

The Living Church

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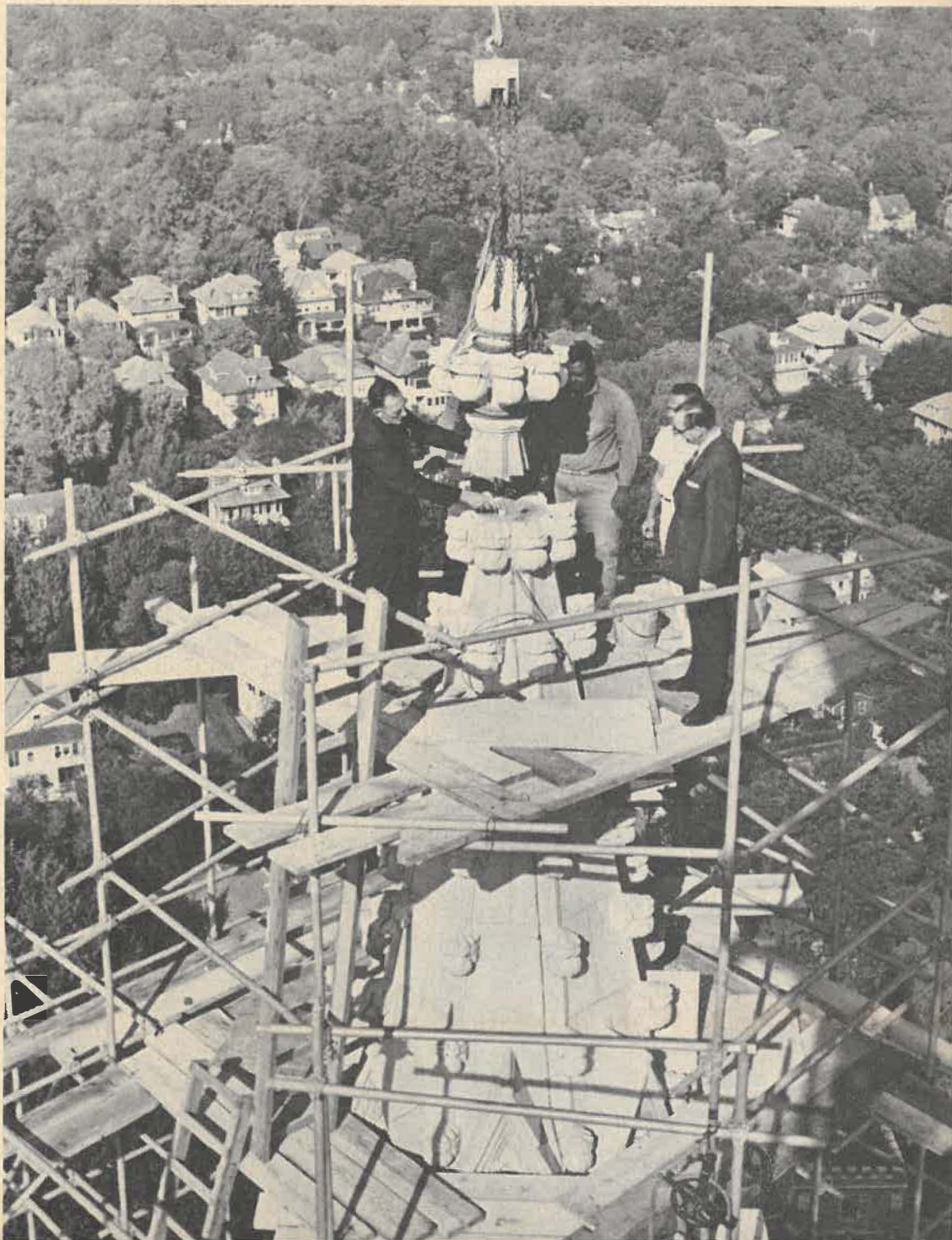
Campus

Need

Page 12:

Doorstep

Opportunity



Washington Daily News Photo

The last stone caps Washington Cathedral's tower. Dean Sayre (left) and Richard Feller, cathedral clerk of the works, (right) help workmen put it in place [see page 9].

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on the devil—
to aids for
the bedeviled
in a modern
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AT ALL BOOKSTORES

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BOOKS

Priest of the Longshoremen

Chaplain on the Waterfront: The Story of Father Saunders. By Van MacNair, Jr. Seabury. Pp. 141. \$3.50.

You don't often find an Episcopal cleric held in high esteem and looked upon as "one of us" by a large group of men whose ethnic, religious, cultural, and economic backgrounds are such as to make them unlikely candidates for the vestry of most PECUSA parishes. But praise be to God, this has been true of the Ven. A. Edward Saunders for 30 years and is becoming true of an increasing number of our clergy.

For years Dr. Saunders has had as his "parishioners" the longshoremen of the Brooklyn waterfront. The general public knows very little of this segment of the labor force and consequently has little knowledge of their strategic importance or their occupational problems. It is to the credit of Van MacNair, Jr., that in writing the book, *Chaplain on the Waterfront: The Story of Father Saunders*, he has not glossed over a difficult area in order to "glorify" Archdeacon Saunders. Rather Mr. MacNair has, through his writing about Dr. Saunders, given an understanding and enlightening picture of the longshoremen's position and development through some crucial years. Would that other writers would perform the same service for other much misunderstood segments of the labor force.

This is a book well worth reading, not only for what it so justly says of a dedicated priest of the Church, but also for what it so justly says of the men who have been the focus of his dedicated ministry.

JOHN M. MULLIGAN

The Rev. Mr. Mulligan is director of the Seamen's Church Institute of New York.

International Obligations

International Morality. By Alfred de Soras, S.J. Hawthorn. Vol. 106 of *Twentieth Century Encyclopedia of Catholicism*. Pp. 128. \$3.50.

World Poverty and the Christian. By Arthur McCormack. Hawthorn. Vol. 132 of *Twentieth Century Encyclopedia of Catholicism*. Pp. 158. \$3.50.

It is an obvious truism that uniform ethical rules, based on spiritual absolutes, must govern the relations between nations if peace is to be established in our distraught world. Alfred de Soras, S.J. defines in *International Morality* the Roman Catholic position in this sphere of controversial behavior of nations.

Beginning with a telescoped summary

of the Roman Catholic doctrines concerning international relations, Fr. de Soras traces, from a somewhat conservative vantage point, the role that international morality must play in defining public law among nations.

His book covers a wide range of issues, such as the classical definitions of a "just war," defensive war, the international organizations of states, the relationships between the "have" and "have not" nations. It raises many questions and, unfortunately, many answers are left dangling in ethical ambiguities. For example, on p. 88 Fr. de Soras writes:

"Insofar as the present international climate still leaves room for war as a means for settling international disputes, the Catholic moralist must now show himself firm and severe in his disapproval. He judges recourse to war as irrational and spiritually shocking."

Other supportive statements indicate that, in the present situation, in view of atomic, bacteriological, and chemical advances, even a defensive war against an aggressor cannot possibly be just. On p. 90 he quotes Cardinal Ottaviani stating, "*Bellum est omnino interdicendum.*" Yet, in spite of the irrationality and sinfulness of war, and because of weakness of international and supranational authority, "the individual states have the responsibility of assuming the defense of their own rights" (p. 92).

According to Fr. de Soras, violent methods of obtaining information, measures of reprisals, etc., are all condemned by God. But this only leads us to suspect that the Roman Catholic moralist, who cannot admit that men may be tortured, allows them to be exterminated in a "just war" after admission that there is no such thing any more as a just war.

The book presents an excellent synopsis of statements in encyclicals, bulls, and other papal pronouncements on the subject. It is to be regretted that *Mater et Magistra* and other pertinent writings of the late Pope John XXIII have not received fuller treatment. The French original was published before *Pacem in Terris*.

The Rev. Alfred de Soras, S.J., born in 1898, has been since 1941 a member of *Action Populaire* and, since 1949, has been actively engaged in the world-wide movement, *Pax Christi*, whose ministry is to speed a knowledge of true international morality.

Overlapping somewhat in scope is Fr. Arthur McCormack's study on *World Poverty and the Christian*. In every age, Christian ethical conscience demands that Christians, as individuals, be concerned with the problems of society. In this volume, the author analyzes, from the Roman Catholic viewpoint, world poverty and the population explosion. He is concerned about our world in which over one third of the earth's inhabitants have

Continued on page 21

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Activities for Boys

At the vestry meeting it is reported that the Boy Scouts broke another table this week. The problem of alleged rough-house is raised. Then one vestryman remarks, "You can't blame people for sitting on tables. I saw some of you in the back row doing that at the parish meeting. Perhaps our tables are worn out, or were too cheap."

Another adds, sagely, "Boys are full of energy. We must just think up more ways to let them use up their steam. It's a problem, but we must find good leaders for them — for the Scouts, and for the boys' classes, too."

In such a summary is unconsciously stated the whole program and solution of the "boy problem" in the Church. Many parishes have attempted a solution by the short cut of providing facilities such as table tennis, juke boxes and TV. In the past this went to gyms fully equipped, with lockers and showers, and even swimming pools. Remnants of such lavish equipment still linger in old city parishes, mostly unused, or in the way.

Yet boys and girls need very few expensive tools. A suitable place where they can work out their meetings without interference is usually enough. They will acquire what equipment they need as their enthusiasms and programs call for it. And to add each thing, by their own group planning and coöperative effort, is by far the better educational way.

We still need to study parish life to make it possible for boys to have plenty of experiences in and around the church. There are many duties, parts of programs, and creative work which can be assigned to boys for their own development, and not merely to use up energy.

More Jobs Needed

We may discount made-work and boondoggling as an economic solution in time of unemployment. But for boys this principle is vital: Leaders must be everlastingly ingenious in thinking up ways for boys to do appropriate and worthwhile things. This does not mean that, having invented the task, the leader dumps it abruptly on "the boys." It is essential that interest be warmed up and motive created. That is leadership.

This, too, is the secret of the successful teacher of a boys' class. We need to cultivate this ingenuity of inventing small jobs, and the assigning of them in such a way that we get eager and happy participation. Ask a boy what he *learned* last Sunday, and he will be quite vague. But ask him what they are *doing* in his class, and he will tell you happily, at length.

The slogan here is, "Few things really need to be done. But people need the experience of doing many things." We might add the deeper wisdom in the words, "Life is not the flame, nor the candle, but the burning."

Teachers come to know, after long years, that better than telling it is discussing it. But better than discussing it is finding out the facts by your own efforts. And better than finding out the facts is doing something active about it yourself. Always we get back to this: Activity is the key to learning. Each person, in his turn and for himself, must go through the mill of experiment. There are some seeming short cuts to experience (such as being told, or reading) but for youngsters there is never any real substitute for personal activity.

Yet the traditional setup and method of our classwork is such that we do little more than talk. Then we adjourn for another talk next Sunday. How can we introduce more activities into our system?

Something to Do

Special assignments for individuals are easier in the small school. A list of these, thought up between times, should be a steady part of every teacher's preparation. Ideas jotted in one's notebook, when first thought of, may be fruitful at a later date. Serving at the altar is the accepted practice for boys, and this duty is well known for creating attitudes and loyalty to the Church in later life. One parish boasts that, if an acolyte is missing, the rector can call up any man in the congregation to fill the place, since all have been acolytes in their youth.

One rector invented the office of school verger. He wears a collegiate gown, carries a homemade wooden mace. A number of older boys are given this honor in turn, by Sundays, or for a month. The regular responsibilities of the verger are typed on a heavy card which hangs on a nail, always in the same place. The verger must arrive early, find his gown and card, and do or check everything on the list. To it he may find clipped special duties which have arisen during the week. Here is a typical list:

- (1) See that acolytes are vested, candles lighted on time.
- (2) See that alms basins are in place.
- (3) See that every teacher's class box is in place, chairs in order.
- (4) Are pencils in boxes sharpened?
- (5) Are blackboards clean, chalk and eraser at each?
- (6) Enlist and post a boy to manage doors (in cold weather).

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THINGS TO COME

November

10. Trinity XXII
12. House of Bishops meeting, Little Rock, Ark., to 15th
14. Annual meeting, Episcopal Society for Cultural and Racial Unity, Washington, D. C., to 16th
17. Trinity XXIII
24. Sunday next before Advent
28. Thanksgiving Day
30. St. Andrew

December

1. First Sunday in Advent
8. Second Sunday in Advent
10. National Council meeting, Greenwich, Conn., to 12th
15. Third Sunday in Advent
18. Ember Day

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

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LETTERS

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

Help Needed for Haiti

At the recent synod meeting of the second province, held in Newark, N. J., on October 21st-22d, Bishop Voegeli of Haiti made an appeal for medical supplies for victims of Hurricane Flora in his missionary district. He stated that several Episcopal mission churches had been completely destroyed and that several hundred Episcopal families had been left homeless.

Bishop Voegeli stated that the following medical supplies are most urgently needed: typhoid and para-typhoid vaccine, together with syringes and needles; terramycin and malaria pills.

He said that these could be ordered through any local medical supplier. He suggested that a single package should be valued at a few dollars less than \$100. If the package is over \$100 in value a duty must be paid on it. The package should be labeled, "Value not more than \$97.00" and marked, "For victims of Flora." Packages should be mailed, prepaid, through "Air Cargo-Pan American" and addressed to:

The Rev. G. L. Carnes
Holy Trinity Cathedral
Port-au-Prince, Haiti

I thought you might bring this information to the attention of the Church at large through the pages of THE LIVING CHURCH.

(Rev.) LELAND L. HARRISON
Secretary, synod of the second province
Rector, Grace Church

Waterford, N. Y.

The Diaconate

The cover of the October 20th issue promised an article putting forth "a radical concept" of the diaconate, and it was with eager anticipation that I sat down to read it. But my excitement soon paled to ho-humism as the author recounted the much recounted proposal of a restoration of the diaconate involving men who would be engaged in "secular employment" during the week. The picture accompanying the article rather summed it up: a stalwart worker surmounting the caption, "On Sunday, a collar and stole?"

In an age when the respective yet inter-locking roles of priest and people within the one Body of the Church have come under more careful scrutiny than for many a generation, one wonders why Fr. Zimmerman should be so worked up over his well-worn proposal. Is it really necessary to have specially ordained deacons (one in every parish, yet!) "to assist at Holy Communion, read the Gospel, and, in the absence of a priest, baptize babies?"

The first of these items does from time to time present a problem but do any of them really constitute such a burden that priests cry for relief? The author also suggests that such a rearrangement of the diaconate would be a means of more fully explaining this part of the three-fold Catholic ministry

to other Communion. Perhaps all that we can explain is that the diaconate is not at the moment of vital necessity: After all, the Lambeth Quadrilateral seems not to be committed categorically to its preservation. (Actually it should be kept as it is, a kind of non-negotiable treasure, over against the possibility some future organization finds a use for it.)

The basic difficulty with Fr. Zimmerman's proposal is that it perpetuates a concept of professionalism in the Church that ought long since have ceased to be tolerated. I am not as pessimistic as the author about the possibility of General Convention allowing a greater degree of lay assistance in parish life and worship. Indeed, I feel strongly that it is in this direction our energies for reform ought to be directed. Our conversations with other Communion have forced us to the salutary task of defining explicitly our understanding of the episcopate, and the re-discovery of the laity has forced us to a similar task in respect to the priesthood and the laity itself. This is no time to lessen the impact of this good work.

We do the whole Church in all its parts a grave disservice in proposing that before a layman can assume a lay liturgical or pastoral role in the Body of the Church we first de-lay him by throwing a collar around his neck.

(Rev.) DAVID SIEGENTHALER
Rector, Parish of St. John
the Evangelist

Duxbury, Mass.

Of all the many suggestions for altering the role and function of a deacon, the Rev. Robert Zimmerman's ideas in the October 20th issue make the most sense to me. They meet most of the problems over which we have so long agonized: making "perpetual deacons" truly perpetual, as ordained men mixing daily with lay people in a manner which priests can never do; facilitating the frequent celebration of the Eucharist (including the taking of the sacrament to more shut-ins more frequently as in ancient times); and making the last two years of a man's preparation for the priesthood (one in the field and one back at seminary) integral with a diaconate that is a good deal more than a short probationary period.

Such a plan would certainly give back to deacons their long forgotten role as "ordained laymen" — standing between the professionally trained bishops and priests and "the world," with a mission to spend 90% of their time in "the world."

Finally, redemption of the diaconate from its "also ran" status would solve many of the difficulties relating to deposition, which in most instances is simply a case of a misunderstood vocation within the life of the whole Church. Canon law could be adjusted to allow a priest, who sees after some years that he can serve God better as "an ordained man in the world," to ask for release from his priesthood to resume his diaconate. This would increase the mobility between orders and their more flexible use by the Church — relieving the terrible burden of a "once-and-for-all" choice a man entering the priesthood must now make, or someday suffer deposition from orders altogether.

(Rev.) FREDERICK P. DAVIS
Vicar, St. John's Church

Durant, Okla.

Type Unscrambled

Your review of *The Way and Its Ways* [L.C., October 13th] was most generous, and I appreciate it. Thank you, Barbara Wolf. However, as a matter of information, I should point out that the blooper she cites — about Episcopalians receiving Communion by intinction — resulted from some scrambled type lines in the uncorrected galley proofs, from which she presumably wrote the review, and does not appear in the book itself. For an Episcopal writer not to be aware of the common cup just wouldn't make sense. We and some Lutherans, among the major Churches, are the only ones that use it.

GEORGE W. CORNELL
Religious news editor
Associated Press

New York City

Question of Fact

The Rev. Alwin Reiners, in a letter published in the October 27th issue finds it "curious that the word 'Catholic' is set as against 'community type church.'"

The phrase "community church" has a fairly standard meaning in contemporary American use. It refers to a cross-denominational Protestant body exhibiting a kind of lowest common denominator theology and liturgy. Surely such a body may be the home of good people sincerely thirsting for Christ. Obviously, however, it is neither a proclaimer nor a guardian of anything remotely like full Catholic truth.

Each Episcopal parish, be its ceremonial high, low, broad, or smorgasbord, is in fact a unit of the Body of Christ and a part of the Catholic Church. A parish denies its own identity — it tries to live a lie — if it pretends to itself or to its community to represent a Protestant sect. This is most emphatically *not* a question of Churchmanship, but rather one of fact and thus one of honesty.

(Rev.) ERIC FREIDUS
Priest-in-charge, Grace Church
Montevideo, Minn.

Dogs to Church

Congrats on the splendid item re the Rev. Mr. Markle and the service for pets at St. George's, Bridgeport, Conn. Far nicer to read about dogs going to the church rather than the Church going to the dogs!!

(Rev.) CUTHBERT PRATT
Church of the Holy Trinity
Philadelphia, Pa.

The cover of the October 27th issue is "one for the books" and so is the event it portrays. The world is going to hell and what are we doing — blessing dogs and cats, and you dignify it by putting it on the cover of your magazine, a magazine I enjoy reading incidentally.

Before I am accused of being against motherhood and America because I question such a service, let it be said that I like animals — they are great! Even those who rush around the corner of a house as you stand waiting for a parishioner to answer the door and scare you half to death. Isn't there enough to do without having a cute service

Continued on page 17

The Living Church

For 85 Years:

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

Twenty-second Sunday after Trinity
November 10, 1963

EPISCOPATE

Bishop Rhea

The Rt. Rev. Frank Archibald Rhea, Bishop of Idaho from 1942 until his retirement in 1957, died in his sleep on October 31st.

Although he suffered a stroke last spring, Bishop Rhea worked up to the day before he died. He was associate pastor at Trinity Church, Seattle, and assisted Bishop Lewis of Olympia with confirmations.

Bishop Rhea, who was born in Dixon, Mo., in 1887, attended the Sewanee Military Academy and graduated from St. Stephen's College and Berkeley Divinity School. He held the STD degree from Berkeley and from the Church Divinity School of the Pacific, and the Doctor of Divinity degree from the College of Idaho. He was ordained to the priesthood in 1916, and served as a missionary in South Dakota until 1918. He then served churches in Texas until 1928, when he became dean of St. Michael's Cathedral, Boise, Idaho. He was dean until his election as Bishop of Idaho in 1942.

He is survived by his wife, the former Laura P. Wilson, whom he married in 1936 (after the death of his first wife, Edith Hottenstein Rhea); four daughters, Mrs. Clifford Samuelson (whose husband, a priest, is associate secretary of the Division of Domestic Mission of the National Council's Home Department), Mrs. Virginia David, of Los Angeles, Mrs. Robert Peters, of San Francisco, and Mrs. Richard Beier of San Juan, Puerto Rico; a sister, Mrs. Margaret Mullikin of Magnolia Springs, Texas; and 12 grandchildren. A Bishop Rhea Memorial Fund is being established.

PENNSYLVANIA

New Diocesan Installed

The Rt. Rev. Joseph Gillespie Armstrong was formally installed as Bishop of Pennsylvania at a service held at the Church of the Redeemer, Bryn Mawr, Pa., on October 26th. Bishop Mosley of Delaware, representing the Presiding Bishop, officiated.

Bishop Hart, retired Bishop of Pennsylvania, assisted at the service, as did Bishop Donegan of New York, who preached.



New York Times

Bishop Rhea during a clean-up campaign in New York City in 1957: A worker to the last.

NORTHERN MICHIGAN

Election Coming

A special convention will be held on November 19th in St. Stephen's Church, Escanaba, Mich., to elect a successor to the Rt. Rev. Herman R. Page, fourth Bishop of the diocese of Northern Michigan.

Bishop Page will reach the mandatory retirement age of 72 on May 3, 1964.

ATLANTA

Witness to Penitence

More than 200 people came together in Atlanta, Ga., on October 23d for a special "Service of Penitence and Witness" at St. Philip's Cathedral there. The service, planned by a bi-racial group of Churchpeople in the diocese of Atlanta, was designed as a witness to Episcopalians' "corporate guilt in allowing the sin of racial segregation to persist in the Church and in Church-related institutions," according to a spokesman.

Participating in the service were Ambrose H. Pendergrast and Melvin D. Kennedy, both laymen, and the Rev. Messrs. Warren Scott, Charles Demere, and Peter Calhoun. During the service, an article,

"The Immorality of Racial Segregation," written by James McBride Dabbs, was read. This was followed by a litany:

"... For the failure of Thy Church to witness boldly to the truth of the Gospel in our day; Lord, have mercy upon us. . . ."

The dean of the cathedral, the Very Rev. Alfred Hardman, is chairman of the trustees of Lovett School, a school which is being picketed because, although it was declared "outside the orbit of the Episcopal Church" by Bishop Claiborne at Atlanta, it still is the site of celebrations of the Eucharist by Episcopal priests [L.C., October 27th]. The school has refused to admit Negro pupils.

DALLAS

Pre-Game Violence

The Rev. William C. Buck, rector of the Church of the Saviour, Dallas, recently called upon the Dallas City Council to take "positive action" to halt violence in the city preceding the annual Texas-Oklahoma football game. The game is played each year in Dallas.

Fr. Buck is pastor of Mike Daugherty, 19, who was hospitalized recently because of a serious head injury which may

cause permanent impairment of speech. Police say that he was struck with a metal rod during wild pre-game activity near downtown Dallas this fall.

Mayor Earle Cabell told the priest that the council sympathized, but added that "we cannot deny the orderly majority the right of peaceful assembly just because a few hoodlums abuse it." He did, however, refer the matter to city officials for study.

MISSOURI

Too Many Spectators

In a pastoral read in many of the churches in his diocese on October 27th, Bishop Cadigan of Missouri said it was time for Churchpeople to stop acting merely as spectators in the campaign for full civil rights for all.

"Up to this time," said Bishop Cadigan, "too many of us have been as spectators, witnessing in the abstract one of the greatest social revolutions. We have felt comfortably secure in that such was taking place in Montgomery, or Oxford, Miss., or in Orangeburg, S. C. But now it is increasingly in our midst." He added:

"We are all wrapped up in the bundle of guilt which separates us in cruel and untoward ways from our fellows. Demonstrations have their place in our society, and such can be very therapeutic so long as they are consistent with the philosophy of non-violence.

"More strongly than ever do I feel that a public accommodations measure must be passed now, in this state where we live. It is blasphemy to speak of loving one's neighbor and to refuse him a resting place or a cup of coffee in most parts of Missouri. Each of us must urge our respective legislators to stand firmly for a law that will insure, for all, the essentials of citizenship — of being a part of the community."

VATICAN COUNCIL

For Collegiality

The Second Vatican Council voted overwhelmingly late last month in favor of stressing the collegiality of the Roman Catholic Church in which the bishops carry a collective responsibility along with the Pope in the government of the Church. The vote was 1,808 to 336, with four voided.

The Council's decision was taken in the form of a "test vote" on five crucial points taken from the second chapter of *De Ecclesia*, the *schema* on the nature of the Church. Aim of the test vote was to establish the Council's views and thus guide the Theological Commission in its work on the text.

The Council Fathers also voted in favor of a proposal that the draft decree should indicate it was opportune to go back to the old practice of ordaining deacons as a permanent order in the Church, "according to the needs of the



Bishop Yashiro commissions Sister Shizue to be the sister in charge of the new convent. On the bishop's right, Canon Hio holds the bishop's crozier, the symbol of episcopal office.

Church in various regions." However, nothing was said as to whether deacons would be permitted to marry. Voting was 1,566 to 525 in favor, with seven void ballots.

In voting on the question of stressing the bishops' collegiality, the Council Fathers had been asked whether they thought the draft "should be so drawn up as to say that the body or college of bishops, in its task of evangelizing, sanctifying, and feeding its flock, succeeds the College of Apostles, and that, united with the Roman Pontiff and never without him, it enjoys full and supreme power over the Universal Church."

[RNS]

AT PRESS TIME

Sam Shoemaker Dies

On the Eve of All Saints, October 31st, the Rev. Samuel Moor Shoemaker joined the saints in the Church Expectant.

Dr. Shoemaker's death came after two and a half years of retirement. He had been rector of Calvary Church, Pittsburgh, Pa., for nearly ten years, and rector of Calvary Church, New York City, for 27 years.

He was born in Baltimore in 1893. He was educated at Princeton University, the General Theological Seminary, and Union Theological Seminary. He was the author of several books.

RELIGIOUS ORDERS

Convent in Okinawa

On October 13th, the Most Rev. Michael H. Yashiro, Presiding Bishop of the Nippon Seikokai [Holy Catholic Church in Japan] consecrated the recently completed building of St. George's Convent. At the same service the bishop commissioned Sister Shizue, C.N., to be the sis-

ter in charge of the convent, which is the first branch house of the Community of Nazareth, whose mother house is in Tokyo, Japan. The mother superior, the Rev. Sister Chiyo, and the Rev. William A. Hio, canon in charge of the Okinawa mission of the Episcopal Church, assisted in the service.

The primary work of the sisters in Okinawa will be to maintain the religious life of their community, which includes a daily Eucharist and the reading of their daily offices. The sisters spend almost three hours each day in prayer. In addition to maintaining their religious life, they will supervise All Saints' Day Nursery, which cares for the pre-school infants of working mothers. A limited number of applications for admitting American children are now being taken; the nursery has already become international in scope. Sister Shizue, who is a former college professor, will also give Japanese instruction to American women living in Okinawa.

The Community of Nazareth was originally founded as a daughter convent of the Sisters of the Epiphany, whose mother house is in Truro, England. Last year the English sisters left Tokyo, where they had been in residence for 50 years, and the Japanese order continues in complete autonomy. Mother Chiyo, who left Okinawa on October 15th to return to the mother house in Tokyo, announced that the Tokyo Community will be hosts to three sisters from Korea who will study at the Tokyo convent in order to strengthen the religious life of the Church in Korea.

The name "St. George's" was chosen for the Okinawa Convent because most of the money for building was donated

by St. George's Church, Schenectady, New York. The friendship between St. George's and the Community of Nazareth began three years ago, when the Women of St. George's donated a new electric baking machine for the convent's altar bread department.

A number of Okinawan girls are considering the possibility of a vocation to the religious life. In order to become a life-professed nun, a girl first becomes a postulant, and remains one for at least six months. Then the girl is clothed in the habit of the order and becomes a novice. The novitiate lasts at least three years, and final vows are not made until the novice reaches the age of 30. Already, one Okinawan girl is in residence in the mother house, where she will be trained for her vocation.

MUSIC

College Schedule

Dr. Leo Sowerby, director of the College of Church Musicians, Washington Cathedral, Washington, D. C., has announced the schedule of workshops and advanced seminars to be held by the college during the current academic year.

The first of the advanced seminars, intended primarily for serious church musicians, will be held on February 3d and 4th, 1964, and will feature Thomas Dunn, organist and choirmaster at the Church of the Incarnation, New York City. The second will be late in May under the direction of Dr. Gerald Knight, director of the Royal School of Church Music, Croydon, England. Cost of the two-day seminars will be \$15, and applications for attendance may be obtained by writing to the college.

Three Saturday workshops will also be held for intensive study of church music. The first, on November 16th, will be directed by Dr. Sowerby, assisted by fellows of the college. Future workshops will be held on February 29th and April 11th, 1964. Cost of the all-day workshops will be \$10, including luncheon. The workshops, with their emphasis on the study of specific compositions, are of interest to all those in any way connected with music.

The meetings are open to all, regardless of race or creed. For further information please write: College of Church Musicians, Washington Cathedral, Mount Saint Alban, Washington, D. C. 20016.

SOUTH AFRICA

Running from Sin

The Most Rev. Joost de Blank, Archbishop of Capetown, South Africa, in a strong condemnation of South Africa's racial policies, said it was a "major tragedy" that people claiming to be Christians still espoused gradualism in the improvement of race relations.

Gradualism in the face of the country's *apartheid* (segregation) stand is wrong, he stressed, adding that "sin is sin and must be repented and forsaken immediately."

Noting that the Bible, the Anglican Communion, and the World Council of Churches all teach that racial discrimination is a sin, the archbishop said that "the Bible was not written by Communists, nor is the Anglican Church or the WCC run by Communists. "Yet in this country Christ Himself might have been arrested under South Africa's Suppression of Communism Act."

Archbishop de Blank's statement appeared in *Seek*, official publication of the Church of the Province of South Africa. It was his first public declaration since announcing that he plans to resign soon because of ill health [L.C., October 13th].

Alluding to his frequent denunciation of segregation, Archbishop de Blank said, "Some have hinted that I tried to go too far, too fast; but how far and how fast is one supposed to go when running away from sin and seeking to do God's will?"

While Christians cannot "prevent some racial legislation bedeviling South Africa," he observed, "we can see to it that we don't camouflage it by high-sounding names." [RNS]

The Clouds Gather

Reporting on impressions of his travels throughout Africa during the past year, the Rt. Rev. Leslie E. Stradling, Bishop of Johannesburg, South Africa, told a recent meeting of his synod that in the United Nations and elsewhere there was "mounting pressure on the South African government to change its policies, but so far there is no sign of any intended change."

Archbishop de Blank (right) is shown here with another foe of *apartheid*, Dr. Alan Walker, head of the Central Methodist Mission in Sydney, Australia.

RNS



"Meanwhile," he added, "to the north of us clouds are gathering and there is increasing talk, by hostile states, of violence. As a result of my travels this year, I am convinced that the threat is real, although, of course, at present the northern states are absurdly weak in everything except numbers as compared with South Africa."

Bishop Stradling said the general context of South African life was even more unfavorable to Christian witness than last year. "The past year," he said, "has seen further repressive legislation, attacks on African family life, and the growth of fear and hatred." [RNS]

Priest Convicted

A South African priest has been convicted of violating South Africa's "Suppression of Communism Act," and late last month was sentenced to 28 months in prison. Sentence was suspended on all but six months, and because of the priest's age and physical condition the sentencing judge ruled he would not have to serve any of the sentence.

The Rev. Arthur Blaxall, 72, who is suffering from tuberculosis, pleaded guilty to the charges that he had violated the law by assisting the Pan-African Congress and the African National Congress, both of which organizations are banned by the South African government. Dr. Blaxall is chairman of the South African Fellowship of Reconciliation and former general secretary of the Christian Council of South Africa.

In pronouncing sentence, the magistrate noted not only the defendant's age and state of health, but also the "manifest sincerity in his endeavors to serve good causes," and the "fact that he is a pacifist and a visionary." Dr. Blaxall was arrested last April as he was preparing to attend the All-Africa Church Conference in Uganda [L.C., May 12th].

The act under which Dr. Blaxall was convicted gives the Ministry of Justice sweeping powers in national emergencies. Many Churchpeople have claimed that the South African government is using the act as a tool to crush opposition to its racial segregation policies.

The Rt. Rev. Leslie E. Stradling, Bishop of Johannesburg, was present at the trial, as was Dr. E. P. Eastman, general secretary of the International Fellowship of Reconciliation. [RNS]

Coming, November 24th:

Christmas Book

and Gift Number

Tryst with Tristan

A 60-year-old Anglican clergyman is leading 200 people back to a volcanic isle in the South Atlantic after years of exile.

The Rev. Keith Flint will be both vicar and community leader when the group arrives at Tristan da Cunha, an island in the South Atlantic, midway between South America and Africa. The Tristans were evacuated from the island two years ago when their homes were destroyed by a volcano's eruption [L.C., October 28th]. (Tristan is part of the diocese of Cape-town, South Africa.)

The vicar must leave behind his wife, Mary, who has been ill. Until last May Mr. and Mrs. Flint had spent eight years on St. Helena, another lonely island. "So I know what isolation is like," he said. "When I returned to England I was asked whether I would mind going to Tristan. I jumped at the chance. My wife does not mind me going because she realizes I have a job of work to do."

Mr. Flint will take with him what he calls "bare essentials" — Bibles, prayer books, theological volumes, a complete set of carpenter tools, a record player, and 100 classical and jazz recordings.

Referring to the tools, he said: "I shall repair everything in the island church when it needs doing, or in anybody's home." He recognizes that the restoration of homes will be a burdensome work. "I shall help in every way I can . . . on the potato patches, help them to collect sea birds' eggs, and go deep-sea fishing with the men. I am a good sailor."

Will the volcano erupt again? Said Mr. Flint: "One does not worry or think about things like that when there is a job of work to do." [RNS]

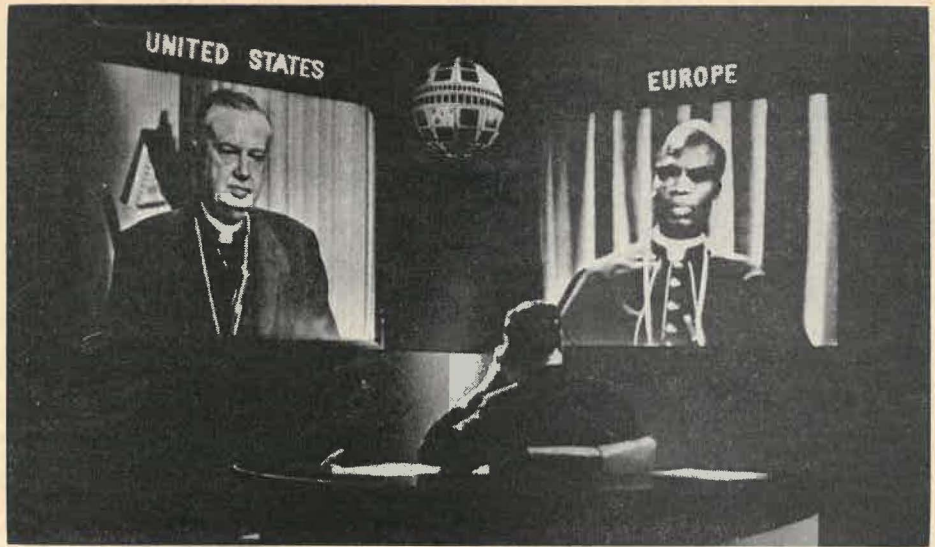
WASHINGTON

In Excelsis

In the highest reaches of *Gloria*, Washington Cathedral's central tower, workmen lowered the final stone in place on October 16th [see cover].

The Very Rev. Francis B. Sayre, dean of the cathedral, and Richard Feller, cathedral clerk of the works, stood on a platform atop the *Gloria in excelsis* tower, the highest point in the city of Washington, as the stone was set. The placing of the stone marked completion of a major phase in the building of the cathedral.

It was two years ago that the contract for construction of the tower was let [L.C., June 25, 1961], and LIVING CHURCH readers who have followed its progress will recall that one of the more spectacular tools used was a remote-controlled Danish crane that climbed the tower as it was built, then let itself back down again. Recently [L.C., October 20th], the cathedral carillonneur, Ronald Barnes, gave the first recital on the tower's 53-bell carillon. One Sunday last month



Dr. Franklin Clark Fry and Laurian Cardinal Rugambwa in televised discussion via Telstar.

neighbors of the cathedral got a "sneak preview" of the 10-bell peal that also makes its home in the tower, when seismographs were taken up into the tower to measure the effect of the ringing bells. The tower is said to be the only one in the world housing both a carillon and a peal for change ringing.

OKLAHOMA

Rev., but not Very

Bishop Powell recently designated seven deans for the seven deaneries in the diocese. They will not, however, use the customary style of "Very Reverend" before their names.

The new deans will constitute an advisory council to Bishop Powell and Bishop Putnam, his suffragan, on matters of policy and missionary strategy, and will represent the bishop at parochial and civic functions. They will also coordinate regional work. The men are the Rev. Messrs. Robert M. Shaw, John H. Vruwink, James E. Dillinger, Sydney Pratt, Harold Shay, Neal J. Harris, and John C. Pasco.

INTERCHURCH

Intercontinental Dialogue

In the first face-to-face, televised discussion across the Atlantic Ocean, two Protestant and two Roman Catholic leaders analyzed the ecumenical movement in October and agreed that, while the reunion of Christendom is not immediately foreseeable, the movement for unity seems destined to expand.

The communication satellite, Telstar II, was used to transmit sound and picture across the ocean.

Participants were Dr. Franklin Clark Fry, president of the Lutheran Church in America and chairman of the Central Committee of the World Council of

Churches, who spoke from Princeton Theological Seminary; Bishop Lesslie Newbigin (of the Church of South India), associate general secretary of the WCC, who spoke from London; Laurian Cardinal Rugambwa, Bishop of Bukoba, Tanganyika; and the Rev. Hans Küng, dean of the theological faculty at the University of Tübingen, West Germany. Cardinal Rugambwa and Fr. Küng, both Roman Catholics, spoke from Rome.

The program was produced jointly by the Columbia Broadcasting System and British Broadcasting Corporation. National TV networks on both sides of the Atlantic carried the program to millions of viewers. By the Telstar arrangement, each of the four participants was able to question the others, and members of studio audiences in all three cities could ask questions of the clergymen.

Prospects for a "unity of spirit" among Protestants and Roman Catholics are excellent, even though there is small chance of a "unity of organization" in the near future, Dr. Fry commented. Citing Pope Paul VI's recognition of a "deep cleavage" in the path toward reunion, the Lutheran leader pointed out that Protestants and Roman Catholics are agreed that "we simply can't abandon our integrity for the sake of an artificial unity."

At the same time, he said, advances in biblical scholarship and a mutual desire to know and understand each other are making possible much greater degrees of "good will . . . and, I hope, cooperation" between the confessions.

Fr. Küng said the Roman Catholic Church is "in a decisive time in her history" and in addition to being concerned with Christian reunion, must be vitally concerned with inner renewal and reform. He called particular attention to the statement by Pope Paul VI, in opening the second session of the conclave, which stressed the importance of Christ in the Church.

"I think that is the most important

thing the Pope said in his opening address," he said. "He said that is the religious foundation for everything that has to be done. . . ."

A comment by Bishop Newbiggin to the effect that the element basic to the entire current ecumenical movement "has been the missionary confrontation of the Church with the world" stimulated questions about external forces pressing the religious establishment closer together. Cardinal Rugambwa, whose participation in the program was shortened by the technical difficulties, agreed as to the need for serious consideration of family planning. He spoke optimistically about the future of the nation of Tanganyika. In answer to a question from Dr. Fry about possible areas of interfaith cooperation there, he described good relations in "hospitals, social centers . . . in things in which we need to cooperate."

Another noted clergyman, the Most Rev. Archbishop Iakovos, head of the Greek [Orthodox] Archdiocese of North and South America, also had a small part in the program as a member of the Princeton audience. His question to Fr. Küng about the "present pace of the unity movement" was lost in interruptions caused by the audio difficulties, but at the close of the telecast, Bishop Newbiggin recalled the archbishop's query. He called it the "fundamental" issue, and said that "we're not moving fast enough or seriously enough in this matter of unity."

"I sometimes have an unhappy feeling that we're more interested in talking with each other," the bishop said, "than with actually committing ourselves to one another." [EPS]

CANADA

Echoes in Banff

by the Rev. Canon
SPENCER H. ELLIOTT

Echoes of the Anglican Congress were heard at the annual meeting of the executive council of the Anglican Church of Canada, which met at Banff, on the Alberta side of the Rocky Mountains, October 7th to 11th. The Most Rev. Howard H. Clark, Primate of All Canada, presided at sessions attended by all the Canadian archbishops and bishops and by at least two of the clergy and two laymen from each Canadian diocese.

Almost the first business was to take action on the Congress resolution to raise a central fund to meet the needs of Anglican churches in "emerging areas" of the world. The bishops pledged 5% of their 1964 incomes toward the 1964 goal of \$500,000. The ultimate goal for this purpose is \$3,000,00, beyond the normal budget.

The United Church of Canada, which is comprised of former Methodists, Congregationalists, and some (but not all) of

Episcopal and Roman Catholic musicians inspected a modern version of the 1728 manuscript of Gregorian chants shown behind them. Occasion was a workshop on Church music for organists and musicians at St. Andrew's Episcopal Church, Arlington, Va. From left: the Rev. Robert H. Andrews, rector, and Marshall Stone, organist, St. Andrews; Fernando Germani, who served as organist at St. Peter's Basilica, Vatican City, during the reigns of Popes Pius XII and John XXIII; and Lawrence Sears, professor of music at the Catholic University of America, Washington, D. C.

RNS

the Presbyterians, has been working with the Anglican Church on a joint committee on reunion during the past 10 years, but Dr. D. R. G. Owen, provost of Trinity College, Toronto, described the work of that committee as a most painful and sterile experience. The executive council unanimously approved a motion that a unity plan be drawn up from which to work. The Primate said he was overcome by this unanimity, as he had not found across Canada any strong desire for unity; but now, he added, "we are moving forward into dangerous and wonderful days. This is God's will, and only sin and blindness are holding us apart."

One speaker urged that there were strengths in the United Church which were needed among Anglicans, especially in the work of the laity. Another speaker, from Quebec, spoke of astonishing approaches between Roman Catholics and Anglicans in his home province. It was resolved that "every effort should be made by all of our people to take advantage of the improved atmosphere to remove prejudice and foster deeper understanding."

Each diocesan bishop was asked to write to the parishes to set forth Christian standards in burial services and practices, if he had not already done so, and it was recommended that arrangements for burial be conducted through pastor and parish. The resolution was moved by Canon R. S. H. Greene of Athabasca, who complained of the tendency among morticians to keep their clients from facing the reality of death. The trend toward lavish funerals and services in undertakers' chapels was deplored.

Support was promised to all those throughout the world who take a stand against racial discrimination and segregation, and the bishops warned of coming problems in relation to Canadian Indians and Eskimos. It was agreed to explore the need for diocesan consulting services in psychiatry.

A resolution was approved calling on the federal government "to continue to work for further agreements for the reduction of world tension by using all legitimate means; for example: opposition to any plan to use nuclear weapons as an answer to an attack with conventional weapons; the support of all endeavors to prevent the spread of nuclear weapons to nations not now possessing them; and to make evident our good faith in this respect by refraining from stockpiling nuclear weapons on Canadian soil." This was moved by Archdeacon F. J. Hincliffe of Fort William, who, with reference to an issue at the last federal election, upheld the right of a government to refuse to fulfil a commitment if it was later decided that it would be against its ethics.

Since a cablegram had been received from the Bishop of Trinidad asking for

Continued on page 18





The Rev. Thomas H. F. Masson.

Because they can be better

shepherds of the minds of the flock,

knowledgeable Christian teachers are

The Real Need

of College Work

by the Rev. Thomas H. F. Masson

Chaplain, California State Polytechnic College,
and associate rector, St. Stephen's Church, San Luis Obispo, Calif.

Universities and colleges need teachers more urgently than they need either priests or women Churchworkers. Annually through 1970 the U.S. educational enterprise will need between 30,000 and 40,000 *additional* teachers, according to the Carnegie Foundation.

The Episcopal Church (in company with her sisters) should plan and act now to raise up and help educate a share of these new teachers.

We should determine the names and qualifications of active college teachers through a nation-wide poll, if necessary. Then we should invite them, through our bishops, with funds provided by the College Division of the National Council, to become theologically sophisticated. Work of such importance should not continue to be borne by the Church Society for College Work alone.

With the assistance of the National Council, our seminaries might re-tool for a 20th-century task. Seminaries are (or should be) seminal for students preparing for Holy Orders. Why can't they be so for students preparing to teach? Is there a better or more constitutional means to exercise influence in the secular environment of our country's schools?

Four and a half million students are enrolled today in 2,000 colleges and universities. The Episcopal Church has been able to afford or has been moved to provide 145 full-time and 545 part-time workers. These workers, mostly clergymen, are expected by the man in the pew to shepherd the Episcopal college and university population while they endure the dangers of higher education — even though the Prayer Book implores God "that knowledge be increased among us and all good learning flourish and abound."

In seven years this academic world will increase to between 8,000,000 and 12,000,000 students and will then be as much beyond the capacity of the Episcopal Church and other Churches as is the present flock.

That flock will be scattered among twice as many institutions by the end of the decade. With a stiffening wall of separation between Church and state, the work of professional Church agents on state property and in state institutions will be almost impossible.

Moreover, it will be too expensive to build alone, or even jointly with other denominations, "Christian Campus Centers" juxtaposed to campus boundaries. Merely joining hands on the rim of a spinning wheel will not get the Church with power to its hub. Somehow the Word must become flesh at the center, and from the center, throughout the campus communities. The power of God unto salvation is needed in the classrooms and administrative offices; within the minds of teachers and students, as a leaven. In discouraging numbers and with increasing urgency, men and women Churchworkers report that they are more like a crust on the academic loaf. Who then is to minister in this situation?

Because of a tradition of clericalism, we have assumed that the proper mission-

aries anywhere (including the campus) are the clergy. They are professional. Laymen are amateurs. So we have attempted to "staff" the important colleges with chaplains. As time passed and expenses mounted, we began to consider the clericalism of our ways. Women Churchworkers and priests fresh from seminary (neither of whom cost much) were then sent to the campus. We offered *Te Deum* for their work and for their reduced expense to the institutional Church. The next thoroughly logical step is to train teachers and back them with scholarships and fellowships, so that the work of the Church on campus may be done from the inside out and at no cost, other than the initial investment.

There are, to be sure, certain types of colleges or universities where a priest may act as a priest. In Church-related colleges, for instance, the campus is not unlike a parish except that the job of its constituents is "to learn." In other academic communities, a priest may exercise a ministry not unlike that of a military chaplain. He functions among those of several denominations according to conscience and the Book of Common Prayer tempered by the shorn lamb, but his ministry is broadly available.

However, in increasing numbers of state operated institutions (2,000 new ones

are slated to be built by 1970) there is *no place in law for the priest whatsoever*. The rules of one California state college require that all clergy call themselves "ministerial representatives" and forbids listing of their telephone numbers in the campus directory. If a priest is tolerated on such a campus, it is as an appendix. He is *officially* useless. He may function so long as he doesn't irritate. If he irritates, surgery is indicated. Is there any effective Christian ministry without irritation?

In all California state colleges and universities it is unlawful for worship *requiring the presence of a clergyman* to take place. Apart from the obvious prohibition against the Holy Eucharist in the more public parts of the campus, it is also illegal for an Episcopalian to invite other Churchmen to his residence (rented from the state) and there have the Episcopal chaplain to celebrate the Holy Communion. He may, by himself or with others, pray without a clergyman, or with a clergyman so long as the clergyman *isn't needed*.

Perhaps this is as it should be. We should prefer a dozen other cultures. But most colleges have a parish or mission close by which can provide sacrament and Word sufficient for the needs of the academic community. Hopefully, too, this California "curtain of sunshine" between the Church and the most populous state would be overlooked should a student lie dying in a campus infirmary!

The proper business of a college or university is to learn and to increase all knowledge. Like the Church, it is not a group of buildings, but many persons. Logically, the priest's only function on campus is that of a teacher — perhaps a counsellor. But either function may be done as well by a learned Churchman.

It costs about \$10,000 a year to keep a priest on campus to exercise but a portion of his ministry. Why not invest such money (and much more) into the education of teachers? Once they became masters or doctors of their work, they would be better shepherds of the minds (and persons) of their flocks and better stimulators of their fellow "secular" teachers than priests who, through the nature of things, must explain away the institutional aura that surrounds them before they can begin to work. Another undoubted advantage, when religious statistics are compiled at headquarters, is that they would do their work at "no expense to the government."

Undoubtedly for some time to come priests and women workers and all the willing teacher-help available will be needed on our campuses. Indeed, the Church will be well advised to muster all the resources at her command in the educational field. But for education, the great energy and real money of the Church should be spent not on priests and women workers, but on teachers — old and new.

Opportunity on the Doorstep—

does the Church

have the courage to face it?

by the Rev. John Heuss

Rector, Trinity Parish, New York City

The Episcopal Church is faced with the greatest missionary decision it has ever made. It has an opportunity now to win thousands for Christ if it has the wisdom and the courage to make that decision quickly. If it delays five or ten years, the opportunity will have passed it by and it will be too late!

In every city in the United States where the population is changing and multiplying, this missionary opportunity faces the diocesan and parish authorities now.

Some heroic efforts are being made, but as so frequently has happened in the Episcopal Church, the urban mission is underfinanced and understaffed, and, sad to say, diocesan authorities are all too frequently unwilling to put money and trained clergy in areas where the people do not fit the typical Episcopal concept of what the Episcopal Church is like. I regret to say that it is my belief that the

majority of the membership of the Episcopal Church thinks of itself as white, prosperous, educated, and suburban.

Over the past 75 years we have slowly been taught that we ought to give to "missions." This has created a picture in our minds of "missions" being located "overseas" or "out west." We still have a tremendous responsibility to support missions in "foreign lands" and in the missionary districts within the boundaries of the United States. But I must say in all candor that "overseas" and "out west" no longer are where the greatest and most immediate missionary opportunity is. *Today that opportunity is among the unchurched millions who live in the inner core of cities in the United States.*

It is high time that the whole Episcopal Church opened its eyes and woke up to the fact that it must abandon its suburban, middle-class status here at home, roll up its sleeves and dig deep into its

Editor's Introduction

The urban mission of the Church has been talked about for a decade or more, and noteworthy individual efforts and experiments have been conducted in some localities. Nevertheless, the crisis of the inner city has not moderated. If anything, it has become worse.

A group of clergy deeply versed in the subject are agreed on the main ingredients for a more concerted, effective approach by the Episcopal Church. This article, by Dr. Heuss, is the first in a series looking toward the 1964 General Convention and setting forth their

proposals for Convention consideration.

The other authors in the series will be the Rev. James P. Morton, associate secretary for Urban Work in the National Council; the Rev. C. Kilmer Myers, head of the Urban Training Center, Chicago; the Very Rev. C. Julian Bartlett, dean of the San Francisco Cathedral; the Very Rev. Paul Moore, Jr., suffragan bishop-elect of Washington; and Bishop Corrigan, head of National Council's Home Department. The articles will appear during the coming months.



Mission — neither overseas, nor out west.

RNS

pocketbook to train missionaries, and send them to the masses of people — white, Negro, and Spanish-speaking — who live untouched by any Christian Church right in the middle of most of the industrialized cities of this country.

Nor is this just a problem for the large urban cities like New York, Philadelphia, Chicago, and Los Angeles. It is not a "northern problem" exclusively either. All over the United States — north, east, south and west — "the city" is growing and changing at fantastic speed. It is a problem and an opportunity for the whole Episcopal Church. The whole Church needs to know about it. If we are to be true to our Christian vocation, the whole Church needs to face the opportunity of the city and plan its missionary strategy and budget accordingly.

But what are we really doing? Almost without exception we are fighting a holding action in the inner city and placing the bulk of available diocesan missionary funds in growing suburbs, where there will be a quick payoff in "typical Episcopalians" and rapidly amortized mortgages for new churches. Look at your own diocese and you will see the truth of this.

Each diocese with a sizable city in it has followed the same pattern. As the "typical Episcopalian" has moved to the suburbs, out of the churches in the central city, the church he left behind, surrounded now with Negroes, Puerto Ricans, Cubans, and low-pay white refugees from rural areas all over the United States, usually becomes a "diocesan mission," or is sold or torn down to ease the financial burden on the diocese.

If this former inner-city church becomes a diocesan mission, usually one

priest (frequently just out of seminary or at least considered young) is put in charge. His budget is a pittance; he is lucky if he is supplied with a part-time secretary; and he heroically tries to face the frustration, complexity, and poverty of his neighborhood all by himself.

He is lonely, and often unprepared. He hangs on as long as he can stand it. Then if he is lucky, his bishop moves him to a less frightening cure, and replaces him with the best priest he can find. Usually this will be another young and untrained priest. A few remain to become exceptional urban missionaries. Some are broken in spirit or health. Others become heavy drinkers or real alcoholics. Most eventually escape to greener pastures.

Rarely is a diocese willing or able to put money and trained men over a sustained period into a well planned inner-city program big enough to meet the difficult demands of the many neighborhoods of the changing central city. It is easier to see the missionary possibilities in expanding suburbs or "meet the quota of the National Council" than it is to face the opportunity and the grave problems presented by a slum or low-income urban redevelopment neighborhood inside the American city.

The bishops and their diocesan missionary councils are not to be condemned for failing to meet the needs of the inner city adequately. The plain truth of the matter is that no diocese by itself, especially a large industrial one, has the financial resources nor the trained clergy to do an adequate job in city neighborhoods, where there is little hope at present that the local congregation gradually will become self-supporting.

Nor do I blame any other authority in

the Church. I simply claim that we are thinking about missions in the same way we thought about it 50 or 75 years ago. On the national scene, as a Church, we think of the missionary opportunity as overseas and in the west. I grant that this missionary responsibility still remains and should not be neglected. What we need to see now is that a new dimension in missionary opportunity has suddenly grown up on our very doorstep.

This new area of missionary work is the inner city. In the slums and urban renewal projects of the United States there are millions of unchurched people. They need Christ and His Church. They need Christian teaching and Christian love. They need understanding and acceptance. They need the sacraments and they need counselling. They need dedicated priests, nuns, and trained lay workers. And they need them in a flood of people dedicated to Christ and His Church working together, not in lonely isolation but in team ministries.

This new missionary opportunity to the city must be faced by the whole Church at the coming General Convention in 1964. It must be taken as seriously by the whole Church as are overseas missions and our domestic missionary districts. A way must be found for the Home Department of the National Council to give financial assistance to urban dioceses which today no longer can finance this new kind of missionary work alone. It has to be financed by the whole Episcopal Church through the quota missionary giving.

At last we will soon have an Urban Training Center where clergy can be prepared properly for the difficult missionary task in the inner city. It will be located in Chicago and directed by one of the few really great urban priests of our generation, the Rev. Dr. C. Kilmer Myers.

This is a great step in the right direction. Yet by itself it is not enough. The whole Church needs to provide the money to assist badly pressed urban dioceses to set up pilot team ministries, adequately staffed, adequately trained, and adequately financed. This we must do in the next triennium. I believe the Home Department must have one million dollars a year at its disposal to start this great new missionary work. I believe urban mission work will cost five million dollars a year within the next five years.

Has the Episcopal Church the courage to face this urban missionary opportunity realistically? I believe it has when its people see the need! If we do not have it, we will remain a middle-class Church which has deserted the city for the suburbs. If we do that, we will increasingly lose strength as the United States becomes increasingly urbanized.

What is far more serious is that we will have turned our backs upon Christ as He calls us to minister to the desperate need of all sorts and conditions of men.

Holy Order

One of the hardy perennials of General Convention is the proposal for "lay administration of the chalice." This has been brought up again and again and has always been defeated. It was considered at the General Conventions of 1946 (bishops, yes; presbyters, no, by a close margin; laity, yes); 1949 (bishops, yes; presbyters and laity, no, by overwhelming majorities); 1952 (same as 1949); and 1961. At this Convention it came up in the House of Deputies first and was lost in both orders by a clerical vote of 34 yes, 42½ no, divided 7; and a lay vote of 32 yes, 45 no, divided 6. On this basis, its chances of passage seem poor at future General Conventions.

Cluster of Issues

There is a whole cluster of theological and practical issues involved in the subject — the nature of Holy Orders; the nature of lay ministry and lay priesthood; the tendency for perpetual deacons to slip on into the priesthood, perhaps in some cases without adequate screening or preparation; the place of deacons in Church representative bodies, such as General Convention; the advantages and disadvantages of a ministry which is ordained and yet has not given up its dependence on remuneration from secular employment.

Although in some other parts of the Anglican Communion laymen have been authorized to administer the chalice we agree with those who think they ought not to be. And, in spite of comments like those of Fr. Seigenthaler [see page 5], we think that Fr. Zimmerman's proposal that the diaconate as a priest-apprenticeship be virtually abolished and the parochial diaconate be widely accepted is both a deep-going proposal and one worth careful consideration.

To begin with the question of the ministry of the laity: The layman in the chancel is undoubtedly doing a worth-while job, but that job is not the ministry of the laity. Every layman in the pew is exercising the liturgical ministry of the laity just as fully as the man in the chancel when he gives his "amen" and his "it is meet and right," when he makes his offering and receives his Communion; and when he goes out the door to be a Christ-bearer in the world. Let's not try to put vestments on the ministry of the laity!

On the question of Holy Orders: Fully developed Western theology has tended toward a theory of Holy Orders which makes the diaconate something of an anomaly. We think of bishops and priests as containing in themselves a mysterious power to compel God's response to their words and acts, and can't think of any such power possessed by deacons. When a deacon reads the Gospel is it more "Gospel" than it is when a layman is the reader? But perhaps the thing that is wrong is our concept of the powers of bishops and priests. The power is God's, not theirs. His response is not compelled; rather, He is the one who has laid upon them the

task of consecrating and ordaining, of absolving and blessing, in His name, of proclaiming His good news, and of overseeing His people in a particular area.

And it is the same God who lays upon the deacons the tasks appropriate to the diaconate and upon the laity the tasks appropriate to the laity. Our doctrine of Holy Orders would be better if it were less concerned with the special charisma received by the particular individual and more concerned with the holy order of the Church. Each of us is given gifts for ministry, and nobody's ministry means anything except in the life and mission of the Church.

From ancient times, the internal liturgy of the Church has reserved the reading of the Gospel and the administration of the chalice in the Holy Communion to men set apart for life in a service of ordination. Their external liturgy has characteristically been to instruct the youth, to visit the sick, to seek out and relieve the poor, and to do these things as the representative of the parish, with resources supplied by the parishioners. They are under vows of dedicated living and obedience to the bishop.

Perhaps Fr. Zimmerman's proposal paid too little attention to this external liturgy of the deacon, for it is, or at least should be, intimately related to his internal liturgy in the assembled congregation.

The House of Deputies of General Convention has repeatedly signified its disapproval of giving the deacon's role in the Church service to people who are not deacons. The result, of course, is a frustrating one, for it means that the deacon's functions must then be performed by a priest.

The deacon who supports himself by secular work instead of being supported by the Church is, undoubtedly, comparable to the priest who does the same. He is one who cannot devote himself completely to the Church because the Church cannot or will not provide his living; yet, it is better to have this kind of deacon (or this kind of priest) than to distort the holy order of the Church by assigning the responsibilities of the ordained to the unordained — or so we think.

Ordination Standards

A natural reaction of those who think as we do is: "If this man is to exercise the functions of an ordained man, why not ordain him?" And the reply to that is that the less exacting standards which might be applied to the selection of laymen for such work would then be in danger of becoming the norm for the ordained. In the case of priests, this is a weighty consideration. In the case of deacons, however, we see little value in a set of standards which has virtually eliminated the diaconate from the orders of the Church except as a step toward the priesthood.

Perpetual deacons do, sometimes, become priests. Most of those we have known to do so have fulfilled every requirement imposed by the Canons and have become good priests. But even if some have been allowed to enter the priesthood by a back door, we strongly suspect that the kind of laymen who would be selected to administer the chalice would provide an equally large number of backdoor candidates for the priesthood. We doubt that the ordination by itself is the thing that leads to the second ordination; rather, it is

the ever closer involvement in the internal life of the Church that develops a latent sense of vocation.

The effect on Church legislative assemblies of a large increase in the number of deacons would be substantial. In the parish, assistant ministers normally have no canonical place on the vestry. But in diocesan convention, deacons commonly are full-fledged members of the clerical order; their voice may not count for much, but their vote is as good as anyone else's, and on a vote by orders as good as any priest's. Provincial synods and General Convention provide no place for deacons; their clerical members must be presbyters. It would seem that there would be too much place for deacons in diocesan convention and not enough in the higher councils of the Church.

This is a good example of the fact that the Church doesn't really have a diaconate. Let's get rid of the vestigial one we have and get a genuine diaconate to fill the vacancy which obviously exists. Otherwise, why would General Convention spend so much of its time arguing about lay administration of the chalice?

No Short Cut to Grace

Instant mysticism," *Time* calls it — the use of hallucinogenic drugs to bring on visions, psychologic exaltation, religious experience. Primitive peoples have long been known to make use of these drugs — found in either the "peyote buttons" of a cactus or a mescaline-containing mushroom. Now psychologists, theologians, and others are experimenting with the drugs — mescaline, psilocybin, and LSD-25 — in religious settings to bring on such experiences. One experiment took place in a basement chapel in Boston University on Good Friday. There was organ music, and a sermon. Most of the subjects were divinity students, and of those who took LSD all but one reported "a genuine religious experience."

Most theologically oriented people take an understandably dim view of the process. One man, President Theodore Gill of San Francisco Theological Seminary, a Presbyterian, considers that the drug experience might well be a rival to conventional religion, and suggested that the drugs attempt to "make an end run around Christ and go straight to the Holy Spirit."

We are not so sure that the Holy Ghost is the goal of the drug experience, but the attempted end run around Christ is, we think, rather obvious. And surely it is not the first attempt at that evasion, nor the last. Ever since the time of Christ, there has been the search for some easier way, some short cut to grace. But the truth is that He *is* the short cut to grace, for man could never have reached it on his own efforts, his own merits, his own direction. "No man," said our Lord Himself, "cometh to the Father but by me." And if this seems to be in contradiction to "I and the Father are one" it is not — rather it is the logical auxiliary to it. The attempt to make an end run around Christ to the Holy Spirit is doomed to failure by mere logic, since the effort can only be undertaken by those who have "divided the

substance," even if they did not confuse the persons.

Wasn't the fall of man in the first place the attempt to reach the fruits of good by the method of disobedience, the carrying out of the insistent cry that children learn almost as soon as they can talk, "But I want to do it *my way!*"?

There is an old Spanish proverb that goes, "Take what you want," says God, "and pay for it." The truth of this bit of folk-wisdom goes deeper than the average man thinks. For God has provided that we can take what *He* wants for us at His expense, but if we insist on what *we* want, then we must pay the cost. If you want religious experience, but must have it the way you like it, then the cost is yours; the cost of real salvation has been paid for you. The cost of substituting your own version of mysticism may be the very fact of being left with no more than a substitute, and while this day and age seems to think that any fool's paradise is the equivalent of heaven, it is not. There are few worse hells.

One does not need to rule out the validity of the experiences of the ancient mystics (or modern ones for that matter) in order to decry the drug-induced experiences which may superficially resemble them. The visions of the saints were not received because of a determination to do so. We strongly suspect that God offers such experiences only to those who can receive them without danger, and that there might well be grave danger in them to others, even if the drugs do induce genuine spiritual visions. This point, a psychologist tells us, is psychologically important as well as theologically so.

To the saints, visions were the after-effects and concomitants of painful self-surrender and hard spiritual labor, they were the fruits of character formed by the constant practice of the love of God. Far from being an end run around Christ to the Holy Spirit, they were the vistas along the way of a long walk — sometimes a stiff climb — led by the Holy Spirit to the nearer presence of Jesus. If any man thinks that the spiritual experiences of the saints were some easy-come-by emotional holidays, he hasn't read St. Theresa of Avila, St. John of the Cross, or even St. Paul. Incidentally, most of them considered such experiences to be "consolations" rather than the heart of religion, and many of them warned against making those consolations an end in themselves.

Even in the case of the primitive tribes and their use of hallucinogenic drugs in their religious observances, there is a significant difference from their use by sophisticated American experimenters. With the Indians, the use of the drug was a part — and only a part — of the rites of a religion which was observed in many other ways. They had, in short, the religion first and added the "orgies." The drug was in no way the source of the religion, nor a short cut to obtaining it. The use of peyote by the Native American Church comes as a part of their Communion service, so they obviously do not intend an end run around Christ at all.

But drugs are not the only means modern man uses to try to circumvent the need for the spiritual work of religion, to shorten the spiritual seasons in order to have peaches in December, to try to wrest from his religion emotional satisfactions without discipline, with-

out labor, without the giving up of self. Wherever religious man becomes overly concerned with method, wherever one man or one group says somehow, "We alone have the way," wherever there is offered the spiritual equivalent of the discount house, there man is doomed to failure and disaster — to failure because spiritual law and order can no more be successfully defied or ignored than can physical law, to disaster because to repeat the error of Eden is to invite a repetition of expulsion from the presence of God.

There is perhaps no need to point out the dangers of experimentation with potent drugs, but it may be well to point out that other drugs, used in the treatment of physical ills, can cause similar emotional and psychic manifestations. Physicians regard these as undesirable, as unwelcome and dangerous side-effects. The sophisticated adult who plays with LSD to achieve spiritual "kicks" is no different from the glue-sniffing adolescent who risks liver or kidney damage for emotional kicks.

The end and purpose of Christianity is not the obtaining of kicks at all, but becoming a new man, becoming one with Him who is the Way, the Truth, and the Life. That Way is not short, it is not easy, and it is not always happy, but it is the only Way there is which does not lead to what is literally a dead end. "No one cometh to the Father but by me." That Truth is preferable to all illusion, and no matter what grim and dismal valleys it may show for what they are, its possession is worth the giving up of all delusional euphoria. That Life is life indeed, abundant, overflowing, vibrant, and eternal — compared to it all kicks, indeed, all passing happiness, are tarnished tinsel.

The feast of Christianity is bread and wine — the bread of everyday nourishment which is yet the Body of Him who was Himself miracle; the wine of joy which is yet the Blood of our Brother and our God, the fruit of our murder of all Good. This feast of common things made most uncommon is the means to the beatific vision, not usually in this life but in the life to come, and there is no sop for impatience to be found in uncommon drugs used for a very common end — the desire not for God but for the stimulation of self.

We seriously doubt that there are many readers of THE LIVING CHURCH who are contemplating the use of LSD, or who plan to take to eating mushrooms and cactus. But the principle behind the use of these things is exercised in other ways, and it is always well for the Christian to keep this in mind, examining and judging his own life rather than looking with condescension on those who do such things.

Does prayer seem a humdrum and monotonous thing to keep on doing day after day? Tired of going to church and feeling emotionally just the same when you come away? Does the small cell meeting seem more rewarding than the Holy Communion? Do the members of the guild, or the cell, or the devotional organization seem your *real* family, rather than the parish? Do you pity those who don't have the knowledge of God and the devotional life that you have? Does the Church seem to require something new — glossolalia or better organization or just your own insights — to save it from utter futility? Is church a Sunday affair that has no effect on the rest of the week? Then beware — you are not so far from LSD as you think!

Strategy for the Campus

The Rev. Thomas H. V. Masson, in an article this week ["The Real Need of College Work," page 11] makes a strong plea for a new practical approach to the Church's mission in colleges and universities — a mission which will expand greatly in the next few years. Speaking from within the situation of college work, and from within the frustrations of a confused and confusing Church-state relationship regarding colleges, Fr. Masson makes a plea that is basically financially practical, and coolly objective.

We think that there is an even more important aspect of the matter than Fr. Masson makes explicit, though the point is certainly implicit in what he has to say. Education is never given nor received in a vacuum. Those who impart it speak and teach from within the frame of reference of their own convictions as to the values of life, the importances, the truths of the universe.

Neither the professor of philosophy nor the professor of mathematics — nor he who teaches language or literature or biology — can ever divorce his teaching from his religion, or the lack of it. The atheist and the agnostic and the humanist and the Christian will all, in the process of teaching — whatever they teach — convey to their students the atmosphere within which they live their own lives and see the subjects of their vocations. All too often the agnostic and the atheist and the humanist are men of greater conviction and better knowledge of their own stand than are the Christians among the faculty. The fact that a man has his Ph.D. in anthropology or agronomy does not for a moment mean that he knows much about the Christianity he professes. Yet if he knows little about it, he obviously can impart little to those who learn from him, and equally obviously they must presume that he considers the matter relatively unimportant.

The real weak spot in the college work is the fact that no influence outside the intellectual milieu can successfully counteract the influence that is exercised within it. To quote Fr. Masson, the Word must, indeed, "become flesh at the center" for college students, or it is likely never to be incarnated at all for them, but to remain in their minds and lives what it is physically on the campus — peripheral, social, possibly moral — but never vital.

The Church would do well to attack the problem of college work using a new strategy, putting to work on the campus not so much clergy and professional Church workers faced with the need to overcome the appearance of irrelevance, but trained and articulate professional Christian laymen — professional in the sense of being professional educators and also of being professing Christians. If students are to be given the view of life of agnostics and other non-Christians within the wrapping of respectable intellectuality, then they ought certainly to have Christianity presented to them within the same milieu.

According to the Scriptures

"Not to destroy, but to fulfill...."

by J. R. Brown

The Old Testament has often been regarded as simply an interesting, but rather remote, example of the development of higher and nobler ideas about God by a nation which had (as the fashionable saying was) "a genius for religion" — a book not in itself much more relevant for Christians than, say, the Buddhist scriptures. Rather it is the book which tells us how God worked out His purpose in history, first in the days of the Old Testament, then in those of the New. There is only one purpose throughout.

In saying this, we are not putting the Old Testament on the same level as the New; it is incomplete, partial, and longs and sighs for Christ, who comes to fulfill it in and with His Church. He comes, that is, to complete what was incomplete, drop what was merely temporary, and accomplish what the Old Testament was impotent to do, by making a sacrificial offering of His Life.

The Bible begins by putting the story of salvation in its setting. There is a kind of prologue which tells how the world, and man himself, came into being by the will of God. Man was made for fellowship with God and given free will, but he chose instead the way of death and separated himself from God. We see the divine plan of redemption taking shape in the call of an obedient man of faith, Abraham, to be the head of a community united in holiness and love.

Then the main story gets under way, and we learn how Israel became the People of God in virtue of the mighty acts whereby He delivered them from bondage to Egypt, entered into a covenant with them, gave them His Law, and established them in their own land. It is all by grace alone; Israel was not chosen as a result of any merit or worth.

A Poet's Prayer

Lord of miracles, turn
This water of words to wine!
Let the wine-skin crack if it must,
But the fulness which cracks it shine,
Like the water at Cana's feast,
With Thy transfiguring touch.

DOROTHY LEE RICHARDSON

Israel had to learn what it means and costs to be the People of God, and the rest of the Old Testament is the story of its struggles as the shadow of the Cross falls over it and it passes through the fires of judgment and disaster. Gradually a hope emerges, since the meaning of the Old Testament is not fully comprehended in the events it describes: There will be a greater Exodus from a bondage more severe than that of Egypt, bondage to sin and death; a New Covenant; the gift of God's Spirit; a renewed People under a greater David. Nor would those blessings be for Israel alone; both Jews and Gentiles would share in them.

The New Testament simply says that this supreme crisis has taken place through Him who was victorious in His sacrifice over sin and death. "Blessed be the Lord God of Israel," it says, "for He has visited and redeemed His people." The New Covenant has been inaugurated; the promised outpouring of the Spirit has happened; the doors of Israel stand open and Jew and Gentile alike may dwell therein, "Abraham's seed, heirs according to promise" (Galatians 3.29).

This is, so to speak, the main line of the Bible, with which all the other lines connect. Looking at it in this way we can see that when we think of the Church, the People of God, we have to think not only of something which goes back to our Lord's time; we have to think of it as going back far beyond that. God founded the Church when He called Abraham to leave his country and go out not knowing where he went.

We sometimes speak of the Christian Church as the "New Israel." The phrase contains a truth, but it obscures an even more profound one: There are not two Israels in the Bible, but one — first under the Old Covenant and then, when the remedy for sin had been provided and the Spirit given, under the New. But new here means, as in Jeremiah, confirmed, endorsed, elevated, not completely different. St. Paul says of Jesus, God gave Him to the Church to be head over all things (Ephesians 1.22). Jesus Himself speaks of Abraham, Isaac, Jacob and all the prophets as "in the Kingdom of God" (St. Luke 13.28). They are our forefathers in the faith; upon their inheritance we have entered. The heroes of the Old Testament are *our* fellow citizens and fellow members of the one Household of God.

LETTERS

Continued from page 5

for them in church? We speak about the Church's mission?????

I am certain Fr. Markle is acting in good conscience even though he admits "some people will probably think [he is] nuts." Frankly, I don't think he is a nut, I am sure he is a good guy, but I certainly hope that your sense of news doesn't encourage more to have such services every October 5th. There *must* be some more exciting news in the Church!

(Rev.) F. LEE RICHARDS

Rector, St. Stephen's Church
Cohasset, Mass.

To John Wood

I recently paid my first visit to the new Protestant Episcopal Church Center on Second Avenue in New York and I was very much impressed with the building and with much of its contents, including fine memorials to various people who have served the Church.

To my amazement I found no such memorial to John Wood and of all the people memorialized, other than our Presiding Bishops, I could think of no one more than John Wood to whom there should be a suitable memorial. I realized that if this is to be done it would have to be by those persons still living who served in our Overseas Mission while John Wood was the head of it, and so this letter goes to you in the hope that some of them may be reached through your columns.

Of course, at this point, nothing can be established as the proper memorial because we must first know how much money there is to invest in the project. There are a number of suitable things as, for instance, the very unusual mosaic map mural in the foyer



of the new building, the lobby reception room, stand for the Memorial Gift Book, and more expensive items which have not already been set apart as memorials. Would each of you be willing to make a contribution as you are able and leave the selection to a small committee of the Rev. Claude L. Pickens and myself?

If you think favorably of this idea, please send your contributions to Lindley M. Franklin, Jr., Treasurer, 815 Second Avenue, New York, N. Y., who is now setting up a special account for the project; and by this means your gift would be tax deductible. When enough time has elapsed and the gifts have been made, we shall let each one of you know what has been accomplished.

This is definitely a labor of love on my part and I feel sure all of the persons addressed will likewise wish to share in it.

(Rev.) ROBERT A. MAGILL
Rector, St. John's Church

Lynchburg, Va.

NEWS

Continued from page 10

help in areas damaged by hurricane Flora, it was announced that financial assistance will be sent immediately from the Primate's world relief fund. It was mentioned that \$1,440,000 was devoted to mission work by the Anglican Church of Canada during a normal year. A new body, the Anglican World Mission Committee, was formed, and the aim will be that Anglicans will be expected to give as much to work overseas as they devote to their home parishes.

BRAZIL

Missionary Dies

The Rev. Charles Henry Clement Sergel, missionary to Brazil for 42 years, died in his native England on October 6th, at the age of 90.

Mr. Sergel was born in London in 1873, and attended private schools there. He was ordained to the diaconate in 1903, and to the priesthood in 1906, by the late Lucien Lee Kinsolving, then bishop of the Church in Brazil. He served the Church there until his retirement in 1945, when he returned to England. Until recently, he was active in community affairs in England, celebrating the Eucharist each month, preaching every other month, leading an "Over 60 Club," and singing tenor in a choir which he had organized.

ENGLAND

Pay Rate for Priests

Commissioners for the Church of England announced recently that the average Anglican clergyman will receive \$56 a week, plus housing, during 1964.

The pay of clergymen has increased considerably in the last 10 years, but has "only kept pace" with the increased costs of living in England, according to authorities quoted by Religious News Service.

No part of clergymen's salaries are paid by the state; they are financed by Church investments controlled by the commissioners. According to their report, a capital of \$840,000,000 provides total income of \$47,600,000 annually. The commissioners pay out some \$33,600,000 each year to the clergy. An additional \$4,200,000 is paid to retired clergymen and to widows.

Commissioners reported that the Church currently owns nearly \$560,000,000 in stock exchange securities which increased in value almost 100 per cent over the past 15 years.

The Anglican Church owns, according to the report, more than 200,000 acres of land, but is selling off land and investing the proceeds in industrial securities. This is being done to secure an increased income.



NEW YORK

Bishop's Assistant

On October 21st, Edmund J. Beazley, a member of St. John's Church, New City, N. Y., became administrative assistant to Bishop Donegan of New York. The new post was authorized at the diocesan convention held last May.

Mr. Beazley, who will be chief budget officer and lay personnel director of the diocese of New York, is a certified public accountant. He was controller of the Gurran Oil Company, Stony Point, N. Y., for the past five years, and has been a controller of Bright Star Industries, Clifton, N. J., and Arco Welding and Machine Works, Jersey City. He is head of the Christian education department of Morehouse-Barlow Co., New York City.

Mr. Beazley, 48, the father of three children, is a native of Hopkinsville, Ky. He studied at Western Kentucky State College and Rutgers University, and was graduated from Bentley College.

HONOLULU

New School

Bishop Kennedy of Honolulu has announced that a new boarding school for girls is to be established on the island of Maui by the missionary district of Honolulu next September. The school will be located in buildings and grounds bequeathed to the Church by the late Katharine Cooper.

The school eventually will encompass grades 7 through 12, according to present plans, but will probably open with grades 7 through 10, the 11th and 12th grades being added later.

A "high academic standard with strong religious emphasis" is the criterion being established.

The Rev. Canon James E. Purdy, rector of Christ Church, Bordentown, N. J., recently blessed the new premises of the Katharine Morgan Terry Studio in Bordentown. Mrs. Terry and Fr. Purdy are shown above, watching Mrs. Terry's assistants make the liturgical vestments for which the studio is known.

COLORADO

Introduction

When Princess Rasmi Sobhana of Cambodia and her entourage visited Denver recently, the royal lady got her introduction to American hospitals through an Episcopal institution, St. Luke's, Denver. "The biggest hospital I have ever seen," was her reaction to 449-bed St. Luke's, through which she was escorted by Miss Lillian DeYoung, director of the School of Nursing.

The Denver stop was part of a U.S. State Department tour of visiting Red Cross Services. Princess Rasmi has been a pioneer in the creation of an independent Red Cross Society in her country, and has been president of the Cambodia Red Cross since its establishment in 1956. Before then, it was a branch of the French organization.

The 65-year-old princess was oblivious to the crowd of visitors and photographers who followed her about St. Luke's. She was fascinated with much of the equipment, especially the circular bed, used to turn patients who are in traction.

Greatest enthusiasm was expressed for the 60-bassinet nursery and *les enfants*.

Accompanying the princess were Miss Phlek Phiroun, director of social action in the Ministry of Labor and Social Action; Khiou Bonthonn, director of the Meteorological Service, and his wife; Mme. Chuop Samloth, wife of Cambodia's high court justice; and Miss Phat Chanthou, maid to the princess.

Close-ups and Long Views

by Margaret Redfield

Consider the Lilies

Lilies of the Field is what the industry calls a "sleeper." It was made on a comparatively small budget, in the almost unheard of shooting time of 10 days. It has two stars — Sidney Poitier and an adobe brick chapel which he builds for a little group of East German nuns who are struggling to establish their order on a barren Arizona farm.

The cramped shooting schedule meant that the chapel had to be built at a pace commensurate with each day's filming. To achieve this, the producers hired workmen around the clock, to keep the construction at just the right stage of development for each day's shooting. At



Sidney Poitier:
For Homer Smith,
a fiercely personal project.

the end, the building was demolished, since it had been erected on rented land, but nobody could or would want to tear down the other star's performance.

The warmth and light of Poitier's portrayal has caused *Lilies* to blossom so brightly in the field of cinema artistry that it won three awards at the Berlin Film Festival, and accolades from the majority of reviewers.

The motivating spirit of the picture is the power of prayer. Mother Maria (Lilia Skala) sees in the carefree Homer Smith, wandering across the country in his station wagon, a man sent from God to build a chapel for the order. Homer doesn't see it that way. He asks for water for his car radiator, and prepares to resume his travels.

But God and Mother Maria have other plans, and little by little Homer is persuaded not only that the building of the

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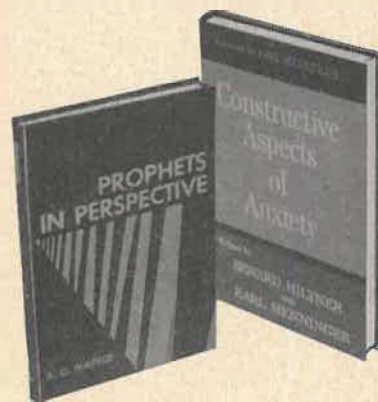
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Sidney Poitier and Lilia Skala: A carefree man, God, and Mother Maria.

chapel is his task, but that chauffeuring,
 procuring of building materials, and in-
 structing the nuns in the English lan-
 guage are also his responsibility.

Ultimately the building of the chapel
 becomes to Homer Smith a fiercely per-
 sonal project, so much so that when neigh-
 bors, fired by his zeal, come to volunteer
 their labors, he sulks like a small boy,
 muttering that he wanted to do it all by
 himself. It is a glowing moment in the
 film when he reluctantly relinquishes the
 gratification of self for the glorification of
 God.

The picture runs 94 minutes, a wel-
 come relief from the overlong and over-
 drawn productions thrust upon us in
 recent years. The only complaint this re-
 viewer would make, and that only mildly,
 is that the language instruction sessions
 around the kitchen table, while charming
 at the beginning, run a little long, and
 that the nuns, with the exception of the
 acidulous and determined Mother Maria,
 seem excessively naïve and childlike, con-
 sidering that they have survived the rigors
 of flight from East Germany and are
 wrestling a living from the reluctant
 desert.

Here is a picture *not* done in glorious
 living color, *not* hurled in stereophonic
 sound across a wide or Cineramic screen,
 but a simple production in black and
 white — no double meaning intended,
 because with the exception of one verbal
 rapier-thrust delivered by Homer Smith
 to the white man who addresses him as
 "Boy!" the audience is allowed to forget
 the interracial aspect, and to see Smith
 as a man caught up in another's dream,
 dominated by the dreamer and coerced
 into making the dream a reality.

Is there something here for the indus-
 try to read, mark, learn and inwardly
 digest? The almost puzzling success of

this rather simple production certainly
 indicates the appetite of the public for
 film fare of a wholesome, heart-warming,
 and soul-stirring flavor — a scarce item
 on the movie menus of recent years. The
 enthusiastic acceptance of *Lilies* cannot
 be laid only to Poitier's glowing per-
 formance. It certainly cannot be attrib-
 uted to the color and pageantry of a
 religious background, since the nuns de-
 picted are not the usual glamorized, im-
 maculately garbed figures. They are
 dressed more like farm women than
 nuns, and their "convent" is not the
 typical one of candlelight and statues, but
 a run down farm house with few neces-
 sities and no luxuries.

Louis Untermeyer tells the story of
 Robert Frost's granddaughter, Robin,
 who incurred her grandfather's censure
 because she elected to become a welfare
 worker, rather than develop her literary
 talents. "Don't you believe it's important
 to do good?" she demanded. Frost's re-
 ply was that in his opinion it was more
 important to do well. "All right," she
 retorted, "I'll try to do good, well!"

That seems to be the achievement of
 the people who produced *Lilies of the
 Field*.

THE ANGLICAN CYCLE OF PRAYER

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

November

10. Southern Virginia, U.S.A.
11. Southwestern Brazil
12. Southwark, England
13. Southwell, England
14. South-West Tanganyika, East Africa
15. Southwestern Virginia, U.S.A.
16. Spokane, U.S.A.

BOOKS

Continued from page 3

only two dollars per week on which to live. It is no wonder that the saintly Gandhi said, "to the millions who have to go without two meals a day the only acceptable form in which God dare appear is food" (p. 15).

As Christians we should be shocked by cold statistics which tell us that France has more hospital beds than all Asia.

Since the war, nearly a billion people have gained their independence. They have not done so in order to starve but to win for themselves lives free from the degradation of poverty. We in the West are beginning to realize that poverty is an anachronism in the 20th century. For the first time we have the technical know-how to wipe poverty from the earth, but we seem to waste it on destructive and unproductive military hardware.

In the area of population explosion control the author has to defend the shaky Roman Catholic opposition to "artificial" birth control. This is the peculiar dilemma of Thomistic theology which condones murder in a just war but does not permit what he calls the potential "murder" of unborn persons (p. 43). All the same, Fr. McCormack makes a serious attempt to help the reader understand the demographic and economic revolution we are going through. "Communism would wither and die if the abuses and injustices on which it feeds faded away." Peace is the fruit of justice and charity. The author quotes from Pope John's Encyclical *Mater et Magistra*, "All men . . . by the very fact that they are men have a right to the use of sufficient earthly goods. . . . The nations of the world are becoming more dependent on one another, but even so it will not be possible to preserve a lasting peace so long as glaring economic and social inequalities persist" (p. 131).

To attack world poverty is a positive and constructive thing; the nations might find that when they had defeated it, they had also dispelled the fear of destroying themselves.

World Poverty and the Christian is inclined to be somewhat sketchy. It is, however, well-nigh impossible to cover the subject in 158 pages. There is a bibliography but no index.

The author refers to many good sources: Paul Hoffman, Dr. Hambridge (FAO), Mr. Sen Gupta, Pope John XXIII, and others; but not to Robert Brittain's *Let There Be Bread* published in 1952. The latter takes up the subject of food and poverty from the scientific point of view rather than the religious.

Arthur McCormack was ordained a Mill Hill Father in 1936. He was a missionary in West Africa. He is the co-editor of *World Justice*, organ of the Research Centre for International Social Justice at Louvain University.

"The Twentieth Century Encyclopedia of Catholicism," edited by the well-known French Church historian, Henri Daniel-Rops, is a most commendable Roman Catholic publishing project of our time. It has been awarded the Thomas More Association medal for the most distinguished contribution to Roman Catholic publishing during 1958.

ENRICO S. MOLNAR, Th.D.

Dr. Molnar is canon theologian, diocese of Los Angeles.

Exciting and Eclectic

A Historical Introduction to the New Testament. By Robert M. Grant. Harper & Row. Pp. 447. \$5.

Introductions to the New Testament can be notoriously dull. Not so *A Historical Introduction to the New Testament*. Instead of a pedestrian treatment of the inevitable subjects — text, canon, and the dates, authorships, sources, and integrity of the 27 New Testament books, these questions are dealt with by Robert M. Grant with the freshness of an expert and independent mind, and at once put to use to reconstruct the history of the community from which the New Testament emerged. This is one factor which makes the work interesting.

Another factor is his attitude toward the critics. Not that he is anti-critical — fundamentalists and conservatives will find little to comfort them here. But the critics themselves must be criticized. As a result, you never know on which side the decision will fall. Hence the excitement, even if the result appears somewhat eclectic. For instance, II Cor. 6:11-7:1 is seen as part of a different letter, yet the difference between chapter 9 and chapter 10 is held to be adequately accounted for on the hypothesis of fresh news. Often external evidence is given greater weight than is usual nowadays, (e.g., Papias on Mark), yet the external evidence of Irenaeus — which may go back to the same Papias — for dating Revelation in Domitian's reign is set aside in favor of 68-70.

The work is constantly enlivened by a gentle irony and a sardonic humor: "Hoskyns and Davey suggest that the parallel [between Mark 14:51f. and Amos 2:16] while perhaps fantastic, is disquieting. Probably it is just fantastic."

Apart from its interest, the great merit of the book is that it never presses evidence further than it can go, but is always content to admit that we just don't know. The only major defect is the sporadic nature of its bibliographical references. Of course, the instructor can supplement this deficiency in the classroom, but it does diminish the book's usefulness for the lone student.

REGINALD H. FULLER, STD

Dr. Fuller is professor of New Testament Literature and Languages at Seabury-Western.



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PEOPLE and places

Appointments Accepted

The Rev. William Q. Allen, formerly rector of Grace Church, Clinton, Iowa, is now associate rector of Trinity Church, Wheaton, Ill.

The Rev. Robert P. Andersen, formerly vicar of St. Anne's Church, Lynwood, Calif., is now vicar of a newly-formed mission at Northridge, Calif., and chaplain to the San Fernando Valley State College, Northridge.

The Rev. Robert D. Barnes, formerly rector of Christ Memorial Church, Williamstown, W. Va., is now rector of All Saints' Church, Portsmouth, Ohio.

The Rev. Ted Louis Blumenstein, formerly assistant at St. Mark's Church, Columbus, Ohio, is now serving St. David's Church, Vandalia, Ohio.

The Rev. Robert A. Burch, first vicar of the Mission of the Incarnation, Penfield, N. Y., is now the first rector of the parish. He and his wife also announce the birth of their third daughter, Patricia Ellen, on October 16. They are now living at 50 Arrowhead Dr., Penfield.

The Rev. A. Dean Calcote, who has been a graduate student at GTS for the past year or more, is now on the faculty of All Saints' Episcopal School, Vicksburg, Miss.

The Rev. Walter W. Cawthorne, who formerly served St. Michael's Church, Chickasaw, Ala., is now vicar of the Church of St. Luke and St. Peter, St. Cloud, Fla.

The Rev. George Irwin Chassey, formerly rector of Holy Apostles' Church, Barnwell, S. C., is now rector of Holy Trinity Church, Charleston, S. C. Address: Holy Trinity Church, The Crescent, Folly Beach Rd., Charleston, S. C., 29407.

The Rev. John Cobb, formerly assistant at Christ Church, Cincinnati, Ohio, is now rector of St. Mark's, Dayton, Ohio.

The Rev. Paul E. Cosby, formerly vicar of Holy Cross, Trussville, Ala., and St. Michael's, Huffman, Birmingham, is now headmaster and assistant to the rector of Grace Church, Ocala, Fla. Address: 505 E. Broadway.

The Rev. Clyde H. Cox, Jr., formerly rector of the Episcopal parish of Jamaica Plain, Mass., St. John's and St. Peter's Churches, is now rector of Trinity Church, Portland, Maine, and Episcopal chaplain to students at Westbrook Junior College for Girls and the University of Maine at Portland. Address: 119 Coyle St., Portland, Maine.

The Rev. Alfred L. Durrance, formerly vicar of the Church of St. Luke and St. Peter, St. Cloud, Fla., is now vicar of the Church of the Good Shepherd, Maitland, Fla.

The Rev. Paul D. Edwards, formerly assistant chaplain of the Episcopal Community Service of San Diego, will on December 1 become vicar of Emmanuel Mission, West Fullerton, Calif.

The Rev. Thomas Mallory Foster, formerly rector of St. Thomas' Church, Lyndhurst, N. J., will on December 1 become rector of Grace Church, West-

wood, N. J. Address: 349 Kinderkamack Rd., Westwood.

The Rev. David W. Gordon, formerly executive secretary of the department of college work of the eighth province with address in Berkeley, Calif., is now rector of Holy Trinity Church, Richmond, Calif. Address: 555 Thirty-seventh St.

The Rev. Robert T. Hall, who is doing graduate work at Drew University, Madison, N. J., assists three days a week with the work at St. James' Church, Hackettstown, N. J.

The Rev. Richard T. Hawkins, formerly assistant of the Church of the Redeemer, Cincinnati, Ohio, is now rector of St. Mark's Church, Fall River, Mass.

The Rev. William H. Hill, who was formerly in Jamaica, is now vicar of the Church of the Ascension, West Chester, Pa., and St. Cyril's Church, Coatesville. Address: 119 E. Barnard St., West Chester.

The Rev. Harry Lee Hoffman III, who formerly served St. John's Church, Powell, Wyo., will on November 15 become assistant at St. Matthew's Church, Richmond, Va. Address: 1101 Forest Ave., Richmond, Va., 23229.

The Rev. Robert T. Hollett, formerly associate rector of Immanuel Church, Wilmington, Del., will on November 15 become rector of Emmanuel Church, Chestertown, Md., and chaplain to Episcopal students at Washington College, Chestertown. Address: Emmanuel Church, Chestertown.

The Rev. Edwin L. Hoover, formerly rector of St. Mark's Church, Tulsa, Okla., is now chaplain at Barth House, the Episcopal Church Center at Memphis State University. Address: Box 2002, Memphis State University, Memphis 11, Tenn.

The Rev. Franklin J. Klohn, formerly rector of St. Andrew's Church, Akron, Ohio, will on November 12 become rector of St. John's Church, Mason City, Iowa. Address: 504 S. Vermont St., Mason City, Iowa, 50401.

The Rev. Joseph H. Laird, who has been serving St. Mark's Church, Honey Brook, Pa., and St. Mary's, Warwick, is now director of the conference center of the diocese of Pennsylvania and may be addressed at the center, Box 234, Radnor, Pa.

The Rev. William Martin, formerly curate at St. James' Church, Ormond Beach, Fla., is now curate at St. John's Church, Tampa, Fla.

The Rev. Judson I. Mather, formerly rector of St. John's Church, Negaunee, Mich., is now teaching at Nazareth College, Kalamazoo, Mich., and doing graduate work at Western Michigan University. Address: Box 143, Nazareth.

The Rev. Willard S. McGinnis, formerly assistant rector at Christ Church, Prince George Parish, Rockville, Md., is now vicar of Grace Church, Lake City, Pa. Address: 30 Sampson Ave., Lake City, Pa., 16423.

The Rev. Rudolph A. Moore, formerly assistant at St. Peter's Church, Third and Pine Sts., Philadelphia, is now chaplain at the Church Farm School, Glen Loch, Pa.; P.O. Box 5, Paoli, Pa.

The Rev. William S. Moore, formerly rector of St. Paul's Church, Jeffersonville, Ind., is now rector of St. Andrew's Church, Harriman, Tenn.

The Rev. Charles H. Olsen, formerly vicar of All Saints' Mission, Grants, N. M., and St. Francis' Mission to the Navajo, Crownpoint, N. M., is now associate rector at St. John's Church, San Bernardino, Calif., with particular responsibility for

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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.

November

10. St. Barnabas' Brotherhood, Gibsonsia, Pa.
11. St. Martin's, Clewiston, Fla.; Church of St. Michael and St. Mark, Brooklyn, N. Y.; Cathedral of St. John, Quincy, Ill.
12. Margaret Hall School, Versailles, Ky.
13. Holy Cross Monastery, West Park, N. Y.; St. Andrew's, Mastic Beach, N. Y.; the Rev. Ian L. Bockus, Caribou, Maine
14. St. Peter's, Westchester, N. Y.
15. Trinity, Michigan City, Ind.
16. St. Andrew's, Paris, Ill.

The Living Church

Christian education. Address: 264 Fourteenth St., San Bernardino.

The Rev. Rufus Lee Page, formerly curate at St. James' Church, Los Angeles, has for some time been curate at St. Stephen's Church, Whittier, Calif. Address: 10913 S. Valley Home Ave., Whittier, Calif., 90603.

The Rev. Frank W. Pisani, director of development at VTS, will serve for the remainder of this year at the newest mission of the diocese of Virginia, in the Woodbridge-Marumasco community in Prince William County. The choice of a name for the mission will be left to the congregation. The Rev. Mr. Pisani may be addressed at Virginia Theological Seminary, Alexandria, Va.

The Rev. H. Lawrence Reese, formerly rector of St. Mary's Church, Beaver Falls, Pa., is now rector of St. Matthias' Church, Clermont, Fla.

The Rev. Emmet Smith, rector of St. Peter's Church, Gallipolis, Ohio, is now also serving Grace Church, Pomeroy.

The Rev. Wesley H. Smith, formerly associate at the Church of the Savenly Rest, New York City, will on December 1 become rector of Holy Trinity Church, Pawling, N. Y., and Christ Church, Patterson. Address: 24 Coulter Ave., Pawling, N. Y., 12564.

The Rev. Charles E. Taylor, formerly director of youth work at St. Augustine's Church, Brooklyn, is now vicar of St. Augustine's Church, Yonkers, N. Y. Address: 3 Sadore Lane.

The Rev. Robert M. Watson, formerly a graduate student in history at Duke University, Durham, N. C., is now chaplain at Quintard House, Memphis, Tenn. Address: 22 N. Manassas, Memphis. Quintard House, which serves the graduate medical centers in Memphis, will shortly embark on a building program; its former property was sold in the course of an urban renewal project.

The Rev. Tom Stacey Wilson, formerly curate at St. Martha's Church, West Covina, Calif., is now vicar of St. Anne's Church, Lynwood, Calif.

Missionaries

The Rev. Dennis R. Walker has returned to Valdez, Alaska, after furlough.

Church Army

Sister Edna Brooks has had a change of address in Cincinnati from Kemper Lane to 2184 Alpine Place.

Captain John S. Waters has had a change of address from Parkville, Mo., to 431 Greeley Ave., Kansas City, Kan.

Women

In the diocese of Virginia, Mrs. Thomas Pinckney of Richmond has been appointed by Bishop Gibson to serve as president of the Episcopal Churchwomen. She succeeds Mrs. E. Wilson Morrison of Front Royal. In her new capacity, Mrs. Pinckney will be a member of the annual council of the diocese and of the executive council.

Delegates from Virginia to the Triennial Meeting in St. Louis in 1964 will be Mrs. Pinckney and Mmes. E. G. Stewart, B. S. Leavell, I. V. Tier, and Thomas diZerega; alternates, Mmes. J. E. McLeod, Douglas Zanney, G. S. Gordon, W. C. Rein, and Festus Foster.

Diocesan Positions

The Very Rev. Jose A. Gonzalez-Martinez, dean of Holy Trinity Cathedral, Havana, Cuba, is now also executive secretary of the missionary district of Cuba.

The Rev. Robert A. Gourlay, rector of Grace Church, Elkridge, Md., is now also chairman of the department of public relations of the diocese of Maryland.

Other Changes

Dr. J. B. Olson, head of the natural sciences area at Shimer College, Mount Carroll, Ill., has been elected vice-president of the Association of Midwest College Biology Teachers.

The Rev. Clarence W. Sickles, vicar of St. James' Church, Hackettstown, N. J., is giving three days a week to Heath Village in Hackettstown (a project for the aging).

DEATHS

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

The Rev. Roger Brooke Taney Anderson, retired priest of the diocese of Connecticut, died June 22d, in LaPlata, Md.

Fr. Anderson was born in Baltimore, Md., in 1878. He received the B.A. degree in 1900 from Johns Hopkins University, and was graduated in 1903 from the General Theological Seminary. Fr. Anderson was ordained to the priesthood in 1904, when he was serving as curate at St. John's Church, Roxbury, Mass. He was a member of the Order of the Holy Cross from 1907 to 1932. During World

War I, Fr. Anderson served as a chaplain to a U.S. mobile hospital unit. He reentered the parochial ministry in 1934 as rector of Trinity Church, Waterbury, Conn., and retired from that position in 1956.

In the diocese of Connecticut, Fr. Anderson was a member of the board of examining chaplains as well as other diocesan committees. He was also active in civic and community affairs in Waterbury.

The Rev. William A. Burritt, retired priest of the diocese of Northern Michigan, died September 20th, in Houghton, Mich.

The Rev. Mr. Burritt was born in Hancock, Mich., in 1909. He attended Ferris Institute, and was graduated from Northwestern University in 1932. He received the B.D. degree in 1940 from Nashotah House and was ordained to the priesthood that year. He was an assistant at St. Paul's Cathedral, Fond du Lac, Wis., in 1940 and 1941, and an assistant at St. Luke's Church, Evanston, Ill., in 1941 and 1942. He was locum tenens at the Church of the Redeemer, Elgin, Ill., in 1942 and 1943, and priest-in-charge of St. John's Church, Naperville, Ill., from 1943 to 1945. Mr. Burritt was priest-in-charge of St. Mary Magdalen Church, Villa Park, from 1945 to 1950, and rector of Calvary Church, Lombard, Ill., from 1943 to 1950, when he became priest-in-charge of Christ Church, Calumet, Mich. He served the Calumet church until illness forced him to retire in 1961.

Surviving Mr. Burritt are his mother and a sister, both of Houghton.

Deaconess Harriet Holt English, for many years a missionary in St. Thomas, Virgin Islands, and also at St. Anne's Mission, El Paso, Texas, died on September 23d, at The Leamy, a home for retired women, in Philadelphia.

Deaconess English was born in New Haven, Conn. She was graduated from Vassar College in 1912, and from the New York Training School for Deaconesses in 1930, when she was set apart.

In 1931 she became director of religious education at All Saints' Church, St. Thomas, Virgin Islands, where she remained until 1944. From 1945 until 1951, when she retired, she was a missionary worker at St. Anne's Mission, El Paso, Texas. After her retirement she made her home in Winter Park, Fla., where she was active in the work of All Saints' Parish, and in the new church of St. Richard, which was just being organized.

She is survived by a sister and a brother, both living in Connecticut.

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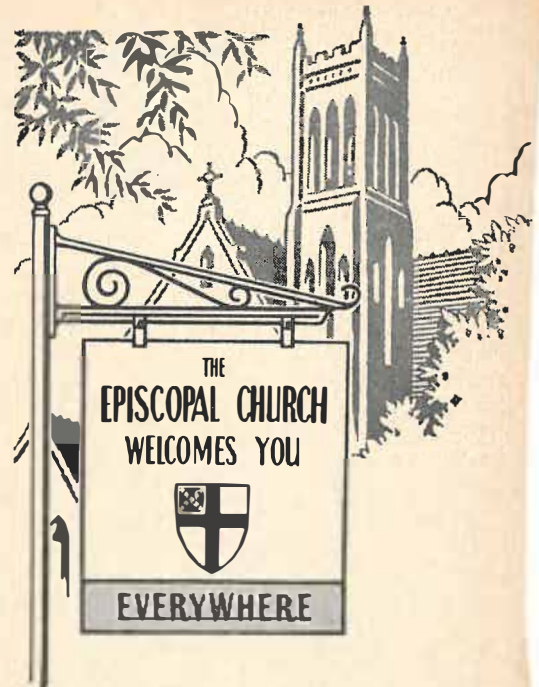
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THE LIVING CHURCH

CHURCH DIRECTORY

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



TUCSON, ARIZ.

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

LOS ANGELES, CALIF.

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

ST. MARY'S

3647 Watseka Ave.
Rev. R. Warster; Rev. H. Weitzel
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

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

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

ST. THOMAS'

18th & Church Streets, N.W.
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues
& HD HC 12:15; Thurs HC 7:30

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

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
Rev. Peter F. Watterson, STM, r
Sun Masses: 7:30, 9, 11; Daily: Mon & Wed 9;
Tues, Thurs & Sat 7; Fri 6; C Sat 4:30

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.

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, Evenson; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

CHICAGO, ILL.

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

EVANSTON, ILL.

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

BALTIMORE, MD.

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

MOUNT CALVARY

N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8, 12:15 (Low Mass), 9 (Sung
Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-
8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (Sung), 11 Mat, High Mass & Ser;
Daily 7 ex Sat 9; EP 5:30; C Sat 5, Sun 8:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon,
Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10;
EP daily 5:30

EAST MEADOW, LONG ISLAND, N. Y.

CHRIST THE KING DeWolfe at 5th St.
Rev. Marlin L. Bowman, v
Sun 8, 10, 12

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7 (7:30 Sat & hol); 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. IGNATIUS'

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

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
Rev. 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

SAINT ESPRIT

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

ST. THOMAS

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

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:10 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, Fri, and Sat 9,
Tues 8, Wed 10, Thurs 7; Int noon.

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 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.

SYRACUSE, N. Y.

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

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

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Sts.
Sun 8, 9, 11; Daily Offices 9 & 5; HC 9 Wed &
HD; 10 Tues, 7 Thurs; C Sat 5-6

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

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