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in Syracuse
Church**

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**Questions
about Missions**

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United Nations, New York
City: A constant Christian wit-
ness at the crossroads of the
world [p. 9].





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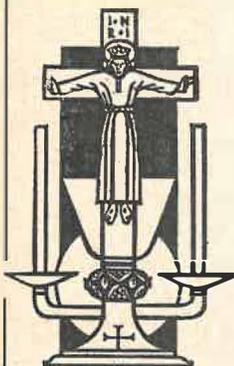
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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

I Believe in Homework

In spite of the fact that few teachers in the Church school ask for any homework, I venture to declare that I believe in homework, for the following reasons. Although here stated briefly, each of these might be the subject of a group discussion by leaders.

(1) Homework ties the home to the Church. Parents are aware of the lessons. They no longer ask the inane question, "What did you learn this Sunday?" but "What is your assignment for this week?"

(2) Stresses accomplishment, not merely the lone fact of attendance.

(3) Provides a special and rich way of learning. What has been taught in class is impressed by doing something "on your own." Even our new activity and socialized teaching ways need this personal, solo addition.

(4) Is like the public schools which demand and get homework. Even where this is not employed, a study hall period provides the equivalent. This parents expect and respect.

(5) Makes each week definite. If a child is absent, the parent is apt to ask, "What was the assignment?"

(6) It gives carry-over and continuity to the class teaching, avoiding some of the let-down of the six day gap.

(7) It puts the teacher on the spot; first, to devise and plan each week's assignment, and then to check up on performance and report.

(8) Children enjoy homework, once the class habit is formed.

assignments, such as, "before next Sunday. . ." or "during the week. . ." One system, based on the long-discredited workbooks, tried to have reports on home prayers, but this seems to have failed in practice. Some older courses gave daily Bible readings, but these were not related to the lesson. Since the book gives no suggestions, the teacher has to invent every assignment.

(6) You have to check (hear a report) on homework done during the week, and this takes time which we do not have. If you don't hear the report, the whole system soon fades.

It Can Be Done

Our first list might seem theoretical and ideal. You might grant its value, but ask, "What sort of things can you assign for homework? For what ages? And how can you get it done?"

When we speak of a weekly assignment to do something at home and report next Sunday of course we do not expect this for the youngest children. Teachers of third graders and older have successfully pinned notes on their pupils, and had a simple thing done and reported. For fifth grade and older this certainly is not too difficult. But homework may be thought of as a good and necessary way of reinforcing the teaching of all courses aiming at specific knowledge.

Three kinds of homework are much needed:

(1) Memory work. It is tragic and even scandalous that our children are required to memorize practically nothing. Let the parish authority make a graded list of memory items. With the almost complete abandonment of the Catechism and Offices (which we need not deplore, being, in spite of editing, a quaint 18th-century survival in language and method) our children now may go through their entire parish schooling with "nothing to show for it." Here literally, we might respond to the demand, "Teach them something!"

(2) Research. This in simple form means "look it up," "get a definition for. . ."

(3) Original work. To make, draw, or find something (e.g., pictures clipped) expressive of the teaching. Compose a prayer.

How to get results? Motivation produces method. The parish and the teacher that believe in homework will get results. The checking in class each Sunday is today made easier by the assistant teacher, who hears memory work recited, receives reports. Frequently the assignments, heard at the start, will spark a vital lesson.

And no matter what published course you use, your teaching will be much enhanced.

"It's Impossible"

In contrast, let's list on our newsprint (while we are holding our discussion in the current fashion) the many reasons given against homework: Most of these are on the practical side, or derive from unfortunate experience. The chief objections stem from the lack of time in our too brief Sunday period.

(1) Competes with public school demands. "They have enough to do without something extra from the Church." Translation: "Let the Church teach them; we'll see that they get there, but don't ask us to make them do anything."

(2) Teachers don't feel the importance, will not make up the assignments.

(3) "We found that it was done only by the more alert pupils, or from the most loyal Church homes." Where the new readers have been used for home reading, the complaint is that these are not brought back, are lost — "and they are very expensive!"

(4) Since only a few children actually do the work, they, too, cease to try, the teacher becomes discouraged, and the whole effort stops, with the bad taste of a failure remaining.

(5) The printed texts provide few if any

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THINGS TO COME

October

- 6. Trinity XVII
- 13. Trinity XVIII
- 18. St. Luke
- 20. Trinity XIX
- 27. Trinity XX
Episcopal School Week, to November 3d
- 28. St. Simon and St. Jude

November

- 1. All Saints' Day
- 3. Trinity XXI
- 7. Second triennial conference — convention of the Episcopal School Association and Unit of Parish and Preparatory School of the Department of Christian Education, Washington, D. C., to 9th
- 10. Trinity XXII
- 17. Trinity XXIII
- 24. Sunday Next before Advent
- 28. Thanksgiving Day
- 30. St. Andrew

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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LETTERS

Most letters are abridged by the editors.

Confession — Liturgical or Private?

I was interested in the letter of Miss Margaret Kephart [L.C., September 1st] about the place of the General Confession in the liturgy. I was also interested in the editor's comment on that same letter and tend to agree with all but the last part of it where the distinction between liturgical and private confession is blurred.

Both the letter and your comment served to bring forth once more before the Church the whole question of the Offertory in the liturgy and the relation of the General Confession to the Offertory. It is our Lord alone acting in and through the members of the mystical Body of Christ who prepares the Offertory of bread and wine for the Christian sacrifice. We, human members of the Incarnation and therefore the appointed agents in our generation of the gathering of the Offertory, "damage" the bread and wine which we bring forward, by sins of omission and commission. Hence, our Lord Himself intervenes to apply His atoning power to such imperfect gifts. He must — for He alone can — render our gifts worthy to be moved forward to their consecration. Thus, the liturgically correct place for the General Confession is immediately before the Offertory. Even the Standing Liturgical Commission of the Church admits this in its publication *The Eucharistic Liturgy* (Prayer Book Study IV).

What is unfortunate about the Standing Liturgical Commission's admittance of the rightness of a penitential introduction to the Offertory is their rejection of putting this into practice in their recommendation. Their reasoning, given on page 191 of the volume, is that while they admit the complete suitability of a penitential preparation for the whole Eucharistic action, they also admit the logic of a proposal which urges "that the people's own concrete participation in the Eucharistic action lies in the Offertory and therefore that their preparation of soul ought to come before that." The Commission goes on to say of this proposal, "This is acute reasoning: We have been unable to find any fault with it in theory. But when it comes to proposing to put it into practice, we met with determined opposition from several clergy groups which we consulted. They declined to believe that it could be made to work satisfactorily." Using the full choral service with a general congregation and all the accustomed elaborations as a norm the Commission was advised by a group whom they call "the working clergy" that if a penitential introduction of the Offertory "were allowed to interrupt (the) triumphal progress of the service by making a new start from penitential depths, the wonted pattern would be wrecked, the impetus attained would be lost, and its effectiveness would be sacrificed."

I have never felt very happy about this conclusion. As a priest of some 18 years I have never known another to agree with what the Standing Liturgical Commission refers to as the opinion of many "working clergy." Our present liturgical chaos upon which Miss Kephart has dwelt at some

length in her letter would indicate that the Standing Liturgical Commission ought to have a good second look at this whole matter. In any case, your valuable publication could give impetus to a discussion in its columns as to the proper place of the General Confession in relation to the Offertory.

(Rev. Canon) F. V. H. CARTHY
Rector, All Saints' Church

Indianapolis, Ind.

The Feeling Was the Same

I've just finished reading the Rev. M. Moran Weston's review of *The Fire Next Time* [L.C., August 18th] and I feel that one sentence in it especially is worth printing over again to make sure it is noticed by everyone. It was just a quiet statement in parenthesis, but it said more to me than anything I've read by Baldwin, or in *Black Like Me*, or *Raisin in the Sun*.

"... The Black Muslim movement (which has no more connection with the ancient Muslim religion than "white churches" have with the ancient Christian religion). . . ."

The feeling I got from it reminded me of the time I was munching a brownie and chomped on a walnut shell. Only this time, the shock wasn't in my tooth, it was in my heart.

JOANNE MAYNARD
(Mrs. Donald Maynard)

Helena, Mont.

Apostolic Order

In your editorial of September 8th, I notice your reference to the pending conversations between the Church of England and the English Methodist body.

The proposals contemplate that after the Methodists shall have received Apostolic Order, they shall be in full communion with the Church of England and (as now) with all the neighboring Protestant sects, looking forward also to organic union between themselves and the Church of England.

If it is all right to give Apostolic Order to a body which is, and is to remain, in full communion with the Protestant bodies generally, and then to enter into full communion with that body, evidently Apostolic Order has until now been greatly overrated by the Anglican Communion. Why, then, insist on the Methodists' receiving Apostolic Order before entering into communion with them?

Is a principle involved, or not? How can the Church of England enter into such a

ACU CYCLE OF PRAYER

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

October

6. St. Matthew's, Raytown, Mo.; St. Paul's on the Hill, St. Paul, Minn.
7. St. Luke's, Lebanon, Pa.
8. St. Mark's, Philadelphia, Pa.
9. Christ Church, Red Hook, N. Y.; St. Matthew's, Portland, Ore.; the Rev. Ian L. Bockus, Caribou, Maine
10. Convent of St. Helena, Newburgh, N. Y.
11. St. Paul's, Brooklyn, N. Y.
12. Grace, Carthage, N. Y.; St. Andrew's, Turners Falls, Mass.

double-faced deal, saying on one side that Apostolic Order is necessary and on the other that it is of little consequence? To me, the thing is downright hypocritical. If Apostolic Order is of the *esse*, or of the *bene esse*, of the Church, then let us stand by it and not compromise it. If it is of no great consequence, then let us admit that openly. Let us be honest.

Acceptance by the Methodists of Apostolic Order, while persisting in continuing in communion with bodies which repudiate it, would more than suggest that the Methodists were acting with their tongue in their cheek. Would that be honest?

E. N. PERKINS

New York, N. Y.

Editor's comment: The difficulty mentioned by our correspondent is not so much about the apostolic ministry but about the attitude of those who have this ministry toward non-episcopal ministries. It is quite possible to regard the latter as God's provision for His people during a historical period in which the apostolic ministry was not what it ought to be, and therefore to accept a process of reunification in which we maintain our own unvarying adherence to the apostolic ministry without requiring others to reject what God gave them. Difficulties aplenty arise from the effort to carry out this policy, and we are not at all sure that the proposal under discussion is ideally satisfactory. But it is just as much a matter of duty and "honesty" to try to give effect to this principle (if one believes it is correct) as to insist, on the one hand, that only episcopally ordained ministers can please God, or, on the other hand, that all ministries are equal. Canon 36 of General Convention speaks to the same point in terms of "acknowledging the ministry which he [the non-episcopal minister] has already received" and then imparting diaconate and priesthood by episcopal ordination.

Who Should Disappear?

In your issue of September 1st, Bishop Bayne is quoted as saying, at Toronto, that "the phrase one often hears, 'The vocation of the Anglican Communion is to disappear,' means the self-emptying we learned first in our Lord." Was it not when our Lord emptied Himself, that He *appeared* in His Incarnation?

Bishop Bayne also asserts that "the only satisfactory definition for me is: The Anglican Communion consists of those Churches which pay my salary and whose bishops get invited to the Lambeth Conference."

If this is the "only satisfactory definition" to him, then the question is bound to arise in a multitude of Catholic minds: *Who, or what, should disappear?*

Every parish of every part of the Anglican Communion should "nail to its mast" the really satisfactory definition given by Lambeth in 1930, that the purpose of Churches of the Anglican Communion is to propagate and uphold the Catholic faith.

HERBERT J. MAINWARING

Wollaston, Mass.

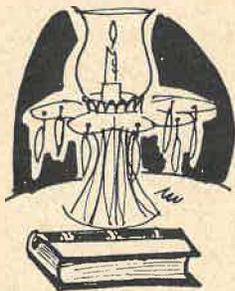
The Only Joy

The Hidden Discipline: "A Commentary on the Christian Life of Forgiveness in the Light of Luther's Large Catechism." By **Martin E. Marty**. Concordia. Pp. 108. \$2.50.

The Hidden Discipline is a little book about religion. But it is a significant cut above most such popular works partly because its author, Martin E. Marty, views modern American society with sound theological perception, partly because he closely follows in outline and in content a great Christian classic, and partly because he has command of the English language.

Martin E. Marty, a Lutheran minister and an associate editor of the *Christian Century*, urges a reëmpphasis on relevant catechetical teaching, and, as an example, he follows Martin Luther in his exposition of the Ten Commandments, the Creed, the Lord's Prayer, Baptism, Confession, and the Sacrament of the Altar.

Many Anglicans will feel quite at home as they read these pages. [Dr. Marty warns against a spineless religion of easy grace in which "the word of Law is pointless, muffled." He reminds his



readers that Christ "comes to Christians in His congregation," and that the Creed decisively connects the Holy Spirit to the Church. He insists that the Church is "both chronologically and logically, in time and in reason, antecedent to the individual Christian life and to the existence of particular congregations." He advises those who accept Christian discipline to remember that prayer does not originate in the emotional mood of the moment, but in hard work, "spun out of obedience to . . . God." He points out that whereas the 16th-century reformers had fought the "false materialization of sacred acts," Christians today fight their "false spiritualization." The restoration of public and private confession, Dr. Marty insists, will be "the test of the seriousness of the hidden discipline" of evangelical Churches. Following Luther, he reminds his readers that those who absent themselves from the Lord's Supper "are not to be considered Christians."

That sacrament, he says, "should remove the chaos and diffusion of daily life and place men where God can reach them with His call that they die and live with Christ."

These and other observations in Dr. Marty's book are parallel to comments and exhortations which a generation of Christian writers and preachers have made. Yet the book often presents them in an arresting manner which will command the attention of many readers. Several aspects especially struck me.

In the introduction Dr. Marty states that he bases his work on "the belief that the good news of the forgiveness of sins is the only joy we should seek as Christians." As he proceeds to interpret the classical Lutheran doctrine of justification, he does include other facets of Christian teaching as "corollaries of the forgiveness," and yet somehow he does not unduly subordinate them to forgiveness. Dr. Marty points out that Luther quite deliberately changed the traditional medieval sequence of catechetical teaching from Creed, Lord's Prayer, Decalogue, to Decalogue, Creed, Lord's Prayer. He insists that especially in these years of an "overcomforted" culture, "we must begin with the demand and judgment of God in order to participate in the joy of the Gospel." He never loses sight of this conviction. This work reflects on a popular level the more technical theological studies of recent years which have suggested that the teachings of the continental reformers are not to be confined within the constrained limits in which the majority of their sympathetic and hostile interpreters have contained them.

Dr. Marty asserts that a Christian confesses to his pastor precisely "because he knows it is never advisable to confess to a superior, and his pastor is a minister, a servant of his spiritual life." This quiet reversal of the hierarchical concept of the priestly ministry may prove as surprising and suggestive to others as it did to me.

Dr. Marty's seven-page discussion of Baptism must be read in its entirety to be appreciated. It is a high point of the book — perhaps because he so closely follows Luther's own teaching on this sacrament.

Most readers will take exception to some of the writer's statements. Serious question will be raised against the pastoral advice that all wrongdoings against another person ought to be confessed to that person. Occasionally the journalistic style produces unhappy phrases, e.g., "The Word of God breaks the acoustical barrier and the sacrament of sound waves re-creates the assembly of believers." Such reservations are minor objections to an excellent little book about Christianity from which laymen and clergy can profit.

WILLIAM P. HAUGAARD

Fr. Haugaard is professor of Church history and acting dean of El Seminario Episcopal del Caribe.

The Prayer Book of Jesus

The Psalms in Christian Worship. By **J. A. Lamb**. Faith Press. Distributed in U.S. by Canterbury Press. Pp. 178. \$3.95.

Dr. J. A. Lamb is a well known Presbyterian liturgical scholar of the Church of Scotland, and he now gives us a history of the liturgical use of the Psalter, a book which, as he points out, all Christians use, and that in nearly every type of service. He begins *The Psalms in Christian Worship* with a study of the Psalms in Old Testament worship, and traces a sixfold use which the Church continues to observe. Then, in separate chapters, he passes on to their use in the New Testament, in the early Church (here he brings together some interesting information on the rendering of the Psalms), and in the Eastern and pre-Reformation Western Church. The last four chapters deal with psalmody since the Reformation; the eighth is on its use in our communion.

This book makes readily available valuable material on a subject which is timely in view of modern revision of services and service books.

J. R. BROWN

Fr. Brown is associate professor of Old Testament and Hebrew at Nashotah House.

Letter to a Troubled Church

The All-Sufficient Christ: Studies in Paul's Letter to the Colossians. By **William Barclay**. Westminster. Pp. 142. \$1.45.

To the modern man St. Paul's Letter to the Colossians is a warning against religious snobbery, against the philosophizing of religion, against every form of religious syncretism, against the separation of belief and action, and against the exclusion of the Church from the affairs of the marketplace. It is also a bold statement of the all-sufficiency of the absolute and unique revelation of God in Jesus Christ. So says William Barclay in his latest book, *The All-Sufficient Christ*.

Dr. Barclay, a Scottish minister, is professor of New Testament and Hellenistic Greek at the University of Glasgow. In addition to being one of the world's top authorities on the Greek of the New Testament period, he has also managed to put aside enough time to write a number of books designed to aid laymen in their study of the Bible, including his *Daily Study Bible* in 17 volumes.

The All-Sufficient Christ is essentially a devotional study of St. Paul's letter to the Church at Colossae. It is organized topically instead of the usual verse-by-verse commentary. And, although this book is aimed primarily at laymen, it is a completely different work from his commentary on Colossians in the *Daily Study Bible*.

There is much in this little book that

Continued on page 18



Enrichments for a Chapel

Three bishops who sat side by side in the House of Bishops over the years because they ranked next to each other in seniority are remembered in the appointments of the Lady Chapel in St. Luke's Cathedral, Orlando, Fla. Gifts were given by them, or in their memory, as follows:

The Very Rev. Francis C. Gray, dean of St. Luke's, fashioned a cast stone statue of the Blessed Virgin Mary in memory of his father, the late Campbell Gray, sometime Bishop of Northern Indiana. (Bishop Gray was a former dean of St. Luke's.)

On the death of John Durham Wing, former Bishop of South Florida; shortly thereafter, the diocese authorized construction of an altar in the chapel in Bishop Wing's memory. The late Benjamin F. P. Ivins, retired Bishop of Milwaukee, then living in Florida, gave the chapel two Renaissance silver candlesticks for the altar in memory of Bishop Wing. Later, he gave Dean Gray personal gifts of a cope embroidered by Bishop Ivins' first wife, and a chalice purported to be the work of Benvenuto Cellini, in memory of Bishop Gray. Soon after making these gifts, Bishop Ivins died.

The chapel also will be enriched by an enameled bronze tabernacle door, given by Mrs. Wing, which is being made by St. Dunstan's Guild of Artisans at St. Stephen's Church, Coconut Grove.

O God, who declarest thine almighty power most chiefly in showing mercy and pity: Receive the supplications and prayers which we offer before thee for the souls of thy servants . . . and, forasmuch as in this mortal life they put their trust in thee, vouchsafe them now a place in the glory of thy presence; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost ever, one God world without end.

The Living Church

Seventeenth Sunday after Trinity
October 6, 1963

For 84 Years:

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

CENTRAL NEW YORK

Syracuse Bomb Scare

Grace Church, Syracuse, N. Y., was the victim of a bomb scare on Sunday, September 22d. The children were evacuated, the adults were not.

During the 10 o'clock service, while nearly 90 Church school children were in their classes, the phone rang. Theodore F. Stone, superintendent of the Church school, answered it and heard a voice say, "There is a bomb in the church, set to go off in 11 minutes." The caller hung up before Mr. Stone could say anything.

Mr. Stone ordered a fire drill immediately. The children, all under sixth-grade age, were quietly marched out of the parish hall, class by class, and lined up near the church. Meanwhile, Mr. Stone notified the rector, the Rev. Walter N. Welsh, who was about to begin his sermon.

"I decided to remain in the church and give my sermon," said Mr. Welsh, "partly because it was relevant to this kind of threat. I told the congregation about the telephone call and said everyone was free to leave. Only three persons left. I believe everyone felt in this moment of crisis that here was our witness. That is why they stayed.

"Although I have no proof, I am sure that the telephone call came because Grace Church is integrated and we have recently been hospitable to the Congress

on Racial Equality. Mass meetings conducted by CORE were held at Grace Church the previous week."

While the service continued, Syracuse police and fire units and agents of the Federal Bureau of Investigation searched the church and its grounds, but found nothing resembling a bomb. The children were permitted to return to their classes.

Mr. Welsh told reporters that he was not surprised by the bomb scare. "Because we are an integrated church, we must expect to be the focal point of high feeling generated by the Negro push for equality," he said.

The vestry of Grace Church, meeting after the bomb scare, decided that, if CORE asks to meet in the church again, the facilities of the church will be placed at the organization's disposal. The vestry also decided (after a discussion in which several parishioners took part) that, if another bomb threat is ever received, the church is to be evacuated immediately, just in case the threat turns out to be potent.

Bishop Gravatt presents crozier to Bishop Pinckney, as Bishop Henry holds book for him. Others in the picture (with faces at least partly visible) are, from left, Bishop Gribbin, Bishop Baker, Bishop Temple, acolyte John Barr, Bishop Thomas (in front of acolyte), and Bishop Pinckney. In front, from left, are Bishop Melcher, retired, of Central Brazil; Bishop Vander Horst of Tennessee; Bishop Rose, Suffragan of Southern Virginia; Bishop Fraser, Coadjutor of North Carolina; Bishop Doll, Coadjutor of Maryland; and Bishop Stuart.

EPISCOPATE

Archdeacon Now Bishop

The Ven. John A. Pinckney, the diocese of Upper South Carolina's archdeacon since 1959, became its fourth bishop on September 18th when he was consecrated in Trinity Parish, Columbia, S. C. Consecrator was Bishop Henry of Western North Carolina. Co-consecrators were Bishop Thomas, retired, of South Carolina, and Bishop Gravatt, retired, of Upper South Carolina.

Nearly 1,000 clergymen and laymen jammed the church, which has been the scene of consecration for all bishops of the diocese. The preacher, Bishop Stuart of Georgia, told the congregation that Christianity "is no longer at the center of American culture."

In his address, Bishop Stuart pointed to widespread disregard of the Church, but said there were some hopeful signs. "In the years since the war we have confused a church building boom with a religious revival. We forgot that there was no money during the depression, and therefore no building. There were no materials during the war — therefore no building." He added, "We measure the significance and value of what a man does in the church by the size of operation with which he is associated. When a priest receives a call to a parish, what is the first thing he does? He grabs the *Episcopal Church Annual* to see how many communicants are listed.

"Furthermore," Bishop Stuart continued, "it is not only that we bring the standards of the world into the Church and so impair our relevance to the world's need, but we bring also the methods of the world into the work committed to us. We aren't sure we can preach the Gospel without first filling our stomachs." Citing prevalent attitudes toward the future, choosing between "the all-consuming flames of thermonuclear warfare" or "full utilization of science for the benefit of all the peoples of the world," Bishop Stuart said, "These alternatives are awesome, but even more awesome is the responsibility upon the Church by reason of these alternatives, with time running out and the Church herself so largely uncommitted to her purpose in her conformity to the world."

Hopeful signs, he said, were less complacency, better unity among Churches



and "the rediscovery of the Bible by which new life has been found."

Among the participants in the consecration, besides Bishops Henry, Thomas, Gravatt, and Stuart, were Bishop Temple of South Carolina and Bishop Wright of East Carolina, presenting bishops; Bishop Gribbin, retired, of Western North Carolina, gospeler; Bishop Claiborne of Atlanta, epistoler; Bishop Baker of North Carolina, litanist; Bishop Jones of Louisiana, who read the consent of the bishops; the Rev. William A. Thompson and the Rev. Thomas A. Roberts, attending presbyters; and the Rev. William W. Lumpkin, president of the Upper South Carolina standing committee, who read the consents of the standing committees.

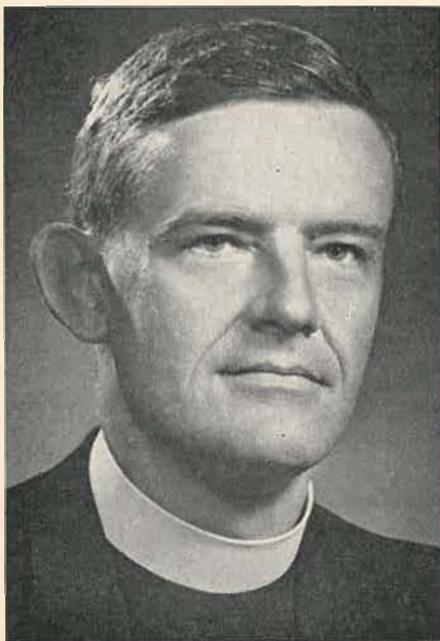
Bishop Pinckney was elected by the convention of the diocese of Upper South Carolina at its annual meeting this spring [L.C., May 26th]. He succeeds the Rt. Rev. C. Alfred Cole, who died in April.

First Suffragan

The Very Rev. Paul Moore, Jr., who has accepted his election as Suffragan of Washington, subject to the necessary consents [L.C., September 29th], will be the first suffragan bishop in that diocese's history.

Since the diocese was organized in 1895, there have been only five bishops, including the present diocesan, the Rt. Rev. William F. Creighton, who assumed oversight of the diocese last year after having served for three years as its first coadjutor. The new suffragan will assist him.

The suffragan-elect was born in Morristown, N. J., in 1919. He graduated in turn from St. Paul's School, Concord, N. H.; Yale University; and the General Theological Seminary. After his ordina-



Dean Moore
Urban work is his specialty.



Bishop Bennison of Western Michigan is shown here dedicating St. Thomas' Mission, Lakeview, Battle Creek, Mich., one of four churches dedicated during September. St. Thomas' is a parochial mission of St. Thomas' Parish, Battle Creek, of which the Rev. Charles P. James is rector. The mission was dedicated on September 8th.

On September 1st, St. James' Church, Beaver Island, was dedicated; on September 15th it was St. John's, Fremont; on September 22d it was St. Matthew's, Sparta. This brings the total number of dedications in the diocese of Western Michigan so far this year to seven — there were five dedications last year.

tion to the priesthood in 1949, he served at Grace Church, Van Vorst, Jersey City, N. J., until 1957, when he became dean of the Indianapolis cathedral. He has become known for his work in the urban field, and has written a number of articles on the subject, published in *THE LIVING CHURCH* and elsewhere. He has also been a member of the editorial board of the *Witness*. Dean Moore, the father of nine children, is a board member of the Planned Parenthood Association.

In moving to Washington, Dean Moore will be following an old acquaintance — President John F. Kennedy, whom he met during college days. President Kennedy was a student at Harvard University while Dean Moore was at Yale.

ROMAN CATHOLICS

Pope May Share Powers with Bishops

"That some reforms must be introduced in the Roman Curia is not only easy to foresee, but is much to be desired," said Pope Paul VI on September 21st, addressing the Curia. He also suggested that the Vatican Council might wish to give diocesan bishops more of a share in the government of the Roman Church than they now have.

[The Curia, comprising 12 sacred con-

gregations, three tribunals, and five offices, and employing hundreds of staff members, is the Pope's administrative arm, and exists to carry out the work of the central authority of the Roman Catholic Church. Some Protestants — and others — have maintained that the Curia is excessively bureaucratic, and effectually isolates the Pope from the Church that he leads.]

"If the [Second Vatican] Council wishes to see some representatives of the episcopacy, particularly bishops heading dioceses, associated in some way and for some questions in conformity with the doctrine of the Church and canon law, with the supreme head of the Church, in the study and responsibility of ecclesiastical government, it will certainly not be the Roman Curia that will oppose the suggestion," the Pope said.

Pope Paul, as quoted by Religious News Service, said that "the proposal to modernize the juridical structures and to deepen spiritual awareness not only does not find resistance as regards the center of the Church, the Roman Curia, but finds the Curia itself in the *avant garde* of the perennial reforms of which the Church herself, in so far as she is a human institution working on this earth, has perpetual need. . . . The Roman Curia will not be frightened, for example, to be recruited with larger supranational vision, nor . . . be jealous of temporal prerogatives belonging to other times, nor of external forms no longer fitted to express and impress true and high religious meaning. It will not be miserly of functions that bishops can today exercise better themselves locally without injuring universal ecclesiastical order. Neither will economic aims or advantages ever have any weight in suggesting some reserve or some centralization on the part of the Holy See's organs, if this is demanded by the good of ecclesiastical administration and the welfare of souls."

After tracing the history of the Curia back to 1588, noting substantial changes in its order in 1717 and 1908, the Pope said (as quoted in the *New York Times*), "Many years have passed: It is understandable that such ordering has been aggravated by its venerable old age, as is shown again by the disparity of its organs and practices to the needs of new times and usages of new times, and as it shows at the same time the need to be simplified, decentralized, to enlarge itself and adapt itself to new functions. Various reforms are therefore necessary. . . . They will certainly be functional and beneficial, because they will have no other aim than that of allowing to fall that which is already perishing and superfluous, in the forms and norms which regulate the Roman Curia, and to put in being that which is vital and provident for its more efficacious and appropriate functioning. They will be formulated and promulgated by the Curia itself."

Refusal Refused

By order of a U.S. Circuit Court judge this month, Georgetown University Hospital, Washington, D. C., administered a blood transfusion to a 22-year-old woman who had refused the transfusion on religious grounds.

The woman, a Jehovah's Witness, was brought to the hospital emergency room suffering from a hemorrhaging ulcer, and doctors said an immediate transfusion held her only chance for survival. Through its attorney, the hospital sought an injunction from federal judge Edward Tamm to restrain the patient and her husband (who cited their belief that the Bible forbids "eating blood") from interfering with normal medical procedures. The judge denied the hospital's contention that the patient, in seeking admission, had given assent to normal, scientifically accepted treatment. The judge noted that all legal precedents involving treatment of patients contrary to their religious objections had to do with minors.

The hospital's attorney immediately filed an appeal with the Circuit Court. Judge J. Skelly Wright, informed of the emergency nature of the case, conducted an evening hearing in the patient's room. After hearing arguments from doctors and the woman's husband, he ordered the transfusion. [RNS]

Meeting with President

Bishop Murray, Coadjutor of Alabama, joined other religious leaders in a meeting with President Kennedy late last month, in the wake of the September 15th bombing of a church in Birmingham, Ala. [L.C., September 29th]. The bombing took the lives of four Negro children.

With Bishop Murray were Methodist Bishop Nolan B. Harmon, whose jurisdiction includes Birmingham; Auxiliary Bishop Joseph A. Durick of the Roman Catholic diocese of Mobile-Birmingham; Rabbi Milton L. Grafton, of Temple Emanu-el, Birmingham; Joseph C. Allen, assistant to Bishop Durick; and the Rev. Earl Stallings, pastor of First Baptist Church, in Birmingham. They said their meeting with the President had been suggested by Burke Marshall, Assistant Attorney General in charge of the Civil Rights Division of the Justice Department.

The clergymen told newspaper reporters after the meeting that they "were greeted by the President with expressions of sincere interest in the problems of Birmingham."

In answer to a reporter's question, Bishop Murray said white clergymen have met with Negro clergymen in Birmingham, and hope to continue to do so. "Progress is being made," he said, "but not so rapidly as we might hope." [RNS]



Bishop Wright (left) and the Rev. William Elwell, president of the host Catholic Clerical Union.

PENNSYLVANIA

"Fantastic and Historic"

Roman Catholic Bishop John J. Wright of Pittsburgh spoke before 150 clergymen of the Episcopal Church in the diocese of Pennsylvania, late last month, at a luncheon sponsored by the Catholic Clerical Union of the diocese at Christ Church, Media, Pa. He was introduced by Bishop Armstrong of Pennsylvania.

Bishop Wright, who was complimented by Episcopal clergymen for "ecumenical overtures" in his own diocese, spoke for nearly three hours. He said he was not optimistic in his outlook toward possible Roman Catholic-Anglican-Protestant reunion or unity, because there were "too many grave obstacles" ranging from historical, cultural, and temperamental differences to theological complexities. He suggested in this context that it would be well "to shut the door on some of the history which caused our divisions," because some of the conditions then prevailing are not relevant today.

On the question of papal infallibility, Bishop Wright suggested that it "is wrong to consider this as a single obstacle, or to isolate it as the central problem." He contended that it should be considered "within the total context of the infallibility of the Church, of Christianity, and of Holy Scripture."

Most of his talk concerned the Vatican Council and the late Pope John XXIII's "sense of timing and history." What has already happened in the Roman Catholic Church and the Council itself was "inconceivable as recently as five years ago," and may still be called "fantastic as well as historic," he observed.

He referred humorously to the non-Roman Catholic observers at the Council as "having all the privileges of ringside seats, without any occupational hazards."

While not bound by any rule of secrecy, these guests, he added, "have shown admirable reserve in their comments, and abided by the courtesy of not speaking about what goes on in the household where they are guests."

He called press coverage of the Council's first session "generally excellent," but called the "plethora of books and articles on the subject" somewhat misleading, "like reviews of a play written after seeing only the opening lines of the first scene of the first act." He referred to some of the writings as "Christian ball-gazing" and to articles signed by "Xavier Rynne" in the *New Yorker* magazine as "reading like a Zane Grey western — filled with 'goodies and baddies.'"

The tensions and heated divisions so described, he contended, are contrary to the actual records of the Council's first session, where on 39 different ballots, the majority vote was always more than 2,100, while dissenting votes ranged from less than a dozen to a high of no more than 175.

Bishop Wright noted that Pope John had included "the most controversial of theologians" among consultants to both the preparatory commissions and to the Council fathers and had "sought for a balance" in all of his appointments, representing various nations as well as various schools of thought.

He said he thought that "renewal," rather than "reform," better described the intent of the Council and the currents it has set in motion.

UNITED NATIONS

Crossroads Witness

Dedication ceremonies for the new, 12-story, bronze and glass Church Center for the United Nations were held the afternoon of September 22d in New York City, while several thousand well-wishers looked on.

Bishop F. Gerald Ensley, chairman of the General Board of Christian Social Concerns of the Methodist Church, the first speaker, described the center as "a place where men may speak in good will to one another across the barriers which time and race and geography have raised."

The center was built by the Methodist Church, but is administered by the National Council of Churches. Its basic program is designed to provide first-hand experience at the UN for clergymen and laymen. Facilities include a chapel that accommodates 120 people and a cafeteria and private dining room with space for 170 people. A permanent electronic system has been installed to provide simultaneous translations, in five languages, of UN debates. There is also a closed-circuit television hook-up.

The twelve-story building with its \$100,000 chapel that seats 120 persons at any one time has a cafeteria and pri-

vate dining room accommodating 170 persons.

The building, designed by the Swiss born architect William Lescaze of Manhattan, houses the Walter W. Van Kirk Memorial Library, the Dag Hammarskjöld Memorial Lounge, 12 conference rooms and offices for officials of many different Churches.

The program of the center will include tours of the UN, briefings by Secretariat personnel on the work of the UN and its agencies, and talks by members of UN missions on various UN programs in their own countries. Orientation programs for overseas-bound missionaries will be conducted and meetings will be arranged with specific UN delegates for Church leaders who have concerns in particular countries.

Hospitality will be warmly extended to visiting Church leaders from overseas, who will be invited to use the building as headquarters while in the vicinity. The Rev. Dr. Kenneth L. Maxwell, executive director of the NCC's Department of International Affairs, said that the center will be a "constant Christian witness at the crossroads of the world."

The Hon. U Thant, UN Secretary General, said the center is "aimed at serving as a Christian symbol and a focal point of Christian education in international relations. As such, it has considerable significance and its activities will render, no doubt, a most useful purpose."

WASHINGTON

Rental to Go

St. John's Church, Washington, D. C., has announced discontinuance of its pew rental system effective at the end of this year.

After a months-long study by a special committee, the vestry concluded that the disadvantages inherent in rented pews outweigh the advantages and that continuance of the system, in which 50-60% of the pews and seats are reserved, is contrary to the best interests of St. John's. Therefore on and after January 1, 1964, all seats at St. John's will be open.

RACE RELATIONS

Barriers

Convinced that behind the interracial tensions in their community lies a basic lack of understanding due to the inability of one race to hear the other, 36 citizens of Rapid City, S. D. participated in a communications experiment September 13th-14th by listening to each other.

The program was sponsored by the Mayor's Committee on Human Relations, under the chairmanship of the Rev. David B. Reed, vicar of St. Matthew's Church, Rapid City. The Rev. Tom McElligott, director of Christian education of the diocese of Minnesota, served as consultant



Mr. Coulter: Exciting developments ahead.

and conference leader. Conference membership was divided equally between Indians and non-Indians.

Emphasis during the workshop was on the fact that no problems were to be solved and no decisions necessarily to be agreed upon by the whole group. It was an opportunity for people who traditionally have difficulty in talking with each other to be free to speak openly of the situation in Rapid City, where roughly 10% of the population consists of Sioux Indians from the various South Dakota reservations.

During the course of the conference, natural Indian politeness and reserve and difficulty of expression in English were identified as frequent barriers to communications with non-Indians and it was recognized that the abrupt, "to the point" conversation pattern of most non-Indians has cut off the Indian so often that he feels it is useless to try to talk to the non-Indian. Both Indians and non-Indians expressed mistrust of the other race and expressed the need for friendly meetings which bring the races together.

Discrimination was the subject under discussion most of the second day, and it was looked at in terms of hospital admissions, police attitudes, employment, segregated fraternal lodges, and neighborhood incidents. Specific incidents were cited and discussed.

The conference was noteworthy as a matter of interchurch coöperation, also, as there were two Jesuits on the planning committee, together with a Church Army

officer, the wife of a congregational minister, and an Episcopal priest.

To carry forward the program of improving conditions in Rapid City, full reports of the conference were distributed to concerned organizations in the community and most of the participants will be functioning in specific action groups of the mayor's committee. These groups are set up to work in the areas of employment, housing, medical needs, young people, education, cultural orientation, and public offenders.

CHURCH ARMY

In Training

A total of 14 trainees has been accepted for the 1963-64 training class at the Church Army training center in Brooklyn, N. Y. This group, reportedly the largest ever to enroll in the U.S. organization, consists of two married couples, two single women, three married men, and five single men. Their ages range from 26 to 54, and their educational backgrounds range from 10 years of schooling to the acquiring of a master's degree.

The present trainees come from the dioceses of California, Arizona, Central New York, Michigan, Massachusetts, Western Massachusetts, and Los Angeles, and the missionary district of South Dakota. Three Dakota Indian trainees are among the number.

In a recent statement, Presiding Bishop Lichtenberger said, "The Church Army is one of the unique organizations of the Episcopal Church, and a most useful one. It is unique because it is a society of lay evangelists which includes both men and women. It is useful because its trained members serve in parishes, missions, and institutions of over 30 dioceses and missionary districts."

Director of training for the Church Army in the USA, as of September 1st, is the Rev. William J. Coulter, formerly associate secretary in the Leadership Training Division of the National Council's Department of Christian Education. Mr. Coulter, in a statement made on his acceptance of the Church Army post, said, "The lay ministry will be receiving the attention of the Church with new care and exciting developments for at least a generation. At the Church Army training center we have the privilege of preparing selected persons for full-time ministries for the Church. We shall also be experimenting with various forms of training for lay persons who expect to have their careers in trades, businesses, and professions. All that transpires in their life in the world — lay occupations, leisure time, homes, and neighborhood relations (extending from next door all the way to the next star) — is the lay ministry already going on. I am grateful for the opportunity to be a part of the Church Army's significant contribution."

Coming, next week:

The Fall Book Number

New Cathedral

The Church of St. Luke and St. Paul, Charleston, S. C., became the Cathedral of St. Luke and St. Paul on September 20th, when a contract was signed by Bishop Temple of South Carolina; the Very Rev. B. M. Currin, Jr., rector of the parish and now dean of the cathedral; and C. Lester Cannon, senior warden. The cathedral will retain its identity as a parish.

"Bishop Temple was consecrated in this church," Dean Currin told THE LIVING CHURCH. "Since that time both of us have been working long and hard toward this goal, believing that a cathedral for the diocese would be a spiritual focus of unity as well as a central place where all Episcopalians in the diocese could worship, work, and study. [The signing of the contract] was the final act of a long process whereby we obtained the overwhelming support of our vestry and congregation, the diocesan convention of last spring, the executive council, and the standing committee."

Besides approving the establishment of a diocesan cathedral, the spring convention of the diocese approved budgets totalling \$235,029.50, and adopted a resolution suggesting a merger of the diocese of South Carolina with the diocese of Upper South Carolina.

In other action, the convention rejected an offer of property in Columbia, S. C., for use as a home for the aging; accepted enthusiastically a report from the committee on stewardship endorsing the no-quota system for the diocese; and admitted St. Luke's Church, Latta, as an organized mission.

ELECTIONS. Standing committee: clergy, R. C. Fell, John Hardy, J. R. Horn, L. C. Magee, T. S. Tisdale; laity, G. B. Daniels, H. Q. Foster, P. G. Porcher, Jack Wright, W. M. Hart. Executive council: clergy, R. C. Fell, J. W. Hardy, S. L. Skardon, R. C. Baird; laity, Jack Frierson, Y. W. Scarborough, E. D. Guyton. Deputies to General Convention: clerical, J. R. Horn, J. W. Hardy, S. L. Skardon, L. C. Magee; lay, W. W. Dukes, Jr., D. M. White, Jr., Jack Wright, J. R. Sosnowski. Alternates to General Convention: clerical, T. S. Tisdale, C. F. Duvall, R. C. Fell, E. B. Guerry; lay, J. W. Skardon, E. Allston Moore, F. J. Fishburne, Clayton Perreault. Delegates to provincial synod: clerical, R. C. Baird, R. F. Dority, J. R. Horn, L. C. Magee, S. L. Skardon, T. S. Tisdale; lay, Sol Blatt, Jr., Dan Lesesne, H. E. McCracken, B. A. Moore, P. G. Porcher, William Young. Alternates to provincial synod: clerical, M. R. Hyman, L. C. Melcher, Jr., W. S. Stoney, W. R. Haynsworth, E. B. Guerry, M. P. Ollie, Jr.; lay, J. J. Baldwin, J. A. Ingle, Dan Allen, Jr., Thomas Read, W. P. Friar, T. H. Carter.

ENGLAND

Lord Fisher Recovers

Lord Fisher of Lambeth (the Most Rev. Geoffrey Francis Fisher, former Archbishop of Canterbury) underwent an emergency appendectomy on September 18th, and was in satisfactory condition, according to a report in the Milwaukee *Sentinel*.

October 6, 1963



Grieving parents of Skopje, Yugoslavia, gather at the coffins of their children. Some 2,000 people were killed in the earthquake.

CHURCH WORLD SERVICE

Pre-fabs for Skopje

More than \$150,000 is the share of Church World Service, relief arm of the National Council of Churches, in providing housing for residents of Skopje, Yugoslavia, which was destroyed by an earthquake this summer. That figure represents America's share of a total appeal for \$500,000 made by the World Council of Churches.

The American Churches' contribution will be 100 prefabricated houses in an area to be known as Kozle. This section of housing will be identified as the gift of the Churches to the people of Yugoslavia. Hans Harold Lund, CWS representative in Yugoslavia, is coordinator of the project, which will provide permanent single-family dwellings, each including three rooms plus bath and kitchen.

Appeals for funds were made by Mr. Lund and Christopher King, a WCC representative, after the two made an on-site inspection shortly after the earthquake.

Mr. King said in a report:

"All the houses in Skopje have been marked. There is monotonous alternation of a strip of red — meaning the building was irreparably damaged — and a strip of yellow — the sign that the building could be reconstructed, but until this was done it would be unsafe to enter.

"Very rarely one encountered the strip of green which showed that a building, often with all its windows broken and with obvious damage, was structurally sound and could still be entered. Everywhere in front

of the houses there are neat but pathetic piles of household goods. . . . The belongings of many are still inside the buildings they dare not enter. . . .

"Under the trees in the parks, in every green space, people are camping, with beds, tables, cooking stoves out in the open. Not many have tents, but most have constructed some kind of shelter from the sun out of pieces of boards or tarpaulin. [The authorities] have mapped out five areas, on the outskirts of town, which they are planning to lay out immediately in prefabricated houses. These satellite towns, or suburbs, will be permanent sections of the new city. . . . The authorities are pressing on with this project as a matter of utmost urgency . . . so that those who remain in the city will be out of tents and in houses before the worst of the winter."

Immediately after the earthquake late in July, CWS rushed some 20,000 pounds of blankets, tents, and drugs by air to Yugoslavia. An additional 478,763 pounds of clothing, shoes, bedding, and medicines were sent to Skopje later.

ARMED FORCES

Academy Chapel

The Air Force Academy Chapel at Colorado Springs, Colo., was dedicated late last month in open-air ceremonies attended by some 10,000 people.

The chapel, made up of 17 aluminum-and-steel, tetrahedral spires, was built at a cost of nearly three and one-half million dollars. Its design has occasioned considerable controversy from those who would have preferred a more conven-

Continued on page 17

Questions at

by the Rev.

Canon-in-ch

Probably one of the reasons that missionaries in the field do not put their thoughts down on paper more often is that through the years their ideas change so much that they are afraid to crystallize any of them. In recent years the pioneering work in stimulating the Church to reconstruct and reexamine its missionary enterprise has been done by visitors to the field. How well we in Okinawa remember the stimulating visits of the Rev. Dr. Joseph Moore, the Rev. Dr. Boone Porter, and the Rev. A. Theodore Eastman, whose conversations stirred us up and kept us thinking and talking long after they had left. I shall always remember a penetratingly true remark made by Dr. Moore.

"The trouble with most of you missionaries," he said, "is that you know the right answers; but you do not always know the right questions." It is here that the trained observer, particularly an anthropologist like Dr. Moore, can offer valuable assistance. He is in a position to ask at least some of the right questions, questions that have never occurred to the man in the field; yet questions that must be asked.

So we in the field are trying to ask the right questions, and it is a healthy experience. Here are a few of the questions that I have been asking myself over the past ten years:

Are Western missionaries still needed?

This is a question that we Westerners keep asking ourselves here in Asia, since no one wants to be an intruder. We ask this particularly in times of discouragement and on those recurring occasions when one of the faithful reveals unconsciously that to some extent we are outsiders who can never really understand and therefore can never deeply help. And this hurts, especially when one is trying so hard to be a good pastor and priest.

But I am convinced that this is one of the wrong questions, even though it is frequently asked. Someday I may return to the green hills of up-state New York, which I love; but I will not go home because I have asked the question, "Are missionaries really needed?" and concluded, "No, they are not."

It is a wrong question because it presumes something special about Westerners and their roles in the world. If a New York priest moved to Texas, had a few unhappy experiences and then started

asking himself, "Are New York priests still needed in Texas?" his mutterings, if they reached the ears of a Texan, would elicit some immediate reactions:

"What's so special about New York? No, Texas doesn't need you and never has needed you, at least not the way you want to be needed."

By replacing the localities we can recognize the *de haut en bas* attitude that prompts the missionary to ask, "Are American priests still needed in Japan?". Unlike the Texan, the Japanese does not become indignant with these musings. The fact that this patronizing question is asked by the missionaries and the fact that the Japanese Church entertains the question is a clear indication that the relationship between the Japanese and Western churches is still not one of mutual equality. The Japanese reaction to the question, "Are Americans still needed in Japan?" should be the same as the Texan's. And the question should sound as ridiculous as "Are New York priests still needed in Texas?"

The question is further wrong because it assumes that the exchange of clergy must always be from the strong to the weak, when actually, of course, it should develop into one between equals. Even in our enthusiasm to encourage local leadership, we are sometimes guilty of perpetuating the strong-to-weak relationship when we preclude the possibility of foreigners' taking any kind of leadership. For the sake of true equality it is important that there be no prejudgments about priests' roles based on national origins. True equality demands that the new Churches be free to choose the best man for the job. The *obiter dictum* that Westerners should under no circumstances any longer assume roles of leadership in the new Churches is not necessary, not appropriate, and is actually harmful. It is not necessary because when the new Churches are free to choose their own leadership, naturally they will find most of it amongst their own people. It is not appropriate because it is none of our business whom they choose. And it is harmful because it unintentionally perpetuates the idea of a relationship of the strong to the weak.

Not only in Japan, but throughout the world, a failure to rid ourselves of this inequality will adversely affect the missionaries' ability to do creative and im-

aginative work and it will impede the ability of the new Churches to profit from what each individual missionary has to contribute. Coming to the new Church on completely equal terms, he will be able to offer the particular strengths that are the priceless treasures of his own Church; in turn he can discover the beauties and strengths of the new. No Church, including the American, can enjoy a healthy life without this exchange. Without it, its traditions grow sterile, its customs eccentric and peculiar, and its outlook narrow.

The Japanese Church and all of the new Churches must come to understand that the missionaries come to them, not as temporary infusions from a strong to a weak Church, but as sharers of tradition to broaden the life of the Church throughout the whole world. We do not look forward to the day when this exchange will no longer be necessary because the new Churches are strong enough to stand on their own. Achieving maturity is not the occasion when exchange between the various national Churches is to cease. Rather, maturity is achieved as the exchange becomes more equally a mutual exchange.

Having discarded this wrong question, I can now ask the question: *What are the particular strengths of the American Church that I as one of her ambassadors can contribute to Japan?* It is in answer to this question that it seems to me a great deal of nonsense has been written on both sides of the Pacific. There has been a great deal of talk about sending out experts — priests and lay people who are experts in some field like education, or sociology, or economics or who-knows-what-all. But even the most casual visitor to the Japanese Church will quickly perceive that the tradition is weakest in pastoral theology, normally a forte of Anglicans. Most of the Japanese clergy know very little about running a parish either administratively or pastorally. The Nippon Seikokai has 17,893 practicing

out Missions

William A. Hio

Shiraz, Okinawa

communicants. There are about five churches with over a hundred people out on Sunday. So let's stop kidding ourselves. The Japanese Church needs converts; and the experts it needs are good old fashioned evangelists.

We frequently have Americans visit Okinawa having first been to Japan to see the Church there. I am ready for them. Most do not like at all what they have seen. They comment on the run-down churches always in need of paint. They comment, too, on the poor congregations and the quickly perceived weakness in the Japanese Church's parochial programs. Then they make a mistake. They arrive at the conclusion that the Japanese parishioners and clergy are weak in the faith, that they do not seem to know or care about the Church.

It is true in America that an unpainted church reflects lack of spirit and interest; and it is also true that a poorly planned parochial program usually reflects on the rector's ability. But this is not true in Japan. Most of the churches have very loyal and faithful people. They are just too few and too poor to do everything that needs to be done. Their first concern is keeping the rector and his family. There is little left for church maintenance.

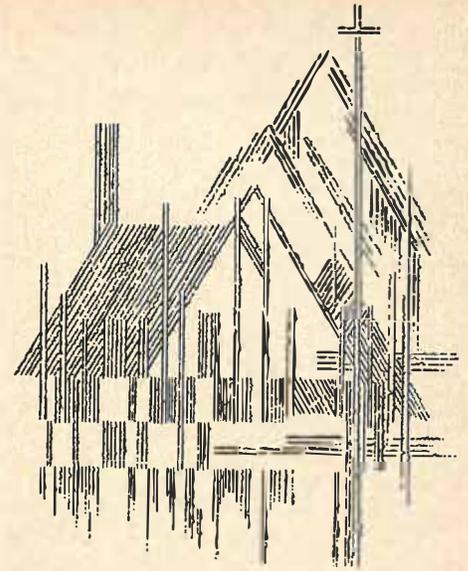
The Japanese clergy for the most part are well educated and basically very capable men. But they just do not know how to run a parish. Most have never seen a successful parish; because there practically are none to be seen. No one has ever shown them how to run a strong parish. It cannot be taught entirely from books; it must be shown. In America what a priest does, how he takes care of his people; his style of preaching, how he manages his parish, precisely what he does each day — these things most of our priests begin to absorb as young boys. The traditions of the priesthood are deeply ingrained. They are part of a Church's treasure.

And by and large the Japanese Church has very imperfectly received this treas-

ure. The young boy aspiring to the priesthood in Japan does not have a model parish to observe. As a matter of fact, he probably does not even become a Christian until he is in college. He enters seminary knowing practically nothing about the priesthood's ways. He has no books on pastoral theology, unless he wades through some English language treatise, and of course large parts of it are irrelevant. After he is priested, he has to produce a sermon each week with very few books at his disposal, and most of these are not homiletical aids. Also his poor grasp of pastoral techniques makes for sermons that are not grounded in day-by-day pastoral experiences but rather are too erudite for the people. We have in Japan a Church with priests who are patiently devoted, who have suffered persecution and who continue to plod along amidst cruel poverty. They are all over Japan loyally maintaining churches modelled after an imperfectly perceived and partially understood pattern, requiring priestly and pastoral techniques that they usually have never had a fair chance to learn.

In Okinawa we are working on a priests' handbook in the Japanese language. Each chapter is a subject which we have labored over in clericus here. Most of our Okinawan clergy meetings are concerned with pastoral questions. We have even arrived at certain flexible rules, like:

Sunday services shall not exceed an hour, including after service announcements. All new people will be introduced and made to feel welcome. (We even applaud them by clapping after each name.) There will be ushers at the door to take care of new people so as to seat them next to Prayer Book experts, as we call them. The Eucharist will start on time.



All of these are little things, but important if the Church is to expand. These little techniques, which are just plain common sense to an American, are part of the contribution that we can make. When it comes to parish administration, operating the church on a sound business-like basis, frankly, I think the American clergy are the best equipped in the Anglican Communion. This is a phase of the Church's life where the American Church has a contribution to make, not just to the new Churches, but, as a matter of fact, to strengthen the whole Communion, and not least the Church of England. Also there are phases of the Church's life in America that will be strengthened and complemented by contributions from our sister Churches. As the Japanese Church matures, her contribution will grow, and it will open new vistas of the deep meaning of the Gospel we have not even begun to perceive in the West.

Another question that we must ask is *what kind of ministry is appropriate for the new Churches?* This is the question that Dr. Moore and Dr. Porter have stirred the missionaries and the new churches to ask with increased seriousness. The criticisms that Roland Allen levelled against the professional, full-time ministry as the only type available are well taken. A working ministry where, for instance, the farmer in a small village is priested, does the liturgy on Sundays, and cares for his little flock pastorally while continuing his farming is most desirable, particularly in Buddhist countries. The Buddhist ideal that salvation lies in escaping from this world, ignoring the world, becoming insensitive to the world has had a harmful influence on the Japanese professional priesthood. There is a

tendency to want to be terribly, hand-wringingly spiritual. Our Japanese priests tend to be so spiritual in a sort of ethereal way that their priesthood is not truly incarnational. Parish administration, the day-to-day problems of the parish and, more important, the people's pastoral needs tend to be unperceived.

This problem becomes most apparent when one of our priests, forced by sheer poverty, takes a job as a teacher, or clerk. He fails completely to wed his priesthood to the world about him. He takes off his collar and assumes an incognito role. Gradually the work outside grows more and more important and demanding; and the priesthood, a separate entity in his life, is a role he fills on Sundays very briefly. Recently I was told of a case where a priest took a job with a broadcasting company, and soon achieved quite some prominence in this field. Gradually he had less and less time for his parish responsibilities, and the bishop grew concerned. The priest finally had to be suspended when one Saturday evening he called the bishop to say that he would not be able to take Sunday services the next morning because he had a broadcast to make.

Even within the Church there has grown up a small group of priests who have escaped the poverty and frustrations of parochial life as they know it in Japan to become teachers in our prosperous schools. In all too many cases the priesthood has been relegated to taking services on call in neighboring parishes. The rest of the week, the priest goes to class in shirt and tie to teach "religion" or some other speciality.

Wearing the Necktie

I would not object to the necktie if its wearing were motivated by incarnational theology, but it is not. On the contrary the motivation is that "here I am stepping out of the strictly spiritual role of the priesthood, as I conceive of it, so why should I dress like a priest?" He fails to see that the priest is both in this world with the carpenter Jesus and transcending this world with Christ in His glory. So putting overalls on at least some of the Japanese clergy is one way of combating this pseudo-Buddhistic aura that has tended to drive the Church's priesthood literally out of this world. Actually it will be a matter of ordaining some Japanese men who wear overalls, and then persuading them to leave them on.

There are other reasons for reexamining the mode of the ministry. The Japanese Church exhausts itself by spending its limited energies trying to maintain a church patterned after the church of the West, with its parish house, church, rectory, and rectory family to be supported. As I visit Japan, going around seeing these little groups of faithful people with their poor priest and his family, the whole thing comes to seem tragic. I have come to the sure conviction that in addi-

tion to the full-time professional priests there could and should be as many as five to ten non-professional priests doing the holy liturgy in their homes, maintaining the complete and essential life of a parish church without any of the expensive overhead that distracts the Japanese Church from its true work. The full-time professional priest would visit these house parishes regularly to augment the teaching and preaching. Under these circumstances it would be possible for the faithful to provide him with a decent living.

More Consecrated Bishops

And having reached this conviction, I am constrained to go further and offer what on first consideration might appear as a most radical idea, but which I am sure needs the most careful thought of the whole Church. I feel that many more of the full-time professional clergy in a situation like this should be consecrated bishops. Not only has the fully parochial structure of the Western Church been premature for Japan but also the monarchical episcopate has been as much a burden as a blessing.

In recent years there has been serious discussion in Japan of reducing the number of dioceses, since the monarchical episcopate with its traditional Western diocesan structure is too expensive to maintain. Of the 17,893 active communicants, almost 5,000 live in the diocese of Tokyo, leaving less than 13,000 to support the other nine dioceses. Two dioceses struggle along with less than a thousand each. Obviously neither the parochial nor diocesan structures as they exist in Japan are appropriate to the facts of the situation; and I am sure that this is true of a number of other Churches throughout the world. Yet I am sure that trying to keep the machinery going by retrenching, trying to maintain the facade of a full institutionalized Church patterned after the West by trimming the sails is not the answer.

When we start inquiring deeply about what mode of ministry the new Churches should have, we are involved in rethinking the whole pattern of the Church's organizational and institutional life. To accomplish this we must be clear about essentials so that we can be flexible in non-essentials. In the past the Anglican Communion, to its great loss, has been slow to do this. The most glaring example was the failure of the English Church to send bishops to the colonies, because they could not conceive of bishops without titles, seats in the House of Lords, endowments, and palaces. In the same way there are many Americans who cannot conceive of bishops outside of the American pattern.

Our own Episcopal Church has so arranged its episcopate and surrounding institutions that the average church member will see his bishop once a year. The priest will see the bishop a few times more. It is certainly not being anti-

episcopal to want more bishops, to want the episcopate directly involved in the pastoral care of the faithful so that every member knows his bishop personally.

Since at least in Japan and probably elsewhere the Western parochial and diocesan institutions have proven inappropriate, I would like to see an attempt made to involve the historic episcopate in what may be called a pastoral diocesan system. The whole life of the Church would center around the bishop, supported by two or three full-time priests, normally college and seminary trained, and further supported by up to ten part-time working priests and deacons, with small congregations meeting in their homes. The bishop would be able to visit these congregations at least monthly or more frequently when he would do the Eucharist, augment the teaching, and preach. Since the bishop would indeed on a direct and intimate level be the chief pastor, chief teacher, and leading missionary, the people's loyalty would naturally be to their bishop first and then to the priests, to their pastoral diocese first and then to their local house church.

The work could further be strengthened by having monthly gatherings in the central church of the bishop, whereby the believers could come from their various local cells and attend a large, enthusiastic, and triumphant service, escaping from the present isolation and discouragement of spending their entire Church life in tiny scattered and impoverished churches. In such an arrangement self support would be possible since only three or four clergy would be full-time; and there would be at first only one principal church building to be maintained. Also it would be much easier for pastoral dioceses of this sort to grow and divide. Parishes can grow but it is hard for them to divide since their physical assets are usually all in one place. With a pastoral diocese, the logical way to divide would be for one of the house churches to graduate into a bishop's church, once it was strong enough and had enough new satellite house churches to afford this.

For the Episcopate, Greater Flexibility

As the ecumenical dialogue gains momentum, it is even more important that the historic episcopate be given greater flexibility if we Anglicans are to commend it successfully to the so-called free Churches. The Anglican Communion is preëminently capable of attacking this problem. We have the foundations of the apostolic Church, centering in the historic episcopate, which weds us to essentials. And, unlike Rome, we have a relatively simple canon law which makes it much easier to approach these problems on a local level creatively and imaginatively. Precisely what is best for Japan may not be best for some other country. However, the inappropriate application of Western structures to the new Churches is a problem that is universal.

For those who may
need help in starting
their prayers, the author offers

A Mechanical Aid to Prayer

by the Rev. Chad Walsh, Ph.D.

Chairman of the English Department, Beloit College,
and associate rector, St. Paul's Church, Beloit, Wis.



Luoma Photo

If prayer comes easy to you, don't read this. The method I describe is for those, like myself, who often need help in getting started.

The equipment is simple: (1) An intercession list of persons and causes for which you feel a constant responsibility. This should be revised from time to time, and kept up to date. (2) A set of 6 x 4 cards, on which you can write down passages from the Bible, favorite prayers, short religious poems, etc. (3) About 60 smaller cards, each labeled to indicate a type of prayer. You might have eight each for adoration (telling God how you love Him) and thanksgiving; six for intercession; four for contrition (confessing your sins of omission and commission), dedication (putting yourself in God's hands for a specific purpose or occasion), guidance (prayer for direction), petition (prayer for yourself). In addition, there should be, say, six cards with a question mark, to indicate that you must decide what to do next. Finally, label eight, "Meditation" and the same number, "Silence."

Here is how it works. If you have ten or fifteen minutes for prayer, and feel in a dry mood, simply say the Lord's Prayer or a few sentences from Scripture, to help focus your mind. Then draw one of the small cards at random. Perhaps it reads, "Thanksgiving." You search your memory. What has happened in the last 24 hours to give you cause for gratitude? Perhaps at first there seems nothing.

You may be surprised. But if not, then you give thanks to God — in your own words — that He is always with you, whether you perceive Him or not, and whether or not things are going your way. Sometimes you can also say thanks for misfortunes that have opened your eyes to something you needed to learn.

Next draw another card. If it reads, "Silence," try to center down by thinking of nothing. Let the mind relax. Gently disregard distractions from the outside, like the birds singing outside the window, and worrisome thoughts and feelings from the inside. Enter into a deepening silence and tranquility. Sometimes God will speak quietly from the center of the silence.

By this time you may be ready to put the "prayer kit" aside and go ahead with spontaneous prayer and meditation. But if not, draw another card. Suppose it is "?." You simply decide for yourself what kind of prayer comes next. If the card reads "Intercession," you think over the people and causes that are somehow a concern of yours, and choose one as the subject of prayer. Or you can refer to the intercession list. Often, when you are praying for a person, you will simply want to think of him in the light of God, and quietly lift him into God's presence by your prayer.

If you continue with the little cards, the next one may be "Meditation." Pick up a large card and read it through several times. Should it turn out to be a

prayer, make it yours by giving your inner assent to what it says. In the case of a religious poem, keep reading it aloud until it is *your* poem, saying what you would like to say. A passage from the Bible, if you draw one, is for an exercise of the imagination, conscience, and will. Suppose it is the story of the Good Samaritan. You might try to put yourself in the position of each character in turn, seeing the story from his point of view. Enter into the drama as vividly as you can. Then ask yourself, "Which character am I? The cautious priest? The good Samaritan? Who am I?" You keep thinking about what it means to be a good Samaritan. You ask yourself whether there is some concrete situation in which you are called to be one. If there is, you dedicate yourself and pray to be granted strength for the carry-through. This simple example of meditation shows how the words of the Bible can first arouse the imagination, then the conscience, and finally the will.

If you need to, draw another card and follow its suggestion. And so it goes. The advantage of this method is simply that it provides some guidance for the person who would like to pray but feels dried-up. At the same time, it has variety and flexibility.

The cards rarely come twice in the same order. And once the spirit of prayer begins to well up, you can — and should — put the cards aside. They have served their purpose.

Renewal and the Curia

On the eve of the reopening of the Vatican Council, Pope Paul VI gave a tactful, but firm, indication of the direction of both the Council and his own pontificate. Calling together the several hundred officials of the Roman Curia, he told them that certain reforms were needed and would be made [p. 8].

The Curia, or papal court, is in theory a body of obedient servants of an absolute monarch. In practice, it is a very powerful body, using tradition and expert knowledge and administrative powers to revise and even to reverse papal decisions. The new Pope, long a member of the Curia, knows its ins and outs and has already given clear indication that his policies and decisions will not be, as Pope John's sometimes were, mislaid somewhere between the decision and the carrying out of the decision.

Among the changes the Pope expects — changes, he said, which will be “formulated and promulgated by the Curia itself” — are these:

It will be recruited “with larger supranational vision.” Its members will presumably be more representative of the Church throughout the world.

It will be “educated by a more careful ecumenical preparation.” Those who still maintain the old isolationist outlook will have to learn their new lesson.

Some of its functions will be decentralized into the hands of diocesan bishops.

Diocesan bishops, representative of the episcopate around the world, may be associated with the Pope in various aspects of the government of the whole Church.

When Cardinal Montini became Archbishop of Milan, his departure from the Curia was interpreted by some as a banishment, a victory of the Curia conservatives



St. Peter's Basilica, Vatican City: Reforms in the Curia.

RNS

over the Liberals, and even over the then Pope, Pius XII. Returning to Rome as Pope, Paul VI is probably in a better position to take a strong hand in the reform of the central administration of the Church than any other Pope could be.

The promise of administrative follow-through that is implied in the Pope's announcement to the Curia gives us assurance that the contribution of Pope Paul to the renewal of the Roman Catholic Church and the ultimate reunion of Christendom will be a great and necessary one. The charismatic quality of Pope John's leadership gave the movement the amazing momentum which broke through unbreakable barriers and made the impossible possible. Now that the whole Christian world has caught his vision, the task is to march steadily, step by step, toward the goal. Otherwise, the momentum of reform could easily be lost in little daily checks and hindrances set up by sincere, small-minded men who are convinced that the old ways are best and can show 400-year-old precedents for everything that they do.

Religious Freedom

It seems to us that the cause of freedom in general and religious freedom in particular was poorly served by the recent judicial decision [p. 9] upholding the right of a hospital to give blood transfusions over the moral objections of an adult patient and her husband.

No doubt hospitals have a right to demand of their patients that they accept “normal medical procedures,” so that nurses will be free to carry out doctors' instructions regarding drugs, hypodermics, etc. And no doubt it is also true that blood transfusions have in general become a normal medical procedure. Yet, where strong moral objections do exist to the receiving of blood transfusions, it seems to us that adults have a right to refuse them even if the result is death. The duty to stay alive is not so absolute that it overrides everything else.

Those who believe that it is their duty to refuse all drugs undoubtedly ought to stay out of hospitals in the first place. But blood transfusions stand somewhat in between medical and surgical procedures. Permission ought to be sought and given before they are administered.

Brave or Foolish?

Controversy has been raging in the editorial offices of THE LIVING CHURCH on the question of the priest and congregation [p. 7] who continued with the service in defiance of a bomb scare. What if there really had been a bomb? What if some wanted to leave but felt that to do so would be disloyal to the others? Should a crackpot be able to interrupt a service at the cost of a mere 10¢? Was it a courageous act or a foolhardy act?

Does any reader have the answer?

Close-ups and Long Views

by Margaret Redfield

Cultivating the Wasteland

Some months ago a reader took exception to my comments concerning a children's religious program (which shall be nameless here, lest I be taxed with belaboring the point). The critic charged in effect that it was not cricket to criticize the Churches for poor productions, because their budgets are small. He stated further that the National Council's 1963 appropriation for radio, television, and audio-visual programs is only \$50,097.

Anyone who knows production costs knows that this is a small sum, production-wise. But looked at out of that context, it is a sizeable sum. Maybe one of our troubles is that we have come to think of \$50,000 as not much money.

I still can't withdraw anything I said about the above-unnamed program, except for my statement that it was a half-hour show. It isn't — it's 15 minutes. It only seemed like half an hour.

The reader suggested that I look at a few more segments of the program, since it was unfair to judge it by one poor presentation. I've tried to take another look, but the station keeps switching the schedule. Today I tried again to nail it down, but all I got in that time slot was a buckskin-clad paleface, muttering, "I no longer belong to the Pawnees." I waited 15 minutes, (in past weeks the program has been listed variously at 8:30, 8:45 and 9 a.m.) and made another try at it. This time they were getting set to cut them off at the Pass, and things looked bad for the Cavalry.

I called the network and inquired why this particular children's program was not on. They came up with what they felt was a reasonable excuse. "It went on at 7:30 this morning — we needed a replacement for *Crusader Rabbit*."

Anyway, folks, that's what happens to the programming into which we put so much money — or so little, depending on how you look at these things.

I wonder what would happen if an annual production budget was saved up for say four years, and the total used to turn out a topnotch program. Maybe we could give *Crusader Rabbit* a run for his carrots.

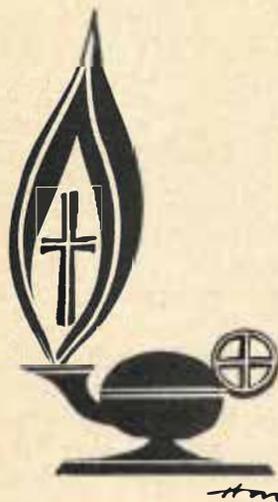
"What manner of communications are these that ye have one to another?" Jesus asked of Cleopas and his companion, on the road to Emmaus. It is a question

which the Churches might well ask of themselves as they set their sights and their budgets for the years ahead.

Over at CBS in Hollywood last week, I visited with Bruce Pennington about upcoming programs. He was enthusiastic about the new series, "The Great Adventure," presented in cooperation with the National Education Association. Slanted to the high school viewer, the stories are based on great moments in American history, and will dramatize such events as General Mark Clark's mission to North Africa before the landing of U.S. troops, in 1942; the arrest of Sitting Bull and the Massacre at Wounded Knee, in 1890; and the story of Sister Blandina, who faced an angry lynch mob, to prevent an Indian massacre in a Colorado mining town.

Richard Rodgers wrote the theme music, and Van Heflin narrates.

"The series was designed especially to augment high school studies in American history," said Mr. Pennington. "I'm very



proud of it — it is the most comprehensive network effort yet made to correlate interests and studies for young people. But we're going easy on the build-up, because we realize that if the kids think we are deliberately setting out to teach them, they'll lose interest in the program. What we will do, however, is to offer, at the conclusion of each segment, a bibliography. For instance, if they want to learn — oops! there's that word! — if they want to read more about Andrew Jackson, after seeing 'A Boy at War,' or about the Civil War, after seeing the 'Hunley' episode, they'll know which books to look for."

The next morning I had a call from CBS. "Got a little postscript," said Mr. Pennington ruefully, "We're dropping the bibliography offer — the feeling is that the kids might get the idea that they're being taught, rather than entertained!"

Even so, it begins to look as though television isn't nearly the vast cultural wasteland it was when the FCC's Newton Minow trained his verbal guns on it!

NEWS

Continued from page 11

tional building. The upper level of the building is a Protestant chapel; Roman Catholic and Jewish accommodations are on the lower level.

Chaplain (Brigadier General) Robert P. Taylor, chief of Air Force chaplains, speaking at the dedication, said the Judaeo-Christian tradition has contributed much to the building of our way of life. Its influence is seen, he said, in the religious colonists and pioneers, from the beaches of Jamestown, Va., and Plymouth, Mass., to the westward march as they built homes, schools, churches, farms, and industries across the nation. He traced this influence in writings of the founding fathers when they placed in fundamental American documents such expressions as "in the name of God," "made in the image of God," "created equal," "justice and equality," and "liberty and freedom." He called the attention of cadets present to the farewell address of George Washington, who called morality and religion "indispensable supports" in the success of democracy. "This chapel," said General Taylor, "is a training ground for increasing your strength of conscience, of character, and of courage." [RNS]

COLORADO

Bishop Minnis to Speak

Bishop Minnis of Colorado plans to speak at a Roman Catholic Mass on October 12th, in Pueblo, Colo. He agreed to participate in the special Columbus Day Mass to be offered for the success of the Second Vatican Council.

The Mass will be celebrated outdoors at the State Fairgrounds. In case of bad weather, the Mass will be celebrated in the State Fair Exhibition Hall.

Bishop Minnis was invited to participate by the Most Rev. Charles A. Buswell, Roman Catholic Bishop of Pueblo, who, answering Bishop Minnis' acceptance, said, "It was very good of you to accept the invitation and I know that your acceptance will have a very special importance for all men of good will in our area." He also said that every effort would be made to observe whatever proprieties might be indicated to show proper respect for Bishop Minnis and his office, and that Roman Catholics in Southern Colorado were grateful to him.

The occasion is sponsored by Pueblo Council 557, Knights of Columbus. Invitations have been sent to Protestant, Orthodox, and Jewish clergy, as well as to civic leaders.

The Knights of Columbus chaplain will celebrate the Mass in Latin. Responses will be made by the congregation in English. "Nondenominational" hymns are to be sung.

BOOKS

Continued from page 5

will benefit both priest and layman, biblical specialist and non-specialist alike. Dr. Barclay speaks both to the mind and the heart. His wide classical learning and biblical scholarship are evident on every page. And yet his style is graceful and easy and guided by an evangelical fervor desirous of making the all-sufficiency of Christ relevant to the modern mind. The rich and varied history of many key Greek words employed by St. Paul is put down in a manner at once both interesting and easy to comprehend. Philological details serve to illuminate, and not to confuse, the vital theological truth which hovers over every line in this short letter to the troubled Church at Colossae. An excellent example of this can be found in chapter six, where the great Christological passages of Colossians are discussed.

Well worthy of note, in the mind of this reviewer, is the challenge issued by Dr. Barclay (on pp. 110ff.) to those preachers, theologians, and others who keep insisting on identifying the Church with the resurrection body of Christ or by the misleading phrase, "the extension of the incarnation." Certainly the Church is the Mystical Body of Christ with Christ as its spiritual Head. But we should avoid the fallacy of identifying the Church, "the blessed company of all faithful peo-

ple," with the resurrected body of our Lord in the same way we should guard against confusing His spiritual presence in the Eucharist with some notion of the bread and wine being his actual physical body.

BILL W. RODGERS

Fr. Rodgers is professor of New Testament at the Episcopal Theological Seminary of the Caribbean, Carolina, Puerto Rico.

Booknotes

University of California Press announces publication of volume 10 in its series, **The Sermons of John Donne**, edited by Evelyn M. Simpson and George R. Potter, and the second printing of volumes one through nine. This completes the monumental work of preparing "a complete and authoritative edition of all John Donne's extant sermons." The final volume (466 pp.) ends with a general index to the series, which sells for \$100, or \$10 each volume.

Paperbacks are playing an important role in a cultural revolution astir in America, notes Eric Goldman, professor of history at Princeton, in a recent article in the New York Times Book Review. And anyone who watches the paperback racks can see there a reflection of the religious revolution, and, even perhaps, the change in texture of that revolution from a mass march back to the pews to a less broad but deeper concern with the meaning and application of Christianity. Hundreds of Christian classics and current Christian books of substance are now easily available in paperback. Among the new and noteworthy:

The Christian Year. "Prayer-Book Collects for Every Sunday and Holy Day of the Church's Year." With Epistles and Gospels as translated by the Rev. J. B. Phillips (those from O. T. appearing for first time). Edited with an introduction by the Rev. H. W. Dobson, editorial secretary, Church of England Board of Education Children's Council. Each day's material includes about a page of Bible text exposition. Macmillan. Pp. 312. \$1.45.

The Confessions of St. Augustine. This new translation by British poet-novelist-translator Rex Warner, is the first of a series of special translations and original works to make their initial appearance under the Mentor-Omega imprint (New American Library). With introduction by Vernon J. Bourke, professor of philosophy, St. Louis University. Pp. 350. 75¢.

Money and the Church. "The story of church support through the ages — from simony to bingo — and what true stewardship means today." By Luther P. Powell. Association: Giant Reflection Book. Pp. 252. \$1.50.

Memoirs of Childhood and Youth. By Albert Schweitzer. Macmillan. Pp. 124. 95¢.

Memory and Tradition in Israel. (Studies in Biblical Theology, No. 37). By Brevard S. Childs. Alec R. Allenson, Inc. Pp. 96. \$2.

Mysticism. A Study and an Anthology. By F. C. Hoppold. Penguin. Pp. 364. \$1.45.

Twentieth Century Christianity. Edited by Stephen Neill. "Recent trends in Christianity described by Anglican, Roman Catholic, Orthodox, Baptist, Congregationalist, Methodist, and Lutheran churchmen." Revised, American edition. Doubleday: Dolphin. Pp. 432. \$1.45.

Man's Search for Meaning. An Introduction to Logotherapy. By Viktor E. Frankl. Washington Square Press. Pp. 220. 60¢.

Religious Language. An Empirical Placing of Theological Phrases. By Ian T. Ramsey. Macmillan. Pp. 221. \$1.45.

The Cost of Discipleship. By Dietrich Bonhoeffer. Macmillan. Pp. 352. \$1.45.

Our Faith. By Emil Brunner. Scribner. Pp. 153. \$1.25.

Christ and Apollo. The Dimensions of the Literary Imagination. William F. Lynch, S.J. New American Library: Mentor-Omega. Pp. 253. 75¢.

The Living Thoughts of Kierkegaard. Presented by W. H. Auden. Indiana University Press. Pp. 225. \$1.95.

The Elements of Christian Philosophy. By Etienne Gilson. New American Library: Mentor-Omega. Pp. 380. 75¢.

Four new additions to World Christian Books series, each \$1, published in U.S. by Association Press (published in 1962 in Great Britain under same titles by United Society for Christian Literature—Lutterworth Press, London):

Chrysostom and His Message. A Selection from the Sermons of St. John Chrysostom of Antioch and Constantinople. By Stephen Neill. Pp. 80.

Zechariah Speaks Today. Studies in Zechariah, Chapters 1-8. By A. A. Van Ruler. Pp. 79.

Sacrifice in the Bible. By H. Ringgren. Pp. 80.

Daily Prayer and Praise. By George Appleton. Not paged.

Recent in Westminster's series, Christian Perspectives on Social Problems:

Ethics, Crime, and Redemption. By Stanley J. Rowland, Jr. Pp. 90. \$1.25.

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Paperbacks Received

The Struggle of the Soul. "A picture of the crucial stages of human spiritual development from childhood to old age." By **Lewis Joseph Sherrill**, late professor at Union Theological Seminary. Macmillan. Pp. 223. \$1.45.

The Sources of Religious Insight. "A major work by a great American philosopher and religious thinker." By **Josiah Royce**. (1855-1916) Based on lectures delivered at Lake Forest College. Scribners. Pp. 297. \$1.65.

Christianity Among the Religions of the World. By **Arnold Toynbee**. Scribners. Pp. 116. \$1.25.

My Brother Is A Stranger. Assorted selections about brotherhood, ranging from excerpts from Irving Shulman's *West Side Story* and a Bob and Ray broadcast to an article from the *Walther League Messenger*. Includes dramatic photographs. Edited by **Bruce Hilton**, an editor for Evangelical United Brethren Church. Friendship Press. Pp. 128. \$1.75.

Books Received

MASTER SERMONS THROUGH THE AGES. Edited by **William Alan Sadler, Jr.** Includes sermons of John Wesley, Phillips Brooks, John Calvin, Martin Luther, etc. Harper & Row. Pp. 228. \$3.95.

THE BELIEVER'S UNBELIEF. A Layman's Guide Through Christian Doubts. By **Roy Pearson**. Nelson. Pp. 175. \$3.95.

THE PROPHET OF THE DEAD SEA SCROLLS. "Intent of author is to show proof why and how the Nazarenes, Ebionites, Palestine Christians, and the 'Sect of the Scrolls' are one and the same people." By **Upton Clary Ewing**. Philosophical Library. Pp. 148. \$3.75.

PREACHING. Contributions by nine Roman Catholic priests, edited by one of them, **Ronan Drury**. Dust jacket says: "Our own day is witnessing the recovery, within the [Roman] Church, of a proper understanding of preaching as an indispensable instrument of communication between God and man." Sheed & Ward. Pp. 149. \$3.50.

ANCIENT ANTIOCH. Written by **Glanville Downey** as a condensation of his *History of Antioch in Syria from Seleucus to the Arab Conquest* which was described in *THE LIVING CHURCH* [April 2, 1961] as a potential standard work. Princeton University Press. Pp. 295, plus illustrations. \$7.50.

PEN-ULTIMATES. The follies, ploys, and ironies of contemporary religion as recorded by **Martin E. Marty** and **Dean Peerman**. Selections from the column of the same name which runs in the *Christian Century*. Holt, Rinehart and Winston. Pp. 110. \$2.95.

PEOPLE and places

Appointments Accepted

The Rev. **Robert F. Appleton**, formerly curate at the Church of the Transfiguration, New York City, is now rector of St. Paul's Church, North Arlington, N. J. Address: 48 Belmont Ave., North Arlington.

The Rev. **George Bersch**, director of Camp Webb in the diocese of Milwaukee, is now chaplain at the Campus Rectory for the University of Wisconsin in Milwaukee.

The Rev. **John S. Bigler**, formerly assistant at Christ Church, Detroit, is now rector of the Church of St. John in the Wilderness, Elkhorn, Wis.

The Rev. **D. Norman Brady**, former rector of Trinity Church, Bridgewater, Mass., who has been doing graduate work at the Boston University School of Theology, is now chaplain to Johns Hopkins University and coordinator of college work for the diocese of Maryland. Address: 4121 Roland Ave., Baltimore, Md.

The Rev. **L. Maxwell Brown**, formerly an associate secretary of the Leadership Training Division of the National Council's Department of Christian Education, is now rector of St. Matthias' Church, Waukesha, Wis.

The Rev. **Thomas Lee Brown**, formerly associate rector of St. Peter's Church, Westchester, Bronx, New York City, is now rector.

The Rev. **Bernard G. Buley**, formerly rector of St. Matthias' Church, Waukesha, Wis., is now vicar of the Church of St. John Chrysostom, Delafield, Wis., and St. Mary's Church, Dousman. Address: 223 Lapham Peak Rd., Delafield, Wis., 53018.

The Rev. **David R. Carter**, formerly curate at Christ Church, Corning, N. Y., is now rector of Grace Church, Scottsville, N. Y., and vicar of St. Andrew's Mission, Caledonia. Address: 26 Browns Ave., Scottsville.

The Rev. **John Q. Crumbly**, formerly associate rector of St. Margaret's Church, Washington, D. C., is now in charge of St. John's Church, Winnsboro, S. C. Address: 203 S. Garden St., Winnsboro, S. C., 29180.

The Rev. **Frederick C. Fox, II**, formerly assistant at Grace Church, Utica, N. Y., is now rector of Church of St. Mary the Virgin, Ridgefield Park, N. J.

The Rev. **Calvin Lee Gilbertson**, who graduated in May from Nashotah House, is now vicar of Trinity Church, Platteville, Wis.

The Rev. **David M. Gracie**, formerly vicar of St. Luke's Church, Rogers City, Mich., and Grace Church, Long Rapids, is now rector of St. Joseph's Church, 31 King Ave., Detroit 2.

The Rev. **Wells Newell Graham**, a recent graduate of Nashotah House, is now curate at St. Luke's Church, Fort Myers, Fla.

The Rev. **Edwin A. Griswold**, formerly vicar of St. John's Church, Clinton, Mich., is now rector of the Church of the Epiphany, 2114 Cadillac Blvd., Detroit 14.

The Rev. **Don H. Gross**, formerly associate rector of Christ Church, Hamilton, Mass., is now execu-

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8. Rochester, England
9. Rochester, U.S.A.
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tive director of the Pittsburgh Pastoral Institute (at Calvary Church, 315 Shady Ave., Pittsburgh, Pa., 15206). The Rev. Mr. Gross's address is 3224 Arapahoe Rd., Pittsburgh, 15234.

The Rev. Eugene E. Grumbine, formerly assistant at St. James' Church, Richmond, Va., is now in charge of one of the new missions of the diocese of Virginia, St. Martin's in Henrico County. Address: 1905 Parma Rd., Richmond 29.

The Rev. James W. Hauan, formerly rector of the Church of the Holy Communion, St. Peter, Minn., is now rector of St. Peter's Church, New Ulm, Minn. Address: 26 S. Highland.

The Rev. David E. Heil, formerly rector of the Church of the Ascension, Hinton, W. Va., will on October 15 become rector of St. Andrew's Church, Oak Hill, W. Va. Address: 345 Kelly Ave.

The Rev. Joseph D. Herring, formerly curate at St. Paul's Church, Paterson, N. J., is now vicar

of the Church of the Transfiguration, Towaco, N. J. Address: Two Bridges Rd., Towaco.

The Rev. John V. Higgins, formerly rector of Christ Church, Duanesburg, N. Y., is now rector of St. Philip's Church, Norwood, N.Y. Address: 81 Prospect St.

The Rev. William A. R. Howard, formerly assistant at Trinity Church, Geneva, N. Y., is now curate at Christ Church, Corning, N. Y. Address: 113 Hornby Dr., Painted Post, N. Y.

The Rev. Robert L. Howell, formerly assistant at St. Paul's Church, Alexandria, Va., is now rector of the Church of the Good Shepherd, West Springfield, Mass.

The Rev. William Oliver Johnson, retired priest of the diocese of Milwaukee, is now chaplain at the Wagon Wheel, Rockton, Ill. This is a resort motel of unusual size which attracts many travelers and vacationers in the midwest.

The Rev. William Kingman, who was recently ordained deacon, is now curate at All Saints' Church, Rochester, N. Y. Address: 759 Winona Blvd., Rochester, 14617.

The Rev. James H. Kirchoffer, formerly assistant at St. John's Church, Youngstown, Ohio, is now vicar of St. Giles' Church, Mogara, Calif.

The Rev. Leslie J. Lang, formerly rector of St. Peter's Church, Westchester, Bronx, New York City, is now vicar of the Chapel of the Intercession, Trinity Parish, New York City. Address: 115th St. and Broadway, New York City 32.

The Rev. W. Morris Longstreth, who was recently ordained deacon, is now curate at St. Luke's Church, Rochester, N. Y. Address: 89 Arvine Heights, Rochester, N. Y., 14611.

The Rev. Raymond A. Low, formerly curate at St. Paul's Church, Brockton, Mass., is now rector of St. Luke's Church, Scituate, Mass. Address: 102 Branch St.

The Rev. Robert H. Lyles, formerly rector of Trinity Parish in the diocese of Virginia (Incarnation, Mineral; Christ Church, Louisa; and St. John's, Waldrop), is now resident priest in charge of St. Barnabas' Church, Annandale, Va. Address: Box 517.

The Rev. H. Gordon Macdonald, formerly curate at the Church of the Redeemer, Springfield, Pa., is now rector of St. Mark's Church, Yonkers, N. Y. Address: 108 Pomona Ave.

The Rev. Lynwood C. Magee, formerly rector of St. Andrew's Parish, Charleston, S. C., is now rector of All Saints' Church, 1425 Cherokee Rd., Florence, S. C.

The Rev. Robert D. Martin, formerly on the staff of St. Stephen's Church, Coconut Grove, Miami, Fla., is now serving St. Anthony's Church, Carol City, Fla.

The Rev. John C. Mott, formerly rector of Holy Trinity Church, Greensboro, N. C., is now rector of Grace and St. Stephen's Parish, Colorado Springs, Colo. Address: 631 N. Tejon St. His new parish includes Grace Church, the Chapel of the Holy Spirit, the Chapel of Our Saviour, and the Chapel of St. Michael the Archangel, all in Colorado Springs.

The Rev. Robert R. Reeves, formerly vicar of St. John's Church, Otter Lake, Mich., is now rector of St. John's Church, AuSable, Mich.

The Rev. Frank W. Robert, who has been doing graduate work at Louisiana State University, is now assistant librarian in the School of Theology, University of the South, Sewanee, Tenn. He received his Master of Science degree in August.

The Rev. Charles A. Robinson, formerly rector of All Saints' Parish, Waccamaw (P.O. Pawley's Island, S. C.), is now assistant at St. Michael's Church, Charleston, S. C. Address: 4 Court House Square.

The Rev. Embry C. Rucker, formerly assistant at St. Francis' in the Fields, Harrod's Creek, Ky., is now in charge of one of the new missions of the diocese of Virginia, St. Aidan's, Stratford Landing.

The Rev. Lambert L. Sands, formerly vicar of St. Patrick's Church, West Palm Beach, Fla., in charge of St. John's, Lake Worth, is now rector of St. Agnes' Church, Miami.

The Rev. Harry W. Shippis, formerly rector of St. Mark's Church, Radium Springs, Albany, Ga., is now serving the Church of the Holy Apostles, 608 Hampton St., Savannah, Ga.

The Rev. John D. Spear, formerly vicar of St. Patrick's Church, El Cerrito, Calif., is now vicar of St. Mark's Church, Shafter, Calif. Address: 295 Beech Ave.

Church Army

Captain and Mrs. (Sister) John William Klatte, C.A., are now in charge of the Little Snake River Parish in Wyoming; address, Box 937, Dixon, Wyo. They were formerly addressed at Fort Washakie, Wyo.

Births

Chaplain and Mrs. Philip E. Jerauld announce the birth of their second child and second son, Joseph Garcia, born September 13 at the Naval Hospital in Portsmouth, Va. Chaplain Jerauld serves aboard the U.S.S. *Tidewater* (AD-31); his home address is 1813 Garfield Dr., Norfolk, Va.

Depositions

George Richard Tiebel, presbyter, was deposed on September 8 by Bishop DeWolfe of Long Island, acting with the advice and consent of the standing committee of the diocese, in accordance with the provision of Canon 64, Section 3-a.

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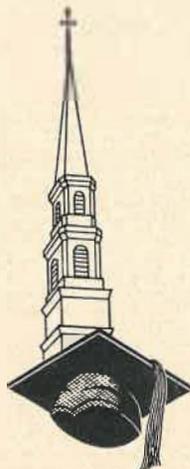
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Secondary Schools

The mailing address of the Bishop's School, La Jolla, Calif., has been changed from 475 Prospect St. to 7607 La Jolla Blvd., P.O. Box 1948, La Jolla, Calif.

Mr. Tom P. Gibbons is now principal of St. Helen's Hall lower school, Portland, Ore. He has been teaching seventh grade classes at the school. Mr. Gibbons succeeds Rita Fields.

Engagements

Mrs. Marian Bruns, of Eagle River, Wis., announces the engagement of her daughter, Donna Rae, to Mr. Ray C. Wentworth, news editor of THE LIVING CHURCH. Miss Bruns and Mr. Wentworth are both members of the choir at All Saints' Cathedral, Milwaukee.

Marriages

Miss Gwenneth M. Pugh, daughter of the Rev. Ernest B. Pugh and Mrs. Pugh, was married on August 24 to Mr. C. James Glenn, of Pittsburgh, Pa. The wedding took place at Christ Church, Schenectady, N. Y., where Fr. Pugh is rector.

Mrs. Elwood Lindsay Haines, widow of the late Bishop of Iowa, and staff member of the General Division of Women's Work, as well as associate secretary of the National Council's Department of Christian Social Relations, was married in June to Mr. John Fellows Marshall, of Chevy Chase, Md.

Miss Francoise Brigitte Blondel and the Rev. George E. Rich, assistant at St. Paul's Church, Akron, Ohio, were married on August 12 at St. Boniface's Church, Siesta Key, Fla.

Religious Orders

The Father Superior of the Order of the Holy Cross recently received the life vows of the Rev. Father Murray Belway, OHC. Earlier the same day, the Feast of St. Joseph, the Rev. Father George E. H. Swayne became a junior professed member of the order. Brother Kevin, OHC (Samuel Dunn) became a junior professed member on August 28.

Two persons were added to the staff of the Holy Cross Liberian Mission this summer. Miss Janet Pelletier, who formerly taught at the Cathedral School for Boys, Albany, N. Y., now lives at the convent in Bolahun, Liberia, and works with the sisters. Mr. George Torrance, formerly an insurance underwriter and communicant of the Church of Our Saviour, Atlanta, Ga., is now business manager of the Liberian mission.

Corrections

The Rev. John R. Green has been loaned to the Greater Newark Council of Churches by the Episcopal Community Services of the diocese of Newark as previously reported in THE LIVING CHURCH. However, his work was incorrectly described in this magazine and elsewhere. He is serving as director of the department of social welfare (Protestant Welfare Center) for the council of churches. He is not on loan to the council as its executive director.

Missionaries

The Rev. Dennis P. Walker is on a three-month furlough from his work in Valdez, Alaska. The Walkers can be reached temporarily c/o L. C. Bull, Box 961, Paradise, Calif.

Deaconesses

Mrs. Wenonah Louise McGhee was set apart this summer as a deaconess by Bishop Crowley, Suffragan of Michigan. For the past year Mrs. McGhee has worked at Trinity Church, Detroit, and has attended the Diocesan School of Theology. She will continue to serve Trinity Church.

Living Church Correspondents

The Rev. Donald M. Whitesel, 1007 Lincoln Ave., Tyrone, Pa., is now correspondent for the diocese of Harrisburg.

Changes of Address

Several changes have taken place in connection with the Lower East Side Mission of Trinity Parish, New York City. The Rev. William W. Reed, vicar of the Lower East Side Mission, has moved his office from Henry St. to 333 Madison St., New York City, 10002. St. Augustine's Office has moved from Henry St. to 333 Madison St., New York City, 10002; St. Augustine's Chapel will not be moving, but will remain at 292 Henry St., New York City,

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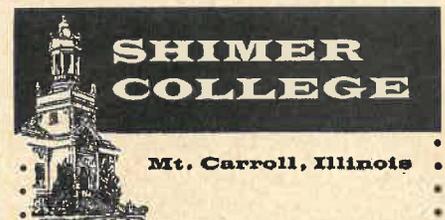
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The Rev. Frank Burton is in charge of counseling service for the Lower East Side Mission. The Rev. Thomas P. Logan is in charge of St. Augustine's Chapel, with the Rev. Stephen C. Chinlund as curate. The Rev. James L. Miller is in charge of St. Christopher's Chapel, with the Rev. Donald C. Oxford and the Rev. Richard A. Hemm as curates.

The Rev. Warren W. Lane, formerly addressed in Horseheads, N. Y., where he served as rector of St. Matthew's Church, may now be addressed at 117 Leabrook Lane, Princeton, N. J. He is studying at Princeton Theological Seminary for his Th.D. in religion and personality.

The Rev. Joseph G. Moore, Ph.D., executive officer of the strategic advisory committee to the Presiding Bishop, formerly addressed in Evanston, Ill., is now living at 156 Third St., Staten Island 6, N. Y. His office is at 815 Second Ave., New York 17.

Resignations

The Rev. Albert Meereboer, priest in charge of St. Andrew's Church, Monroe, Wis., Kemper Memorial, Darlington, and the Church of St. Michael and All Angels, Shullsburg, has retired and is living in Rockford, Ill.

The Rev. James D. Moffett, chaplain to the Milwaukee campus of the University of Wisconsin (UWM), has retired for reasons of health. He did graduate work in library science at the University of Wisconsin this summer.

The Rev. Vesper O. Ward, professor and university counselor at the University of the South, has retired. Address: Apt. 55-C, 18421 Fairfield Lane, Seal Beach, Calif., 90740.

DEATHS

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

The Rev. David Ira Horning, vicar of St. Paul's Church, Montrose, Colo., until illness took him to Denver last year, died July 22d, at St. Luke's Hospital, Denver, at the age of 53.

Fr. Horning was born in Albert Lea, Minn. He attended Hamline University, and the University of Minnesota. A musician and composer, Fr. Horning taught, conducted, and composed until he was ordained to the diaconate in 1944. He was priested in 1946. He was an instructor at St. Mary's Hall,

Faribault, Minn., and after his ordination was chaplain for the school and curate at the Cathedral of Our Merciful Saviour, Faribault. From 1947 to 1949, he was rector of Christ Church, Waukegan, Ill., and from 1949 to 1956, he was on the staff of Calvary Cathedral, Sioux Falls, S. D. Fr. Horning was curate at St. Matthew's Church, Grand Junction, Colo., from 1956 to 1959, when he went to the Montrose church.

Surviving are his wife, Claudia; a son David, who is in the armed forces; a foster daughter, Minette Abrahamson; and his mother.

The Rev. Harold E. Humphrey, vicar of St. Edward of Canterbury Mission, Mason, Mich., and assistant minister of St. Paul's Church, Lansing, died in Lansing, August 23d. He was 54 years old.

The Rev. Mr. Humphrey was born in Ionia, Mich. He received the A.B. degree from the University of Michigan in 1932, and did graduate work at the school in 1933. After studying at the Diocesan School of Theology he was ordained to the diaconate in 1960 and the priesthood in 1962. During 1961, he served as administrator of the State Department of Welfare, and as temporary vicar of St. Paul's Church, Brighton, Mich.

Mr. Humphrey is survived by his wife, Dorothea; two daughters; and a son.

The Very Rev. Norvell E. Wicker, dean of Christ Church Cathedral, Louisville, Ky., died August 25th, at Petoskey, Mich.

Dean Wicker was born in Petersburg, Va., in 1897. He studied at William and Mary College, received the B.D. degree from Virginia Theological Seminary in 1922, and was ordained to the priesthood in 1923. He served churches in Virginia from 1922 to 1925, when he became rector of the Church of the Epiphany, Danville, Va. He remained in Danville until 1944 when he became dean of the cathedral in Louisville.

In the diocese of Southern Virginia, he served as president of the standing committee and chairman of the department of Christian social relations. In the diocese of Kentucky he served as president of the standing committee; chairman of the departments of Christian education, and missions; and a member of the executive council of the diocese. He was a deputy to General Convention in 1940, 1943, 1949, 1952, and 1955. He was president of the Kentucky Council of Churches; president of the Louisville Ministerial Association in 1960 and 1961; and a trustee of Chatham Hall School from 1926 to 1961.

Dean Wicker is survived by his wife, Marion Bailey Wicker; a son, Norvell E. Wicker III, of Amarillo, Texas; a daughter, Mrs. Donald H. Thompson, of Decatur, Ga.; and five grandchildren.

Edythe Graham, mother of the late Rev. Gerald E. Graham, former rector of St. Thomas' Church, Denver, Colo., died July 17th, in Denver.

Mrs. Graham was born in Canada. She came to the United States in 1944 with her son and daughter-in-law and made her home with them. Fr. Graham died on December 19, 1962.

Genevieve Evelyn Cooper, secretary for 25 years to the Rt. Rev. Noble C. Powell, D.D., Bishop of Maryland, died on August 30th, in the Sibley Memorial Hospital, Washington, D. C.

Miss Cooper became secretary to Bishop Powell when he became dean of the Cathedral of St. Peter and St. Paul in Washington, D. C. She continued to be his secretary when he became diocesan in Maryland. She was active in the Corporation for the Relief of the Widows and Children of the Clergy of the Protestant Church in Maryland, of which she was an officer.

She is survived by her mother, Mrs. William T. Cooper, of Washington, D. C., and a brother, Morris Cooper, of Florida.

Elizabeth Beers Johnson, 83, widow of the late Rt. Rev. Frederick Foote Johnson, fourth diocesan Bishop of Missouri, died July 18th, in Danbury, Conn.

Elizabeth Beers was born in Newtown, Conn. She married Bishop Johnson, then Coadjutor of Missouri, in 1915. On the bishop's retirement in 1933, the couple moved to Newtown and established their residence in that city. Bishop Johnson died in 1943, and Mrs. Johnson continued to live in Newtown, until illness caused her to enter the hospital in Danbury.

There are no immediate survivors.

Mary Gray Peters, daughter of the late Rt. Rev. Francis Campbell Gray, onetime Bishop of Northern Indiana, died at Lake Geneva, Wis., September 4th.

Mrs. Peters was born in 1914. She was a communicant of the Church of the Holy Communion, Lake Geneva, where she served as president of the Episcopal Church Women, and was a member of the altar guild.

She is survived by her husband, G. William Peters; three children, Joseph, Mary Ann, and Robert; her mother, Virginia; and three brothers, the Very Rev. Francis Campbell Gray, dean of the cathedral at Orlando, Fla., Col. Joseph Gray, of Cherry Point, N. C., and William Gray, of Detroit.

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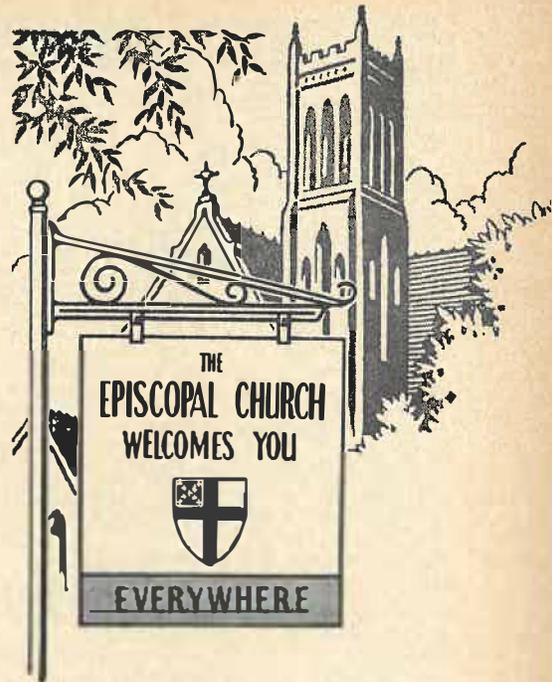
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ST. MICHAEL & ALL ANGELS 5th St. & Wilcox
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Daily MP & HC 7, EP 5:45; also HC Wed 6:30;
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

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

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

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA
1227 4th St. near Wilshire Blvd.
Sun 7:30, 9:15 & 11; Daily HC, MP & EP

WASHINGTON, D. C.

ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:30, MP & Ser 11, French
Service 4, EP & Ser 7:30; Daily services at 12:10.
Church open from 7 to 7.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 6:45, 5:30; also Fri &
HD 10; C Sat 4:30

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

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

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. James D.
Anderson; Rev. Lisle B. Caldwell
Sun 8 HC, 10 MP & Ser; Daily MP 8; Wed HC 10

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road
Rev. John F. Hamblin, Jr.; Rev. George P. Hunt-
ington.
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30, Ev 7:30; C Sat 5.

CHICAGO, ILL.

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

ASCENSION

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

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.

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Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

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Sun 7:30, 9, 11, 4; Daily HC and the offices

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Sun Masses 7, 8, 12:15 (Low Mass), 9 (Sung
Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-
8:30

BOSTON, MASS.

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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. Hohenschield, S.T.D., r
Sun HC 8, 9, 11, 1S; MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

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

NEW YORK, N. Y.

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112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays MP & HC 7:15 (& HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S

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

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 1S; 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, D.D., r; Rev. Alan 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

115 East 74th St.
Rev. Leopold Damosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat;
Wed & Sat 10; C Sat 5-6

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Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Daily ex Sat
HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon
12:10. Church open daily 6 to midnight.

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
Broadway & Wall St.

TRINITY

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; Int 1:05; C Fri 4:30-5:30 & by appt.
Organ Recital Wed 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Leslie J. A. Lang, 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

Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9 & by appt

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol
bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,
Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &
Mass; EP daily 5

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP
5:30; Daily: Int 12; Mon-Fri MP 7:45, Mass 8,
EP 5:45; Sat MP 8:45, Mass 9, EP 6, C 4-6 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, 10 (Sol); Tues 7, Wed
9:30, Fri 6, C by appt

COLUMBUS, OHIO

ST. JOHN'S "Across the River"
Rev. L. M. Phillips, r
Sun 8 H Eu, 10 MP; HD, regular

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

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
Sun MP & HC 7:45, HC 9:30, 11, EP 6;
Daily MP & HC 6:45 (ex Thurs 6:15), EP 6

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7
ex Tues & Thurs 10; C Sat 4-5

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby, r
Sun 7:30, 9 H Eu, 11 Mat & H Eu

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(in downtown Mexico City)
Rev. Thomas D. Bond, associate r & p-in-c
Sun 8 HC & Meditation, 9:30 Family Service & Ch S,
11:15 MP or HC & Ser; Thurs 11 HC

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23 Ave. George V
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Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

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