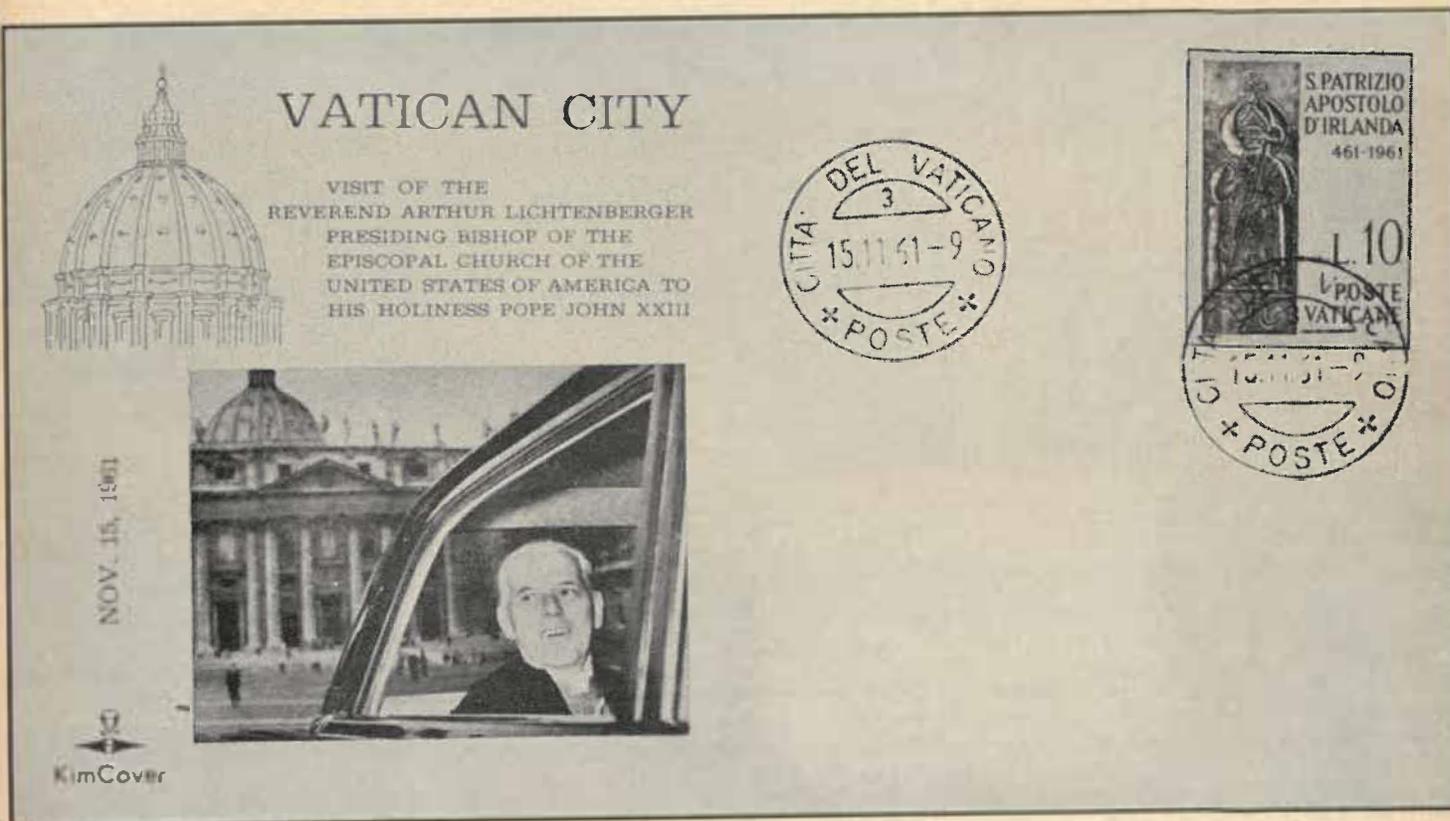


# The Living CHURCH

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March 25, 1962

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The Presiding Bishop on a cover on a cover [see page 19].

**The Welcoming Arms of the Church** [see pages 14, 19, and 20].

# BOOKS

## Whisper or Roar?

**NO DARKNESS AT ALL.** A Report and Study Guide on the Third Assembly of the World Council of Churches; New Delhi, India, November 19 — December 5, 1961. By **James W. Kennedy.** With an Introduction by **Roswell P. Barnes.** St. Louis, Mo.: Bethany Press. Pp. 128. Paper, \$1.50.

The follow-up to the Third Assembly [of the World Council of Churches] must begin in the life of the congregations, making New Delhi a household word and one of the very early events in what has been called 'the second great Reformation of Christendom.' So writes Dr. Kennedy in *No Darkness at All* — a book designed to give Church members a sense of participation in an intensely significant ecumenical meeting. The book is a description of the Assembly, a report on its experiences, frustrations, moments of vision. It provides a study guide for church groups, as well as a series of photographs selected to help us see and understand.

Our representatives at New Delhi grasped a vision, world-wide, specifically expressed in terms of unity, witness, and service for Christ. Equally, the vision has a local application; its incarnation may mean working interdenominationally in our communities, witnessing and serving where we are.

Dr. Kennedy writes both as a reporter (we feel the atmosphere of India, the drama of East-West conflict) and as a Christian committed to the ecumenical movement. He asks, "Did the Third Assembly, meeting in an Asian setting, bring forth a whisper too small to be heard . . . or a roar of revelation?" The answer lies in our application of the vision at New Delhi.

BARBARA ST. CLAIRE

**THE DISPLACED PERSON'S ALMANAC.** By **John Pairman Brown.** Drawings by **John Carswell.** Beacon Press. Pp. ix, 133. \$3.50.

WATCH OUT FOR PERNICIOUS BOOK BY DANGEROUS DISPLACED DARTMOUTH SUMMA STOP EXTREME SECURITY MEASURES OF PUBLISHERS FAIL TO GUARD SHAMEFUL SECRET HE IS ANGLICAN PRIEST STOP INTERNAL EVIDENCE OF CHRISTIAN INTELLIGENCE STOP MIGHT EVEN POLLUTE PEWS WITH THOUGHT STOP SEE CAT NOT LET OUT OF BAG BY BANNING BOOK STOP BETTER LET PEOPLE THINK IT IS ONLY FUNNY HYPHEN HA HYPHEN HA STOP CORRECTION NEVER MIND STOP ONLY INTELLIGENT CHURCHMEN WILL READ IT SO NO DANGER OF WIDE SALE STOP WHO DOES HE THINK HE IS ANYWAY COMMA THE AVANT HYPHEN GARDE CHRISTIAN MISSIONARY

BOOTLEGGERS QUESTION MARK SAINT CHRISTOPHER JOYCE QUESTION MARK STOP YOU WOULD THINK AMERICAN WAY OF LIFE WASNT LAST GOSPEL STOP IF HE THINKS AMERICA ISNT OKAY WHY DOESNT HE GO TO BEIRUT OR SUMPLACE QUESTION MARK STOP CORRECTION HE HAS GONE STOP HOW CAN A MAN IN BEIRUT UNDERSTAND AMERICAN WAY OF LIFE QUESTION MARK YOU DONT NEED ALL THAT FALL-OUT OF LITERARY LATIN ALLUSION TO KEEP CHURCH SAFE FOR CAESAR STOP SENIOR DISPLACED PERSON IN UNIVERSE HAS DEMONSTRATED ABILITY TO ELIMINATE TRAFFIC BLOCKS ON FREEWAY TO HELL BY USE OF PI HYPHEN LINGO KNOWN AS MODERN MORONIC STOP WHAT A NERVE HE HAS CALLING AMERICA CHRISTIAN SCIENCE FROM BOSTON TO SAN FRANCISCO STOP GIVE HIM HELL STOP BETTER STILL PUT HIM ON PARISH BOOKSHELF WHERE NOBODY WILL READ HIM BUT EGG-HEAD CHRISTIANS WHO CANT AFFECT LIFE OF CHURCH STOP LET MOTTO BE KEEP MASS FOR MASS MAN STOP TELL SUBURBIA ITS AS SAFE AS HOUSES STOP THEN YOU CAN LEAVE BOOK AROUND WITHOUT FEAR STOP HE THINKS HE IS PUTTING MARILYN MONROE ALONGSIDE CICERO AND SAINT BENEDICT STOP BUT JOKE IS ON HIM STOP PEOPLE WILL THINK THEYRE HER PRODUCERS STOP PS WHIFFS OF THEOLOGICAL HERESY IN THIS BOOK WONT AFFECT OLFACTORY SENSE OF PEOPLE ACCUSTOMED TO AUTHENTIC ODOR DIABOLICUS PERMEATING CHURCH STOP. PPS HE IS IN SUCCESSION OF QUATTROCENTO UMANISTI\* STOP CHURCH MAY BE BEATNIKER THAN HE THINKS STOP WHATS IT SUPPOSED TO BE IN BEAT WITH ANYWAY QUESTION MARK.

GEDDES MACGREGOR

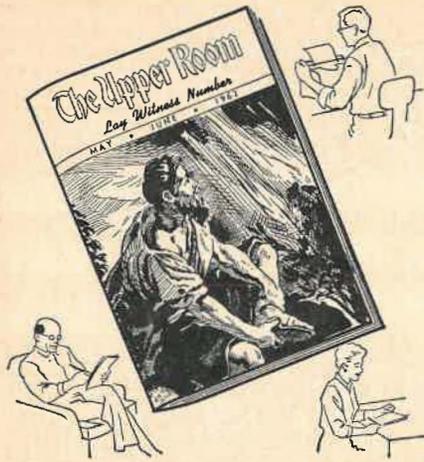
**BISHOPS.** Edited by the **Bishop of Ilandaff.** London: Faith Press, 1961. Pp. vi, 142. 18/-.

We have in *Bishops; What They Are and What They Do* a collection of 14 essays on various aspects of a bishop's life and work. The authors are an interesting group. Several are English bishops, and these include the "angry young men" of the British episcopate. There is an American (Bishop Scaife), a Greek metropolitan, a Roman Catholic archbishop, a bishop of South India, a dean of a cathedral, and an eminent congregationalist minister.

It is a conspicuous characteristic of Anglican scholarship that it periodically produces a stimulating book about the episcopate. This book differs from most of its predecessors in this field in that it is concerned not so much with the past as with the present and the future. The best essays in this collection are seeking to commend to a disunited Christendom not

*Continued on page 21*

\*Quattrocento umanisti — "the humanistic 1400" — refers to the 15th-century phase of the Italian Renaissance.



# LAYMEN

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# LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

## The Cloistered Life

Three cheers for the Rev. Earle Fox [who raised questions about the cloistered life in his letter to the editor, L.C., March 4th]. Let's have Christian ethics instead of theological selfishness! (See if you can "abridge" that.)

E. M. G. RYDER  
Retired Engineer

Phoenix, Ariz.

Why cloisters? — So that the "concrete action" of the prayer of reparation may be offered continually for souls such as that of Earle Fox, Oxford, England.

ALICE M. SAVA

Amityville, L. I., N. Y.

I read with a good deal of appreciation Fr. Fox's letter "Why Cloisters?" and your editorial reply, "The Call of God" [both L.C., March 4th]. The life and work of our religious orders, enclosed and otherwise, is too little known among our congregations. More articles in THE LIVING CHURCH, and in other similar publications, would help in this area of Christian education.

Our people ought to be made aware of the specific works undertaken by the religious orders. I think of the Order of the Holy Cross and their work in Liberia, of the Society of St. John the Evangelist (Cowley Fathers) and their work with the lepers in Japan, of the educational undertakings of the Community of St. Mary, and of the nursing ministry of St. Barnabas' Brotherhood in Pennsylvania. This is only a small part of the extensive undertakings of those in the religious life.

Fr. Fox's questions are healthy and well expressed. He is *not* saying of the cloistered life, "I just can't see it." But for those who feel that the life of the monastery or convent is out of place in this world, my reaction would be to reply with your editorial comment, "The cloister is a vocation, a calling from God, even as marriage is . . . and medicine is, and journalism is." It is not meant for all of us at all, but it is good to know that there are in the cloisters men and women sharing in a deep, dedicated, and fruitful way the joyful ministry of God's Church.

(Rev.) DONALD F. BURR  
Assistant rector

St. Michael's Church-on-the-Heights  
Worcester, Mass.

I wish to commend you on your editorial reply on the religious life [L.C., March 4th].

When I meet a foreign missionary, I somehow feel small, and ashamed of the luxuries that as a domestic priest I enjoy. For while my standard of living is modest, I enjoy the deference of the community, and am never allowed to want for any essential

March 25, 1962

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in collaboration with Cynthia C. Wedel

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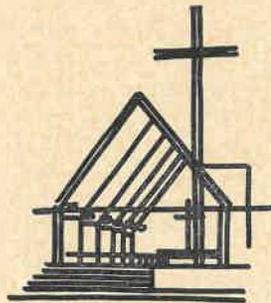
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thing. I envy the missionary's calling, while having to admit that it is not mine, and, if honest, thankful that it is not!

I feel much the same in the presence of a religious. I am thankful that he exists — that the Church is not entirely devoid of the witness of holy and sanctified lives, and the prayers of righteous men that avail much. I envy him his calling, and yet, if honest, am thankful for the calling that *is* mine. I do not think that his labors are either harder or easier than mine. Just different.

Now, if you could find ways of defending the laxity of a parish priest in saying his prayers and offices, making his meditations, keeping up with his studies because of the demands of family and parish life!?

(Rev.) ALBERT R. BANDY  
Rector, St. Andrew's Church  
Marianna, Ark.

Your editorial of March 4th, "The Call of God," was excellent. It answered the letter of Fr. Fox very well and shed clearer light on the problems of understanding the religious life and seeing how it functions in the contemporary situation. As one aspiring to the monastic life (Order of the Holy Cross), I can simply say many thanks for expressing what I have tried to express to friends and relatives who are ignorant of the gift of the religious life to the Church and the world. People who are sounding a person out for his reasons for doing something are very often wise and they can serve to strengthen one's vocation. But so many people, unable to cope with mystery, do not realize that the call comes only from God, and He will be the Judge as to whether the person is successful in the trial of his vocation.

And certainly the Church needs a wholly contemplative order. This order would be the real powerhouse of prayer. It is an awesome thought that someone is continually praying for the peace of this world!

The Church needs the religious life in all of its manifestations, too. Active and mixed orders are beneficial not only because of the external work which they so ably do, but because their relation to God in prayer comes first always. I pray that I might one day join in that great prayerful effort. Will you encourage more prayer for vocations in **THE LIVING CHURCH?**

PHILLIP AYERS  
Communicant, St. Stephen's Church  
(a newly formed mission)  
Wichita, Kan.

**Editor's comment:** Reprints of "The Call of God" will be issued if sufficient requests are received. See also page 16 of this issue.

## Wanted: Full Score

Mr. Robert L. Hess' article on "The Average Voice" [L.C., February 4th] is provocative. I wonder though, if he isn't underestimating the music literacy of the "average" congregation.

Would it be possible for our churches to encourage congregational singing by providing, for all, the full score (not melody) hymnal edition? And might future editors consider placing more verses between the music staves? This ought to help both choir and congregation.

J. L. SAMSON  
Sayre, Pa.

I am glad to see that I am not the only Episcopalian who regrets the way several of our best known hymn tunes were transposed in the 1940 Hymnal to make for "easier" congregational singing [L.C., March 11th]. When the Hymnal is next revised, I move that all tunes be tested again for what one might call singing "brilliance."

Different keys have individual characteristics. C and G major, for instance, are solid-sounding without much color, good for marches and 4/4 hymns with march-like tunes. A and E and B major are lighter in "color" and suggest joy and gladness. A flat, E flat, D flat are reposeful keys. When composers write in certain keys and modulate from one to another, they know what they are doing and the effect they wish to create. Their wishes should be respected.

My quarrel with several of our hymn tunes is that, because of their great range, they are about as unsingable by the average Episcopal voice as "The Star Spangled Banner." A good example is hymn 363, "Lord of all hopefulness." This is a wonderful tune, but the range is from B flat below middle C to high E flat, nearly an octave and a half. Incidentally, try playing it in E instead of E flat, and at once the tune takes on a sparkle and uplift that seems demanded by the upbeat of the last two lines of each stanza.

Even more important than this discussion, however, is: How do we start a ruthless campaign to get rid of certain hymns now in the Hymnal, and I mean for ever and ever? As a starter, I nominate for oblivion hymn 359. Any objections?

STANLEY RAYFIELD  
Executive secretary, department of promotion  
Diocese of Central New York  
Syracuse, N. Y.

## Endorsement

The editorial titled "Healing is Normal" [L.C., February 18th] has been received with enthusiastic endorsement from our prayer group of All Saints' Church in Chicago.

We are a small but dedicated group who meet each Tuesday evening for the ministry of spiritual healing. Our meeting embraces the structure of Evening Prayer as set forth in the Book of Common Prayer and is followed by intercession for those who are ill or in need of guidance. We are then privileged to receive anointing or laying on of hands at the altar rail.

After our meeting we retire to one of the meeting rooms in the church for open discussion, reading of the Bible, and other inspiring fellowship.

It was the universal thought this week that one of our members should suggest that your editorial might be well worth putting into tract size as a reprint. The pocket size of tract will be most acceptable to those of us within the Church who have embraced the ministry of spiritual healing. Certainly the editorial is worthy of a reprint to be made available as literature that is normally for sale in the narthex.

We will look forward to seeing such a reprint offered.

CURTIS L. PETERSON  
Chicago, Ill.

**Editor's comment:** Reprints will be issued if there are sufficient requests for them.

## Fresh Air

I can't tell you how much I enjoyed Mr. Petersen's article on Christian education in your February 11th issue. In these days of experience-centered mania, his comments are like a breath of fresh air. It's a wonderful feeling to be reminded that salvation comes from God and not from group opinion.

(Rev.) EDWARD A. SICKLER  
Rector, All Saints' Church  
Parma, Ohio

**Editor's comment:** Reprints of "A Sunday School Teacher Speaks Out" will be issued by THE LIVING CHURCH if sufficient requests are received.

## Questions

I have read Dr. Kern's article on civil defense [L.C., March 11th] and pondered your text: "To make no effort to preserve the life which God has entrusted to us is a sin." I have three questions.

(1) Is the civil defense program an effort to preserve life only? I think not. I believe it is a part of our battle armor. If one reads the arguments for civil defense in Herman Kahn's *On Thermonuclear War*, he will see that it is intended to give us a more credible first-strike capacity. It is intended to enable us to hit first, if need be, without fear of losing everything in the retaliatory blow. Another leading scientist has been quoted as saying that if we had a strong C.D., we could survive the first blow at us, and then go on to wage a "successful" war. I cannot participate in any program that lends itself to this kind of thinking. Dr. Kern may be guilty of the same thing when he says: "The Church understands civil defense as part of our struggle to preserve the freedom which we have before God as a Church and as a nation." It is part of the struggle, not an attempt to pick up the pieces after the struggle.

The real effort to preserve life has to be made in the direction of disarmament, not in the direction of improving our fighting position.

(2) Could the civil defense program actually preserve lives? I doubt it. Dr. Kern calls for plans to render first-aid and give out free soup in the church basement. All this belongs to a bygone day. It would have been grand in World War II, but now this kind of planning is only deceptive. He also asks that churches be offered as fallout shelters.

(3) Your text, if it were Biblical, could easily come from the lips of Peter at the time of Christ's arrest. Do you recall His answer?

(Rev.) DAVID M. GRACIE  
Vicar, St. Luke's Church, Rogers City  
and Grace Church, Long Rapids, Mich.  
Rogers City, Mich.

## Not Unique

Relative to your article "The Parish with Two Churches" [L.C., March 11th], their situation is not unique. We've been doing it for years.

(Rev.) GLENDON C. COPPICK  
Rector, Trinity Church  
Owensboro, Ky.

March 25, 1962

# The Living CHURCH

Volume 144      Established 1878      Number 12

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

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## DEPARTMENTS

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## THINGS TO COME

### March

- 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
- 23. Easter Monday
- 24. Easter Tuesday
- 26. Spokane convocation
- 27. Eastern Oregon convocation, to 29th
- 28. Nevada convocation, to 29th
- 29. First Sunday after Easter

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

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

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### One Dozen Merrills

Nine of the children of Mr. and Mrs. Frank Merrill, pictured here, were baptized at Trinity Church, Albany, N. Y., last December. From left: Ernest, Ronald, Frances, Robert, Carol, Deborah, Diann, Frank, Joanne, and their parents. The 10th and youngest child, named after the Rev. Alfred S. Lee, rector of the parish, has since been baptized. Parish vestrymen are the Merrills' godparents.



**H**EAR us, O Almighty God; and as thou hast bestowed on thy family the perfect grace of Baptism, so do thou dispose their hearts to the attainment of eternal bliss; through Jesus Christ our Lord.

*Gelasian Sacramentary* (tr. by William Bright)

# The Living Church

For 83 Years:

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

Third Sunday in Lent  
March 25, 1962

## WASHINGTON

### Millions Upheld

An Annapolis, Md., court has upheld the will of the late W. Seaton Belt, former vestryman and treasurer of St. Barnabas' Church, Leeland, Md., leaving the bulk of an estate of about three million dollars to the diocese of Washington with some special bequests to St. Barnabas' Church and to the Church of the Holy Trinity, Collington, Md. Both churches are in the diocese of Washington.

A jury in the Anne Arundel County circuit court ruled that Mr. Belt was of sound mind and was not under duress or undue influence when he made his will in 1944. He died in December, 1959.

Ellen S. Kent, a first cousin of Mr. Belt, had filed suit against the trustee, the Mercantile Safe Deposit and Trust Company of Baltimore, Md. In a compromise, Miss Kent was awarded \$100,000. An attorney for the trust company said that the settlement was requested by the vestry of St. Barnabas' Church and by the diocese of Washington. Both passed resolutions asking that a settlement be made, he said.

Mr. Belt's will provided \$1,000 a year as a salary contribution to any permanent rector of St. Barnabas' Church. Provision also was made for funds to be used for the "maintenance, upkeep, repair, improvement, and extension" of the church building and its rectory, and for the Belt family lot in the church cemetery.

In addition, Mr. Belt left the main dwelling of his farm in Prince Georges County, Md., along with its yard and its flower and vegetable gardens, to be used as a home for retired Episcopal ministers "or for a similar charitable purpose."

The income from a 30-acre farm near Collington was left to be applied in part to the salary of the rector of the Church of the Holy Trinity.

Mr. Belt was a farmer, and also was chairman of the board of directors of the Farmers and Merchants Bank of Upper Marlboro, Md.

### Open Covenant

Washington Cathedral and some 12 other Episcopal churches in the Washington, D. C., area have joined with more than 60 Protestant churches in a state-

ment "welcoming into full membership all persons" of any racial, economic, or social background.

The department of Church and society of the National Capital Area Council of Churches announced on March 13th that



74 churches had signed the statement. Others have signed it since, and yet others are considering the matter.

The statement said:

"Believing that the Church of Christ is inclusive of all who confess that Jesus is Lord, the [name of church] hereby records or reaffirms itself as welcoming into full membership all persons of any racial, economic, or social background who accept the discipline and requirements of membership in this church."

Episcopal churches that had signed the statement, as of March 15th, included Washington Cathedral; All Saints' Church; the Church of the Ascension and St. Agnes; the Church of the Epiphany; and the Church of St. Stephen and the Incarnation (all of Washington, D. C.); Grace Church, Silver Spring, Md.; Trinity Church, Takoma Park, Md.; St. John's Church, Mt. Ranier, Md.; Christ Church, Alexandria, Va.; Immanuel-on-the-Hill Church, Alexandria; St. Mary's Church, Arlington, Va.; and Redeemer Parish (composed of the Church of the Redeemer, Bethesda, Md.; and the Chapel of St. Dunstan, Washington).

## NEWS FEATURE

### Hibernian's Iberian Impressions

by the Rev. CHARLES M. GRAY-STACK\*

At the last General Convention, the American Church entered into a concordat with the Spanish Episcopal Reformed and Lusitanian Churches. In making this decision the American Church was encouraged by the view expressed by the Irish House of Bishops that they considered the Church of Ireland to be already in full communion with these Churches.

\*The Rev. Mr. Gray-Stack is THE LIVING CHURCH's correspondent for the [Anglican] Church of Ireland.

This year I thought that I might visit these Churches. My grandfather was one of the co-consecrators of Bishop Cabrera, first bishop of the Spanish Episcopal Reformed Church, and was for many years Presiding Bishop of the Lusitanian Church, which then had no native bishop.

My wife and I arrived in Lisbon on January 19th. We were met by the bishop-elect, Dr. Pereira, and brought back to his home in Vila Franca de Xira, where for some time he, a doctor of medicine, has been giving his services to the Church as priest of St. Matthew's Church. Now that he is being called to take over the care of the whole Church his place at St. Matthew's is being taken by the Rev. J. F. de Sousa. On the Sunday I was there (January 21st) the bishop-elect was preaching at the ordination of an ex-Presbyterian, in Madrid, and I assisted Senor de Sousa.

The church is an old barn which has been remodeled by the congregation, helped by many of Dr. Pereira's Roman Catholic patients. There is a free-standing stone altar, consisting of a plain marble top and two imitation marble legs, which was the gift of some Presbyterians. (It is hoped that eventually the imitation marble will be replaced with the real thing.) A great plain Latin Cross stands on the ground so that it is seen through the open stone table and above the celebrant's head. There are two candles on the altar and the cross is electrically illuminated from behind. The celebrant faces the people across the altar, except that this Sunday he came out to read the Gospel (I had not the necessary Portuguese to do this) and there was an offertory procession.

The main point of interest in the liturgy is that there is an offertory prayer based on our prayer of oblation. This is as Dom Gregory Dix suggested, only it was in use in Portugal for about half a century before Fr. Dix thought of it. Also long before any Anglican Province introduced the idea, the prayer for the Church was in the form of a litany. The Eucharistic prayer is more satisfactory than the English one and prays for the assistance of the Holy Ghost. (Sometimes one wonders if our Anglo-Catholic liturgists have been surreptitiously plundering the resources of the Lusitanian Church. Indeed this might include Rome, for when the reformed liturgy for Holy Week came

out, the Lusitanian Churchpeople in Vila Franca de Xira were able to remark that they had been observing the Easter vigil for some years.)

### Why Not Portuguese?

Someone may be wondering what on earth the Lusitanian Church is. Why not just call it Portuguese? In the days of the Roman Empire, what we now call Portugal was the province of Lusitania. So the Lusitanian Church stands for the old faith without Roman additions or Puritan subtractions. It is the Church that appeals, as we do, to the "godly and decent order of the Fathers." It is, as it says of itself, "Catholic, Apostolic, Evangelical." The priests wear surplices and stoles in church, but the bishop will wear alb, stole, and chasuble. This is a small Church, consisting of about 1,200 communicants and 3,000 adherents, with about a dozen clergy of whom five, including the bishop-elect, have come from non-episcopal Churches.

American Presbyterian wealth is behind Portuguese Presbyterianism and this means that a young minister or ordinand who chooses to seek episcopal ordination is choosing poverty at the same time. Despite this, there is a continuous stream of ordinands from the Protestant seminary in Lisbon. I asked whether it would not be possible to have Lusitanian clergy trained in the Brazilian Episcopal Church, where no language problem need arise, but I was told that the Brazilian Episcopal clergy were so much better paid than the Portuguese that men would be seriously tempted not to go back to Portugal. In this connection the Spanish bishop told me later that a Cuban priest was paid as much as the Spanish bishop!

During the debates in General Convention it sounded as if the two Episcopal Reformed Churches in the Iberian peninsula were on the Protestant wing of Anglicanism. As far as the modern Lusitanian Church is concerned this is evidently not so. It is, however, historically true that much financial assistance has been given from this wing.

It is a good thing that the American Episcopal Church is now taking an interest in the Lusitanian Church, and I know that this interest is greatly appreciated by our Portuguese fellow Churchmen.

Perhaps I may illustrate this. I was standing outside St. John's Church, Vila de Gaya, shaking the hands of the members of the congregation as they went out, when one old lady bowed forward and kissed my hand. I think that simple action showed what the interest of a visiting Anglican meant to one member of the Lusitanian Church.

Some readers may wonder whether in a "Roman Catholic country" like Portugal the witness of the Lusitanian Church is really needed. In this country the great majority of people do not practice any religion. Many young couples live to-

gether without going through any form of marriage, religious or otherwise. Only about 13 of every 100 Roman Catholic seminarians become ordained. Anyway, opinions do not change just because one lives in Oporto instead of New York.

Of course there are many differences. On the television one hears and sees only Roman Catholic clergy, for no other Christian body is recognized. Many professions, like the army and the diplomatic service, are not open to non-Romans. The Lusitanians are not bitterly anti-Roman. Indeed, the year before last the bishop-elect spoke about his Church in a Roman seminary. When he finished he asked a Roman clergyman to say the collect for unity which is the first Communion prayer in the Roman Mass, but none of them could remember it, so Dr. Pereira was asked to say it in Portuguese. At least one Roman seminarian was thrilled to hear that collect in his own tongue.

### A Different Story

Spain is a different story from Portugal, though even there things are not so bad as they once were. For years no Irish bishop could enter Spain to ordain or confirm. The present bishop was a deacon for 15 years and the clergy of the Church sank in numbers to two priests and one deacon. One of these priests was in his 80s, the other in his 70s. The congregation in Seville, having only a deacon to care for it, lacked the Holy Communion. Yet, faced with extinction, *Iglesia Española Reformada Episcopal* never thought of being other than episcopal. We are often told of how various Churches lost the episcopate. It was never their fault, or so we are told. But here was a Church that was ready to die rather than be un-episcopal.

Even today it is no fun being a Spanish Episcopalian. A priest's wife cannot say on his tombstone that her husband was "Reverend" lest he be mistaken for a "real Catholic." If two young people want to get married in their own Church, they have to provide evidence in triplicate that they are not "Catholic." This goes to the judge, another legal officer, and a Roman bishop. Unless they are convinced, the marriage cannot take place. Often the Roman bishop just forgets to answer. Only Roman Catholic schools can function, so Sunday school is devoted to teaching children the answers to the teaching they get in day schools. It is almost impossible to get permission to open a new church. In many parts of Spain no funeral service can take place, because this means bringing the non-Roman cult out into the hearing of Roman Catholics; Episcopalians are buried in silence.

During the debate in General Convention some emphasis was laid on an unfortunate phrase about the Eucharistic Presence in the introduction to the Spanish Prayer Book. Yet that Prayer Book contains the same epiclesis as does the

American. The Communion psalm invites the communicants to "taste and see how gracious the Lord is" and the words of administration are the same as ours are. I communicated in the cathedral in Madrid and in a crowded little chapel in Barcelona. In both places I was deeply moved by the evident devotion of clergy and people and I am convinced that the ordinary Spanish Episcopalian approaches the Holy Mysteries with the same devotion and sense of God's Presence as the rest of us do. At one time there were unfortunate phrases in the Spanish ordinal and baptismal service, as there still is in the American ordinal. These have been put right and I am sure that in God's good time the faith of the Spanish liturgy will correct the faults in its introduction. We may help them by not being too censorious.

As we went through Spain I began to pick up a few words, so that I heard and understood the bishop when he told the congregation at Sabadell that St. Philip could not confirm because he was but a deacon and so had to bring down the Apostles to Samaria, just as the bishop had been brought down to confirm in Sabadell.

As I write this there is beside me on the table a Spanish Prayer Book. In the beginning of it there is an inscription:

"From the grandson of the late Bishop Cabrera of the Spanish Reformed Episcopal Church, to the grandson of the late Bishop Stack, with Christian love."

When the late Archbishop Bregg of Ireland could not get into Spain he said, "I shall call in the Americans, the Americans can do anything!" As a result, two American bishops assisted our present Primate, then Bishop of Meath, to consecrate the second Bishop of the Episcopal Reformed Church, the Most. Rev. Santos Molina, who had spent 15 years as a deacon in Seville. I like to think that in another 60 or 70 years some American will be treasuring an improved Spanish Prayer Book with a like inscription on the flyleaf.

### CALIFORNIA

## The Rev. F. Walter Williams

The Rev. F. Walter Williams, rector of St. Mark's Church, Berkeley, Calif., and distinguished Churchman in a broad range of responsibilities, died March 3d at the age of 60.

He died in Alta Bates Hospital, Berkeley, after an illness of several months.

Fr. Williams devoted his time to many national committees and boards of the Church, among them the Joint Commission on Church Music (for 20 years), and the Standing Liturgical Commission. He was editor of the St. Dunstan Series of Sacred Music and the author of numerous bibliographies and magazine articles. For 13 years he was dean of the Church

Music Conference at Evergreen, Colo., and for 17 years was on the board of trustees of the Evergreen Conference Center. He was an instructor of religious music at the Church Divinity School of the Pacific and at the Episcopal Theological School.

He joined the National Council's Department of Christian Education in 1948, and was executive secretary of the Department's Leadership Training Division from 1950 to 1953. For a number of years he was an instructor at the College of Preachers, Washington, D. C.

A native of New Jersey, he attended high school in Providence, R. I., received the A.B. from Harvard in 1923, and was ordained deacon in 1929 and priest in 1930. He was co-founder of St. Dunstan's School, Providence, and was its rector from 1929 to 1934. Fr. Williams also served as organist and choirmaster at St. Stephen's Church, Providence, from 1917 to 1934, and was canon of St. John's Cathedral in that city from 1930 to 1934. In 1934 he became assistant at Christ Church, Cambridge, Mass., and in 1939 went to St. Paul's, Oakland, Calif., as assistant rector.

In 1943 he accepted a call to become rector of St. Mark's, Denver, Colo., and chairman of Colorado's youth department. He then joined the national Christian Education department, where he served until becoming rector of St. Mark's, Berkeley, in 1953. He held a number of diocesan positions in California; his recent illness forced him to resign the presidency of the standing committee.

In 1953 he married Miss Eleanor Snyder. She survives him, as do a son by a previous marriage, George Williams, four grandchildren, and a brother, who is the Rev. Frederick P. Williams, director of the department of Christian education of the diocese of Indianapolis.

## VERMONT

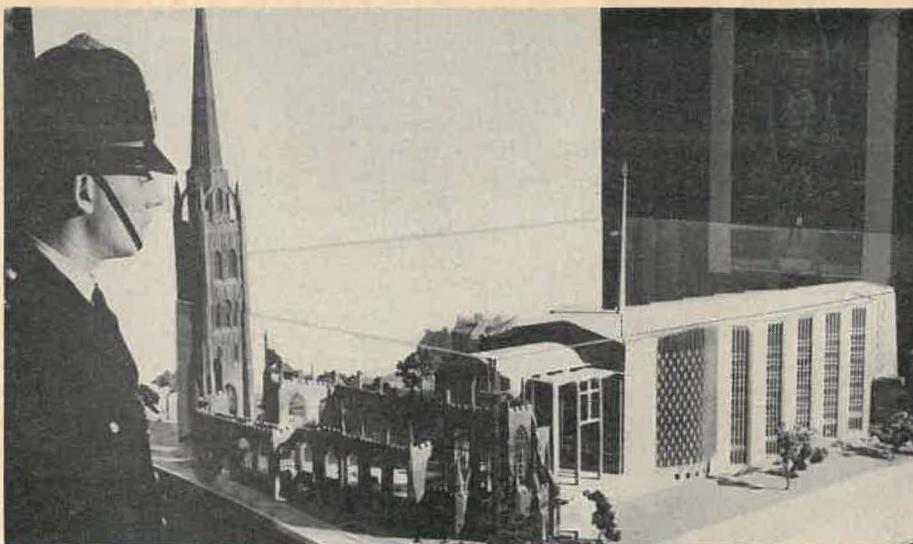
### Rally in Montpelier

A campaign to raise \$400,000 in capital funds gifts was started on March 3d by the diocese of Vermont with a rally held in Christ Church, Montpelier. Some 400 people from all parts of the diocese were present.

The four major objectives of the drive are: a revolving fund to be loaned without interest to parishes and missions, an advance work fund, money for further development of the work on the campus of the University of Vermont, and erection of an administration building at diocesan headquarters at Rock Point, Burlington, Vt.

At the rally in Montpelier the principal speaker was Bishop Crittenden of Erie, who told of results of a similar campaign held in his diocese. The Rev. Albert Anderson, clerical chairman, and John Flint, lay chairman, spoke on the responsibility of the clergy and laity in this effort.

March 25, 1962



Authenticated News

Coventry Cathedral "under glass," or at least a model of it, is attended by a British constable. The prototype of the model will be consecrated on May 25th in Coventry, England, with Queen Elizabeth of England present. Plans for celebrating the consecration involve the British Broadcasting Company, the Berlin (Germany) Philharmonic and Birmingham (England) Symphony orchestras, the Covent Garden and Sadler's Wells opera companies, the Royal Ballet, and the Royal Shakespeare Company. Soloists planning to help with the prolonged celebration include Dietrich Fischer Dieskau, Yehudi Menuhin, Benjamin Britten, and Julian Bream. The ruins of the old cathedral, which was bombed out during World War II, are incorporated into the new structure as a shrine and an entryway.



"Bow," largest and deepest of the Bow Bells of Cockneydom, goes to join his brethren in the tower of the Church of St. Mary-Le-Bow, Cheapside, London, England. The recast bells were hung and rung recently after a silence that began when the church was bombed in 1941. "Cockney," therefore, is a word no longer in danger of disappearance; according to tradition, a Cockney is a person born within earshot of the Bow Bells.



Standing in front of a sketch for a St. Paul window is Mr. Lidall Armitage (right), chief designer for Whitefriars Glass Works, England, and Mr. Colwyn Morris, artist for the company. The window was designed for St. Paul's Church, Salinas, Calif., and was dedicated on January 28th. It is twenty feet high, and seven feet wide. The figure of St. Paul is 16 feet high.

## OKLAHOMA

### Council President

The Rev. Charles E. Wilcox, rector of St. Luke's Church, Tulsa, Okla., has been elected president of the Oklahoma Council of Churches. He succeeds Dr. Oliver S. Willham, president of Oklahoma State University.

Principal speaker at the council's annual assembly, held recently in the First Christian Church, Oklahoma City, was Mr. J. Irwin Miller, president of the National Council of Churches, who defended the right of Churches to express their views and actions in business and politics.

Mr. Miller, a Columbus, Ind., industrialist, told those assembled that "if the Church should keep out of business and politics it would be a 2,000-year switch in its mission."

## NEW YORK

### Every Stripe

The Rev. Arthur L. Kinsolving, rector of St. James' Church, New York City, for the past 14 years, was elected president of the Protestant Council of the City of New York at its general assembly.

An estimated 580 persons attended the dinner and installation.

Dr. Kinsolving succeeds the Rev. Dr. John Sutherland Bonnell who retired last January. Dr. Bonnell was minister of Fifth Avenue Presbyterian Church.

Dr. Kinsolving told the gathering that "the Protestant Council is the nearest thing to ecumenical fellowship that we have . . . logically it should be able to attract Christians of good will, of almost every stripe, toward Christian coöperation." He continued:

"Through the Protestant Council, many look for evidence of continuing conference and collaboration [among] the leaders of the major Church bodies. . . . I see no essential incompatibility between the stress upon things old and new. Our Lord Jesus Christ in His consummate vision calls us to both. The most effective way that we can affirm our Protestant witness, *vis à vis* the Roman Church, is to achieve such effective coöperation [among] all other Christian bodies as to reveal to them that there is an ecumenical Christianity in the making in this area that manifests its validity and its vitality."

### Manhattan Revival

"Please come forward."

"Just come."

"Come forward."

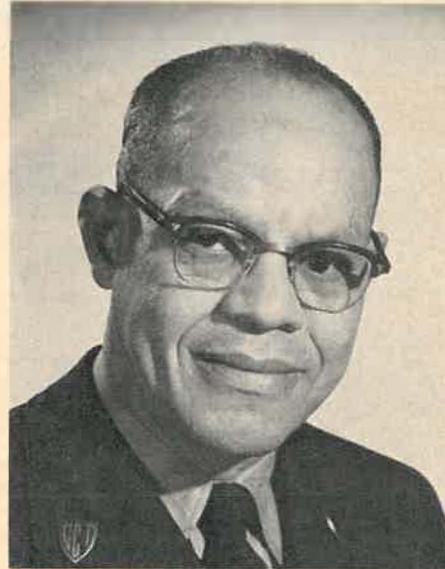
"Life has meaning, life has purpose, life has quality."

With these words, Mr. Ralston Young, "Red Cap 42" at Manhattan's Grand Central Station for the past 37 years, invited those attending a recent "parish crusade" at St. Philip's Church, New York City, to accept Christ.

The mission was held for five consecutive nights, beginning February 26th. More than a hundred people accepted the invitation to "come forward" during that time. The church was filled on all five evenings.

The Rev. M. Moran Weston, rector of St. Philip's, told THE LIVING CHURCH:

"The parish crusade in all of its three phases [preparation, crusade week, and follow-up] is part of the on-going effort of St. Philip's Church to be a dynamic agent of Christ in the world today, by changing people and the world for the better. We see this over-all task of the parish as being one of evangelism which aims to renew the people within the Church, bring new people



Ralston Young  
On the right track, commitment.

into the Church, and make the world a fit place for the people whose lives Christ has changed. The selection of Ralston Young to be the evangelist at the nightly services of the crusade week grew out of the conviction that the lay people of the Church have been called, through Baptism and Confirmation, by Christ to be His way of redeeming the world in every generation."

People of all ages signed up to help the crusade in various ways. About 100 persons sang in the crusade chorus for a half hour each night before Mr. Young spoke.

The rector is certain that the crusade has already helped to improve the parish. A dozen new Confirmations are scheduled, a parish crusade prayer was developed, the crusade chorus has promised to continue its work, the visitation committee has decided to remain on the job of visiting people in the neighborhood, and the rector has received over 1,000 signatures on a request for neighborhood improvement that he plans to present to Mayor Robert F. Wagner of New York.

In an interview, Mr. Young told THE LIVING CHURCH:

"My message was the importance of committing a person's life to Christ; the importance of becoming a member of the Church and living this new quality of life,

not only 52 days in the year, but 365 days; of re-consecrating and re-dedicating your life to Christ every day so that you will be able to create a better nature and a better world to live in."

Mr. Young was born in Panama and attended Christ Church in Colon, Republic of Panama. In the fall of 1940 he and an elevator operator decided to start a prayer group at Grand Central Terminal. Since then many persons from various walks of life have visited the railroad day-coach on track 13. Mr. Young conducts services there every Monday, Wednesday, and Friday from 12:00 noon to 1:00 p.m.

Mr. Young told of a young dishwasher who worked nearby. He said, "This young fellow came in to the services, was not a Christian. He committed his life to Christ, started attending night school, and finally got his degree. Now he is a teacher in Arizona."

Telling of his own experience, Mr. Young said that he had "strayed away from Church for 20 years and life didn't have any meaning, life had no purpose to me." He went on to say that he was "dependent," and didn't like his job, until one day when he met a woman who impressed him with what he called her "quality of life." Soon after, he found himself attending Sunday church services.

"The Rev. Shelton Hale Bishop was rector at St. Philip's at that time," Mr. Young continued. "I listened as the rector preached on the love of Jesus Christ and this touched my heart forcibly. I went home, got on my hands and knees, and there I committed my life to Christ."

"I was confirmed in April, 1939, at St. Philip's Church," Mr. Young said. "I wanted this quality of life on my job, in my home, and in the community."

Mr. Young and his wife live in Vauxhall, N. J., and attend St. Stephen's Church, Milburn.

## IDAHO

### Debts Go Down

Bishop Foote of Idaho, in his address to the convocation of the missionary district of Idaho said that, in the past year, the district, together with its parishes and missions, had retired some \$90,000 of indebtedness. He also announced that a total of \$251,000 had been pledged to the district development program, of which \$60,000 is to be sent to the Church Divinity School of the Pacific.

The convocation abolished a system of assessments previously used, in favor of voluntary pledges by the parishes and missions on a Christian stewardship basis. The churches will be encouraged to work toward a goal of 50% of their budgets for work outside their own confines. This measure was adopted after the convocation defeated a resolution from the department of finance that would have established minimum and maximum giv-



Recent Cuban ordinands\*: Keeping the Church alive.

ing of 20% and 50%, respectively, of the churches' budgets.

The convocation adopted a 1962 budget of \$126,479.13, of which \$60,501.01 is to come from National Council sources.

Resolutions presented by the committee on the bishop's address were passed:

- ✓ Empowering the bishop and council to establish a standing committee to develop and oversee the physical condition of "Paradise Point," the district camp on Payette Lakes.

- ✓ Authorizing the department of missions to study and revise the present system of rural deaneries.

- ✓ Ordering "the clergy and congregations to teach and encourage the youth of our congregations to devote their lives to all areas of Christian vocation and especially the sacred ministry," and authorizing the division of youth of the department of Christian education and the commission on college work to plan and promote conferences on Christian vocation.

- ✓ Authorizing the inclusion of a \$1,925 item in the 1963 asking budget as the district's share of a resident chaplaincy to be established at the University of Idaho, Moscow, Idaho. (In addition, \$2,500 would be paid by the National Council's Division of College Work and \$1,925 by the missionary district of Spokane.)

- ✓ Urging the district laity to a greater exercise of their ministry of Christian service to those in need.

**ELECTIONS AND APPOINTMENTS.** Bishop and council: clergy, M. D. Vandegrift, James Trotter, Charles Wilson; laity, Bert Larson, Robert Purcell. Delegates to provincial synod: clerical, William Spofford, Jr., M. D. Vandegrift, Kale King; lay, Robert Jenkins, William Kallenburger, Bert Larson. Delegates to Anglican Congress: Rev. Morgan Sheldon; Bert Larson.

## MARYLAND

### Women's Suffrage

The convention of the diocese of Maryland passed, on first reading, a resolution allowing women to serve as lay delegates to the diocesan convention. The meas-

ure, which passed on a vote of 149 to 102, will have to be passed by next year's convention to take effect.

The convention also voted approval of a new constitution for the Maryland Council of Churches, which is now to be constituted by denomination rather than individual churches, as heretofore.

Bishop Doll, Coadjutor of Maryland, in his address asked that parish study groups be formed to study the problem of racial integration. Convention voted support of a public accommodation bill drafted by the Maryland commission on interracial problems and relations.

A resolution aimed at Episcopalians who enter into pre-marital covenants with Roman Catholics, in which the Episcopalians deny their Catholicity, was referred to the diocesan "committee on canons and other business" for study. The committee is to report back to next year's convention. The resolution, proposed by the Rev. H. W. Fairbrother, calls upon General Convention to:

"Enact a canon that states that any member of this Church who overtly denies the Catholicity of this Church be suspended from all rights and privileges of membership in the Church until such time as he may be reconciled under the direction of the bishop after positive evidence of repentance."

The convention also:

- ✓ Gave approval to the Cathedral of the Incarnation, Baltimore, for the disposing of certain cathedral property and the construction of a new educational unit on the cathedral grounds.

- ✓ Referred to the committee of study and research a study for a new diocesan center on the cathedral grounds.

- ✓ Adopted a budget of \$583,519.

- ✓ Was halted at one point by Bishop Powell of Maryland, when confusion re-

\*From left: The Rev. Manuel Antonio Sancho Corrales, the Rev. Rogelio Garrido Montañana, Bishop Gonzalez of Cuba, the Rev. Juan Ramon de la Paz Cerezo, and the Rev. Aquilino Manuel Vinas Plasencia.

sulted from the laymen casting their ballots in the same box as the clergymen. The vote had to be taken again. Said Bishop Powell, "This is not a presidential nominating convention."

**ELECTIONS.** Standing committee: clergy, David Watson, Rex Wilkes, Cedric Mills, Nelson Rightmyer; laity, Harrison Garrett, Wilson Barnes, D. C. Turnbull, Standley Richardson. Delegates to provincial synod: clerical, John Peabody, Henry Rightor, Charles Fox, Jr., G. Stanley Schwind; lay, Wilson Barnes, Arthur Wyatt, Edward Morris, Paul Holland.

## FLORIDA

### Founding Diocese

Bishop Blankingship, retired, of Cuba told the recent annual council of the diocese of Florida that "no American clergymen remain in the Episcopal Church in Cuba, but Cuban clergymen are keeping it very much alive."

He said that the Cuban Church now includes about 27 clergymen, some 40 lay readers, and around 40,000 communicants. "Cuba has furnished five missionary bishops," Bishop Blankingship said, "one to Puerto Rico, two to Panama, and two to Cuba. The [Cuban Church] was founded by the diocese of Florida. Its first bishop was the late Rt. Rev. Albion Knight of Jacksonville, who arrived in Cuba in 1905."

[Four new clergymen were ordained recently in Cuba. See cut and L.C., March 18th.]

Florida's council:

- ✓ Gave authority for the creation of the office of full-time business manager, to serve also as assistant treasurer.

- ✓ Gave authority for the hiring of a clergyman as executive secretary for the diocese.

- ✓ Adopted a budget of \$309,000, about \$8,500 more than last year. Hope was expressed that the increase would allow for the starting of two new missions in the Jacksonville area.

**ELECTIONS.** Standing committee: clergy, Henry Hodgkins, Charles Seymour, Thomas Barrett; laity, Robert Miller, H. P. Osborne, Jr., R. E. Orr. Delegates to Anglican Congress: Rev. George Todd; Duncan Burn.

## PUERTO RICO

### Surprise Name

The 1962 convocation of the missionary district of Puerto Rico closed with the consecration, by Bishop Swift of Puerto Rico, of the parochial chapel of St. John the Apostle, Barrio Barinas, Yauco, Puerto Rico.

[In his March, 1962, *Bishop's Letter*, Bishop Swift commented that the name of the chapel surprised him since "St. John the Evangelist" had been agreed upon. It was explained to him, said the bishop, that "St. John is one and the same but we don't want anyone to think we are *evangelicos*."]

St. John's Chapel was erected under the efforts of the Rev. Angel Escolano, vicar

*Continued on page 18*



Photo by Mrs. Gordon Hutchins, West Point, N. Y.  
In some churches the liturgical movement will cause simplification of ceremonial;  
in others it will cause enrichment and elaboration.

The liturgical movement  
is an endeavor  
to relate  
all of life to God  
and God to all of life

# Life and the Altar

by the Ven. Thomas H. Carson, S.T.D.  
Archdeacon of the diocese of Dallas

The late William Palmer Ladd, dean of Berkeley Divinity School, and one of the foremost liturgical scholars of the Church, often told his students that the liturgical movement in Christendom today held more hope for the ultimate reunion of Christians than any other movement. Ecumenically minded Churchmen take note!

Dean Ladd certainly did not mean that impressive ceremonial would make Christians unite. I am reminded of a story of a brand new assistant minister in a Protestant denomination.

He was preparing for a midnight carol service Christmas eve. It was a Pseudo-Gothic church with chancel and the altar placed against the east wall. The several choirs of this congregation were massed for the procession which was to be brought up by the minister and his new assistant.

The young minister asked what he was to do, where he was to sit, and so forth.

The Living Church

## AROUND THE CHURCH

The older minister replied, "Walk with me and do what I do."

As the choirs entered the chancel and the clergy approached the altar the older minister said out of the side of his mouth, "Stop."

The assistant stopped.

The minister said, "Bow down."

The assistant bowed.

"Lower," whispered the minister.

Lower bowed the assistant until the minister said, "Hold it. This really gets them."

This kind of dramatics is *not* the liturgical movement, although many have come to think it is.

The liturgical movement is not primarily concerned with ceremonial at all. Inevitably it affects ceremonial, whatever the particular ceremonial is in a given congregation. But the ceremonial is an outgrowth of the liturgical movement. Therefore it will vary from congregation to congregation. It will never be employed for its own sake or because it is "pretty" or merely impressive.

The word "liturgy" derives from the Greek: *laos*, meaning the people, plus the root of *ergon* meaning work. Hence it meant originally a work of the people or a public service. The "*laos*" as employed by early Christians meant the people of God including clergy and laity. In fact our word laity derives from *laos*. In its original use, then, the word liturgy meant the public service of God by the clergy and the laity. In time this came to mean the public worship of God. In Eastern Christendom "liturgy" is the title usually applied to the Holy Communion as the chief act of worship by Christians.

In a broader sense the word, liturgy, is used to cover all acts of public worship by God's people. Liturgy is something we do before God and for God. It is the bringing together of each of our lives in a common, corporate act of worship — the offering "of ourselves, our souls, and bodies," in order that God may accept us and help us to do His will in our daily lives.

The liturgical movement in Christendom is an endeavor by God's people to improve worship by relating it to God's purposes and man's needs. It is to relate all of life to God, and God to all of life. No longer can mankind afford the luxury of worship as an escape from a world of reality.

This brief essay cannot deal with the history of the liturgical movement nor with its details in the branches of the historical Churches and the denominations of Protestantism. It can only assert that the liturgical movement is the modern endeavor to relate the altar to life in its totality and life in its totality to the altar. In some churches there is a resulting simplification of text and ceremonial, in others an enrichment and elaboration. But these externals are not of the essence. The essence is the new understanding of

God, of what He wills us to do, of the revival of Biblical theology. The essence is application of new insights given men by the Holy Spirit — insights into daily worship and living and, especially, into the act of "the breaking of Bread." For it was in obedience to this primary "work of the people of God" that the first Christians changed their day of worship from the seventh day of the week to the first, from the sabbath to the Lord's Day.

On the Lord's Day, the Lord's people gathered to celebrate the Lord's Supper, and then went out into the world to do the Lord's will, strengthened by the Body and Blood of their common Lord. This was the unity of Christendom for many centuries and the means whereby the One, Holy, Catholic, and Apostolic Church as founded by our Lord developed and grew and conquered the then civilized world. Today the chief hope for the reunion of Christendom and the conquering of the one-world society lies in the way found by the first Christians. This is the liturgical movement at its best and in its truest sense. It is a genuine ministry of the Word and Sacraments by the clergy and laity who make up the Church.

Some Churches, notably the Roman Catholic, Lutheran, and United Presbyterian, seem to be making greater strides under the influence of the liturgical movement than is our own. Perhaps it is because we are so conservative in the Episcopal Church. The ancient bogies of "high" and "low" still haunt too many, clergymen and laymen alike. And, yet, with our Book of Common Prayer and with its marvelous balance of the ministry of the Word and Sacrament (when used as it was intended to be used), the Episcopal Church should be in the forefront of the liturgical movement. We would then be following in the footsteps of Bishop Brent and Archbishop Temple, and Dean Ladd's prophecy might be fulfilled. The liturgical movement would be an instrument of reunion and God's will be done on earth as in heaven.

### ACU CYCLE OF PRAYER

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

#### March

25. Church of the Annunciation, Brooklyn, N. Y.; St. Aidan's, Miami, Fla.; St. Mary's, Charleroi, Pa.; Grace, Freeport, Ill.; Calvary, Idaho Springs, Colo.
26. Convent of the Holy Nativity, Bay Shore, N. Y.; St. Mary's, Jersey City, N. J.; St. Mary's, Denver, Colo.
27. Holy Trinity, Danville, Ill.; Emmanuel, East Syracuse, N. Y.; the Rev. Melvin Abson, Geneva, N. Y.
28. Church of the Nativity, Maysville, Ky.
29. Church of the Epiphany, Ventnor, N. J.; St. Mary's, Middlesboro, Ky.
30. Christ, Waterloo, Iowa
31. The Rev. F. Albert Frost, New York, N. Y.; St. Andrew's, Milwaukee, Wis.; Church of the Messiah, Winter Garden, Fla.

The diocese of Maryland has sent a \$25,000 check to the Presiding Bishop as first payment on its \$75,000 gift for the new **Episcopal Church Center** being built in New York City.

Designated for the Presiding Bishop's office, the gift is a memorial to Maryland's late bishop, the Most Rev. John Gardner Murray, who was the first elective Presiding Bishop of the Episcopal Church.

**Iris von Braun**, daughter of U.S. rocketry expert **Wernher von Braun**, has been confirmed at the **Church of the Nativity, Huntsville, Ala.**, according to the national publication, the *Episcopalian*.

The von Brauns regularly attend the Church of the Nativity, where their son, Peter, was baptized a short time ago.

The Very Rev. **Robert Royster**, dean of the **Cathedral of St. James, South Bend, Ind.**, broke his hip in a fall on an icy sidewalk recently. According to the *Beacon*, publication of the diocese of Northern Indiana, he is "not expected to be actively involved in parish life until after Easter."

The Rev. Canon **Bayard S. Clark**, of the Washington Cathedral, Washington, D. C., recently won a "George Washington Honor Medal" from the **Freedoms Foundation** for a sermon. The foundation presents such awards annually for contributions to freedom, patriotism, and spiritual values. [RNS]

**Dr. Paul B. Anderson**, associate editor of **THE LIVING CHURCH** and former member of the International Committee of the Young Men's Christian Association, has been appointed as a consultant on relations with the Orthodox and other Eastern Churches and on international affairs for the **National Council of Churches**.

**Paul Mason**, of Shiprock, N. M., has been appointed to the staff of the **San Juan Mission, Farmington, N. M.** Mr. Mason, a Navajo, will work under the supervision of the Rev. Eugene Botelho, superintendent of the mission. His appointment brings to six the number of Navajos on the full time staff of the mission.

The Rev. **Dietrich Ritschl**, professor of Biblical theology at the Austin [Texas] Presbyterian Seminary, preached at the ordination to the priesthood of the Rev. **Leslie Eugene Bogan**, vicar of Grace Church, Llano, Texas, on February 6th. According to the Rev. **James Copeland**, rector of All Saints' Church, San Benito, Dr. Ritschl was received warmly by the congregation present for the ordination.

# A Parish Sponsors a Refugee Family

by Martha Hall Clarke

*Life had been desperate when the young family fled  
from Hungary, and life became desperate again  
in the United States, but here there was*

*Trinity Church, Watertown, and an  
“American grandmother”*



Martha Clarke

*The author is the wife of the Rev. Lloyd W. Clarke, rector of Trinity Church, Watertown, N. Y., and she is the American grandmother referred to in the article. She is a member of the department of Christian Social Relations of the diocese of Central New York. This article is reprinted from the diocesan periodical, the Church Messenger.*

What is involved when a parish sponsors a refugee family? Love, work, worry, joy — all of these things and more. But most of all a parish has the certainty that its people have done much “for one of these my brethren.”

It was early one morning in March, 1957, that Trinity parish in Watertown, N. Y., received a call from Camp Kilmer asking if they could sponsor a family of six from Hungary and be ready for them in less than a week. We had asked for a family, but to completely furnish a house for six in five days! Well, we did it, and it was beautifully done. A new apartment was procured and nicely furnished from top to toe, from attics and spare rooms and cupboards of scurrying parishioners.

On the appointed day, a delegation, including a Hungarian member of the parish to act as interpreter, drove to Syracuse to meet Lajos and Elizabeth Molnar, a couple in their mid-twenties. With them were their three children, Elizabeth, 5; Lajos, 3, and Edette (Edith), 1, and also Mrs. Molnar's young sister Vera Orgavon. They had fled their home on the Russian border, bringing nothing but small bundles of clothing. All had been terribly seasick and at the end of the journey were tired and dejected.

But when they were ushered into the new home, their faces lighted up and Mrs. Molnar wept for joy. All was shining clean, fresh flowers were everywhere, and on the table was a cake, bearing an inscription in Hungarian in the icing, “God brings you.”

Then followed the months of adjustment, finding a job for Lajos (Louis now), enrolling young Elizabeth in school, attending language classes, getting to know neighbors and strange American ways. The problems were many, especially the language barrier and difficulty of finding work for Mr. Molnar, who had no special training. He was employed as part-time sexton for a while, then in a dairy, with occasional garage work on the side.

In all ways the parish stood by — furnishing interpreters, talking to employers and teachers, taking the family to church. It had been made clear to the Molnars that they were completely free to attend the church of their choice. Elizabeth was a Roman Catholic, Louis a “Reformed” Protestant, but they made Trinity their church home from the beginning, and Trinity truly adopted them into the parish family.

A new daughter was born the following year. Louis drove by the rectory on his way to the hospital with his wife, to ask the rector's wife to come along for moral

support. This did it! I became "American Grandmother" to the young Molnars from then on. Betty Martha was duly baptized at Trinity two weeks after her birth, and afterwards the young mother served a fine Hungarian feast, which she had been preparing since 4 a.m. that Sunday.

After almost two years Louis decided that job opportunities might be greater in a larger city — so the family bade us a tearful farewell, and moved to Jersey City. Here work was sporadic and life in a crowded walk-up apartment difficult. But the worst was to come. The mother, sick and despondent, fell from the fourth story window and was nearly fatally injured. Louis called Watertown at once, and the rector made many long distance calls, trying to get assistance and calling on the Church in Jersey City.

Because of residency laws and crowded Church institutions, however, there was

no one to care for the children while their mother was hospitalized. The situation was desperate. Finally the "American Grandmother" went down from Watertown and brought all four children back on the train and again under Trinity's loving care. A Hungarian friend boarded them temporarily, and later the department of child welfare arranged foster home placements. Trinity's role now was not mainly financial, but supportive. The children were taken to Sunday school, the doctor, shopping, or helped to write cheering notes to their mother. Many women took a hand in these tasks. In the meantime Elizabeth was making a miraculous but slow recovery in a Jersey City hospital, receiving faithful pastoral care from the Rev. Fred Gutekunst. Her lower limbs were completely paralyzed for about five months, but at the end of eight months she was ready for convalescence. She flew straight

to Watertown, the Hungarian friend's home, and the arms of her children.

Louis meantime had joined a union, procured steady work, and sharpened his use of English. After a few weeks Elizabeth and the children rejoined him, but this time in the Bronx. Here they have a ground floor apartment. Louis is the superintendent of an apartment building, as well as a building wrecker with good wages. He is very sure-footed in high places and so has steady employment. The nearest Episcopal church has been in touch with the family, but Trinity, Watertown, continues to be the heart's home of this often sorely beset family.

They share with us their joys and sorrows. Another child, Alexander, was born last fall (precarious for the still-crippled mother), and a few weeks later Louis drove the entire family to Watertown for the Baptism — the rector and his wife being godparents.

It is true that Trinity parish had many problems in helping this family get a start in a new country, but then the Molnars had many *more* problems. Would we do it again? Of *course*. When Elizabeth was in great pain in the hospital she said: "Whenever I think I just can't stand it any longer, I 'think myself' in the middle of beautiful Trinity Church, and then it is all right." We believe that God brought this family to us, indeed.

In the past several years, mainly under Mrs. Peabody's\* leadership and inspiration, at least 81 displaced persons like the Molnars have been sponsored by at least 29 different parishes in the diocese of Central New York. In some cases the rector has been the sponsor, in others men's or women's organizations, or individuals. In one parish a family who were sponsored are prospering and have sponsored another family themselves. Among those who have come thus are Germans, Latvians, Russians; the largest number are Hungarians.

The experiences of the Molnars may be unusual. Some families make no affiliation with the sponsoring parish, and this is their privilege. Some need long-time assistance, some only very brief initial help. Problems vary from unemployment to inadequate housing. The language barrier remains a number-one problem. Professionally trained persons make the easiest transition. Every situation is different, and this is where a parish can show its flexibility. It is a wonderful testing of parish spirit and unity. But chiefly it is worth doing because these victims of a disordered world are children of our Father. The need is still great — open *your* arms!

\*The Mrs. Peabody referred to here is Mrs. Malcolm Peabody, wife of the recently retired bishop of Central New York. She was chairman of the committee on refugee resettlement for the diocesan department of Christian social relations, and, reports Mrs. Clarke, "went far beyond the call of duty — often housing them in her own home." The Peabodys now live in Cambridge, Mass.



Mr. and Mrs. Louis Molnar and their five children: "Whenever I think I just can't stand it any longer, I 'think myself' into the middle of beautiful Trinity Church."

## EDITORIALS

### Pray for Vocations

**I**n a letter to the editor [page 4], an aspirant to the monastic life has asked that we encourage the work of prayer for vocations. It is with the heartiest enthusiasm that we do so, for the Church, and, indeed, the world, is badly in need of the prayers and example of men and women who will give up all else to devote themselves to the labor of the love of God and of men that is the essence of the religious life.

The Church needs priests, and — at least on the Ember Days — the Church prays God to call men to the ministry of reconciliation. It seems only fitting that the Church should ask God, as well, to call men and women to other ministries. The Church's task is a universal task, and it can only be done by the Holy Ghost, working through persons of differing abilities and gifts, differing temperaments and spiritual attributes. Modern American Churchmen tend too much to think of "Churchwork" as a stereotype. God gives various gifts, and calls men and women to various works, that the total ministry of the Church may be effective to the coming of His Kingdom.

O God, who dost ever hallow and protect Thy Church, we beseech Thee, raise up therein, through Thy Spirit, men and women to give themselves wholly to the ministry of prayer and service in the religious orders, that by their prayer and labor Thy Church may be strengthened in the life of the Spirit and souls may be won to faith in our Lord and Saviour Jesus Christ, who liveth and reigneth with Thee in the unity of the same Spirit ever, one God, world without end. *Amen.*

### Opinion or Conviction

**I**n voting for the recent pronouncement of the National Council of Churches on the Churches and Immigration [L.C., March 11th], the delegates representing the Episcopal Church on the NCC's General Board were placed in a rather interesting position. The 1952 General Convention of the Episcopal Church had taken briefer action in much the same vein as the NCC statement. On the other hand, the 1961 General Convention had assured the world that action of the National Council of Churches did not represent the Episcopal Church.

If, as the General Convention resolution says, NCC resolutions are unofficial as far as the Episcopal Church is concerned, it would seem that the Episcopal Church representatives at the meeting have a correspondingly reduced obligation to adhere to official Episcopal Church positions. They speak from an Episcopal Church background, but what they speak is apparently only their own opinion.

This interpretation may sound anarchic and irresponsible but undoubtedly it corresponds fairly well to the facts of the situation. It is quite obvious that only

General Convention of the Episcopal Church can declare what the official position of the Episcopal Church is — and even that position is not necessarily the position of every member, or of a majority of the members, of the Church. And it is also quite obvious that representatives of the Episcopal Church in such bodies as the General Board and the General Assembly of the NCC are pretty much on their own as they debate and vote in such bodies, being committed only to a general loyalty to the mind of their Church and a general concern for its welfare. They cannot claim to speak for the vestry of St. Mark's Church, Shreveport, La., for example, nor should they feel under any great obligation to try to do so.

The National Council of Churches has long had a carefully worked out policy on pronouncements, and in response to the recent heated discussions of the subject it has polished up its policy rules with the object of making them crystal clear to everyone. Under the present policy, which has not changed in any vital respect from the policies of the past, pronouncements may be issued for the guidance of the Council or for the consideration of the member Churches; and they may also be issued "for the purpose of influencing public opinion."

Thus, to say that "The NCC speaks to, not for, the Churches," is not a good description of what the NCC does. It speaks to the public as well as to the Churches, and it speaks "for" itself alone. It speaks as what it is — a coöperative agency of many different Communion — without claiming the power to commit any of the coöperating Churches or their members to agreement with what it says on a particular issue.

In the sometimes bewildering hurly-burly of inter-Church contact and coöperation, many problems of semantics and theology arise. Some members of the NCC use the term, "the Church," to refer, not to any visible, organized denominational body, nor to all of them together, but to a vast invisible entity. In their view, a pronouncement of the NCC may be just as much a declaration of the mind of "the Church" as a resolution of any national or world-wide denominational body — perhaps more so. An Episcopalian would refer to this wider entity not as "the Church," but as "Christendom" or "the Christian consensus" or perhaps as "Christianity." So, when someone says that "the Church" makes its voice heard through the NCC, he may not mean what Episcopalians think he means. Specifically, one who has this view of the Church does not mean that speaking in the name of the Church is the same thing as speaking in the name of the members of the denominations.

This semantic issue is basically a theological issue, and therefore one on which the NCC cannot pattern itself according to the terminology of one member Communion as against another. Each must speak according to his own tradition and pray that those of other traditions will be able to understand what he means. The General Board of the NCC itself would not claim to be a voice for the Church, nor would it deny that it may be such. The "ecclesiological significance" of the NCC is a very live subject of debate and study in ecumenical circles, and it is obviously a subject on which Christians

of different traditions will have differences of opinion.

A pronouncement of the General Board of the General Assembly of the National Council of Churches must, among other things, 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." This third point is one which perhaps ought to be thought through more fully.

For example, the pronouncement on immigration is a document containing about 1,500 words and covering many separate points. Although the editor of this magazine voted in favor of setting forth this statement as a pronouncement, he would not necessarily insist that each view expressed in the pronouncement is a required part of either his personal Christian witness or that of the General Board as a whole. "Required" is a big word. It belongs to the area of conviction rather than the area of mere opinion. In retrospect it seems to us that the immigration pronouncement includes some things that belong to the area of conviction but other things that belong only to the area of opinion.

We wonder whether it would be possible to state in two or three hundred words the main concerns of Christian people about U.S. immigration policy, and then to set forth such a detailed document as the NCC's eight-page statement on "The Churches and Immigration" as a study document rather than a pronouncement.

A study document is "a study and analysis of a subject or a problem which substantially involves ethical, moral, or religious elements and on which it is deemed important that the members of the Churches be more thoroughly informed as an aid to the formulation of Christian opinions and judgments, or on which the judgment of individuals or groups is desired." There are other elements involved in the NCC's definition of a study document, some of which do not perfectly fit the immigration statement, but somehow it seems to us that the General Board of the NCC should extricate itself from the position of declaring that a long series of proposals on a complex subject is a "required part" of Christian witness — their own or anybody else's.

This again is a problem not altogether unrelated to the differences in polity and outlook among NCC member Communions. Undoubtedly an eight-page statement seems quite "concise" to Churches which are accustomed to adopt reports of twice that length, and which have creeds or confessional statements to match. Anglicans like short creeds and short resolutions. We Anglicans like them to be as few as possible and we take the few we do adopt pretty seriously.

The thought that General Convention might adopt a resolution 1,500 words long is almost fantastic to an Episcopalian. Broad approval might be given to a report of that length, and a pithy resolution or two highlighting the most vital recommendations might be adopted. However, our way of doing things is only one among the many that have to be fitted together in the National Council of Churches. If our Church's conservative laity have won a better hearing than the laity of other Churches for their complaints against the NCC, the reason lies partly in these differences of approach.

## Open House for Devils

By the Third Sunday, we are well into Lent and have presumably gotten into stride in regard to our abstinences and observances of the season. But it is God, by the work of His Holy Spirit, who has put these desires into our hearts, and it is only by His help that we can persevere in them. And so we pray:

"We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord."

Originally this prayer, which we inherit from the Gregorian Sacramentary, was used in reference to the vows and decisions of those who were preparing for Baptism at Easter. So the prayer asks God to take note of the decision to follow Christ, and asks His defense of the decision against all that may beset it, both from within and without. For us, who are already Christians, the prayer refers to our Lenten observance, which is, or ought to be, a renewed attention to and renewed conviction in our earlier decision to follow Christ. It is by His Church and by His Spirit working within us that God has called us to this renewal, in preparation for Easter. So, also, it is only by God's help that we may be sustained in our renewed conviction.

We start off Lent with good intentions, with a rule of life which is, or should be, an intensification of the rule by which we live throughout the year. But this rule is not undertaken for our own sakes, but for the sake of the love of God, and the things we undertake must be offered to Him, presented to Him.

By the third Sunday in Lent we have already found that — no matter how good our desires, no matter how strong our wills — the world, the flesh, and the devil get in their licks. Whatever victory over self is achieved in Lent is Christ's victory, not ours. It is only in dependence on God, and by His grace, that our Lent may be profitable both to ourselves and to the whole Body of which we are members. It is only by God's help that His will may be done in us.

And this is the purpose of whatever we do in observance of Lent — the doing of God's will. A successful Lent is one in which God is able more than ever before to enter into our hearts and lives, not one in which we simply get rid of some bad habit.

In the Gospel for this Sunday, our Lord tells of the man who had had a devil cast out. Because nothing took the place of this one evil in the man's soul (which our Lord compares to a house swept clean), that evil returned, with seven other worse ones.

If our Lent is concerned with the casting out of one evil, and nothing more, then not only shall that evil return with the ending of Lent, but we shall have added to it complacency, self-centeredness, contempt for others, the sloth that will undertake nothing more, a closed mind, ingratitude, and their source, pride.

But the desire which God puts into our hearts is for Him, and it is from this that our Lenten vows and decisions come. We ask Him to defend the work which He has begun in us.



From left, Bishop Meletios, George Guitary (French actor), Dean Riddle, and Mrs. de Vecchi  
Close associations and a benefit concert.

of St. Raphael's Church, Yauco, the sponsoring parish, and Mr. Celestino Rodriguez, lay missionary of the parish. At the service of consecration the chapel was presented to the Church equipped and free of debt.

The convocation admitted two congregations: St. Michael's Church, Ponce (an outgrowth of the work of the Sisters of the Transfiguration at St. Michael's House for Boys, Ponce), under the care of the Rev. James Harkins; and St. Stephen's Church, Hato Rey (a new English language congregation in the San Juan area) under the care of the Rev. Charles Cooper.

The convocation:

✓ Heard Bishop Swift announce the appointment of a committee to explore relations with other Christian bodies on the island. In discussing the appointment, Bishop Swift noted the traditional conservative attitude of the Puerto Rican Church in such matters, but said that the Church wished to respond sympathetically toward a growing cordiality of other bodies.

✓ Adopted an operating budget for 1962 which reflected a 75% increase over that for 1961.

✓ Voted approval of a plan to provide medical and hospital care for Church employees.

**ELECTIONS.** Episcopal council of the Caribbean: Rev. Antonio Molina; Raul Vasquez. Delegates to provincial synod: Rev. Victor Burset; Enrique Ayala. Delegates to Anglican Congress: Rev. Lorenzo Alvarez; Candido Rivera.

## ENGLAND

### Talk in Turkey

by the Rev. DEWI MORGAN

Between May 2d and May 9th, the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, intends to

visit and confer with His Holiness Athenagoras I, Archbishop of Constantinople and Ecumenical Patriarch at Istanbul, Turkey, and the Most Rev. Chrysostom, Archbishop of Athens and Primate of All Greece, at Athens.

(As a result of theological conversations between Anglicans and Orthodox, in 1922 the Ecumenical Patriarch recognized that priests of the Church of England "possess the same validity as those of the Roman, Old Catholic, and Armenian Churches.")

Later this year, Archbishop Ramsey intends to make a visit to Moscow. This will be the first time an Archbishop of Canterbury has visited Moscow, although it will be Dr. Ramsey's second visit. In 1956, when he was Archbishop of York, he led a delegation of Church of England theologians to the Russian capital. He was able to renew his Moscow contacts when he was in New Delhi last year for the Assembly of the World Council of Churches.

In October, Dr. Ramsey will visit the United States, where he will address the meeting of the House of Bishops [L.C., March 18th].

## SOUTH AFRICA

### Afrikaans for Anglicans

The Most Rev. Joost de Blank, Archbishop of Capetown, has instructed all the clergymen of his diocese to make a sincere effort to learn Afrikaans, the language spoken by Dutch settlers in South Africa.

The archbishop has already inaugurated special classes in Afrikaans for English-speaking Anglican clergymen. Attendance at the classes will be compulsory for all new Anglican clergy arriving in the

Capetown Province from England or the United States.

Archbishop de Blank is brushing up on his own knowledge of Afrikaans. Being of Dutch ancestry, he has a knowledge of high Dutch and reads and understands Afrikaans.

"Afrikaans is an official language of South Africa and it is the duty of Anglicans to master it," he said.

[RNS]

## FRANCE

### Rites in Concert

A benefit concert, under the auspices of the American ambassador to France, James M. Gavin; the Greek Ambassador to France, Philon A. Philon; Archbishop George, Exarch of the Ecumenical Patriarch for the Russian Orthodox Church in Western Europe; Msgr. Meletios, Bishop of the Greek Orthodox Church in France; and the Very Rev. Sturgis Lee Riddle, dean of the Convocation of American Churches in Europe, was given in the Pro-Cathedral of the Holy Trinity, Paris, France, on March 1st.

The music of the Russian rite was sung by the choir of the Russian cathedral, and that of the Byzantine rite by the choir of the Greek cathedral. A descriptive address on the Orthodox music was given by M. André Champson of the French Academy. Before the concert, Mr. Norman Proulx, director of music of Holy Trinity, played a brief recital.

The concert, which was attended by Princess Eugenie of Greece, and an international congregation which filled the cathedral, benefited the charities of the Greek Church and the Junior Guild, the social service organization of the cathedral.

The day before the concert, the French Television System broadcast an interview about it with Bishop Meletios, Dean Riddle, and Mrs. Robert de Vecchi, president of the Junior Guild. The broadcast underlined the close associations between the Anglican and Orthodox Churches.

## KOREA

### Land for Canaan

"Holy Canaan," an Anglican project for resettling Koreans and making them self-sufficient, by providing them with livestock, housing, farm equipment, seed, and subsistence for a three-year period, has attracted the favorable attention of officials of the Korean Revolutionary Military Government, according to Noah Lee, chairman of the project and senior warden of Holy Trinity Tabernacle, Hangni, Korea.

The mayor of Sosa, the township within which "Holy Canaan" is located, when told that American and English Christians have contributed approximately \$6,000 toward the project, said, "If the foreigners

can do so much for our people, the least we can do is to provide you with more land." Procedures have been started to provide additional land for the project.

The village chief of Hangni, who is an Anglican, recently told a missionary that Hangni is becoming a model village in the eyes of the revolutionary government, especially for the coöperative spirit which has been developing, and which manifests itself in the erection of a village hall, and in the starting of literacy classes, women's work, a kindergarten, a 4-H club, and other activities.

Leaders in these activities include two diocesan social workers, students from a nearby theological college, and members of Holy Trinity Tabernacle. (The "Tabernacle," which uses a tent as a meeting place, was named after the 4-H club, which was named "Holy Trinity" by the Anglicans who organized it.)

The Anglican Church has been supported in its community and rehabilitation work by the Society of the Catholic Commonwealth, Korea Church World

at enmity with others merely because they practice a different religion."

The archbishop said he prepared the rules because "any false steps taken now would have to be retracted later, and this could lead to renewed bitterness." His suggested rules:

"(1) Never accuse non-[Roman] Catholics of being in bad faith. God judges both them and us. Assume that members of other religions are at least as sincere as ourselves in their beliefs.

"(2) Always keep calm when the ignorant attack what they wrongly believe to be [Roman] Catholic doctrine.

"(3) Be ready to answer questions about the Faith, but never argue if you are unable to keep your temper.

"(4) In discussions with non-[Roman] Catholics never, in an effort to please, pretend that differences in doctrine do not matter. That would be insincere and untrue.

"(5) Don't deny that the [Roman] Catholic Church claims to be the one true Church. But don't allege that only [Roman] Catholics can be real Christians. This is not only false but absurd.

"(6) Christian charity does not require us

## COVER

The cover ["an envelope which has passed through the mail and bears postal markings as stamp, postmark, etc., of philatelic interest"] shown on our cover ["anything placed about or over, or naturally overlying another thing; specif.: . . . a binding or case for a book"] commemorates the visit of Presiding Bishop Lichtenberger to Pope John XXIII on November 15, 1961 [L.C., November 26, 1961]. The cover (first definition) was issued from the Vatican City post office.

## REFUGEES

### Flight to Freedom

A special appeal to American families to help care for hundreds of Cuban children who are arriving in this country as refugees from Communism, unaccompanied by their parents, has been issued by Secretary of Health, Education, and Welfare Abraham Ribicoff. In doing so, he praised the work that Church groups have been doing in helping to find homes for these young refugees [see page 20].

Many Cuban parents are arranging in one way or another to send their children to this country, he said, to prevent their forced indoctrination in Communism in schools controlled by the Castro regime.

Mr. Ribicoff specifically praised the work being done by the National Catholic Welfare Conference, Church World Service, the United Hebrew Immigrant Aid Society, and the International Rescue Committee.

Since the federal program of assistance to Cuban refugee children began through the Florida department of public welfare, Mr. Ribicoff said, some 4,000 children have been given temporary foster home care for a time.

Under the Cuban refugee program, the Department of Health, Education, and Welfare will pay for care of the children.

"We know from long experience that with children separated for long periods from their parents, a foster home is far preferable in most circumstances to institutional care," he said. "Moreover, there is a limit to how many children can be accommodated by existing institutions."

"I cannot urge too strongly," Mr. Ribicoff declared, "that citizens coöperate in the fine efforts of the voluntary agencies to provide suitable homes for these children."

The agencies praised by Mr. Ribicoff in late February began a coöperative venture, "Flights in Freedom," designed to resettle some 100,000 Cuban refugees.

The first such flight brought 25 fam-



A Cuban refugee family (right) meets its sponsoring family (left) in Cleveland, after flying from Miami, Fla., under the "Flights in Freedom" program.

RNS

Service, Inter-Church Aid (an English organization), CARE, the United World Mission, and many individuals.

## UNITY

### Rules for Romans

Rules to help Roman Catholics carry out their duty in fostering Christian unity were given by Roman Catholic Archbishop John Heenan of Liverpool in a pastoral letter read in all churches in his archdiocese.

Noting that the desire for unity had quickened in recent months, he said, "The legacy of hatred of 400 years cannot, of course, disappear in as many days, but the climate has changed. We do not live

to take part in the worship of other religions, but we should not be more Catholic than the Pope. We may recite publicly the Lord's Prayer and the Apostles' Creed with other Christians. We may also pray with them in private. That is a different matter from taking part in public worship in which we do not believe.

"(7) Join with non-[Roman] Catholics in working for the good of the whole community. In the social services, trade unions, and political parties Catholics should give an example of public spirit.

"(8) While fostering Christian unity we must never forget our duty of bringing all men to a knowledge of the truth. Remember that the tragedy of England is not that many Christians are not [Roman] Catholics but that so many citizens have no religion at all."

[RNS]

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ilies to Cleveland where homes and employment were to be provided by religious organizations. [RNS]

### Across the Water Wall

by POLLY WALKER PATTERSON

*Here, somewhat abridged, is a letter written by Mrs. Marston Patterson of Coral Gables, Fla., to a friend in Connecticut, giving an intimate view of some of the problems associated with the influx of Cuban refugees into the Miami, Fla., area. Mrs. Patterson is president of the Episcopal Churchwomen of St. Thomas' Church, South Miami.*

*Anyone interested in learning what he or his parish can do in resettling a Cuban family can obtain information from the Very Rev. Frank L. Titus (dean of Miami deanery) at Holy Cross Church, Miami.*

We here in the Miami deanery, which is largely the Dade County area, are in desperate straits. We have a static population of our own of just under a million people. To that we have added about 100,000 refugees from Cuba alone. They arrive by plane, by subterfuge of any kind — even rowboats from Castroland.

Of this number of helpless souls only a scant 25% have been resettled outside the Miami area. At present, some 1,500 refugees a week are coming into the area, and only about 500 a week are being resettled. There are some valid reasons for all this. Chief among them is the utter bewilderment and mental paralysis that seize these people once they land in Miami. The red tape that must be gone through by these people is in itself enough to confuse a brace of Philadelphia lawyers, but done it must be. We cannot lose these people once they are here. We have to know where they are. We must reunite families. A great many of these people are completely bilingual, but when they face a battery of agency people they become so confused that they cannot speak English. This is particularly true of the children who arrive here unaccompanied and who cannot be removed at all from the Miami area.

In the Dade County area, we are crowded beyond belief. The dangers which this crowding engenders need not be enumerated. We have no more jobs for these people. Our own Negro population, which is large, is suffering greatly. These Cubans are willing and eager to work, and will take anything at any wage just to keep mind and body and soul together, and to preserve their shattered dignity. The inevitable follows. Our Negro people are forced out of jobs. The government relief they get is, in their opinion, not enough to maintain themselves. Crime is increasing among the Negroes; resentment is flaring high.

It is imperative that Cubans be resettled out of this area. Most refugees are highly educated, have held positions of trust, are freedom loving, have fled,

in a great many cases, for their lives. They are interested in the same things we are: freedom, under God; freedom with dignity of men's minds and bodies; freedom of choice.

In the early months, those who fled Cuba were the professional people and white collar workers; now they are being joined by laborers.

When you live here, where all that separates us from Communism is a wall of water 90 miles wide, you realize that the inherent freedom which we treat so casually is a precious commodity. We see that to fight Communism we cannot be militant anti-Communists; we must be militant Christians.

I saw three sweat-grimed, dirty men in torn overalls working hard at repainting a store front. These were not being picketed by unionists, but they could have been, for these men were working for almost nothing, just to get a little money to feed their families. One was a professor from a university in Cuba, one had once been a leading pediatrician in Havana, one was the Rev. Fr. Maximiliano Salvador, a priest of our Church. He is the father of the resident vicar of the newly-opened Latin Episcopal Center in Miami, now going full speed ahead, with 800 Cuban families participating.

The younger Fr. Salvador couldn't materially help his own father because he himself is living on what we can scrounge up and give him for his own family. The Salvadors left Cuba in July, practically fleeing for their lives, but within a month of his arrival here, Fr. Salvador had gotten the Latin Episcopal Center into a nucleus stage. It is now a reality [L.C., October 29, 1961]. These Cubans are helping themselves, and each other. They are humbly grateful for anything and everything we can do.

In resettling a family outside this area there is no financial burden placed upon the church or people who do it. Church World Service sees to the transportation of any family.

The group doing the resettling must see that there is a job ready for the wage earner and a house with furnishings for the family. And the resettling group should help as much as possible until the refugees get onto their feet. A great many of these families have no possessions at all, just the clothes on their backs and perhaps \$5 in cash.

What the Latin Episcopal Center and Church World Service are doing is to see that the people have some clothes and other essentials.

If you could interest your parish and rector in this project, you would be doing a tremendous service not only to suffering humanity, but to your Episcopalian "brothers" in Dade County by helping us relieve a bad situation here. It is a situation that is a potential powder-keg and there is little doubt the Communists realize this.

## BOOKS

Continued from page 2

merely the "historic episcopate," but the living episcopate of the living Christ, who works at this very moment through the ministers of His Body, the Church. These authors seek not only to interpret the role of bishops, but to present something of what bishops should be and perhaps now really can be. There are several proposals here for improving the position of bishops in the established English Church, and these suggestions deserve to be taken seriously.

At the same time, this book is interesting in other ways. It shows us how bishops see themselves — and this is obviously not the way the rest of the world sees them. It is extraordinary how conservative the younger bishops are. One author is upset, for instance, that the episcopate is not more strongly opposed to foxhunting — hardly (most of us would have supposed) a major issue facing 20-century England.

Elsewhere, there are allusions to the new awareness of the liturgical role of the bishop as the one properly to preside at the Lord's Table. Yet these authors have little to say about implementing this principle in the actual parishes which the bishop visits; after all, the Church needs something better than the mere statement that the bishop ought to celebrate when he visits for Confirmation. Similarly several refer to the solemnity of the bishop's role in Ordination, but not one of them speaks of the challenge for the bishop to take a more creative and positive role in the calling and commissioning of deacons and priests in the present century. This is regrettable, for some of these authors are bishops who have in fact taken bold but constructive steps in various areas.

It must be admitted with regret that this volume lacks adequate editing. At several points, one essay repeats substantially what another essay has already said, using even the same quotation or illustration. Bibliographical references are careless and inconsistent. Some of the essays are really too brief to dig into their topic. As a whole, however, this remains a stimulating book, and one hopes that some of these authors may develop these themes more fully in the future.

H. BOONE PORTER, JR.

### Books Received

**LENT WITH MOTHER JULIAN.** Readings from her *Revelations of Divine Love*. Edited by Leo Shirley-Price. London: A. R. Mowbray. New York: Morehouse-Barlow. Pp. 69. Paper, \$1.

**ON CONSULTING THE FAITHFUL IN MATTERS OF DOCTRINE.** By John Henry Newman. Edited with an introduction by John Coulson. Sheed & Ward. Pp. 118. \$3.

**THE INTEGRATING MIND.** An Exploration into Western Thought. By William F. Lynch, S.J. Sheed & Ward. Pp. vi, 181. \$3.95.

# PEOPLE and places

### Appointments Accepted

The Rev. Robert C. S. Deacon, formerly rector of Grace Church and the Incarnation, Philadelphia, will on May 1 become rector of Zion Church, Philadelphia. Address: 4644 Old York Rd., Philadelphia 40. He will continue to serve as assistant chaplain of the Episcopal Hospital, Philadelphia.

The Rev. Gerald W. Humphrey, formerly priest in charge of St. Andrew's Church, Beacon, N. Y., will serve until June 1 as coordinator of the Prayer Pilgrimage Appeal Fund committee for the Episcopal Society for Cultural and Racial Unity.

The Rev. Robert H. Larkin, formerly rector of the Church of Christ the Good Shepherd, Los Angeles, Calif., will on May 1 become rector of Grace Church, Cortland, N. Y.

The Rev. Marion L. Matics, Ph.D., formerly in charge of St. Francis' Church, Levittown, N. Y., is now rector of Christ Church, Bay Ridge, Brooklyn, N. Y. Address: 224 Seventy-Fourth St., Brooklyn 9.

The Rev. W. Kenneth Williams, formerly vicar at St. Augustine's Church, Danville, Ind., is now associate rector and director of Christian education at Holy Trinity Church, West Palm Beach, Fla.

### Missionaries

The Rev. Dr. Kenneth E. Heim, representative in Japan for the National Council's Overseas Department, has returned to Japan after furlough. One of his projects while in the United States was teaching a course on missions at VTS.

### Changes of Address

The Rev. Canon Thomas E. Jessett, vicar of the Highlands Parish, Seattle, Wash., should be addressed at 750 N. 145th St., Seattle 33. The parish's address is 722 N. 145th St., Seattle 33.

### Depositions

John Hausmann Dingle, presbyter, was deposed on February 17 by Bishop Donegan of New York, acting in accordance with the provisions of Canon 60, Section one, and Canon 64, Section 3-b, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry.

James Allen Reddick, deacon, was deposed on February 17 by Bishop Donegan of New York, acting in accordance with the provisions of Canon 60, Section one, and Canon 64, Section 3-b, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry.

Albert Edward Tavener, presbyter, was deposed on February 10 by Bishop Louttit of South Florida, acting in accordance with the provisions of Canon 64, Section 3-d.

### Ordinations

#### Priests

**Bethlehem** — On February 24, the Rev. John H. Diehl, III, rector, All Saints', Lehigh, Pa.; the Rev. Eugene S. Patton, rector, St. John's, Ashland, and the Church of the Faith, Mahanoy City, Pa.; the Rev. George R. Richards, rector, St. James' Church, Drifton and Freeland, and St. Paul's, White Haven; and the Rev. Robert F. Underwood, rector, St. David's, Scranton, and vicar, St. John's, Scranton, Pa.

**California** — On February 2, the Rev. John Cobb, who is on the staff of Christ Church, Cincinnati. Ordained by the Bishop of Southern Ohio, acting for the Bishop of California.

**Kansas** — On February 24, the Rev. William McGregor MacMillan, Episcopal chaplain to students at Kansas State University, Manhattan, Kan.

**Long Island** — On March 2, the Rev. Clifford R. Horvath, assistant, Christ Church, Springfield, Mo.; on March 3, the Rev. John D. Noble, assistant, Grace Church, Riverhead, L. I., N. Y.

**Michigan** — On February 1, the Rev. Franklin P. Bennett, Jr., assistant, Christ Church, Dearborn; on February 3, the Rev. Sylvester M. Vaughan,

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In Contemporary Life

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Profile of the author,  
by the Bishop of Indianapolis  
Foreword,  
by the Bishop of Michigan

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My Lovers and Friends  
Whose Teeth Are Spears  
Eyes Have They, and See Not  
A Broken and Contrite Heart  
The Watchman Waketh but in Vain  
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who is serving St. Mark's Church, Marine City; on February 18, the Rev. J. Daniel Burke, assistant, St. Andrew's, Ann Arbor; on February 23, the Rev. Donn L. Wolf, assistant, Grace Church, Port Huron.

**Olympia** — On December 2, the Rev. John A. Dirks, who is in charge of St. David's Church of the San Juan Mission, Friday Harbor, Wash.; and on January 20, the Rev. Paul E. Christensen, vicar, St. Margaret's Mission, Newport, Wash.

**Philippines** — On February 14, the Rev. Jose N. Bangao, II, assistant, Mission of St. Michael and All Angels, Tadian, Mountain Province; the Rev. Martin E. Bayang, assistant, Mission of St. Francis of Assisi, Upi, Cotabato; the Rev. Augusto M. Cunning, assistant, Mission of St. Mary the Virgin, Sagada, Mountain Province; the Rev. Sancho A. Gaerlan, assistant, All Saints' Mission, Bontoc, Mountain Province; the Rev. Richard C. Hall, chaplain, Easter School, Baguio City; and the Rev. Andrew G. Sacuy-ap, assistant, Epiphany Mission, La Trinidad, Benguet.

**Southern Ohio** — On December 18, the Rev. Raymond L. Sturm, who is serving churches at Logan and Nelsonville; on December 24, the Rev. Robert Hansel, curate, Trinity Church, Columbus; on January 10, the Rev. Everett Simson, curate, St. Paul's, Dayton; and on January 19, the Rev. Christopher Neely, who is serving the Church of the Ascension, Middletown, Ohio.

**Tennessee** — On February 10, the Rev. William G. Daniels, curate, St. Stephen's Church, Oak Ridge; on February 11, the Rev. Brice W. Kinyon, associate to the rector of the Church of the Ascension, Knoxville; on February 19, the Rev. William R. Baird, in charge of Our Saviour, Gallatin; and on February 24, the Rev. Bruce Green, in charge, St. Mark's, Copperhill, Tenn.

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**West Texas** — On January 7, the Rev. Thomas D. Bond, assistant at Christ Church, Mexico City, Mexico; on January 18, the Rev. George H. Dawson, who is in charge of churches at Bandera, Texas, and at Hondo; on January 24, the Rev. Harold W. Edmondson, rector of the Church of the Messiah, Gonzales, Texas; on January 25, the Rev. James P. Dannelley, in charge, Trinity Church, Junction; on February 2, the Rev. George H. Dettman, rector, Grace Church, Port Lavaca; on February 6, the Rev. Leslie E. Bogan, III, in charge, Grace Church, Llano; and on February 24, the Rev. Lee S. Block, assistant rector, Trinity Church, San Antonio.

**Western New York** — On January 7, the Rev. William C. Zeferiah, curate, St. Jude's, Buffalo; on February 21, the Rev. Daniel E. Clark, who is on the staff of Grace Cathedral, Topeka, Kan.; and on February 24, the Rev. Bruce W. Forbes, curate, St. Luke's Church, Jamestown, N. Y.

### Deacons

**Central Brazil** — On February 18, Takasi Simizu, a recent graduate of CDSP; to be assistant at Holy Trinity Church, Meier.

**South Florida** — On January 25, Charles F. Fraker, to the perpetual diaconate; to be assistant at Trinity Church, Vero Beach.

### Births

The Rev. Charles Edward Ford and Mrs. Ford, of Christ Church, Madison, Ind., announce the birth of a son, Patrick Michael, on February 1.

Chaplain Philip E. Jerauld (U.S. Naval Hospital, Great Lakes, Ill.) and Mrs. Jerauld announce the birth of their first child, Michael Thayer, on February 28.

The Rev. Jonas Ewing White and Mrs. White, of La Ceiba, Honduras, announce the birth of their first child, Christopher Stephen, on February 27.

### Adoptions

The Rev. Edward A. Lowry and Mrs. Lowry, of St. Andrew's Church, Drayton Plains, Mich., announce the adoption of Michael Edward, born March 10, 1958. He will be their second child.

### Laymen

Mr. James S. Thurston, a communicant of the Church of the Nativity, Indianapolis, Ind., has been named psychiatric social worker for the mental health clinic of Episcopal Community Services of the diocese of Indianapolis. He formerly served the Marion County Association for Mental Health in the same capacity.

### Other Changes

The Rev. Frederick R. Davidson, vicar of St. Christopher's Church, Flint, Mich., is now president of the Genesee County Legal Aid Society.

The Rev. Dr. G. Philip Jung, retired priest of the diocese of Eau Claire, has been made honorary rector of St. John's Church, Hagerstown, Md., by the vestry of St. John's. He has been serving the church since October.

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The Living Church

## DEATHS

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

The Rev. Charles Bailey, 83, died on November 5, 1961. A native of London, Mr. Bailey came to southern California in 1928 and was associated with the diocese of Los Angeles until his retirement in 1952. He lived in San Diego.

He attended the University of the South, and after his ordination as priest in 1925 he was rector of St. Paul's, Gainesville, Texas, for two years, vicar of St. Matthew's, Enid, Okla., for a year, and then moved to California. There he served churches in San Diego, El Centro, Los Angeles, Redondo Beach, Alhambra, and Venice.

Surviving are three daughters, Mrs. Helen McLeish and Mrs. Elizabeth Bentley, both of Alhambra, and Mrs. Emily O. Boyle of Portland, Ore.; one son, Stuart, of San Diego; two sisters, Miss

Edith A. Bailey, Bournemouth, England, and Mrs. P. C. Phillips, San Diego; seven grandchildren, and seven great grandchildren.

The Rev. Charles B. Upson, retired priest of the diocese of Chicago, died at the home of his son, the Very Rev. Charles B. Upson, Jr., on January 20th.

Fr. Upson, who retired in 1948, had lived for the past six years with his son, who is dean of the Cathedral Church of St. John, Quincy, Ill.

Born in Geneseo, Ill., in 1873, Fr. Upson spent much of his active ministry in his home state. A graduate of Seabury Divinity School and the University of Minnesota, he served as a missionary in North Dakota for four years after his ordination in 1911. Then he was rector of Christ Church, Kingman, Kan., for two years. Returning to Illinois for two years to take charge of St. Matthew's and St. Elizabeth's, Chicago, he next served the Church in the state of Washington for four years. He returned to the diocese of Chicago in 1925, serving first as priest in charge of St. Paul's, DeKalb, Ill., and then as priest in charge of St. Philip's and Holy Trinity Churches, Chicago. From 1939 until his retirement he was on the staff of the diocesan city missions.

Fr. Upson is survived by, in addition to his son, a sister and three grandchildren.

Florence Abdool Holder, daughter, wife, and mother of priests of the Church, died February 25th in Germantown, Philadelphia, Pa.

She died at the home of her son, the Rev. Oscar E. Holder, rector of St. Barnabas' Church, Germantown, with whom she had lived since 1946. Burial was in Kinston, N. C., which was the cure of her husband, the late James Elliott Holder, after he left the Methodist ministry to become a priest in the Episcopal Church. Her father, the Rev. James Abdool, an Anglican, served the Church in British Guiana.

John Randall Norton, who had taught for 34 years at St. John's University, Shanghai, and was a former headmaster of St. Mary's School, Sagada, Philippine Islands, died January 26th in his home town, Middletown Springs, Vt.

Surviving are his wife, Josephine M. Norton, daughter of the late Frederick Graves, bishop of Shanghai, a son, Frederick, and a daughter, Josephine, wife of the Rev. Jere Berger, Episcopal chaplain at the University of Massachusetts.

Mr. Norton, a graduate of the University of Vermont, taught at St. John's University from 1913 to 1944. During World War II he was interned in Japanese concentration camps for seven months. After his release he taught at Lenox School, Lenox, Mass. (1944-45), and in 1946 he was back at St. John's, Shanghai for three more years there.

From 1951 until his retirement in 1955 he was headmaster of St. Mary's School, Sagada.

Miss Anna Gilbert Rockwell, who, culminating many years of Church work, left much of her estate to the Church, died on January 24th in Warren, Pa. She was 92.

Born in New York City, Miss Rockwell lived most of her life in Warren, where she was a communicant of Trinity Memorial Church. The Rockwell Bible Class at Trinity Memorial is named for her, its first teacher. She held several offices, including that of president, in the parish's Woman's Auxiliary.

A graduate of Vassar, she was a member of a number of civic organizations.

Miss Rockwell contributed generously to the renovation of Chestnut Hill, conference center of the diocese of Erie, and last year gave \$12,000 toward construction of a chapel there.

She left a great part of her estate to her parish and for the promotion of other work in the diocese.

## ANGLICAN CYCLE OF PRAYER

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

### March

25. Chicago, U.S.A.
26. Chichester, England
27. Chota Nagpur, India
28. Christchurch, New Zealand
29. Clogher, Ireland
30. Colombo, Ceylon
31. Benin, Nigeria

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SENIOR CASEWORKER: Opportunity for intensive counseling with marital couples, parents and children, and other troubled clients of a family-centered agency. Also, supervision of part of professional staff. Psychiatric consultation. Liberal personnel practices. Social security and NHW retirement. Salary commensurate with experience. MSW and experience required. Miss Milo Upjohn, Director, Family Counseling Service of the Episcopal Community Services, 225 South Third Street, Philadelphia 6, Pa.

WANTED: Full-time housemother with good health, for small boarding school, girls' high school, II-IV, in deep south. Reply Box A-704.\*

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.\*

### POSITIONS WANTED

EXPERIENCED parish secretary desires position in moderate size eastern state parish. References furnished. Reply Box W-717.\*

LOYAL, middle-aged Churchman retiring from his own business, enjoying excellent health would like to devote next ten years as administrative assistant, or director of finance, in a busy diocese or missionary district where the raising of budget or capital funds in parishes and missions has been neglected. Family man. Excellent character and background. A-1 business and professional references from prominent Episcopal Church leaders. Inquiries invited. Reply Box H-713.\*

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

PRIEST AVAILABLE June, July, and/or August. Use of Rectory and reasonable honorarium. Reply: Rev. Harold A. Durando, St. Paul's School, Garden City, N. Y.

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

PRIEST-ORGANIST-RELIGIOUS EDUCATOR available after Easter. Parish, or School Chaplaincy plus teaching. Four degrees. Reply Box A-702.\*

\*In care of The Living Church, Milwaukee 2, Wis.

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- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
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- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

### THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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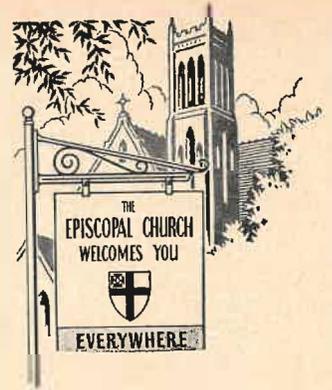
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THE LIVING CHURCH

# GO TO CHURCH DURING LENT



## 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

**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; IS, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## 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

## 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, 15, MP; HC Tues 7, Wed 10

## LAS VEGAS, NEV.

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

## 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;  
Wed & 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 (HC 10 Wed); EP 5:15

## ST. BARTHOLOMEW'S

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

## SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)

Rev. René E. G. Vaillant, Ph.D., Th.D., r  
Sun 11. All services & sermons in French.

## GENERAL THEOLOGICAL SEMINARY CHAPEL

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

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

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

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

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

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

### THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays HC (with  
MP) 8, 12:05 (HD also at 7:30); Int & Bible  
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri  
4:30-5:30; Organ Recital Wed 12:30

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes  
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

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

**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

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

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

**PHILADELPHIA, PA.**  
**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 (IS) 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

**SEATTLE, WASH.**  
**ST. PAUL'S** 15 Roy St. at Queen Anne Ave.  
Rev. John B. Lockerby; Rev. Eugene L. Harshman  
Sun 8, 9 H Eu, 11 Mat & H Eu

**WHITE SULPHUR SPRINGS, W. VA.**  
**ST. THOMAS'** (near) The Greenbrier  
Rev. Edgar L. Tiffany  
Sun 8, HC, 11 MP & Ser (1st HC)