

# The Living CHURCH

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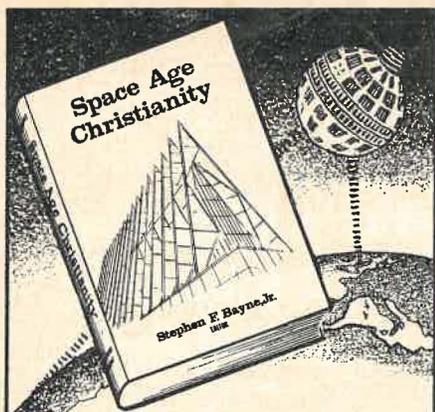
## Refugees Help a Mission Resettle

Page 10:

## Open the Doors

In Greece, a priest  
casts a gold cross  
into the harbor at  
Piraeus [see p. 6].





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**Dr. Franklin Murphy**, Chancellor of U.C.L.A.

**Dr. J. Milton Yinger**, Professor of Sociology and Anthropology, Oberlin College

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## TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

### Saying the Cross

**I**n spite of all our pretensions of giving religious education that will prepare children for a full Christian life, the fact remains that few of our people, even life-long Church folk, actually know many prayers. Pastoral experience reveals that many people still use their baby prayers—"Now I lay me"—plus only the Lord's Prayer and possibly one collect, and a brief grace at meals. We knew a bishop who opened every meeting with "Direct us, Oh Lord. . ." until twitted about it, when he had to ask for a Prayer Book to read another collect. He, along with thousands of others, we may be sure, had never memorized some useful prayers.

Years ago I had a share in designing this outline for prayer. It happened, back in the summer of 1918, when I was a chaplain in the Army, during World War I. I noted that the Roman Catholic boys were equipped with a small purse containing a rosary. I thought, "Why couldn't some suitable prayer-scheme be taught to soldiers who were not of Roman training, and who certainly would never say the rosary?"

It came to my mind (recalling training received in a Chicago parish in my youth) that there are five kinds of prayer, and these together could form a balanced method for devotion. Most folk are apt to have their personal problems on their mind when they pray, and so are apt to make most of their prayers those of asking for themselves. I began to think of some trinket or symbol which would be a pocket-piece, and would help in remembering the five areas. Perhaps you could hold it in your hand, fingering its points, as you said the prayers.

#### The Five-fold Prayer Is Born

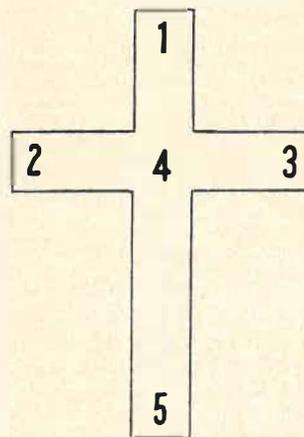
There shall be (I decided) a metal star, about the size of a half dollar, with rounded points each bearing a word or letter for each of the five kinds of prayer. We would make them by the thousands, and give one to every soldier, together with a card giving the words of the prayers.

But the next day a better idea came to me. The cross — any cross — has five locations, if you count the place of the crossing of the arms. So the prayers were to be planned to fit a cross. With a little experimenting the form shown was composed, used in my personal prayers with satisfaction, and shared with a few. Just

then the Armistice was signed, and by Christmas I was back in parish work. I then began teaching the prayer to children.

At that time I became involved in the early stages of the Christian Nurture Series of lessons, and the five-fold prayer was printed as an aid in one of the texts—I believe it was the fifth grade. Morehouse printed it in the form of a card, and it had a wide use for some years. It reappears now and then in a variety of forms. The risk is that it may be used merely as an intellectual drill on the kinds of prayer. Rather, its intention and use has been as a real form for private prayer.

One version of the words is given below. The five areas may be explained briefly, and easily remembered:



(1) Top of cross: Adoration, the highest form of prayer.

(2) Left arm (as you face cross): Thanks.

(3) Right arm: Confession. (Christ's two hands — He gives and forgives.)

(4) Center (where our Lord hung): For others.

(5) At foot of cross: For myself.

#### Beginning with Praise

The words which follow are for children, but adults have used this form for years. Variations may be composed as desired. Taught in the class, the complete form prayer may be used together, and copies taken home for private use. The filling in of the blanks for special personal thanks, confession, intercessions and petitions is explained and discussed.

(1) Dear God, I love Thee; help me to love Thee more and more.

(2) I thank Thee, Lord, for all Thy gifts, especially. . . .

(3) I am sorry that I have hurt Thee by my sins, especially. . . .

(4) Bless everyone, near and far: My family. . . , and friends. . . ; the Church: my rector, the bishop, missionaries. . . , the sick and old. . . , the dead. . . .

(5) And dear Lord, bless me, and give me what I need; bend my will to Thy will, and use me for Thyself.

*Our Father. . . .*

# The Living Church

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and the Thought of the Episcopal Church.*

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## FEATURE

Everyone Wanted to Help      Kay S. Habiby 8

## THINGS TO COME

### January

- 27. Epiphany III
- Theological Education Sunday
- Girls' Friendly Society Week, to February 3d

### February

- 2. The Purification
- 3. Epiphany IV
- 10. Septuagesima
- 17. Sexagesima
- 24. Quinquagesima
- 25. St. Matthias
- 27. Ash Wednesday

### March

- 3. First Sunday in Lent
- 6. Ember Day
- 8. Ember Day
- 9. Ember Day
- 10. Second Sunday in Lent
- 17. Third Sunday in Lent

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

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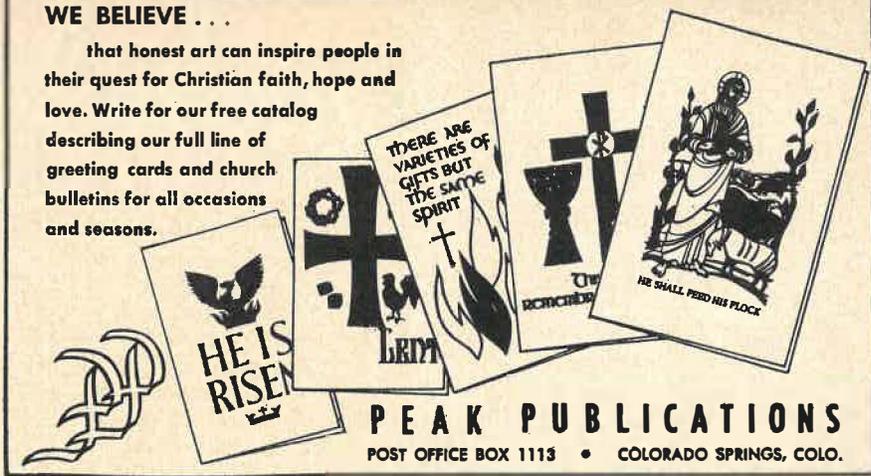
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January 27, 1963

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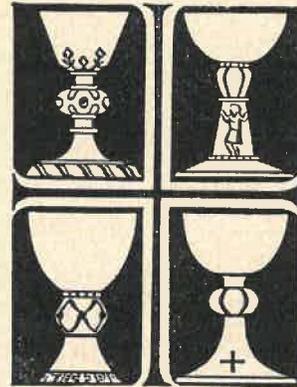
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# The Living Church

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

Third Sunday after Epiphany  
January 27, 1963

## NEW YORK

### Scarsdale Resignation

The Rev. George French Kempzell, Jr., has resigned his cure as rector of the Church of St. James the Less, Scarsdale, New York, and his resignation has been accepted by the wardens and vestry of the parish.

Fr. Kempzell received national attention two years ago, when he pronounced "unwelcome at the Holy Communion" any of his parishioners who assented to the blackballing of a young man of the parish as an escort at a local debutantes' ball. The young man, of Jewish parentage, had been adjudged "unacceptable" as escort for a young lady, also a St. James' parishioner, by officials planning the December, 1960, Holly Ball at the Scarsdale Golf Club [L.C., January 29, 1961]. Backing for Fr. Kempzell's action at that time came from a number of sources, including Bishop Donegan of New York and Presiding Bishop Lichtenberger.

In a statement to parishioners this month, officials of the parish said:

"The churchwardens and vestrymen of the Church of St. James the Less accede with deep regret to the wish of the Rev. George French Kempzell, Jr., that we accept his resignation as rector of this parish. . . . We know that his resignation deprives us of the pastoral services of a spiritually courageous, revered, and respected priest. These qualities have been demonstrated to us many times and in many ways.

"It is our belief that the best interests of the parish and the career of our beloved Fr. Kempzell will best be advanced by accepting his resignation as of January 14, 1963. Bishop Donegan concurs in our rector's decision to resign at this time. . . ."

Bishop Donegan, in a statement, said:

"I have been informed that the wardens and vestry of the parish of St. James the Less, Scarsdale, have accepted with regret the resignation of their rector . . . at a meeting held in their parish house [on] January 14, 1963. It is my understanding that the Rev. George Kempzell submitted the resignation of his own initiative and without being requested to do so by the wardens and vestry or by any other person in authority. Fr. Kempzell has informed me that he feels he does not have the unanimous support of the churchwardens and vestry in the present or planned program of the parish. He has assured me that the reasons for this situation are a variety of circumstances rather than any one particular incident, and that his

decision was made with the best interests of the parish in mind."

A report in the White Plains, N. Y., *Reporter Dispatch* for January 14th said that "it is reported the vestry was worried at a continuing decline in church membership since the golf club incident and resignations from the vestry, including important financial supporters. At a meeting with him last Monday [January 7th] at which financial affairs of the church were discussed, the vestry asked Fr. Kempzell for his resignation, it was learned."

Fr. Kempzell told THE LIVING CHURCH that he had "no plans" for the future.

[Reference to the 1962 *Episcopal Church Annual* shows a communicant listing at St. James' of 1,179. This is the figure reported in 1961, and therefore represents the state of the parish at the close of 1960, just before the Scarsdale Golf Club incident and Fr. Kempzell's ensuing action came to public attention. A year later, as reported in the 1963 *Annual*, the communicant figure stood at 1,215. In figures obtained directly from the parish, it was learned that Church school membership also has risen. In December, 1960, there were 265 pupils. The next year, in December, 1961, there were 351 pupils, and at the time of Fr. Kempzell's resignation, the count was 401. From this last figure will be subtracted six, representing the Kempzell children.]

## GHANA

### Panned Again

The Bishop of Accra, Ghana (the Rt. Rev. Reginald Richard Roseveare), only recently returned to his diocese after deportation by the Ghanaian government [L.C., November 25, 1962], is under attack again by the press of that country.

Bishop Roseveare's deportation last year came after an editorial in the *Ghanaian Times* called on the government [L.C., August 19, 1962] to "bundle this unholy man out of Ghana forthwith." What had exercised the paper, which is a government party publication, was the bishop's expressed feeling that the Young Pioneers Movement of that country was a "Godless" organization. The bishop had taken exception to phrases taught to Young Pioneers, such as "Kwame Nkrumah [President of Ghana] does no wrong," and "Kwame Nkrumah never dies."

The most recent attack on the bishop was by the *Evening News* of Accra, which said in an editorial that Bishop Roseveare, in a New Year's Eve sermon, had made reference to what he "foolishly" called the idolatry of materialism. The editorial charged that the bishop's "utter misuse of the pulpit . . . is as dangerous as rumor-mongering, and unless a stop is put to it, we shall have no alternative than to accept the gauntlet."

Bishop Roseveare, commenting on the editorial, recalled that in his sermon he had said that "in these modern days many are being led astray by the attraction of material things. Some openly repudiate their former faith and in the name of what they call progress proclaim that the Christian faith is outmoded, superseded by the promise of material bliss and prosperity. This is a dangerous and subtle form of idolatry and must be seen for what it is."

[RNS]

## CHURCH HEADQUARTERS

### Tons of History

Five tons of archive materials left New York City on January 11th, bound for Austin, Texas, and the Episcopal Theological Seminary of the Southwest, where they will be in the care of the Church Historical Society.

The records, said a recent Division of Public Relations release, include the consecration certificates of all Episcopal bishops, dating back to Samuel Seabury, the first bishop of this Church; memorial plaques from the chapel at Church Missions House (the "281" address on New York's Park Avenue South, where the Church's headquarters have been housed for many years); original minutes of meetings of various boards antedating the formation of the National Council, and dating back to 1827; diocesan journals dating back to 1710; and file material of historical interest from all the National Council Departments.

Appearing on the various documents are the signatures of many well known Americans who were active Churchmen, including Theodore Roosevelt, J. P. Morgan, William Vanderbilt, Commodore Matthew Perry, Harvey S. Firestone, John Jacob Astor, and Phillips Brooks (some-time Bishop of Massachusetts).

The records' move is being made in connection with the impending move of

National Council personnel into the Episcopal Church Center, nearing completion in New York City. In their new location in Austin, the records, hitherto kept in a variety of places, including Church Missions House, the chapel basement at the Philadelphia Divinity School, and several diocesan centers, will be in the charge of Dr. Virginia Nelle Bellamy, official archivist for the Church. She is a graduate of East Tennessee State College, and holds the Ph.D. degree from Duke University's graduate school of religion. She taught at Margaret Hall School, Versailles, Ky., for a year, then taught for six years at the Episcopal Theological Seminary in Kentucky, meanwhile doing some teaching at the University of Kentucky. She became head of the Church Historical Society in 1959. In addition to her duties in that connection, she teaches Church history at the Austin seminary.

#### **PRESBYTERIANS**

### **Presbyterial Bishop?**

The Newark Presbytery of the United Presbyterian Church in the USA recently voted, 26 to 24, to recommend the establishment of the office of bishop within the denomination, and to suggest that the General Assembly of the Church "explore" the possibilities of such a change.

[RNS]

#### **UGANDA AND RUANDA URUNDI**

### **God's Included**

The first line of the national anthem of Uganda, a new nation in eastern Africa, has been changed to include the name of God.

"O Uganda, may God uphold thee," now replaces "O Uganda, thy people praise thee" in the anthem. [The Religious News Service release that transmitted this information was, for some reason, dated Hong Kong. For information about Uganda and its neighboring countries, see page 11.]

#### **RACE RELATIONS**

### **Chicago Conference**

Protestant, Roman Catholic, Anglican, and Jewish religious leaders met in Chicago on January 14th for a four-day National Conference on Religion and Race, and at least one speaker, an Episcopal layman, said the conference was "too little, too late, and too lily white."

William Stringfellow, New York attorney and prominent Churchman, told the conference (as reported in the *Milwaukee Journal*) that "this conference reflects an almost guileful mentality, which thinks that the initiative in the racial crisis is still with the white people." He added, "Just thank God that the leadership of the Negro in this country is not [vested]

in a black General Walker [former General Edwin A. Walker, a Churchman, who was arrested by U.S. officials last fall in connection with riots at the University of Mississippi]."

Among other speakers at the conference, according to Religious News Service, were J. Irwin Miller, president of the National Council of Churches; Albert Cardinal Meyer, Roman Catholic Archbishop of Chicago; Julius Mark, president of the Synagogue Council of America; Dan W. Dodson, director of New York University's Center for Human Relations and Community Studies; Rabbi Abraham J. Heschel of the Jewish Theological Seminary of America; Rabbi Morris Adler of Detroit; and R. Sargent Shriver, Jr., director of the Peace Corps and a Roman Catholic layman.

President Kennedy sent a message to the conference, in which he called on religious leaders "to do that which government and a political leader cannot, to exert your leadership, to preach your ideals, and to secure the commitment of every American conscience to the justice and love due to all our people."

The Rev. Malcolm Boyd, Episcopal chaplain at Wayne State University, Detroit, who attended the conference, told THE LIVING CHURCH:

"Nothing new has been said at the conference. Indeed, considering the words and words and words uttered about race relations, one wonders if there is anything new left to say. The awful fact is the great gulf between all the words about race on the one hand, and actions based on the words on the other hand. . . ."

#### **NEWS FEATURE**

### **Which Way Witness?**

by JOHN VORNHOLT

"If the Church is strong enough to influence the individual, then I think we can be confident that it will exercise through that individual a proper influence on the state. . . ."

"The characteristic witness of the Church has always been a corporate witness, and it is from that *milieu* that the individual witness stems. . . ."

These divergent viewpoints were typical of those expressed by two Churchmen featured as speakers during the Province VII student conference on "The Christian's Responsibility in a Political World," held December 27th to 30th at the University of Oklahoma, Norman, Okla.

Stressing individual responsibility was Stephen Shadegg, a member of the National Council and former campaign manager for Senator Barry Goldwater (Churchman, Republican from Arizona). Mr. Shadegg, a Phoenix businessman, also served as state Republican chairman in Arizona and as campaign manager for all Republican candidates for the U.S. Senate from Arizona in 1960.

His opponent in conference debates was



Keystone Photo

The Archbishop of Canterbury, the Most Rev. Arthur Michael Ramsey, recently received the honorary degree of Doctor of Divinity from the University of London. Officiating at the presentation was England's Queen Elizabeth, the Queen Mother.

William Stringfellow, a New York City attorney. One of six "young American theologians" who recently participated in public dialogue with Karl Barth, he also was associate counsel in the cases of 14 Episcopal priests arrested in Jackson, Miss., during a Prayer Pilgrimage in 1961. [They were subsequently acquitted of breach-of-the-peace charges. See L.C., June 3, 1962, ff.]

More than 50 students, faculty members, and clergy from throughout the southwest participated in the four-day conference which was sponsored by the provincial division of college work. Dale Griffie, president of the National Canterbury Association and a student at Baylor University, led several of the sessions. The conference was held in the new four-million-dollar Oklahoma Center for Continuing Education on the Oklahoma campus.

Bishop Hines of Texas, who later served as moderator for a discussion between the two speakers, preached at Evensong as the conference got under way, and set the tone for the entire meeting.

"When a man honestly hears the voice of God speaking, his life never again can be the same as it was before he heard the Lord's word," the bishop said. "How he hears that voice and how he hears that word is one of life's most profound mysteries. Seldom, if ever, can it be reduced to rote.

"One man hears it in the tragedy which besets his family and comes to understand his own involvement and his place in it; another hears it in the gripping example

Mr. Vornholt, a communicant of St. John's Church, Norman, Okla., is assistant director of public information for continuing education at the University of Oklahoma.



(From left) Mr. Shadegg, Bishop Hines, and Mr. Stringfellow: Opposing viewpoints.

of raw courage which lives only by faith and hope; and still another hears that voice in the powerful and living spirit of Christ as Lord of history, and the incarnation of the mystery of forgiveness under justice.

"Ezekiel heard it," he continued, "in the tragedy of his people's treason toward their God, and established for him his vocation. He became a watchman of the Lord."

Tracing the role of watchman throughout Church history — recalling Amos, Jeremiah, and John the Baptist, among others — Bishop Hines went on to say:

"There is one thing for which no watchman of integrity can afford to settle. He must not merely regard himself as a conservator of the people's goods, nor of their status quo against outside intervention.

"The true watchman is never simply an apostle of containment. His function is so to arouse the people to constructive planning, to action, to witness, as to make his job . . . outmoded and superfluous.

"There are some people who still see the Church of the Living God . . . as a fortress, walled in against the world . . . walled in against possible worldly assault. This 'Maginot Line' complex has nearly immobilized the Church as a power in the world, by paralyzing it with neutrality.

"There is no position about which the enemies of Christ are more likely to cheer and from which they can draw hope than this one. Our Lord saw very clearly that there is no such thing as neutrality in a dynamic world such as this. . . ."

In concluding his sermon, the bishop warned that "the Church of the Living God will never be a political organization. And yet for us it must be committed to the concerns of political and social life. By remaining detached from current developments and conflicts, we tacitly give our support to the status quo. . . ."

Mr. Stringfellow's speech the next day likened the current U.S. situation to that in East Germany:

"There are only two kinds of freedom, substantially, that the Church in the present day has in American society — the freedom to practice religion for its own sake, isolating itself from the practical life of the world, and beyond that and sometimes along with it, a freedom to commit the energy and resources and posture of the Church to the service of the national self-interest, however that may happen to be defined at any given moment.

"Doesn't that sound familiar? It does to me. It sounds like East Germany . . . because there the Church is free to be religious, to practice religion in its own terms, for its own sake, and it is also free to intervene in public life under one circumstance — when the Church commits itself to whatever is defined at the moment as the national self-interest . . . when the Church becomes the servant of national survival."

Citing a "considerable amount" of correspondence coming out of East Germany, Mr. Stringfellow continued:

"Some of this, if you read it and didn't know it was East Germans talking about their own situation, you would think . . . was [by] American Christians talking about their situation, particularly in their relation-

## The Cover

A Greek Orthodox priest throws a golden cross into the harbor, and the centuries-old tradition of the blessing of the waters at Piraeus, Greece, is continued another year. Members of the Greek royal family and Greek government officials joined the crowd at Piraeus on January 7th, the Orthodox Christmas, for the blessing of the harbor and the ships of Greece. His Beatitude Chrysostom, Archbishop of Athens and Primate of All Greece, led the ceremonies. [RNS]

ships to the state and to the freedom of the Church to use the freedom which God gives the Church to preach the Gospel and to be the Church. . . ."

The lawyer conceded that "the Church becomes controversial when — in respect to some particular person, faction, institution, or ideology — in speaking, the Church threatens the self-interest of that other. Then the accusation is that it is controversial. . . . But I suggest that it is the vocation of the Church to be controversial."

Turning to the Scriptures, he said that "the biblical view or understanding of sin is not that you happen to choose and do a bad thing — that's just bad luck! The essence of sin — the *esse* of sin — according to the Bible, is the pretension to know the difference between good and evil. And to know beforehand how God will judge a particular action."

Mr. Stringfellow, in the climax to his address, said:

"I do not know and I cannot possibly calculate the consequences of any decision I make. And those consequences will live long, long after me — and the same for you. All that stuff about your father's sins being visited upon you is true!"

An acknowledged political conservative, Mr. Shadegg launched into his speech by saying, "I do not believe that any man in this republic is fit to hold public office unless he is first of all a man who has acknowledged his dependence upon God and the sovereignty of God, and who is prompted in his ambition for public office by a desire to be an instrument of God's will."

Outlining his beliefs, Mr. Shadegg said that "much of the nonsense which goes on in this nation today and passes for political controversy, is in fact the clash of divergent opinion held by men of good conscience in regard to the responsibility of the individual toward the state and the responsibility of the state toward the individual. He continued:

"Through collective action to benefit those who are less productive or less industrious or less competent, we must inevitably take by force the earnings and products of those in our society who are more productive, more industrious, and more competent.

"Should we, as Christians, insist there be a limit on private property and single ownership, or is there some better answer from a Christian viewpoint to this very real claim our neighbors have upon us?"

Each Christian, he said, "is required to participate in the formulation of political judgments — not as the representative of the institutional Church, which as an institution has no part in politics, but rather as an individual who has admitted the necessity of establishing an adequate relationship between himself and his Creator."

Mr. Shadegg concluded by quoting from the Collect for Peace in the Office of Morning Prayer: "Defend us thy hum-

ble servants in all assaults of our enemies; that we, surely trusting in thy defense, may not fear the power of any adversaries. . . ."

The episcopate's responsibility in politics was stressed by Mr. Stringfellow during the panel discussion. "From the early Church to the present, it is part of the office and vocation of the bishop — aware of and responsible for relationships of the congregation — to speak out in the name of the Church in the world . . . much more so than a General Convention, parish priest, or group of laymen."

He added that "it makes no difference whether I happen to agree with my bishop on a particular point. I'm not a bishop and do not speak from his vantage point. . . ."

Replying to this, Mr. Shadegg said: "The bishop is in a position where he is required to speak, but he does not speak for the institutional Church. I quarrel with the attempt of the Church to say this or that is representative of the Christian viewpoint, particularly on a matter where there can be disagreement. . . ."

Asked whether he believed General Convention should speak out on political issues, Mr. Shadegg said, "It should be careful when it says it speaks for the Episcopal Church. The House of Bishops has a more valid right to speak . . . but we must avoid the centering of power, the compulsion. . . ."

The conference closed with participants kneeling side by side at the altar rail of St. John's Church, Norman, to receive Holy Communion.

Celebrants at the daily services of the Holy Eucharist included the Rev. Joseph S. Young, rector of St. John's; the Rev. Otto Anderson, student chaplain at the University of Oklahoma and conference coöordinator; and the Rev. Emmett Waits, student chaplain at North Texas State University, Denton, Texas, and provincial chairman of college work.

## **AFRICA**

### **Christian Polygamy?**

Should polygamists be admitted as Christians, without giving up their wives?

"Yes," said the general secretary of the Evangelistic Church in Cameroun, recently, addressing the All Africa Christian Youth Assembly held early this year in Nairobi.

"Christians who are polygamists in secret receive Holy Communion, yet we refuse Baptism to sincere men who live openly with several wives," commented Pastor Jean Kotto, in a press interview after his address to the assembly. The interview was reported in the *Uganda Argus*. Pastor Kotto said that many Africans were whispering that polygamists should be accepted, without daring to say so in public, but that he thought Christianity was a religion of freedom of

speech and thought. He said that he approved of certain cases of polygamy, "if only from a sociological viewpoint."

The assembly said in a closing message that the structure of the Churches and the patterns of worship in Africa should correspond to the needs of the present and the aspirations of the "African personality."

An All Africa Churches Conference is scheduled to be held at Makerere College (University of East Africa), Kampala, Uganda, April 20th to 30th.

## **PUBLIC AFFAIRS**

### **Urban-ity**

Episcopal clergymen who minister to urban congregations met recently at the College of Preachers, Washington, D. C., at the fourth annual Church and City Conference, which ended its four-day sessions on January 11th. Two dozen attended.

The three speakers at the conference were William L. Slayton, Urban Renewal commissioner; Neal J. Hardy, commissioner of the Federal Housing Administration; and Marie C. McGuire, commission-

er of the Public Housing Administration.

Mr. Slayton, who addressed the conference on the first morning, said that it is the responsibility of the Urban Renewal Commission to rehouse families that are being displaced in urban renewal projects, and to improve their living conditions. The Church, he said "has a definite, essential goal" in this plan, not only in ministering to the families' problems, but also in providing community leadership and organization.

Mr. Hardy, the next morning's speaker, pointed out that local congregations have been "extremely active and vital" in providing guidance and counseling to residents in urban renewal. He called attention to the Rev. Alfred R. Shands III, rector of St. Augustine's Church, Washington, who, Mr. Hardy said, is doing a notable job in this field. Mr. Hardy said he felt that providing assistance for adequate housing for elderly people is another field in which the Church can do, and is doing, a fine job. A particularly excellent example, he said, is Sun Coast Manor, in St. Petersburg, Fla., which is sponsored by St. Petersburg Episcopal Communities, Inc., with the coöperation of all the local Episcopal congregations.

## **Scared of Confession?**

*A delightful glance at a Roman Catholic priest's viewpoint on the return of the lapsed is given by Msgr. F. J. Kennedy in the January 12th Catholic Herald-Citizen, organ of the Roman Catholic archdiocese of Milwaukee. Fr. Kennedy's editorial is reprinted below.*

We wonder how many lapsed Catholics are lacking in courage or filled with pride. One day last week I was lurching alone in a New York restaurant. A man at the bar looked my way several times. He finished his drink, then ordered another one. When it was served, he took the glass and headed for my table, asking if he might sit with me.

He said he had been trying for years to get up his courage to return to the practice of his faith. But he had been away so long he figured that if he went to confession the priest would be overpowered as he listened to his long list of sins. I pointed out how proud he was in thinking that he was capable of inventing a new kind of sin that the average priest hadn't heard confessed before.

He agreed that his sins were those common to human nature and that his temptation to pride was undoubtedly inspired by the devil. He came back to his lack of courage. When I pointed out to him that there was never a case in history where the priest shot the penitent because of the number and gravity of sins, he accepted that.

He stated that some priests can be

crabby in the confessional. I countered with the statement that all people are crabby at times — even though all of us should not be. He was afraid that he might be bawled out by the priest. He did admit that he probably deserved that treatment since the priest couldn't very well commend him for his sins.

He remembered, when I told him, the parable of the prodigal son. He was surprised to hear me say that most priests are more patient with those who have been absent from the confessional for years than with those who make frequent use of the sacrament. I know a number of priests who, before entering the confessional, say a prayer asking for help and guidance and end the prayer with: "Lord, send me a big one."

By my questioning, he recalled what he had learned about the sacrament years ago: that it is the ordinary means which Christ instituted for the forgiveness of sins; that forgiveness is certain and absolute if the penitent is sincere; that the confessional may be the most uncomfortable place to enter but the most wonderful place to leave.

He saw how the devil puts all sorts of worries and fears and suggested alibis into people's minds. He saw that it didn't take a superhuman amount of courage to confess one's sins and that God was waiting at that moment to give him grace to do what his conscience told him to do.

I'm hoping that some priest in the New York area landed this "big one" last week.

# Everyone Wanted to Help

by Kay S. Habiby



Fr. Habiby presents a doll to Alina Acosta, while big sister Juana and Mr. and Mrs. Acosta look on. In helping others, a mission helped itself, too.

It is a custom at St. Margaret's Church, South Gate, Calif., to follow the processional with the singing of "The Star Spangled Banner" or "America" as the American flag is placed in its standard near the altar. In this way, the congregation is not only worshiping God, but thanking Him for this great land in which we live, something many take for granted.

As the voices rise through the singing of these hymns of thanksgiving for this nation, each person can sing his own special blessing for what this free land has brought him. And, on any Sunday morning since July, you might hear four voices singing a bit more softly, but sincere with the heavy accent of their native Spanish, voices of people who are perhaps more grateful than anyone else in the congregation for "... the land of the free, and the home of the brave."

The family of Osvaldo Acosta — his wife and two daughters — are refugees from Cuba, brought to the diocese of Los Angeles for resettlement after leaving Cuba with scarcely more than the clothes they were wearing. After spending eight months in Florida, they, along with approximately 60 other families, were brought to southern California on the Bishop Bloy and Bishop Curtis Flights. Chairman of the Committee for Refugee Resettlement is Miss Lucille Richards.

How did St. Margaret's become a part of the program, and what effect has it

The author is the wife of the Rev. Samir J. Habiby, vicar of St. Margaret's, and served on the Committee for Refugee Resettlement at the church. Mrs. Habiby is a graduate of Stanford University, where she majored in journalism and edited the *Summer Stanford Weekly*. She worked for *Sunset Magazine* in Menlo Park and for KRON-TV in San Francisco before her marriage. She has taught school in the Los Angeles schools for the past two years. The Habibys have a son, Michael Samir, one year old.

had on the mission as an effective project in Christian witness? From a quiet beginning early one morning in June, the resettlement of the Acosta family has grown into a project in which every part of the church's membership is involved.

Let us go back to that beginning, and see how, by helping others, St. Margaret's has helped itself become a more unified church body.

St. Margaret's was just one of the many churches which Miss Richards suggested for help in resettling the many Cuban families for which she is responsible. St. Margaret's was undergoing a type of "resettlement" itself at this time, the vicar of 10 years, the Rev. Benjamin Smith, having retired. With the arrival of my husband, the new vicar, there was the usual lull in activity as parishioners waited to see what new programs would begin and which ones would continue in much the same pattern as before. We were coming from chaplaincy work at UCLA to a parish situation, and were experiencing the same anxiety and wonder as to what lay ahead for us.

The day after we moved in, Miss Richards called at 7:30 a.m. and presented the situation of the Acosta family. She had found an apartment in South Gate for them, and wondered if the women of the church, as well as others, would be willing to take on the resettlement of the family as a project — seeing to it that they were supplied with the household items, furniture, food, employment, and schooling which they so desperately needed at this time. She emphasized something to us then that we have realized since — that the Cubans are a proud people who need just the slightest guidance and help, after which they help themselves.

The situation was one that no one would need to think over, for in adopting the program there was already the indication that this would be a project that would unify our mission and that working together on this project would acquaint the vicar with his congregation in a short time.

At a meeting of the Episcopal Church Women that afternoon, the program met with instant enthusiasm. A coordinating committee for the resettlement of the refugees was set up, with Mrs. Bert Marshall as chairman. Also on the committee was Mrs. Ed Deuel, whose husband owns a small paint factory in South Gate. She immediately offered the paint to brighten the apartment. Mr. Acosta went almost im-

mediately to select the colors, and did the work himself.

With the problem of their residence settled, employment was next on the list. City newspapers and employment agencies were notified, and work was found soon for Mr. Acosta, who had a varied and good employment background and excellent recommendations. It is a credit to the community that even after he was employed, many calls came from employers who had seen the article about the family in the newspaper and wanted to help.

The Acosta's older daughter, Juana, was thought to be ready for her senior year in high school, but would have to attend summer school to complete some requirements for graduation. The week before summer school was to begin, a member of the committee took her to South Gate High School where her transcripts were evaluated. Because of her excellent grades, she was given senior standing and enrolled in summer school. Employment after school and on Saturdays was found for her in a dime store in Huntington Park (the adjacent city to South Gate), another example of the cooperative attitude of the community.

Donations of furniture, linens, kitchen equipment, and other household necessities were given freely by the members of the church and the community at the request of the committee. The apartment had to be ready by July 6th, as they were leaving their temporary residence at that time. The entire project then was completed in less than two weeks, because everyone took the cause of the Acosta family to heart and wanted to help. Members of the congregation saw to it that Mr. Acosta was taken for his driver's test, that Mrs. Acosta became familiar with the markets, and all the other things which are so necessary for adjustment to a new community.

With this project as a unifying factor, it soon became evident that any problems which might have arisen because of a change in vicars had not occurred. In fact, the church was so involved in this project that the transition occurred more smoothly than usual.

On July 4th, the first Episcopal-sponsored community service in observance of Independence Day occurred. It was at this service that the Church school added its support to the project with an ingathering of canned goods and staple items. With this contribution, every part of the con-

gregation had demonstrated its belief that the Acostas should and would share the blessings of liberty for which they had gathered there to thank God. This venture in faith had brought concrete results for both the Acostas and St. Margaret's.

The Acostas, with the exception of Juana, the older daughter, have become Episcopalians. They never miss church on Sunday, and are seen at parish activities through the week. Juana has become active with the Methodist Youth Group, as this was her Church affiliation and the young people who have become her friends here are Methodists. She does attend St. Margaret's with her parents, however. She is doing well in high school and will graduate in June, after which she hopes to attend business college or one of the many junior or city colleges here.

Mr. Acosta is finding success with his job, is active in parish affairs, and has recently taken the job of part-time sexton for the church, after working hours and on Saturdays. Mrs. Acosta is continuing to learn English and comes to the women's programs. Altogether they have integrated themselves into the parish and the community, are well liked, and have adjusted themselves rapidly to our way of life in the United States. They are financially self-sufficient, and have required no outside aid since they first came.

When Miss Richards first called, she predicted that the refugee resettlement program would give new purpose and direction to groups and individuals at St. Margaret's. Her prediction proved more than correct. Less than three months later, all of St. Margaret's could look with pride to the fact that a family new to America and freedom was settled and self-supporting, largely due to their efforts.

There is evidence of a new spirit at our church — most remarkably in the Churchwomen, who have selected Mrs. Deuel as their new president and are continuing with the same energy and vigor which characterized their work for the Acosta family. The parish as a whole has gained a great spiritual strength, the results of which only the future will reveal.

St. Margaret's is grateful for this opportunity to serve those less fortunate than we, and for the fact that in helping others we have helped ourselves. St. Margaret's is serving God and the community with a renewed dedication to the cause of liberty and Christian freedom in this, our "land of the free, and the home of the brave."

***St. Margaret's Mission had its own resettling to do —***

***but the refugees it cared for helped the process***

## EDITORIAL

### Second the Motion

In its issue of January 9th, the *Christian Century* asks a pertinent question. "Why," it asks, "are talks as to the union of denominations so often conducted in obscurity, particularly in their early stages?"

The editorial goes on to explain that secrecy really is not common to Church life, that most Church affairs are conducted in public, and that most Churches have effective and efficient press offices — especially, says the *Christian Century*, "the press offices of the United Church, the National Lutheran Council, the United Presbyterians, the Episcopalians, and the Methodists." But somehow when the Churches enter any kind of unity negotiations, or even preliminary explorations, the doors are shut to the press. Which means, of course, that the doors are shut to the rank and file of the Churches' membership.

We are convinced that, while public record of all that goes on in such meetings may at times lead to temporary embarrassment, in the long run secrecy serves only the cause of ignorance and unconcern, suspicion and mistrust. How can discussions of which they can only hear carefully phrased prepared statements evoke any particular interest or participation on the part of Churchpeople? They can only react in one of two ways — either with a shrug of the shoulders for what must not be very important, or with a deep and defensive suspicion that their heritage is being bargained away. Free reporting of the nuances of discussion might

well increase the crop of letters to editors and to Church officials, but is this bad?

Churches are people — many people, not small sets of officials. If Churches are to reach any kind of unity that is fitting to Churches, then the union must be a union of people. And those people have a right to know what progress takes place and how it comes about, in achieving such union. They have, indeed, not only a right but a duty to know. But secret sessions such as have been held so far, for the most part, make them unable to discharge that duty.

We are always disturbed when official actions — either of Church or state — are done without benefit of press coverage. When government cannot trust the people to know what it is doing, it is frequently an indication that the people should not trust that government. When Churches cannot trust their members to know what goes on in their official unity discussions, how can the officialdoms of those Churches know that they are speaking for those members? The instinct to mistrust the action that is kept under wraps until it is *fait accompli* is, we think, perfectly sound instinct in the governed, whether of state or Church. Church unity is the business of the man in the pew, and he is neither a mental incompetent nor a malicious malcontent, that he should not even know what is being done in his name.

All of which, as we see it, is matter of principle, to which should be added the practical consideration, which wise men have noted centuries before, that nothing serves the rumor monger, the gossip, the irresponsible know-it-all so much as keeping the truth under wraps.

In a few weeks, the representatives of six Churches will be meeting again for conversation, in Oberlin, Ohio. We second the *Christian Century's* motion that this conversation be one that can be listened to by the people to whom it may mean so much.

JANUARY 27TH

### Theological Education Sunday

Since 1941, the call has gone out to the Church each year to make an offering for the support of our seminaries. The response has been generous and encouraging. It is evident now that many of us understand that if the seminaries are to provide adequate and thorough preparation for men entering the ordained ministry, they must depend upon us all for support.

And they certainly do! We cannot let Theological Education Sunday become a routine affair: just another year, another offering. This is an opportunity for each of us to give generously so that our seminaries will be able to do the work they must do if our Church is to respond to God's call now.

Let us do our part, so that the seminaries can do theirs!

(Most Rev.) ARTHUR LICHTENBERGER  
Presiding Bishop



Nashotah House students in choir.

*The Episcopalian*

## The Church in East Africa and in Uganda and Ruanda-Urundi

Attending the Anglican Congress in Toronto from places with names that sound as if they were right out of the *Just So Stories* will be delegates from three Provinces which have never before been represented at an Anglican Congress, Provinces which did not exist when the last one was held. . . . The Province of Central Africa was inaugurated in 1955, the year after the last Anglican Congress. . . . Even newer are the Province of East Africa, inaugurated in August of 1960, and the Province of Uganda and Ruanda-Urundi, inaugurated in April of 1961. . . .

Included in the new Provinces are new nations recently arrived or shortly to arrive at independence. . . . As the nations differ politically and physically, the Church's position and problems differ, but there are many common problems and common opportunities. . . . In all of these areas political and economic progress has been made in haste, and the history of their civilization and technology has been amazingly foreshortened. . . . Early tribes varied tremendously in their cultures, governments, and ways of life, and inter-tribal frictions and rivalries that existed then play a part in the present ferment of change and development in Africa. . . .

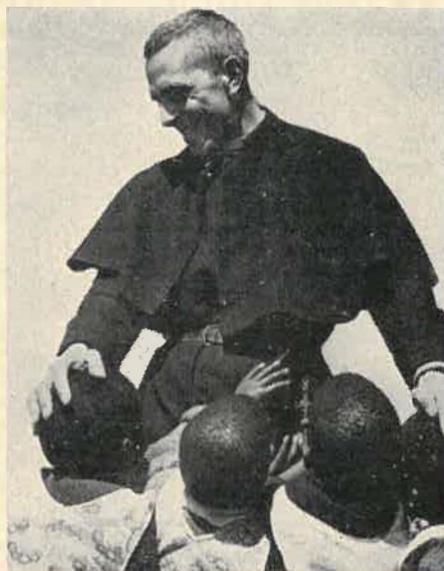
The Christian Church came to Uganda before European rule. . . . The first CMS missionaries arrived in 1877. . . . The missionaries were accepted at court but after they had made converts, the king grew jealous of their influence and 50 or 60 men and boys died as martyrs. . . .

Missionaries put the local languages into writing, they printed books, and they began a system of education and brought about technical changes, introducing cotton, the use of the wheel, and other simple mechanical devices. Medical work was begun. In 1893 the first deacons were ordained and a local Church council was formed. . . . The Church from the beginning supported itself and spread itself, when men who had learned to read and write taught others, using the Gospel as their textbook. Throughout the area, the first Christians were often Anglicans. . . . The growth of the Church from these beginnings to the present Provinces has occurred within the lifetime of people who are still living. . . . The Church in Uganda comprises 25% of the population of the country. . . .

In Uganda, the Anglican Church has

founded some 11 teacher training colleges, four senior secondary schools, 100 junior secondary schools, 2,400 primary schools, and other educational projects. . . . Teachers are paid in full by government grants. . . .

In most of eastern Africa, the Church has based its operation on the old rural economy, with clergy and other Church workers serving part time. But in the past 20 years towns have sprung up and the



**Bishop Huddleston:**  
Well known to Churchpeople and others.

rural system will not serve. There the clergy need to be better educated, and they frequently serve transient congregations. . . .

The Church is finding the lack of clerical education a handicap in the face of rising levels of education in other professions. . . .

The establishment of an adequate ministry in the towns is an acute problem. . . . For the past few years an effort has been made to establish a higher grade of theological education, and diploma courses are now available in Tanganyika, Kenya, and Uganda. . . . The problem is not only one of providing the training and the support for men who are enrolled, but also one of providing an adequate salary after the men are trained. . . . There is also great need to train lay Churchmen to face, as Christians, the changing environment in which they find them-

selves. . . . Christian literature is a great need. . . .

Bishop Huddleston of Masasi — well known to Churchpeople and others long before he became diocesan — appealed to Americans for support for the work in East Africa and for medical personnel. . . . Readers of *THE LIVING CHURCH* have contributed \$461.50 to the expansion of St. Cyprian's College, a theological school sponsored by the dioceses of Masasi, Zanzibar, and South-West Tanganyika, and \$140 to the Rufgi Mission in Masasi. . . . The diocese of Masasi had over 700 members of the Brotherhood of St. Andrew over a year ago. . . .

In Uganda the only Christian Church other than Anglican is the Roman Catholic. This religious split raises the danger of political exploitation. . . . In Kenya and Tanganyika the Anglican Church belongs to the Christian Councils of those territories. . . .

In Ruanda-Urundi the Church is less than 40 years old, but has some 110,000 members and 30 clergymen. . . . Political upheavals in Ruanda have brought about loss and displacement for many, and there are thousands of refugees in the neighboring territories. . . . One whole Anglican parish has moved across the mountains into Uganda, pastor and all. . . .

The Constitution of the Province of East Africa contains a special provision: "In conformity with Christian doctrine, the Church of this Province proclaims that all men are of equal value and dignity in the sight of God, and, while careful to provide for the special needs of different people committed to its charge, allows no discrimination in the membership and government of the Church based solely on grounds of racial difference."

### ACU CYCLE OF PRAYER

#### January

27. St. Martin's, New York, N. Y.; St. John's, Mt. Prospect, Ill.; St. Paul's, East St. Louis, Ill.
28. Church of the Good Shepherd, Rosemont, Pa.
29. Church of the Epiphany, Providence, R. I.
30. Christ Church, Yonkers, N. Y.; Christ Church, Ridgewood, N. J.; St. Luke's, Chicago, Ill.
31. Convent of St. Anne, Oneida, Wis.; St. Peter's, Phoenixville, Pa.

#### February

1. St. Ignatius, New York, N. Y.
2. Church of St. Mary the Virgin, Chappaqua, N. Y.; Convent of St. John the Baptist, Mendham, N. J.; Church of Christ the King, Fort Worth, Texas; Trinity, Ambler, Pa.; Emmanuel, Washington, D. C.



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## LETTERS

Most letters are abridged by the editors.

### Admission to Communion

The November, 1962, *American Church News* reports the following extract from the Rt. Rev. Stephen F. Bayne's newsletter, speaking in his capacity as bishop in charge of the American Churches in Europe.

"In view of the fact that many devout Christian souls are completely out of touch with their own denominations . . . it may be announced, in any of our (European) congregations, that 'baptized Christians who are communicant members of the Christian bodies to which they give their own allegiance, are welcome to receive the Holy Communion in this Church.'"

I am shocked and amazed by Bishop Bayne's action. It is in clear and open violation of the rubrics of the Book of Common Prayer. In thus brushing aside this important discipline and safeguard of holy things, the bishop sets his own private opinion above and beyond the considered judgment of the entire Episcopal Church.

Most of us know of, or have heard of, others guilty of this same lawlessness. Always, the attempted justification is based on wet-cheeked sentimentality and the exaltation of personal opinion. It is, however, abundantly clear that the Episcopal Church offers the sacraments to all who will be instructed in the faith and receive Holy Confirmation at the hands of an apostolic bishop. None shall be admitted to the Holy Communion who are not willing to do this.

Is Bishop Bayne prepared to tell us that all of the chance-beneficiaries of his novel policy are "ready and desirous to be confirmed" (Prayer Book, page 299)? Or does this policy rather damage souls? "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, *not discerning the Lord's body*" (I Cor. 11: 29).

(Rev.) FERDINAND D. SAUNDERS  
Rector, All Saints' Church

Baldwin, N. Y.

### Personal Plea

Before leaving South Florida, after five days of interviews in preparation for the forthcoming flight of Cuban refugees to the diocese of Newark, I should be deeply grateful if I could use your columns to address a personal plea to your readers in the strongest possible terms.

As I fly north I carry very much in my heart one Episcopal refugee family, all members of the *Capilla de Todos los Santos*, for whom I have not as yet been able to find a place in New Jersey.

The mother is a widow aged 33, with one daughter aged 13 and one son aged 12. Her husband was a building contractor in Cuba, whose total assets were confiscated by the Castro regime and who died 15 months ago as a result of strain and worry.

The family came to Florida almost immediately thereafter, and are now living in extreme poverty, and in a highly undesirable area for the upbringing of the children.

Obviously, the resettlement of this family does not present an insoluble problem but it is essential that the right place should be found. Some sort of housekeeping or caretaking post where the mother could both

earn her living and provide a home for her family would seem best. It must be remembered that she speaks little or no English.

If any reader has any concrete offer to make, it would be appreciated if he would write to me immediately at St. Paul's Church, Wood-Ridge, New Jersey. If a copy of the letter were sent to the Rev. Max I. Salvador, Jr., at the *Centro Episcopal Latino*, P.O. Box 42-353, Miami 42, Florida, it would help to avoid duplication and insure speedy action.

I would point out that the Federal Government would pay the fare for the transportation of the family to any part of the United States.

It is for the sponsoring church to take over at that point, to supply the necessary clothing on arrival, a home with some furniture, and such food as the family requires until it has established itself. More important still, it would be their privilege to take to their hearts a family which has suffered deeply and is at the moment very lost and lonely.

This is a matter of urgency, and a golden opportunity "to visit the fatherless and widows in their affliction" (James 1:27).

(Rev.) D. ALLAN EASTON  
World relief chairman for the diocese of Newark

Wood-Ridge, N. J.

**Editor's comment:** We suggest that, before answering Fr. Easton directly, Churchmen consult their diocesan office to see if there are plans for refugee resettlement through which this might be done.

### Still Going Strong

Thank you for your letter and for the enclosed cheque. Please convey our thanks and appreciation to those of your readers who have contributed.

The school in which some of your readers were interested is still going strong, the number of pupils has increased, and we have had a big drive recently to improve conditions, provide more teachers, and generally advance things forward. Even so, it still does not come up to the standards demanded by government and we are now faced with a big costly programme to bring the school into line with the regulations.

(Rt. Rev.) STANLEY C. PICKARD  
Bishop of Lebombo

Lourenco Marques  
Portuguese East Africa

### Head-hunters Would Help

I can quite understand why Mrs. Thomas was disappointed when her Sunday school children received no replies to the letters they had sent to ten missionary priests [L.C., December 9, 1962]. Although not one of those ten, as far as I know, I should like to explain something of the difficulty which we missionaries face in this sort of situation.

I have had dozens of such letters and have usually tried to answer them in a reasonable period of time, though I have sometimes failed. I even have a mimeographed form letter to send to Sunday school children who write, because there simply is not time to answer each one individually. But often the letters ask specific questions or make specific requests not covered by my form letter.

A large number of children from eight to

12 (or their teachers) write to ask for letters from children of the same age in our church. It never seems to occur to them or their teachers that Japanese children speak Japanese and cannot write English letters any more than American children can write Japanese.

Some ask, "What kind of houses do the Japanese live in?" or in extreme cases, "Do the Japanese live in houses?" To answer this kind of question, which could be much better answered by consulting a library or Episcopal Church publications, would be a waste of a missionary's time.

Like most missionaries, I have no secretary and have to write many letters every month, some of them in Japanese. In addition I send over 300 two-page form letters each month to people and churches to tell them of the work. Our high school and college groups help with the mechanical process, but even so it is a time-consuming task. Then to answer questions such as, "What do you eat?" or, "What do you do every day?" is a little tedious after the first two or three times.

Mrs. Thomas writes, "The children had planned to 'adopt' one of the respondents who seemed most interesting and needy as a class project." Now I know that we should be humbly grateful for this sort of prospect, but some of us have a bit of unredeemed pride which rebels at the idea of being adopted by a Sunday school class because we are interesting or needy. From now on I shall know, when I answer one of these letters, that I may be competing with ten other missionary priests, and shall have to try to make myself, dull though I am, be interesting and needy. If only we had some head-hunters in our congregation whom we could exhibit like animals in the zoo, it would be easier to compete.

Until we and our children learn that our mission is to human beings, not because they are exotic and interesting savages, but because they are our brothers, children of the same God, and in need of the same Saviour, we will never advance from our half-hearted support of missions with token and condescending giving, nor realize our true vocation as the Church to tell all men what God has done for all of us in Jesus Christ.

(Rev.) BEVERLEY D. TUCKER

Missionary, St. Michael's Church  
Sapporo, Japan

### Witness

It grows wearisome to read such letters as Fr. Meyers' [L.C., January 6th] concerning the bishops' meeting in Columbia. What greater witness can there be to the Church's doctrine of man than to have its leaders, men of stature and ability and of all races, gather together in South Carolina? I'm sure that southerners, even with this noticeable mote that many with equally noticeable beams delight in trying to pull out, are members of the Church Catholic and are entitled to equal consideration with their northern brethren. I wouldn't suppose that anyone would urge cancellation of a meeting in Washington, New York, or even Detroit, because some learned prelate who ventured forth after dark might get clouted on the head by certain elements of society that roam rather freely in those, and many other, places.

ROBERT COE  
Counsellor at Law

New York City

January 27, 1963

## BOOKS

### To "Teach God about God"

**To Know Christ Jesus.** By F. J. Sheed. Sheed and Ward. Pp. 377. \$5.

Here is a book about Christ "written for the great mass of people in our world who reverence Him but barely know Him." Not a fictionalized biography, *To Know Christ Jesus* follows the Gospel accounts strictly and literally for the most part.

The author, F. J. Sheed, does speculate on what Christ and the other figures in the story might have been thinking and feeling at certain times, with interesting results.

I liked one passage on what it must have been like for Mary and Joseph to raise a child who was "literally, adorable"; to care for Him as any other baby, to teach Him to walk and talk, to "teach God about God." On the other hand, it may seem a bit farfetched to speculate on whether the Devil knew about the doctrine of the Trinity before Christ's time.

Mr. Sheed is a Roman Catholic writer. He, thus, believes in the Immaculate Conception of Mary, and in a few other instances will say "Catholics believe" so and so, referring to Roman Catholic opinions. While Episcopal Churchmen may not find all of this acceptable, there is relatively little in the book which is not based on Scripture. Some legends about the Christ child are mentioned only to be dismissed with "not a fact in the lot." In dealing with the material of the Gospels themselves, however, every demon is taken literally.

The background material on the life of the time is well done, and the book includes a map of Palestine with places mentioned in the Gospels marked. The author does succeed in giving a vivid picture of Christ's life on earth. A reader whose interest is aroused by this book may then wish to read other works to get a better balanced view of current interpretations of the Gospels.

MARTHA PRINCE

Mrs. J. B. Prince, Jr., is former news editor of THE LIVING CHURCH.

### Books Received

**JUNGLE DOCTORS.** By Mike McGrady, free lancer, former newspaperman (New York Times, AP, etc.). Biographies of well known doctors (Schweitzer, Dooley) and some less well known, but "equally worth knowing." As stimulant to the vocation of medical missionary, this book would be a worthwhile addition to parish library. Pp. 191. Lippincott, November 5, 1962. \$3.95.

**THE MANUAL OF CATHOLIC PRAYER.** Compiled from the Holy Scriptures, the Liturgical Books of the Latin Rite, Other Catholic Liturgies, and the Writings of Saintly Men and Women. Edited and translated by Dr. H. P. R. Finberg, co-editor of the *Missal in Latin and English*. (Originally published in the Netherlands.) Pp. 599. Harper and Row, November 21, 1962. \$6.95.

## SCHOOLS

### FOR GIRLS

#### ST. AGNES SCHOOL

Episcopal school for girls. College prep. Boarding grades 6-12; day, kindergarten to college. 10-acre campus. Playing fields. Near Washington theatres, galleries. Student gov't. emphasizes responsibility.

ROBERTA V. McBRIDE, *Headmistress*  
Alexandria, Virginia

#### ST. JOHN BAPTIST

School for Girls  
Under Sisters of St. John Baptist

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

For complete information and catalog address:

Box 56, Mendham, New Jersey  
THE SISTER SUPERIOR

#### MARGARET HALL

Under the Sisters of St. Helena (Episcopal)

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

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

#### ST. MARY'S SCHOOL

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

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

### FOR BOYS

#### NORTHWESTERN MILITARY AND NAVAL ACADEMY

Distinguished college preparatory school. Est. 1888. Episcopal Church auspices. Religious instruction part of academic curriculum. Small classes (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Fireproof buildings. New 3-court gym. 85 acres on Lake Geneva, 75 miles from Chicago, 55 miles from Milwaukee. Senior ROTC Basic. All sports; sailing. Catalog. 161 South Lake Shore Road Lake Geneva, Wisconsin

#### VALLEY FORGE MILITARY ACADEMY

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

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.

# CLASSIFIED

advertising in *The Living Church* gets results.

## FOR SALE

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

## LINENS AND VESTMENTS

ALTAR GUILDS: Linens by the yard for the Altar, dachron and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, 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

WANTED — experienced priest interested in town and country work, to be member of team ministry to central coast section in California. Hard work in a large area. Adequate housing. Good climate. Please don't reply if not interested in staying long enough to meet a challenge. Send complete information. Reply Box J-872.\*

## POSITIONS WANTED

ENERGETIC young priest seeks new pastoral responsibility. Good qualifications, experience. No extremes of Churchmanship. No particular geographic preference. Reply Box G-869.\*

\*In care of *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis.

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- (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.

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### THE LIVING CHURCH

# PEOPLE and places

## Ordinations

### Priests

Albany — On December 1, the Rev. Robert S. Kengla; December 8, the Rev. James Wolfkiel, Jr.; December 15, the Rev. Clinton G. Dugger; December 16, the Rev. Richard F. Van Wely and the Rev. Irving F. Ballert, Jr.; December 22, the Rev. Julian Schellkopf and the Rev. Gerald C. Robertson; December 23, the Rev. Raymond Dutton Brown; December 27, the Rev. George N. Sayles.

Central New York — On December 22, the Rev. Robert T. Cobb, curate, Trinity Church, Watertown, N. Y.

Chicago — On December 22, the Rev. Frs. Jay Warren Breisch, Gilbert E. Dahlberg, Jr., Raymond Q. Dalton, Paul McCune Doyle, Stuart K. Frane, Richard W. Greene, William A. Grigsby, Frank D. Montagne, Jr., James W. Nako.

Colorado — On December 21, the Rev. Messrs. Robert J. Babb, C. Harry Christopher, Robert M. Darrow, James B. Johnson, Clarence M. Langdon, Jerry B. McKenzie, Joseph A. Minnis.

Georgia — On December 22, the Rev. Clayton W. Graves.

Indianapolis — On December 16, the Rev. Gordon L. Chastain; December 19, the Rev. Robert J. Webb; December 21, the Rev. James G. Gloster; December 22, the Rev. David S. Luckett, Jr.; December 29, the Rev. Alden W. Powers.

Iowa — On December 14, the Rev. Charles W. Preble; December 22, the Rev. Paul R. Dicks; January 1, the Rev. Barry E. Verdi.

Long Island — On December 21, the Rev. Frs. Bayard C. Carmienke, Jr., Edwin H. Crome, Harry R. Little, John E. Madden, Gary E. Maier, Donald S. McPhail, William Muller, John D. O'Halloran, Roger W. Raskopf, Harry B. Sherman, Jr., Edward F. Walker, James D. Webster.

Not previously announced in our column: Fr. Walker is now assistant at the Chapel of the Incarnation, New York City; Fr. Little is in charge of St. Mark's Church, Medford, L. I., and is chaplain at Pilgrim State and Edgewood Hospitals, Brentwood, L. I., N. Y.; Fr. Carmienke is assistant at Grace and St. Peter's Church, Baltimore, Md.; Fr. Madden is in charge of St. Gabriel's Church, Brooklyn; Fr. Raskopf is assistant at St. Mark's Church, Jackson Heights, N. Y.; Fr. Muller is Sunday assistant at St. John's, Huntington, L. I.

Massachusetts — on December 30, the Rev. Albert S. Lawrence, Jr.

Michigan — On January 3, the Rev. Robert A. Winter.

Missouri — On December 21, the Rev. Richard W. McCandless.

Newark — On December 22, the Rev. Richard C. Donnelly, the Rev. William Dunning, the Rev. Alton H. Taylor.

Northwest Texas — On November 30, the Rev. Mart Gayland Pool.

Pennsylvania — On December 13, the Rev. Kenneth C. Slagle, curate, St. James' Church, Prospect Park, Pa.; the Rev. William L. Weiler, curate, Holy Apostles' and Mediator, Philadelphia; the Rev. John E. Lamb, assistant librarian, Philadelphia Divinity School.

On December 15, the Rev. Robert Stanley Snyder; the Rev. James R. Leo, curate, Christ Church, Pottstown, Pa.; the Rev. Harry L. Casey, curate, St. Mary's, Ardmore, Pa.; the Rev. Warren E. Shaw, curate, St. Paul's, Chester, Pa.; the Rev. Paul B. Kendall, curate, Holy Trinity Church, West Chester, Pa. (Another ordination on the same day, that of the Rev. Robert Gillespie, has already been reported.)

On December 21, the Rev. Charles A. Hulet, Jr., rector of Grace Church and the Incarnation, Philadelphia; the Rev. Rudolph A. Moore, assistant, St. Peter's Church, 319 Lombard St., Philadelphia; and the Rev. Henry N. Williams, assistant, St. Paul's, Chestnut Hill, Pa. On December 22, the Rev. John W. Weise, curate, St. Clement's, Philadelphia.

Rhode Island — On December 22, the Rev. Messrs. Thomas L. Gardner, William L. Schnitzer, Lewis S. Stone, Benjamin T. Winsor.

Rochester — On December 21, the Rev. David P. Hegg, II; the Rev. William Francis Kirkpatrick, curate, Christ Church, Pittsford, N. Y.

South Florida — On December 29, the Rev. Frs. Arthur Lee Dasher, Joseph G. Drawdy, Andrew R. Rizner; December 31, the Rev. Frs. Paul A. Perrine,

Jr., Calvin O. Schofield, Jr.; January 2, the Rev. Frs. Donald L. Chappell, Clark H. Dorman; January 3, the Rev. Frs. John H. Klein, Peter G. Madson, Donald F. Snyder; January 5, the Rev. William R. Pickels.

Spokane — On December 22, the Rev. Frank Gordon Cornue.

Vermont — On December 20, the Rev. Charles M. Miller, curate, St. Paul's Church, Burlington, Vt.

Washington — On December 22, the Rev. Messrs. John M. Collins, III, Frank L. Durkee, II, Tilden Edwards, Andrew Keady, David C. Lord, John Lowe, Walter E. Neds, Jess H. Stribling. Not previously announced in our column: Mr. Durkee is assistant at St. John's Church, Georgetown, Washington, D. C.; Mr. Lowe is assistant at St. Mark's, Capitol Hill, Washington, with a special grant from the National Council to work with St. Barnabas' Mission to the Deaf; Mr. Neds is assistant at St. Thomas' Church, Washington.

## DEATHS

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

The Rev. Condit N. Eddy, who served as rector of Christ Church, Binghamton, N. Y., from 1945 until his retirement in March, 1962, died in a Binghamton hospital on December 24, 1962. Fr. Eddy was 72.

Fr. Eddy, whose parents were Presbyterian missionaries, was born in Sidon, Syria, in 1890. He studied at Wooster Academy, and Peekskill Military Academy, and received the B.A. degree, in 1912, from Princeton. He taught in Syria in 1913, and was a teacher at the Peekskill Military Academy in 1916 and 1917. He attended Auburn Theological Seminary, and was a graduate of General Theological Seminary. Fr. Eddy was ordained to the priesthood in 1919. He was priest-in-charge of St. John's Church, Big Flats, St. Matthew's Church, Horseheads, and St. John's Church, Elmira Heights, N. Y., from 1918 to 1921. Fr. Eddy was rector of St. John's Church, Auburn, and priest-in-charge of St. Luke's Church, Cayuga, N. Y., from 1921 until 1926, and in 1926 and 1927, he was chaplain to Episcopal students at Princeton. He served as rector at St. Paul's Church, Watertown, N. Y., from 1927 to 1945, when he went to the Binghamton church.

Survivors include Fr. Eddy's wife, the former Erma E. Hazel, two daughters, a son, two sisters, and a brother.

The Rev. David W. Kirkpatrick, 28, priest-in-charge of the Church of the Transfiguration, Bat Cave, N. C., died January 6th, in an Asheville, N. C., hospital, after an illness of eight weeks.

The Rev. Mr. Kirkpatrick was born in Canton, N. C. He received the A.B. degree from Duke University in 1956, and the B.D. degree from Virginia Theological Seminary in 1960. He was ordained to the priesthood in 1960, the year he went to the church in Bat Cave.

Surviving are his wife, the former Virginia Parham; a daughter, Charis Elizabeth; his parents, Mr. and Mrs. Willis M. Kirkpatrick of Canton, N. C.; his grandfather, Ralph R. Mease of Canton; and his grandmother, Mrs. William C. Kirkpatrick, of Clyde, N. C.

Mervelia A. Stickle, a member of St. Mark's Church, Philmont, N. Y., died January 7th, at the age of 98.

Mrs. Stickle was a member of St. Mark's Guild, which was founded in her home in 1883, the same year St. Mark's Church was organized at her home. When a building was erected to house the parish, she became organist.

She is survived by six children, including a daughter, Clara, who is the wife of the Rev. Alfred J. Miller, rector of Christ Church, Ridgewood, N. J.; 18 grandchildren; and 33 great-grandchildren.

# CHURCH SERVICES NEAR COLLEGES

Refer to key on page 16

**C**OLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

## DIOCESE OF COLORADO DIVISION OF COLLEGE WORK

### UNIVERSITY OF COLORADO Boulder

**ST. AIDAN'S CHAPEL** 2425 Pennsylvania St.  
Rev. A. B. Patterson, Jr., chap.  
Sun & daily Eucharist; full-time chaplaincy

### COLORADO SCHOOL OF MINES Golden

**CALVARY** 1320 Arapahoe  
Rev. Bruce P. Moncrieff, chap. & r  
Sun & daily Eucharist

### COLORADO STATE COLLEGE Greeley

**THE CANTERBURY HOUSE** 1865 10th Ave.  
Rev. Charles V. Young, chap. & r; Rev. Fred F. King, asst.  
Daily Eucharist 7 in term; chaplaincy

### COLORADO STATE UNIVERSITY, Ft. Collins

**ST. PAUL'S CHAPEL** 1208 W. Elizabeth St.  
Rev. C. F. Coverley, chap.  
Eu daily Mon through Thurs 6:30; Sun 7:30, 9 & 11

### COLORADO WOMAN'S COLLEGE Denver

**ST. LUKE'S** 13th & Poplar  
Rev. R. Dudley Bruce, r; Rev. S. T. Gulbrandsen, c  
Midweek Eucharist, on campus, in term. Canterbury activities

### ST. LUKE'S HOSPITAL SCHOOL OF NURSING Denver

601 East 19th Ave.  
Rev. Robert L. Evans, chap.  
Sun, Wed, Fri, Eucharist in Chapel; chaplaincy for School & Hospital

### PUEBLO JUNIOR COLLEGE Pueblo

**CHAPEL OF ST. PETER THE APOSTLE** 3801 Thatcher Ave.  
Rev. Donald R. Van Splinter, v

### UNITED STATES AIR ACADEMY Colorado Springs

**ST. MICHAEL'S CHAPEL**  
Rev. Desmond O'Connell, v  
Sun, Eucharist on campus; Buses to Grace Church, Colorado Springs; chaplaincy to Episcopal cadets.

### WESTERN STATE COLLEGE Gunnison

**GOOD SAMARITAN** 307 W. Virginia Ave.  
Rev. Robert J. Babb, v  
Canterbury House 221 N. Teller St.

### UNIVERSITY OF DENVER Denver

**EVANS CHAPEL**  
Wed Eu 7

Other Colleges in  
Alphabetical Order by States

## ALABAMA

### TUSKEGEE INSTITUTE Tuskegee Institute

**ST. ANDREW'S** 429 Montgomery St.  
Rev. Vernon A. Jones, Jr., r  
Sun 7, 9, 11

## CALIFORNIA

### OCCIDENTAL COLLEGE

**ST. BARNABAS'** Eagle Rock, Los Angeles  
Rev. Carroll C. Barbour, r  
Sun 8, 10, 7:30; C Sat 8; HC Services every Thurs on campus, 7

### STANFORD UNIVERSITY Palo Alto

**ST. ANSELM'S CHAPEL** 1176 Emerson St.  
Rev. John W. Duddington, chap.  
Sun 8, 7:30; Tues 12:10; HD 7; full-time chaplaincy and Canterbury program

## DISTRICT OF COLUMBIA

### HOWARD UNIVERSITY Washington

**CANTERBURY HOUSE** 2333 First St., N.W.  
Rev. H. Albion Ferrell, chap.; Miss Patricia Gloster, assoc.  
HC Sun 9; Tues 5:15 Canterbury Assoc.; Wed & HD 7; Thurs 12:15; Wed 7:30

## ILLINOIS

### UNIVERSITY OF CHICAGO Chicago

**EPISCOPAL CHURCH at the University of Chicago**  
Rev. John W. Pyle, D.D.; Rev. J. Michael Porteus, M.A.  
Bond Chapel on Campus, Sun 9:30; Sung Eu Wed, Fri, 7:30; Thurs 11:30 HC; Wed 5:05 EP  
Brent House, 5540 S. Woodlawn, Sun & EP

### UNIVERSITY OF ILLINOIS Champaign-Urbana

**ST. JOHN THE DIVINE** Champaign  
Rev. F. S. Arvedson, chap.  
Sun 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;  
Daily: MP, HC, EP

## LOUISIANA

### TULANE UNIVERSITY and NEWCOMB COLLEGE New Orleans

**CHAPEL OF THE HOLY SPIRIT** 1100 Broadway  
Rev. W. Donald George, chap.; Rev. Wayne S. Shipley, asst. chap.  
Sun 7:30, 9:30, 11:30, 5:30; HC 7 Mon, Wed, Fri;  
Also 12 Wed; 7:45 Tues, Thurs, Sat; EP Daily 5:30;  
Canterbury Forum Wed 6

## MARYLAND

### GOUCHER COLLEGE and STATE TEACHERS COLLEGE Towson

**TRINITY** 120 Allegheny Ave.  
Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, asst.  
Sun 8, 9:45, 11; Thurs 10:30

## MASSACHUSETTS

### LOWELL TECHNOLOGICAL INSTITUTE Lowell

**LOWELL STATE TEACHERS' COLLEGE**  
**ST. ANNE'S** Merrimack Street  
Rev. Francis B. Downs, r; Rev. H. H. Choquette, asst.  
Sun 8, 9:15, 11

## MINNESOTA

### CARLETON and ST. OLAF COLLEGES Northfield

**ALL SAINTS'**  
Rev. Donald C. Field, r and chap.  
8 HC, 11 MP (ex 1st & 3d) HC

## NEW JERSEY

### PRINCETON UNIVERSITY Princeton

**EPISCOPAL CHURCH at Princeton University**  
53 University Place  
Rev. Rowland Cox, chap.  
Univ. Chapel: Sun 9; HC Tues, Wed, Thurs 8

### RUTGERS UNIVERSITY New Brunswick

**THE CANTERBURY HOUSE** 5 Mine St.  
Rev. Clarence A. Lambelet, Episcopal chap.

## NEW YORK

### COLUMBIA-BARNARD New York, N. Y.

**ST. PAUL'S CHAPEL on campus**  
Rev. John M. Krumm, Ph.D., Chaplain of the University  
Sun 9, 11, 12:30; Weekdays HC 4:30 Wed, 12 Fri;  
Canterbury Assoc. Wed 5

### CORNELL MEDICAL SCHOOL

### ROCKEFELLER INSTITUTE

### NEW YORK HOSPITAL SCHOOL OF NURSING and FINCH (Studio Club; East End Hotel)

**EPIPHANY** York & 74th, New York City  
Rev. Hugh McCandles, r; Rev. D. B. Wayne, chap.  
Rev. L. A. Belford; Rev. P. T. Zabliakie; Rev. Carleton J. Sweetser  
Sun 8, 9:30, 11, 7; Wed 7:25; Thurs 11

### CORTLAND COLLEGE (NYSUCC) Cortland

**GRACE** 13 Court St.  
Rev. Robert H. Larkin, r and chap.

### SYRACUSE UNIVERSITY

### EPISCOPAL CHURCH at SYRACUSE UNIVERSITY

711 Comstock Ave.  
Rev. Robert C. Ayers, chap.  
Sun Eucharist 9:30 on Campus; Wed 5:05

### UNION COLLEGE Schenectady

**ST. GEORGE'S** N. Ferry St.  
Rev. Darwin Kirby, r

### UNION UNIVERSITY COLLEGES at Albany

Rev. Canon E. T. H. Williams, chap. (full-time)  
Sun Eu in Med. Center Chapel 7:30; Cafeteria conversations daily — Law, Med., Pharm.

### UNIVERSITY OF BUFFALO Buffalo

### ST. ANDREW'S 3107 Main St. at Highgate

Rev. Anthony P. Treasure, r  
Sun 8 Low Mass, Family Mass & Ch Sch 9:30, Sung Mass 11; Mon 9 Low Mass; Tues, Wed, & Fri 7 Low Mass; Sat 8:30 Low Mass, C 10-11

### VASSAR COLLEGE Poughkeepsie

**CHRIST CHURCH** 105 Academy St.  
Rev. R. Rhys Williams, r and chap.  
8 HC, 9:15 HC, 11 MP

## NORTH CAROLINA

### DUKE UNIVERSITY Durham

### EPISCOPAL UNIVERSITY CENTER

Rev. W. Robert Mill, chap.  
Sun 9:30 HC; Wed 7:10, 5:30 (HC)

## OHIO

### WITTENBERG UNIVERSITY, Springfield, O.

### ANTIOCH COLLEGE Yellow Springs, O.

**CHRIST CHURCH** 409 E. High, Springfield, Ohio  
Rev. George A. Marshall, r  
Sun 8, 10; HD 7

## PENNSYLVANIA

### BRYN MAWR COLLEGE and HAVERFORD COLLEGE Rosemont

### GOOD SHEPHERD

Lancaster and Montrose Avenues  
Sun 7:30, 9:30, 11; Daily 7:30

### PENN STATE State College

**ST. ANDREW'S** 208 W. Foster  
Rev. J. R. Whitney, r; Rev. R. C. Martin, chap.  
Sun 7:45, 9, 10:45, 6:30; Wed 7; daily EP 7:15  
Eisenhower Chapel: Daily 8 ex Wed 9:15

## RHODE ISLAND

### BROWN UNIVERSITY, PEMBROKE COLLEGE, RHODE ISLAND SCHOOL OF DESIGN, BRYANT COLLEGE Providence

### CANTERBURY at St. Stephen's Church

114 George St.  
Rev. Canon John Crocker, Jr., chap.; Miss Judith A. Speyer, assoc.  
Sun 11:15, College Eu & Ser; HC Wed 7; Thurs 7:30

## SOUTH DAKOTA

### SOUTH DAKOTA STATE COLLEGE Brookings

### ST. PAUL'S 6th St. & 8th Ave.

Sun 7:30 & 11, 5 Canterbury Club

## VIRGINIA

### MARY BALDWIN COLLEGE Staunton

### TRINITY

Rev. E. Guthrie Brown, r  
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

### RANDOLPH-MACON COLLEGE Ashland

### ST. JAMES THE LESS

Rev. McAlister C. Marshall, r & c  
Sun 8, 11, 6; Wed 7; HD 7 & 10

## WISCONSIN

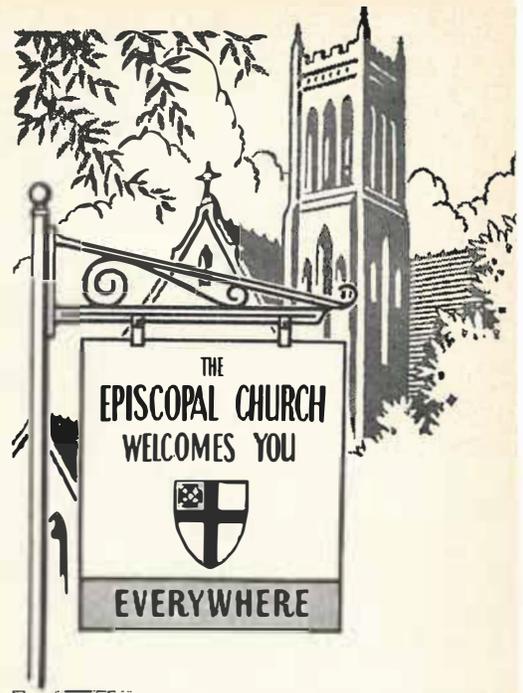
### UNIVERSITY OF WISCONSIN Madison

### ST. FRANCIS' HOUSE 1001 University Ave.

Rev. Gerald White  
Sun 8, 10, 10:30, 5:30 EP; Daily HC and EP

# CHURCH DIRECTORY

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



## TUCSON, ARIZ.

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

## LOS ANGELES, CALIF.

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

## ST. MATTHIAS

Washington Blvd. at Normandie Ave.  
Sun Masses 7:30, 9:15 (Sung), 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

## PALM SPRINGS, CALIF.

**ST. PAUL'S IN THE DESERT** 125 W. El Alameda  
Rev. Fredrick A. Barnhill, D.D.  
Sun 8, 9, 11; Thurs 10

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. Near Civic Center  
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4:30-6

## WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; 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 6:45; C Sat 4:30

## DAYTONA BEACH, FLA.

**ST. MARY'S** Ridgewood at Orange  
Rev. J. R. (Knox) Brumby, r; Rev. Robt. N.  
Huffman, c  
Sun 7:30, 9, 11; Daily 7 (ex Tues & Thurs 10);  
C Sat 5:30

## 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

## 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. Cald-  
well, Minister-Christian Education  
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;  
Daily MP 8; Wed HC 10

## 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

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

## CHICAGO, ILL. (Cont'd.)

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

## ST. PAUL'S

50th & Dorchester  
Sun HC 8, 9, MP 11 (1S HC 11); Daily EP 5:30;  
Daily HC Mon-Fri 7; Wed & Sat 9:30

## EVANSTON, ILL.

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

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS** 2001 St. Paul  
Rev. Osborne R. Littleford, r  
Sun 7:30, 9, 11, 4; Daily HC and the offices

## MOUNT CALVARY

N. Eutaw and Madison Sts.  
Rev. MacAllister Ellis; Rev. Robert Jaques  
Sun Masses 7, 8, 12:15 (Low Mass), 10 (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 (sung), 11 Mat, High Mass & Ser;  
Daily 7 ex Sat 9; Ep 5:30; C Sat 5, Sun 8:30

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

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

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Rev. Anthony P. Treasure  
Sun 8 Low Mass, Family Mass & Ch S 9:30, Sung  
Mass 11; Mon 9 Low Mass; Tues, Wed & Fri 7  
Low Mass; Sat 8:30 Low Mass, C 10 to 11

## 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 (6 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, Th.D., Ph.D.  
Sun 11. All services & sermons in French

## GENERAL THEOLOGICAL SEMINARY CHAPEL

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

## HEAVENLY REST

5th Ave. at 90th Street  
Sun HC 9 & 1S 11, MP Ser 11 ex 15; Wed HC 7:30;  
Thurs HC & LOH 12 & 6; HD HC 12

## ST. JOHN'S IN THE VILLAGE

218 W. 11th St.  
Rev. Chas. H. Graf, r; Rev. A. MacKillop, c  
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,  
Wed, Fri 7:30, Tues, Thurs, Sat 10, HD 7:30 & 10

## ST. MARY THE VIRGIN

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

## RESURRECTION

Rev. C. D. Moore, p-in-c; Rev. C. L. Udell, asst.  
Sun Mass 8, 9:30 (Sung), 11 (Sol); Daily 7:30 ex  
Sat; Wed & Sat 10; C Sat 5-6

## ST. THOMAS

5th Avenue & 53d Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Daily ex Sat  
HC 8:15; Wed. 5:30; Thurs 11; Noondays ex Mon  
12:10. Church open daily 6 to midnight.

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

### THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

### TRINITY

Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily  
MP 7:45, HC 8, 12, Ser 12:10 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. Open Recital Wed 12:30

### CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 min-  
utes 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 8 HC, 8:45 MP, 9 Sol High Mass, 10:30 HC  
(Spanish), 6 EP; Weekdays Mon thru Thurs 7:30  
MP, 7:45 HC; Fri 8:45 MP, 9 HC; Sat 9:15 MP,  
9:30 HC; EP daily 6

### 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 6:15;  
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

## PEEKSKILL, N. Y.

**ST. PETER'S** 137 N. Division  
Rev. M. L. Foster, r; Rev. J. C. Anderson, c  
Sun MP 7:15, HC 7:30, 9 (Sung), 11 (Sol); Tues 7;  
Wed 9:30; Fri 6; C Sat 4

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Weekdays 7:45, 5:30;  
Wed, Thurs, Fri 12:10; Sat 9:30, C Fri 4:30-5:30,  
Sat 12-1

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 11, Mat & Ch S 9:30; Mass daily  
7 ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;  
Holy Unction 2d Thurs 10:30; C Sat 4-5

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St. at Queen Anne Ave.  
Rev. John B. Lockerby; Rev. Eugene L. Harshman  
Sun 7:30, 9 H Eu, Mat & H Eu

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