

# The Living CHURCH

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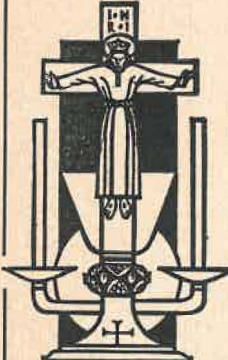


The Rev. Carroll E. Simcox



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**TALKS WITH TEACHERS**

by the Rev. Victor Hoag, D.D.

**Observing with a Tape Recorder**

A tape recorder can be a helpful way of observing the events of a class period. This is increasingly being used, and with great profit to the teacher and others when utilized properly. One difficulty is that, when the recording is played over later, the right persons do not often hear it, and the best evaluation is not made of it.

How would you like to hear your last Sunday's session — every word spoken by you and the children, every interruption, every unfortunate noise? If it was a good session, to your thinking, would it help you to realize the reason for its success? Could you note the weak points? Surely this would be a help. But it would be better if you could sit during the play back with some persons skilled in teaching arts, and together discuss its good and weak points. Then, too, all teachers would profit if they might hear, now and then, the actual performance of some class being taught by a top-flight teacher. (Or even to hear a horrible, bad example, and realize the causes.)

An alert parish director played a tape of a class session at a meeting of teachers. Rather than have the group merely listen to the playback and respond in their own way, a list of observable points was provided to be noted. The recording was of a recent period of a seventh-grade class of boys, whose teacher was skilled in the use of the various forms of social-

ized teaching. In the hands of each listener was the following mimeographed list of criteria for identifying the various types of techniques. Each person was asked to make a check at the right of each item every time it was noticed. The first 16 points referred to the activity of the teacher; the last to response.

**Check-List of Techniques**

- (1) TOLD them something \_\_\_\_\_
- (2) SHOWED them something \_\_\_\_\_
- (3) Asked them to REPEAT \_\_\_\_\_
- (4) Asked for definition, REACTION \_\_\_\_\_
- (5) Asked to READ \_\_\_\_\_
- (6) PROVOKED to conversation, discussion \_\_\_\_\_
- (7) Asked them to do something CREATIVE \_\_\_\_\_
- (8) Let some pupil have a SHARE in the teaching \_\_\_\_\_
- (9) Mentioned NAME of pupil \_\_\_\_\_
- (10) Kept way open for pupil to SPEAK LATER \_\_\_\_\_
- (11) CLARIFIED \_\_\_\_\_
- (12) SUMMARIZED \_\_\_\_\_
- (13) DISCIPLINED \_\_\_\_\_
- (14) PROMISED coming lessons \_\_\_\_\_
- (15) DRILLED on memorizing or factual matter \_\_\_\_\_
- (16) Assigned OUTSIDE work \_\_\_\_\_
- (17) A pupil responded: Acceptably \_\_\_\_\_  
Inadequately \_\_\_\_\_

In your opinion, did this teacher remain in control of class the majority of the time? \_\_\_\_\_

Was some real learning taking place? \_\_\_\_\_

What was the primary technique this teacher used? \_\_\_\_\_

**A Group of Observers**

In effect, the teachers were observing a sample class period, and were then guided in their evaluation of it. It happened to be a very good recording — no weak session would serve the purpose — and every teacher could imagine himself (or herself) fitting into the same situation. It was reported that after the teachers had listened and checked, a most intense and helpful discussion followed. The outcome, says the director, was a deepened realization of the nature of learning, and that the imparting of information is not as important as the guiding of lives into Christian understanding.

In making a class recording, note the following: Have machine set up before class starts. Explain to children, who will cooperate: only one person to speak at a time! Ask teacher to address each child by name, to help identify. Let the teacher know in advance, and be well prepared.

**THE LIVING CHURCH RELIEF FUND**

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

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# The Living Church

Volume 147      Established 1878      Number 26

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

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407 E. Michigan St., Milwaukee, Wis., 53202

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## FEATURE

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## THINGS TO COME

### December

29. Christmas I

### January

1. Circumcision
  5. Christmas II
  6. The Epiphany
  12. Epiphany I
  19. Epiphany II
  25. Conversion of St. Paul
  26. Septuagesima
- Theological Education Sunday  
Girls' Friendly Society Week, to February 2d

### February

2. Sexagesima
3. The Purification
9. Quinquagesima
12. Ash Wednesday
16. First Sunday in Lent

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

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

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# LETTERS

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

## Wrong Impression Created

I should appreciate the hospitality of your columns to set the record straight on a matter which has received widespread publicity in the national press.

The impression has been created by news service stories, that what was called the "transfer" of the Rev. Ralph E. Leach, formerly of the Church of the Incarnation, West Point, Miss., to his present position at St. Stephen's Church, Louisville, Ky., had some connection with his having commented on the behavior of Mississippi school children when they heard of the assassination of President Kennedy. These comments received nation-wide attention when they were referred to in a sermon by the Rev. William M. Baxter, at St. Mark's Church, Washington, D. C., on December 1st, during a service attended by President Johnson. Mr. Leach had mentioned the reactions of the children in the course of a personal letter to Mr. Baxter.

The facts are: first, that of course a presbyter in the Episcopal Church is not "transferred" from one position to another but makes a change wholly voluntarily; and second, that Mr. Leach had accepted the call to Louisville long before any of the events reported in the press. I myself received word of his decision in the middle of November.

It is most unfortunate that an entirely wrong impression should have been created by the manner in which these matters were reported, especially since it had not been Mr. Leach's intention to publicize the incidents in Mississippi at all. Readers of THE LIVING CHURCH may want to do what they can to correct that wrong impression.

(Rev.) JOHN W. TURNBULL  
Associate Professor of Ethics,  
Episcopal Theological  
Seminary of the Southwest

Austin, Texas

## The Private Room

My attention has been called by Mrs. May to the article, "The Private Room," by Mrs. Allen in your November 17th issue.

I commend Mrs. Allen's forthright clarity of expression, her data, her obvious familiarity and sympathy with the subject. She regrets not being a financier and ends by asking, "Are private rooms for the aged an unattainable dream?"

The unequivocal answer is "Yes"; for the great majority of persons now or becoming aged in the next 50 years.

However, because I am convinced that the size of the fortunate minority can be increased at a much faster rate than the past has known, I shall try once more to contribute my thoughts to that end.

First, let's dispose of the so-called financiers. Those men who aspire to or admit to that description can be forgotten at once. Their skill as so-called financiers is probably the last thing that is needed. Equally, they

would be quite content, probably determined, to leave such a mundane problem to local yokels like Mrs. Allen and me. They personally will be in her "tiniest per cent of oldsters of lavish means who can attain . . . (the private room)." So who cares?

Second, if we do not need financiers, what do we need?

A. Education; forthright education, for all concerned, in the facts of life as opposed to the schizophrenic pussyfooting and dodging so popular now (even the Protestant Church press is no exception).

B. Integrity in majority leadership, as opposed to the current uses of opportunism everywhere.

This analysis is based on six intensive years spent on A, and closely observing B. It is why I gave up a year ago.

ERNEST N. MAY

Wilmington, Del.

## Priest Power

The Rev. Mr. James P. Dees of Statesville, N. C., should have the prayers and support of every Episcopalian who loves his heritage. The ecumenical dreamers may eventually realize their dream through subtle coercion, but outside of this "one-world Church" apostasies will be more numerous. For where we have division now by denomination, we are eventually sure to have divisions of denominations such as Presbyterians already have. The ecumenical dreamers,



in my opinion, might have stood a chance before they began considering all the things Mr. Dees mentions such as you have listed in paragraph four on page 7 of the issue of December 1st. One thing I have been unable to learn, and probably never will, is how God can be on both sides at one and the same time.

It grieves me to see so much time, energy, money, and priest power wasted on an impossible dream, when some could be sent around the country teaching courses on how to tithe and give so congregations could support their own clergy, as for example the one we belong to. There are enough money and resources available, but as yet we have not been educated to indicate the proper direction for it. There are two major highways across Washington state, #10 and #2. On #2 there is not one resident priest between the Columbia river and Spokane — a distance of over 150 miles. I hope the next General Convention will take up the subject of a redirection of priest power. Let's take care of our own heathen before worrying about the universe. The Lutherans, the Romanists, and the Protestants all have their clergy in the above-mentioned area. Episcopalians are conspicuous by their silence.

SARAH L. ORDWAY  
(Mrs. H. E. Ordway)

Waterville, Wash.

# The Living Church

First Sunday after Christmas  
December 29, 1963

For 85 Years:

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

## PUBLICATIONS

### New Editor

The Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee and president of The Living Church Foundation, Inc., announces that the Rev. Carroll Simcox, rector of St. Mary's Church, Tampa, Fla., since 1958, will become editor of THE LIVING CHURCH on February 1, 1964. He will replace Mr. Peter Day, who on the same date becomes Ecumenical Officer of the Episcopal Church, with office in the Episcopal Church Center in New York City.

Fr. Simcox is author of eleven books, among them: *Living the Creed*, *Living the Ten Commandments*, *Living the Lord's Prayer*, *The Words of Our Worship*, *Understanding the Sacraments*, and, most recently, *An Approach to the Episcopal Church* and *The First Gospel*. He holds the degree of Doctor of Philosophy from the University of Illinois. His clerical experience includes the care of small missions in Minnesota and work as student chaplain at the University of Illinois and the University of Wisconsin. He leaves one of the most rapidly growing parishes in South Florida. He is 51, married, and has two children, both college students.

Fr. Simcox was a journalist before he was ordained, and is a member of Sigma Delta Chi, honorary professional journalistic fraternity. He is the author of a countless number of the booklets published by Forward Movement Publications. He has contributed articles to THE LIVING CHURCH over many years, and from 1947 to 1950 Fr. Simcox was literary editor of THE LIVING CHURCH.

In commenting upon his new ministry as editor of THE LIVING CHURCH, he had this to say: "It is odd how the wheel seems to come full-circle for me. Way back in the Middle Ages I started college with the thought of being an editor some day. Then somebody — I hope it was God — threw in a few distractions and deflections, with the result that I have now been an Episcopal priest for 25 years. But now my ministry expands to include what I originally wanted to be — and I hope it is the Lord's doing. Anyway, I'm very happy about it. I am humbly grateful for the privilege of entering a very distinguished succession of editors."



Left: The Presiding Bishop thanks William E. Leidt who, on December 31st, retires from 41 years of active service to the National Council. Mr. Leidt will collaborate with the Rev. Canon C. Rankin Barnes on a 50-year history of the Council. In honor of Mr. Leidt's long tenure in religious publications, an annual award bearing his name will be given to a layman for excellence in religious writing for the secular press.

## ECUMENICAL

### Pope and Patriarch

His All-Holiness Athenagoras I, Archbishop of Constantinople and Ecumenical Patriarch of the Orthodox Communion, will meet with Pope Paul VI, head of the Roman Catholic Church, early in 1964, according to His Holiness Theodosios VI, Orthodox Patriarch of Antioch.

The Pope and the Patriarch both intend to make pilgrimages to the Holy Land in January, and will meet there. Patriarch Athenagoras suggested this month that the occasion of the Pope's pilgrimage be used for a "summit" meeting of the heads of all Christian Churches [L.C., December 22d]. [RNS]

## NATIONAL COUNCIL

### Rent Rates and Bank Books

Want to rent space in the new Episcopal Church Center in New York City? According to a resolution adopted by the National Council at its December meeting, charges for such space are \$2.00 to \$2.50 per month per square foot. The rental income is to be applied to operating expenses.

At its meeting, held in Greenwich, Conn., December 10th to 12th [L.C., December 22d] the Council voted to establish bank accounts in Brazil and in St. Louis; the first to be a central account for the Church in Brazil, the second to be for use in connection with the 1964 General Convention.

Lindley M. Franklin, Jr., treasurer, reported to the Council that 1963 quota

receipts, as of November 30th, amounted to \$7,659,232.94, with two months to go to reach the total pledged figure of \$10,002,366. All eight provinces are slightly behind schedule in forwarding the money, according to Mr. Franklin, but not seriously so. He pointed out that receipts from the Church School Missionary Offering are running considerably ahead of last year.

In an effort to exercise some control over the conferences sponsored by the various National Council Departments and Divisions, the Council adopted a set of procedures:

(1) All conference proposals are to be submitted to the joint program planning committee for consideration;

(2) Annually, the Departments are to submit their conference plans for the ensuing year, and the joint program planning committee is to examine these plans, keeping in mind the purposes of the proposed conferences, and taking into consideration whether other methods would better serve the purposes;

(3) The joint program planning committee is to make its report each year at the December meeting of the Council, at which time Departments and General Divisions may, if they wish, appeal the committee's recommendations.

At its May, 1962, meeting [L.C., May 13, 1962] the Council asked that a commission be appointed to study various factors of Church-state relations. Consequently, at its meeting this month, the Council heard a preliminary report from Wilbur G. Katz, chairman of the commission and a professor of law at the University of Wisconsin.

The Council voted that \$94,000 — the

second of three installments of a grant voted previously — be given to Seabury Press. John Goodbody, president of the press, reported that the organization expects to end the current fiscal year with a profit — “This will be the first year that the press has shown a profit with an expanding program,” said Mr. Goodbody. Mr. Goodbody also said that, if court approval is forthcoming, the St. James Lessons curriculum will be transferred from the corporation now publishing it to the Domestic and Foreign Missionary Society of the Episcopal Church, and that, if that happens, the Council may want to put publication of the curriculum in the hands of Seabury Press. Mr. Goodbody is president of St. James Lessons, Inc., current publishers of the curriculum. Seabury Press has been handling distribution of the materials on a contract basis.

Presiding Bishop Lichtenberger thanked the Council for the television set that had been delivered to him while he was in the hospital recently.

The Rev. Canon C. Howard Perry, reporting for the Department of Promotion, said that the taped 30-minute tribute to the late President, “John F. Kennedy — A Profile in Courage,” was the only known tribute of its kind. The tape, said Canon Perry, was an example of “excellent journalistic reporting,” and was broadcast over local and national radio stations, as well as to the armed forces and over the Voice of America. Council members heard a special production of the tape on December 11th.

Bishop Bayne, Anglican executive officer, talked to the Council at some length on the subject of “mutual responsibility and interdependence.” Bishop Wright of East Carolina, head of the Overseas Department, said that many bishops had called clergy and laity together to discuss “mutual responsibility,” and had received “very helpful reactions.”

## OLYMPIA

### Things that Matter

A bishop coadjutor will be elected by the diocese of Olympia at a special convention to be held February 29, 1964, at St. Mark's Cathedral, Seattle. These plans follow the announcement that the Rt. Rev. William Fisher Lewis has been suffering from chronic lymphatic leukemia [L.C., December 22d]. The Bishop said in a letter to the clergy that a recent study and evaluation had presented a changed prognosis.

Bishop Lewis pointed out that the death of Bishop Rhea [L.C., November 10th] had revealed the need for further episcopal assistance in the diocese. He went on to say, “I think it obvious that at this point the only wise course is to ask for a coadjutor.”

Bishop Lewis concluded his letter to



Mrs. Johanna L. Lally was presented a parchment scroll commemorating 50 years of service to the Domestic and Foreign Missionary Society by the Most Rev. Arthur Lichtenberger, Presiding Bishop, during the recent National Council meeting. Since 1913, Mrs. Lally has served as secretary to three Society secretaries. She has been assistant secretary of General Convention since 1934.

the clergy by saying, “For myself, I bid your prayers, which I shall need as I have in the past. Beyond that I would ask a minimum of kind solicitude. One of the worst pitfalls of any illness is that it focuses attention on one's self. Please God, we have work to do together in whatever time remains, and I would not wallow in self-concern and symptoms. So let me be sure of your kind anxiety without undue expression and go on with the things that really matter to Christ and His Church.”

A nominating committee has been convened with Mr. W. Paul Uhlmann of Seattle as chairman. Serving on the committee are the Rev. Messrs. Paul Langpaap, J. Irwin McKinney, Norman Stockwell, Arthur Vall-Spinosa, W. Robert Webb; Mr. Charles Bishop, Mr. Stuart Oles, Mr. Harold Shefelman, and Mrs. John Strickland.

## DISASTERS

### Neighbor

The devastating flood which resulted from a ruptured dam in Baldwin Hills, near Los Angeles, apparently affected only one Episcopal family, and their home escaped damage. But Christ the Good Shepherd parish, four miles from the disaster, and the diocese of Los Angeles played the part of good neighbors in helping to alleviate the sufferings of the victims.

One family in the parish was forced to evacuate their home, when warning came of the impending flood, but they were later allowed to return to their home, which was undamaged. The Rev. Congreve Quinby, rector of the Church of Christ the Good Shepherd, said that the parish was cooperating with all community agencies to provide whatever assistance might be needed. Churches of the diocese, through the division of world relief and interchurch aid of the diocesan department of Christian social relations, gathered clothing, utensils, furniture, and other household items to be distributed to the victims.

At least three persons were killed in the disaster, and some ten million dollars damage resulted.

## SEMINARIES

### St. Nick at Evanston

Santa Claus came a week early to Seabury-Western Theological Seminary, Evanston, Ill. On December 18th, after Morning Prayer, the married students were surprised to discover envelopes in their mailboxes. They were even more surprised when they opened them, for

## NEWS FLASH:

The Rt. Rev. William Proctor Remington, 84, retired Suffragan Bishop of Pennsylvania and sometime Suffragan Bishop of South Dakota and Bishop of Eastern Oregon, died at his home in Rancho Santa Fe, Calif., on December 19th.

each envelope contained a crisp new ten-dollar bill for each child in the seminarian's family.

This gift to the children of the seminarians at Seabury-Western represented more than \$900, and it was given by an anonymous donor. Included with the ten-dollar bills in each envelope was a type-written note which read: “that your children may enjoy Christmas.”

Ann Wood, wife of Charles E. Wood, a second year student from the diocese of Los Angeles, said that her reaction was one of stunned amazement that anyone could be so generous and do it anonymously.

“A fine gesture like this makes us realize that someone really cares about what we are doing here and is trying to help,” she said.

Paul Ostrander, a first year student from the diocese of Oklahoma, said, “It's almost too much to believe that someone could be so thoughtful. Christmas can be mighty slim for the children when you are going to school and can barely manage the essentials. The \$40 gift for our four children will surely be appreciated in our house.”

By coincidence, the anonymous Santa Claus made his visit on the first day of

final exams at the seminary. Paul Ostrand-er commented, "The gift didn't help with the exams, but it certainly made the day brighter for a lot of gloomy seminarians."

## CHICAGO

### Shelter Founder Dies

The Rev. Canon David Edward Gibson, founder and for many years director of the Cathedral Shelter, Chicago, died on December 12th at the age of 97. He had been retired since 1956.

Canon Gibson was ordained to the priesthood in 1921, after selling a successful business as a portrait photographer. Before taking this step, he had for some years spent his spare time and much of his money helping down-and-out people. After the sale of the business, the late Bishop Anderson of Chicago put him in charge of the Cathedral Shelter, which initially used the basement of the Cathedral of SS. Peter and Paul. (The cathedral was destroyed by fire in 1921.)

He is survived by a daughter, the wife of the Rev. Joseph Higgins, present executive director of the Cathedral Shelter.

## ARIZONA

### Resolutionary

A companion relationship of "mutual responsibility" between the diocese of Arizona and the missionary district of Mexico is one outcome of the Arizona diocesan convention held at St. Barnabas' on the Desert, Scottsdale, this fall. Advance work on this companion diocese arrangement had been done by the Arizona Churchwomen before the convention.

At the convention, the Very Rev. Melchor Saucedo, brother of the Bishop of Mexico (and now Suffragan-elect of Mexico) extended his brother's invitation for a visit to Mexico. Bishop Harte of Arizona accepted, and will make arrange-

ments for a group to go to Mexico after Easter, 1964. The convention:

- ✓ Welcomed as new parishes St. Peter's, Casa Grande; St. Stephen's, Scottsdale-Phoenix; and the Church of the Epiphany, Tempe-Mesa (which had become an organized mission less than a year before).

- ✓ Welcomed five new missions — the Church of the Transfiguration, Apache Junction; St. Elizabeth's, Phoenix; Trinity, Payson; Holy Trinity, Kearny; and St. Michael and All Angels', Phoenix — and one re-activated mission — Trinity, Kingman.

- ✓ Adopted a budget of \$307,729.94 — a 15% increase over the previous year, with more than half of the increase going into the missionary program.

- ✓ Refused to change the canons to give an executive council vote to the president of the Churchwomen, who is now seated on the council with voice but no vote. The convention did, however, elect the first woman member of the council.

- ✓ Debated and passed 15 resolutions in one afternoon, prompting the Rev. Jerry Wallace to remark that it was the "most resolutionary convention in Arizona history." Resolutions passed censured discrimination, approved abolition of the death penalty, asked for increases in salaries of missionary clergy, asked for study of a plan to equalize clergy pensions, and offered the Church's welcome to the Rev. Billy Graham, who is to conduct a crusade in Phoenix next April.

**ELECTIONS.** Standing committee: Rev. Donald Robinson; Robert Vance. Executive council: Rev. Charles Crawford; Mrs. R. E. Pence. Deputies to General Convention: clerical, Charles Crawford, J. Clinton Fowler, George Selway, Paul Urbano; lay, W. W. Clore, W. Edward Morgan, Paul Roca, Stephen Shadegg. Alternates to General Convention: clerical, Howard Blackburn, Henry Getz, Lewis Long, William Pottenger; lay, Ned Danson, Tom Giusti, Lloyd House, Harold Rutherford. Delegates to provincial synod: clerical, Howard Blackburn, George Smith, Mac Stanley, David Trimble; lay, Tom Giusti, Harry Musgrove, Margaret Pence, Proctor Reed. Alternates to provincial synod: clerical, John Butcher, Jack Fowler, Tom Leonard, Richard Wescott; lay, John Fuhrman, John Kalb, W. Edward Morgan, Martel Parks.

The Churchwomen, at their meeting, adopted a budget for the year of \$7,613 — an increase of \$1,000 — and learned that reports from the branches showed that the women had contributed more than \$20,000, not including United Thank Offering funds, in the past year to the work of the Church.

**CHURCHWOMEN'S ELECTIONS.** President, Mrs. Shaw McDaniel; 1st vice president, Mrs. William Smith; 2d vice president, Mrs. David Mellott; UTO custodian, Mrs. Samuel Bowditch. Delegates to triennial: Mrs. Shaw McDaniel, Mrs. William Smith, Mrs. David Mellott, Mrs. Guy Doshier, Mrs. Samuel Bowditch. Alternates to triennial: Mrs. R. K. Palmer, Mrs. Joseph Clinton, Mrs. Duncan Jennings, Mrs. Margaret Jackson, Mrs. John Fuhrman. Delegates to provincial meeting: Mrs. Shaw McDaniel, Mrs. William Smith, Mrs. Olga Keller, Mrs. John Hoover, Mrs. Vernon Landon, Jr. Alternates to provincial meeting, Mrs. Lavern Pitcher, Mrs. Don Fancher, Mrs. Kenneth Rankin, Mrs. Gene Ruch, Mrs. Barton Hilliard.

## THE ARTS

### Architecture Show

A major exhibit of modern religious structures will be put on display in New York City in January, sponsored by the New York chapter of the American Institute of Architects.

The exhibit, called "Churches and Temples: Postwar Architecture," will open at the Pepsi-Cola Exhibition Gallery, 500 Park Avenue, on January 14th, to run for a month.

After that time it will be circulated to galleries and schools throughout the United States by the American Federation of Arts.

The showing will comprise 21 examples of the new architecture which characterizes churches built in this country and abroad since the end of World War II. Included will be photographs, models, and examples of religious art. Churches concerned include Christ Church, Woodside, Calif., the Chapel of St. James the Fisherman, Wellfleet, Mass., St. Barnabas' Chapel, Greenwich, Conn.

## NORTHERN INDIANA

### For the Last Time

Bishop Mallet, retired, of Northern Indiana, presided over his last convention as diocesan early in October, shortly before turning over the reins to his successor, the Rt. Rev. Walter C. Klein [L.C., October 13th].

The convention, meeting at the Cathedral Church of St. James, South Bend, Ind., approved a diocesan budget of \$72,678. It also endorsed appointment of a bishop for the armed forces and gave approval to the idea of a common Bible that could be used by most English-speaking Christians.

**ELECTIONS.** Standing committee: clergy, F. B. Clark, B. L. Eyrick, B. B. Mosier, W. C. R. Sheridan, G. B. Wood. Bishop and council: clergy, B. L. Eyrick, R. F. Royster, W. C. R. Sheridan, Richard Cooper; laity, B. B. Bouton, P. W. Phillips, A. Spurgeon. Deputies to General Convention: clerical, R. J. Center, R. F. Royster, W. C. R. Sheridan, G. B. Wood; lay, J. Fougerrousse, K. Kintner, P. W. Phillips, A. Spurgeon.

## SPRINGFIELD

### Half a Million

Half a million dollars in capital funds are to be raised in 1964, in a campaign approved by the 1963 synod of the diocese of Springfield, held in October in Bloomington, Ill.

The convention:

- ✓ Commended the resolution passed by the House of Bishops last August which urged the Congress of the U.S. to pass civil rights legislation.

- ✓ Admitted, with a jubilant vote of approval, two new missions into union with the synod: St. Mark's, Carmi, and St. Alban's, Olney, Ill.

**ELECTIONS.** Standing committee: Rev. Darwin Bowers, Rev. William Jacobs; William Shade, A. B. Shacklett. Diocesan council: Rev. William Jacobs, Ven. O. Dudley Reed; Phillip Webber, Vincent Sartell. Deputies to General Convention: clerical, Edmund Ringland, F. S. Arvedson, Darwin Bowers, Harris Mowry; lay, Wallace Mullikin, Paul Baker, Robert Shade, James Winning. Alternates to General Convention: clerical, James Pearson, William Lahey, O. Dudley Reed, David Nyberg; lay, William Berkeley, George Howard III, A. R. MacMillan, Thomas Shafer.



"I'm tired of losing it in snow drifts."

## Semantic Note

In the constitution and canons of the diocese of Milwaukee, the term, "laypersons," is now to be interpreted as including both men and women. Thus, by action of the diocesan council, meeting this fall at St. Luke's Church, Racine, Wis., women may be elected as delegates to the annual council.

"How many of us would be willing to select a new priest for our parish, on the basis of his pastoral qualities, and with no regard to his color?" asked Bishop Hallock of Milwaukee in the course of his pastoral address. He called for establishment in "every parish and smallest mission of this diocese" of a social action committee, to be a body "that we can keep informed about human rights, their denial and the progress made in their attainment, and which we can call upon to exercise informed leadership."

Suggesting that preoccupation with such details as roofs and gutters, heating systems and plumbing can cause vestries to forget the work of the Kingdom of God, Bishop Hallock said:

"Let subcommittees deal with the minor matters. As long as the annual budget is not exceeded, leave them alone and free to pay the bills. But let the vestry give its time and concern to the real life of the parish, looking forward in terms of program and planning, in terms of mission, not backwards in terms of budget and bill-paying and maintaining the establishment."

The council admitted 82-year-old St. Peter's Church, West Allis, as a parish.

Bishop Voegeli of Haiti was the banquet speaker.

**ELECTIONS.** Standing committee: clergy, Arthur Vogel, Charles Gaskell, Edward Jacobs, Victor Bolle; laity, Vernon Bingham, Van Coddington, Howard Foulkes, Alan Jones. Deputies to General Convention: clerical, Arthur Vogel, Edward Jacobs, Charles Gaskell, Victor Bolle; lay, Peter Day, Wilbur Katz, Walter Hahn, Howard Foulkes. Alternates to General Convention: clerical, George White, Harold Martin, William Norvell, Gordon Olston; lay, Vernon Bingham, Fred Browne, Van Coddington, Edward Dexter.

## OREGON

### No Club

Bishop Carman of Oregon told delegates to the Oregon diocesan convention, held this fall at Trinity Church, Portland, Ore., that the Church is not a club.

"A club is organized for the pleasure and benefit of its own members," explained Bishop Carman, urging the delegates to approach the work of the convention with a deep sense of humility. "The Church exists chiefly for the benefit of those who are *not* in it." He added:

"We are here because we believe our Lord Jesus Christ can save the world, and we must understand that His concern is for the entire world."

The convention approved an assessment budget of \$133,706, and a budget of \$197,849 for missionary work, including \$88,866 for the national Church's program.

Bishop Curtis, Suffragan of Los Angeles, was guest speaker at the convention banquet and at the meeting of the Churchwomen, held concurrently with the convention.

**ELECTIONS.** Standing committee: clergy, Hal Gross, Lansing Kempton, Eric Gratton; laity, Allen Fletcher, Hobart Vermilye, Robert Leedy. Diocesan council: clergy, Louis Keiter, Alfred Tyson, Eric Gratton; laity, Stephen Batori, William Kean, L. Dale Pederson. Deputies to General Convention: clerical, Lee Stone, Louis Keiter, Hal Gross, Joseph O'Rillion; lay, Deál Brooks, L. Dale Pederson, Hobart Vermilye, Robert Leedy.

## COLLEGES

### Off the Drawing Board

A long-sought physical education center of Hobart and William Smith Colleges, now on the drawing boards, is expected to be under construction by spring.

A special committee of the board of trustees, meeting with three representatives of the architectural firm, has approved the preliminary drawings for the center, and plans for greatly enlarging the William Smith gymnasium.

The timetable calls for final plans to be completed in January, the job to be put out for bid in February, and ground breaking in April. Completion would be in the fall of 1965.

## MUSIC

### Things to Come

Thomas Dunn, organist at the Church of the Incarnation, New York City, will lead a 2-day seminar on church music at the College of Church Musicians, Washington Cathedral, on February 3 and 4, 1964.

The seminar will feature four lectures by Mr. Dunn, three on performance practice and the fourth on instrumental music in the church. All four lectures will be concerned with the grouping of instruments with chorus music and with the organ.

Cost of the two-day seminar is \$15. Participants are requested to make their own arrangements for housing. Registration blanks may be obtained by writing to the College of Church Musicians, Mount Saint Alban, Washington, D.C. 20016.

The College, now in its second year at Washington Cathedral, has scheduled a second seminar on May 18th and 19th under the direction of Dr. Gerald Knight, head of the Royal School of Music, Croydon, England. In addition to the seminars, two all-day workshops in church music are planned for next February 29th and April 11th.

## THE PROVINCES

### Women Disappear

A complete reorganization of the **fourth province** headed the news of this fall's round of provincial synods. In connection with the reorganization, the Episcopal Churchwomen of the synod even voted themselves out of existence as a separate group. The synod's purpose now is the training of diocesan leaders.

Tennesseans, according to one report, hailed the revamping with widespread enthusiasm. "This is more like it," said Bishop Vander Horst of Tennessee. A layman said, "This will allow the synod to become a working group rather than just a get-together." (Dioceses in the province, besides Tennessee, are Alabama, Atlanta, East Carolina, Florida, Georgia, Kentucky, Lexington, Louisiana, Mississippi, North Carolina, South Carolina, South Florida, Upper South Carolina, and Western North Carolina.) The meeting was held at Trinity Church, Asheville, N. C., on October 9th and 10th.

The synod amended the ordinances of the province, and the women's provincial meeting amended its bylaws, in order to combine the two concurrent gatherings into one.

Synod deputies henceforth will be the bishops, clergymen, and laymen (including women) holding elective or appointive leadership posts. Each diocese will send to the synod the presidents of its organized diocesan Churchmen and Churchwomen; the six heads (whether clerical or lay) of its diocesan departments of Christian education, Christian social relations, college work, missions, public relations (or promotion), and stewardship; the six heads of the corresponding diocesan Churchwomen's departments; and six additional deputies (clerical or lay) either active in or assigned by their dioceses to responsibilities in these departments.

To conform to canons, each diocese will name six clergy and six of its possible 14 lay delegates as voting members of the synod.

When the matter of reorganization came up, only one clergyman voted against immediate consideration. He was heard to say later that he didn't want to go home and say that a vital matter had been passed over without careful deliberation. The next day, when the reorganization was put to a vote, passage was unanimous.

The synod by resolution condemned violence to persons and property, supported interracial justice, and affirmed that all Christians should be able to worship together, regardless of race or color.

In Peoria, Ill., this fall, the synod of the **fifth province** tackled the problem of what to do with \$10,000 in surplus funds,

*Continued on page 7*



The Rev. Donald O. Wiseman.

# Churchmen Overseas

**In the shadow of the Iron Curtain,  
some find the Church the only  
stable element in life**

**by the Rev. Donald O. Wiseman**

**Rector, St. Christopher's Church, Frankfurt, Germany  
Secretary, Convocation of American Churches in Europe**

Still rising from the ruin of a recent past already a too-dim memory in minds of otherwise reasonable men, Europe grows apace. Like too little leaven in too much dough, the seven churches of the Convocation of Europe try to rise to fulfill the challenges of new and ever changing days. The nature of these challenges and the magnitude of our task perhaps are also dim in the minds of many. This is how it looks to one still serving on the scene.

Frankfurt finds itself on the uneasy edge of Western security, in the full shadow of the Iron Curtain. The Russians and the East German border are only a few miles from here; many of the people to whom we minister could walk to that border in ten minutes. Should any serious attack be made, or should "the balloon go up," as local parlance has it, we would be the first run down by tanks and troops, the first to go. Chances of escape, despite elaborate planning, are rather slim.

This would not be so bad were one able to "forget it." But reminders come daily.

For our military members, regular

briefings on escape routes, the requirement to keep survival kits at the ready for each person of the family, the necessity to have an extra can of gas in the car trunk for the get-away — these are but a few of the pricklings of mind disturbing any easy forgetfulness. Every day upon opening closet door or car trunk, one is reminded of the uneasy edge upon which we teeter. If that is not enough, make a minor meditation upon the fact that we in Frankfurt are significantly closer to the headquarters of the Russian army than we are to our own 7th Army headquarters in Stuttgart.

The same kind of picture, though not quite so clear, could be sketched for the other groups we serve: the British and American business people, British and American diplomatic and consular groups, British and American students and teachers, and local nationals. The mantle of uneasiness covers us all in equal portion. Within this general background a few comments can be made.

The conservative and supporting quality of community is mostly evidenced by its absence here. There is for us no such

thing as community in the sense that that word is normally used. We have national groupings, patriotic clubs, business associations, drinking clubs, eating clubs, expatriots' clubs, good works clubs, etc., but no community. We are fractured and fragmented, and roots of any kind are minimal if indeed they exist at all.

Such fragmentation brings with it an enervating loneliness accentuated by many elements of daily life. Many a husband has been called to a temporary duty post, and removed from his family for weeks at a time; business men and consular officials regularly travel much more than they would at home; more than one wife and mother has sat in church, an empty place beside her as a husband sits behind the East German border not knowing if he will see home again. These problems are no different in kind from those faced by many in the States, but they are different in degree, and this brings us more adultery by those seeking companionship, more alcoholism in those seeking escape, more cracking marriages among those in whom the tensions take their toll, and so on. The "lonely crowd" is more than a book title here.

The moral conflict is heightened by the general European way of doing things, which differs considerably from our familiar patterns — for example, the natural freedom with which men and women live together without formal vows of marriage, or the "European style" yearly vacation where two go off together, living their two weeks in intimacy. It takes only a short time for our people to see this and explore its seeming advantages.

Young men in the military, spending those long hours under authority and discipline, do find leisure time enough. But little is available to challenge them or take up that time — one of the voids left by lack of community. So why not throw away a few cheap dollars for a week-end of warmth and companionship, excitement and emotional release? It's a ready and cheap escape, again not different in kind from at home, but there is more of it, it is easier, and all the familiar community and social restrictions are missing.

Stewardship is an area of Christian living which is practically virgin soil amongst many of the military and diplomatic or business people here. For military Churchmen there has been no existential need to exercise stewardship. It would be rare indeed to find a chaplain teaching this in terms of privilege, duty, and responsibility. For others, absence of any extended period of "normal" parish life has left a gap. Without the confrontation we cannot expect the commitment. It is not that these people are not generous; they are. But regular, disciplined, educated financial stewardship is rare.

The use of time is often even less responsible, a fact perhaps more a judg-

*Continued on page 13*



# EDITORIALS

## New Editor

We rejoice that THE LIVING CHURCH has selected a new editor — the Rev. Carroll E. Simcox, Ph.D., well known to readers of the magazine as former literary editor and a frequent contributor of articles to our columns. Fr. Simcox will join the staff in the middle of January and take over as editor on February 1, 1964.

Although the past three editors of the magazine have been laymen, the two co-founders of THE LIVING CHURCH were priests — the Rev. Drs. Samuel S. Harris and John Fulton. Their successor was the Rev. Dr. Charles W. Leffingwell, who served as editor for 21 years. We wish Fr. Simcox an equally long and even more illustrious editorship.

And we could wish nothing better for Fr. Simcox than the friendship, sympathy, and support which the readers of the magazine have given the present editor in his 12 years at the helm. We have had our share of crises in these 12 years, but have come out of them with a solid enterprise as Church enterprises go. All bills are paid, reserves are sufficient to cover unfulfilled subscriptions, circulation and advertising are maintaining a steady level. But this solidity depends on the fact that THE LIVING CHURCH has many friends. There will be an operating deficit as of the end of this year, as there was last year. It is only contributions from supporters that keep such deficits from seriously hampering THE LIVING CHURCH in its task of keeping Churchpeople in touch with their Church's news and work and thought.

Naturally, with a change in editorship, all the possibilities were considered — liquidation, merger, the seeking of some sort of official status and sponsorship. The questions that had to be answered were: Is THE LIVING CHURCH still needed? And should THE LIVING CHURCH remain independent?

The board of directors of The Living Church Foundation, Inc., and their predecessors in the ownership of the magazine have had to ask themselves these questions again and again over the years. And, as in the past, the answer was "yes" to both questions.

Independent Church magazines are rare, these days; and yet, a frank consideration of the kind of service that can be performed by an official magazine and the kind that can be performed by an unofficial one led us to the firm belief that both kinds are valuable and — to the Episcopal Church, at least — virtually essential. Ways of looking at and reporting the news, methods of dealing with controversial opinions, and a host of other matters are different in the two types of magazine. We do not wish to labor the point, for the independent-minded readers of this magazine need no persuasion from us; nor do we wish to downgrade the important, but different, service performed by others.

But all these questions are mere abstractions unless an able, dedicated, well-informed Churchman skilled both in theology and in journalism is available to head up the enterprise. We consider ourselves fortunate to

have found such a man in Fr. Simcox, and even more fortunate to have one who is so well known to thousands through his writings. Fr. Simcox's books, such as *Living the Creed*, *Living the Lord's Prayer*, *Living the Ten Commandments*, and *An Approach to the Episcopal Church*, are examples not only of his views but of his skill in communicating them in clear, simple, and lively language. His practical commentaries on Philipians and the Gospel according to St. Matthew are examples of his more specialized interests (his Ph.D. degree is the result of special studies in the Greek language). His varied parochial experience will be another asset in his editorial work. He is leaving the rectorship of St. Mary's, Tampa, a thriving parish of 1,500 communicants with a parish day school, to take up his wider ministry as editor of THE LIVING CHURCH.

As the present editor prepares to undertake his new responsibilities, he is confident that the magazine will be in good hands.

## The Road Ahead

About the time the days start running out on the old used-up calendar, and the new one starts becoming relevant, it is a natural human reaction to look backward at the year just past. Actually, the year *is* past and, for good or evil, nothing much can be done about it except to live with the results of it.

It is the year ahead which is supremely important to most people, but the trouble with the year ahead is that we don't know what it will bring. Trouble? No, this is the good thing about it. We are not cursed with precience, and therefore we can face the future without the preliminary defeat of knowing its problems and our errors, and without the pride of knowing its good fortunes and our successes.

The pages of the new calendar are blank. And it is best that we leave them that way until the time comes when we may write fact into them, rather than the supposition which can so easily become superstition. For it has always been a human weakness to seek to know the future, to "cross bridges before we come to them," in the words of our grandmothers. The Bible recounts occasions of this human tendency, and the most modern space-science-fantasy fiction goes right along with it, with its time machines and psi powers. The tendency is composed partly of sheer curiosity — that animal aspect which we seem to share with cats, partly fear, partly pride, partly gluttony.

But the Bible (and sometimes modern fantasy, too) not only recounts instances of our desire to know ahead of the possibility of knowing. It also rebukes it — particularly in the New Testament, where our Lord says to us as well as to His disciples, "Take . . . no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

It is obvious from His sayings at other times that He knew full well that some projects need to be planned ahead, that some things need to be thought of now in order that we may do them well tomorrow. But no life

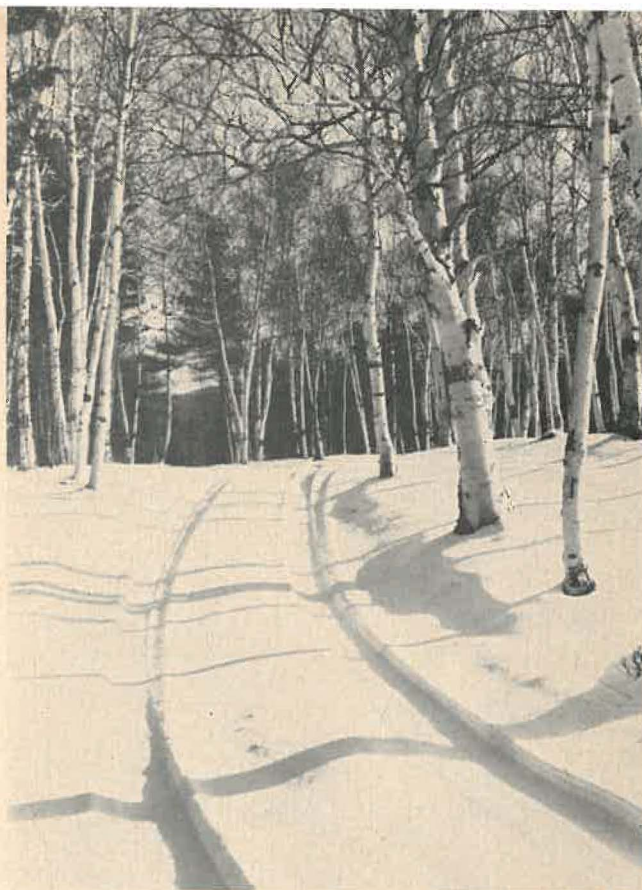
needs to be — or indeed can be — *lived* except day by day. Today we have. For yesterday, we can only rejoice in what is to be rejoiced over and repent of what is to be repented. But we cannot live yesterday now. We cannot live tomorrow, either, though we can let the fear of tomorrow affect how we live today.

Where have we been? The road back is good to remember, but the wrong way to travel, for it goes through a country in which we can no longer live. Where are we going? The road ahead is interesting, and perhaps forbidding, but we cannot leap ahead to see it, and when we try we only leave the road we are on. It is *this* place in the road, this particular mile, which can determine where the next mile goes, and how well we are able to traverse it when we get there.

The year is a useful unit for purposes of business, education, social activities. But the basic unit of life itself is not the year, or the month, but the day.

That brand new calendar which seems to mean so much is actually nothing more than a fresh pad of paper. January 1st, or February 29th, or a day in July or one in September — what we have before us is a new day, not a new year. Any day, said the late Pope John XXIII, is a good day to die in, and any day is a good day to be born in. *This* is the day which the Lord has made, and *this* is the day for which His grace is sufficient, whatever evil it may contain, whatever temptations it may bring.

Happy New Year? No — Happy day!



RNS

Where have we been? Where are we going?

## NEWS

*Continued from page 7*

and appointed Bishop Craine of Indianapolis chairman of a committee to consider where the money might best be used. Bishop Craine appointed Bishop Lickfield of Quincy and Bishop Burroughs of Ohio members of his committee. The synod approved a resolution from the provincial bishops, proposed by Bishop Emrich of Michigan, in response to the Anglican Congress' plea for "mutual responsibility," that half of the province's surplus funds be used outside the American Church.

For the first time, women may be elected as delegates to the synod of the fifth province. The synod voted to amend the ordinances to read "lay communicants" instead of "laymen."

The synod also adopted a resolution from the provincial department of college work calling for an increase in the amount of money spent for college work.

In another corner of the country, the synod of the **seventh province** met in Albuquerque, N. M., in October. The synod elected Bishop Quarterman of Northwest Texas to succeed Bishop Brown of Arkansas as provincial president. Bishop Quarterman was reported to be recovering after a summer of inactivity forced upon him by a case of thyroid toxicosis.

The **third province's** synod, meeting in Erie, Pa., in October, heard William Stringfellow, New York City attorney, give an address on "the Christian's Voca-

tion," and the Rev. William G. Pollard, priest and scientist of Oak Ridge, Tenn., speak on "the Church's attitude toward war and peace." The Ven. Walter Wade, archdeacon of the diocese of Kimberley and Kuruman in the Church of the Province of South Africa, spoke on "the City of God and the states of man," discussing the effects of nationalism and the emergent nations of Africa as seen through the eyes of the Church. Mrs. Theodore O. Wedel also addressed the synod.

President of the third province for the next three years will be Bishop Rose, Suffragan of Southern Virginia.

A pre-General Convention "town meeting" will be held next year in the **first province** (Province of New England) as a result of action taken by the provincial synod in its meeting this fall at Lenox, Mass. An adjourned meeting of the synod is to be held May 27th and 28th, 1964, in Portland, Maine, at which time a special committee will report on the program and budget to be presented by the National Council to the 1964 General Convention. Consideration will also be given to any other matters which may be coming before the Convention. All deputies to General Convention and diocesan officials will be invited to this meeting. Object of the meeting is to bring issues into the light of public discussion well before the 1964 Convention.

The synod also voted to memorialize General Convention to request appointment of a representative group of bishops, priests, and laymen, to give consider-

ation to the Anglican Congress' plea for "mutual responsibility."

Delegates to the **second province's** fall synod heard reports from various people of the damage done in the Caribbean area this summer by Hurricane Flora, which, as Bishop Voegeli of Haiti pointed out, "also destroyed fauna." He reported that 11 missions were in the path of the hurricane, and 19 were on the fringe. Six churches were destroyed completely, as were two rectories, and six churches lost their roofs. The hurricane killed many persons, and between 300 and 400 families in the district of Haiti lost everything, according to Bishop Voegeli.

### NCC

## Message to the Churches

*This message was adopted by the General Assembly of the National Council of Churches, which held its triennial meeting in Philadelphia, December 2d-7th. For reports of this meeting, see L.C., December 15th and 22d.*

### I.

Gathered in this General Assembly of the National Council of Churches in Philadelphia, we are deeply aware of the long shadow of national tragedy which rests upon us. At no time in our history have we convened with a greater sense of sober urgency. Heretofore, we have been more inclined to discern the social upheavals on other continents. With the loss of our President we suddenly looked into

the full depth of our crisis. We see here the disclosure of mounting hatreds in the nation which threaten our very structure as a democracy. Yet even before sudden tragedy came it was clear that in the United States too the most salient mark of our time is change: accelerated, radical, often irreversible.

Change and crisis force us to re-study our role as "servants of the eternal Christ." We recognize that it is not given to any generation to choose those questions which confront it. The recent events in our nation have brought us face to face with old questions in new settings: Is God really Lord of history as we have professed? Do human events like these which mark our day disclose His moral order? What do these times say to our faith and what does our faith say to these times?

Events alone cannot answer these questions. As in all times of revolution the effects are often ambiguous and even contradictory. There is an undeniable thrust for justice in our nation, and our Churches are beginning to transcend racial and cultural barriers which too long have denied our oneness and weakened our witness. Yet in recent days we have looked upon the incredible horror of hate in our nation, the full extent of which remains unknown.

Weighing the meaning of these events of our time we have come to believe that God's word confronts us in them. We feel called to repentance that movements for justice which should have come through Christian obedience within the Churches often have emerged from without. Let us confess we have been silent

Sister Elizabeth, OSH (right), bids farewell to one of the Roman Catholic Maryknoll Sisters, as she leaves their mother house at Maryknoll, N. Y. Sister Elizabeth, reportedly the first Episcopal nun to study with the Roman Catholic order, recently completed studies in anthropology and linguistics there, before going to her first foreign mission assignment in Africa.

RNS



December 29, 1963

when we should have spoken, followed when we should have led, often served as defender of an old order when we should have been champion of the new. Surely we are under the judgment of God.

But the very love that judges us, forgives and renews us, restores and redeems us. It is this good news which the Church in Christ Jesus is called to proclaim. In His Death and Resurrection He reconciled the world to Himself. In this confession the Church is anchored. In God's word of assurance is the ground of our courage, that word we confidently proclaim as we face the stresses of our time which so easily break out into hate and violence. Even yet God can make His Church sufficient for such an hour of upheaval. That is our hope.

We know this hope must issue in practical obedience. Our Churches should shape their life, witness, and structures to assure that our concern is not chiefly with our own welfare as institutions but rather with serving God in the world. We believe such obedience must include at least the following:

## II.

### A. Racial Brotherhood and Justice

At the point of race the Christian Church must now profess or deny Christ. No imperative requires more immediate obedience than the new commandment which He gave to His Church, "that you love one another," and the insistent affirmation that "in Christ there is neither Jew nor Greek, bondman nor free, male nor female." Our Churches must make clear that as the body of Christ we welcome into full participation all who profess Him as Lord or seek to know Him. We must move decisively to insure that our own institutional practices are free from discrimination and that our churches choose pastoral and lay leadership without regard to racial or ethnic background.

In this present crisis our Christian obedience must be felt in those decisions and demonstrations which are shaping the emerging patterns of human relations in the United States. The Presidency has given us challenging leadership toward national legislation guaranteeing all citizens a free vote, public accommodations, and open policy of participation in public education, and non-discrimination in housing and employment. The churches and individual Christians must meet that challenge by urging not only immediate national legislation, but prompt legislative action at all levels of government.

We are grateful for those Christians who have shared in movements for racial justice and we commend the discipline evident in those movements. At the same time we have pastoral concern for those among us who face personal struggle because of their obedience to Christ when it means a fundamental change in accustomed ways of thought, action, and life.

The clear demand for obedience to Christ in race relations leaves no alternative. We pray that by the grace of God we may be able to strengthen one another in such a way that it proves a redemptive experience.

### B. Technology with Human Dignity

In our Christian concern for persons we need to understand the full meaning of today's swift technological change. Expanding automation and increased productivity have brought changes sometimes said to be greater than the transition from feudalism to capitalism.

Such changes have potential for both good and evil. Many of us have entered into the benefits of our technology but we must remember with concern the number of persons who are affected adversely by it: minority groups who find it increasingly difficult to be employed, young people who have never had a job, older workers who are replaced by technological advances, families seriously disrupted by the changing patterns of daily life.

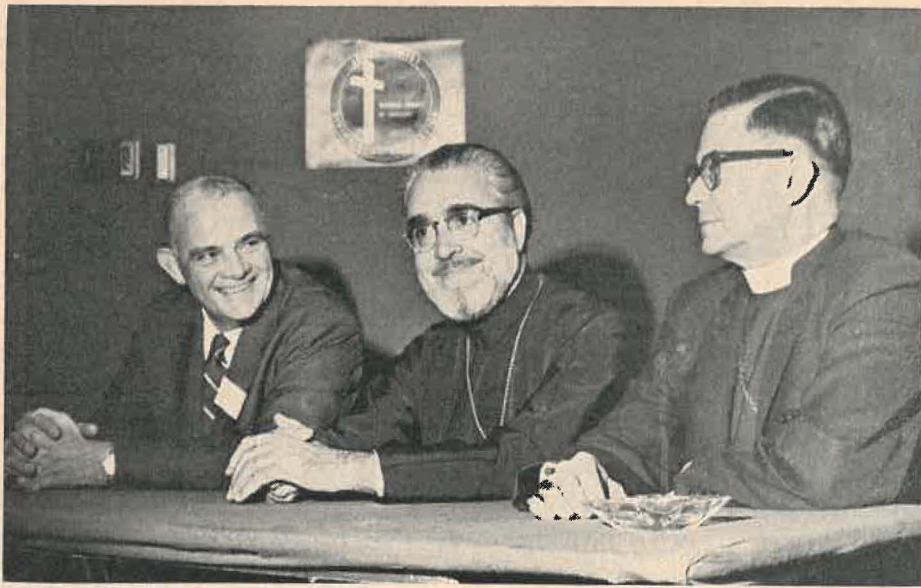
As Christian Churches, our obedience places upon us at least two requirements: First, we must work within our society to see that we adapt our economic patterns to provide as a right an opportunity for all of our citizens to earn an adequate livelihood and to make a significant contribution to the common good. A responsible society must offer help to those who are victims of the social dislocations which mark a time of transition.

Second, we are faced with the need to re-think and re-order the life of our Protestant and Orthodox Churches in their ministry to persons working in our society. We have a Christian imperative to look again at the meaning of work, the theory and use of leisure, the place of education and of training in a highly technological society, relationships between public and private sectors of our economy. While we cannot foresee the exact forms of church life which such changes may require, we must be ready to make them. The Church must help men find a sense of vocation in their daily work, redeem leisure hours to creative use, undergird the family, preserve the identity and dignity of persons in a technological society.

Even our traditional language of faith often seems alien and strange in a generation more familiar with the terms of technology. Our churches must find words and concepts which will speak the truth in contemporary terms.

### C. Peace with Justice

We are sustained in our concern for peace by our faith that peace is God's will and will ultimately prevail. We rejoice in the recent developments which indicate a greater readiness on the part of nations to further peace, such as agreements to ban nuclear tests in the atmos-



At the NCC meeting in Philadelphia prospects for greater Christian unity were discussed by (from left) Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church in the USA; Archbishop Iakovos, Primate of the Greek [Orthodox] archdiocese of North and South America; and Bishop Pike of California. The Church leaders hailed the forthcoming trip of Pope Paul VI to the Holy Land as a development of high significance to the ecumenical movement.

phere, underwater, and in outer space, to bar orbiting weapons of mass destruction from outer space, and to increase trade across ideological barriers. While thankful for these advances, we stress the moral imperative to work more urgently for a world without war, and for a world order under law in which peace with freedom and justice can be achieved.

The work for world stability requires the special skills of statesmanship. But the Church must support statesmen by putting our religious institutions and energies into organized programs to foster the will to peace, to work patiently and unceasingly to overcome obstacles to peace, and to seek understanding and reconciliation across national and ideological barriers.

As Churches, we must actively support the United Nations and adequate aid for developing nations; must press for significant steps toward disarmament and for diversion of enormous resources now devoted to the arms race to a frontal attack on the unmet needs of mankind; and must recognize that revolutionary movements of our time may be new thrusts for human dignity and freedom.

In addition, the Churches in this bested of nations should recognize a special

#### The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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responsibility to free the world from hunger, bearing in mind our Christian injunction to feed our enemies as well as our friends and neighbors.

Since we are "to seek peace and pursue it" let us recognize that international affairs are not remote but personal, not merely political but spiritual; that international decisions are often tentative; and that the lines between national and international interests are no longer distinct. The recognition of these factors requires of Christians: realistic expectations, enlightened judgment, openness of mind, willingness to sacrifice for peace with justice, the effort to transcend our culture until we think as servants of the eternal Kingdom and not merely as members of a nation state.

#### D. Christian Unity

We are grateful for the growing unity which the Holy Spirit is revealing, and for the enrichment this revelation brings to our common life.

Many new steps toward unity lie urgently before us. We heartily commend those constituent bodies within our fellowship now engaged in earnest conversation concerning joint action for mission or about organic union. Conscious of the deep divisiveness and wide diversity which mark our several traditions, we thank God that He is leading us to discover ways by which these divisions can be healed, and this diversity be brought within wider forms of unity.

We are convinced that the real test of our profession of unity in these next years will be in the local community. Here prejudice and disunity find root and expression. The need is urgent for local congregations to engage in joint theological study, Bible study, and prayer to the end that we may be guided by the Spirit of God. We urge all our member Churches and local councils of churches to encourage congregations to initiate and cooperate in common witness and action to the fullest possible extent, with

the realization that this will require member Churches to redirect certain of their national programs. So immediate is this need that we suggest each hearer of this message seek to have his congregation, in cooperation with his local council of churches, where such an organization exists, open ways in which it can participate with neighboring congregations in meaningful life and action in the community.

We are grateful for the new climate of dialogue between members of the Roman Catholic, Orthodox, and Protestant Churches. We count it significant that such dialogue represents a mutual seeking for understanding, represented on the one hand by the presence of observers from other traditions at the Vatican Council, at meetings of the World Council of Churches, and at this National Council Assembly, and on the other hand by statements issued by the WCC at New Delhi, and by the Commission on Faith and Order at Montreal. We acknowledge the significance of the Vatican Council and welcome the prevailing openness which makes continuing conversations possible. We express the hope that there will be many local conversations between Catholics, Protestants, and Orthodox. At the same time we call attention to the desirability of engaging in meaningful conversations with Protestant Church bodies which are not members of the NCC.

### III.

The sum of it is the call to renewal through obedience. If the Church is really to be contemporary servant of the eternal Christ it will mean the radical re-ordering of its life and practices. We must examine rigorously our basic beliefs until we affirm them anew with utmost integrity; we must ground our Church life in the renewed study of God's word and God's world; we must learn the disciplines of prayer. We must count no accustomed way beyond review and challenge. It is probable that wholly new ways of ministry will have to emerge to impart the Gospel to persons in our culture.

It will mean a renewal of the Church, not by our hand but by God's hand. We find the signs already present especially in the reawakening of a ministry of the laity. We count this to be one evidence of God's guidance among us and look hopefully to this broadened concept of the ministry as it reaches into all areas of our culture. Other signs will emerge. Revival of the Church is God's gift; we cannot compel it. But we can be an expectant people living by every word which proceeds out of the mouth of God, not by every idea fashioned out of yesterday's needs and situations. At this crucial point between judgment and hope we stand humbly confessing that the only credential we can present as servant of the eternal Christ is a radically obedient Church in a radically changing world.

# BOOKS

## Contemporary Communities

**Living Springs.** "New Religious Movements in Europe." By **Olive Wyon.** Westminster. Pp. 128. \$2.50.

*Living Springs* is a well written sketch of contemporary religious movements and new religious communities, Protestant and Catholic. The Presbyterian author, Olive Wyon, is best known for her Catholic understanding of the Holy Eucharist demonstrated in an earlier work, *The Altar Fire*. Protestants will be surprised how many of the new communities she describes are not Roman Catholic.

In a prologue Dr. Wyon (she holds the honorary D.D. conferred by the University of Aberdeen, and served as a consultant at the 1952 Faith and Order Conference) says:

"Though at the present moment there is no sign of a general 'resurrection' in the Church in Western Europe [one wonders if she would phrase it thus in December, 1963], there are signs of new life which show that here and there the Church is being renewed from within by 'living springs.' In every case this 'new life' emerges from a praying group . . . the 'living water' comes from Christ Himself, where two or three meet in His name and they remain steadfastly together in faith and fellowship, in sacramental life and in prayer."

After surveying the meaning of monasticism from the desert to the time of the French Revolution, she gives, in four succeeding chapters, sketches of new community life, first in the British Isles, Anglican and others — the Iona Community, St. Julian Community, and Lee Abbey, known for its Holiday House Parties.

Then come new communities within continental Protestantism: the Taizé Community (France, men); the Community of Grandchamp (Switzerland, Algiers, Lebanon, women). Of Lutheran communities she tells us about the Theologisk Oratorium, a society of pastors and seminarians; the Brotherhood of St. Anskar (Danish, lay and clergy); the Scandinavian Congregation of the Daughters of Mary; in Germany the Ecumenical Sisterhood of Mary.

Dr. Wyon then takes up the priest-missioner societies formed to combat the de-Christianization of France; the Fils de la Charité, Mission de France, the Missionary Brothers of the Countryside and the Sisters of the Countryside. She tells the story of Charles de Foucauld and his influence, the hermitage of Assekrem, and the new orders the Little Brothers and the Little Sisters of Jesus in the Sahara, the fruit of the life of this saintly man; the *Petites Soeurs Dominicaines de Notre Dame*; the growth of the Bethany Congregation from France to Belgium,

Germany, Switzerland, and even South America.

Finally, Dr. Wyon tells of the new patterns of disciplined Christian living emerging in Protestant Europe: the *Kirchentag* Movement; the *Michaelsbruderschaft*, a men's brotherhood, the *Ihmhausen* community and the Lutheran Brotherhood of St. Francis. A brief account is given of "Catholic Action," the "Secular Institutes," the remarkable Roman Catholic *Pro Civitate Christiana* society of priests and laymen (all must have a university degree, they wear no habit, are dedicated to "give society a soul"), an order to be watched and prayed for. Space is given to the Italian lay movement — the Focolarini. Its members are loyal Catholics, living in the world. They lay great stress on love in action, in all social relationships, determined to *live* the Gospel. This movement seems to grow by joyous infection and has spread as far as South America. These are the main ones, but not all of the new movements discussed. Truly, the Holy Spirit ever broods over His own.

DON H. COPELAND, D.D.

*Canon Copeland is director of the World Center for Liturgical Studies, Boca Raton, Fla.*

## Paperbacks Received

**A FAITH FOR COMPLICATED LIVES.** By Charles T. Sardeson. Pp. 106. \$1.25.

**THE NATURE OF PROTESTANTISM.** An Interpretation Against the Background of Roman Catholicism. By Karl Heim. Fortress. Pp. 164. \$1.75.

**WHERE IN THE WORLD.** By Colin W. Williams, executive director, Department of Evangelism, National Council of Churches. "Prepared for use by study groups exploring changing forms of the Church's witness as part of the long range study of the 'Missionary Structure of the Congregation' authorized by World Council of Churches" at New Delhi. Distributed by NCC. Pp. 116. 75¢. Quantities of 50 or more, 40% discount, plus postage.

## Books Received

**RELIGION AND CAREER.** A Study of College Graduates. By Andrew M. Greeley. Foreword by Peter H. Rossi explains book deals with question of "whether American Catholics are contributing enough to the intellectual life of our society." Sheed & Ward. Pp. 267. \$5.

**THE CHRISTIAN INTELLECTUAL.** Edited by Samuel Hazo. Duquesne University Press. Pp. 179. \$4.50.

**THE ECUMENICAL MOVEMENT AND THE UNITY OF THE CHURCH.** By Thomas A. Sartory, O.S.B. Translated by Hilda C. Graef, Newman. Pp. 290. \$5.75.

**PATHS OF AMERICAN THOUGHT.** "The changing climate of American thought from colonial times to the world of today." Edited by Arthur M. Schlesinger, Jr., and Morton White. Houghton Mifflin. Pp. 614. \$8.50.

**HEAR HIS VOICE TODAY.** A Guide to the Content and Comprehension of the Bible. By J. Edgar Bruns, S.T.D. Kenedy. Pp. 207. \$4.50.

**BAPTISM AND CONVERSION.** By John Baillie. Scribners'. Pp. 121. \$2.95.

**LUTHER'S WORKS.** Vol. 48. Letters I. Edited by Gottfried G. Krodel. Fortress. Pp. 426. \$6.

**ADVENTURES IN THE HOLY LAND.** By Norman Vincent Peale. Prentice Hall. Pp. 176. \$5.95.

## CHURCHMAN OVERSEAS

*Continued from page 8*

ment on the Church than on individual members. Who has given leadership in this? Leisure time, with its supposed blessings, is much sought after, but it comes void. How should it be used; where and how can it be turned to creative use? There is even the general question: Why leisure time? Early and significant guidance is needed here, especially as it relates to an unstructured life without community.

Regarding missionary imperative, many questions arise here among Churchmen. Marriage to a German national can bring tensions, the religious question often a most important one. Or nationals come regularly to our church because they can have the sacrament only once a month in their own (Lutheran) church. How shall we meet them? Shall they continue in their own Church and tradition, coming to us only for the Holy Communion? Shall they be encouraged to become Episcopalians? Shall we actively commend our firm belief to European nationals or just bear our witness, letting those who happen by or who are attracted come as they will? Have we any



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imperative to action? These are serious questions in personal response and more than small moments in continuing ecumenical encounter.

There are undoubtedly many ways by which we, from our experience in far countries, could assist to educate those who come abroad. But for us a far greater problem is preparing to return to the United States. Living abroad, some of them have found and loved the Church as the only stable element in their lives, about the only place they can "sing the Lord's song" in an alien land. The Church has filled their lives with meaning and strength as well as stability. Consequently, they have given much of themselves and their time to its care and life. Each little thing they do seems magnified simply by the fact that it is done here; it has a deeper meaning, a greater appreciation, and a warmer reception. Offering one's time and help to the Church is no problem among the few we can reach. From the first Sunday he appears, no one is an outsider.

Returning to the States, this is *not* true. In this way at least, some of the benefits of community operate in a reverse and hurtful fashion. What has been offered and received so freely here is rejected at home. Only rarely is the newcomer anything but a newcomer for a substantial period. (At least that is what one would gather from many letters written in that vein.)

### Many Reasons

There are many reasons why people often return to the United States having had their most meaningful religious experience abroad. They were lonely, though probably they did not realize it, and church was a bit of home. Transitory congregations gave opportunity for newcomers to jump into the traces immediately. In fact, in such situations it is imperative that they do so. They therefore felt wanted, necessary, a part, and important from the beginning. Rooted communities seldom have this to offer, and we must prepare our people for this shock, for that is what it is to many.

These represent our challenges and the magnitude of our task. It is hard at best but doubly difficult in the diaspora of our day. Seven scattered churches and a handful of military chaplains attempting to reach and teach thirty or forty thousand identifiable Churchmen certainly can serve only scattered handfuls. What are we few among so many? The only apparent answer to the problems of loneliness, lack of community, moral conflict, lack of stewardship, and questions of missionary of imperative is the *implementation of personal religion*. Where such implementation can be given existentially and without moralizing or fuss, it is absorbed like cool water on the parched desert. It is a lot to ask for, and more to hope for, but nothing else will suffice.

# PEOPLE and places

### Appointments Accepted

The Ven. George F. Bratt, who has been serving as archdeacon of the diocese of New York, with address in Peekskill, N. Y., will on January 1 begin his new work as rector of Christ Church, Tarrytown, N. Y. (In the large Tarrytown parish he will succeed his life-long friend, the Rev. Dr. C. Kenneth Ackerman, who was killed recently in an automobile accident.)

The Rev. John Dreibelis, formerly vicar of the Church of the Good Samaritan, Oak Park, Ill., will on January 1 become vicar of Christ Church, Woodlawn, Chicago.

The Rev. Charles G. du Bois, formerly curate at the Church of the Incarnation, Great Falls, Mont., and former editor of the diocesan newspaper, is now rector of Grace Church, Estherville, Iowa. Address: 121 N. Eighth St.

The Rev. Harvey Guthrie, formerly warden of the Proctor Conference Center, London, Ohio, is now rector of St. Peter's Church, Cazenovia, N. Y.

The Rev. Merritt R. Harrison, formerly curate at St. Matthew's Church, Evanston, Ill., will on January 1 become vicar of the Church of the Good Samaritan, Oak Park, Ill.

The Rev. Robert O. Lord, formerly assistant rector of St. Barnabas' on the Desert, Scottsdale, Ariz., is now rector of the Church of the Epiphany, Flagstaff, Ariz., and student chaplain at Arizona State College, Flagstaff.

The Rev. Glen E. McCutcheon, who has been serving as an Air Force chaplain, will be rector of St. Matthias' Church, Los Angeles.

The Rev. B. Bradshaw Minturn, formerly rector of the Church of the Ascension, Silver Spring, Md., will on January 1 join the staff of the department of Christian education of the diocese of Washington, with special responsibility for the development of a diocesan lay training institute.

In June the Rev. Mr. Minturn was asked to head a committee to study the possibilities of providing more adequate means by which men and women could examine the implications of the Christian faith to the world of work. It became apparent to the committee that such an enterprise could not be carried out on a part-time basis. In November the department of Christian education asked that a lay training program be given top priority and that the Rev. Mr. Minturn be asked to inaugurate it.

The Rev. William N. Penfield, formerly on the faculty of Kent School, Kent, Conn., will on January 1 become rector of the Church of the Good Shepherd, Hartford, Conn. Address: 8 Forest Rd., West Hartford.

The Rev. Canon George McNeill Ray, formerly assistant to the dean of Trinity Cathedral, Phoenix, Ariz., will on January 1 become vicar of Christ of the Ascension Church, Phoenix, a newly organized mission. Address: 3741 E. Highland, Phoenix, Ariz., 85018.

The Rev. Francis W. Read, J.D., vicar of St. Columba's Church, Inverness, Calif., has been named by Bishop Pike of California as retreat master of St. Columba's Retreat House in Marin County. Fr. Read also reports a change in post office box number to Box 296, Inverness, Calif.

The Rev. A. Robert Rizner, formerly curate at St. John's Church, Homestead, Fla., is now on the staff of St. Stephen's Church, Miami, Fla.

The Rev. Paul R. Savanack, who formerly served St. James' Church, Bucyrus, Ohio, is now serving the church in Naha, Okinawa.

The Rev. John L. Whitsell, formerly vicar of St. Aidan's Church, Albuquerque, N. M., will become rector of St. Paul's Memorial Church, Las Vegas, N. M., on about January 1.

### Adoptions

The Rev. Lewis Jerome Taylor, Jr. and Mrs. Taylor, of St. Aidan's Church, Virginia Beach, Va., announce the adoption of a daughter, Mary Frances Ridley, born November 12, 1963. The Taylors, who are also the parents of three boys, make their home at 3046 Bray Rd., Virginia Beach, 23452.

## Changes of Address

The Rev. Robert W. Duncan, formerly addressed in Bryn Mawr, Pa., while he served as curate of the Church of the Good Shepherd, Rosemont, Pa., may now be addressed at 34 Brunswick Ave., Toronto 4, Ont. He recently became the first non-Roman Catholic clergyman to be matriculated at the Pontifical Institute of Mediaeval Studies at the University of Toronto.

The Very Rev. Henry T. Gruber, who recently became dean of Trinity Cathedral, Easton, Md., may be addressed at Box 963, Easton, Md.

The Rev. Dr. George J. Hall, rector of All Saints' by the Sea, Santa Barbara, Calif., is in England on sabbatical leave and is a special student at Cambridge University. He and his family will return to Santa Barbara in June of 1964. Until then their address is 23 Leys Rd., Cambridge, England. (The Rev. John P. Fuller, curate, is serving as locum tenens at All Saints'.)

The Rev. James G. Leovy, Jr., chaplain to undergraduate students at the University of Southern California, Los Angeles, may be addressed at 1039 W. Thirty-Fifth Pl.

## Resignations

The Rev. Mark L. Brewster, rector of St. Mark's Church, Ferryville, Md., will retire on February 1. Address: Dulvane Valley Apts., Towson, Md.

The Rev. Edgar A. Lucas, rector of St. Philip's Church, Rochester, Mich., has resigned because of ill health. Address: c/o Mr. A. Whitehead, 14 N. "O" St., Lake Worth, Fla.

## Births

The Rev. William M. Romer and Mrs. Romer, of St. Mary's Church, Lake Luzerne, N. Y., announce the birth of their third child and second daughter, Jennifer Lee, on November 20.

The Rev. Frederick J. Warnecke, Jr. and Mrs. Warnecke, of Emmanuel Church, Richmond, Va., announce the birth of their second child, Abigail Elizabeth, on November 3.

The Rev. Donald O. Wiseman and Mrs. Wiseman announce the birth of their second child and second son, Drew Noel, on December 10. Fr. Wiseman is rector of St. Christopher's Church, Frankfurt am Main, and is secretary of the Convocation of American Churches in Europe.

## DEATHS

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

The Rev. Thomas Foster, retired priest of the diocese of Michigan, died October 3d, in Ironwood, Mich.

The Rev. Mr. Foster was born in Darlaston, England, in 1890. He studied at Lawrence College, and was graduated from Bexley Hall in 1922. Mr. Foster was ordained to the priesthood in 1923, and served as rector of St. John's Church, Negaunee, Mich., from 1923 to 1929, and rector of St. Stephen's Church, Escanaba, Mich., from 1929 to 1936. From 1936 to 1942, he was rector of St. James' Church, Piqua, Ohio, and from 1942 to 1951 he was vicar of the Church of the Redeemer, Detroit, Mich. In 1951, Mr. Foster became rector of All Saints' Church, Brooklyn, Mich., where he remained until he retired in 1959. In recent years, he served in the diocese of South Florida during the winter months.

Mr. Foster is survived by his wife, the former Margaret Crosby.

The Rev. Eugene Leon Henderson, retired priest of the diocese of Washington, died October 28th, at his home, in Washington. He was 91.

The Rev. Mr. Henderson was born in Charlotte, N. C. He attended Lincoln and Biddle Universities, in Charlotte, and Fisk University, in Nashville, Tenn. He also studied at Howard University, and Berkeley Divinity School. Mr. Henderson was ordained to the priesthood in 1897, and served churches in North Carolina, New Jersey, Connecticut, and Pennsylvania, before becoming priest-in-charge of the Church of the Atonement, Washington, D. C., in 1939. Mr. Henderson served the Wash-

ington church until 1949, the time of his retirement.

Mr. Henderson's wife, the former Lulu Boteler, died in 1961.

The Rev. St. Julian Aaron Simpkins, retired priest of the diocese of South Carolina, died November 3d, at his home in Savannah, Ga.

Fr. Simpkins was born in Aiken, S. C., in 1887. He received the B.D. degree from Bishop Payne Divinity School in 1914, and was ordained to the priesthood in 1916. He served as priest-in-charge of St. Augustine's Church, Aiken, S. C., from 1915 to 1917, and priest-in-charge of the Church of the Epiphany, Spartanburg, S. C., from 1917 to 1928. Fr. Simpkins was principal of the Gaudet School, New Orleans, La., from 1928 to 1930, and priest-in-charge of the Church of the Redeemer, Pineville, S. C., from 1930 to 1940. From 1940 to 1959 he was priest-in-charge of St. Stephen's Church, Charleston, S. C., and from 1951 until his retirement in 1959, he was rector of St. Mark's Church, Charleston.

Fr. Simpkins was secretary of the Colored Council of South Carolina from 1941 to 1959. In 1949 and 1950 he was president of the Conference of Church Workers among Colored People, and president of the Interdenominational Ministerial Union of Charleston.

Fr. Simpkins is survived by his wife, the former Florence Speight; six children, among them the Rev. St. Julian Aaron Simpkins, Jr., rector of St. Andrew's Church, Cincinnati, Ohio; seven grandchildren; and one great-grandchild.

The Rev. George Croft Williams, retired priest of the diocese of Upper South Carolina, died in Columbia, S. C., September 11th.

Dr. Williams was born in Aiken, S. C., in 1876. He was graduated from the Virginia Theological School in 1900 and ordained to the priesthood in 1901. He received the Sc.D. degree from the University of the South in 1930.

He served churches in Blacksburg, S. C.; Oxford and Queenstown, Md.; Augusta, Ga.; and Charleston and Congaree, S. C., between 1900 and 1922, when he became professor of sociology at the University of South Carolina, where he remained until his retirement in 1945.

Dr. Williams served as a deputy to General Convention in 1925, an examining chaplain, and chairman of the Christian social service department in the diocese of Upper South Carolina.

Mildred Constantine, first woman to serve on the vestry of Grace Church, Syracuse, N. Y., died November 13th, in University Hospital, Syracuse, N. Y., at the age of 71.

Miss Constantine, who was active in many social service activities in the Syracuse area, was a member of the diocese of Central New York's department of Christian social relations, and for many years was the Christian social relations secretary of the Churchwomen of the fourth district of the diocese. She was superintendent of nurses at the Good Shepherd Hospital (now University Hospital), Syracuse, for 10 years before she retired.

Surviving are two sisters, Mrs. C. W. Blacklock, of Syracuse, and Maria, of New York City; and a brother, Richard B. Constantine of San Francisco.

Ward A. Hamel, senior warden for many years of Trinity Church, DeSoto, Mo., died August 17th, at Jefferson Memorial Hospital, Festus, Mo.

Mr. Hamel was born in DeSoto, in 1885, and was a lifelong member of Trinity Church. He was senior partner in the firm of Hamel and Rowe Hardware Co., DeSoto. He was a member of the DeSoto City Council, the Chamber of Commerce, and the Missouri Hardware Dealers Association.

Surviving are his wife, the former Florence Ethel McBroom; a daughter, Florence Ethel Rowe, and a son, Dr. Herbert Hamel.

Peter Nathaniel Nargesian, infant son of the Rev. Canon and Mrs. Haig J. Nargesian, Camden, Maine, died on December 10th, at Children's Hospital, Boston, of heart disease.

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**ST. JOHN'S** Lafayette Square  
Rev. John C. Harper, r  
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French  
Service 4, EP & Ser 5:30; Daily services at 12:10.  
Church open from 7 to 7.

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

**COCONUT GROVE, MIAMI, FLA.**  
**T. 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

**MIAMI, FLA.**  
**HOLY COMFORTER** 1300 SW 1st St.  
Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.  
Sun 8, 9:30, 11, 12; LOH Wed 10:30, Thurs 9.

**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, 9:15 MP & Ch S, 11 MP & Ser; Daily  
MP 8; Wed HC 10

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

**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

**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., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; 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.

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

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

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

**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

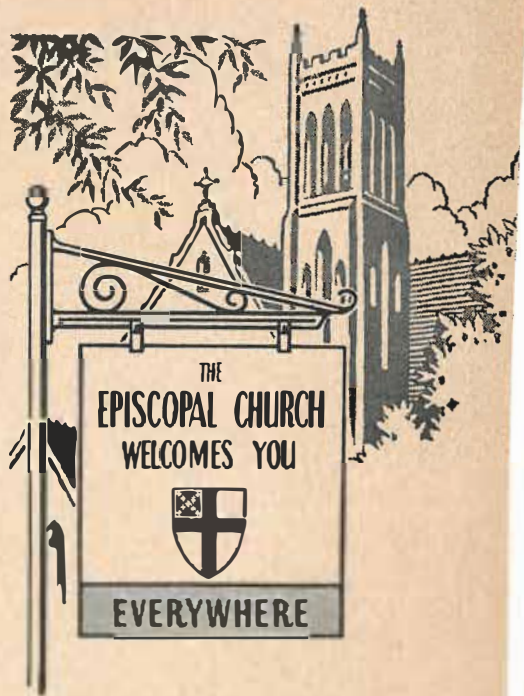
**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
Rev. Chas. H. Graf, D.D., r; Rev. Alan MacKillop, c  
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,  
Wed, Fri 7:30, Tues, Thurs, Sat 10; HD 7:30 & 10.

**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; Noondays ex Mon  
12:10. Church open daily 6 to midnight.



**NEW YORK, N. Y. (Cont'd.)**  
**THE PARISH OF TRINITY CHURCH**  
Rev. John Heuss, D.D., r  
**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily  
MP 7:45, HC 8, 12, Ser 12:10 Tues, Wed & Thurs,  
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays HC (with  
MP) 8, 12:05; 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.

**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 17 Sts.  
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:45, 5:30;  
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30-5:30,  
Sat 12-1

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

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

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

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