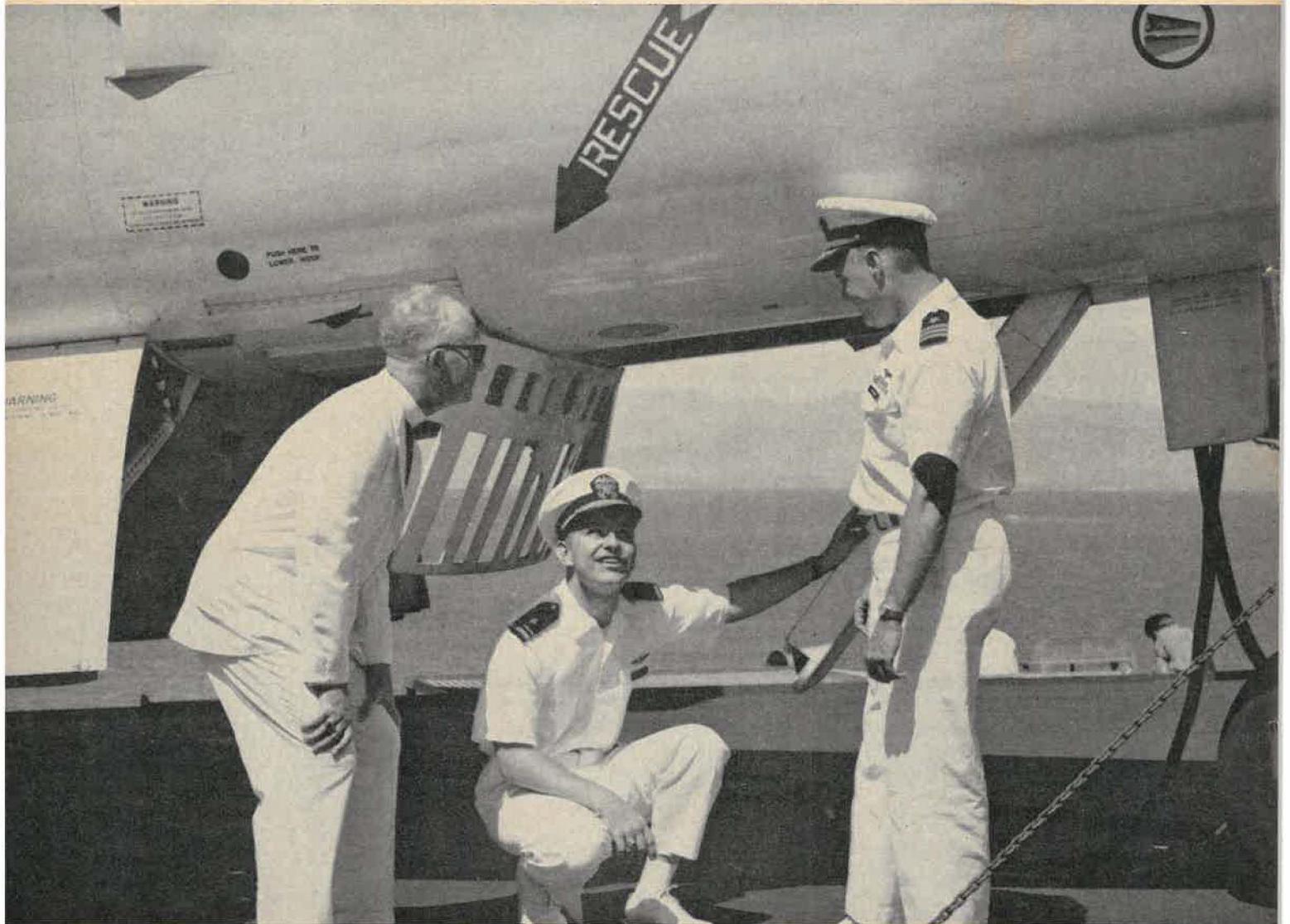


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March 18, 1962

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Bishop Voegeli on the flight deck of the USS "Forrestal": In Port au Prince, a tour aboard [p. 10].

Following the Cross [p. 11]

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A Lesson in Outer Space

Since the attention of everyone has been seized by the flight of Lt. Col. John Glenn, can we make use of this event for religious teaching? Our children were much involved. The older ones understand a little (about as much as we adults do) of the mechanics of rocket propulsion, and the facts of orbital flight. At public school the flight has been discussed. But what can we say of the religious implications of this event? Shall it pass only as an advance step in science — a magic word, even to youngsters — and be added only to our secular existence? Is Glenn to be only another of our heroes of worldly achievement?

The religious aspect turns upon our grasp of the meanings of space. All our lives we have thought of God as *upward* (the "difficult to climb and beyond our reach"), and of Heaven as vast, or at least as all-permeating as our atmosphere. We suggest that it is possible to enrich these general, though vague impressions of space, and their association with our prayers, by the vast imaginative concepts created by this advance into space.

One class of junior high pupils found this a vital theme for their learning, and under the skillful guidance of their teacher discovered a religious meaning in Glenn's triple orbit on February 20th. Their rector, aware that this was of more than merely "current topic" significance, had preached on the flight on the Sunday after it took place, and he had asked this teacher to stay through the family service with his class, to hear the sermon. The teacher took notes, and later was given an outline of the sermon. Next Sunday the class was bursting with eagerness to talk about it.

First considered was the aspect of courage. "It seems so simple after it's all over, but, you know, he might have burned up on re-entry. And he knew it, too." So spoke one boy.

"But he knew it was his duty. He had been trained for it, and it was his job." So, a short mention of life's purpose, and each one's call to prepare and to do his part.

The Pull of Earth

"That weightlessness was funny," said another. "I would like to try that."

Then it was recalled that the sermon had made a spiritual point of that: "If you can get away from the pull of the earth, and if your heart is clean, you will be lighthearted." This was a little beyond them, but they seemed to be thinking about it.

The reference to terrific speed had impressed them. The rector had made a point of our own speedy travel around

the sun, and this was worked out on the blackboard. A boy drew the spot for the sun, and around it a large circle for our course each year. Some one knew that our distance from the sun is 93,000,000 miles, and that was shown as the radius of the circle. Then the figures were put on the board: $2 \times 93,000,000 = 186,000,000$ miles. That's the diameter.

Multiply that by *pi* and you get over 584,000,000 miles, the circumference of the circle which we on our earth travel every year.

How fast is that? Well, a year has 365 days, each with 24 hours. So, on the board: $365 \times 24 = 8,760$ hours in a year.

How fast per hour? In a vast operation in long-division covering the whole board, this last number was divided into the 584,000,000 and they finally came up with the figure 66,666 mph.

Said one boy: "Glenn was moving 17,500 miles an hour. Why, we are all moving nearly four times that fast! And this earth is our space vehicle."

This led to further discussions, with deepening realization, of the vastness of space, and our share in it.

"What did the rector say about the number of stars — all suns?"

The teacher read from his notes about the great telescope: "There are more stars than there are grains of sand on all the beaches of this world."

"He asked us to try to use our imagination to reach out into space, to think of what is beyond the farthest star. And then to think of what is beyond *that*." This sobered and impressed them.

Our Launching Pad

The rector had ended by showing how our taking part in the Eucharist was our regular adventure into this vast space. These points were reviewed:

The painting by T. Noyes Lewis called "The Gate of Heaven," showing a priest at an altar, but with the wall of the church vanished, and become a host of saints and angels.

The "Lift up your Hearts," like the blast-off. Now we are starting to rise. Soon we join the angels and archangels and all, and sing with them the "Holy, Holy, Holy." We are in Heaven.

The closing words of the sermon were read: "This is our hour of realizing eternity. This is the moment of our count-down. For a brief time we shall, if we are willing, be travellers in space. We must return, all too soon, to earth, but at every Eucharist we may, for a short flight, be in spiritual orbit."

Their discussion carried over into another Sunday.

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.)

How to be Heard

As a member of the secular press who covered the sessions of the General Convention in Detroit, I was most disturbed by John Vornholt's article "We Must Make Ourselves Heard" [L.C., February 18th].

Although I have been a reporter more than 30 years and a religion specialist since 1945, I have never been a member of any of the wire services.

However, I resent very much the generalized indictment of the wire service reports of the General Convention without any specific evidence to back it up — something which any self respecting secular newspaper would consider immoral.

Both the Associated Press and the United Press International assigned top flight men to cover the convention. While I did not see every release from the wire services I saw a great many and they were exceptionally well done — accurate and interesting.

As for the criticism of the secular press in general, in clerical and lay circles, let me say that it is the general policy of Church people to think they have the right to dictate to the secular press and also to censor it when the news is derogatory to the Church. This does not apply to the top men, and particularly not to Presiding Bishop Arthur Lichtenberger or former Presiding Bishop Henry Knox Sherrill, both of whom have championed the secular press a number of times, to my personal knowledge.

I also would like to remind Mr. Vornholt that although the Anglican Communion has always claimed to be Catholic, it also has as vigorously claimed to be Reformed or Protestant. Also, if he will read the official minutes of the General Convention he will find out that the "branch" of the Anglican Communion in this country rather decisively decided to remain the Protestant Episcopal Church in the United States of America.

As for referring to all Episcopal priests as "Father" that is still very much resented by many priests, just as the Anglo Catholics resent being called "Mister." To maintain accuracy in the secular or even the religious press it is necessary for the priest who wishes to be called "Father" to make this known. There still is no requirement in the Church Canons or Constitution that this term "Father" must be used.

I also can name many individual Episcopal parish churches where a Mass never has been celebrated and my perusal of the Book of Common Prayer makes it still impossible for me to find a service so named. In a dictionary of the Episcopal Church the definition for Mass shows the word to be a corruption of the Latin *Ite missa est* ("The people are now dismissed") and explains it is "an ancient name for the Sacrament of Holy Communion."

In the same dictionary the word Eucharist is Greek for "giving of thanks" and described as the "service of the Holy Communion or Lord's Supper as a sacrifice of

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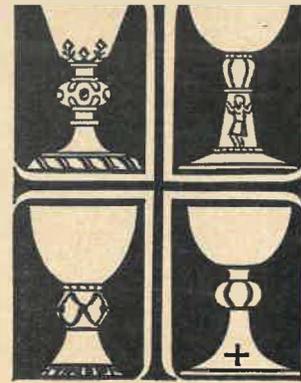


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praise and thanksgiving."

Please understand clearly this is *not* criticism of priests who wish to be called "Father" nor of parishes where the services are referred to as Masses or Eucharists. There always has been a degree of freedom in the Episcopal Church to use those terms when desired. But, by the same token, it is just as correct in Anglican parlance to refer to a priest as "Mister" and the Sacrament as Holy Communion or the Lord's Supper.

In conclusion, let me state that Bishop Lichtenberger himself uses the title Right Reverend and not Most Reverend, and his immediate predecessor did the same. It has been argued by many that Most Reverend is the correct designation of an archbishop in the Anglican Communion, which the Presiding Bishop certainly is not.

Yes, Episcopalians should make themselves heard and when they stop quibbling about nonessentials such as "Father" or "Mister," Mass, Eucharist, or Holy Communion and the Lord's Supper, they will rate better coverage in the secular press and the unique contribution of the Episcopal Church as a bridge church between the two extremes of Christianity will become more generally known and appreciated by the readers of the secular press.

(Miss) MARGARET A. VANCE
Communicant, St. Mark's Church
Newark, N. J.

Good Reasons

I wish to express my support for the position taken in your editorial "Redemptive Justice" [L.C., February 11th] opposing the views of Fr. Rice on capital punishment ("Those That Are Appointed to Die"). The resolution calling for abolition of capital punishment adopted by the 1958 General Convention was adopted for good reasons — reasons which are virtually ignored by Fr. Rice.

I would like to call attention to the fact that the full text of that resolution, as well as official pronouncements by other Churches around the world (including others in the Anglican Communion), is available in "What Do the Churches Say on Capital Punishment?" (30¢, Friends World Committee, 152-A North Fifteenth Street, Philadelphia 2, Pa.)

It is unnecessary to detail here the specific fallacies in Fr. Rice's argument. The National Council has recently published a detailed study, augmenting the General Convention resolution, in a booklet entitled "Capital Punishment" (35¢ from the National Council). Anybody who is not aware why the Episcopal Church is on record opposing capital punishment (including Fr. Rice) should read this study.

DAVID A. SMITH
Vestryman, St. Andrew's Church
New Haven, Conn.

Woefully Inadequate

Fr. Mooney's excellent and informative letter on "Confirmation — a Theological Problem" [L.C., February 11th] comments on the brevity of the service of Confirmation, and the hour's reception following it. However, I doubt that the one or the other make much difference. The service can be filled out with hymns, and an address to the confirmands by the Bishop, and the recep-

tion provides a good opportunity for the confirmands and other members to meet and become better acquainted.

The most serious flaw to which Fr. Mooney calls attention is the almost tragic, stingy amount of time devoted to preparing the candidates. All too often, for this service which completes their Baptism and launches them as Christian soldiers and communicant members of their parish and the whole Church, the amount and the quality of instruction are woefully inadequate. And therein may lie one of the chief reasons for the countless numbers confirmed but lapsed. In the past ten years it has been my privilege to prepare privately for Confirmation some 50 or more persons, both children and adults, and my experience is that, to cover the ground at all well, a minimum of 12 periods of instruction, of about two hours each, is necessary.

An adult, I believe, who seeks to be confirmed, needs to learn something about God, the Blessed Trinity, the Incarnation, the Sacraments and the sacramental life, the Church year, the Holy Scriptures, the Church and our portion thereof, Church history, the Book of Common Prayer and its use, the ministry, the vestments of the clergy, and the furniture and other appurtenances of the parish church as they apply to our worship. How these things can be taught in only as many "lessons" as can be counted on the fingers of one's hand is too much for my imagination.

Perhaps when a bishop is asked to come to a church for Confirmation, he might well inquire as to how well prepared the candidates will be.

HERBERT J. MAINWARING
Lay Reader
Wollaston, Mass.

For the Church by the Church

In her letter [L.C., January 28th], Mrs. Von Hagen, of Bronxville, N. Y., wonders "why we should limit our entreaties for divine guidance to that 'of all Christian rulers'" in the Prayer for the Whole State of Christ's Church.

The question reveals a fairly common misunderstanding that the Prayer for the Church is just another general intercession like the Prayer for All Sorts and Conditions of Men. This is not the case in this prayer. It is a sacrificial, sacramental prayer and an integral part of the eucharistic action.

The Church, of course, gladly prays for all men, but not at this stage of the Eucharist. Provision is made for various other prayers for anyone *before* the Offertory (2nd rubric, page 71). But after the bread and wine are brought to the altar, the exclusively Christian rite has begun. And we are not now praying as Christian individuals, but as the Church — the Lord's people at the Lord's table — praying for the Church and its several members.

We are praying for ourselves in the act of offering ourselves. Hence this prayer excludes all except those who participate within the Christian sacrifice, and is used only at the altar. This prayer really lists communicants and includes the whole mystical communion of Christ's Body, but excludes all others. It is a prayer for the Church by the Church as the communicant community.

I hasten to underline Mrs. Von Hagen's plea that all of us pray regularly for both

Christian and non-Christian nations, that the world may be led into the ways of peace.

(Rev.) FREDERICK W. HOYT
Rector, Trinity Church
Mount Airy, N. C.

Blessings and Hurray

St. Bartholomew's Church school would like to say a hardy "Amen" to Mr. William A. Peterson's article, "A Sunday School Teacher Speaks Out" in the February 11th issue.

Blessings on Mr. Peterson for writing the truth of Christian education and bless you for publishing it.

MARY McMICHAEL
Mrs. Bidwell McMichael
Secretary of Christian education
St. Bartholomew's Church
New York, N. Y.

Hurray, Hurray! Finally someone has said what I haven't dared to [L.C., February 11th, "A Sunday School Teacher Speaks Out"]. William Peterson is right about the "jewels" of a class not being heard in this self expression method. I have been teaching Church school, also, for ten years — fourth through seventh grades — and I find that some discussion and self expression is a good idea, but also I find that the students want some solid *teaching* and they themselves have told me that those who fall away are the losers.

I praise God that I have been very successful and can show good results from all my classes during the past five years at least. I use the Seabury method, mixed with *teaching* and have pupils who *want* to come to Church school each Sunday.

AUDREY M. TIERNAN
(Mrs. Ted C. Tiernan)
Church school teacher
St. Philip's Church
San Jose, Calif.

Correspondents Wanted

I am an Anglican lad, age 20 years and colored. I would very much like to have a pen pal anywhere in America or Canada. He or she must please be an Anglican by faith, or Episcopalian, as Anglicans are known in your country.

Will you please be so kind as to pass my letter or address to any person who might be interested?

Oh yes! I am going to theological college, to begin my training for the priesthood, next year. I would like information about the Church in America. That is why I would like to have someone there to write to who could give firsthand information.

DALE J. TOMES
60 a. Schoeman Street
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ANGLICAN CYCLE OF PRAYER

March

18. Central America
19. Central Brazil
20. Central New York, U.S.A.
21. Central Tanganyika, East Africa
22. Chekiang, China
23. Chelmsford, England
24. Chester, England

BOOKS

Healthful Medicine

THE NATURE OF FAITH. By **Gerhard Ebeling.** Translated by **Ronald Gregory Smith.** Muhlenberg Press. Pp. 191. \$3.

For Episcopalians who are accustomed to the statement that "the Creeds are a summary of the Faith" this book will be healthful medicine. It presents the Christian Faith from the near side of personal participation, as only a Lutheran can present it. Nothing is said directly to impugn the creedal aspect of believing, but everything is said to show Jesus Christ as the source of all faith, and participation in Christ as the empowering and validating factor for the individual.

In addition, problem areas are examined and diagnosed — for example, the problems of the reliability of Biblical stories as history together with their meaning as revelation, of the role of tradition, and of the significance of Christian eschatology.

The author is a professor in Zurich, Switzerland, and this book is a result of a series of lectures for students of all faculties at the University of Zurich. The discursive informality of the lectures is retained in the book. The translator has had his problems trying to express the German sense in smooth English, but the result is still readable and non-technical.

The negatives are those which should be expected. To an American reader a German author usually seems to smother the subject with the weight of his own personality. Also, the Lutheran emphasis, needful as it is, must be allowed its weaknesses. For example, can the word "guilt" really be substituted for the word "sin" on page 115, in the sentence, "Guilt and death have this enslaving power. . . " ?

But let us not look too long at the other fellow's weaknesses. We have our own. This is a good book for what it sets out to do — to take Christian believing out of the bottom drawer of the second-hand and inauthentic and to put it in the top drawer of the firsthand and authentic.

C. EDWARD HOPKIN

CHRISTIANITY AND POLITICAL RESPONSIBILITY. By **Alden D. Kelley.** Westminster Press, 1961. Pp. 239. \$5.

Alden Kelley, in *Christianity and Political Responsibility*, is making a serious attempt to provide a synthesis between Christian faith and the nature of history, such that both individual Christians and Christian groups may be able to operate responsibly in the political order. The former dean of the Seabury-Western Theological Seminary, and more lately

sub-warden of St. Augustine's College, Canterbury, feels that while the classical idealistic and realistic traditions have contributed much to man's understanding of his world, they are both sterile when it comes to understanding the dynamic nature of the modern world.

Dr. Kelley, who now is professor of Christian apologetics and ethics at Bexley Hall, has read widely in the literature representing both the periods of the past and of the contemporary scene. He seems to have been most decisively influenced by Walter Lippmann's *The Public Philosophy* and the whole corpus of writings by Reinhold Niebuhr. Since Dr. Kelley's own background is richly supplied with the resources of the Western Catholic tradition, subjecting it to these two influences is most interesting.

The author believes that only an empirical perspective will enable the Church to contribute what it has to offer to those facing political problems. "The Church will be the Church in the world of politics, not in the world of the Church" (p. 151). He points out the danger of too easy an identification of the political structures of Western democracy with the Gospel, while at the same time warning against "the flat rejection of political involvement as being contrary to the letter and the spirit of Christianity" (p. 201).

I found Dr. Kelley's book stimulating and useful. I wonder, however, why it was necessary to devote so much attention to the writings of 19th-century philosophers, most of whose names will mean nothing to modern readers, particularly when the author disagrees with them.

CHARLES D. KEAN

In Brief

THE NEW ENGLISH BIBLE: NEW TESTAMENT. New York: Oxford University Press. New York: Cambridge University Press. Pp. xiii, 447. Paper, \$1.45. The New English Bible (New Testament) in paperback. Text and footnotes in smaller type than original edition, but clear and attractive. (Original edition, cloth, \$4.95.)

THE UNCHANGED WORD. By **Louise McComb.** John Knox Press. Pp. 30. Paper, 60¢. "A pageant dramatizing how we got our Bible . . . for use in celebrating the tenth anniversary [September 30, 1962] of the Revised Standard Version."

Books Received

MISSIONS IN CRISIS. Rethinking Missionary Strategy. Eric S. Fife; Arthur F. Glasser. InterVarsity Press (1519 N. Astor, Chicago 10), 1961. Pp. 269. Paper, \$2.25; cloth, \$3.75.

CHRISTIAN CHARITY IN ACTION. By Michel Riquet, S.J. Translated from the French by P. J. Hepburne-Scott. Hawthorn Books. Pp. 171. \$3.50. (Volume 105, Twentieth Century Encyclopedia of [Roman] Catholicism.)

The Living CHURCH

Volume 144 Established 1878 Number 11

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

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THINGS TO COME

March

18. Second Sunday in Lent
19. Conference for Military Chaplains and Clergy of the Anglican and Episcopal Churches, Berchtesgaden, Germany, to 23d
25. Third Sunday in Lent
26. The Annunciation

April

1. Fourth Sunday in Lent
8. Passion Sunday
9. Meeting, representatives of Methodist, Episcopal, Presbyterian Churches, and the United Church of Christ, Washington, D. C., to 10th.
15. Palm Sunday
16. Monday before Easter
17. Tuesday before Easter
18. Wednesday before Easter
19. Maundy Thursday
20. Good Friday
21. Easter Even
22. Easter Day

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

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

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

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

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

The Living Church

Second Sunday in Lent
March 18, 1962

For 83 Years:

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

DISASTERS

Highway Deaths

The Rev. Wayne Duggleby was critically injured and two of his children killed and another child injured in an automobile accident on March 2d.

Fr. Duggleby and three of his seven children, Joan, aged four, and David and Michael, 20-month-old twins, were about six miles from Sheridan, Mont., when their car and a pickup truck collided head on. David and Joan died of skull fractures. Fr. Duggleby suffered a concussion, lacerations of the head, a crushed leg, and internal injuries. Michael also was injured, although not so seriously. Rescuers had to cut into the Duggleby car with torches. The driver of the truck also suffered some injuries. Cause of the collision has not been determined.

Bishop Sterling of Montana celebrated the Mass of the Angels for David and Joan on March 5th.

Fr. Duggleby has been serving Trinity Church, Jeffers, and Christ Church, Sheridan, since last November when he moved to Montana from DeKalb, Ill.

EASTON

Lone Ashes

The Rev. William L. Dewees, rector of St. Paul's-by-the-Sea, Ocean City, Md., found himself and his wife the only participants in an Ash Wednesday service at the church on March 7th.

Flood waters, which had harassed most of the east coast the last several days, put the church offices and school-rooms under three feet of water, Mr. Dewees said, but caused no substantial damage to church property.

After the Ash Wednesday service, Mr. and Mrs. Dewees were temporarily evacuated to Berlin, Md., but they returned to Ocean City later.

CUBA

Havana Ordinands

In Holy Trinity Cathedral, Havana, Cuba, three new priests and one new deacon were ordained recently. On February 25th, the Rt. Rev. Romualdo González Agüeros, Bishop of Cuba, ordained the Rev. Rogelio Garrido Montañana to the diaconate, and the Rev. Messrs. Manuel



The new Episcopal Church Center in New York City rises. "Bethlehem" on the upright is the mark of the Bethlehem Steel Corp., and is not testimony to the fact that Bishop Warnecke of Bethlehem is chairman of the construction committee.

Antonio Sancho Corrales, Aquilino Manuel Vinas Plasencia, and Juan Ramon de la Paz Cerezo to the priesthood. They will serve churches in Camaguey and Las Villas, Cuba.

DALLAS

Appropriate Hymn

The congregation in the parish hall of the Church of the Holy Trinity, Bonham, Texas, on February 4th, was singing Hymn 564, with its phrase, "When through fiery trials thy pathway shall lie," when a passerby announced: "Your roof is on fire." The people went quickly to work.

While a neighbor and others started soaking the roof with a garden hose, the congregation removed furnishings from the threatened parish hall. In a short while, the interrupted celebration of the Holy Communion was resumed outdoors. The Rev. Kenneth Snyder, director of stewardship for the diocese of Dallas, was the celebrant.

Damage to the parish hall roof was unofficially estimated at between \$1,000 and \$1,200, but the building was saved. Last April, a fire destroyed the mission's church building.

HOUSE OF BISHOPS

Primate's Visit

The Archbishop of Canterbury, the Most Rev. Arthur Michael Ramsey, has agreed to address the House of Bishops at its annual meeting next October in Columbia, S. C., according to Presiding Bishop Lichtenberger.

Archbishop Ramsey plans to arrive in New York City on October 12th for a month-long tour of the United States. During the House of Bishops meeting, he is to conduct the special Sunday session of October 28th. The meeting will last from October 27th to November 2d.

PUBLIC AFFAIRS

Mail Rates

Parish mailings and Church publications sent at second and third class postage rates will not be greatly affected by a postage bill passed by the House of Representatives and sent to the Senate for its consideration.

This is the conclusion of Glenn Everett, Religious News Service's Washington correspondent, in an analysis prepared for the Associated Church Press.

Mr. Everett explains:

"Only one rate will be increased for non-profit users of third class mail by the bill as it passed the House. Mailings of circulars which exceed one ounce in weight would be subject to a minimum rate of 21¢ a pound."

The present minimum is 16¢ a pound.

Actually this increase, says Mr. Everette, is "an apparently inadvertent result of an amendment."

"The way it operates is this: If a non-profit organization offers circulars or other printed matter under its 'non-profit organization' bulk mailing permit, and they weigh one ounce, or 16 to a pound, the rate would be 16 times 1¼¢ or 20¢. But if they weigh a little over an ounce, say 14 pieces weighing a pound, the postmaster would charge 21¢ a pound, rather than 14 times 1¼¢ which would only be 17½¢. The additional postage would have to be paid in cash at the time of the mailing."

However, under the bill, non-profit organizations are saved stiff increases by the abandonment of the old formula charging them 50% of commercial rates. Commercial rates are slated for a 40% increase. Mr. Everett notes:

"All postal users will be affected, of

course, by the increase in postage from 4¢ an ounce to 5¢ for first class letters and on domestic air from 7¢ to an ounce to 8¢. Postcards will be increased from 3¢ to 4¢.

Under the proposed bill, says Mr. Everett, the postmaster general is to make an annual report to Congress stating the total loss sustained by his department in handling mail which is given preferential rates by Congress as a matter of public policy. Such mail includes that from religious and non-profit organizations. This loss would be charged off by Congress as public expense, and the post office department would be expected to carry on its other operations on a balanced budget.

Mr. Everett believes that Congress is tired of fighting over postage rates every year and that the present bill, which includes heavy increases for commercial operations, is intended to dispose of the subject for a long while. He says:

"The outlook, therefore, is favorable for non-profit organizations, not only as far as the present bill is concerned, but for some years ahead, if it is enacted into law with its postal policy provisions as presently proposed."

Hope for Improvement

Officers of the Commission of the Churches on International Affairs, an agency of the World Council of Churches, recently signed a statement expressing the "hope that international relations may improve so soon and so much as to make it unnecessary for the United States to carry out its decision to resume atmospheric tests" of nuclear devices.

Dr. Frederick Nolde, of New York City, director of the Commission, and Sir Kenneth Grubb, of England, Commission chairman, and an Anglican, issued the statement. They also said:

"We regret very much that, on the basis of scientific and military analyses, the resumption of tests in the atmosphere is deemed essential to security. . . . The armaments race is thus accelerated and the risk of war with catastrophic destruction enlarged. . . . The decision should be kept under steady review, and should be reversed if the continuance of tests is seen to carry greater risks than their cessation. . . ."

The signers also pointed out that "we fully accept that the reason given for [deciding to resume atmospheric tests] is the conviction that the USSR made substantial gains in the nuclear weapons field when it unilaterally resumed atmospheric testing last fall and that the balance of deterrent capability on which peace today tenuously rests is thus endangered."

GEORGIA

Silver Comes Home

Communion silver valued at about \$1,000 has been returned to Grace Church, Waycross, Ga., from which it was stolen about a week before. The

silver was yielded by an unknown person to a Roman Catholic priest in Jacksonville, Fla., on condition that no questions be asked [L.C., February 18th].

The priest turned over the silver to the Very Rev. Robert R. Parks, dean of St. John's Cathedral, Jacksonville, who in turn notified Bishop Stuart of Georgia, and returned the silver to Grace Church.

RELIEF

Need for Review

Relief and rehabilitation operations around the world must be flexible and constantly reviewed, the executive director of Church World Service told the board of managers of that agency at its annual meeting, February 7th to 9th, in Atlantic City, N. J.

The director, Hugh Farley, called for a new look at all programs, in this "era of change and transition." Increasing provisions by governments for the welfare of the needy, in countries where formerly only the Churches have provided assistance for them, he said, open up new channels of service.

Reporting on the CWS overseas program, Mr. Farley urged a closer personal involvement "between the giver in the local parish and the recipient," and

Presiding Bishop's Lenten Message

Written for United Press International; used with permission.

We cannot look at Christ on the Cross and fail to see our own share in His Crucifixion. It is not a clear case of we and they: We accept Him, they reject Him; we are His followers, they were His enemies.

Christ crucified and risen is a healing power, but a healing power to those who have the grace to see in their own lives the very forces that rejected and killed Him.

It is very easy in our world today to point an accusing finger at others and say: "They are out to destroy the Christian Church." But if that is what they are doing, what are we doing to strengthen the Church, to make it a force for righteousness and justice in the world? What is the effect of our own self-righteousness on the Christian witness?

We need to look at the Cross as clearly and as honestly as we can, to see what it was in our human nature that put Christ there; and then to make a double act of penitence and self-offering. Through penitence we open our lives to the forgiving power of God; through self-offering we make ourselves His instruments of His will upon earth.

more attention to the "little needs" of people. He told the managers that 35 denominational agencies distributed food, clothing, and other relief valued at some \$26,900,000 in 1961 through CWS.

NATIONAL AFFAIRS

Cypriot Visit

The White House has announced that Archbishop Makarios of Cyprus will pay a formal state visit to the United States during the week of June 5th, in his capacity as Cypriot President.

The Greek Orthodox archbishop will spend two days in Washington as guest of President Kennedy and will spend three days in other cities as an official guest of the U.S. government. [RNS]

ENGLAND

Speculation

by the Rev. DEWY MORGAN

The possibility of Britain's entering the European Common Market is occasioning speculation among Churchmen. The Bishop of Woolwich, the Rt. Rev. J. A. T. Robinson, for example, thinks that membership in the Common Market will accentuate the demand for Church reunion, since it will encourage Englishmen to travel abroad more than they do.

On the other hand, the Free Church of Scotland views the possibility of Common Market membership with "considerable apprehension," because of the effects it may have on Scottish religious life. The *Monthly Record*, that Church's periodical, recently carried an editorial which said, "The countries in the Common Market are almost all Roman Catholic, and any lessening of the political sovereignty of Great Britain would tend to advance the pretensions of the Pope to temporal . . . supremacy."

Prepared to Renounce

Four bishops were among a group of 12 prominent Anglican and Free Churchmen who signed a recent request to the British government to be ready to give up nuclear weapons.

The Anglican signers included Bishops Stopford of London, Wilson of Chichester, Greer of Manchester, and Ingle of Willesden, together with the Rev. Canon John Collins of St. Paul's Cathedral, London, the Rev. Canon Edward Carpenter of Westminster Abbey, and Sir Kenneth Grubb, chairman of the House of Laity of the Church Assembly. They asked the government to be ready to "renounce its independent manufacture and control of the nuclear deterrent in a manner and at a time which promises to lead" to the end of nuclear disarmament. They also asked the government to "make every endeavor to limit the spread of nuclear weapons among powers which do not yet possess them."

PLANNING AHEAD: Although the next General Convention is three years away, plans were initiated before Thanksgiving for the entertainment of several thousand members of the Episcopal Church who will attend the Convention in St. Louis in 1964.

Hiram Neuwoehner, Jr., is general chairman of the St. Louis committee on arrangements, with Ethan A. H. Shepley, honorary chairman.



FAST IS PAST: Moscow Radio recently denounced religious fasts as "remnants of a capitalist past and harmful to people." It charged that "religious leaders insist on their followers observing fasts so that they will become reconciled to conditions of poverty and hunger resulting from food shortages caused by the capitalist system of exploitation."

"But religious leaders themselves never fast, and live instead in gluttony. . . . Fasts, like all other religious customs, bring only harm to people." [RNS]



RESETTLEMENT PROJECT: The national council of the Brotherhood of St. Andrew, at its meeting in January, adopted a plan to make aid to the Cuban refugees' resettlement program a coast-to-coast project. BSA members are being asked to explore ways in which their chapters or parishes can provide a job, a house, and travel expenses for one of the refugee families.



BOOK TO REMEMBER: A second-hand book bought some 10 years ago by the Rev. Harry Leigh-Pink, now associate rector of St. Paul's Church, Bakersfield, Calif., turned into a most welcome gift to General Douglas MacArthur recently.

Noticing that the book, *Essays and Reviews*, was written by Arthur Douglas MacArthur, Fr. Leigh-Pink wrote to Churchman Douglas MacArthur to ask if there was any relation, and if the general would like to receive the book. General MacArthur wrote that the author was his grandfather, and that his copy was destroyed by the Japanese during World War II. "It was thoughtful of you," said he.

Said Fr. Leigh-Pink, who is a chaplain in California's National Guard: "To me, General MacArthur is one of the greatest living Americans. It was an honor and a privilege to send him the book and have him accept it."



EYE-OPENER: For parish meetings that lag because parishioners, having enjoyed the pre-meeting dinner, tend to "sit in a surfeited slump, eyelids at half mast," the Rev. William Chapman, vicar of St. Paul's Church, Sikeston, Mo., has a solution: Eliminate the big dinner, substitute coffee and doughnuts served "as needed."

No Place for Compromise

"I call upon you, the clergy and laity of Western Michigan, to be bold and forthright," said Bishop Bennison of Western Michigan, addressing the annual convention of his diocese; "to give no place for compromise with evil in whatever guise it may show itself in your community; to attack it ruthlessly and courageously." The convention met at St. Mark's Cathedral, Grand Rapids, Mich., January 23d and 24th.

The bishop said:

"The problem of uncontrolled drinking and the rise of alcoholism, even among the very young; the shocking, perverted, and distorted meanings that are applied to sex today; the flagrant abuse and scandal to which decent people are subjected through the relaxation of the standards of censorship over much printed matter and the motion picture industry; the failure of parents to teach and train their children by word and example in the common matters of respect and courtesy, honesty and industriousness; the shameless and profligate way in which many government employees exercise their office for self-gain rather than the common welfare; the 'gold-bricking' and expense account padding of many a businessman; the cheating on the job and the careless and costly poor workmanship of many a laborer; the attempted infringements for political gain by certain politicians on the constitutional rights of our citizenry; . . . sensational and irresponsible attempts, based on sentimentality and expediency, to effect a unity of Christian Churches; the widespread evidences we see of a half-hearted acquiescence to the principles of racial integration accompanied, at the same time, with the bending of every effort to resist this in



fact; the placing of our trust and hopes for peace in a crass give-away materialism and military might; our spending of billions of dollars more on the things of mammon than we do on the things of God — about all of these the Church is bound to speak out boldly and in no uncertain terms."

Bishop Bennison praised the unity actions of General Convention, citing particularly the concordat with the Philippine Independent Church and "the other most important step taken by our Church," the acceptance of the invitation of the Presbyterian Church to join them in inviting the Methodist Church and the United Church of Christ to study ways and means of achieving unity. Said Bishop Bennison, "This is a good and noble step that we have taken."

Bishop Bennison reported that the Bishop's United Investment of Lay Dis-

cipline (BUILD) fund provided each of three missions with \$5,000 during 1961, for their development. One of the missions, St. Barnabas' Church, Portage, was admitted to parish status by the convention.

The convention also:

- ✓ Voted to accept the full apportionment for the general Church program, and assumed the full quota of \$32,000 for the construction of the Episcopal Church Center in New York City. The budget adopted included \$46,342 for the diocese and \$132,639 for the missionary program of the diocese and the national Church.

- ✓ Passed a resolution asking the bishop to appoint a committee on civil defense.

- ✓ Adopted a resolution, presented by the department of Christian social relations, asking that the churches of the diocese be given material to organize study programs in race relations.

- ✓ Designated an offering received at the opening of convention for aid to seminarians, through the bishop's special fund, and designated the offering received at the Eucharist on January 24th for the Episcopal Society for Cultural and Racial Unity.

ELECTIONS. Standing committee: Clergy, F. J. Foley, G. A. Stams, J. C. Holt, J. G. Carlton; laity, D. M. Eckman, K. J. Deal, R. M. Cook. Executive council: Rev. R. D. Gerhard, Rev. J. G. Carlton; Robert Addison, Eugene O. Harbeck. Delegates to provincial synod: clerical, B. V. Lavey, T. F. Frisby, G. P. Timberlake, L. B. Thomas; lay, Raymond Pinder, D. D. Chipps, R. C. Lane, J. P. Reagan. Delegates to Anglican Congress: Very Rev. H. S. Ross; G. W. Perrett.

INDIANAPOLIS

The Reason Why

The *Church Militant*, newspaper of the diocese of Indianapolis, asked readers, in the latest issue, "Why are You an Episcopalian?"

"If there are good reasons for being an Episcopalian, we ought to know them, and be able to present them clearly. If we don't have good reasons, we ought to," the paper said.

One of the answers was by John G. Rauch, senior warden of Christ Church Cathedral and chancellor of the diocese. He said:

"I am an Episcopalian:

"Because it seems to me that the Episcopal Church in the United States expresses in purest form the doctrines of the Holy Catholic and Apostolic Church erected upon the life and teachings of our Lord and Saviour, Jesus Christ, as revealed to us by the Scriptures.

"Because it has embraced philosophical concepts established by Socrates, Plato, Aristotle, and the Greek Stoics, which are comforting to me.

"Because it teaches me to help change for the better what is changeable, but to accept with resignation what is unchangeable in this mysterious universe.

"Because it is humanely indulgent of human follies and sins of the flesh, but stern and vigilant in condemning sins of the spirit, such as pride, arrogance, envy, vanity, greed, cruelty and all forms of tyranny.

"Because its clergy are urbane and educated, carefully selected, finely trained, and

universally dedicated to their ministry.

"Because I love the Book of Common Prayer, and prefer its time-honored and beautiful expressions of our hopes, aspirations and prayers to the often painful improvisations of our contemporaneous exponents of Christianity.

"Because its Church polity is purely American in origin and spirit, democratic in action; with a wide participation of the laity in its government.

"Because it does not demand of me literal belief in religious myths like the creation stories in Genesis, which are valuable as symbols but are challenged as facts by demonstrable laws of nature that scientists have discovered for us.

"Because it does not demand of me acceptance of novel religious dogmas devised from time to time by an alien hierarchy in exercise of authoritarian powers which are supposed to be infallible."

MICHIGAN

Reject and Proclaim

Following the lead of the 1961 General Convention, the executive council of the diocese of Michigan, upon recommendation of the department of social relations, has authorized publication of a statement on the Church's opposition to Communism and all other forms of tyrannical ideologies.

The statement noted:

"The Church recognizes the main thrust and, therefore, the greatest danger of Communism as coming from the Communist bloc of nations; it also recognizes the dangers of subversion and disloyalty at home. But the Church would be derelict in its duty if it did not call upon its people to reject the false charges of extremist groups that the Protestant clergy is riddled with subversion and disloyalty. Nothing of the sort is true.

"The Church calls upon its people to reject irresponsible charges and to renounce membership in and support of those extremist groups which sow the seeds of discord, disunity, suspicion, and hysteria among our fellow citizens.

"The Church must be more than merely anti-Communist; it must proclaim the Gospel of Jesus Christ, not only in its words but in its deeds."

AFRICA

The Clock Ticks On

The Rt. Rev. Richard Ambrose Reeves, former Bishop of Johannesburg, South Africa, said recently that many have failed to recognize the growing significance that nationalism has for increasing numbers of Africans.

Speaking in Great St. Mary's Church, at Cambridge University, England, he warned that the challenge of nationalism cannot be evaded by Churchmen yearning "after some form of neo-colonialism."

"In the coming years," he said, "the Church in Africa will have to recognize African nationalism for the powerful revolutionary moral force that it is, with

its double emphasis on liberation and on human dignity. Let us make no mistake; nationalism has come to stay in Africa, and the clock cannot be put back."

Dr. Reeves said it was imperative and urgent that the Church realize the colonial period is ending in Africa, and that the missionary policy and strategy which was effective there in the past is "rapidly becoming outmoded."

"Unless the missionary societies and missionaries themselves recognize this," he said, "they will all become increasingly paralyzed and confused in the new Africa."

He said it was "ridiculous to attempt



Bishop Emrich of Michigan and Mrs. Emrich "hold still" for a photographer as they arrive in London, England. Bishop Emrich is on a sabbatical leave of absence from his diocese, granted in recognition of his 15 years as bishop. While in Europe, he intends to study and write. He and his wife expect to return to the United States this summer.

to continue relationships between the Church in Britain and the Church in Africa as if the vast African territories were still being administered from London, Paris, and Brussels." He added that "it is no longer sufficient for men and women from overseas to be willing to work for Africans. They must be prepared to work with them and, if necessary, under them." [RNS]

NEW ZEALAND

Health Issue

Taking Communion wine from a common chalice was criticized by the city health officer of Christchurch, New Zealand, recently. He claimed it is an unsanitary practice which leads to the spreading of infections. The custom was defended by the Archdeacon of Christchurch.

Dr. L. F. Jepson warned that drinking from a common cup at church services should not be done by persons with lip

sores or mouth infections.

The Ven. W. M. Davies pointed out that only one cup was used at the Last Supper. The single cup, he said, is a symbol of oneness.

Anglican clergymen, who always drink last from the cup, are not conspicuous for ill-health or early death, he observed.

[RNS]

SOUTHERN OHIO

Music Standards

Bishop Blanchard of Southern Ohio has appointed a diocesan committee on music, which he has charged with the task of raising the standards of music and musical performance in the churches of the diocese.

Chairman of the committee is the Rev. F. Allyn Walker, assistant at St. Paul's Church, Columbus, Ohio, who was a professional musician before his ordination to the priesthood.

The committee expects to hold a series of workshops in May, in various parts of the diocese, to deal with the problem of the lack of congregational singing.

PENNSYLVANIA

A Home Called Hospital

A new infirmary wing was dedicated at Christ Church Hospital, Philadelphia, on February 20th.

The institution actually is a "home," rather than a "hospital," but Dr. John Kearsley, who left money for its establishment back in 1772, specified that it should be called "Christ Church Hospital, and not otherwise." In his day, the term "hospital" applied to sheltering institutions of various kinds.

Dr. Kearsley made his bequest for a home "for ten or more poor or distressed women of the Communion of the Church of England." It now has about 65 residents. The new wing was named "Kearsley House," in memory of the benefactor.

IRON CURTAIN FILINGS

Budget Item

Budget appropriations in Communist Czechoslovakia's 1962 national budget provide more than \$2,000,000 for the needs of Churches, the Prague radio reported recently.

It said the sum is to be used for the maintenance and repair of cathedrals and churches, the upkeep of seminaries, and the payment of clergymen's salaries. [RNS]

NCC

Point of Meaning

"Concerted action" to strengthen the ecumenical movement in local congregations and communities was voted by the General Board of the National Council of

Churches at its meeting in Kansas City, Mo., February 26th-March 2d [L.C., March 11th].

Each of the constituent Communion was asked to assign responsibility for developing local programs to an agency with staff leadership. The chairman of this activity in each Communion would also serve as a member of a new NCC Committee on Local Ecumenicity, responsible for planning in this field. The duties of the new committee were defined as: the devising of a general strategy; service to member Churches in the outlining of studies and development of materials in cooperation with the NCC's Advisory Committee on Faith and Order; and the maintenance of a counseling service and an information exchange for member Churches.

The action was taken in response to a statement on "The Ecumenical Movement and the Local Church" prepared by General Secretary Roy G. Ross and presented to the General Board for consideration some months ago. Based on the definition of unity adopted by the World Council of Churches, Dr. Ross's statement was discussed by the General Board as a whole and then by delegation meetings of the constituent Churches.

In the meeting of the Episcopal Church delegation, the answer to the question, "Would you share the conviction that there is need for a vigorous effort to make the oneness of the Churches more evident at the local level?" was described by the recorder as "Yes, but — ." It was felt by some that this need was essentially a part of a broader and more urgent need of "making the Gospel of the Kingdom of God more evident at the local level."

The autonomy of the diocese and of the parish within the diocese was recognized as leading to "bottlenecks." Sentiment was expressed against mere "fellowship," and it was recorded that "the point at which fellowship has real meaning comes with communication on the level of faith and order." Much confidence was expressed within the group that communication at this level would be possible between congregations in the local community.

In floor debate, Mr. Edward D. Grant, United Presbyterian layman of Baton Rouge, La., and an NCC vice president, made a strong plea for a shift in what he called "ecumenical vocabulary." "I rep-

ACU CYCLE OF PRAYER

March

18. Emmanuel, Washington, D. C.; Church of St. Philip and St. James, New Hyde Park, N. Y.; All Saints', Nevada, Mo.
19. St. Paul's, Harrisburg, Pa.
20. Church of the Good Shepherd, Jupiter, Fla.; St. Andrew's, Lambertville, N. J.
21. St. Anne's, DePere, Wis.; St. George's, Milwaukee, Wis.
22. St. Thomas', Farmingdale, N. Y.
23. St. Elizabeth's, Philadelphia, Pa.
24. St. Andrew's, Brooklyn, N. Y.; St. Katherine's Chapel, Baltimore, Md.

resent the 'great unwashed' whom you want to win," he said. "We laymen in the local parishes resent talk about 'absurdities,' 'sacred cows,' 'sins of division,' and so on, as criticisms of our Churches and denominations. This over-emphasis on deploring is hurtful. We think our Churches are good things, and believe that in the ecumenical movement God is leading us to better things."

Efforts were made to incorporate in the Council's resolution a quotation from Dr. Ross's statement, saying: "A council does not presume to be a Church. It is rather an agency of the Churches through which their unity may be declared, their

COVER

The "Rescue" sign points toward Bishop Voegeli of Haiti, but a campaign of "Bishops Save" slogans is not intended. At the invitation of Lt. (j.g.) J. L. McEachen of Heavy Attack Squadron Five, USN, Bishop Voegeli visited the aircraft carrier, USS "Forrestal," anchored at Port au Prince, Haiti, on February 24th. The cover picture shows Bishop Voegeli on tour of the carrier, with Lt. McEachen and Cdr. R. E. Farmer, USN, both parishioners of the Church of the Holy Cross, Sanford, Fla.

differences examined, and they may act together in a variety of good works which are grounded in their common faith." Although the amendment did not pass, it served as a reminder of the NCC's declared purpose and structure.

In earlier sessions, the Board reviewed its policy on pronouncements. According to revised rules on the subject, a pronouncement is defined as "a declaration of conviction or statement of policy or position, formally approved by the General Assembly or the General Board, for one or more of the following purposes:

- (1) For guidance of the Council in its program operations.
- (2) For consideration of the member Churches.
- (3) For the influencing of public opinion.

"A pronouncement shall be (1) concise, (2) concerned with items of major importance, and (3) an expression of a substantial preponderance of General Assembly or General Board opinion that the view expressed is a required part of their witness to Jesus Christ."

As presented to the General Board, the last phrase was "a required part of our witness to Jesus Christ," but "our" was changed to "their" on motion of Peter Day, Episcopalian, on the ground that it might be interpreted to refer to all Christians, thereby implying that the NCC in its pronouncements was trying

to set up "required" standards of Christian opinion.

Pronouncements must undergo many preliminary steps before coming to the General Board for final action. In addition, they must normally be sent to board members four months in advance of the meeting. A two-thirds vote is required for adoption, and the affirmative vote must equal at least one-fourth of the total voting strength of the Board. Because of a low quorum requirement, it has been possible in the past for a pronouncement to be adopted by a very small number.

Actions by member Communion on the subject with which pronouncement is concerned must be collated and sent, with the proposed pronouncement, to the members of the Board.

The new procedural rules also define "Resolutions," "Messages," "Study Documents," and "Reports of Study Conferences." The latter have been somewhat limited in scope in that it is explicitly declared that the findings and recommendations must be addressed to "the member Communion and the units of the Council," rather than to the general public or the government. However, there will be no restriction on the publicity given to study conference reports.

The Board elected the Very Rev. John V. Butler, dean of the Cathedral of St. John the Divine, New York City, to the NCC's Advisory Committee on Faith and Order. The Board also placed Mr. George E. Cohron, of New York City, on the General Business and Finance Committee; Mr. Peter Day, of Milwaukee, on the board of managers of the central department of Church World Service; and the Rev. Canon Almon R. Pepper, of the Episcopal Church's National Council, on the General Policy and Strategy Committee. In addition, the Episcopal Church appointed Canon Pepper to the central department of Church World Service, and the Rev. Joseph Moore, of the Episcopal Church's National Council, to the General Program, Field, and Planning Committee. Mr. Warren H. Turner, Jr. vice president of the National Council, resigned from the board of managers of the central department of Church World Service.

Handbook on Communism

A study of "a religion without God, a religion of men and machines," has been issued by the National Council of Churches.

A Christian's Handbook on Communism, prepared by the NCC's Committee on World Literacy and Christian Literature, sets forth an analysis of what Communism is and does and plans to do.

The handbook costs \$1.00 a copy, and is distributed by the NCC Office of Publication and Distribution, 475 Riverside Drive, New York 27, N. Y.

The Way of the Cross

Assist us mercifully
with thy help,
O Lord God of our
salvation; that we may
enter with joy upon
the meditation
of those mighty acts,
whereby thou hast
given unto us life
and immortality;
through Jesus Christ
our Lord. Amen.



I. Jesus Is Condemned to Death

Who will rise up with me against the
wicked?
Or who will take my part against the
evil doers?
They gather them together against the
soul of the righteous,
And condemn the innocent blood.
But the Lord is my refuge,
And my God is the strength of my
confidence.

The stations of the cross pictured here were installed last year at St. George's Church, Lake City, Wash. The explanation given here of the use of the stations as a liturgical devotion is from "The Way of the Cross," a booklet edited by the Rev. Massey H. Shepherd, Jr., for the Associated Parishes, Inc., and used at St. George's, Lake City. The 26-page booklet is published and copyrighted by the Seabury Press, and is illustrated with line drawings. The text used with the pictures here is also from the booklet, and appears there as responsive reading. The booklet is subtitled, "A Liturgical Devotion for Holy Week, but such devotions are used in many parishes throughout Lent, and in some the year around.

Figures for the stations at St. George's were sculptured by Nancy Lou Patterson, a communicant of the parish and art instructor at Seattle University. She used terra cotta, which was fired in a kiln after sculpturing.

The devotion known as the way of the cross, or the stations of the cross, first came into use in Western Christendom in the 15th century. Its origin is generally sought in the time of the Crusades, when pilgrims to the Holy Land marked off the sites associated with our Lord's Passion in Jerusalem and its environs. On returning to their homes in Europe, they continued the devotion by erecting in their churches, or in the fields, memorials of these stations. The number of the stations, no less than the scenes and occasions of the Passion story, varied a great deal. In the 18th century, they were fixed at 14 in number; but five of these have no basis in the Gospel accounts of the Passion, but are the creation of legend or devotion.

The content of these devotions has never been determined by any official Church authority, for they have generally been considered acts of private prayer and meditation. They have often been observed, however, by groups of worshippers, united in common prayers at each station, and in the singing of hymns

(usually the *Stabat Mater*) as they passed from one station to another.

The following form is designed for corporate use. [The complete booklet contains, in addition to the material published here, a preparation, relevant Gospel lessons and collects.]

All its material is drawn from the Bible and the Book of Common Prayer. It may be said as a separate office, or combined with Morning or Evening Prayer, or appended to the rite of Ante-Communion. Only nine stations, with an introduction, are provided, since these alone have an authentic source in the Biblical narratives of the Passion.

Special Forms of Worship. And *Provided, further,* that nothing in this Article shall be construed as restricting the authority of the Bishops of this Church to take such order as may be permitted by the Rubrics of the Book of Common Prayer or by the Canons of the General Convention for the use of special forms of worship.

— Article X, the Church's Constitution

For Days of Fasting and Thanksgiving appointed by the Civil or Ecclesiastical Authority, and for other special occasions, for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such form or forms as he shall see fit, in which case none other shall be used.

— Book of Common Prayer, p. vii

Continued on next page



II. Jesus Receives the Cross

He is despised and rejected of men:
a man of sorrows and acquainted
with grief.
And we hid as it were our faces from
him; he was despised and we
esteemed him not.
Surely he hath borne our griefs, and
carried our sorrows;
Yet we did esteem him stricken, smit-
ten of God, and afflicted.
But he was wounded for our trans-
gressions, he was bruised for our
iniquities.
The chastisement of our peace was
upon him; and with his stripes
we are healed.



III. The Cross Is Laid on Simon of Cyrene

The Lord ordereth a good man's going,
And maketh his way acceptable to
himself.
Though he fall, he shall not be cast
away;
For the Lord upholdeth him with his
hand.
The law of his God is in his heart,
And his goings shall not slide.



VIII. Jesus Is Taken Down from the Cross

He was cut off out of the land of the
living;
For the transgression of my people was
he stricken.
And he made his grave with the wicked,
and with the rich in his death.
Because he had done no violence, neither
was any deceit in his mouth.
Therefore will I divide him a portion with
the great;
Because he hath poured out his soul unto
death



VII. Jesus Dies Upon the Cross

Consider, and hear me, O Lord my God;
Lighten mine eyes, that I sleep not
in death;
Lest mine enemy say, I have prevailed
against him:
For if I be cast down, they that trouble
me will rejoice at it.
But my trust is in thy mercy,
And my heart is joyful in thy salvation.



IV. The Women Mourn for Jesus

Thou feedest them with the bread of tears,
 And givest them plenteousness of tears to drink.
 Thou has made us a very strife unto our neighbors,
 And our enemies laugh us to scorn.
 Turn us again, thou God of hosts;
 Show the light of thy countenance, and we shall be whole.



V. Jesus Is Stripped of His Garments

They pierced my hands and my feet; I may tell all my bones;
 They stand staring and looking upon me.
 They part my garments among them,
 And cast lots upon my vesture.
 But be not thou far from me, O Lord;
 Thou art my succour, haste thee to help me.



VI. Jesus Is Nailed to the Cross

My God, my God, look upon me;
 why hast thou forsaken me?
 And art so far from my health,
 and from the words of my complaint?
 All they that see me laugh me to scorn;
 They shoot out their lips, and shake their heads, saying,
 He trusted in the Lord, that he would deliver him;
 Let him deliver him, if he will have him.
 O go not from me, for trouble is hard at hand,
 And there is none to help me.

IX. Jesus Is Laid in the Sepulchre

I have set the Lord alway before me;
 For he is on my right hand, therefore I shall not fall.
 Whereupon my heart is glad, and my glory rejoiceth;
 My flesh also shall rest in hope.
 For why? thou shalt not leave my soul in hell;
 Neither shalt thou suffer thy Holy One to see corruption.

Photos by Cary W. Tolman

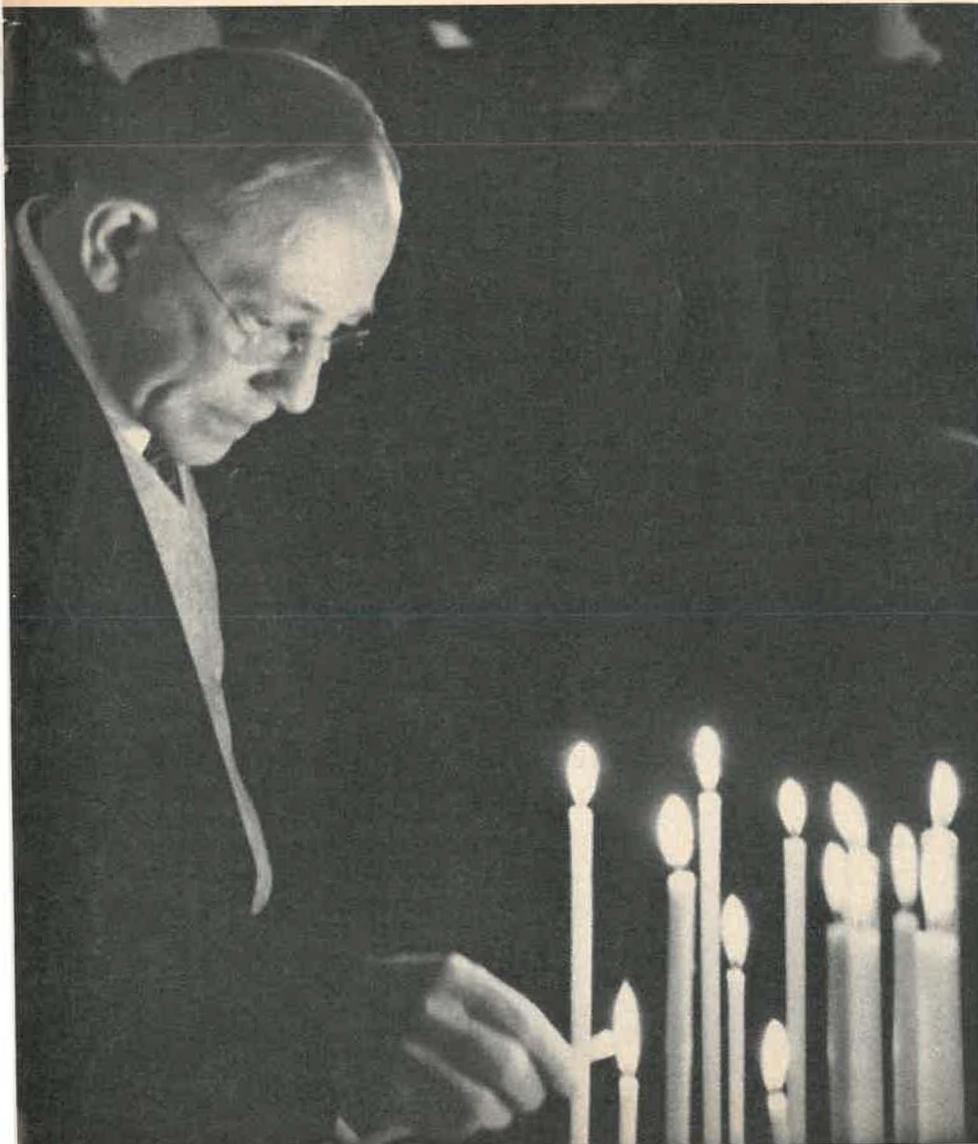


Coming Alive Spiritually

How can we do it,
and is it worth it?

by the Rev. Frederick Ward Kates
Rector, St. John's Church, Elizabeth, N. J.

Christ must become the light of our minds.



As another Lent begins, I covet for you the experience of coming alive spiritually, of coming "alive unto God," and accomplishing this result as it happens for most people "through Jesus Christ our Lord." To help each one of us achieve this end is one of the most constructive ways to use Lent, and to have it happen to us during this season will mean Lent, A.D. 1962, has been well spent.

The complete man knows three birthdays: physical, intellectual, and spiritual. The first, purely a biological event, is important only for vital statistics and is hardly comparable with one's second birthday, the time when, perhaps all of a sudden, the entrancing world of books, ideas, and thought becomes for the first time exhilarating and enthralling. The third birthday in a man's life is the most significant of all, the time when his spirit becomes alert to the reality of God and responsive to His call. When this birthday occurs, an unending vista of towering hopes and exalted prospects opens up, the realm of things more valuable than material things becomes vivid, and the Kingdom of God becomes the focus of our endeavor.

It is in coming alive spiritually that one becomes a whole person, an entire man, truly a human being; for to be spiritually alive is what it means to be a man and a human being.

I am keenly aware of the truth of T. S. Eliot's statement that "most people are only very little alive; and to awaken them to the spiritual is a very great responsibility."

I know also that we have to die to life without God in order to come alive to life with God. This is not easy in a world where, to millions, God seems more conspicuously absent than notably present, a world in which many voices loudly proclaim that God is dead or at least not relevant.

Being a real man isn't something that just happens. We are born men but we have to win manhood. "We are born into the world and all our living after that is the struggle to be born into the spirit," Dean Samuel H. Miller of Harvard Divinity School has written.

"The fundamental reality of human nature is its Christian possibility," says Dean Miller. "To be a man means to be like Jesus Christ; and the more human we are, the more we become like Him. He is the disclosure of what is involved in the full magnitude of being man."

Granting that it is desirable to come alive spiritually, how does it happen? How does it begin?

In this life each man follows his own way; there is no only way. As each man is happy in his own way, as each man kills himself in his own way, as each man can, may, and does, serve God in his

Jean Speiser

own way, so each man comes alive to God in his own way.

For one man, religious life begins with a great need which is met by a great salvation which results in great gratitude, culminating in a great compulsion to do something about the discovery he has made.

For another man, it begins in a blinding vision on a Damascus road, paralleling St. Paul's experience.

For yet another man, it grows quietly and undetected, as youth slips into manhood, and as maturity and experience of life widen.

To still another man, real religion begins when he realizes and accepts the frustration of mere human effort, and, at the same time, becomes aware of the strength which comes from union with superhuman reality.

To yet another man, the life of the spirit is born when he looks upon the beauty of the world with joy and thanksgiving and his soul is all but torn apart by an acute realization of the world's suffering and sorrow and sin.

Sorrow and Loveliness

Oscar Wilde says: "He who can look upon the loveliness of the world and share its sorrow, and realize something of the wonder of both, is in immediate contact with divine things, and has got as near to God's secret as anyone can get."

We all come alive by varying and different ways. But I think it is accurate and safe to say that this experience will happen in you and to you:

(1) When you take as the heart of your life's wisdom two basic truths about the universe.

(2) When you answer life's four basic questions.

(3) When you catch and are caught by a real vision of the real Christ.

First, two truths about the nature of this world in which we dwell and about the universe of which we are no insignificant part:

The first truth is that the universe is not just a material phenomenon. It is, rather, a physical and spiritual creation; and you and I, by virtue of the way God made us, are amphibious beings created to dwell at one and the same time in both earth and heaven, in time and eternity, in the world that is seen and the world that is unseen. Sure it is, as every man can testify, that we know no peace until and unless we are at home in both worlds and live in harmony with both.

If this strikes you as pious nonsense or appalling religious romanticism on the part of one who certainly is old enough and sophisticated enough to know better, consider one thing only: the moral structure of creation.

There are some things a man cannot do and yet live. Trying to live under water is one thing. Another is trying to live in defiance of the moral structure of crea-

tion. Since the time of Amos in Israel and Aeschylus in Greece men have known that the laws of God, built into the very fabric of things, are not statutes but realities. They are of the eternal and ultimate nature of things. We can violate man-made laws and escape punishment until we are caught, but not so with the laws of God. If we violate a law of God, the punishment is automatic, immediate, and inexorable. We do not break God's laws; they break us.

Either we give obedience to the laws of life and the demands of God, or we pay the penalty for refusing. We begin to come alive spiritually and also to become mature men when we discover that we must live in accord with this fact.

The other basic truth about the universe is that God, not man, is central in it. "God is the only reality, and we are only real insofar as we are in His order, and He in us." When these 15-century-old words of St. Augustine ring in our ears with the tones of essential truth, then we shall be on our way to coming alive spiritually.

God is the author and source and creator of the universe and our lives. It must be obvious even to the most prideful man that man did not create either. This is not a man-made creation with man at its center. Rather is it a God-made creation, God-planned, God-directed, God-governed, and God-redeemed, with God at its heart and center, at its source, and at its end.

When we realize this and when we realize where we fit into the scheme of things, real religion will be coming to birth in us.

The second step involved in the process of coming alive spiritually is the acquiring of a view of human destiny that will make sense of our days, of our anguish and suffering, of our struggles and pain, and of our joy and rapture, too; an over-all philosophy of life which will provide us with purpose for living and courage for dying, which will tie our lives into a coherent whole.

Stated another way, there are four fundamental questions every thinking man must ask himself and which he must answer. It is possible to go on for years dodging these questions and evading the responsibility of answering them, but they will not forever be denied.

The questions are: *Where did I come from? What am I? Why am I here? Where am I going?*

When you have arrived at answers that are soul-satisfying and satisfactory to yourself, you will be spiritually alive. You will, further, be an educated man. You will possess what millions unfortunately lack, namely, an integrated, over-all philosophy of life, a total and not a fragmented understanding of your own and of all human destiny.

The third and final step in the process of coming spiritually alive is to capture

and to be captured by a real vision of the real Christ, as He was and as He is. It is to fall under the spell of the beauty and splendor of that mysterious and majestic figure who as a joy and a terror not many years ago walked among men on this earth.

It is hard, curiously hard, for men to do this now, to catch a real vision of the real Christ, as He was and as He is. Too many books and too many sermons about Him, too much child's talk about Him, too much familiarity with His Name and too casual an acquaintance with His beauty — these, maybe, account for the difficulty men experience these days in seeing Him who moved among men as a white flame only 19 centuries ago.

Yet hard as it may be to see the real Christ, as He was and as He is, such, I believe, is our major task. It is our major task if we are to be men fired by religion of such power and splendor that it will send us out into the world to build the world anew, to be strong where now we are weak, to be brave where now fearful, courageous where now timid and afraid, clean where now impure, noble where now petty, beautiful where now sordid and ugly.

To know the Christ, as He was and as He is and as He ever will be, is above all ways the way to come alive unto God. When He becomes living and vividly real before our eyes, master of our wills, sovereign in our souls, the light of our minds, the joy of our hearts, and the strength of our days, then we shall find ourselves kneeling at His feet, and, through Him, presently arriving at the place where we would be.

Coming alive spiritually is the first thing as well as the last that must happen to a man if he expects to be at all adequate for the living of these dangerous years.

We must understand that we live in a creation which is spiritual as well as physical, and that God, not man, is the central reality of it. We must evolve for ourselves an over-all philosophy of life. We must capture and be captured by a real vision of the real Christ.

God Is Not Optional

The end of the process is that we shall see that God is not optional if we aspire to live as men. The Christian reading of life and destiny is far from being irrelevant to man's present situation. Life has a meaning and a purpose and a goal. He whom Christians worship as incarnate God is in truth the Way to God, the Truth about God, and the very Life of God. The end is that we shall consecrate ourselves anew to God's service.

So dedicated, we shall come to reckon ourselves "dead indeed unto sin, but alive unto God through Jesus Christ our Lord." We shall be able to say, and really to mean it, "I can do all things through Christ which strengtheneth me."

Junius Scales, Ex-Communist

There is a strange irony in the fact that the only man serving a prison term for the crime of "active and knowing membership" in the Communist party is one who broke with Communism five years ago. The man is Junius Scales, who began serving a six-year prison term on October 2, 1961, after judicial proceedings begun in 1954. His breach with the party followed the revelations of 1956 about the internal rottenness of the Stalin regime and the brutal repression of Hungary in 1957. Other Communists have been convicted for specific illegal acts, but he is the only one whose conviction for membership has been upheld by the Supreme Court.

Editorials in the *New York Times* and the *Washington Post* have called attention to the curious fact that, while many known and active Communists continue to be outside the reach of the courts, one who is a hated apostate from their ranks is punished under the Smith Act for his former affiliation with them.

Both newspapers add their voice to a petition from a number of prominent Americans, including Norman Thomas, the Rev. Reinhold Niebuhr, President Goheen of Princeton, Grenville Clark, Roger Baldwin, John C. Bennett, and others, asking that the President of the United States pardon Junius Scales or commute his sentence. They assert that there is no question as to the sincerity of his political change of mind.

The Scales case raises many questions about the whole matter of political crimes, an area with which Americans are relatively unfamiliar, and in which they are unhappy and unsure of themselves. In the usual sort of crime, the main question is not whether the criminal is still doing it but whether he really did it. On this basis, the courts have affirmed Mr. Scales' guilt after two trials and full review and a 5-4 decision by the U.S. Supreme Court. But it seems almost absurd to punish Communism by jailing an enemy of the Communists while freeing genuine Communists for lack of technically acceptable evidence.

Since the Communist Party is a conspiratorial group unswervingly dedicated to the interests of a foreign nation, we think it entirely reasonable for legal barriers to be placed in its path. Again and again, in Europe and Asia, national Communist parties have seized their opportunities to overthrow the constitutional government of their country by force and violence and to drag it into captivity. Such sturdy democratic countries as Switzerland and the Netherlands have found themselves under no obligation to tolerate such parties, and we do not think the United States is under obligation to wait until there is shooting in the streets to decide whether the Communists will shoot if they get the chance.

The crime of being a Communist is not the crime of having done something harmful to society but the crime of belonging to an organization that is very likely to do something harmful. Most criminals are imprisoned for what they have done, but political criminals

are imprisoned for what they plan to do in the future.

Yet, political crimes are different from crimes of greed and passion. Where there has been a sincere change of mind, the real basis for imprisonment has largely disappeared. Unless political realism is applied on the subject, Communists may even be able to arrange to have their defectors harassed and imprisoned for the crime of having once been of their number — a typically nightmarish exit from a nightmare world!

We hope that the President will give careful consideration to the petition for pardon for Junius Scales.

Outward and Inward

Almighty God, who seest that we have no power of ourselves to help ourselves," says the collect for the Second Sunday in Lent, "Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord."

Sometimes it almost seems as if Churchmen in 20th-century America come in two kinds: the do-it-yourself ethicalist and the "pure-spirit" devotionalist. Of course, this really isn't true, but it points up the great difficulty of those who would write or teach in the realm of Christian practice. For the person who thinks of Christianity as a matter of moral respectability and thinks the practice of it is possible to anyone with sufficient will power, must be taught, in season and out of season, of man's utter dependence on God, and the Christian charity that reaches out to the unworthy poor (whether of emotions, spirit, character, or pocketbook) as well as the worthy. But the second type must be taught constantly of the necessity for carrying prayer into action, and of the God who *sends* in answer to prayer.

The great heresies which the early Church had to struggle against were not categorical denials of the whole of Christianity on the part of those who were without; they were the denials of parts of Christianity by those who were within. The early heretics did not reject Christ entirely, but they did reject part of the truth about Him. The tendency to think of Christian moral goodness as Christianity, or to think of Christian devotion as Christianity constitutes the same kind of knotty problem for the Church, for in affirming one side, the other may be misleadingly emphasized.

But the goodness of Christian people is the work of the Holy Ghost, not the work of their own will power, for all the truth of the fact that they, by action of their wills, allow the Holy Ghost to work in them. And Christianity is concerned with more than the life of the spirit — for all that it is concerned with the salvation of souls, it is concerned with bodies, too.

So, during Lent, it is good for us Churchmen to remind ourselves of this one of many great dualities of our Faith, and to seek, by God's help, to balance the natural tendency of our lives — to remember that "we have no power of ourselves to help ourselves," and to pray for deliverance, for ourselves and for others, from all that may hurt the body as well as the soul.

The Rufigi Mission

In December, 1961, Tanganyika became an independent, sovereign state. One reason why that independence was achieved so peacefully was because the political opinions of the communities in that land have been strongly influenced by Christian missions which have taught peace and goodwill.

Yet in that country there is one administrative district which is almost unique in the whole continent of Africa in that in the whole district there has been no Christian institution of any kind, nor a single indigenous Christian of any denomination. No Christian mission has ever started work there. That district is the Rufigi district.

One hundred miles south of Dar es Salaam (the capital of Tanganyika) the Rufigi river flows into the Indian Ocean through a vast delta. On the banks of this river, which in places is several miles wide in flood time, live a large number of Africans of various tribes occupied chiefly in fishing. Nominally, they are all Muslims.

Travelling southward from the Rufigi one enters Kilwa district. For a thousand years Kilwa has been a trading center. Here came traders from the Persian Gulf, from India, from Arabia, from China. The central area is littered with the ruins of their dwellings. But the communications of Kilwa were by caravan routes into the interior and by dhows (sailing vessels) with countries across the sea. Modern communications with Kilwa are almost non-existent. The only main road is impassable for six months of the year. There is no regular steamship service. There is one airstrip at Kilwa itself.

In one corner of Kilwa district, the

Roman Catholic Capuchin Fathers have a mission. Otherwise Kilwa district, like Rufigi district, is utterly unevangelized.

So this whole area has remained cut off and apart from modern and progressive influences.

When Fr. Trevor Huddleston was made Bishop of Masasi in 1960, he found this neglected area within the boundaries of his diocese, and he determined that it should no longer be neglected. The people of Kilwa and Rufigi should at least be given the chance to hear the Gospel of Christ. So he sent me to start the Rufigi Mission.

On November 1, 1961, with two

young Africans, I took up residence in a hundred-year-old Arab house in Kilwa, and used that as a base from which to sally forth to evangelize this country. But how to travel? The rains had come early and the roads — such as they are — were impassable even for Jeeps. The answer was to travel by sea in dhows, and by land on push bikes. And that is what we do. Kilwa to Utete (the capital of the Rufigi district) is just 100 miles, and we go to and fro on bicycles, but we can sometimes cut down the distance by travelling the first 40 miles by sea. If we had a motor boat, we could do the whole distance by water, but a sailing dhow cannot beat up against the tremendous current of water flowing down the Rufigi river. When we travel south from Kilwa the first 30 miles have to be done by sea. We do it by dhow, but it is not too pleasant when the dhow gets becalmed



Kilwa was a trading center for 1,000 years, and there are many reminders of past glories. These are 15th-century Portuguese ruins.



The Universities Mission to Central Africa church at Kilwa. Spots on these two pictures were caused by the dampness of the African rainy season, which encourages mildew.

and the tropical sun beats down all day.

People ask me, how do you make contact with these people? How do you start preaching the Gospel?

At Kilwa we have a film-strip projector that works on kerosene — there is no electricity. The people come in crowds to listen to preaching that is illustrated by film strips.

On the Rufigi there is no need of such a way of approach — the people are the friendliest I have ever met in 30 years' experience of this friendly continent of Africa. It takes an hour to walk down a short village street, for at every house there is a welcoming shout, "Come in, Padre — don't go walking past, come in and talk to us."

But friendliness is not conversion — though it may, and please God it will, lead to conversion. For all their friendliness they are deep in heathen ways.

On one of our "safaris" I had lagged behind my young men (this was a walking safari, not a cycling one!) when I heard ahead of me a drumming. There

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Cracking Toward Freedom

Major social, political, and religious events were taking place in the Philippines, but the local papers reported none of them

The subject of religious freedom was discussed at a recent session of the Council of the Church of Southeast Asia, which is perhaps one of the most sensitive and critical areas in the world, in this respect. In lands struggling for their own national identity, often only newly-released from colonial status, the religion of the people is an immense bond of identity and unity. Therefore it is not surprising that in many of these now-independent states, the majority faith is given a position of special dignity and prestige, and protected in that "established" position often to a considerable degree. And where Christianity is a decidedly minority religion (as it is in every Asian country save the Philippines), Christian people encounter various restrictions on their freedom to preach or teach — in rarer cases even on their freedom to practice their own religion at all.

Take the country "X" for an example. Here is a small nation, only recently established in political self-determination, the vast majority of its people being Moslems. Under its new establishment, it would (and does) define its position as "a secular state whose official religion is Islam." If a Moslem citizen shows up at church or at an inquirers' class, it is the duty of the Christian pastor to report the inquirer's name and address to the appropriate Moslem authority, who will then undertake to dissuade the seeker from going further. Should he persist and finally come to Holy Baptism, he then ceases to be a member of the Moslem community (which is the heart-community of the state). He has to add a suffix to his national description (as if he could no longer describe himself as an "American" but now must say he is an "Americanoid" or something). He loses the privileges which Moslems are granted, in social benefits and the like. He becomes a second-class citizen, tolerated but no

longer fully identified with his nation.

The wonder is that some do persist. Why they do it is another and complex question. One reason, at least, was stated by a recent convert thus: "I want to prove to my people that it is possible to be a ——— without being a Moslem." But this sturdy independence of mind is a commodity as rare in the East as anywhere else. The restrictions on religious freedom are strong and effective, and this is a fact with which the Church must and does cope.

Christian Minorities in New Nations

I daresay that most Christians in those areas recognize that they can claim no special rights or exemptions in this matter. In many countries our missionaries have enjoyed long years of freedom to preach and teach, freedom often granted them because of the political power and prestige of the nations from which they came rather than from any abstract love of such freedoms in themselves. But those days have gone. Now the issue of religious freedom must be thought out in every new society for itself; and the Christian minority must take their place as citizens of the new nation, and do their part in the development of its life.

These are obvious enough thoughts. But it was tempting to me to go on thinking about religious freedom in other and quite different societies. What is the record of "Christian" nations in this respect, for instance? Our meeting of the Southeast Asia Church was in Manila (or rather Quezon City, a suburb, and the capital of the Philippines). In the course of ten days there, a number of notable events occurred affecting the Christian life of the Philippines. The concordat of full communion between the Episcopal Church and the Philippine Independent Church was finally ratified in two great public, solemn Eucharists. This concordat brings together a Church represent-

ing more than a tenth of the Christians in the Philippines, and our Anglican Communion; it is a healing of a significant part of the broken Body of Christ; it strengthens the life and witness of both Churches; it brings into a world fellowship the historic Church of the Philippine revolution, the Church which gave birth to the independence of that heroic and fruitful nation.

In addition to that cardinal event, and the significant meeting of the Council, the new Episcopal cathedral was consecrated, the new hospital of St. Luke — one of the major elements in Philippine social development — was dedicated, and a major, new Church high school for Chinese young people was launched. The interesting thing about all this impressive list of events was that not one word, not one picture, not one mention (except for a comment or two about foreign visitors, in the society column) of any of it was permitted in any newspaper. Another religious body by chance had planned a Eucharistic Congress at the same time, and this was fully and vividly reported. But for us it was a most ghostly performance (not that we had really expected anything else), to go through these deeply-moving and indeed historic days without a word about them being made known to the people most concerned.

This is an example of a somewhat different variety of restriction on religious freedom. Others come to mind. Try to violate the stereotypes in Christian America, if you want to reflect on another. There is entire freedom from religious restriction in the motion picture industry, for instance, as long as any Roman Catholic priest is understood to be a genial Irishman who really believes that we're all going to the same place in the end and there's nothing like a song together to make America great. Likewise a Protestant cleric may be dramatized freely but only as a benevolent, aging boob whose sermons are cribbed from the *Reader's Digest* (unless he is to be an Episcopalian, in which case he may be allowed some booze and a moderately exotic love-life, ending, however, happily).

Now there is no law or tyrannous board which enforces these stereotypes. They enforce themselves, in the secularized dynamics of American life, and denominational censors only echo what are in fact the controlling images in the consuming public's mind. And what is true of the film and television industry is also true in public affairs, the literature of higher education, and just about everywhere else. The freedom of the Church to preach and teach is most profoundly imprisoned



In U.S. movies the Protestant cleric is "a benevolent, aging boob," the Roman "a genial Irishman," and the Anglican "allowed some booze."

by the popular stereotypes which limit the function of the Church to something understood to be "religion," a rather insubstantial commodity composed of equal parts of patriotism, a conscience troubled for reasons not understood, and a genial wish to differ as little as possible from one's fellow-citizens.

One can easily understand the origin of the stereotypes. In the entertainment world, the three I mention all can be rationally explained in the eager wish of the Roman Catholic minority to be "accepted" as true Americans, in the bankruptcy of Protestant moralism, and in the worldliness of the Episcopalians. And it is also true that there is no law preventing the Church from smashing those images. But the lesson is that the Church must use what freedom she has, or else there shall be taken away from her even that morsel.

The "Comical Bishop"

This is true in secular America, in Britain (the kindly old vicar or the comical bishop who thunders about antique irrelevances), in Spain, in Scandinavia, in Arabia, in Malaya, in the Soviet Union, in China. Under God we are always given some freedom (even if it is only to break the Bread in secret, even if it is only to suffer); we are never to have complete freedom because it is not given to human society to have a complete anything — our sins find us out. But there is a perfect freedom to be had for the asking (so we are reminded every Matins). The only requirement is that it be used.

So, then (end of sermon), let us not waste time arguing about theoretical things, but get cracking on what can be done at this moment. I will now proceed to ask myself what I have done, in the ten hours I have spent cooped up in this airplane, to break the stereotype and use my freedom to preach and teach the Gospel. This will be an uncomfortable self-examination, I fear.

RUFIGI

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was nothing unusual about that, but with the thudding of the drums came that indefinable, heart-chilling, sense of impending evil. One did not need to be told that it was some sort of devil-dance. The atmosphere was heavy with evil, but there was no need to be afraid. A Christian in whose heart the Holy Spirit dwells need fear no hurt from lesser spirits in rebellion against God. Nevertheless, I knew from experience that the next quarter of an hour might well be exceedingly unpleasant, and I heartily wished it was over. I walked on toward the drumming which was right in the path that I must take. Suddenly a cheery voice said in English, "Good morning, Father." I looked up. A very pleasant-faced youth of about 18 was sitting in front of a house a little back from the road, and had hailed me. I greeted him and asked him where he had learned English.

"Wait a minute, Father, I am coming with you," he called. It was good to have his company. He told me that he had been in the Roman Catholic middle school, but had left because he could not pay the fees, but he was greatly attracted to the Christian religion. He explained to me that the previous day the elders of that village had called in diviners to find out how to cure a lunatic woman in the village. They had made their divination

and had declared that if they danced till two o'clock in the afternoon and drank beer in honor of the devil who had possessed the woman, the devil would be cast out. And this was what they were doing. We passed through the clearing where the villagers were dancing. The trees were hung with gourds of charms, and the diviners sat in dirty deck chairs with their pots of beer to see that all was done as the devil would desire. We had no unpleasantness except the torment of seeing this pitiful foolishness of unredeemed humanity.

One day, on a cycling "safari" I had got ahead of my young men, and was waiting for them to catch up, talking to a friendly and attentive group of Africans, including the village headman, when news came that one of my young men had accidentally knocked a woman down with his bicycle and her indignant husband was demanding that I should go back to settle the matter by paying damages.

I would have gone back at once, but the headman and all my group of new-found friends prevented me. "You stay here, Padre. If people are angry, you might get into trouble by yourself, but here we are all ready to help you and to get things arranged peaceably." The headman sent a message to say that all concerned were to come in to him. Even the husband was not so angry as report had said. He was sweetly reasonable. And when I had rendered first-aid to the not very badly injured woman and given her a reasonable compensation for what was undoubtedly the carelessness of my young man, we all parted the very best of friends.

Everywhere on the Rufigi the cry is the same, "We have lagged behind because we have refused the help that you Christians can give. We don't want to lag behind any more. Come and help us."

The Christians of Masasi diocese are answering that call. They are going to give from their poverty the recurrent expenses of the new Rufigi Mission, but they cannot pay for capital outlay for such things as a motor boat or the new town church which we hope to build this year at Utete.

The Christians of Masasi are making a special effort of intercession for the Rufigi Mission on the first Friday in every month. The conversion of Muslims is notoriously difficult, but in the power of the Holy Spirit it can be accomplished. Will you join with the Christians of Masasi in praying that that power may be poured into the hearts of the Muslims of the Rufigi and those who preach the Good News to them?

Editor's note: Readers who wish to share in the work of the Rufigi Mission may do so through THE LIVING CHURCH. Checks should be made payable to THE LIVING CHURCH RELIEF FUND, and marked "For the Rufigi Mission."

Speaker in Michigan



The Rev. Yustasi Ruhindi, of Uganda, East Africa, holds Richard Chou, four-year-old son of the Rev. Yung Hsuan Chou (right), rector of Grace Church, Lapeer, Mich., while the latter discusses Chinese art. Mr. Ruhindi was a recent visitor to the diocese of Michigan and spoke at a number of parishes.

PEOPLE and places

Appointments Accepted

The Rev. F. F. Bartrop, a chaplain at the Bird S. Coler Hospital, Welfare Island, New York City, has been conducting services at St. Paul's Church, Hoboken, N. J., since the first of January.

The Rev. William A. Bosbyshell, formerly canon at the Cathedral Church of St. Luke, Orlando, Fla., is now vicar at St. John's Church, Eau Gallie, Fla. Residence: 291 Teal Dr., Eau Gallie.

The Rev. Victor S. J. Burrows, formerly rector of the Church of Our Saviour, DuBois, Pa., is now rector of Holy Trinity Church, Logan, W. Va. Address: 608 Stratton St.

The Rev. R. Linn Cashman, formerly vicar at St. Michael's Church, Montebello, Calif., is now rector of All Saints' Church, Oxnard, Calif.

The Rev. Frank P. Dignam, formerly of Austin, Texas, is now in charge of the Church of the Good Shepherd, George West, Texas. Address: 809 Hays St., Beeville, Texas.

The Rev. William S. Douglas, formerly curate at the Church of the Heavenly Rest, Abilene, Texas, is now rector of St. Paul's Church, Brady, Texas. Address: Eleventh and Blackburn, Brady.

The Rev. J. Daniel Gilliam, formerly rector of the Church of the Holy Communion, Allendale, S. C., is now assistant rector at St. John's Church, Fayetteville, N. C. Address: 1805 Wendover Dr.

The Rev. Bruce E. Hanson, formerly vicar at the Church of the Good Shepherd, Webster, N. Y., is now rector of Grace Church, North Attleboro, Mass. Address: 104 N. Washington St.

The Rev. A. A. Harlan, formerly chaplain at the Indiana State Penal Farm, Greencastle, Ind., is now associate rector at St. Stephen's Church, Terre Haute, Ind. Address: 428 Osborne St.

The Rev. Thomas L. Hastings, formerly assistant at Christ Church, Savannah, Ga., is now rector of St. Francis' Church, Macon, Ga. Address: 2990 Crestline Dr.

The Rev. Edmond G. Hawley, formerly curate at St. Luke's Church, Evanston, Ill., is now curate at Gethsemane Church, Minneapolis, Minn.

The Rev. George P. Huntington, formerly rector of St. Mary's Church, Stuart, Fla., is now assistant to the rector of St. Alban's Church, St. Petersburg Beach, Fla. Address: Box 6116, St. Petersburg Beach 6, Fla.

The Rev. C. Edward Keller, formerly curate at Christ Church, Bloomfield and Glen Ridge, N. J., is now priest in charge of the church.

The Rev. Frederick G. Kirby, formerly rector of St. Luke's Church, Hudson, Mass., and recently assistant at Grace Church, Providence, R. I., is now acting rector of Grace Church.

The Rev. Dr. G. Clarence Lund, formerly rector of the Church of Our Saviour, Akron, Ohio, is now assistant rector at Christ Church, Reading, Pa.

The Rev. Charles G. Rice, Jr., formerly canon chancellor at St. Paul's Cathedral, Buffalo, N. Y., is now rector of St. Paul's Chapel, Harris Hill, Buffalo. Address: 4275 S. Harris Hill Rd., Buffalo 21.

The Rev. James F. Riley, formerly vicar at St. Paul's Mission, Clinton, Mo., is now curate at Christ Church, St. Joseph, Mo. Address: 411 N. Noyes Blvd.

The Rev. Donald B. Rock, formerly vicar at St. Stephen's Church, New Port Richey, Fla., will be vicar at St. Nicholas' Church, Pompano Beach, Fla. Address: 4230 N.E. Third Ave.

The Rev. Calvin S. Sachers, formerly associate at St. Mark's Church, Beaumont, Texas, is now assistant chaplain at Texas Military Institute, San Antonio, Texas.

The Rev. Warren H. Sapp, Jr., who formerly served St. Peter's Church, Pittsburg, Kan., is now in charge of work that is being reactivated in Liberty, Mo., by the diocese of West Missouri. Address: 831 Reed, Liberty.

The Very Rev. Robert M. Shaw, who has been serving as dean of St. Paul's Cathedral, Buffalo, N. Y., will on April 23 become rector of All Souls' Church, Oklahoma City, Okla.

During Dean Shaw's four years at St. Paul's Cathedral, the chancel has been enlarged and flags of the 50 states installed. On Easter Day the last 12 of 24 new stained glass windows in the clerestory section of the cathedral will be dedicated.

The Rev. W. Holt Souder, formerly rector of Christ Church, Winchester, Va., is now in charge

of St. Mary's Church, R.F.D. Richmond, Va. Address: 9814 River Rd., Richmond 29.

The Rev. Harold S. Strickland, formerly vicar at St. Martin's-in-the-Fields, Edwardsville, Kan., will on April 1 become rector of St. Paul's Church, Leavenworth, Kan.

The Rev. Clifford Waller, who has been taking a year of chaplain's training in Massachusetts, is now institutional chaplain for the diocese of West Texas and is on the staff of St. Mark's Church, San Antonio. Address: 307 E. Pecan St., San Antonio 5, Texas.

The Rev. Herbert S. Wentz, formerly vicar at St. Christopher's Church, Garner, N. C., is now on the staff of St. Luke's Church, Atlanta, Ga.

The Rev. David J. Williams, formerly rector of Christ Church, Garden City, L. I., N. Y., is now executive secretary of the diocese of Long Island.

Among other things, Fr. Williams will have charge of the diocesan survey, which was started late last year; of the department of promotion, the diocesan bookstore, and the diocesan magazine; and of arranging of conferences and special events.

Missionaries

The Rev. Thomas D. Bond, who formerly served Santa Fe Mission, San Antonio, Texas, is now on the staff of Christ Church, Mexico City, D.F., Mexico.

The Rev. Maurice M. Garrison, formerly in charge of the Church of St. Luke the Beloved Physician, New York City, will serve in the Ovamboland area of the diocese of Damaraland, Province of South Africa. Address until further notice: Box 57, Windhoek, South West Africa.

Armed Forces

Chaplain (Lieut.) Robert S. Ellwood, formerly addressed with the 1st Bn., 3rd Marines, FPO, San Francisco, may now be addressed: c/o Division Chaplain, 3rd Marine Division, FMF, FPO, San Francisco.

Changes of Address

The Rt. Rev. Goodrich R. Fenner, retired Bishop of Kansas, should now be addressed for all mail at 4689 S. Versailles, Dallas 9, Texas (not on E. Binkley Ave.).

The Rev. W. A. Cash, retired priest of the district of San Joaquin, formerly addressed in Santa Cruz, Calif., may now be addressed at 96 Midvale Dr., Daly City, Calif.

The Rev. James R. Hiles, who is on the staff of Trinity Church, Boston, should be addressed at 2 Jamaica Way Ct., Jamaica Plain 30, Mass., not in Watertown, Mass.

The Rev. J. F. G. Hopper, rector of Grace Church, Paducah, Ky., formerly addressed on Wallace Lane, has moved to the new rectory at 234 Forest Circle, Paducah.

The Rev. J. Donald Partington, who recently became rector of St. Christopher's Church, Springfield, Va., should be addressed at 7628 Mendota Pl.

The Rev. Claude L. Pickens, Jr., associate secretary of the Overseas Department of the National Council, formerly addressed in Montvale, N. J., should now be addressed at 29 Lenox Ave., Ridge-wood, N. J.

Marriages

The Rev. Marshall Turk Rice, vicar of the Church of the Atonement, Fairlawn, N. J., and Miss Elizabeth Kent Thornton, daughter of Mr. and Mrs. Randolph Irving Thornton, of Oakland, N. J., were married on February 24.

Miss Jessie Norris Butler, formerly secretary for college work in the Second Province and recently acting associate secretary for the National Council's Division of College Work, was married on February 3 to Major Carol Wesley Herdic, Jr., USAF. The couple will live at 1421 Shalimar Dr., Del City, Okla.

Births

The Rev. Barton Brown and Mrs. Brown, of the Church of the Atonement, Tenafly, N. J., announce the birth of their first child, Julia Farrington, on December 12.

The Rev. John P. Gorsuch and Mrs. Gorsuch, of St. John's Church, Great Bend, Kan., announce



The Rev. David Williams
Long Island's executive secretary.

the birth of their second child and second daughter, Margaret Colville, on November 29.

The Rev. William F. Murphey and Mrs. Murphey, of St. Stephen's Church, Catasaqua, Pa., announce the birth of a son, Frederick Howard, on January 22.

The Rev. Adam S. Tannous and Mrs. Tannous, of Calvary Church, Wilkes-Barre, Pa., announce the birth of a daughter, Tamatha Lee, on November 27.

The Rev. William Trumbore and Mrs. Trumbore, of Alden and Nanticoke, Pa., announce the birth of a daughter, Cynthia Lynn, on December 11.

The Rev. James H. Waring and Mrs. Waring, of St. Thomas' Church, Newark, N. J., announce the birth of their second child, James Donald, on January 11.

Travelers

The Rev. Dr. C. Kilmer Myers and Mrs. Myers announce the arrival from Korea of Laura Mercy, age four, whom they expect to adopt. The Myers also have an adopted Korean son, Jonathan Matthew, age nine. Dr. Myers is vicar of the Chapel of the Intercession of Trinity Parish, New York City.

Religious Orders

At a Solemn High Mass on February 15, Novice Mary Julian was professed as Sister Mary Julian of the Order of All Saints Sisters of the Poor, in Catonsville, Md. She was formerly a communicant of the Cathedral of St. James, South Bend, Ind.

On February 24 at the Holy Cross Monastery, West Park, N. Y., the Rev. Thomas Schultz, OHC, Brother Christopher, OHC (Karl D. Gladden), the Rev. Robert Sullivan, OHC, and the Rev. John Ryan, OHC, took junior vows in the Order of the Holy Cross. All four are now stationed at Mount Calvary Retreat House, Box 1296, Santa Barbara, Calif.

Episcopal Church Annual

The Mission of Santa Lucia, Big Sur, Calif., is a parochial mission of All Saints' Parish, Carmel, Calif., not a mission of St. Dunstan's Church, Carmel Valley. Mail for Santa Lucia should be addressed to Box 1296, Carmel.

Living Church Correspondents

The Rev. R. Archer Torrey, of St. Michael's Theological Seminary, 3 Chong Dong, Seoul, Korea, is now correspondent for Korea.

Other Changes

The Rev. Robert W. Castle, Jr., rector of St. John's Church, Jersey City, N. J., was chosen to receive the 1961 Brotherhood Award of the combined civic and service clubs of Jersey City.

The Ven. F. Slade Danzoll, archdeacon of Hudson and rector of St. Paul's Church, Jersey City, N. J., has succeeded Bishop Stark of Newark as president of Christ Hospital, Jersey City, for a year's term.

DEATHS

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

The Rev. Canon Osmond Henry Brown, D.D., rector emeritus of St. Philip's Church, Buffalo, N. Y., died December 23, 1961, in Buffalo.

Canon Brown retired in 1956 after 33 years as rector of St. Philip's. He was made an honorary canon of St. Paul's Cathedral, Buffalo, in 1950. His only other cures were as priest in charge of St. Thomas, Red Bank, N. J., 1915-17, and at St. Monica's, Hartford, Conn., 1917-23. He was ordained priest in 1916.

Born in Jamaica, B.W.I., in 1883, Osmond Brown attended high school in Washington, D. C., received the BA from Oskaloosa University, the BD from GTS, and the DD from Livingstone College.

His first wife, Harriet Nichols Brown, died. His second wife, the former Grace Lucile Fisher, survives, as do three sons, Osmond H. Brown, Jr., Dr. Allen N. Brown, and John D. Brown, and seven grandchildren.

The Rev. Paul Simeon Moss, rector of Grace Church, Chadron, Neb., died February 9th of a heart attack. He was 50.

A native of Fairbury, Neb., he attended high school there and received the BA from Nebraska Wesleyan University in 1933.

Fr. Moss was ordained deacon (1949) and priest (1951) in Nebraska and served there at St. Stephen's, Ashland, Trinity Memorial, Crete, and St. Andrew's, Seward, from 1949 to 1952. Then he became rector of Trinity Church, El Dorado, Kan., where he served until 1957, next becoming assistant rector of St. James', Wichita. In 1959 he returned to Nebraska to become rector in Chadron. He was a member of Nebraska's diocesan department of college work.

Fr. Moss is survived by his wife, Roberta Cole Moss, his daughter, Ann, his mother, and one sister.

Alan J. Flattery, former vestryman of Christ Church, Manlius, N. Y., and one-time crucifer and vestryman at Grace Church, Syracuse, N. Y., died in his sleep, January 18th. He was 46.

Prominent in Syracuse politics, Alan Flattery was majority leader of the board of supervisors and a Republican leader in Onondaga County, N. Y. He was graduated from Syracuse University, and from Harvard Law School in 1939. In 1950 he was selected "Outstanding Young Man of the Year" in Syracuse.

A native Syracusan, Mr. Flattery is survived by his wife and two children, both in college.

Gardina Y. Gardner, the mother of the Rev. Yvelin Gardner, assistant at St. George's Church, Hempstead, L. I., N. Y., died December 8, 1961, in Nassau Hospital, Mineola, N. Y., after a short illness.

Mrs. Gardner's husband, Bertram, died in 1924.

A resident of Garden City for 70 years, Mrs. Gardner was 85 years old. She is also survived by a daughter and three grandchildren.

When former U.S. Senator Irving M. Ives (Rep., N.Y.) died in Chenango Memorial Hospital, Norwich, N. Y., on February 24th at the age of 66, the diocese of Central New York lost a distinguished layman who, although baptized in the Episcopal Church, never consented to be confirmed.

Although the senator and his family were active members of Emmanuel Episcopal Church, Norwich, for 30 years the senator maintained a non-commun-icant status, perhaps in deference to his father who wanted him to become a Presbyterian minister.

Irving Ives was a member of Emmanuel's building committee which suddenly found itself responsible, during the 1930s, for refurbishing the chancel and installing a new organ after a major fire.

Irving Ives was born January 24, 1896, in the village of Bainbridge, N. Y., in the diocese of Central New York. There he met his first wife,

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the former Elizabeth Skinner, whom he married in 1920. Mrs. Ives died in 1947.

Senator Ives' second wife had been his secretary when he was speaker and, in 1937, majority leader of the New York State assembly.

The senator's son George, by his first marriage, was his executive assistant during the senator's two terms in the U.S. Senate (1946-1958).

Through Irving Ives' initiative the New York State School of Industrial Relations was established at Cornell University, and he served for a time as dean of the school.

Since 1958, when he retired, Senator Ives has been in ill health. His last public service was to serve as a member of the board of Chenango Memorial Hospital where he died.

Florine Kyer Kennedy, widow of James Thomas Kennedy, former archdeacon in the diocese of Western North Carolina, died February 15th in Asheville, N. C. She was 95.

Mrs. Kennedy was a native of Columbia, S. C., but had resided in Asheville for 51 years. She was the first president of the Fifth District of the Woman's Auxiliary in Western North Carolina. Her husband was a former rector of St. Matthias' Church, Asheville, and he worked for 65 years organizing the Church among Negro residents of Western North Carolina.

Surviving Mrs. Kennedy are two daughters, Mrs. Sophie Miller of Asheville, with whom she recently made her home; Mrs. Ethel Mills of Brevard, N. C., and a son, John Kennedy, of Chicago.

Marie Louise Waters Mottram, widow of the late Benjamin Mottram, who was rector of St. Paul's Church, College Point, L. I., N. Y., for more than 49 years, died December 8, 1961.

Mrs. Mottram was active in the altar and women's guild at St. Paul's, in the Girls' Friendly

Society, and served as an officer of the diocesan Woman's Auxiliary.

She died in the Bayside Gardens Nursing Home, Bayside, N. Y., in her 83d year. Surviving are a daughter and three grandchildren.

Harold H. Poole, Jr., for nearly 20 years a diocesan lay reader in Central New York, died of a heart attack January 26th while playing handball at the Syracuse YMCA. He was 54.

From 1950 to 1959 he was diocesan lay reader in charge of Trinity Church, Constantia. In the summer of 1960 he was lay reader in the Pulaski missionary area. He was a member of Trinity Church, Syracuse, N. Y., past president of the Couples Club and president of the Men's Service Club of that parish.

In business Harold Poole was a special agent for the Hartford Fire Insurance Co. He is survived by his wife, three sons, and two daughters.

Frederick G. Werner, who took thousands of transient servicemen to the Church of the Holy Trinity, Rittenhouse Square, Philadelphia, during World War II and for some years after, died in Philadelphia, February 24th. He was 85.

His custom was to round up young sailors and soldiers on city streets, saying, "If you're free, come on to church with me." He would arrive for the 11 a.m. service with as many as 25 at a time.

Holy Trinity's vestry showed its interest by appropriating lunch money for the visitors, while some Holy Trinity members invited them to their homes. Upon Mr. Werner's death, the vestry adopted a memorial minute noting his unusual missionary enterprise.

Mr. Werner was a retired grocer. His wife died two years ago. A sister, Mrs. H. S. Meyers, of Drexel Hill, Pa., survives.

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WOMAN to serve as day kindergarten teacher and directress of Christian education for Florida west coast parish. Must be fully qualified and experienced. Reply Box G-705.*

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JULY SUPPLY in exchange for rectory or quarters. Couple, two children, maid. Rector noted parish. Take any duties, any days. No geographical preference. Reply Box C-709.*

ORGANIST-CHOIRMASTER, with New York agent (for recitals), needs part-time Church salary. Extra good organ required. Reply Box T-708.*

PRIEST desires west coast supply. July. Rectory and stipend. Reply Box P-707.*

PRIEST, fifteen years' pastoral experience, desires position as rector or assistant. Will consider school or diocesan staff. Available immediately if necessary. Reply Box E-706.*

PRIEST, married, mature, desires small parish, good pastor and preacher. Central Churchman. Reply Box H-710.*

PRIEST on Texas coast desires supply or exchange, with rectory, month of August in New York State. Box 37, Lake Jackson, Texas.

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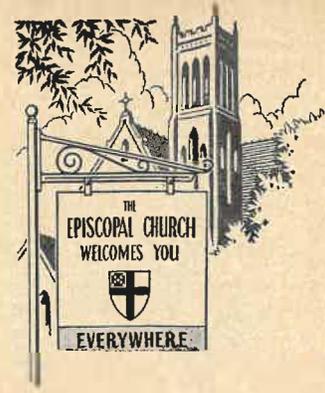
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TUCSON, ARIZONA

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

LOS ANGELES, CALIF.

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

ST. MATTHIAS

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

ST. PAUL'S

Rock Creek Church Rd., N.W.
Rev. E. Pinkney Wroth, r
Sun HC 8, 9:30 (Ch S), 11; Wed HC 11

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

DELRAY BEACH, FLA.

ST. PAUL'S Swinton Ave. & S.W. 2nd St.
Rev. Stiles B. Lines, Ph.D.; Rev. Ralph Johnson, B.D.
Sun 8, 9:30, 11:15; Thurs 10

EUSTIS, FLA.

ST. THOMAS' Lemon & Mary Sts.
Rev. Eugene L. Nixon, r
Sun 8, 10, 11; Thurs & HD 10

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. Canon Don H. Copeland, r
Sun HC 6:30, 7, 8, 9:15, 11; Daily 7:30, also Tues
6:30; Fri 10; HD 6:30, 7:30, 10, 11:15 & 6;
C Sat 4:30

MIAMI, FLA.

HOLY CROSS 36 St. at N.E. 1st Ave.
Very Rev. Frank L. Titus, r
Sun 7:30, 9, 11; Mon, Wed, Fri 10; Tues, Thurs,
Sat 7:30

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

ALL SAINTS CHAPEL

211 W. Madison
Episcopal Church Loop Center
Wkdys: MP & HC 7:45; HC 12:10 Mon, Tues, Thurs,
Fri; Lit & Ser 12:10 Wed

ASCENSION

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

EVANSTON, ILL.

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

SEABURY-WESTERN THEOLOGICAL SEMINARY

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8, 9 (Low Mass), 11 (High Mass);
Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder
Sun 7:30, 9, 11, 5:30; Daily 7, (Sat 9), 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

HACKENSACK, N. J.

ST. ANTHONY OF PADUA Lodi and So. Main Sts.
Rev. Harry Brooks Malcolm
Sun Masses 8 & 10 (High & Ser), MP & Ch S 9:45;
Weekday Masses Mon, Wed, Sat 9; Tues, Thurs, Fri
7; Lit & B Tues 7:45; Sta & B Fri 7:45; C Sat 7:30

NEWARK, N. J.

GRACE Broad & Walnut Streets
Rev. Herbert S. Brown, r; Rev. Fulton B. Smith, c
Sun: Masses 7:30, 9:15 (Sung), 11 (Sol), MP
10:40, EP 5. Daily: Masses 7:30, Wed also 12:10,
Fri & HD also 9:30; MP 7:10, EP 5, Tues Sta,
Meditation, & Adoration 8. C Sat 11-12, 4:30-5,
7:30-8

BUFFALO, N. Y.

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

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys MP & HC 7:15 (& Wed); EP 5

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC 11 Morning Service & Ser, 9:30 & 11,
Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT

109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave., & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
Sun HC 8 & 9, MP Ser 11; Thurs HC 12; Wed
HC 7:30; HD HC 7:30 & 12

ST. 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

SCHENECTADY, N. Y.

ST. GEORGE'S 30 North Ferry St.
Rev. Darwin Kirby, Jr., S.T.M., r; Rev. E. Paul
Parker, B.D., associate r; Rev. Vernon A. Austin, Jr.,
S.T.B., asst.
Sun 8, 9, 11; Fam Eu, Bkfst, Adult Class and S
of Rel 8:55; Children's Service 10; H Eu daily 7
ex Mon & Thurs 10; also Tues, Wed & Fri 12:10;
HD 7, 10; Daily MP 9, EP 5:30; C Sat 4:30-5,
8-9 & 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.

HOLY TRINITY Rittenhouse Sq. at 19th St.
Rev. Cuthbert Pratt, S.T.D., r; Rev. E. L. Lee Jr., c
Sun 8 HC, 9:30 Ch S, 11 (1S) MP, EP 8; Tues,
Wed, Thurs HC 12:15, HC 5:30 Wed; EP 5:30

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.

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