, Md., is now curate at the Church of St. Michael and All Angels, Baltimore, Md. Address: 1625 Kingsway Rd., Baltimore 18.

The Rev. Richard M. George, Jr., formerly rector of St. Richard's Church, Edgebrook, Chicago, Ill., is now rector of the Church of the Holy Communion, Lake Geneva, Wis.

The Rev. Howard S. Giere, formerly rector of St. Luke's Church, Lincolnton, N. C., is now rector of St. John's Church, West Point, Ga., and Episcopal chaplain at Warm Springs. Address: 505 E. Seventh St., West Point, Ga.

The Rev. Ray Grieb, formerly vicar at St. Andrew's Church, Cripple Creek, Colo., is now curate at the Church of the Good Shepherd, Ogden, Utah, and vicar at St. Peter's, Clearfield. Address: 3027 Hawthorne, Ogden.

The Rev. John B. Hills, formerly director of Christian education at Trinity Church, Fort Wayne, Ind., is now vicar of the parish's newly-established chapel, St. Alban's, Fort Wayne. His address will remain: 611 W. Berry St., Fort Wayne 2.

The Rev. Robert B. Rickard, formerly vicar at Christ Church, Brownsville, Tenn., and Immanuel Church, Ripley, is now associate rector at the Church of Our Saviour, Washington, D. C., serving also the Church of Our Saviour, Hillandale, Md. Address: 8027 Glenside Dr., Takoma Park 12, Md.

The Rev. Harold B. Robinson, who has been rector of St. Paul's Church, San Diego, Calif., for nearly 16 years, will on May 1 become dean of St. Paul's Cathedral, Buffalo, N. Y.

In San Diego the Rev. Mr. Robinson has been active in many civic and diocesan bodies. During his ministry St. Paul's Church embarked on an extensive building program and is now debt-free. Among the parish's many projects is St. Paul's Manor, a home being built for retired people. It will be ready in October and will house 81 persons.

The Rev. Ralph Wood Smith, Jr., formerly vicar at St. Timothy's Church, Kingsport, Tenn., is now rector. Formerly a parochial mission, St. Timothy's is now a parish.

The Rev. F. B. Stimson, Jr., formerly curate at the Church of the Heavenly Rest, New York City, will in March become rector of St. Paul's Church, Windsor, Vt. Address: 37 State St.

The Rev. Ralph L. Tucker, formerly rector of St. Martin's Church, New Bedford, Mass., is now in charge of St. Mark's Church, Burlington, Mass.

## Depositions

James Parker Clements, resigned Suffragan Bishop of Texas, was deposed from the sacred ministry by the Presiding Bishop on January 22, having been found guilty after trial in accordance with the Constitution and Canons of the Church.\*

## Committees and Commissions

Since the 1962 edition of the *Episcopal Church Annual* went to press, changes and additions to the Joint Committees and Commissions of General Convention have been announced:

On page 41 of the *Annual*, Joint Commission on Evangelism, the Ven. Donald H. Lyons of New

\*Bishop Clements was divorced in 1960 and has since remarried [L.C., April 9, 1961]. The canons of the Church do not provide for deposition of a bishop at his own request.

Hampshire, in place of the Rev. Albert T. Mollegen of Virginia; Joint Committee on Expenses of General Convention, add Bishop Kinsolving of New Mexico and Southwest Texas.

On page 42, Joint Commission on the Church in Human Affairs, add in the lay order Trevor Hall of Michigan; Joint Commission on Church Music, the Rev. A. Balfour Patterson of Colorado, in place of the Rev. F. Bland Tucker of Georgia.

On page 43, Joint Committee to Consider the Quota System, in the lay order, William G. Ikard, II, of the diocese of New Mexico and Southwest Texas, in place of David E. Bronson of Minnesota; also add Donald M. George of California. Committee of the House of Deputies on the State of the Church, Province II, the Rev. Alexander Corti of Western New York, in place of the Rev. John Heuss of New York; Province IV, add Charles M. Crump of Tennessee. Joint Commission on Structure of General Convention and Provinces, add the Rev. Canon I. C. Johnson of Michigan.

## Living Church Correspondents

Mr. Charles S. Thorp, 731 Densley Dr., Decatur, Ga., is now correspondent for the diocese of Atlanta.

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## DEATHS

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

The Rev. Frederick Alfred Coleman, retired priest of the diocese of New York, died January 17th, at Wassaic, N. Y.

Mr. Coleman was born in New York City in 1880. He was educated at General Theological Seminary, and was ordained to the priesthood in 1906. He served churches in New Jersey and Connecticut from 1905 to 1926. In 1927, he became rector of St. Andrew's Church, Brewster, N. Y., and in 1930, he also began serving as vicar of St. John the Baptist Church, Carmel, N. Y. He served these churches until his retirement in 1948.

He leaves his wife, the former Helen Greenwood, and two daughters, Ruth and Josephine.

The Rev. Richard Fay Hulburt, rector of St. Matthew's Church, Hallowell, Maine, since 1956, and priest-in-charge of St. Barnabas' Church, Augusta, since 1957, died December 16th, at the age of 36.

Fr. Hulburt was born in Beloit, Wis. He was a graduate of Beloit College, and Nashotah House, and was ordained to the priesthood in 1952. After serving churches in Wisconsin from 1952 to 1956, he went to Maine where he was priest-in-charge of St. John's Church, Dresden Mills, in 1956 and 1957, and also served the mission of St. Matthew's, Richmond.

Survivors include his wife, the former Joan Elizabeth Williams, four children, and his parents.

The Rev. Canon Ernest Albert Pressey, 97, died in Portland, Maine, on December 29th.

Fr. Pressey was born in England, educated at Trinity College, from which he was graduated in 1892, and at Episcopal Theological School, which granted him the B.D. degree in 1895.

He served most of his long career in the diocese of Maine, after having been rector of St. Paul's Church, Providence, R. I., curate at Christ Church, Indianapolis, Ind., and rector of Gethsemane, Marion, Ind. He went to Trinity Church, Portland, in 1899 as rector, retiring in 1933. He served as honorary canon of St. Luke's Cathedral, Portland, as a deputy to four General Conventions, and as president of the diocesan standing committee for 13 years.

He is survived by his son, the Rev. Herbert Ernest P. Pressey, and three grandchildren.

The Rev. John Alexander Richardson, retired priest of the diocese of Western New York, died January 5th, in a Hanover, N. H., hospital, at the age of 74.

Fr. Richardson was born in Ingersoll, Ontario, Canada. He attended schools in Montreal, and was a graduate of McGill University and Harvard. He also studied at Episcopal Theological School. Fr. Richardson was ordained to the priesthood in 1914 by the Bishop of Montreal, and received into the American Church in 1916.

In Philadelphia, he served as an assistant priest at St. James' Church, and was rector of St. Mary's Church, West Philadelphia. From 1927 to 1945, Fr. Richardson was assistant professor of ecclesiastical polity and canon law at the General Theological Seminary. He was associate rector of St. Paul's Church, Rock Creek, Washington, D. C., from 1945 to 1947, and rector of Trinity Church, St. Louis, Mo., from 1948 to 1953. From 1953 until his retirement in 1956, he was assistant priest at St. Andrew's Church, Buffalo, N. Y.

The Rev. Austin J. Staples, vicar of St. Mark's Church, Maquoketa, Iowa, died December 16th at University Hospitals, Iowa City, Iowa. He was 43 years of age.

Fr. Staples was born in East Hartford, Conn. He was a graduate of the Boston, Mass., Conservatory of Music, received the Ph.D. degree from the University of Washington, Seattle, and the B.D. degree from Church Divinity School of the Pacific. Before entering the ministry, he taught in several colleges and was a church organist and choirmaster.

He was ordained to the priesthood in 1953, and served churches in Kansas and Missouri. In 1955 he became vicar of St. James' Church, Independence, Iowa, and St. Mary's Church, Oelwein, where he served until 1960, when he became vicar of St. Mark's Church, Maquoketa.

Surviving are his wife, Virginia Gates Staples, a son, Mark, and two daughters, Mary and Joyce.

The Rev. William Croscombe Way, honorary associate priest of Grace Church, Hinsdale, Ill., and rector emeritus of the Church of St. John Baptist, Wausau, Wis., died on January 2d at Hinsdale, Ill.

Fr. Way was born in Hamilton, Ontario, Canada, in 1876. Upon completion of his studies at Western Theological Seminary, Chicago (now Seabury-Western Theological Seminary, Evanston) in 1904 he was ordained deacon and priest the same year. After two years of mission work at El Paso and Fairburg, Ill., he was vicar of St. Elizabeth's Church, Chicago, 1906-11, during which time he also served St. John's Church, Lockport, Ill., and St. Philip's Church, Chicago. In 1911 he became

rector of the Church of St. John Baptist, Wausau, Wis., where he served until his retirement in 1944. Upon his retirement from full parochial work, he became chaplain of the Convent of the Sisters of the Holy Nativity, in Fond du Lac, Wis., serving in this capacity until 1955, when he moved to Clarendon Hills, Ill., and became honorary associate priest at Grace Church, Hinsdale.

Fr. Way held numerous executive posts in the diocese of Fond du Lac, including chairmanship of the department of religious education, 1922-33, and membership on the executive board, 1922-44. He was a deputy to General Convention in 1925 and 1934.

Fr. Way is survived by his wife, Lorena Cowles Way; two daughters, Mrs. Theodora Landmann, of Santa Fe, N. M., and Mrs. Margaret Lanner, of Colorado Springs, Colo.; a son, Edward Way, of Clarendon Hills; a brother, James Edward Way, of Jackson, Mich.; and a grandchild, Elizabeth Way.

The Rev. Dr. John L. Zacker, 64, president of the Protestant Council of the City of New York, and rector of St. Bartholomew's Church, Brooklyn, for the past 10 years, died on January 13th in Brooklyn, N. Y.

Dr. Zacker was born in London and educated in Canada, where he attended Wycliff and Jarvis Colleges in Toronto. He received his theological training at Philadelphia Divinity School. He was rector of St. John the Baptist Church, Brooklyn, for 27 years, after having started his ministry as curate of Christ Church, Brooklyn.

Active for many years in Brooklyn's civic and religious life, Dr. Zacker was recently involved in the Protestant Council's campaign against juvenile delinquency.

Survivors are his wife, Gwendolyn Hinkson Zacker, a son, and a daughter.

Mrs. Ruth G. Cooke, wife of Lewis E. Cooke, the executive secretary of the diocesan committee of Episcopal Churchmen of South Florida, died at her home in Sarasota, Fla., on December 31st.

An active communicant of the Church of the Redeemer, Sarasota, she is survived by her husband, three sons, and a daughter.

Mrs. Martha Dandridge Franklin, widow of Lewis B. Franklin, former treasurer of the Church, died January 18th, at her home in Norton, Conn. Mrs. Franklin was 76 years of age.

She leaves three daughters, Mrs. Belle F. Devendorf, Mrs. Christy W. Bell, and Mrs. Rodney V. Beach; a sister; a brother; and 10 grandchildren.

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PRIEST, mature, 10 years' experience in New York City, desires staff position. Specialist in adult education. Reply Box H-698.\*

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

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### RETREATS

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### THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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THE LIVING CHURCH

# CHURCH DIRECTORY

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

## 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 Normandle 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  
Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &  
HD 10; C Sat 5-6

## 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

**ASCENSION** 1133 N. LaSalle Street  
Rev. F. William Orrick  
Sun MP 7:45, Masses 8, 9 & 11, EP 7:30; Wkdays  
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &  
9:30; C Sat 4:30-5:30 & 7:30-8:30

## EVANSTON, ILL.

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

## SEABURY-WESTERN THEOLOGICAL SEMINARY

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

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw and Madison Streets  
Rev. MacAllister Ellis; Rev. 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, 1S, MP; HC Tues 7, Wed 10

## LAS VEGAS, NEV.

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

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Sun Low Mass 8, Sol High 10; Daily Moss 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;  
Wkdays 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. IGNATIUS'** Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery  
care); Daily ex Mon 7:15 MP & Mass; C Sat 4

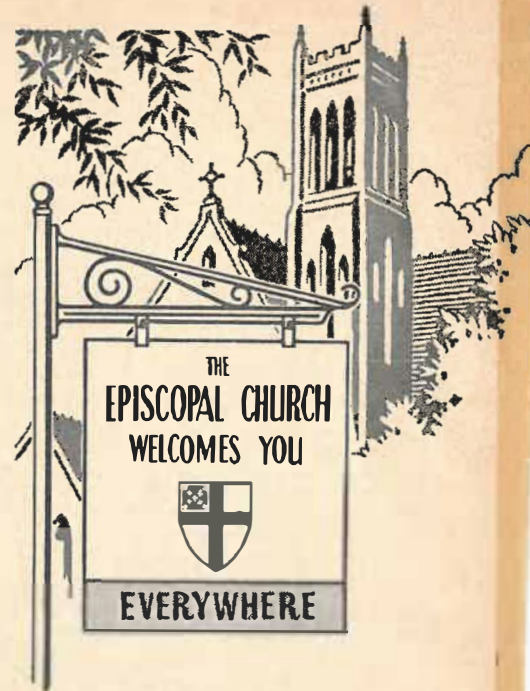
**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Low Masses 7, 8, 9, (Sung), 10; High Mass 11;  
B 8; Weekdays Low Masses 7, 8, 9:30; Fri 12:10;  
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat  
2-5, 7-9

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

**ST. THOMAS** 5th Avenue & 53d Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11, 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



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

**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

**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

## 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

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