

# The Living CHURCH

COMMISSION OF CHRISTIAN  
DIOCESE OF MARYLAND EDUC  
105 W MONUMENT ST  
BALTIMORE 1 MARYLAND  
SEP 21-62 REN #100

June 10, 1962

25 cents

pages 9 & 16:

## A Kind Word for Madam Money-Raiser

page 16

## Reserved Sacrament: Christian Norm

page 12

## This Is the Way A Parish Falls

Allan Kain, Cincinnati Enquirer

Sister and friend:  
Nosed out by a Church-  
man in space [see p. 11]



# LETTERS

Most letters are abridged by the editors.

## Space Needle Stamp

We send greetings and information from the Seattle World's Fair. Century 21 is a great exposition and already is attracting 30 and 40 thousand persons a day. Those of us in the Pacific northwest are very excited and are sharing in a great demonstration of the hopes and dreams of all mankind for the century ahead.

Our particular interest of course is in the Christian witness which is a part of the World's Fair. The Churches of our area have combined to sponsor the Christian Witness Pavilion. This building stands in a prominent place on the fair grounds, very near the main gate and at the foot of the famous Space Needle.

We have secured a first day cover of the Space Needle stamp, featuring a picture of the Christian Witness Pavilion [see cut]. There are only a few thousand of these available and the work on the cover is in three colors.

We are receiving donations of 50¢ each for these covers and all proceeds will benefit the Christian Witness Pavilion and our parish.

Perhaps many of your readers would be interested in this notice.

(Rev.) MARSHALL J. ELLIS

Rector, Church of the Holy Communion  
1407 South Eye Street

Tacoma, Wash.



First day cover of the Space Needle stamp which features a picture of the Christian Witness Pavilion at the Seattle World's Fair.

## Prayer

Having seen the prayer for the aged in the May 6th issue, I thought you might be interested in this:

"Almighty God, whose years have no end, through Thy favor I have received length of days and the mercies of past years are from Thee. In sickness Thou hast been with me and raised me up. In sorrow Thou hast comforted me and I have not been overwhelmed. In temptation Thou hast kept, and in wandering Thou hast sought and found me. In Thee, my Father, is still my

trust. As my strength grows small may I not lose hold of Thee. As my eyes grow dim, let me not lose vision of Thy goodness. When sounds of earth become faint, speak Thou to my soul in words of peace and hope. Forgive the sins of ended years and grant me patience and strength for this day's need.

"Bless home and household and the children who have gathered here, and now are scattered far, and let them be Thy true children. Bless Thy work in the world for which I cannot work, and as the years that fly so swiftly bring nearer the day when I shall

## 4 PRACTICAL AIDS TO CHURCH MANAGEMENT

Do administrative duties take you away from your most important function as a minister? Would you like to spend less time as a businessman, organizer, and accountant—and more on the spiritual needs of your congregation?

### HANDBOOK OF CHURCH ADMINISTRATION

**Lowell Ditzen**

Expert guidance on parish organization, legal matters, church activities, personnel policies, office procedure, and other vital areas of church administration. \$7.00

### HANDBOOK OF CHURCH FINANCE

**David R. Holt II**

This all-inclusive and up-to-date manual covers every phase of apportioning and investing church funds. It includes detailed chapters on budgets, real estate, credit, securities, wills, trusts, and much more. \$5.00

Listed below are four practical handbooks that will deal in depth with an important facet of church help to simplify administrative tasks. Each one management. You and your staff will find them invaluable as reference books and idea sources.

### HANDBOOK OF CHURCH CORRESPONDENCE

**G. Curtis Jones**

Now you can get better results from your letters, reports, and news bulletins. This concise guide to the art of effective writing shows you how to make the most of your church correspondence. \$5.00

### HANDBOOK OF PREACHING RESOURCES FROM ENGLISH LITERATURE

**James Douglas Robertson**

Inspiring passages from Shakespeare, Milton, C. S. Lewis, T. S. Eliot, and many others selected by one of America's outstanding preachers for your pulpit use. \$5.00

*At your bookstore or write to*

**THE MACMILLAN COMPANY • 60 Fifth Avenue, New York 11, New York**

see Thee, let me live while I remain in happiness; and rest at last with Thee. Through Jesus Christ my Saviour and my Lord."

(Author unknown. A newspaper clipping found in the Bible of Mrs. Nancy Hooker Hill Bristol, 1809-1900.)

MARGARET B. H. HUMPHREY  
(Mrs. Effingham P. Humphrey)

Haverford, Pa.

### Stones

I have not seen anything that gives a more pathetic picture of what often goes on between clergymen and laymen than in your "Answers for Sam" letters in THE LIVING CHURCH issue of May 27th. If I were a layman, and offered my services to "Fr. Friar" and received from him such a reply as he indicates, I should probably turn my back on the Church for good. I have known more than one layman who has had such an experience as this, and taken just this action.

It sounds as if all Fr. Friar ever does is to conduct services, preach sermons, visit people, preside at vestry meetings and give invocations and benedictions. He offers his layman the magnificent opportunity of helping him in the ponderous load of reading the Psalms and Lessons and Litany, and "work around the Church," which sounds as dull as ditch-water! *Not a word* about the kind of witness laymen are meant to give on their daily job, nor any offer to gather some of them together and talk over what can be done. Everything sweet and small and church-centered, with the parson doing practically everything. "Sad Rector's" letter is just as bad. How sad he seems to some of us seems not to have occurred to him. That layman really wanted to do something, but he had had no training whatever, and the only opportunity the clergyman offers him is coming to church and paying up his pledge — and being told to be more "humble." If I were that lay "Sam," I should know that the "Sad" Rector did not in the slightest understand my problem, and certainly had offered me no solution to it.

When shall we realize that this myopic, visionless, second-class view of laymen is what makes them feel the Church is irrelevant, does not want and cannot use any spiritual service from them, and contributes to making our potentially wonderful Church so pitiful in its missionary outreach and giving, and so limited a force in a world so needy as ours?

Nothing has discouraged me more than to think that any clergyman in our Church would offer such stones as these to any layman who asked for bread.

(Rev. Canon) S. M. SHOEMAKER  
Stevenson, Md.

If the letters of "Fr. Friar" and "Sad Rector" which you published in reply to the "No Help Wanted" letter by a layman in the diocese of Michigan [L.C., May 27th] are typical of the clergy's reaction, the plight of the Church is serious indeed.

Perhaps the problem is not only that we fail to listen to each other and communicate effectively, as your editorial suggests, but also that for many clergymen and laymen "your church is too small" (to paraphrase J. B. Phillips' *Your God Is Too Small*). A

June 10, 1962

## Books of Practical Christian Experience From WESTMINSTER

### THE CREED IN CHRISTIAN TEACHING

By JAMES D. SMART. This sequel to *The Teaching Ministry of the Church* shows how the Apostles' Creed can give theological substance to a Christian education program. \$4.50

### HOW TO EVALUATE YOUR CHRISTIAN EDUCATION PROGRAM

By D. CAMPBELL WYCKOFF. Here is a tested plan for surveying and appraising Christian education work in the local church. Paperbound. \$3.50

### THE INSTITUTIONAL NATURE OF ADULT CHRISTIAN EDUCATION

By BRUCE REINHART. A study of the effect a church's organizational structure has on its educational program. \$4.50

### THE CHURCH'S CONFESSION UNDER HITLER

By ARTHUR C. COCHRANE. The struggle of the German church in the Nazi era—and the significance of its confession of faith for other churches. \$6.50

Now at your bookstore



THE WESTMINSTER PRESS  
Philadelphia 7

Clergy and Choir  
VESTMENTS  
ALTAR HANGINGS and LINENS  
Chasubles - Albs - Amices - Copes  
*All Embroidery Is Hand Done*  
Materials by the Yard — "Kits" for Altar  
Hangings and Eucharistic Vestments  
**J. M. HALL, INC.**  
14 WEST 40th ST. NEW YORK 18, N. Y.  
Tel. CHickering 4-1070

### RELIGIOUS BOOKS OF ALL PUBLISHERS

**Morehouse-Barlow Co.**  
14 E. 41st St. 29 E. Madison St.  
New York 17, N. Y. Chicago 2, Ill.  
Morehouse-Barlow Co. of California  
261 Golden Gate Ave. 440 Melrose Ave.  
San Francisco 2, Calif. Los Angeles 29, Calif.

### Sacred Vessels

Altar  
Appointments  
Stained Glass

Including Productions by  
**WIPPELL**  
of Exeter

The Studios of  
**GEORGE L. PAYNE**  
15 Prince St.  
Paterson, N. J.



Advertisements in THE LIVING CHURCH  
are dependable aids in purchasing.  
Advertisers will be pleased to send you  
complete information about their products.

parish in which the laity are not involved beyond *internal* activities like Church school teaching, choirs, plant maintenance, and bazaars is not *on mission* to neighborhood, city, and beyond and, *ipso facto*, it is less than Catholic.

In our day there are some lay men and women in every parish who have studied their Bibles (especially the modern translations), the history of the Church, and some systematic theology, who are alert to the movements of secular thought and events, and who have a broader vision of the nature and tasks of the Church than they find reflected in the average comfortable, inward-looking parish. Such people do not want to "run" the parish — they clearly recognize

**O**TERNAL GOD, by whose Son the Church was established; Grant that we may understand the mutual dependence of clergy and people within the Mystical Body of Christ; and fill our hearts with a desire to consult and work together that, through us all, Thy redeeming work may be accomplished, both at the altar and in the world; through Jesus Christ our Lord. *Amen.*\*

\*Prayer from the department of lay action of the diocese of Chicago.

the special vocation and necessity of the clergy — but they do want to *participate* in the Church's mission and redemptive work in the world. The laity have a vocation, too!

THEODORE M. SWITZ  
Chairman, Department of Lay Action  
Diocese of Chicago

Chicago, Ill.

### Correction

I wish to refer to the article in the May 13th issue of THE LIVING CHURCH in regard to National Council action. There is a mistake in the article in regard to the sale of the Church Missions House. This property was appraised for \$150,000 and *not* \$450,000 as set forth in your article.

LINDLEY M. FRANKLIN, JR.  
Treasurer, National Council  
New York, N. Y.

### Sufferer

Thanks for printing the letter of Anna H. Heiberg, in your issue of May 6th, in which she protests the "modern" or "contemporary" depicting of the Son of God as a "crude, obscene, misshapen dwarf, hideous and revolting."

As an inarticulate churchgoer who has worshiped in various parishes during travels over an extended period, I have suffered, lo these many years, at seeing our Lord shown as a "freak."

EUGENE F. ENGLAR  
Sierra Madre, Calif.

## Diary of a Vestryman

# Failure and Alarm

(fiction)

by Bill Andrews

June 6, 1962. When I volunteered to do a religious survey of the office building in which I work, I didn't know what I was getting into. I think I thought that in a couple of hours spread over a few days, I'd be able to size up the situation.

Instead, when I finally got down to forcing myself to spend an hour on the survey last week, I found the following time-consumption:

My first call was a small office on the top floor. The receptionist, a charming miss, turned out to be a Roman Catholic. Her boss, she informed me, was Jewish, and she didn't know whether he ever attended synagogue. She took 10 minutes to explore the reasons why I was asking all these questions, and then to try to convert me to Roman Catholicism. In the next office, a nervous middle-aged receptionist wasn't at all sure I wasn't a con-man trying to get in and sell her boss a phony charity appeal. I got out in five minutes, gaining no information.

In the next office, I was told the personnel manager would see me. He turned out (when I finally saw him after a 10 minute wait) to be an intellectual type, very interested in my project of analyzing the religious situation in our building. My explanation consumed some seven minutes. Then he expounded his own views — he is a non-theistic Unitarian. This took 12 minutes. Finally, I forced the issue, asking for a list of employees with the religious affiliation. He assured me he would consider it an invasion of the employees' privacy to ask them their religion, much less to relay the information to a stranger.

I went out empty-handed with 10 minutes left of my hour, and I decided I had earned a cup of coffee. In the coffee shop I ran into Bert Lesser, a member of St. Luke's, Buffington Heights. We had met at a laymen's stewardship conference in our deanery last fall. We talked about the Church a little, and he volunteered the information that he thought Metropolis ought to have a downtown altar for laymen working in the area.

On my way back to my own office, I was conscience-stricken about my poor showing. So I asked Jason, the elevator operator, what Church he attended. "I used to be a shouting Baptist, suh," he said. "But now mah kids is grown up an' educated, we is plain Baptists."

I was ashamed to admit my ignorance

of theological difference between Baptists (Shouting) and Baptists (Plain), so I let the matter rest.

So I had spent one hour and 10 minutes to learn the religious affiliation of one receptionist, one boss, one personnel manager, and one elevator operator. I had also located one fellow-Churchman. Since some 1,500 people work in the building, it would take me six hours a week for a year at this rate to survey the building.

Yesterday we had the first meeting of the Downtown Vocation Roundtable — Bishop Loomis, myself, and three other men. I confessed the unrealistic nature of my hope for the survey. Bishop Loomis didn't seem disturbed. "Of course it was unrealistic," he said. "I knew that. But also it got you out talking to some people. That's really what I want. I'm interested in the comment of Lesser. He wants a downtown altar, does he? How badly does he want it?"

"He seemed enthusiastic," I replied. "We'll see," the bishop said, a little ominously, I thought. It began to dawn on me that a downtown altar meant work, and money, and that both would have to come from people like Lesser and me.

And one of the frightening things about our new bishop coadjutor is that he seems to be a man who is likely to move quickly to translate vague good intentions into expensive realities.

## 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.

### June

- Grace, Los Angeles, Calif.; Holy Rood Church, New York, N. Y.
- St. Barnabas', Brooklyn, N. Y.; St. Peter's, Geneva, N. Y.; St. Barnabas', Richland Center, Wis.
- The Rev. Stewart C. Harbinson, Finaghy, Co. Antrim, Ireland; Grace, Riverhead, N. Y.
- Church of the Incarnation, Detroit, Mich.; the Rev. Ian L. Bockus, Caribou, Maine
- Church of the Epiphany, Brooklyn, N. Y.; Grace, White Plains, N. Y.
- Christ Church, Zillah, Wash.; St. Andrew's, Cripple Creek, Colo.
- St. Stephen's, Racine, Wis.; St. Simon's, New Rochelle, N. Y.

# The Living Church

Volume 144      Established 1878      Number 23

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

## STAFF

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

## EDITORIAL OFFICES

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

## THE CHURCH LITERATURE FOUNDATION

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

†Member

## DEPARTMENTS

Anglican	Editorials	15
Perspectives	18 Letters	2
Big Picture	6 News	7
Books	5 People and Places	23

Vestryman's Diary 4

## FEATURES

The Decline and Fall of St. Andronicus'	Richard E. Winkler	12
The Stable of Mount Saint Alban	William L. English	14

## THINGS TO COME

### June

10. Whitsunday
11. Whit Monday
12. Whit Tuesday
13. Ember Day
15. Ember Day
16. Ember Day
17. Trinity Sunday
18. St. Barnabas (transferred from June 11th)
21. ESCRU, annual meeting, Chicago, Ill., to 24th 24th
24. Nativity of St. John Baptist (First Sunday after Trinity)
29. St. Peter

### July

1. Second Sunday after Trinity
4. Independence Day
8. Third Sunday after Trinity
15. Fourth Sunday after Trinity
22. Fifth Sunday after Trinity

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

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

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

**THE LIVING CHURCH** is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wis. **SUBSCRIPTION RATES:** \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

# BOOKS

## Not At Home

**DIVINE PERFECTION.** Possible Ideas of God. By Frederick Sontag. Harpers. Pp. 158. \$3.75.

Frederick Sontag, professor of philosophy at Pomona College, Claremont, Calif., does not find himself at home in any of the prevailing schools of philosophy.

He wants to stimulate discussion between philosophy and theology. Also, he believes "we do not all agree as to what God's perfection is like, and our decisions about divine perfection will affect the kind of perfection we deem to be desirable by man." The central issue is to distinguish divine nature from human nature and the natural order generally. For Mr. Sontag the key category is divine perfection.

The method of the study is both historical and constructive. After surveying seven types of ideas of God's perfection in the Western philosophical and theological tradition the historical material is used in the author's attempt to restate the meaning of this central concept. The historical discussion is succinct, illuminating, and refreshingly free from pedantry. It provides the necessary background for the more important constructive statement in the latter portion of the book. Mr. Sontag finds that God's freedom and His self sufficiency illuminate the meaning of divine perfection and clarify the distinction between the divine nature and the natural order of which man is a part.

The book will be rewarding to those who have a serious interest in problems in philosophical theology. It is not for the casual reader or for one seeking an "inspirational" book. The author consciously avoids Biblical categories or references. While philosophically respectable, this gives to the discussion the same sort of unreality one encounters in discussions of ethics in the Western tradition which fail to mention Jesus and St. Paul.

ROBERT J. PAGE

**ARMAGEDDON AROUND THE CORNER.** A Report on Jehovah's Witnesses. By William J. Whalen. Illustrated. John Day Company. Pp. 249. \$4.75.

In 1942 the chiliastic and vigorously anti-Church sect called Witnesses of Jehovah claimed about 106,000 members. Now, 20 years later, the number is reported to be over 884,000. In 1958, the Witnesses held a rally in New York at which over a quarter of a million persons were jammed into the Polo Grounds and Yankee Stadium, and at Orchard Beach in the Bronx over 7,000 persons were baptized by immersion. In Oregon,

*Continued on page 22*

## THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

### Poor Clares

Previously acknowledged in 1962	\$179.00
A.K., Riverton, Kan.	2.00
	<hr/>
	\$181.00

### Rufigi Mission, East Africa

Previously acknowledged in 1962	\$125.00
J.L., Baltimore, Md.	5.00
	<hr/>
	\$130.00

### Prayer Pilgrims

Previously acknowledged in 1962	\$187.25
"Some students, some faculty members at VTS"	172.10
	<hr/>
	\$359.35

### Presiding Bishop's Fund for World Relief

Thank Offering, J.B.	\$ 40.00
----------------------	----------

### Korean Lepers

Previously acknowledged in 1962	\$ 87.50
C.N., Los Angeles	2.00
	<hr/>
	\$ 89.50

### Homeless Boys in Seoul, Korea

Previously acknowledged in 1962	\$ 75.00
J.R., Savannah, Ga.	10.00
	<hr/>
	\$ 85.00

### Cuban Refugees

Previously acknowledged in 1962	\$834.50
B.T., Japan	25.00
H.N., Mendham, N. J.	15.00
N.H., Concord, N. H.	5.00
Fellowship Guild, St. John Evangelist Church, St. Paul, Minn.	100.00
Epiphany Church, Guntersville, Ala.	51.40
J.B., Collinsville, Ill.	1.00
Women of St. Thomas' Church, Orange, Va.	65.00
D.W., Redlands, Calif.	25.00
B.M., Birmingham, Ala.	4.00
M.N., Austin, Texas	15.00
L.C., Washington, D. C.	25.00
Women of Church of Mediator, Chicago	50.00
	<hr/>
	\$1,215.90

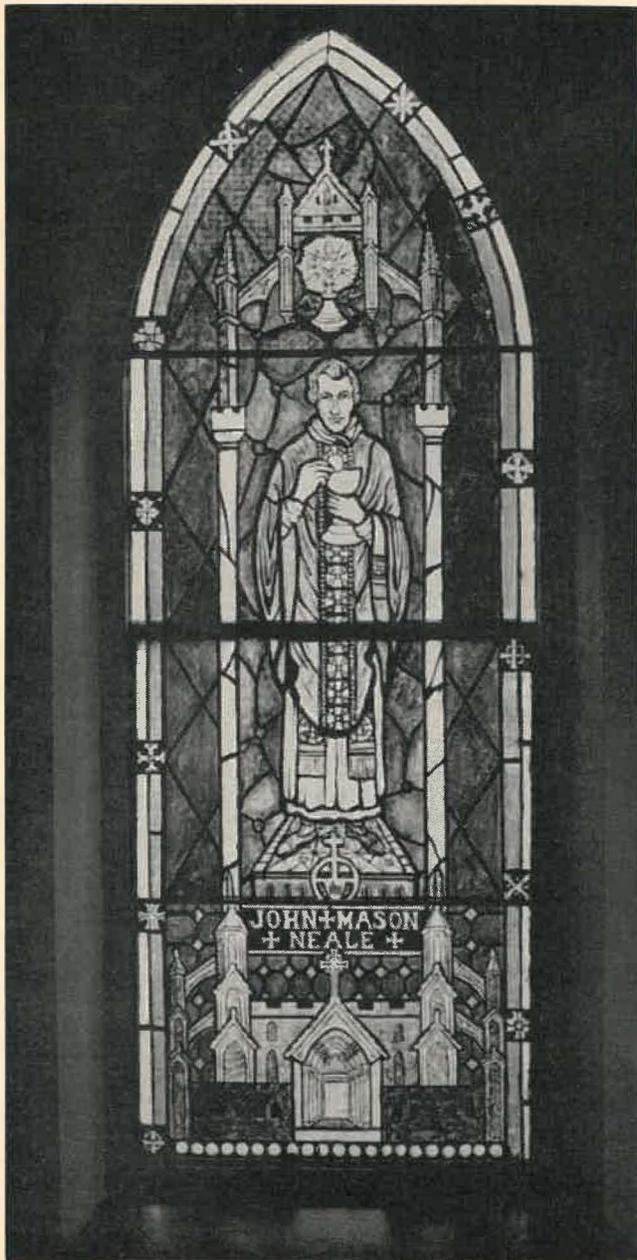
### New Guinea Students

Previously acknowledged in 1962	\$166.00
N.M., Auburn, Ala.	25.00
In Memory of A.P.B.	10.00
F.F., Riverside, Conn.	5.00
R.G., Easton, Md.	5.00
D.C., San Diego	5.00
S.M., McLean, Va.	7.00
G.H., Marblehead, Mass.	15.00
H.T., New Milford, Conn.	5.00
J.W., Owego, N. Y.	5.00
A.W., Jackson Heights, N. Y.	5.00
T.H., Lynbrook, N. Y.	4.00
M.B., Woodburn, Ore.	5.00
J.J., Columbia, Tenn.	5.00
J.E., Long Branch, Ont.	5.00
M.R., Glenarm, Md.	25.00
D.S., Ottawa, Ont.	5.00
L.M., New York City	5.00
F.H., Camden, S. C.	2.00
P.P., Silver Spring, Md.	10.00
V.S., Amherst, Va.	10.00
N.Z., New Hartford, N. Y.	10.00
C.W., Joplin, Mo.	15.00
D.C., Pacific Grove, Calif.	5.00
K.W., Upland, Calif.	5.00
L.H., Palo Alto, Calif.	2.50
C.M., New York City	15.00
	<hr/>
	\$881.50

Come, Holy Ghost, with God the Son  
And God the Father, ever One;  
Shed forth thy grace within our breast,  
And dwell with us, a ready guest.

The Hymnal, 1940

St. Ambrose, 340-97; Tr. John Mason Neale



John Mason Neale (1818-1866), translator of 34 hymns appearing in the Hymnal 1940 and author of five, is commemorated in this stained glass window at Grace Church, Hartford, Conn. While studying at Cambridge, John Mason Neale was closely associated with the Oxford Movement. Ordained priest in 1842, he became warden of Sackville College, East Grinstead, England, and there, according to *The Hymnal 1940 Companion*, he "spent the rest of his life in diligent literary and scholarly activity, and in quietly advancing the great Church revival." The *Companion* also observes that "his translations and paraphrases are distinguished for their genuine merit as English verse, as well as their portrayal of the original." He instituted, the *Companion* reports, a nursing sisterhood, which, under the name of St. Margaret's, with headquarters at East Grinstead, has helped "thousands of sick and suffering girls and women."

# The Living Church

Whitsunday  
June 10, 1962

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

## CHRISTIAN SOCIAL RELATIONS

### Restoring Dignity

In a statement made last month to the *Arkansas Gazette*, of Little Rock, Ark., Bishop Brown of Arkansas said:

"I am concerned as others are over the program of 'reverse freedom riders' being conducted by the Capital Citizen's Council. My concern is not only because of the bad name it is giving this community and the possible loss of industry, but more especially because the program is reducing human beings to the category of things, depriving them of dignity, forcing them to grovel, and diminishing the image of God which exists in all men.

"For these reasons I will be glad to offer the assistance of the bishop's office to any sincere person in the procuring of such work as will restore that dignity and image as free men, and so will every other clergyman of the Episcopal Church in this city."

### Half Way to Freedom

by WILLIAM GRIFFITH

St. Leonard, a Frankish monk who lived in the sixth century, and who, according to tradition, visited and released prisoners, has a counterpart in the 20th century — the Rev. James G. Jones, Jr., founder and director of St. Leonard's House, Chicago.

Fr. Jones was invited to New York City by a group consisting of clergymen of various Churches, attorneys, case workers, and others interested in establishing a New York St. Leonard's House.

At a press conference on May 18th, Fr. Jones outlined plans for a St. Leonard's House, New York City. He explained how some eight years ago he was able to found the St. Leonard's House in Chicago and how the institution has helped ex-convicts "make good."

A man waiting for a parole, he said, must have an "approved home and an approved job" before he can be released from prison. The applicants seeking parole "start with the letter 'a' in the telephone book and write to everyone."

"Can you imagine how difficult it can be to get a job, sight unseen, by writing a letter, from a cell?" he asked. "If you're in prison, knowing that you could get out if you get a job, that's a tough time," said Fr. Jones.

"It costs an average of \$4,000 of the

taxpayers' money to get a man locked up and \$1,350 each year to keep him in a cell," he said. "It costs St. Leonard's House \$340 each year to help a man find himself."

Fr. Jones said that "St. Leonard's is like a hospital, a man goes free into society only when he's ready." He said that when a man comes to St. Leonard's, he is given his own room and a key to that room. "If he wants to go inside and sit on the floor, that's all right."

Fr. Jones told THE LIVING CHURCH: "The Episcopal Church can be proud,



Fr. Jones: New York needs St. Leonard.

with a holy pride, that we opened the first 'Half-Way House' for ex-prisoners in the U.S. — St. Leonard's House.

"The Anglican Church in Canada can be proud that they followed with Beverly Lodge, Toronto, and St. Leonard's, Windsor.

"It is only logical that the greatest diocese of the Episcopal Church is in some way to follow suit. If God wills it there will be a St. Leonard's House, New York." [The proposed institution is not planned as a project of the diocese of New York, however.]

In Los Angeles there is a "Half-Way House" that is operated by the Quakers and in St. Louis there is one that is run by the Roman Catholic Church. The *Hoodlum Priest*, the motion picture, was

based on the work of the St. Louis agency.

The proposed St. Leonard's House, New York, would provide room and meals for ex-prisoners until they found a job. The staff would help the men to find jobs and would provide individual and group counseling.

Churchmen concerned with the project include William Stringfellow, a New York attorney; the Rev. David Sass, rector of St. Edmund's Church, the Bronx; and the Rev. E. Frederick G. Proelss, chaplain at the city penitentiary at Riker's Island, New York.

Dr. Francis DeBilio, director of rehabilitation, New York City department of correction, has said that "Commissioner Anna M. Kross (Commissioner of the department of correction), is in favor of any effort to establish a 'Half-Way House' for released offenders in New York City." He added, "We have felt for years that a 'Half-Way House' is an indispensable part of the rehabilitation process in the treatment of offenders." Dr. DeBilio is an ordained Congregational minister.

## SPACE

### Back to Earth

by ELAINE MURRAY STONE

Elaine Stone, who, in the June 3d issue of THE LIVING CHURCH, wrote of the orbital shot of Churchman M. Scott Carpenter, here describes the return of the new hero, and his reunion with Rene, his wife, and their children: Mark Scott, 12; Robin Jay, 10; Kristen Elaine, 6; and Candace Noxon, 5. Scott was presented with the Distinguished Service Medal of the National Aeronautics and Space Administration on May 27th.

"This was the supreme experience of my life. Thank you for your confidence in me. I'm very glad to be back."

And we, of course, were very glad to have Churchman M. Scott Carpenter back from his journey into space. He looked very tanned and handsome as he stepped out of the plane that brought him back from Grand Turk Island. A band played, and then everyone applauded as Scott said the few words quoted above into a microphone.

He embraced each member of his fam-

ily, said, "Hi!" to his 12-year-old son, then sat down in a large blue convertible with one daughter on either side. The girls did not stay there, however. An official came and escorted them to a car farther down the line, to be with their grandmother. Scott put his arm around his wife, and clasped her hand.

I rushed to the bus reserved for press representatives, which was at the end of the parade, and we crept along for almost an hour. The streets were lined with local people, most of them dressed in bathing suits, as they had combined a Sunday swim with a chance to see the astronauts. Many families were perched on the roofs of their cars — children waved flags, and everywhere cameras were pointed at the spacemen. The press vehicles were filled with cameramen, so "Hey, take my picture," was the cry.

One youngster, Kit Adams, an acolyte at St. David's, Cocoa Beach, drew attention from the press and television men. He had turned out in a home-made cardboard space suit, with signs all over it saying, "Good shot, Scott!"

We entered the Cape Canaveral area, and after a short ride, arrived at the area where a stage had been set up for the celebrities. On the ground several rows of seats had been set up for the astronauts' families and for the men who worked on the Mercury project — engineers, technicians, the crew from Pad 14 (who had helped launch Scott's capsule), managers, etc. Behind these were tables equipped with typewriters and phones for the press, and behind them were the trucks with the television equipment.

Luckily for all of us, sweltering in the Florida afternoon heat, the ceremonies were brief.

James E. Webb, NASA administrator from Washington, made the presentation. When the shiny gold medal was pinned on Scott, his wife blinked hurriedly.

Scott called to his mother, "Would you join us up here, Mom?" His mother, dressed in a brown suit with a gold colored hat, joined him at the microphone. Said Scott, "I want you to meet a very special lady. There's nobody like her."

To the left of the platform was the Mercury capsule scheduled to be used next, and to the right was the *Aurora 7*, Scott's space craft. I was surprised at how old and worn out the *Aurora* looked. The letters UNITED STATES and the flag were almost effaced, the escape hatch was battered, and the metal looked as if it had been in a fire. Sort of corroded.

After the speeches we all got back in our cars and buses and went to a big tent, where a press conference was held.

After an introduction, Astronaut Carpenter sailed right into a "blow-by-blow" account of his launching, three orbits, reentry, "splash," and rescue. After this various members of the press from all over the world asked him questions, most of them of a technical nature. Scott

didn't hedge around, but answered unhesitatingly and honestly — a procedure that was much appreciated by the press!

All through the hour and a quarter of the press conference Malcolm Scott Carpenter remained in complete control of the situation. He spoke clearly, slowly, soberly, giving the impression of a rather serious and thoughtful person. He smiled and laughed, however, during occasional moments of humor.

He defended his actions, during the third orbit, which had been questioned by staffmen in Australia, as having been due to his intense preoccupation with six duties which he was supposed to discharge simultaneously during reentry. He described the wonders and the beauties of the stars, the sunsets, and the sunrises, showing a poetic and romantic side to this very interesting man.

I left the tent as the crowd dispersed and watched the astronauts get into their various cars. Mrs. Slayton had some slight difficulty with her four-year-old son. He wanted to go with five-year-old Candy Carpenter!

Nearby another Episcopal astronaut, Commander Walter Shirra, was sitting in his car, waiting for an opening in the traffic. I went over and said I was the person who was writing about him in THE LIVING CHURCH. He introduced me to his wife, who is a tall, willowy blonde, very pretty. His son, Walter, III, was sitting in the back seat. He is 11 and has bright orange hair — a regular carrot-top. Commander Shirra explained that his little girl, Suzanne, 4, was at home with a sitter. This sounded like a good idea to me, considering what a long and tiring day it had been. I wished the Shirras good luck, and waved goodbye.

The press bus took me back to Cocoa Beach. All my fellow press representatives were talking about how cool and collected the Carpenters are, but all I could think of was how tender and loving they seemed with each other and with their children.

## INDIA

### Metropolitan de Mel

by the Rev. Canon E. SAMBAYYA

The Rt. Rev. Hyanirindu Lakdasa Jacob de Mel, Bishop of Kurunagala, Ceylon, was elected to be the Metropolitan of India at a joint session of the electoral body of Calcutta and the House of Bishops of the Church of India, Pakistan, Burma, and Ceylon.

He will succeed the Most Rev. Arabindo Nath Mukerjee, who becomes 70 years old this month. Bishop Mukerjee has been requested to continue in office until the enthronement of Bishop de Mel, planned for August 24th.

During the period of his office, Bishop Mukerjee distinguished himself as a wise and capable administrator. During his

episcopate a new Prayer Book was compiled and adopted, the Church's missionary work received a new lease on life, and the council on missionary strategy was formed. The most significant feature of Dr. Mukerjee's work was the great increase in Indian leadership in every area of the Church's life. He is a devout Catholic and has a delightful family.

## NEW HAMPSHIRE

### Meeting Together

The annual convention of the diocese of New Hampshire was held at Grace and St. Andrew's Churches, Manchester, N. H., in conjunction with the second annual convocation of New Hampshire Churches, sponsored by the New Hampshire Council of Churches.

The program began with a pre-convention dinner, at Grace Church, on May 4th, which was followed by a meeting of the Council of Churches convocation. Said Bishop Hall of New Hampshire, after the diocesan dinner but before the interdenominational meeting, "You may stay; you may depart; as you will. This ends the dinner this evening."

The ecumenical proceedings which followed included a Communion service, at and "according to the use of" the First Congregational Church at Manchester, which was conducted by the Rev. William Kennedy, minister of the host church, and the Rev. Everett R. Barrows, minister of the Congregational-Christian Conference of New Hampshire. The Rev. David S. Jones, rector of St. Andrew's Church, Manchester, assisted in distributing the elements. All "baptized communicants" were invited to receive. Bishop Hall was present for the service, but neither assisted nor received.

The next day, May 5th, Bishop Hall celebrated at a service of Holy Communion, assisted by the Rt. Rev. Joseph Soltysiak, Bishop of the Eastern Diocese of the Polish National Catholic Church.

The address by the bishop followed, and at the request of the convention, part of it was reproduced and given to the clergy of the diocese. A sample:

"Some time ago I attended a wedding anniversary honoring some old friends. And this is a parable. During the course of the evening I encountered an enthusiastic young executive who manufactured brass pipe. He spent 20 minutes explaining his product, and I was interested — to a point. Finally he realized I had absorbed all I could take on the subject, so he found another person, then another, and it was brass pipes all the way. . . . Brass was the way, the truth, and the life. . . . As he rattled on I tried to edge in with some words about the relevance of Christian faith to industry, but we rushed back to steam fittings in a hurry. Then I recalled that chiding word of Jesus, 'The children of this world are in their generation wiser than the children of light.' And for a moment, only a moment, I

thought: If we had more people in the Church who had the same enthusiasm for Christ that this man has for brass, what wonders we could work!"

The bishop noted the 75th anniversary of the Church school, St. Mary's in the Mountains, Littleton, N. H., and expressed his gratitude for the work of the diocesan treasurers, the secretary of the convention, and the chancellor of the diocese (who has served since 1939).

Convention adopted a resolution (with one dissenting vote) concurring with the action of the 1958 General Convention in opposing capital punishment, and asking that the death penalty be abolished in New Hampshire. After a companion resolution (asking commutation of the sentences of two men recently convicted of murder) had been defeated, an amendment to the original resolution was passed, directing that a copy of it be sent to the governor of New Hampshire, and to the 1963 session of the General Court (legislature).

By a resolution, the convention commended the state legislature for having passed a law to the effect that "no person shall directly or indirectly discriminate against persons of any race, creed, color, ancestry, or national origin, as such, in the matter of board, lodging, or accommodation, privilege, or convenience offered to the general public at places of public accommodations, or in the matter of rental or occupancy of a dwelling in a building containing more than one dwelling."

The convention also:

- ✓ Directed that a committee be appointed to study the structure of the convention and its rules of order, and to report to the 1963 convention.
- ✓ Extended greetings and hopes of recovery to the bishop's wife, who has been ill.
- ✓ Passed an executive council budget of \$92,189.91, and a tentative convention budget of \$43,795 for 1963.
- ✓ Accepted the invitation of Trinity Church, Claremont, to hold the 1963 convention there.

**ELECTIONS.** Standing committee: Rev. Theodore Yardley; James Barker. Delegates to provincial synod: clerical, William Crouch, Donald Marsh, Albert Snow, Theodore Yardley; lay, Warren Doerfler, Eric Ebbeson, Warren Hallamore, Alan Pope. Provisional delegates to provincial synod: clerical, Hobart Heistand, Clinton Morrill, Alvin Kershaw, John Swanson; lay, MacLean Gill, George Phinney, John Pearson, Jr. Delegates to Anglican Congress: Rev. L. Bradford Young; Carl Anderson. Alternates to Anglican Congress: Rev. Hobart Heistand; James Barker.

## COLORADO

### Student Parish

Four missions — one of them a student chapel — were made parishes during the convention of the diocese of Colorado, held on May 8th and 9th at St. John's Cathedral, Denver.

St. Aidan's Chapel, student center and chapel at the University of Colorado, Boulder, Colo., which was organized as a mission ten years ago, has 420 com-

municants and serves some 1,680 Episcopal students during the regular academic year and about 650 students during the summer sessions. The Rev. A. Balfour Patterson, Jr., now rector of the new parish, organized the student work there in 1948.

The other new parishes and their rec-



Four new rectors and their bishops.\*

tors are the Church of St. Stephen Protomartyr, Aurora, the Rev. Robert C. Serna; the Chapel of Christ the King, Arvada, the Rev. Cecil L. Franklin; and the Chapel of St. Philip and St. James, Denver, the Rev. Vernon Myers.

**ELECTIONS.** Standing committee: clergy, Donald Behm, A. Balfour Patterson, Jr., Robert Serna, Harvey Woolverton; laity, Karl Arndt, Sam Black, Jr., J. Glenn Donaldson, Robert Stearns. Delegates to provincial synod: clerical, Russell Nakata, Edgar Thompson, Warren Caffrey, Jon Stark, Cecil Franklin, Donald Van Splinter; lay, Chapman Young, Jr., C. M. Becker, W. Edward Searle, Max Greenlee, Jr., Fred Niles, J. David Huskin. Alternates to provincial synod: Rev. Bruce Moncrieff, Rev. Paul Towner; Edward Dunklee, Albert Harris.

## NEVADA

### The Women, Bless 'Em

Said Bishop Wright of Nevada, addressing the convocation of the missionary district of Nevada at Trinity Church, Reno, Nev., late in April:

"A great deal of talk and misunderstanding has been set abroad in the life of the Church in reference to 'money-making projects' of women's organizations. . . .

"In the 355 years our Church has been in America countless thousands of women have found in their regular worship in the Church the motivation to express their gratitude for what God has done for them by pooling their time and talents to produce resources for their own congregations and for the mission of the Church over and above their regular support for the Church. The Gospel has been brought to legions not because

\*From left, Suffragan Bishop Thayer and Bishop Minnis of Colorado, Fr. Myers, Fr. Patterson, Fr. Franklin, and Fr. Serna.

women left their homes and families and went to far off places to preach the Gospel, but because they have stayed with their homes, families, and churches; have borne out the truth of the Gospel in their own lives; but have also gone to far away places by the resources they have raised by the work of their hands and the use of their talents. . . .

"One-fifth of all the missionary work done by the Church in Nevada since 1860 is the direct result of women in congregations outside Nevada who furnished the resources for clergy salaries, church buildings, and the provision of other things needful in bringing the Gospel here. Who supported the Domestic and Foreign Missionary Society from its founding in 1819? The women of the Church. Who provided the only capital funds in the life of the Church in our whole history, prior to 1959? The women. Who have provided the legacies held by the Domestic and Foreign Missionary Society? Overwhelmingly, the women. To whom did Bishops Talbot, Whitaker, Leonard, Spalding, Robinson, Hunting, Jenkins, and Lewis go when they journeyed east for missionary help for Nevada? To the women. From whom has your present bishop gotten the greatest understanding and support for the work of our missions? Again, the women of the Church. . . .

"The work has been done precisely by those women who, with their husbands and families, were in our churches and who have supported these churches by deeds as well as by prayers and witness. These things would not have been done by women of empty heads and impoverished spirits. . . .

"As long as we have women who love the Lord, serve Him with their worship, witness, and treasure . . . women who have no intention of substituting an apron or a pie for a tithe, but who add these things as an 'extra' so they and the Church may go the extra mile, they should be free to form groups . . . and add the work of their hands to the strength of their spirits. [Mary and Martha] were both acceptable to the Lord."

The convocation passed a resolution, putting itself on record as "endorsing free and complete integration of all minorities to first class citizenship" in the state of Nevada. In another resolution, it asked the bishop to appoint a committee to work out details involved in a \$500,000 capital funds campaign.

By a close vote, the convocation defeated a proposal to require congregations to pay their full quotas (combined apportionment and assessment) before being given a seat and a voice in the convocation. It tabled a proposed set of canons for the district, feeling that more time is needed for their study. No budget was adopted, since quotas are set automatically as a percentage of the congregations' income for the preceding year.

**ELECTIONS AND APPOINTMENTS.** Executive council: Rev. Joseph Hogben, Rev. W. B. Williamson, Rev. T. H. Jarrett; R. Norrison Beatty, Leslie Moren. Delegates to provincial synod: clerical, Thomas Magruder, Tally Jarrett, Richard Engseth; lay, Eugene Bastien, Francis Brown, Claude Cooke. Alternates to provincial synod: clerical, David Wilson, J. Robert Nicholas, Tom S. Wilson; lay, John Wallace, Donald McWade, Harold Herz. Delegate to Anglican Congress: Rev. Wayne Williamson.

## Salisbury "Pop"

The Suffragan Bishop of Sherborne (diocese of Sarum), the Dean of Salisbury, and other ecclesiastical dignitaries processed into Salisbury Cathedral, England, late in April, while the cathedral organ played "Moon River."

The processional music was the pacesetter for the service, which was arranged by the Salisbury Diocesan Youth Council to (according to the London *Church Times*) "observe young people's reactions to this kind of music in worship, and to assess its value in attracting them to Church membership."

A 15-piece rhythm group accompanied the five hymns and the psalms. The versicles and responses were sung to music by Gerald Shaw, organist at a theater, and the Magnificat and Nunc Dimittis, sung as solos, were by Lancelot Hankey ("reminiscent of Gershwin," was the *Church Times*' comment).

The Rev. Canon E. C. Blake preached, illustrating his sermon with songs composed by him in the popular idiom, and accompanying himself on a guitar. Afterward, the Ven. Frank McGowan, arch-deacon of Salisbury, commented:

"When the holding of this service was announced, a great deal of controversy took place about it. It is hoped that some of the critics attended to experience the reverence and beauty of it and the obvious sense of joyous fellowship in the vast congregation. It was a devout act of worship shared in by all who were present, and criticism, after it had taken place, is difficult to imagine by those who experience the service."

## ECUMENICAL

### Limited Doctrine

The slow road to Christian unity can best be traversed by the "serene and objective study by individuals and by theological conversations among specialists belonging to various denominations," said the Most Rev. Archbishop Iakovos, head of the Greek [Orthodox] Archdiocese of North and South America, in a recent interview quoted in the *Catholic Herald Citizen*, (official publication of the Roman Catholic Archdiocese of Milwaukee).

He said that he would be willing to permit such conversations as soon as he should receive authorization from the Ecumenical Patriarch.

As to the possibility of his being an observer at the forthcoming Vatican Council of the Roman Catholic Church, Archbishop Iakovos said, "If Patriarch Athenagoras is invited, I believe he will send representatives. In that event, I will be among those who will represent him."

The archbishop is quoted as saying that the Ecumenical Patriarch "would not dispute the doctrine of papal infallibility," if it were possible to limit the doctrine's application to the Roman Church.



RNS

Archbishop Iakovos  
Toward unity: a slow road, traversed serenely.

He said, "We would not be happy to see the doctrine extended over the whole Church. I believe we understand the reason behind the doctrine, but we feel that our own view is both more democratic and more Biblical. We accept and hold dear to our hearts the infallibility of Church Councils and not the infallibility of one person, even when that person has received the power from a council."

## FRANCE

### Chant at Chartres

Six men and 12 boys of the choir of Chichester Cathedral, England, sang in the crossing of Chartres Cathedral, France, shortly after Easter, giving that edifice what is believed to have been its first experience of Anglican chant.

The choir sang music, both ancient and modern, as heard in English cathedrals, according to the London, England, *Church Times*.

## IRELAND

### Seeking Unity

by the Rev. C. M. GRAY-STACK

The recent General Synod of the Church of Ireland was preceded as usual by Evensong in St. Patrick's Cathedral, Dublin, at which the preacher was the Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion.

Later, Bishop Bayne was received by the General Synod and spoke to the Synod from the bishops' dais, the part of the hall occupied by the House of Bishops. On both occasions, he spoke of the marks of the Communion to which we belong, and showed us that we are not a sect, that we are basically Christian and Catholic.

Bishop Antony Bloom, of the Russian Orthodox Church, was welcomed by the

Synod later, and spoke on behalf of the Russian Patriarchate. On our side, this formal reception of an Orthodox bishop in full Synod must be one of the most important acts taken for a long time. Bishop Antony's address was notable for the expressed readiness of the Russian Church to learn from the West, including the Church of Ireland. In expressing this approach he repeated statements made by the Russian delegation at the World Council of Churches Assembly at New Delhi, India, last year, and we were left feeling that Russian Orthodoxy is prepared for a dialogue.

On the last day of the Synod, a resolution was accepted that represents another ecumenical landmark. The resolution thanked God for "the working of the Holy Spirit, in drawing the hearts and minds of Christians to seek the unity which all believers in Christ Jesus should enjoy," that is, for the ecumenical movement in general. Then it went on to thank God "for the work of the World Council of Churches," and to pray that this may give "inspiration to the implementation of Christian unity in particular areas."

After that, we at the Synod, in another resolution, went on to consider our place "as a Christian Communion in Ireland," and to emphasize our connection with other Irish members of the WCC. In an amendment, we decided to send a message expressing this to the Irish Presbyterian General Assembly, and to the Methodist Conference. The resolution concluded by noting, "with much interest and prayerful anticipation, the new approach to the relationship among Christians which appears to animate the minds of Pope John XXIII and his consultants, in preparation for the forthcoming Vatican Council," and prayed "that as all Christians seek to exalt the Lord Jesus Christ and to honor Him, they will feel themselves drawn to one another in spiritual fellowship." This may have been the first time since the Reformation that the Church of Ireland has expressed the desire to enter into "spiritual fellowship" with the Roman Church!

In seconding this resolution, I spoke about the Spanish Episcopal Reformed Church and the Lusitanian Church of Portugal, and was assured by the Primate that action would be taken at the next Synod to regularize our relations with these Churches. Of course, many of our bishops already consider that we are implicitly in communion with these Churches.

A new Sunday lectionary, based on that in use in England, was adopted for an experimental period of six years. This is probably the first introduction of controlled experiment into the Irish Church. The old lectionary will remain in the Prayer Book and may be used, though it is hoped that this liberty will not be overly used. A new Liturgical Commission

was formed, consisting of 32 members. Like the Standing Liturgical Commission of the American Church, the Commission will exist to "formulate and suggest to General Synod" proposals for revision. It may also be asked by the Synod to report on "other liturgical proposals," and it is to foster the study of public worship by "preparing articles relating to these subjects and offering them for publication."

There was a report from the Book of

## THE COVER

This week's cover is really last week's cover — nosed out, even on Religious Life Sunday, by the news value of our Churchman-in-space, Malcolm Scott Carpenter. This is not because astronauts are more important than religious, but because, while a Churchman may take off into space on very rare occasions, the prayers of the members of religious orders go up to the gates of heaven all the time. And thanks be to God for that!

Religious Life Sunday is a useful institution, in that it serves to remind us especially of the religious orders and their importance to the Church. But it has the same disadvantage as, say Thanksgiving, if we only remember the religious orders or to be thankful on that one day.

A sister at the Convent of the Transfiguration, Glendale, Ohio, is shown with Bugler, the basset hound, who stopped at the convent for a visit when this photograph was made.

Prayers Committee, which has been engaged in producing a book of authorized prayers which may be used in the services of the Church. This work has been more than half completed, and the report of the committee was "received," which means that the work is to proceed. The Standing Committee of the General Synod was asked to investigate how this book should be authorized. The problem is whether or not it ought to be regarded as part of the Prayer Book.

## WORLD COUNCIL OF CHURCHES

### Message for Pentecost

The six presidents of the World Council of Churches\* have issued the following message for the feast of Pentecost (Whit-sunday), June 10th:

"All over the world, in church after

\*The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury; Archbishop Iakovos, of the Greek [Orthodox] Archdiocese of North and South America; Sir Francis Ibiem, governor of East Nigeria; David Moses, principal of Hislop College, Nagpur, India; Dr. Martin Niemoeller, of Germany; and Charles C. Parlin, a New York lawyer.

church, as part of the Grace or Benediction, these words will be used on Pentecost: 'The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Ghost (or the communion of the Holy Spirit) be with us all evermore' (II Cor. 13:14). St. Paul's valediction is so familiar to Christian people everywhere that its meaning may easily become blunted, so that we think of it as no more than a convenient closing formula. This Pentecost we would ask you to pause and ponder more deeply the meaning of that rich phrase 'the fellowship of the Holy Ghost,' in the setting of the contemporary world.

"The message from the Third Assembly of the World Council of Churches at New Delhi made this declaration: 'We rejoice and thank God that we experience here a fellowship as deep as before and now wider . . . In this fellowship we are able to speak and act freely, for we are all partakers together with Christ.' Six months after the Assembly, we should not fail to give thanks for the reality of that fellowship. It is not a small thing that in a world torn by so many divisions, we should have been able to discover such a measure of common purpose concerning the unity, witness, and service of the Church. Here we have seen for ourselves that the power of the Holy Spirit to bring fellowship out of a great diversity of nations and languages is as alive today as on the first Pentecost in Jerusalem long ago. 'This is the Lord's doing, it is marvelous in our eyes' (Ps. 118:23).

"All this, however, is in vain, unless the fellowship of the Holy Ghost is reproduced in countless parishes and congregations and in the places where men and women do their daily work — and we know that it is in small groups that this fellowship is often most vividly experienced. But, it may be asked, how shall we recognize it or distinguish the divine fellowship from any ordinary kind of human association? We suggest to you that there are three marks (out of many) by which the fellowship of the Holy Spirit can always be known, though it may have very different outward forms of expression in different countries and Churches.

"It centers round Word and Sacrament, round the presence of Jesus Christ in the midst. This fellowship is not contrived by men, but *given* when we are 'all with one accord in one place.'

"It combines, as no other fellowship can, freedom for the individual with unity in the group. We spend much time debating the possibility of 'unity without uniformity,' but the fellowship of the Holy Spirit appears as the radiant reflection of the divinity of the 'spiritual gifts.'

"As a fellowship of love, it seeks constantly to draw others within its range. The Holy Spirit can never preside over a closed society for self-congratulation, but only over an outgoing society of forgiveness and service.

"Such is the vision of fellowship which Pentecost offers to the world. This is the fellowship which we would maintain both for the World Council of Churches and for all its member Churches, so that when one member suffers, all the members suffer with it; when one member is honored, all the members rejoice with it (I Cor. 12:26). We call upon you to pray for this fellowship, to make it visible in your own place through the enabling power of the one Spirit, and to testify to its possibilities for a world in need."

## LIBERIA

### The Schools' Need

Bishop Harris of Liberia and Bishop Brown, Coadjutor of Liberia, in their addresses to the convocation of the missionary district of Liberia, held in St. Augustine's Church, Kakata, Liberia, May 2d to 6th, both called for an immediate concentration on improving the physical facilities and the standards of the 42 elementary schools in the district. They noted that the majority of these schools, which also serve as churches, are



Bishop Harris  
In mud, 4,000 children.

of mud construction and are hopelessly inadequate. Some 4,000 children attend these schools.

Bishop Harris reported that construction on the new district office building in Monrovia is scheduled to start this month. The Chase Manhattan Bank will occupy approximately 40% of the space.

The convocation accepted the Church's program quota of \$2,500 for 1962, and approved the sending of a clerical and lay delegate to the Anglican Congress in 1963.

At the closing service, on May 6th, Bishop Brown ordained Lee O. D. Mitchell a deacon and the Rev. Burgess Carr a priest.

More news on page 17

## LIVING CHURCH ENDOWMENT FUND

The amounts noted below have been received in response to The Church Literature Foundation's appeal for contributions toward a \$200,000 endowment fund to underwrite the costs of publishing THE LIVING CHURCH. (Contributions qualify as charitable deductions under federal income tax laws.)

Previously acknowledged	\$3,414.50
Receipts Nos. 3800-3832, May 24-29	844.00
	\$4,258.50

# The Decline and Fall

How a struggling

mission grew

into a "great

parish," in which

the rector was

a "good guy"

and the people

knew more about

Bridey Murphy

than about

Jesus Christ

*"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first."*

St. Luke 11: 24-26

As the early Christian Church stood on the threshold of the earth-shaking experience of Pentecost, there appears to have been a resemblance to the state of the man described in the Parable of the Empty House, as he found himself freed of an unclean spirit . . . as a house "swept and garnished."

In the case of the disciples and the women, as they met in the upper room after the Ascension, the principal spirit that would appear to have been driven

by the Rev. Richard E. Winkler

Rector, Trinity Church, Wheaton, Ill.

out was that of doubt. This state of mind, which has separated so many men from their God in the centuries before and since, seemed to have left them during the period after the Resurrection appearances. It was evident on a number of occasions before they saw their risen Lord:

"Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, because of your unbelief."

"Why are ye so fearful? How is it that ye have no faith?"

"O ye of little faith, wherefore didst thou doubt?"

"O fools and slow of heart to believe all that the prophets have spoken."

Now that the disciples had seen the risen Christ, and had witnessed His Ascension into Heaven, the doubt fled away, and this troubling spirit no longer beset them — for the moment at least, theirs was as a house that was clean and free from an evil spirit. As the disciples "continued with one accord in prayer and supplication" with Mary and other women, there existed the possibility of a spiritual vacuum, a state of the soul where something must enter. If the spirit of doubt returned it would bring several more, worse than itself.

The potential was already there, as was evidenced even after the disciples had chosen to give up all and follow Christ. They could be selfish — we know how some of them quarreled over their place in the kingdom of heaven. "Who would be first?" they asked. They could even say, in effect, "Now, Lord, we have left all, what do we get?" They were quite capable of bigotry: "And we forbade him, because he followeth not us." There was self-righteousness: "Although all shall be offended, yet will not I." They were even capable of rejecting God's little ones: "And they brought young children to Him, that He should touch them and His disciples rebuked those that brought them."

Someone came at Pentecost, however, to fill the "spiritual vacuum," and there

was no room within the disciples and the early Church for doubt to re-enter, bringing with it the other troublesome spirits. This was the Holy Spirit, of course, who pervaded the souls of these men and women. Whereas He had been *with* them before, He was now *in* them. Now the prime concern in life was no longer self, but the Person of Jesus Christ. The Church was established, and the power of the Holy Spirit was able to do many mighty works, and to change the lives of myriads of other men and women from generation to generation.

Keeping in mind what happened to the early Church after Pentecost, let us turn to a parable about a church in our own day and age, the Parable of the Empty Church. We shall call the church St. Andronicus', named after a rather obscure apostle mentioned in Romans 16:7, since there are few, if any churches by this name. We'll place this church in a suburb somewhere in the United States of America.

St. Andronicus' began with many obstacles, when it started as a mission. The only place it had to meet was in a school cafeteria, and it faced continual opposition from the school board, some of the members (despite the \$10 weekly rent) thinking that this was not truly separating Church and state. Also, there was a bit of skepticism among the residents of the community, even by those who should have been asking for their transfers to St. Andronicus'. After all, they said, who wants to join a new mission, when all it will mean is a lot of hard work, and anyhow, won't they expect us to pay a higher pledge here than we did at the older, more established church in town?

The succession of vicars was a problem. Some were young, fresh out of seminary; their high ideals were soon lost in a series of unforeseen set-backs. Others were close to retirement, and not really interested in working hard to build something out of this little church. Once in a while a real live-wire priest came along, and he would work hard, building up the enthusiasm of the members of the mis-

# ll of St. Andronicus'

sion — for a time. Then the blow would come. After all, if he were that good, some larger church wanted him, and would offer him a higher salary, a larger rectory, and a position of dignity in the community. And so on it went, St. Andronicus' fighting against all odds, sometimes seeming to drop back two steps for each step forward. If we were to name the troubling spirit of St. Andronicus', it would probably be discouragement.

In spite of this, and in spite of all the obstacles, though, one day St. Andronicus' began to "come alive." There began to be evident a spark of the Holy Spirit, although still just a spark, with no "tongues of fire" yet. Or was this more the "old team spirit?" It was hard to tell, because the results were the same, and the Holy Spirit was seldom mentioned except on Whitsunday and at Confirmations.

Something did happen, though, to make the people work harder, give more, and finally build a new church. This in turn attracted many of the people who would not come before because they were afraid they would have to spend time and money and energy in building, and really that would take too much time away from club work, hospital work, and other more important activities.

St. Andronicus' also had a natural growth now, because more and more city people were moving out into the suburbs, the toll road was being built nearby, and little subdivisions with millions of children began to pop up here and there where there had only been flat cornfields before. It was necessary to build a much larger parish hall than was originally planned, but this was done with seeming ease. The new club house at the Country Club was almost completed, and this, too, showed the intense degree of cooperation and sacrifice of many of the people in the suburb.

Another thing that helped St. Andronicus' was that before long the mortgage on the property was paid off and the building consecrated. More people joined the church, now that it was free of debt.

St. Andronicus' was now self-supporting, and before very long the mission applied for parish status. When its vicar had to retire because of overwork, the parish called a live-wire rector from one of the missions down the road, because now St. Andronicus' could offer him a higher salary, a bigger rectory, and a position of dignity in the community.

Now, it seemed, St. Andronicus' could really "go places." After all the obstacles

had been removed, discouragement lifted completely, and the beautiful suburban parish was as a house swept and garnished. The live-wire rector even felt that he had an opportunity to teach his people about the Gospel of Christ, and to lead them, through his preaching ministry (he had won top honors at seminary for his homiletical acumen), into a deeper knowledge of Christ. In what better spot could a church find itself than this?

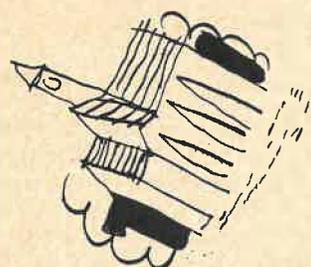
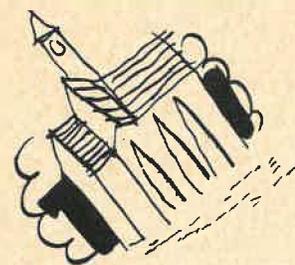
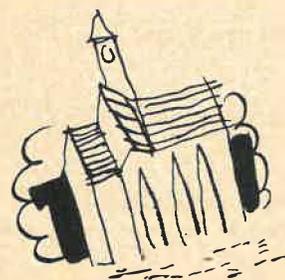
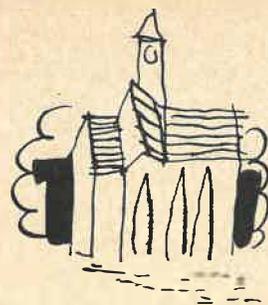
And yet, there was something missing — the power of the Holy Spirit. Despite the nice, new buildings, no one ever really expected *lives* to be changed.

Something did begin to happen at St. Andronicus', though. Something did bring about a change, not only in the parish, but in the people as well. The church was swept *so* clean of its earlier hindrances that other devils worse than the first found it a choice place to enter, and they began to creep in one at a time, little by little, but none the less, ever so surely.

The first devil was one that afflicts most people at some time or other and it is one that is called the deadliest sin, because it leads to other sins. In St. Andronicus', it opened the way for the other devils. This was Pride, and the church and its people and even its rector fell prey. "Don't we have a nice church plant here?" he would ask any visiting fireman who would take time to hear about it. "And we do have such a *good* class of people, too. All from fine families and many from the executive class. Why, our vestry now has on it some of the town's most prominent people. This wasn't always the case, either, because the old Bishop's Committee, when we were still a mission, consisted of working men. And you should see our Sunday school now, with every room bulging at the seams, and we had the largest Confirmation class in the diocese. We also have some of the biggest church functions you ever saw, and make more money this way than any of the other churches in town." St. Andronicus' was a proud church, and everyone in town knew it.

This devil opened the door and let another one in. We shall call it Self-centeredness, but there is another term for it, Parochialism. This is the devil that tempts laymen and priests alike, telling them that the most important work of the Church is right here in this home parish, and that this is where efforts and money should be spent. Oh, yes, we should meet our missionary quota to look good down at the diocesan office, and

*Continued on page 20*



# The Stable of Mount Saint Alban

*Washington's famous*

*Bethlehem Chapel is*

*a teacher*

*of children, last*

*resting place*

*for the famous,*

*and a "house of prayer*

*for all"*

Atop Mount Saint Alban, the highest point in the city of Washington, stands the national cathedral, a symbol of our nation's faith in God. The cathedral's dean, the Very Rev. Francis B. Sayre, Jr., says of it, "It says as eloquently as man can say it that God is over all, and in Him is our trust."

This year, on May 13th, a cathedral anniversary was celebrated. Fifty years ago the first chapel was opened for public worship. For half a century daily services have been held in the Bethlehem Chapel and hundreds of thousands of worshippers have passed through its handsome portals.

The foundation stone of the national cathedral [the Cathedral of St. Peter and St. Paul] lies directly below the altar in the Bethlehem Chapel, and was laid on Michaelmas Day, September 29, 1907. President Theodore Roosevelt was present at the services, and the stone was lowered into place by Henry Yates Satterlee, first Bishop of Washington.

The foundation stone was brought

by William L. English

*Mr. English, a postulant for Holy Orders from the diocese of Easton, will enter the junior class of the General Theological Seminary this fall. For the past year he has done volunteer work at Washington Cathedral, serving in several capacities.*

from the fields of Bethlehem and bears the inscription: "The word was made flesh and dwelt among us." Before the stone was set a committee asked Bishop Satterlee what documents he wished to have placed within the stone. The bishop replied that there would be no documents encased therein since the cathedral would stand for eternity, and no future generation would ever have cause to disturb its foundation stone.

The Bethlehem Chapel is a memorial to Washington's first bishop and his body lies in a vault directly behind the altar. Bishop Satterlee's tomb is the only piece of carved alabaster in the cathedral. A marble font, where the bishop was baptized,\* stands near the altar; it was brought to Washington from Calvary Parish, New York.

The Bethlehem Chapel is one of the

\*As an infant, Bishop Satterlee was baptized in the Dutch Reformed Church with which his mother was affiliated. When the family moved from New York to Albany, Mrs. Satterlee attended services at St. Paul's Episcopal Church, and Henry Yates Satterlee became interested in the Anglican Church. Returning to New York City, the family became associated with Calvary Church, where the Rev. Dr. Arthur Cleveland Coxe instructed young Mr. Satterlee and had him baptized again in 1864, at the age of 21. It is this baptismal font that now stands in the Bethlehem Chapel.



Bethlehem Chapel of Washington Cathedral

most beautiful in the cathedral. It sets the precedent for the building. Every detail was executed with loving perfection. It is decorated Gothic of the 14th-century period. The altar and reredos are of Indiana limestone, and the central panel of the screen represents the Holy Nativity of our Lord. Standing on either side of the Nativity panel are figures of the four Evangelists; Matthew, Mark, Luke, and John. Running around the screen is a carving representing the Glastonbury thorn. (According to scholars of Church history, St. Joseph of Arimathea brought Christianity to Britain in the year 34 A.D. and established the Church of Glastonbury. Tradition says that King Arthur and Queen Guinivere are buried there. The Glastonbury thorn was said to have sprung from the staff of St. Joseph, and a scion of this historic tree grows near the peace cross on the cathedral close.) The credence, which stands near the Epistle side of the altar, is made of stone also brought from Bethlehem.

In the burial vaults beneath the chapel lie the bodies of such notables as Admiral George Dewey, Henry Vaughan, architect of Washington Cathedral, and Thomas John Claggett, the first Bishop of Maryland. The body of President Woodrow Wilson reposed there until it was moved into its permanent burial place in

*Continued on page 21*

## Desperate Sanctuary

In this era of the homeless and the dispossessed, the imagination and concern of Churchpeople becomes taxed with the attempt to encompass all the areas of "the refugee problem." The very stupendousness of the amount of human suffering and misery in the world today makes it difficult to maintain the sympathy and concern that these afflicted people deserve.

The city of Hong Kong, strained to the utmost to hold and care for the hungry thousands fleeing from Red China, has finally — after years of doing an incredible job of providing sanctuary — stopped admitting the refugees who come to it, and has begun to turn them back at the border. Heartless as this seems to be, we must understand the desperation of the city officials in the face of an increasingly impossible situation, as well as the desperation of those who flee from the hunger and oppression of their homeland.

On May 21st, the Nationalist Chinese government on Taiwan started moving toward the admittance of the refugees to that island, where only limited numbers have been accepted up until now. This change of policy must be greeted by Churchpeople with admiration and with comprehension of the problems involved. The strain upon the island will be great, and the strain upon the Church on the island and the greatness of its opportunity for service to those for whom Christ died must merit the fervent prayers and the generous response of American Churchpeople.

While the flow of refugees has, at this writing, unaccountably stopped, Bishop Gilson says he feels sure it will resume shortly. In any case, plans are being made for the bringing to Taiwan of refugees now in desperately overcrowded Hong Kong. "Among them," Bishop Gilson told THE LIVING CHURCH, "will certainly be a number of our people."

Contributions to help the Church on Taiwan to help those who will seek sanctuary there may be made through THE LIVING CHURCH RELIEF FUND, to which checks may be made out, with the designation, "For Red China Refugees."

## Morals and Mission

As the trend to salaciousness in literature, the theater, and motion pictures steadily increases, as the incidence of delinquency, illegitimacy, and dishonesty rises, there begins to come an increasing reaction. More and more, public speakers and writers tell of their fear of the decadence of America, and terms like "discipline," "integrity," and "moral fiber" begin to be heard.

One of the most outspoken and probably the most influential so far of the warnings on this subject has come from Jenkin Lloyd Jones, editor of the Tulsa,

Okla., *Tribune*, in a speech, which he himself called a jeremiad, delivered before the Inland Daily Press Association in Chicago, in October, 1961, and again, in substance, in April of this year before the American Society of Newspaper Editors, meeting in New Orleans.

There are a few points at which we think he was dangerously oversimplified the situation and over-generalized the problem. But the speech, reprinted in the May 28th issue of *U.S. News and World Report*, is well worth the reading — more, it is well worth a great deal of serious thought.

We are glad to see that responsible Americans are again willing to speak out on what they believe to be morally wrong with America, even at the risk of being labelled calamity howlers, traitors, and squares.

But one thing does bother us. These warnings are coming from editors, businessmen, politicians, educators, physicians, military men. With a very few isolated exceptions, such as Bishop Stokes of Massachusetts [L.C., May 27th] and Bishop Lewis of Olympia [L.C., May 6th], they are not coming from the Church, as such. Or, at least, if the Church is saying anything, it is certainly not shouting it from any rooftops.

Of course, what is being said is sometimes being said by the Church in its lay people, being the Church where they work and function in their daily lives. But the warnings are also coming from those whose convictions are only based on morality and ethics, divorced from the Church. And we think that the Church as an institution (as well as the Church as an organism) has something to say to the country in the area of Christian morality and ethics — something to give, of warning and of teaching and of help.

To be sure, Christianity is no mere ethics, no mere morality, and those who have so construed it have been some of its greatest enemies. But it is — or it should be — concerned for morality and ethics and human values. Christianity is not morality, but it is a great deal more than morality, not less. The Church's battle is not primarily against licentious behavior, low standards — it is against sin. But, while sin includes much that is not ordinarily thought of in terms of social behavior, it does include lust and gluttony and sloth and envy, anger, covetousness, and pride. And these are very intimately connected with the thing that Mr. Jones and others have been talking about.

Mr. Jones, in fact, had a good deal to say about sin. For one thing, he said that it is high time we again accept the fact of sin and call it what it is. This is an editor — not a spokesman for the Church. But what is the Church, which has been dealing with sin throughout its history, saying about it? Mr. Jones had a good deal to say about individual human responsibility. The Church has always claimed that man, in the end, is responsible for his actions, but what is it saying now to the widespread irresponsibility that threatens the nation? Mr. Jones is concerned for the image that this nation presents to the rest of the world. The Church has an even greater concern, a concern for the distorted image of God in man, a concern, even beyond its care for the fate of this nation, for the fate of the immortal souls of the people who make up this nation.

THE LIVING CHURCH recently published an article on the problems of the inner city [Macedonia Is Down-

town, L.C., March 4th], an article which spoke frankly of the moral needs of the inner city's people and the Church's mission to them. But corruption and decadence and moral disintegration exist in suburbia, too, and in the towns and villages of the nation. The Church does have a mission to the inner city, not only a mission of providing social service but a mission of providing the Gospel of Jesus Christ, which is, among other things, the call to holiness. Holiness is a great deal more and other than morality, but it does have fruits in morality. The Church has the same mission to every town and village and suburb, and the effective discharge of that mission must have results in human integrity and strength of character as well as in devotion.

In his zeal for integrity and discipline, Mr. Jones occasionally is lacking in charity, but the two can exist together — in fact, the only real charity takes into account the dignity and value and eternal welfare of its object.

The state is beginning to develop its Hoseas and Amoses and Jeremiahs — where are the Church's prophets?

## Forbidden Norm

The Bishop of New Mexico and Southwest Texas, as reported in last week's issue of THE LIVING CHURCH, told his diocesan convention that "vigils and processions involving the reserved Sacrament are illicit in the diocese for the very simple reason that reservation is explicitly forbidden in the Book of Common Prayer."

While it is generally conceded that organized sacramental devotions outside the Communion service itself are subject to episcopal authorization and that they represent a relatively late development in Christian piety, there are many who would take issue with the bishop's interpretation of the rubric which he cites as forbidding reservation. In fact, the 1928 English Prayer Book adopted by the Church of England (but rejected by Parliament) contains this rubric *and also* contains directions for reservation for the sick.

The Council of Nicea truly reflects universal Christian practice from the earliest time of which there is any



record, in its Canon XIII: "Concerning the departing, the ancient canonical law is still to be maintained to wit, that if any man be at the point of death he must not be deprived of the last and most indispensable viaticum." Justin Martyr, the very first writer (about 150 A.D.) to explain Christian worship to those outside the Church, says, "the deacons communicate those present

and carry away to the absent the blessed bread, and wine, and water."

The intention of the third general rubric at the end of the Communion service, when it was put into the English Prayer Book of 1662, was to prevent the returning to common use of the excess remaining of the consecrated elements. That which is reserved to meet the needs of the sick and dying is placed in a proper receptacle and does not remain to be disposed of.

Canon 16 of the Episcopal Church, of Regulations Respecting the Laity, reasserts the ancient Nicene rule in its proviso that "no Minister shall in any case refuse these ordinances [Baptism and Holy Communion] to a penitent person in imminent danger of death." It is only the wildest imagination that can conceive even of the shortened form of Holy Communion for the sick as a sufficient provision for the emergencies that constantly arise among the sick and injured.

On the matter of organized devotions to our Lord Jesus in His sacramental presence, we wish that bishops would be more generous. The Church as a whole gave up the effort to stop it by legislation in 1904, when General Convention repealed the anti-ritualistic canon adopted 30 years earlier. Telling people not to express what is in their hearts and their deepest convictions is a thankless enterprise. It is like King Canute trying to hold back the tide.

But when reservation is forbidden, it is not a matter of holding back the tide. It is a matter of being completely at sea. Reservation is almost as common as processional crosses, altar candles, and lay assistants in the service — all of which were forbidden by the 1874 canon. There is nothing unusual or even particularly high Church about it. It is the Anglican norm — and precisely because it was the Christian norm from the earliest times.

## Pies and Tithes

At last, instead of berating the women of the Church for providing money for it, someone has given them a round of applause. In his address to the convocation of his missionary district [p. 9], Bishop Wright of Nevada made extended reference to the women's "money-making projects" and the results thereof, and, unlike most of the people who speak on the subject these days, he found good in them.

He pointed out that the Church owes much of her missionary work to the financial gifts of the women, who supported the Domestic and Foreign Missionary Society from its founding in 1819, to whom early missionary bishops went for help, and who were responsible for much of the work in the early days of his own district. He said, "As long as we have women . . . who have no intention of substituting an apron or a pie for a tithe, but who add these things as an 'extra' so they and the Church may go the extra mile, they should be free to . . . add the work of their hands to the strength of their spirits."

It is an almost inescapable tendency of reform move-

ments to throw the baby out with the bath water, and because some women's groups have done nothing but institute bazaars and rummage sales and bake sales, there has been a movement to eliminate all money-making from all women's groups. Behind this has been the contention that support from the laity should come entirely from their tithes and the contention that worship and fellowship and education cannot exist along with the dollar-aimed projects.

It is perfectly true that there have been, and still are, women's groups which think of their church only in terms of such projects, and where the projects are ends in themselves. It is true that there are groups where the women buy each other's cakes, and where the annual bazaar is only a genteel form of begging, and where women who work on the projects never bother to come to church. But these are rare, and they do not overbalance the great majority, whose money-making efforts are undertaken in addition to study and worship, by women who get to church weekly and see to it that their families get there as well. The fact is not altered that not every Episcopalian can give generously of his own financial resources, and not every parish and mission is made up of the wealthy. Even though the Episcopal Church does have a high per capita income, it still includes many of the economically lower class and even the destitute, and thank God for that. Many a mission (and some parishes, too) would not be able to exist if it had to rely only on what its people *could* give.

But more important than all of this is a basic prob-

lem. Does the Church interpret the term "stewardship" to mean only the stewardship of money? Can there not be channels for the giving of talents, skills, energy, and creative abilities of all kinds to benefit the Church?

Surely parish programs and the care of the church buildings of the nation can hardly make use of the tiniest fraction of such resources in themselves. What of the women, and men, for that matter, who have little or no money, but who love their Church and want to give to it and to its missionary enterprise — people who have skills, time, energy, and experience to offer? Are they to be forbidden from using their skills, etc., for money-raising because others have gotten their goals confused?

There is a healthy trend in the women's organizations of the Church toward more study, more community action, more spiritual deepening. But this is a positive movement — it does not need to take the negative approach of ruling all that has been done in the past as unworthy. Generally, as Bishop Wright says, it has been the women who have been faithful worshipers and generous givers who have added the gift of their labor, that the Church's resources might come closer to meeting her opportunities. Much that the Church today points to with pride would not have been done except for this extra giving on the part of the women. We think the least the Church can do is to say "thank you" and accept such help with grace, even if the acceptance must, in some cases, be accompanied by a guidance into other activities.

## NEWS

*Continued from page 11*

### MICHIGAN

#### Dipping the Colors

by DOROTHY SMITH

The annual Commonwealth Day Service at St. Paul's Cathedral, Detroit, was held on May 27th, beginning with a march up Detroit's Woodward Avenue by the men of the Essex and Kent Scottish Regiment, of nearby Windsor, Ontario, Canada.

En route, they paused at the Soldiers and Sailors Monument to pay their respects by placing a wreath. The reviewing party included Governor Swainson of Michigan; Sir James Easton, British Consul General at Detroit; the Hon. Jerome B. Cavanagh, Mayor of Detroit; and His Worship Michael J. Patrick, Mayor of Windsor.

The service was conducted by Suffragan Bishop Crowley of Michigan, assisted by Suffragan Bishop DeWitt of Michigan, and the Very Rev. John J. Weaver, dean of the cathedral, who was the preacher. A message from the British Ambassador to the United States, Sir David Ormsby-Gore, was read by the British Consul General.

A prie-dieu was presented for the me-

morial chapel in the Windsor Armories as a gift from the bishop, dean, canons, warden, and vestrymen of the cathedral.

At the close of the service came the impressive ceremonial in memory of fallen comrades, when the colors were dipped in salute to the altar, with the pipe major marching up the center aisle piping the lament, "Flowers of the Forest."

### HARRISBURG

#### Disappearing Debt

The convention of the diocese of Harrisburg, meeting in St. John's Church, Lancaster, Pa., May 8th and 9th, heard a

report that receipts from parish pledges have eliminated all but \$46,000 of the debt incurred for building the diocesan home for the aged. It is expected that the next few months will see the remaining money turned in, the report said.

Bishop Hunter of Wyoming was the speaker at the convention banquet.

**ELECTIONS.** Standing committee: clerical, Harvey P. Knudsen, John G. Hilton; lay, Charles Albright, Jr., Warren Spencer. Executive council: clergy, Paul Schwartz, George A. Kemp, Lyman Greaves, Lawrence Seyler; laity, Joseph Stowell, Howard Kerrick, William Bailey, Thomas Mansel. Delegates to provincial synod: clerical, Robert Batchelder, Richard Landis, Kermit Lloyd, James Trost; lay, Richard Bomberger, Robert Crockett, Edwin Weaver, Lewis Smyser. Delegates to Anglican Congress: the Rev. Heber Becker; John Detwiler.

**Commonwealth Day at the cathedral:** From left, Bishop DeWitt, Lt. Cd. John Baxter, Sir James Easton, Governor Swainson, Bishop Crowley, and Dean Weaver.



## The End of Theological *Noblesse Oblige*

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

Executive Officer of the Anglican Communion

One of the best studies of missions to come my way is "An Advisory Study," made by a distinguished group of the United Presbyterian Church in the U.S.A.\*

Some very perceptive comments are made in it, but most notably, I thought, in the exceedingly delicate and complicated and urgent area of the transition from the familiar "missionary" relationship to a largely-unknown, uncharted, "Church-to-Church" relationship.

### End of Era

"The missionary enterprise has come to the end of one era and the beginning of another," says the Study. There is being born "a new type of relationship in which Churches, younger and older, are called to participate together as full members of one Body in a common task. The problem before us is to discover the proper structure through which these changed relationships can be expressed."

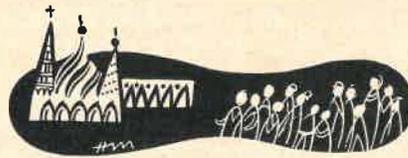
This is certainly an acute problem for the Anglican Communion. We have gone as far and as fast as any in the "indigenizing" of our newer Churches — in the establishment of new self-governing Provinces with full responsibility for their own life and affairs. But we have as yet only the most shadowy and tentative arrangements for developing that mature and responsible partnership of Churches with Churches which must accompany the establishment of these autocephalous new Provinces. The Advisory Council on Missionary Strategy is the principal such interchurch structure, within our Communion — indeed it is the only one — and as its sole officer, I am only too sharply aware of its weakness and ignorance.

Well, we must walk before we run, and creep before we walk, and I do not despair of our ability to discover and improvise, if we see the problem in all its fullness. What must come after "missions"?

We must take with unprecedented seri-

ousness the oftenstated purpose of missionary efforts, as we Anglicans have understood it. That purpose is to establish, as swiftly as possible, fully self-governing, indigenous, national or regional Churches in every area. Sometimes we have been guilty of dealing with this purpose as an exceedingly far-off, divine event indeed. But it cannot be so dealt with; it must penetrate and inform missionary activity from the very beginning. From the very first service of the very first missionary in a new frontier, it must be clear what his purpose is.

Only if this is so can the preparation for responsible freedom go hand in hand with the work of evangelism. And this preparation must take a multitude of forms. The education of the national clergy and laity, the deliberate limitation of service of foreign missionaries in any one place or ministry, training in planning and administration, the establishment of the organs of self-government, the provision of the capital financial tools needed by the coming new Church to do its job, the building from the very outset of the means of self-study and of the essential exchange and dialogue with other Churches across the world, encouragement in ecumenical action — so one could continue listing what a new Church



will need to begin fully-responsible life on its own. And little of this will happen unless there is, from the start, an undeviating drive toward mature freedom.

No Church has ever been completely without this sense, I'm sure. But it is easily beclouded by other factors — pride of possessions, empire-building, the self-confidence of older Churches, the use of missions to bolster our bargaining positions at home, the competitive situation both at home and abroad, and the like. It would be fanciful, I know, yet it is tempting to dream that never again will a new missionary frontier be opened

without a carefully-spelled-out plan as to when this mission is to become a self-governing Church, what it will need to do so, and the steps to supply those needs, year by year.

All this sounds obvious enough, and is. Yet it is often confused by the factors I mention, perhaps supremely by a feeling that such planning is either impossible or beneath the dignity of the true missionary. Nobody knows better than I how suspect the word "strategy" is! There is a variety of spirituality which shies away from such planning, on the ground that it is distrustful of the Holy Ghost. I suppose it may be. But I know too well from personal experience how easy it is to use the Holy Ghost as an excuse for laziness or sloppy thinking, to be much impressed with this argument.

### First Step

At any rate, I would still feel that a determined, acknowledged, planned drive toward the full and responsible freedom of the new Church must be the first step in tackling the problem of the new structure we are all seeking. Only if our missions are dominated by this sense and by a willingness on both sides to let go as soon as possible, can they do the job we deeply ask of them. But then what? Here I suggest two words only: "ecumenical" and "mission."

The first is "ecumenical"; the missionary purpose must be seen clearly to be indistinguishable from the ecumenical purpose. Not only do we care, through missionary work, to establish self-governing Churches in every land; we care equally that there shall be *one* self-governing Church in every land, living its full, Catholic life, inclusive of every gift God has given to His Church and every soul for whom Christ died.

It's for this reason, above all, that we Anglicans are as wary as we are of any international or supra-national control or even structure within our Communion. It may be that we carry this to the point of the ridiculous at times. If so, it is a good fault, provided only that in so doing we do not destroy one unity for the sake of another. The end of the ecumenical movement is not to establish a series of national Churches to whom national identity is more important than the unity of the Body in every part of the world. In a profoundly deep sense, Christians are foreigners in every land and every culture; our citizenship is in heaven, and our unity as a pilgrim people must always sharply limit and control our identities within our separate national communities. Therefore the ecumenical task is a double-barreled one — it is a fight for unity within our natural communities; it is equally and simultaneously a fight for unity across the world.

If we are to move wisely from the "missionary" relationships to something beyond, we need always to remember

\*Obtainable from the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A., 475 Riverside Drive, New York 27, at 75¢.

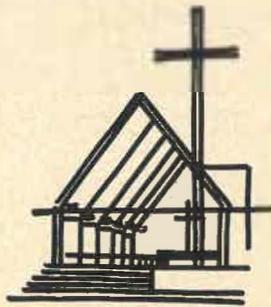
that the missionary tie itself, ambiguous as it is, has been one of the most fruitful and nourishing international unities. If it is to go, and it should, it behooves us to ask what will take its place as a locus and source of unity. Certainly the World Council of Churches supplies an ultimately essential element in this. For the moment, at least, so do the various worldwide associations within the WCC, even so loose and voluntary a federation as our own Communion. The intensity of a relationship of full Communion is, or ought to be, both deeper and more costly than any other relationship in life. And to explore this relationship and widen it as quickly and thoughtfully as God lets us, is part of the ecumenical task, within the over-arching loyalties of the world community of Christians itself.

The second word is "mission." It is mission that succeeds "missions." And here the full and confident dialogue between older and newer Churches is of paramount importance. For the mission, the obedience, of each Church within its own culture and nation is the first and universal frontier. One of the shallownesses of older stereotypes of mission was to see it as a duty owed by the haves to the have-nots, a sort of theological *noblesse oblige*. The shallowness lay not in the sense of duty; that was good and true. What was wrong was the assumption that mission was something somebody else needed. And if we are to be redeemed from that, we must search diligently to find and see and obey our mission at home.

#### Sharp and Necessary Things

In this task, we "Western" Christians need desperately the dialogue with the newer Churches. For they have sharp and necessary things to say to us, as they look at the level of our obedience. It is not always easy to take, I'm afraid; we who are proprietors of large and prosperous ecclesiastical operations do not always like having fingers wagged under our noses by those we have ourselves nurtured in the Faith. But if this dialogue about mission does not take place — if we do not deliberately make provision for it to happen — we shall have missed an essential ingredient of the highest importance in answering the question I began with.

Perhaps what we most need is to remember that the Church is never really "old" or "young" or "new," in any cardinal sense. The Church and its mission is born in every generation, in every soul, in every Baptism. Cultures may grow old and nations rise and fall, but the eternal re-birth of the Church at every moment of time is a more determining truth still. And in this ever-new Body, mission must continually be examined afresh, lest we come to think of it as our property or our gift instead of the steady, costly, daily obedience it is.



## IF YOU HAVE AN INSURANCE PROBLEM

We invite you to share our 33 years of experience in insuring Church properties.

### THE CHURCH FIRE INSURANCE CORPORATION

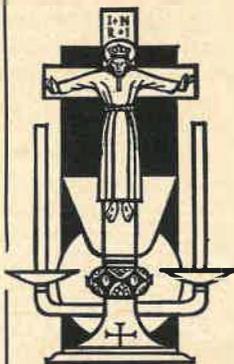
Affiliated with the CHURCH PENSION FUND  
20 Exchange Place • New York 5, N. Y.

NAME.....

ADDRESS.....

POSITION OR OFFICE HELD IN CHURCH.....

## OSBORNE



### CHALICES

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

**EVERY KIND OF CHURCH SILVER & METALWORK**

Send for book LC2G kindly stating likely requirements

117 GOWER STREET  
LONDON • WC1 • ENGLAND



## VISITING CHICAGO?

Stop in to see our collection of

**DISTINCTIVE RELIGIOUS ART LITURGICAL CARDS**

Write for free art catalogue

**ST. BENET SHOP**

Dept. LC

300 South Wabash Avenue  
Chicago 4, Illinois

### THE LIVING CHURCH

407 E. Michigan Street, Milwaukee 2, Wis.

Please enter a one year subscription to THE LIVING CHURCH at the rate of \$10.00; two years, \$18.00; three years, \$24.00.

Name.....

Street.....

City..... Zone..... State.....

## The Old Testament Roots of Our Faith

Paul and Elizabeth Achtemeier. A new, readable book on the Old Testament, telling the story of God's promise. \$3

## Growing in the Life of Prayer

Harold Wiley Freer. Prayer exercises showing how prayer may be elevated to the highest level. \$3

## Religion: A Psychological Interpretation

Orlo Strunk, Jr. This book is the first to apply perceptual psychology to the field of religion. \$2.50

Order from your bookstore

## Abingdon Press

Publisher of THE INTERPRETER'S BIBLE

### VESTMENTS

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

Custom Tailoring for Clergymen  
1837 Church Vestment Makers 1962  
Over One Hundred Years

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



### LESLIE H. NOBBS

Designs and Estimates for Special Requirements in  
Decorations MEMORIALS Furniture  
536 MADISON AVE. NEW YORK CITY

## GIFTS

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH. A suitable form of bequest is: "I give, devise, and bequeath to CHURCH LITERATURE FOUNDATION, a non-profit religious corporation organized under the laws of the State of Wisconsin."

## ST. ANDRONICUS'

Continued from page 13

occasionally give some money to some social agency, but let it stop there.

Satan has tempted many a parish into believing that it is doing its full missionary work simply by being there, by having the doors open on Sunday and being a community center during the week, and by having a priest available for preaching and counselling. The rector found this the case in St. Andronicus' one night, when he was able to secure one of the Church's leading missionaries to give a talk, and only about one-tenth of his congregation showed up. He became very discouraged, because he had had some strange idea that people in his parish were interested in the picture of the whole Church.

Another devil that followed along quite naturally was Ignorance. This one took many forms, but mostly it was ignorance of the Church, of the Bible, of spiritual writing, of theology, and, in fact, of anything that smacked of religion. Many of the people were much more acquainted with Bridey Murphy than they were with Jesus Christ. They seemed to know a lot more about the details of human depravity from so-called adult plays and books than they did about the seven deadly sins, which they couldn't even name.

The rector was discouraged about this, because he did have classes which few people attended, and he did help set up a nice parish library, which gathered dust from week to week. Finally he found himself making his weekly sermon a teaching session rather than the preaching of the Word of God. This at least satisfied his conscience about his people not learning, but then he neglected to preach Jesus Christ or His Holy Spirit. His parishioners did learn a little about what to do in church at the proper time, and they did learn some of the names of the vestments and why we use candles, but for the most part, they were more concerned with squirming children, who were brought in so that they, too, could hear about the names of the vestments and why we use candles.

The next devil to come in the door was the World, Secularism. It began to creep in early at St. Andronicus', because in its beginning a great deal of emphasis was placed on the material side of life. A few people had tried to make a step toward a spiritual life, but most members of St. Andronicus' thought they were a little bit fanatic. "You know, this religion stuff is all right as long as I don't get involved in it."

This sort of materialistic thinking pervaded the parish organizations, too, so that their meetings looked more like a woman's club or a luncheon club, except that many luncheon clubs begin their meetings with prayer while St. Andronicus' organizations didn't. In Lions Clubs

all over the country, for instance, men are bowing their heads in silence each week to pray in their own way for world peace. Perhaps the Church is invading the secular groups, because it is having trouble reaching its own.

By this time, the rector had become rather secular-minded, too, and he even found delight in being a real guy, a "buddy" to his people, rather than a pastor. He had been rather unpopular at first because people resented his trying to talk religion to them. That was all over, though, and he found it easier to go along with the crowd, showing up at every cocktail party in town. "If you can't lick 'em, join 'em," he would say.

Secularism soon had another devil hard on its heels, Indifference. The pillars of the church were not badly affected at first, because they were still so busy building up the parish. Some of the wives and husbands of the pillars, though, were indifferent, because that meant that their mates were not at home much. Later on, after the rector became a "good guy," even the pillars found it easier not to have to work so hard and worry so much about the state of affairs at St. Andronicus'.

Attendance began to drop off and the church organizations began to have a number of people on their rolls who were not at the meetings for months at a time. Empty pews began to show up even at the family service. Words spoken by Jesus started to hold truth for St. Andronicus'. "He that is not with me is against me; and he that gathereth not with me scattereth." The flock of the parish was now scattering.

Lastly, the devil, Lovelessness, came in, and it had a fertile field in which to work. The parishioners had never truly gone outside themselves spiritually, but were willing to fight to gain material things, even in the church. Quarrels, bickering, gossip, even hatred, soon became the norm at St. Andronicus', so that many people found it better to stay away from the meetings and even the services, in order to avoid hearing malicious talk.

The final result was inevitable — the flock was truly scattered, the church was nearly empty on Sunday, the rector had to leave because his salary could not be met, and St. Andronicus' state was now far worse than when it had been a struggling mission with all kinds of obstacles standing in its way.

The moral of our parable is rather evident: Whether the empty house, swept and garnished, be a church like St. Andronicus', a whole denomination, or even a single Christian soul, the need is the same — there *must* be something to replace the vacuum. There must be something or Someone to replace what was cast out. If that is not Jesus Christ and His Holy Spirit, the devils will return in all their furiousness, and the last state will be worse, far worse, than the first.

# SCHOOLS

FOR GIRLS

## KEMPER HALL

Church Boarding School for Girls. 92d year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the directions of the Sisters of St. Mary.

Write for catalog:

Box LC Kenosha, Wis.

### All Saints' Episcopal

For girls. High School I-IV. Fully accredited. High academic standards. Situated in historic Vicksburg Nat'l. Pk. Near Natchez. Separate music and art depts. All sports, riding. For "All Saints' Today" and bulletin, address:

THE REV. JOHN S. JENKINS, Rector  
Box L Vicksburg, Miss.

### ST. JOHN BAPTIST

School for Girls  
Under Sisters of St. John Baptist

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

For complete information and catalog address:

Box 56, Mendham, New Jersey  
THE SISTER SUPERIOR

### ST. KATHARINE'S SCHOOL

Episcopal. Accredited. College preparatory only. Sound scholastic training for individual development. Small classes. 8th-12th Grades. Sports and fine arts programs including Music, Art, Dramatics. New fireproof dormitory. For "Sampler" and Catalog address:

GLENN C. HOSTETTER, DAVENPORT, IA.

### ST. MARY'S SCHOOL

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

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

### MARGARET HALL

Under the Sisters of St. Helena (Episcopal)

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

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

When Writing Schools  
Please Mention  
THE LIVING CHURCH

# MOUNT SAINT ALBAN

Continued from page 14

the south outer aisle of the main nave of the cathedral.

The stained glass windows in the Bethlehem Chapel are among the prize possessions of Mount Saint Alban. They were designed and executed by Walter Tower, of Kempe and Company, London. Each window is signed with the mark of Mr. Tower in the lower left corner. The artist's signature is represented by a tiny Norman tower within a sunburst.

The five windows represent various aspects of the birth of Christ. The north window is known as the genealogical window and represents the chief human ancestors of Jesus. There is an Annunciation window representing the Angel Gabriel saluting the Blessed Virgin. The Gloria in Excelsis window shows the angels proclaiming the birth of Christ to the shepherds on the hillsides. The Wise Men are shown presenting their gifts to the infant Jesus in the Epiphany window, and the Nunc Dimittis window portrays Christ as the glory of Israel and the light of the Gentiles. The chapel windows have helped tell the story of Jesus to many children. They are carefully designed, and the Christmas epic is presented in a colorful, inspirational manner.

Handmade needlepoint kneelers hang from each chair in the Bethlehem Chapel. These were made by people all over the United States and they contain symbols relating to the Holy Nativity. The chancel kneelers are designed with fleur-de-lis, the symbol of Mary. Some of the other chapel kneelers contain the star of Bethlehem, shepherds, roses, and many other traditional tokens of Christmas.

Washington Cathedral serves as "a house of prayer for all people," and as such the Bethlehem Chapel has been used by many organizations and religious groups as a place of worship. For five years a Reformed Jewish congregation held their services there. The facilities of the cathedral are open to all, and hundreds of weddings, Baptisms, and funerals have been held in the chapel.

The Bethlehem Chapel is the only one that is open 24 hours each day. Its doors are never bolted; its interior is never dark; and its serenity has brought comfort and peace to thousands of worshippers each year.

Truly this chapel was "the stable of Mount Saint Alban." Just as the great life of Christ began in a humble manger bed in the little village of Bethlehem, the splendor of the nation's House of God began from a small foundation stone laid beneath the altar in a chapel called Bethlehem.

For residents and tourists, Washington's Bethlehem is a logical place to make a special stop to say a prayer for our "nation under God, indivisible, with liberty and justice for all."

# SCHOOLS

FOR BOYS

## THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for Boys Dependent on One Parent

Grades - 5th through 12th

College Preparatory and Vocational Training:

Sports: Soccer, Basketball, Track, Cross-Country

Learn to study, work, play on 1600 acre farm in historic Chester Valley.

Boys' Choir Religious Training

Rev. Charles W. Shreiner, D.D.

Headmaster

Post Office: Box S, Paoli, Pa.

## THE CHOIR SCHOOL

of the Cathedral Church of St. John the Divine

Established 1901

Has a limited number of places each academic year in fifth grade. Students are choristers of Cathedral and sing daily services. Boys follow standard curriculum, with a modern language and Latin, from fifth grade. Fall and spring testing programs. E.R.B. and I.S.E.B. Throughout the life of the School, emphasis is placed upon the Christian perspective. For information concerning choir scholarships, and brochure, write:

Headmaster, Alec Wyton, M.A. (Oxon)  
Dept. D, Cathedral Heights, N. Y. 25, N. Y.

## NORTHWESTERN MILITARY AND NAVAL ACADEMY

Distinguished college preparatory school. Est. 1888. Episcopal Church auspices. Religious instruction part of academic curriculum. Small classes (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Fireproof buildings. New 3-court gym. 85 acres on Lake Geneva, 75 miles from Chicago, 55 miles from Milwaukee. Senior ROTC Basic. All sports; sailing. Catalog. 166 South Lake Road Lake Geneva, Wisconsin

## San Rafael MILITARY ACADEMY

Founded 1890

College Prep., fully accredited; boarding and day cadets grades 7 through 12. Small classes, all sports. Catalog. Rev. Dr. Sumner Walters, Rector and Headmaster; 5th & Cottage Ave., San Rafael, Calif.



## WATKINSON

Accredited. Sound college preparation for 100 boys. Grades 7-12. Enrollments accepted grades 7-10 only. Small classes. Supervised study. Individual attention. Emphasis on study techniques. Interscholastic sports for every age level. 65-acre country campus. Founded 1862. Write for catalog.

L. J. Newhall, Headmaster  
170 Bloomfield Avenue, Hartford 5, Conn.

Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

## BOOKS

Continued from page 5

one person in 354 is a Witness.

Every Witness is an active missionary and is individually responsible for his share in the distribution and sale of publications. The Witnesses print, bind, and sell over five million books and Bibles every year, and the magazine *Watchword*, which appears every alternate week, in 61 languages, without ads and at five cents a copy, is the eleventh best-selling magazine in the United States, having a circulation four times greater than the



best-selling Roman Catholic one. The Witnesses' other fortnightly, *Awake!* (same price), is published in only 23 languages and has a sale of only about three and one-half million copies.

Regarding themselves as aliens in every land, the Witnesses refuse to vote, to participate in civic affairs, and even to

salute the flag. Their refusal to serve in the armed forces of any country is based not upon conscientious objection to war, for they regard Armageddon as imminent and providential, but upon an exemption they claim to have received from their own Commander-in-chief, Jehovah.

An inventory of the things they are against would be too large for compilation; samples are: Catholicism, Protestantism, Communism, tobacco, liquor, movies, the Trinity, hunting, fishing, blood transfusion, the YMCA, Sunday schools, Freemasonry, Wall Street, labor unions, and the United Nations. They are particularly against all manifestations of religion other than their own, whose apocalyptic theology includes Arian and Gnostic elements and a special doctrine of conditional immortality, according to which all will be extinguished save 144,000 destined for heaven. Since the number of the elect includes 120 at the first Pentecost and a considerable number since that event, there are now only about 13,000 places left. So exact is their sacred history that they have established the following dates as certain: creation of Adam and Eve, 4025 B.C.; the Flood, 2370 B.C.; Virgin Birth of Jesus, October 1, 2 B.C.; Death of Jesus, April 1, A.D. 33; Second Coming (invisible), A.D. 1874. The date of Armageddon is subject to some theological controversy among the Witnesses, but it may be taken as certain that it will occur before A.D. 1972, which is accurate enough for practical purposes.

If perseverance under persecution is a

test of sincerity of conviction, the Witnesses have indeed proved that they do sincerely hold their beliefs. They have suffered bitter persecution and even cruel torture and have served prison sentences in many countries. In 1937 alone, 450 of them passed through the gates of Buchenwald.

For those who cannot read Father Hébert's still untranslated *Les Témoins de Jehovah*, Mr. Whalen's account is probably the best study available, being eminently readable and indeed fascinating. Neither is likely to sell as well as *Jehovah's Witnesses* by Marley Cole, a Tennessee building contractor, whose book, after having been turned down by numerous leading publishers, eventually sold 100,000 copies and was among the top best sellers for 1955. Being an encomium of the cult it had been reviewed favorably in *Watchtower*.

GEDDES MACGREGOR

## 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.

June

10. ———
11. Kilmore and Elphin and Ardagh, Ireland
12. Kimberley and Kuruman, South Africa
13. Kobe, Japan
14. Kootenay, Canada
15. Korea
16. Kurunagala, Ceylon

## CLASSIFIED

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

### ALTAR BREAD

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

### FOR SALE

HAMMOND ORGAN, home model, Leslie speaker, ideal for church. \$1500. Bunt, c/o Cranbrook School, Bloomfield Hills, Mich.

### LINENS AND VESTMENTS

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

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

### POSITIONS OFFERED

HISTORY AND SPEECH teacher for high school. Apply: Headmaster, St. Mary's Episcopal School for Indian Girls, Springfield, S. D.

### POSITIONS WANTED

DYNAMIC, EXPERIENCED, Catholic, married priest, seeks challenging opportunity. City or suburban. Reply Box T-794.\*

EXPERIENCED EPISCOPAL organist with B.A. degree and graduate study in organ and church music, desires position in musically minded church. Reply Box W-793.\*

ONE OF GOD'S frozen clergy would like to thaw out after ten years in Alaska. Available August first. Extensive experience with working people; visiting hospital and jail; and counselling. Reference: The Bishop of Alaska. Please reply air mail: The Rev. Cameron Harriot, 1151 Woodland Ave., Ketchikan, Alaska.

ORGANIST - CHOIRMASTER - EDUCATION. Sound liturgical music. Anglicans desire full-time position. Experienced. Husband: Choirmaster-Educational Director. Wife: Organist. Reply Box H-795.\*

ORGANIST, young, single, experienced in Episcopal service, wishes position in area with sufficient opportunities for giving lessons. Reply Box M-796.\*

PRIEST AVAILABLE for rectorship where he can serve majority of ministry; orthodox teaching, relevant sermons, modern knowledge accepted in pastoral work, parochial administration; 37, married. Reply Box E-789.\*

PRIEST, late thirties, unmarried, five degrees, good teacher, preacher; Author. Prayer Book Catholic. Interested cure of souls. Seeks rectorship, or assistantship in large parish. Reply Box D-791.\*

PRIEST, married, central Churchman, 20 years' experience, desires change. Rector or assistant in Provinces 1, 2, or 3. Communicants tripled in present parish. Reply Box B-790.\*

SINGLE MAN, 21, bachelor degree English major. Prefer missionary or other church work in United States. Will consider other work. Reply Box E-797.\*

SUPPLY, July, East Coast. Rectory and honorarium. Reply Box C-787.\*

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

### CLASSIFIED ADVERTISING RATES (payment with order)

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

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

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

### NOTICE TO SUBSCRIBERS

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

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

**THE LIVING CHURCH**

The Living Church

# PEOPLE and places

## Appointments Accepted

The Rev. Forrest J. Bergeron, formerly of Portsmouth, Va., is now in charge of St. Stephen's Church, Norfolk, Va.

The Rev. Eugene M. Chapman, formerly rector of Trinity Church, Beaver, Pa., will on September 1 become rector of Trinity Church, Morgantown, W. Va. Address: 247 Willey St.

The Rev. Bruce H. Cooke, formerly rector of St. Alban's Church, Worland, Wyo., will on July 1 become associate rector at St. Peter's Church, Ladue, St. Louis County, Mo.

The Rev. Edward C. Dickin, formerly vicar at St. John's Church, Jackson, Wyo., is now assistant rector at St. Paul's Church, Salem, Ore. Address: 835 Saginaw St. S.

The Rev. Donald D. Dunn, formerly assistant at All Saints' Church, Cincinnati, Ohio, will on June 17 become vicar at the Sisseton Mission, Sisseton, S. D., with address at Gethsemane Church, Sisseton.

The Rev. Stanley W. Easty, Jr., formerly curate at the Church of the Epiphany, Danville, Va., and priest in charge of the church at Glenwood, will on July 15 take charge of the new mission, St. Thomas', Great Bridge, Va.

The Rev. Charles H. Fox, formerly missionary to northern Whitman County in the diocese of Spokane, and vicar of Good Samaritan Church, Colfax, Wash., and Holy Trinity Church, Palouse, is now rector of St. Luke's Church, Wenatchee, Wash.

The Rev. Edward S. Gleason, formerly curate at Christ Church, Exeter, N. H., is now in charge of St. Peter's Church, Arlington, Va. Address: 5335 Little Falls Rd., Arlington 7.

The Rev. Dr. Holt H. Graham, professor of New Testament at VTS, has been serving as *locum tenens* at St. Peter's, which has been meeting in a school auditorium. St. Peter's Mission, formed with a group of people from St. Mary's Church, Arling-

ton, as a nucleus, has been self-supporting since it started a year and a half ago. It last year initiated an annual contribution to the diocesan program in the amount of \$5,000, believed to be a record for a young mission. Land has been purchased and a building started.

The Rev. H. A. Guiley, formerly rector of Holy Trinity Church, Minneapolis, and chaplain of the Episcopal Foundation at the University of Minnesota, has for several months been the director of the department of Christian social relations for the diocese of Dallas. Address: 2220 Main St., Dallas 1, Texas.

The Rev. William C. Heffner, formerly in charge of the Episcopal Church's missions on Okinawa, is now vicar of St. Barnabas' Mission, Garland,



Texas, and Holy Nativity Mission, Plano, both in the suburbs of Dallas. Address: 3209 Maple, Garland.

The Rev. Henry H. Hutto, formerly vicar at St. Thomas' Church, Dubois, Wyo., and St. Helen's, Crowheart, is now vicar at St. Luke's Church, Medicine Bow, Wyo., and St. Mary's in the Plains, Rock River. Address: Box 255, Medicine Bow.

The Rev. Henry Jesse, Jr., formerly associate

rector at St. Andrew's Church, Saratoga, Calif., is now vicar at St. Stephen's Church, Reno, Nev., and chaplain to Episcopalians at the University of Nevada.

The Rev. Edward B. King, formerly a novice at the Order of the Holy Cross, West Park, N. Y., is now assistant at All Saints' Church, Winter Park, Fla. Address: 338 E. Lyman Ave.

The Rev. E. John Langlitz, formerly rector at St. Augustine's Church, St. Louis, Mo., will on September 1 become associate rector at the Church of the Holy Communion, University City, Mo.

The Rev. Malcolm J. Matthews, formerly assistant at Christ Church, Easton, Md., is now associate rector there.

The Rev. Emmert M. Moyer, formerly rector of St. Luke's Church, Mount Joy, Pa., is now assistant rector at the Nevil Memorial Church of St. George, Ardmore, Pa.

The Rev. Warren S. Outerbridge, formerly vicar at St. David's Church, Englewood, Fla., has for some time been curate at the Church of the Advent, Kenmore, N. Y. Address: 1449 Kenmore Ave., Buffalo 23, N. Y.

The Rev. Dr. Raymond A. Peterson, formerly vicar at St. Stephen's Church, Fort Lee, N. J., will on July 1 become assistant professor of Church history and systematic theology at Huron College, London, Ont., Canada.

The Rev. Kent H. Pinneo, formerly rector of Christ Church, Chattanooga, Tenn., is now associate rector at All Saints' Church, Riverside, Calif. Address: 3847 Terracina Dr.

The Rev. John Ward Smith, formerly assistant at the Church of the Good Shepherd, Rosemont, Pa., with address at Bryn Mawr, Pa., is now assistant at St. John's Church, Norristown, Pa. Address: 1311 W. Oak St.

The Rev. Llewellyn A. White, formerly vicar at the Church of the Nativity, Marinwood, San Rafael, Calif., has for some time been rector of St. Stephen's Church, Belvedere, Calif. Address: Box 499, Belvedere.

The Rev. S. Russell Wilson, formerly rector of St. Monica's Church, Newberry, S. C., is now in charge of Trinity Church, South Hill, Va., and the churches at Bracey and Union Level.

## ATTEND SUMMER CHURCH SERVICES

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

### TUCSON, ARIZ.

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

### LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring  
Very Rev. Charles Higgins, dean  
1 blk E. of N-S Hwy 67  
Sun 7:30, 9:25, 11

### 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. MARY'S

3647 Watseka Avenue Culver City-Palms  
Rev. Robert W. Worster, r  
Sun Masses 7, 9, 11; Daily Mon, Tues, Wed, 7;  
Thurs, Fri, Sat, 9; C Sat 5-6

### 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 DIEGO, CALIF.

ALL SAINTS' 6th & Pennsylvania Avenues  
Sun Masses 7:30, 9:30, 11; Daily Mass 7

### 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.

ALL SAINTS' Chevy Chase Circle, Rt. 240  
Rev. C. E. Berger, Th.D., r; Rev. H. B. Lilley,  
Rev. A. E. Livesay, associates  
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC 11;  
Daily MP 10; HC Wed & HD 10

### ST. PAUL'S

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

### CORAL GABLES, FLA.

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

### FORT LAUDERDALE, FLA.

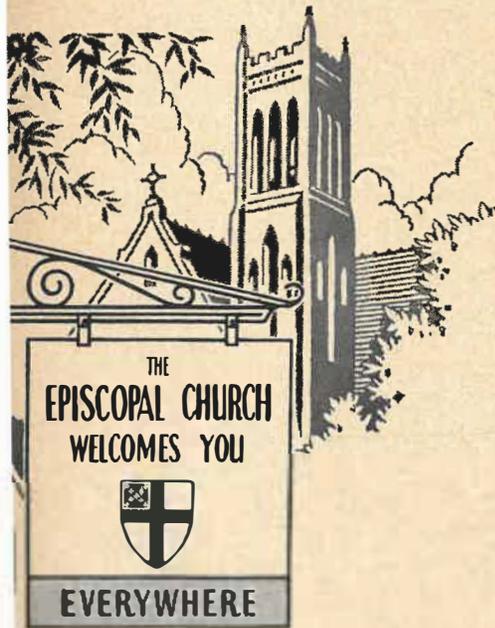
ALL SAINTS' 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30, Thurs &  
HD 9; C Fri & Sat 4:30-5:30

### COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S CHURCH AND DAY SCHOOL  
2750 McFarlane Road  
Rev. Canon Don H. Copeland, r  
Sun 6:30, 7, 8, 10; Weekdays 7:30

Continued on next page

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



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

# ATTEND SUMMER CHURCH SERVICES

Continued from previous page

## ORLANDO, FLA.

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

## PALM BEACH, FLA.

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

## WEST PALM BEACH, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

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

## EVANSTON, ILL.

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

## PORTLAND, MAINE

**CATHEDRAL CHURCH OF ST. LUKE** State St.  
Very Rev. Charles O. Brown, dean  
Sun 7:30, 9 HC, 11 MP (ex 1S); Mon 10:30; Tues, Wed, Fri, Sat, 7:30 HC; Thurs 6:15, 9:30 HC; EP daily 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. S. Hohenschild, S.T.D., r  
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

## LAS VEGAS, NEV.

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

## NEWARK, N. J.

**GRACE** 950 Broad Street  
Rev. Herbert S. Brown, r; Rev. Fulton B. Smith, c  
Sun Mass 7:30, 9:15 (Sung), 11; Daily 7:30; Fri & HD 9:30

## TRENTON, N. J.

**TRINITY CATHEDRAL** West State & Overbrook  
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing Service); HD 7:30

## BUFFALO, N. Y.

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

The Living Church

## ELMIRA, N. Y.

**GRACE** Church and Davis Sts.  
Sun MP 7:15, HC 7:30, 9, EP 5:15; Wkdays HC Wed 9:30, Thurs 7, HD as anno; EP daily 5:15; Healing Service 1st Mon 7:30; C by appt

## NEW YORK, N. Y.

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

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
Sun 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.

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

**ST. IGNATIUS'** Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery care!); Daily ex Mon 7:15 MP & Mass; C Sat 4

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
Rev. C. H. Graf, r; Rev. A. MacKillip, asst.  
Sun HC 8, 11; Daily HC 7:30

**ST. MARY THE VIRGIN** 139 West 46th St.  
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8; Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 7:30-8:30

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

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

## THE PARISH OF TRINITY CHURCH

Rev. 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



ST. JOHN'S IN THE VILLAGE  
NEW YORK, N. Y.

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

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

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

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
Sun Mass 8, 9, 10 (Spanish), 11:30, MP 11:15; Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat 9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat 9:15, EP daily 5; C Sat 4-5 & by appt

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c  
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15; Mon-Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP 8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15; C Sat 4-5, 6:30-7:30 & by appt

## TROY, N. Y.

**CHRIST & ST. BARNABAS** 2900 Fifth Ave.  
Rev. Edward Kronvall, Jr.  
Sun Low Mass 9; Daily as anno

## WATKINS GLEN, N. Y.

**ST. JAMES'** (the Grand Prix town)  
Rev. Alton H. Stivers, r  
Sun H Eu 8, 10:30; Wed 9:30

## FRONTIER CITY, U.S.A. (Okla. City, Okla.)

**ST. RAPHAEL'S, The Travelers' Church on Rt. 66**  
The Little Pioneer Church of Frontier Days  
Sun MP 8:30, 11

## JIM THORPE, PA.

**ST. JOHN'S** 3rd & Center off Pa. 903  
Rev. R. H. Hutchinson, r  
Sun HC 7:30 (ex July) & 9; MP 8:45

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11 (Sol), EP 5:30; Weekdays 7:45, 5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30, Sat 12

## SEWANEE, TENN.

**ALL SAINTS' CHAPEL** Univ. of the South  
Sun HC 8, 11 1S, 12:15 ex 1S, 11 MP; 2 Carillon Concert; Weekday services as anno

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Road  
Sun HC 7:45, 9:30, 11, EP 6; Daily (ex Thurs) MP & HC 6:45 (Thurs 6:15) EP 6; C Sat 12, 4:30 & 7:30

## 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.

**EPIPHANY** 38th & E. Denny  
Rev. E. B. Christie, r  
Sun 8, 11; Wed 7:30, 10

## SPOKANE, WASH.

**ST. JOHN'S CATHEDRAL** Grand at Sumner  
Very Rev. Richard Coombs, dean  
Sun 8, 9, 11; Daily 7 (ex Wed 10, Sat 8) 8:45, 5:45

## TACOMA, WASH.

**CHRIST CHURCH** Division and No. "K"  
Sun 8, 9:15, 11, MP 8:45, EP 5:30 (ex Sat); HC 10 Wed & HD; 7 Thurs

**ST. MARY'S—Lakewood** 10630 Gravelly Lake Dr.  
Rev. George H. Ziegler; Rev. John J. Miller  
Sun 8, 10; Daily 7 ex Wed & Sat 9:30

## VANCOUVER, B. C. CANADA

**ST. JAMES'** Gore & Cordova  
Sun Masses 7:30, 8:30, 9:30, 11, Sol Ev 7:30; Daily Mass 7:15; C Sat 7 & 8:30 & by appt

June 10, 1962