

The Living Church

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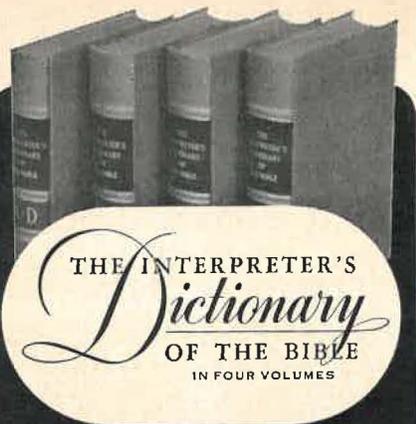
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David Hirsch

National Council headquarters, Park Avenue South: On February 25th,
281 becomes 815 [see p. 10].

Compulsory Pacifism for Nations? [Pp. 12 and 16]



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The Talkative Teacher

Most of our human communication must be done by the spoken word. This is especially true of teaching. In one way or another the teacher must address words to the class, and hope to have the pupils respond in other words which make sense. Whether by the story, the drill, the discussion, or the instruction, teachers must use language often. Because conversation is the medium of nearly all human meeting, its use and abuse should be given careful study.

Because talk is so natural, it may readily degenerate into a mere passing of time, a covering up of lack of preparation. And the worst part is that the glib teacher thinks he is so wonderful. He says, "I told 'em! I was sure going good this morning!"

Every eager person is in danger of becoming a bore, and not realizing it. The self-conscious person, not sure of the impression he may be making, talks of his own experiences. In any case, it is a pleasure to talk, and not many people know how to listen either keenly or kindly. For what pupils have to say is important for clarifying and deepening their own knowledge, and it is important for their personal development that they not only speak but be heard.

Part of the skill of talking helpfully comes from the teacher's realizing that he has this natural human weakness. But better use of language in class can be learned, in part, by close study of certain times and needs.

Stock Openers

If teachers would learn a few stock openers and approaches it might help. For example:

"Could we find some way to help with the Christmas party?" (Permissive, suggestive, starts response.)

When restlessness seems about to break out, or the present topic seems to be worn thin, promise the next item on your outline: "Now, I have a surprise. In a minute we are going to. . ."

"Where can we find the materials to make. . .?" (Challenge, throwing them on their own.)

"Today, can we carry on what we were doing [or discussing] last week?" (Recall, review.)

Call for opinions: "How many of you think. . .?" And then be sure to follow it up with, "Why do you think so?"

"If we go into the church, what shall we look for?" (Imaginative planning, anticipation.)

The real cure for "just talk" is planned variety. Let a talkative teacher say to him-

self, "Yes, I'm afraid I do talk too much—but what else can I do? I'm supposed to teach them. I must hold their attention. . . ." Can such a person change his style? Can he stop blaming the children for not paying attention and use more of the simple teaching devices? He can, if tactfully shown the difference. The parish leadership might help.

In a certain parish there was a very aggressive teacher who was admired by many who said that she "certainly knew her Bible." But there was trouble about discipline in her class nearly every Sunday. The latter part of each session was marked by confusion, and the sending out of one or two of the boys "because they were disrespectful." Frequently one of these was a lad of unusual intelligence, from a good Church family. The truth was that he got the lesson quicker, and frequently he already knew the facts. And since he was not asked to do anything more than echo the bare facts in verbal drill, no wonder he grew troublesome.

Role Play

Realizing that this was a chronic ailment, and one existing in other classes, too, the rector arranged for the problem to be role-played at a teachers' meeting. He coached one teacher in advance to over-act the talkative teacher, and another to be the boy of superior mind. Discussion showed, at first, that a few teachers blamed the boy, sympathized with the teacher.

The rector announced, "Scene two: The boy soliloquizes at home," and the boy (a man given the part) remarked, "I don't think she's fair. I knew all that. Why don't we ever do anything that's any fun?"

In a reënactment, the problem teacher was induced to take the part of the boy and seemed to catch the boy's point of view. Discussion now showed that more blamed the teacher, proposed ways of for change.

Was she cured? She did better after that, but such things are deep rooted.

"Break it up" is the advice for the talker. But how? What else? The answer: Anything else that leads to activity or to some new experience, or original expression. Original response by the pupils is the counterpart, yes, the goal of the teacher's talk.

Probably half the cases of our so-called "discipline" stem from this condition. But worse than surface disorder, the children are unquestionably learning very little, and may be building up an inner resistance to religion.

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.

Rome, the Center?

In the Rev. H. C. Olsen's "The Octave of Unity" [L.C., January 13th], it is presumption that "Archbishop Fisher and Bishop Lichtenberger were received in Rome as bishops." This courtesy extended to them in no way indicates papal recognition of them as anything more than leaders of a separated Christian community.

That the Rev. Paul Francis' and Dr. Newman's defections to the Roman Church symbolized "impatience for reunion" is a too generous and misleading suggestion. Whether or not one agrees with their reasons for abandoning Anglicanism, it was in renouncing one system for another. This is *not* reunion.

I must call into question the premise that the "united Church of the future will look to the Bishop of Rome as the center of its leadership." Owing to striking changes in the social and cultural setting of Christendom since the Reformation, unless one is committed in some way to the "Petrine claims," I fail to see the inevitability of Roman (or any local) primacy. Indeed, in a reunited Christendom, every effort needs to be exercised to prevent a repeat performance of such autocratic splendor as the medieval and modern papacy have demonstrated.

(Rev.) EDMUND W. OLIFIERS, JR.

Vicar, St. Boniface Church
Lindenhurst, N. Y.

Contribution and Expenditures

After the critical letters in your issue of January 13th, I would like to say something in support of the article on "Tithing" by "a Churchwoman" in the December 9th issue.

In a suburban parish, where most of the members are in comfortable circumstances, the primary emphasis in expenditure is very likely to be on comforts and conveniences of all kinds for the parishioners. Very little thought is given to needs beyond the parish borders. And yet the primary purpose of the Church should be to bring the Good News to the unchurched, and especially to those who have had no real opportunity to hear it. These are the people living in the "inner city" of our urban centers, or, to use an old fashioned word, in the slums. Fortunately, we have a few priests of our Church dedicated to this work, and they are serving so magnificently that they even get into the public news now and then. But they are frightfully handicapped by woefully inadequate financing. The amount asked for missionary work of all kinds under our quota system is pitifully small, and yet very few parishes exceed the quota in their payments, many pay rather grudgingly, and some do not even come up to this figure. I certainly cannot agree with one of the critics that "it is not the business of the individual to determine how the money is to be used after he has given it, that is the responsibility of the



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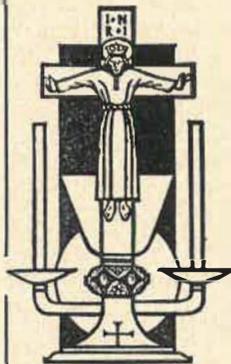
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rector and the vestry" [L.C., January 13th]. I served on a vestry for a number of years, and I do not believe that vestries are infallible, nor rectors either. The vestryman is generally quite familiar with the local needs of the parish, and quite unfamiliar with the needs of the Church beyond parish borders, and consequently quite partial to the parish.

It is true that tithers should give to God out of gratitude and not contribute primarily to a particular cause. But the trouble is that when the contributions are used primarily for making parishioners more and more comfortable, there begins to be a question whether funds contributed mainly for this purpose are really being given to God. Surely it is true, as "Churchwoman" points out, that to give more so that the vestry can buy more luxuries for the parish is not a very compelling argument for making great family sacrifices to tithe. If the ideal, quoted in one of the letters from South Florida, "an equal amount for others and for ourselves, in the parish and in the diocese" [L.C., January 13th], actually became the rule in practice, tithing would be much more popular.

F. BRUCE GERHARD

Summit, N. J.

I am touched by the dilemma of the Churchwoman in the article on tithing. If I were so unfortunate as to live in the kind of parish she describes, and felt that the parish did not need my tithe, I would simply put it where it is needed. I can think of several places offhand.

Regardless of what is printed on the envelope, what is to keep one from putting 90% in for others and 10% in for the parish if one is convinced that is the way our Lord wants it?

As for tithing changing the standard of living and way of life, that would depend upon the circumstances. It might. It might even serve to convert some Church members to Christianity, if it is truly a sacrifice to give it. Mrs. M. E. BRUNS
Eagle River, Wis.

I had somehow missed "Tithing" by a Churchwoman, but the flurry of letters regarding it prompted me to look it up and read it [L.C., December 9, 1962].

If only each person would return a small portion of all God has given, our missionary outreach and social services would be tremendous. And we could still build beautiful edifices to the glory of God, and buy organs to make glorious music for the praise of God.

I'm no longer angry with Churchwoman. I'm deeply sorry that she is missing the joy of knowing that she has given *unreservedly* for the spread of God's Kingdom on earth.

VERLENE B. WHITE
(Mrs. Donald K. White)
Clergy wife

Westminster, Colo.

Stronger Witness?

This morning, I had settled down to read the copy of THE LIVING CHURCH that I had received in the mail today, but I could get no further than page four. Here was another letter criticizing the House of Bishops for meeting in Columbia, S. C., this fall [L.C.,

Continued on page 21.

The Living CHURCH

Volume 146 Established 1878 Number 6

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

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THINGS TO COME

February

10. Septuagesima
12. Convention of the diocese of Michigan, Bay City, Mich., to the 13th
17. Sexagesima
19. National Council meeting, Greenwich, Conn., to 21st
24. Quinquagesima
25. St. Matthias National Council of Churches, General Board meeting, Denver, Colo., to March 1st
27. Ash Wednesday
28. Annual council meeting of the Episcopal School Association, Statler-Hilton Hotel, New York, N. Y.

March

1. World Day of Prayer (United Church Women)
3. First Sunday in Lent
6. Ember Day
8. Ember Day
9. Ember Day
10. Second Sunday in Lent
17. Third Sunday in Lent

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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The Number One Position

A History of the Parish of Trinity Church in the City of New York. Volume VI. The Rectorship of William Thomas Manning, 1908-1921. By Charles Thorley Bridgeman, S.T.D., historiographer of Trinity Parish. Published by the rector, churchwardens, and vestrymen of Trinity Church. Distributed by Morehouse-Barlow Co. Pp. 494. \$10.

Dr. Morgan Dix, the ninth rector, began the great *History of Trinity Parish* and carried it down, in four volumes, to the death of his predecessor, Dr. Berrian, in 1862. The fifth volume, his rectorship, 1862-1908, appeared a few years ago. Now we have volume VI, by Charles Bridgeman, covering *The Rectorship of William Thomas Manning*.

Bishop Greer, then Coadjutor of New York, in congratulating Manning on his election, wrote that the office "is in my judgment the most important position in the American Church, not excepting the bishopric of this or any other diocese."

Reforms were needed in the parish. To make these Manning had to win over a rather old-fashioned vestry and also act under the hostile fire of grossly exaggerated and unfair criticism, often from those who should have supported him. With cool nerve and relentless determination he won out. At the same time his activity in public affairs outside the parish won for him the position of a senior citizen of the city and recognition far and wide. His leadership among those who were convinced that the war of 1914 was our war, in which we must have our part, made his name and the name of Trinity parish household words.

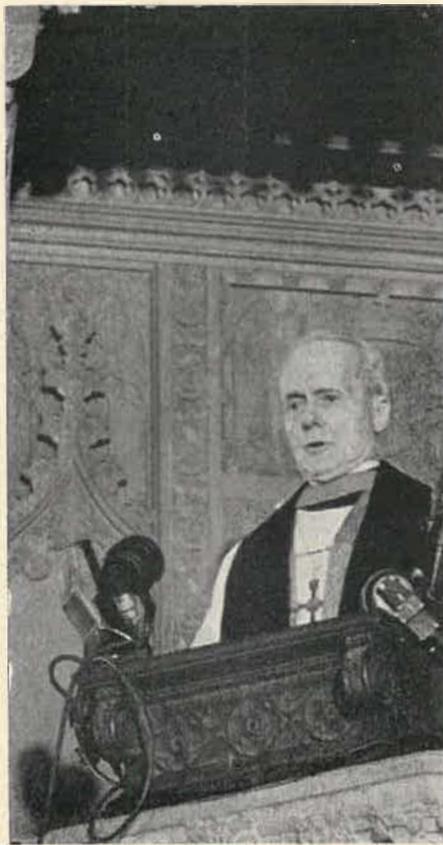
Much of Manning's work was beyond the parish limits. But this is a history of the parish. Dr. Bridgeman has woven the two strands of the rector's career and the parish story together in most interesting fashion. To get an idea of the scope of the parish look at the list of clergy in the appendix. Few American dioceses have a larger list for the period. The sketches of the more important of the clergy form a cross section of Church life. I consider the most important and interesting lesson to be learned from the history of Trinity is the value of a corporate parochial ministry, what Manning described as the "Collegiate System."

Trinity parish with its chapels spreads over much of New York City. As the years go by changes, withdrawals, and new efforts have to be made. These can be better done within the framework of the one parish than by independent, often small, parishes. There are many places where we have problems of the "downtown" church or the overchurched community. I write with knowledge, for I

grew up, and now minister, in such a community. We could follow the Trinity example with profit.

In 1912 the new vicar of St. Chrysostom's chapel, then at 7th Ave. and 39th St., in order to minister to a large Negro population, set up a double schedule of services, completely segregating black and white. In 1912 this was considered quite proper but it is startling to read of it in 1962 when the diocese of Massachusetts, without fuss or fanfare, elected, on the first ballot, a Negro to be suffragan bishop and to minister indiscriminately in the diocese. As we rejoice we must also resolve to have courage to do much more that must be done.

At one point Dr. Bridgeman seriously underestimates the standing of his parish and the political astuteness of its 10th rector. He suggests that Manning may



Dr. Manning
His name was a household word.

have surrendered the leadership of the Faith and Order Movement in 1920 because he wanted to be elected coadjutor to Bishop Burch. This is naïve. It is contradicted both by Bishop Greer's statement and by the rest of the picture Dr. Bridgeman gives in his book.

W. F. D. HUGHES

Fr. Hughes is rector of St. Columba's Chapel, Middletown, R. I. He was precentor of the Cathedral of St. John the Divine from 1927 to 1941 and has written a life of Bishop Manning shortly to be published.

Competence Shines Through

A Thousand Years and a Day: Our Time in the Old Testament. By Claus Westermann (Translated from the German by Stanley Rudman). Muhlenberg Press. \$4.

The author of *A Thousand Years and a Day* is a professor in the University of Heidelberg, a place famous in the world of Old Testament scholarship for the presence of his colleague, Gerhard von Rad. It is, therefore, good that this introduction to Westermann and the richness of his work is available in English as evidence of the further wealth of the place.

The "day" in the title is "the day on which, according to John's Gospel, the Son of Man was 'exalted'; the Crucifixion as well as the Resurrection is included in 'exaltation'." The "thousand years" are the history of Israel spanned by the Old Testament, "the indispensable prelude for the coming of this day."

The book is hard to characterize. It is neither an introduction to the literature of the Old Testament, nor a history of Israel, nor a theology of the Old Testament. It is really all of these, and more, done in such a way that any adult could take it up but also in such a way that a specialist could learn from it.

Its method is, roughly, to comment on the Old Testament from its beginning to its end. Historical background, literary problems, theological considerations all enter into the discussion, but concentration is on the message of the Scriptures. The sensitivity, the devotion, the competence of the author always shine through, without getting in the way. Westermann lives up to his conviction that "the preaching of the Church must be in the everyday language of the people to whom it is addressed" without sacrificing either theological depth or intellectual integrity.

This book can be recommended to the clergy, to laymen, and for Bible study groups. I intend to have my students in seminary read the introduction to the prophets where the results of some of Westermann's more technical work in German give a picture not found elsewhere in English.

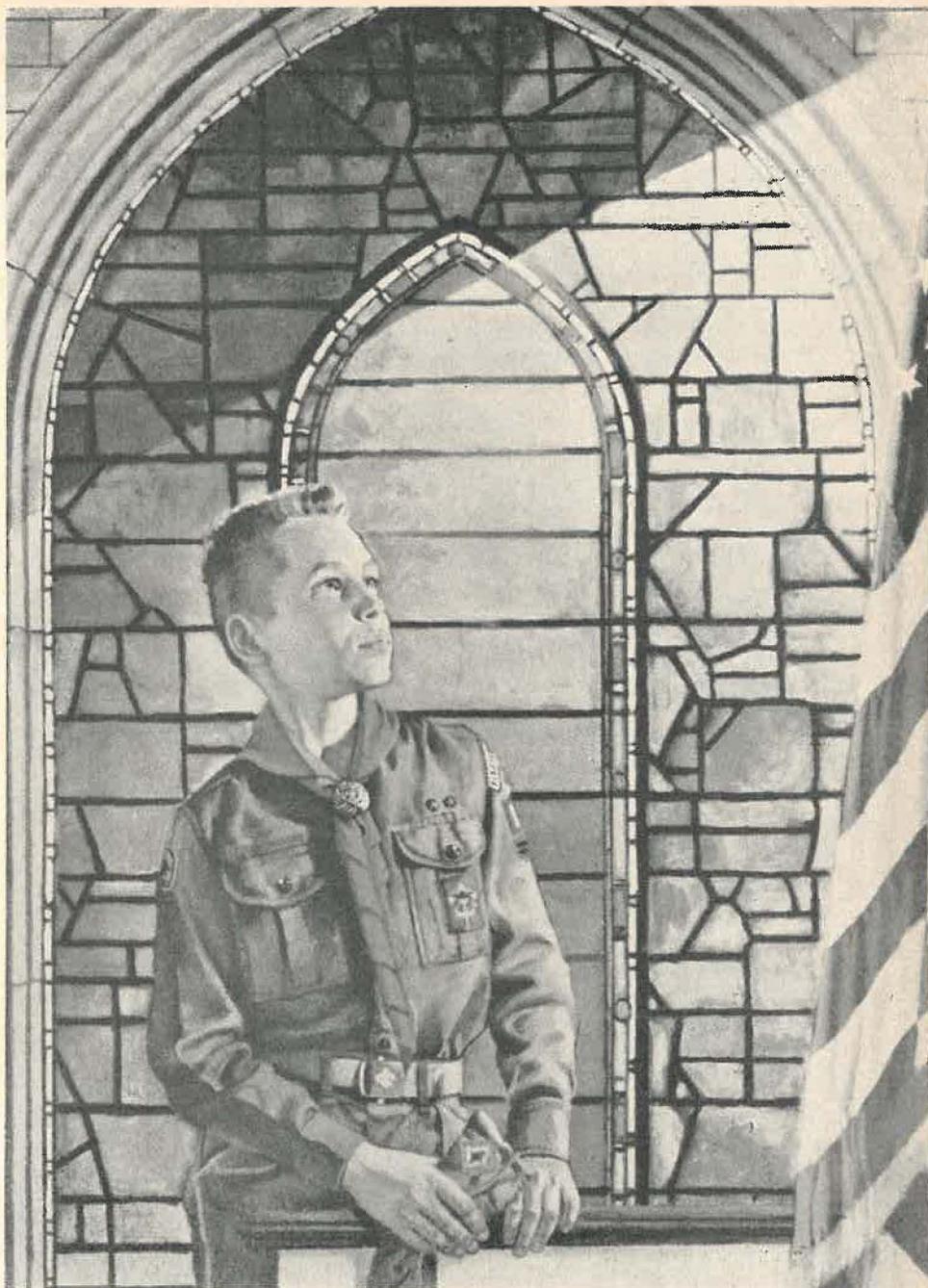
Some confusion in proper names, possibly due partially to the original's having been in German, may be noted: "Shilo" is used instead of the conventional English Shiloh (p. 117 and elsewhere); "Ammon" is used for "Amnon" (pp. 134ff.); "Ziba" for "Sheba" (p. 135); "Herodes" for "Herod" (p. 188). On page 14 "expulsion" is misspelled, and on page 75 one parenthesis occurs without a counterpart. On page 139 Ezion-geber is located on the "Sea of Reeds" instead of the Gulf of Akaba.

HARVEY H. GUTHRIE, JR.

Dr. Guthrie is associate professor of Old Testament at Episcopal Theological School.

Almighty God,
heavenly Father,
who hast blessed us
with the joy
and care of children;
Give us light
and strength so
to train them, that
they may love
whatsoever things are
true and pure
and lovely and of good
report, following
the example of their
Saviour Jesus Christ.

— From the Book of Common Prayer, p. 596



Boy Scout Week—

February 7-13, 1963

The Living Church

Septuagesima
February 10, 1963

For 84 Years:

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

ATLANTA

Out of Order

Clergymen and laymen attending the council of the diocese of Atlanta (held at St. Philip's Cathedral, Atlanta, January 23d and 24th) adopted a resolution expressing "disapproval" of the city of Atlanta's action in barricading two streets linking Negro and white areas. Another resolution, however, that would have required Church-related institutions to "make clear by statement and act" a non-segregated policy, was ruled out of order by Bishop Claiborne of Atlanta.

The resolution adopted by the council referred to roadblocks set up across two roads connecting Gordon Road (in a Negro area) with Cascade Road (in a white area) — the only roads for miles linking the two areas.

The other resolution — the one ruled out of order — was presented by the Rev. Hugh Saussy, Jr., rector of Holy Innocents' Church, Sandy Springs. It had been approved by the diocese's committee on Christian social relations. It would have required:

"... that all diocesan institutions and all present and future institutions maintaining an affiliation with the Episcopal Church by means of charter, boards of trustees, or by use of the name of the Church in official or unofficial title, advertisements, etc., in the diocese of Atlanta, make clear by statement and act that such institutions do not use race as a basis for their admission of persons and do welcome all applications meeting the requirements for admission, which applications will be processed equally regardless of race or color, in accordance with the oft-stated position of this Church."

In a press interview after the council, Bishop Claiborne said:

"In the diocese of Atlanta there are no institutions that are segregated, as far as I know. Surely none is officially segregated. I suppose we took the biggest step when we accepted Negroes of both sexes of every age at Camp Mikell several years ago. Segregation is a blight on our nation that must be removed. I am against it. Every Episcopal minister that I know in this diocese is against it. Every official body of our Church — international, national, and diocesan — has repeatedly stated the principle that segregation on the sole basis of race is inconsistent with the principles of the Christian religion. The council of the diocese of Atlanta has passed resolutions on this subject over and over and

over. For the past three years, a Negro layman has been one of the three lay members of the standing committee, the highest governing body of the diocese.

"I am very much aware of the fact that every member of our Church is not in agreement with this position. Any demand for new



Neighbors: Bishop Claiborne (left) and Bishop Stuart at Atlanta council.

resolutions on this subject seems to me to encourage doubt as to our sincerity in both principle and practice, which have been clearly demonstrated.

"The resolution was out of order — so clearly out of order that no one appealed the ruling of the chair, even though I waited for an interval to permit such an appeal. Every institution has been informed by the bishop that the name 'Episcopal' cannot be used if a policy of segregation is pursued. In the Episcopal Church segregation is out of order. It is not debatable in our Church governing bodies."

In actions, the council:

✓ Approved the appointment of the Rev. Milton LeGrand Wood as canon to the ordinary, a new position created by the council to free the bishop of some administrative tasks and allow him to concentrate on pastoral duties. Mr. Wood was the rector of All Saints' Episcopal Church in Atlanta from 1952 to 1960. Since then he has been serving in Macon as executive director of the Appleton Church Home for non-delinquent girls.

✓ Heard an address given by Bishop Stuart of Georgia.

✓ Voted to urge support for the passage of

legislation pending in the Georgia General Assembly related to abolition of capital punishment for minors.

✓ Approved a program budget of \$295,545. This compares with the 1962 budget of \$273,632. The council also approved a diocesan fund budget of \$80,640.

Delegates paid tribute to Bishop Claiborne, at the council dinner, in recognition of his 10th anniversary as diocesan. A check for \$5,331 was given to the bishop.

ELECTIONS. Standing committee: Ven. John Womack; J. H. Kidd, Jr. Delegates to Anglican Congress: Rev. P. Stewart Matthews; Hinton Longino.

PRAYER BOOK

New Name Up Front

I certify that this edition of the Book of Common Prayer has been compared with a certified copy of the Standard Book, as the Canon directs, and that it conforms thereto.

These words, found on page ii of each copy of the American Church's Book of Common Prayer, have for the past three decades been signed with the name of John Wallace Suter, custodian of the Standard Book. John Wallace Suter, Jr., took over the job in 1942, after his father's death. Dr. Suter has now resigned, and future editions of the Prayer Book will be certified by the Rev. Canon Charles M. Guilbert, secretary of the General Convention and the National Council.

Canon Guilbert's appointment was announced late last month by Presiding Bishop Lichtenberger. The appointment is provisional — it will have to be acted on by the General Convention at its 1964 meeting. The House of Bishops elects, and the Deputies ratify custodians.

Custodianship has been an office of General Convention since 1868. The custodian must certify the conformity of any new edition of the Prayer Book to the Standard Book. He also serves to some extent as Prayer Book historian, and is frequently consulted on this. In addition, he is an *ex officio* member of the Standing Liturgical Commission.

Dr. Suter is reportedly the first custodian to resign — normally, custodians hold the job for life. He said recently that he felt strongly that a younger man should grapple with the rapidly-increasing scope of the work, and that he wanted to be able to discuss the job with his successor. He

is 72 years old, a graduate of Groton School, Harvard University, and the Episcopal Theological School, and holds a Doctor of Divinity degree awarded by Hobart College in 1932. He retired from the active ministry in 1958. After being ordained to the priesthood in 1915, he served churches in Massachusetts until 1925, when he became executive secretary of the National Council's Department of Religious Education, a post which he held until 1933. From 1933 until 1944 he was rector of the Church of the Epiphany, New York City.

He was made dean of the Cathedral of SS. Peter and Paul, Washington, D. C. (the National Cathedral) in 1944, and served in this capacity until 1950. He taught at St. Paul's School, Concord, N. H., from 1951 until 1957, during which time he also served St. Andrew's Church, Hopkinton, N. H., first as rector and later as assistant. He had been made custodian of the Standard Book in 1942. He is a contributing editor to the *Episcopalian*, and compiled or edited a number of prayer books, including *The Book of English Collects*, *A Boy's Prayer Book*, and *Uncommon Prayers*.

Canon Guilbert has some work ahead of him. His most immediate task will be to re-assemble the Prayer Book collections made by previous custodians and now dispersed. In addition, he hopes for all papers and documents related to the three Prayer Book revisions to become a part of the Book of Common Prayer Library collection.

"My ultimate hope," he has said, "is that the library will grow through gifts of Prayer Books and material related to the history of the Book [of Common Prayer]. I would like nothing better than to see it become a research center for liturgical scholars from all parts of the Anglican Communion."

NEW YORK

Four Sides to the Question

A Roman Catholic editor, a Presbyterian professor of systematic theology, an Orthodox dean and an Episcopal seminary professor joined together in a tetralogue titled, "Freedom and Authority: Their Role in the Church."

Several hundred people witnessed the four-way conversation, sponsored by the New York Metropolitan Regional Branch of the American Church Union, the evening of January 22d, in the parish auditorium of the Church of the Heavenly Rest, New York City.

Clifford P. Morehouse, the moderator, introduced the first speaker, Mr. Daniel Callahan, associate editor of *Commonweal*, a Roman Catholic publication. Mr. Morehouse is president of the General Convention's House of Deputies.

Mr. Callahan, 32 and the youngest of the four speakers, has written many articles dealing with Roman Catholics and Protestants and has held teaching positions at Harvard University and its divinity school.

Mr. Callahan opened the conversations by saying that the Roman Catholic Church is at a "crucial point in its history." He called the first session of the Second Vatican Council a "radical surprise." He went on to say that, as for the authority of the Church, "Christ gave it this authority."

Human freedom, he said, is a crucial problem, and the Church has a role both as "teacher" and as "mother." The "Church is coming to be seen as a community of believers," he said, adding, "God is the only absolute and final authority. The Church is a very special institution, and, in faith . . . one must simply bow before it." He said that each

and every Christian is personally and directly responsible for the Church. One must not fear authority, he explained; "authority is not tyrannical."

"There will always be some conflict between the individual conscience and authority," he said, but, "the problems can work themselves out."

The second speaker for the evening was the Rev. George Stuart Hendry, Charles Hodge professor of systematic theology at Princeton Theological Seminary, a Presbyterian, representing the Reformed groups. He said that freedom, rather than authority, has "always been a matter of deep concern."

Referring to the so-called radicals of the Reformation, Dr. Hendry said that our debt to those people should not be forgotten. He maintained that the Gospel was their main concern. Freedom, he said, did not mean religious freedom but rather "evangelical freedom. The freedom that is brought to men by the Gospel." He said that the Church is founded upon the forgiveness of sin, and that the Church of Jesus Christ is the "community of reconciliation." The only authority recognized, he said, is that of the Word of God.

Future unity between Presbyterians and "even the historic episcopacy" is a strong possibility, Dr. Hendry said, adding that recognition of the supreme Authority does not preclude "subordinate authorities," although they can never take a place beside the supreme Authority.

The Very Rev. Alexander Schmemmann, dean at St. Vladimir's Orthodox Theological Seminary, Crestwood, Tuckahoe, New York, the third speaker of the tetralogue, said that freedom and authority are counterparts or "two separate phenomena," and are assigned special functions. He said that there is a "free togetherness" that constitutes the Church of today. He pointed out that Christ is fully and totally obedient to His Father, and that "when God decided to appear . . . He manifested Himself as Truth." He said that the real relations of freedom and authority are not to be expressed in a system, but that authority and freedom are abstractions.

"God needs everyone," said Dean Schmemmann, "but precisely as free persons." He maintained that man fulfills himself when he gives his "unconditional surrender to God."

Dean Schmemmann later told *THE LIVING CHURCH*, "The properly hierarchical principle is not a principle of subordination — it is based on perfect knowledge and therefore on freedom. Christ is not subordinate to His Father, but He is obedient to Him, because He knows Him perfectly."

Final speaker in the four-way conversations was the Rev. J. V. Langmead Casserley, who is professor of apologetics at Seabury-Western Theological Seminary, Evanston, Ill. He said that the "majority of Christians that [are] to be re-united are of the Catholic type." He suggested "re-

Dr. Suter (left) and Canon Guilbert with the Standard Book: A responsibility changes hands.



union, in its very nature, is a Catholic thing."

Freedom to disobey or to obey God, explained Dr. Casserley, are our freedoms — freedom from our "ideologies and psychological kicks." He said that, in Christendom, "authority is exercised by persons under authority; men who speak for God, are under God." He said that the final authority is the "total authority of the Holy Scriptures," and that the historic Church accepted the authority of Holy Scripture. "In the name of the Father and the Son and the Holy Ghost: That is the word of authority."

A question and answer period followed the final speaker.



Fr. Young: Return to Kansas.

KANSAS

Call for Oklahoman

The vestry of St. James' Church, Wichita, Kansas, has called the Rev. Joseph S. Young, rector of St. John's Church, Norman, Okla., and member of the National Council, to be rector of St. James'. He will succeed the Rev. Frederick W. Putnam, Jr., recently elected Suffragan Bishop of Oklahoma [L.C., December 23, 1962].

Fr. Young, 47, has been rector of St. John's since 1950. During his rectorship (says a parishioner who is studying for Holy Orders), the parish has given a dozen or more men to the ordained ministry. The parish is now responsible for the presence of about a dozen men in seminaries and for several other postulants. The parish was the subject of a LIVING CHURCH article two years ago.

Fr. Young is no stranger to Kansas. He is a graduate (Phi Beta Kappa) of the University of Kansas, and spent the first several years of his ministry in southwestern Kansas after graduating from Seabury-Western Theological Seminary. He was elected by the 1961 General Convention as a member of the National Council.

SPACE AGE

Canaveral Invaded

by ELAINE MURRAY STONE

Five bishops, ten priests, and six lay people were given a "VIP" tour of Cape Canaveral on January 18th, by the U.S. Air Force and the National Aeronautics and Space Administration.

The tour was arranged in conjunction with the Crusade of Faith held during January by the diocese of South Florida. Purpose of the crusade: to bring Christ to all Florida, restore lapsed Christians to their churches, and strengthen the faithful. Already, at the time of the tour, more than 50,000 people had attended the crusade, and 20,000 had signed rule of life cards.

The Bishop of North Queensland, Australia (the Rt. Rev. Ian W. A. Shevill), was missionary for the crusade at the Cocoa, Fla., Armory, January 13th through 17th, and he and his music director, the Rev. Wilfrid Harmer of Brisbane, Australia, were special guests for the tour. Another crusade missionary, Bishop Sterling of Montana, also went on the tour. Other bishops there included Bishop Louttit of South Florida and his two suffragans, Bishop Duncan and Bishop Hargrave. Accompanying clergymen included the Rev. Messrs. Samuel C. W. Fleming, A. Rees Hay, Wilfred Harmer, W. Sumner Ferguson, Frank M. Butler, Lee M. Rose, William A. Bosbyshell, James G. Radebaugh, Paul A. Perrine, Jr., and Earle Hackett.

The lay folk on the tour were Mr. and Mrs. Robert Ostiguy (Mr. Ostiguy was diocesan publicity chairman for the crusade), Donald Thompson (Brevard County publicity chairman), Robert H. Doyle (planning director, east central Florida), Lt. Cdr. Glenn L. Schlueter, USN (ret.), and Mrs. F. Courtney Stone (LIVING CHURCH correspondent).

The tour started at 8 a.m., with an Air Force bus departing from the Cape Colony Inn, Cocoa Beach, where the bishops were staying. The bus carried its passengers to the technical laboratory at Patrick Air Force Base, so the passengers could see the missiles standing there. The missiles range in height from ten-footers to the four-story-high Titan.

After snapping shutters, we tourists reentered the bus and proceeded to the Cape, passing on the way the missile launcher, USS "Observation Island," berthed in Canaveral Harbor. Each tourist was given a visitor's badge, and on arriving at the Cape entrance we had to show the badges to a guard. We drove past a mile or so of Florida scrubland, and stopped at the General Electric-Burroughs Guidance Complex, which we

entered. This is the building that houses computers which assist in guiding Mercury-Atlas shots, and which will be used in the forthcoming Gemini program. The man who guided us was very proud of the work done there, and said that this group of men and computers had never been responsible for a "hold" (delay) in any of its 200 missile launchings.

Our main guide through the day-long tour was Jay A. Viehman, protocol officer for NASA, who is also the organist for Holy Apostles' Church in Satellite Beach. He took us from the guidance complex to Mercury Control, the building from which the astronauts' orbital shots are coordinated. Here we sat in a glassed-in, sound-proof balcony overlooking a huge room. Across from us, covering the whole wall, was the tracking map, still showing the six orbits of Churchman and Astronaut Wally Schirra [see L.C., October 14, 1962].

The clergymen asked several questions, which Mr. Viehman answered. Sample: "Does Russia use tracking stations on her man-in-space flights?" "No. They do not have the concept of the value of human life which we have, so they don't go to the elaborate preparations to save the life of the astronauts which we do. On the next orbital shot, astronaut LeRoy Gordon Cooper will be going over Russia. No trouble is anticipated, as the Russian astronauts went over the United States without incident."

Our next stop was Hangar S, where the astronauts and capsules are prepared for the Mercury flights. We went first to look through a window into the White Room, a germ-free laboratory, where three Mercury capsules were kept. Two were stand-by capsules — they were wrapped in transparent plastic protectors. The other, in the center, was being worked on by men dressed all in sterile white coats, socks, and shoes. These were the men of the McDonnell Aircraft Co., preparing the capsule for the next orbital shot, scheduled for April.

Next we walked over to an enormous white pressure chamber. This had steps leading up to windows, so many of us peered in. There is a crane which lifts the capsule and lowers it into a flight simulator, in which the astronaut and his capsule are tested out on a simulated orbit.

At 11 a.m. we left this area and drove to a large yellow building called Central Control. We sat down in a glassed-in observation balcony overlooking the main operations room. Captain Harold L. Peckham, USAF, a vestryman at Holy Apostles' Church, Satellite Beach, described it. He said this operations room was "station one" of the Atlantic missile range. At the far left of the room various contractors each have a console, and an engineer to monitor the contractor's equipment. Each contractor must give the go-ahead for his particular part of the missile before the missile can be launched. These consoles

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show up any little thing which is wrong, and tell where the difficulty is. Near them are direct phone lines to the Pentagon and to Andrews Air Force Base.

In front of us were consoles operated by the range safety officer, who monitors the missile. A missile is only destroyed if it is veering toward land, or if it might crash on some missile station downrange. There are also five plotting boards on which the safety officer can see what the missile is doing in flight. During lift-off he also has a closed circuit television set in front of him so he can see which way the missile is heading and destroy it if necessary.

We then went up to the roof, where we had a glorious view of all the launching pads. I spoke to Bishop Shevill at this point, and we talked of the 1958 General Convention, which was held in Miami, and during which I had met him. I commented on his hat, which was shaped somewhat like that of a Girl Guides leader, and had a black rosette in front. He told me that the rose was once the symbol of a licensed confessor, which was why he had it on his head, and that that was the origin of the term, "*sub rosa*." [Could it also be the origin of the phrase, "Keep it under your hat"?)

We drove to the next NASA headquarters building, where lunch was served in the "executive dining room" (a trailer parked beside the building). This was fol-

lowed by a briefing on the manned lunar program, presented by Major Roscoe A. Petrone, program manager for the Saturn project. Everyone seemed grateful for the respite from all the previous exercise. We were shown a large model of the Saturn, which in full size will be 360 feet high, and will be the booster stage for the Apollo program. The present Saturn has a thrust of about 1,500,000 pounds. The coming model, called the C-5, will have a seven-million-pound thrust, which is what it will take to put two men on the moon.

He then showed us maps of the areas which are to be taken over by NASA for the Nova program expansion. (The Cape area will extend about 40 miles up the coast under the new program — most of this being for the protection of the populace from falling metal.) He showed us drawings for the proposed Saturn launch area, with its permanent fuel station and a movable service structure 340 feet high. The C-5 Saturn is to weigh about six million pounds at lift-off; the space capsule, containing three men, weighing 12,000 pounds.

Our next stop was at Complex 34, where the present Saturn has had three successful launchings. We went into the blockhouse, which has walls 12 feet thick. The clergymen had a fine time looking through periscopes at the launching pad 1,200 feet away. After a briefing on the workings of the consoles and computers in this room, we left to approach the Saturn launch complex. We all were given safety hats, and walked out to the bright orange gantry. We climbed several flights of steel steps in this structure to a platform from which we could see workmen, trailers, trucks, auxiliary structures, and the beautiful, blue ocean.

The bishops went in the first elevator load to the top of the 260-foot tower, but several of the clergymen bowed out, pleading vertigo.

This entire structure can move on rails to the launching pad, and we next walked along these rails and stood right in the place where the flames will shoot out of the next rocket when it is launched.

Our last briefing was at an Army complex, where we were told about the Pershing, a movable, solid-fuel, 34-foot nuclear warhead missile. It moves on tractors or can be transported, in sections, by helicopter. A Pershing had been successfully launched the previous night.

It was now late afternoon, and, to the parting cry of "Have plenty of thrust in your sermons," from one of the engineers, we boarded the buses and drove off the Cape and back to the motel. At 6 p.m. a formal reception was given the visiting bishops by NASA, to which the local Episcopal clergy and their wives, together with top military personnel, were invited.

MEXICO

Help Wanted

Catedral San José de Gracia, Mexico City, was the scene of the convocation of the missionary district of Mexico, held January 16th to 20th under the presidency of Bishop Saucedo of Mexico.

The convocation unanimously approved Bishop Saucedo's petition for one or two suffragan bishops, which petition was prepared for the National Council and the House of Bishops. The request was based on the large geographical extent of Mexico (some 700,000 square miles), and the many new opportunities for work. The petition was prepared by a special committee of clergymen and laymen, who made a study of pertinent facts.

An increase of 20% in the district's budget was voted (the budget was increased 15% for 1962), and an item of \$1,500 toward the salary of the proposed suffragan (or suffragans) was included. Since 1958, the budget has more than tripled.

Bishop Saucedo, in his address, said that more than 30 communities had asked that he establish missions for them. He

CHURCH(ES) AND STATE IN MASSACHUSETTS:

Endicott Peabody (center), newly-inaugurated Governor of Massachusetts, is shown here clasping the hand of Richard Cardinal Cushing (right), head of the [Roman Catholic] archdiocese of Boston, who in turn is clasping the hand of the governor's father, Bishop Peabody, retired, of Central New York. The bishop/father and the archbishop/cardinal offered prayers at the governor's inaugural ceremonies.



RNS

THE COVER

After many a summer — 70 of them — moves the headquarters. This sign in the window of Church Missions House (shown in left hand photo in the display) proclaims the impending move of the Church's National Council and other agencies to the new Episcopal Church Center. The new building, like the old, is in New York City, but after Washington's Birthday the address will be 815 Second Avenue, zone 17.



Mexicans convoked: Suffragan(s) needed.

said he will send them two full-time lay readers right away, and hopes to provide one or two Jeeps for their use. Mexico, one priest of the district points out, has only 24 national clergy, but there are seven seminary students, and nine full-time lay readers are following a course of study leading to ordination.

Bishop Bayne, Anglican Executive Officer, and Warren Turner, vice president of the National Council, addressed the convocation. On succeeding nights, Bishop Saucedo, Bishop Simoes of Southwestern Brazil, the Archbishop of Rupert's Land and Primate of all Canada (the Most Rev. H. H. Clark), and Presiding Bishop Lichtenberger preached. The Archbishop of York (the Most Rev. Frederick D. Cogan) preached at the closing service. The dean of the cathedral, the Very Rev. José F. Gómez, translated for these last three preachers.

WEST TEXAS

Merit of Concern

The Rev. David C. Penticuff, rector of the Church of the Holy Cross, San Antonio, Texas, recently received an award of merit from the San Antonio Council on Alcoholism. It was the first such individual award by the council, according to the San Antonio *Express*.

The Episcopal priest's award was "in recognition of his concern for his work with alcoholics and their families." He asked council members to leave cures and treatments to doctors and to Alcoholics Anonymous, but to try to help alcoholics to find jobs and resume their places in society after they have received treatment. He urged acceptance of alcoholics who have found themselves.

ARKANSAS

Before They Met

One of the pre-session features of the Arkansas legislature, which convened in Little Rock, Ark., on January 14th, was a small and quiet service of Holy Communion in Trinity Cathedral. Bishop Brown of Arkansas was celebrant.

The service was requested by Marion Crank of St. Barnabas' Mission, Foreman, who was later in the day chosen as speaker of the house of representatives for 1963. The Very Rev. Charles A. Higgins, dean of the cathedral, was host at a breakfast after the service.

The invocation at the opening service of the legislature was given by Bishop Brown, and Dean Higgins will be the official chaplain of the legislature.

TENNESSEE

"Where the Bishop Is . . ."

The annual convention of the diocese of Tennessee assembled in Calvary Church, Memphis, January 22d to 24th, amid zero temperatures and biting winds. It drew some 250 clerical and lay delegates, including two women [Mrs. Walter G. Fields, wife of the priest-in-charge of St. Francis' Church, Norris, and Mrs. L. M. Baumgartner, LIVING CHURCH correspondent and a parishioner of St. Timothy's, Kingsport]. While Tennessee's canons allow women delegates to the diocesan convention, it has been some years since any have been present.

Delegates heard reports on the state of the diocese from Bishop Vander Horst of Tennessee and from Bishop Sanders, his coadjutor, who remarked in his address:

"In five years [over twenty] congregations have begun their life. [Of these] 13 are diocesan missions, eight are new parochial missions, and four are already parishes. Indicative of this rapid expansion is a statement of Bishop Vander Horst in his 1959 convention address in which he cast a longing eye on eight places where he felt the Church should be established. I would like to report that work is being carried on in each of these places today save one — that being Sparta — and that even there, every other Saturday night, his coadjutor eats supper [while] heading westward for Sunday visitations."

The convention referred to a study committee a resolution, proposed by Chattanooga area laymen, to change the canons to provide four rather than the present three geographical divisions from which members of bishop and council are

elected. Growth of the Church in recent years in the diocese's eastern area prompted the resolution. If the study committee determines that such a change is indicated, the Committee on Canons will prepare the proper amendment for presentation on the first day of the 1964 convention.

A favorable vote on the next morning would allow the election of three additional clerical and three additional lay members to bishop and council before the close of convention.

The convention:

✓ Admitted as a parish St. Paul's, Murfreesboro, a 70-year-old mission of which the Rev. Cham Canon has been in charge since 1961.

✓ Admitted as an organized mission the Church of the Holy Spirit, Springfield, which came into being this past year under the guidance of Captain Fred Nussbaum, Church Army, director of St. Luke's Community Center in nearby Nashville. Springfield's Roman Catholic congregation has made available to this new group the use of its former building.

✓ Noted moves toward the establishment of missions in Savannah, Newport, Lawrenceburg, and Hendersonville.

✓ Adopted a program budget of \$482,690 (up some \$17,000 over 1962) and an administrative budget of \$101,390. In addition, parishes and missions pledged \$21,653 toward support of University of the South.

✓ Defined ten new mission districts (replacing four former convocations), each with an appointed dean to serve as a link between the diocese and the mission clergy and congregations.

✓ Was greeted by the Rev. G. W. C. Thomas of Essex, England, who has exchanged cures for one year with the Rev. Raymond T. Ferris of Christ Church, Nashville, under the Wates-Seabury clergy exchange plan.

✓ Took order to convene in 1964 at Grace Church, Chattanooga.

Included in the various reports to convention were statements that:

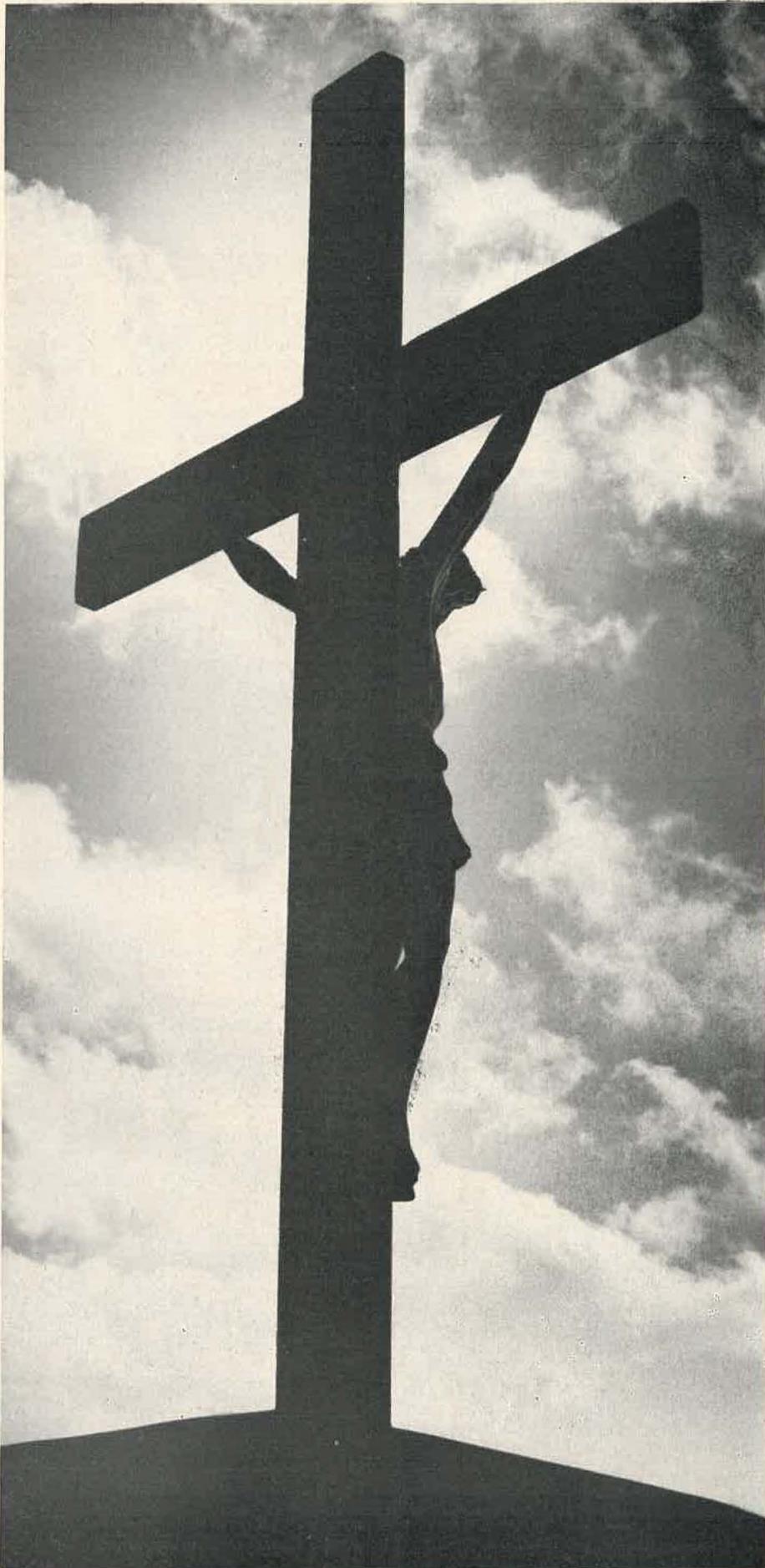
✓ The largest number of new communicants in any year in its history was added to diocesan rolls in 1962: 1,794 confirmed, 58 received.

✓ The engagement of the Thomas White Associates for stewardship education programs by 13 parishes and missions this past year resulted in increased giving averaging 63% and totalling \$232,097. The projection of this increase to all other congregations in the diocese would add more than \$1,200,000 annually to present giving. Everywhere the program has been carried out, the deepening of commitment has been acclaimed as far more important than the monetary results.

✓ Two priests are to be secured by the diocese for special tasks, at the earliest possible time in 1963. One will serve as executive secretary of college work, directly responsible to the bishop for the coordination and unification of the work of the Church on 12 Tennessee campuses. The other, a mission specialist, will develop the life and work of new congregations.

✓ In Chattanooga, ground will be broken

Continued on page 19



THE WAY OF THE

©1963, Earle Fox

too

by the Rev.
Acting chaplain, Oriol

The policy of nuclear deterrence is a denial of the Gospel of Good Friday, says the author.

Y

CROSS—

urd for power politics?

Earle Fox

lege, Oxford, England

Why do Christians embark on unpleasant disciplines and try to follow a way that is at times hard, rocky, often lonely, and for some at least punctuated with moments that make us doubt our sanity for continuing? We have been told that Christ has the way to life and to heaven, and we have even caught occasional glimpses of the promised glory ourselves. We search Him out to see if it is true. Certainly then we must follow after Him on the road He took. We meet Him face to face at the *end* of the way of the cross, Easter morning, and cannot logically expect to meet Him face to face before that.

But Christians have another problem facing them besides their personal pilgrimage. The problem we face is whether or not we shall point our nations down the road to Jerusalem and Golgotha. The problem has been evaded and rationalized almost unanimously by Christians, clergy and laity, so that today we find ourselves in a position where Christians apparently feel that they can, with a clear conscience, make plans to obliterate a nation.

The great majority of Christians find it inconceivable that England or the United States should walk along the road that Christ said was the only road to salvation and fulfillment in God's purpose. Thus it would seem either that nations have no place in God's purpose in history or that God is forced by political circumstances to allow nations a lower standard than individuals. In either case, Christ would be less the Lord of history than Christians have thought.

We hear that the full force of turn-the-other-cheek and go-the-second-mile counsels must be applied to the individual in his personal relations rather than to the state which is the guardian of public order. Somehow, the way of the cross seems irrelevant, absurd, too idealistic to be applied to the area of power politics. Perhaps this is true, but then let us not make the mistake of thinking that Christ is the Lord of history. If the way Christ gave us is not valid in *all* walks of life, right to the logical limit, then Christ may be the Lord of something, but not of history. If He cannot give direction to world history here, then the Incarnation was a failure.

Christians admit in theory that the way of the cross is meant for individuals, but we balk when it comes to national policy. In doing so, we betray that we do not want the way of the cross at all, not for our personal lives nor for our national lives. It is painful and humiliating, and may lead to death or the end of life in its present pattern. So it is no surprise that we do not want it. But the answer is not that the way of the cross cannot be followed by individuals or nations, but rather that in neither case are we willing to accept the consequences of following it. The way of the cross can be followed *if*

we make a love relation with the Russians of more importance than a high standard of living, and *if* we make the salvation of the Russian people of more importance than the salvation of our present pattern of life.

Why is the way of the cross so seldom followed? The answer in one sense is easy: We do not know Jesus. We do not really believe that He can lead us through the journey on past Golgotha to Easter morning. We do not really believe that He is the Lord of history and able to make Himself known to His followers no matter what the enemy may do. And what is most important, we are proud and selfish. We do not want to be humiliated, and we do not want to lose the comforts of the old, established ways.

We cannot say to Christ, "You may have my private life, but I owe my public life to my country." The way of the cross must be traveled by any person or any group of persons who wish to find fulfillment in God's purpose for history.

The Logic of Deterrence

The West, notably the United States, periodically feels the terrible pressure of power politics. We feel the hot breath of the Russians down our neck and so we pick ourselves up and begin to run again, anything to keep ourselves between the Russians and military supremacy. It is a race that by its very nature cannot bring us closer to the peak of victory, only to the brink of destruction. But this race is in the dark, and we cannot see where the brink is. We only hope and pray that it is not there, or that it is very far away. East and West are mortgaging their souls to destruction in order to overthrow each other, but the powers of destruction will betray us both.

It is conceivable, of course, that the East or West might collapse and lose the race by default. That is the basic hope of the deterrence policy. Or both sides might disintegrate and completely new alignments form. But if the West happens to stand firm, perhaps there will be parades and celebrations. We might say, "The gamble was worth the risk, and now the right is free to flourish." Or, perhaps, "The policy of deterrence has preserved our freedom to be Christians against the atheistic Communists."

But it will all be a blasphemous deception. We will have outlasted the "enemy" at the price of our own souls, for it is here that the powers of destruction betray us whether or not we evade a third world war. How can people willing to annihilate their enemy talk about preserving Christianity? How can people who think they protect religion with nuclear weapons convert the enemy to the way of the cross? The policy of nuclear deterrence is already a policy of atheism, whether or not it succeeds. It is a denial of the Gospel of Good Friday and Easter.

Let us look at the logic of our deter-

rence policy. What are we trying to deter? And how does this policy deter it? Western military power can deter only one thing, Eastern military power. The power of deterrence lies in fear, creating and building up fear of retaliation in the enemy.

But deterrence is never an end in itself. It must be part of a larger policy, e.g., conquest by subversion, or maintaining the conditions of peace and justice. For Christians this larger policy is the building of the kingdom of God, a community of love and loyalty. But how can a policy of creating fear in an enemy bring about the conditions of justice and peace, let alone love and loyalty?

If a man is mentally ill with delusions of grandeur, feelings of omnipotence, etc., he cannot be cured by telling him that he is wrong or by threatening punishment if he tries to carry out his ideas. To threaten him or make him afraid will only drive him back further into his world of delusions to escape what he feels to be a hostile outer world. Threat and fear usually only lead to worse delusions and deeper retreat from reality.

Wall of Fear

He will begin to give up his delusions only when someone is able to penetrate the wall of fear and suspicion surrounding him to show him that the world is in fact safe for him to live in and that his feelings and integrity can be maintained. This person is not so much demanding that the world be safe enough for him to carry out his delusions as that the world be safe enough for him to maintain his own integrity and independence within the community. His delusions are not a source of joy to him, but a burden of desperation which he would only be too glad to give up if he thought it were safe enough to do so. They are part of his wall of defense against disintegration and loss of personal worth. His greatest enemy is the wall of fear which must be penetrated if he is to be helped.

The illustration is by no means far-fetched. It is no secret that each of us has his share of emotional imbalance — unreal fears, irrational anger, etc. We only need the right circumstances to set them off. Politicians and statesmen are no exception.

Building a military deterrent is exceedingly like cracking a whip in an insane man's face. It can only support his fears. We are not dealing with wholly rational men and we ourselves carry a potentially lethal burden of irrationality — fear, hate, guilt, and envy.

Nuclear deterrence is a weapon of fear. And thus it is constitutionally incapable of doing the job that needs to be done, reducing the fears of the Russian people and their leaders which drive them to try to make themselves as militarily omnipotent as they can. This kind of "omnipotence" is only slightly more

realistic than that of the mentally ill person. He has his delusions of omnipotence, we have our arms race. For each of us it is precisely the wrong way to attack the problem, for it only multiplies the real enemies — fear, hate, and their companions. And so it is self-defeating.

Christ did not die to overcome the Russians any more than the Romans. He died to overcome the real enemy.

The Christian Deterrent

Deterrence with nuclear weapons, then, cannot be a possible Christian policy, for nuclear weapons cannot deter what ought to be deterred or defend what ought to be defended. Love cannot grow in the fear that deterrence breeds. What ought to be deterred is not Eastern military might, a harmless enemy by comparison, but hate, fear, jealousy, ignorance, precisely what deterrence generates. What is to be deterred is the enemy that resides in both of our midsts, to which we have both given ourselves. Love is the Christian deterrent, for only active love, following the way of the cross into the life of the enemy, can deter fear, hate, ignorance, and the rest.

It will be objected that fear is not the real danger, but a lust for power in the hearts of the Russian leaders, and that to try to love such people can accomplish nothing but one's own extinction. But I would submit that a drive for power does not make one unrealistic and incapable of admitting the truth on the other side, for power itself depends on the truth. Only something like fear can make people as unrealistic as both the East and West are, so that, for example, high officials in the U. S. government can believe that the Russians are "devils incarnate."

Christians would do well to point out that this sort of sentiment is incompatible with the Christian view of the world and that we might better spend our time looking for the image of Christ rather than the devil in the Russians. And those in the psychological field would do well to point out the paranoid overtones of such thinking. It is no good to slough off such an unChristian view of people as merely overstatement to make a point, for only the supposition that the Russians *are* devils incarnate could create the determination to obliterate them should the "need" arise. If Christ is the Lord of history, and if the Russians are creatures of the same God as we, then no possible circumstances can present such a need. One's needs are determined by one's goals. Nuclear weapons are not something needed for the building of a love relation between the West and the East, but for something quite different.

It is our own wall of fear that prevents us from seeing the image of Christ in the Russians, leaders and all. And it is this wall of fear that convinces us that the Russian leaders cannot under any circumstances be taken as sincere, that any offer

of love from us will be annihilated by them — surely this is what is contained in the phrase "devils incarnate."

The Russians, no doubt, are evil, perhaps even on a par with Americans, British, French, and Chinese. It is possible, perhaps probable, that the Russian armies would march if the West were to approach them via the way of the cross. *Christ was crucified*. But His love was not annihilated. Here is where Christians have so consistently missed the boat for nearly 2,000 years. According to the arguments with which Christians often support military deterrence, Christianity should have died on Good Friday. Christ made the mistake of following the way of the cross when it was not safe, and so was no longer there to keep Christianity alive.

But the miracle of Easter is that there *are* people now willing to die for Him, even though they are few and generally get little support from their fellows. It is always these few that keep life bright for the less grateful, the less willing who find they have other things more important than their loyalty to Christ to defend. If there was ever a place where the sayings about loving Him more than one's family and possessions were relevant, surely it is here. We cannot love Him if we do not follow Him, and we cannot follow Him if we do not go the way He went.

Our problem is not how to build a more powerful deterrent than the Russians, but how to become willing to die for the Russians.

If fear is the great enemy in which breeds the hate and ignorance that lead to mutual destruction, then we must begin with our own fear. If in our personal pilgrimage we find Christ and our lives secured in Him, then nothing the Russians can do can make us fearful enough to desert Christ. If you are willing to die for the enemy, there is not much he can do to frighten you. Thus it is that perfect love casts out fear.

Not By Nuclear Weapons

It would seem then that we cannot deter anything worth deterring by the use of nuclear weapons. Active love is the Christian deterrent and anything short of it must ultimately fail. Only willingness to give can break through the barrier of fear, whether it is a barrier of mental illness or the terrible grip of power politics.

Jesus would perhaps say: "Inasmuch as you love Mr. Khrushchev, you love me." We find Mr. Khrushchev at the end of the way of the cross just as we find Christ at the end of the way of the cross. If we personally feel no compassion or understanding for Mr. Khrushchev as well as for Mr. Kennedy, then that is the sign that the enemy is infesting our own hearts, and we must fight the enemy there first. We cannot lead Mr. Khrushchev along the way of the cross unless we ourselves have reached through to Mr. Khrushchev by the way of the cross.

Cosmopolitan Cathedral

by John Vornholt



Dean van Dyk: He knew what he had to do.



Dean and dalmatic: Where people can see it.

Long known as a "cow town" whose capitol-grounds oil wells were its main claim to fame, Oklahoma City in recent years has become prominent in politics, art, music, and drama.

And now, with one of the most cosmopolitan cathedral chapters in the country, Churchmen in the sprawling metropolis also have something to talk about.

The clerical lineup:

A Netherlands-born dean, with wide experience as a chemical engineer.

Another Netherlands-born priest, who served in the Underground during World War II.

A canon, whose father, grandfather, and great-grandfather were priests in the Church of Ireland and without whom "The King and I" never would have reached Broadway.

The Very Rev. John C. van Dyk became dean of St. Paul's Cathedral in March, 1961, after 10 years at St. Paul's Church, Morris Plains, N. J. He came to this country in 1934, after earning degrees in chemistry and chemical engineering from the Netherlands' University of Delft.

Using knowledge gained while pres-

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Mr. Vornholt is a communicant of St. John's Church, Norman, Okla.

Fortitude, not Courage

The article on page 12, by the Rev. Earle Fox, urging that nations follow the way of the cross rather than a policy of nuclear deterrence, is an eloquent plea for Christian pacifism, with a stronger theological basis than some pacifistic utterances. At least, Mr. Fox admits that a national policy of non-resistance might lead to national crucifixion. The argument that a freely accepted national crucifixion would be followed by a resurrection seems to us to be more persuasive than the belief that there would be no danger of war, if only certain other nations were not afraid of the United States.

But the first problem that occurs to us in this context is the problem of finding even a minimally Christian nation. Spain regards itself as such, we believe, and perhaps so do a few other nations in which the Christian religion is "established," whether in Catholic or Protestant form. From a distance, however, their Christianity doesn't look particularly impressive. The United States of America is not even sure enough of belief in one God to admit an acknowledgment of Him into the public school curriculum. To propose that our national defense policy be premised upon Christian theological convictions which are not shared by other religions and which appear to be militarily imprudent is to ask a great deal of our fellow-citizens.

Major Power or Small Nation?

Is it wise to look for the crucifixion-resurrection sequence in powerful and wealthy nations? Should not one rather expect to find it in some small, unimportant nation? Our Lord did not occupy the center of the stage of history during His earthly life, and the nation that would follow Him need not be one of the major powers of the world. The possibilities of a true parallel to the sacrifice of Christ — absence of national sin or guilt, national singlemindedness, freedom from prudential motives, etc., — would seem to us to be greater if the field of candidates for this sacrificial office were enlarged.

If the United States were to pin its faith to the concept that it is now time for all nations to abjure the use of military force utterly, there would not be lacking many to point out that this would leave the United States still the richest and most powerful nation in the world. It might even be argued that the reason for the policy was fear — fear lest this country be obliterated along with its enemies.

All in all, the idea that a nation should act like a person, and especially that it should act like the Person who is our Saviour, seems to break down when one comes to the heart of the matter. Undoubtedly Kennedy should love Khrushchev, but the United States is not Kennedy and Khrushchev is not Russia. If Jesus had included the death or enslavement of everybody in Judea as a part of His Crucifixion, it might have been hard for future generations to see this as an act of altruism.

Mr. Fox asserts that "Christ is the Lord of history." Two truths are involved in this assertion, but when they are compressed together they make a falsehood. The first truth is that God is the Lord of history. In the words of Amos: "Did I not bring up Israel from the land of Egypt — and the Philistines from Caphtor and the Syrians from Kir? Behold, the eyes of the Lord God are upon the sinful kingdom and I will destroy it from the surface of the ground." God raises up nations — all nations, not only the "chosen people"; and He judges them and brings them down. The sovereignty of God over history does not mean that men will be progressively more faithful to Him, but rather that whatever they do, whether good or ill, stands under His judgment and is overruled by His providence.

The second truth is that in the final winding up of history, Jesus Christ will be manifested in power as King of kings and Lord of lords. The culmination of His redemptive mission will be the coming of the "new heaven and new earth" when "God will be with men and they shall be his people, and God himself shall be with them; and he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away."

God as God is the Lord of history, but God made man can only be called Lord of history in a context which distinguishes between His rightful claim and the failure of mankind to honor His claim.

Utopianism

The telescoping together of the continuing action of God in history and the final coming of the kingdom of God results in utopianism, the belief that by inevitable progress, or perhaps by heroic human effort, mankind can be made good en masse and war and sin can be brought to an end.

The New Testament does not see signs of the coming of the kingdom in the increase of righteousness and peace. On the contrary, "nation shall rise up against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles." The Christian of today may have reasons for rejecting the New Testament view of the catastrophic approach of the kingdom, but we can't imagine where he finds his evidence.

In spite of His Resurrection, Christ in history remains the *rejected* Lord of history until His second coming. Mr. Fox's prescription for a Christian national policy on armaments only serves to underline this truth. If some entire nation accepted the challenge, we frankly do not think that it would survive very long in a world of sin and conflict, nor do we think that it would rise again within history. And even if it did, Christ reminds us: "Neither will they be persuaded, though one rose from the dead."

In terms of the response of the world to its rightful king we must accept for this age Mr. Fox's stricture that "Christ must be less the Lord of history than [some] Christians have thought." He is not King of Utopia.

National ethics must, until the arrival of the kingdom, consist essentially of those rules which individuals can rightly be required to obey against their will. Even if a majority of a particular nation were whole-souled in

its determination to practice national self-sacrifice, its right to coerce the minority into the same sacrifice would be questionable. Citizens have a right to expect their government to act in the national interest, subject to those limitations which protect the rights and interests of other people. There is no national "over-soul" with the privilege of seeking its own salvation at the expense of the citizenry.

This does not mean that we accept the concept of continuing unlimited competition between nations in nuclear weapons. There are the most urgent prudential reasons why this fateful race toward world suicide should be brought under rational control. God is the judge of nations, not only at the end of history, but within it, and His demands for justice and mercy and prudence will be expressed among men whether in peace or in war. But another of His ethical demands which must express itself in national as well as in personal life is the demand for fortitude.

The power this nation possesses cannot simply be thrown away as an evil and terrifying thing. It is there to be used — justly, mercifully, temperately, prudently, courageously. The Christian who has decisions to make in connection with the use of national power is animated not only by these considerations but also by the faith and hope and love which are Christ's gift to His disciples. But the Christian has no right to compel others to

organize their lives by his faith and hope and love.

The individual Christian sometimes finds his vocation to witness to Christ in pacifism. We honor this special vocation without being attracted to the idea of compulsory pacifism for entire nations. It is not because our enemies are Communists, or Russians, that we need to fear them, but because they are men. Both Russians and Americans have fought some of their bitterest struggles in civil wars against their own flesh and blood.

We pray for both wisdom and fortitude in our national leaders, and for God's mercy upon all of us in these critical times. We wish that we could see in a radical act of renunciation, or in some other once-for-all decision, a true and valid resolution of the crisis, but it cannot be found by wishing. The old moralists knew what they were doing when they used "fortitude" rather than "courage" in their list of the cardinal virtues. Quiet, steady, round-the-clock courage is the kind of courage that men need in this time, and in all other times; a courage that is not merely an emotion, but an act of the will.

Thus fortified, we shall be able to maintain our nuclear deterrent, or to modify it, or even, under sufficient safeguards, to abandon it — not as a redemptive gesture, but as a prudent, powerful decision for our own national welfare and also for the welfare of mankind as a whole.

WE ARE ANGLICANS

The Church in Central Africa

Since its existence as a Province of the Anglican Communion dates only from 1955, the Church in Central Africa is one of the Provinces to be represented at the Anglican Congress this year for the first time. . . . Besides being one of the newest, it is one of the smallest of the autonomous Anglican Churches, consisting, as it does, of only four dioceses: Mashonaland, Matabeleland, Northern Rhodesia, and Nyasaland — or, to speak geographically rather than ecclesiastically, it consists of the Federation of Rhodesia, Nyasaland, and the British Protectorate of Bechuanaland. . . . Before the formation of the Province, the dioceses of Northern Rhodesia and Nyasaland were missionary dioceses under the supervision of the Province of Canterbury, and what are now the two dioceses in Southern Rhodesia were part of the Church of South Africa. . . . Like the Province of Uganda and Ruanda-Urundi it is land-locked. . . .

The Province is but one year younger than the Federation, and shares its problems of transferring a theoretical and official existence as a unit into reality. . . . A major task of the Provincial Synod which met last September was the bringing of some sort of liturgical order to a Province whose four dioceses used five varieties of Common Prayer. . . .

The Province's beginnings go back over 70 years to Southern Rhodesia, to Cecil John Rhodes, and later to the British South Africa Company, which he established and whose first 200 settlers accompanied by armed escort of 300 police established a fort in 1890. That fort became the modern city of Salisbury, see city of the diocese of Mashonaland and capital of Southern Rhodesia. . . . In 1888, the Bishop of Bloemfontein, the Rt. Rev. G. W. H. Knight-Bruce, had travelled on foot as far north as the Zambesi River. When he reported the missionary needs he had found, the bishops of South Africa appointed him Missionary Bishop of Mashonaland in 1891. . . . He set the pattern for mission work among the Africans in the area. . . . An African was ordained in this area in 1923. . . . Primary education of the African natives remained the Church's responsibility, and this opportunity was used for evangelism. . . .

Since World War II, increase of population by immigration, increase of industry, and the establishment of many towns has disrupted the family life and tribal customs of the people. . . . For a while, native missions expanded but recently the pastoral work among Africans in the towns has been integrated with the pastoral work of European priests in Euro-



pean parishes. . . . The native population is still predominantly pagan, the Christian minority frequently suffering persecution either for leaving the tribal religion or for adopting the white man's religion. . . .

As in other parts of the world, here catechists are the backbone of the Church's work, particularly in the rural areas. . . . Increasing attention is being paid to the training of these catechists. . . .

The Church in Southern Rhodesia owes

CATHEDRAL

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much to the service of religious orders — the (English) Community of the Resurrection; the Sisters of the Order of the Holy Paraclete (also English) and the Community of the Holy Name (*Chita che Zite Rinoyera*), an African sisterhood they have established; and the Community of the Resurrection of Our Lord, from Grahams-town in South Africa. . . . A large mission hospital at St. David's, Bonda, was founded in 1937 by the Rev. Dr. Denys Taylor, priest-physician, and there are a developing mission hospital, and a teacher training college at St. Patrick's, Gwelo. . . . In 1952 the diocese of Southern Rhodesia was divided into two dioceses, Mashonaland and Matabeleland, creating financial problems, but making possible better episcopal oversight and the establishment of the Province. . . .

The diocese of Nyasaland comprises the Territory of Nyasaland. . . . Dr. David Livingstone asked the Church of England to plant a mission in Central Africa in 1857, and in 1861 the Rt. Rev. C. F. Mackenzie was chosen to lead the new Universities' Mission to Central Africa and consecrated to serve "the tribes dwelling in the neighborhood of Lake Nyasa and River Shire." Fever and hostile natives defeated him and he died in 1862. . . . Work was transferred to Zanzibar, and Nyasaland remained a part of that diocese until the first bishop of the newly created diocese of Nyasaland was consecrated in 1892. . . . Africans were given responsibility early in the Church's history there, and Africans were ordained, so that there has been a comparatively rapid advance toward participation by Africans in the Church councils. . . . Of the natives, 11% are Christians, outnumbering Moslems by only 1%. . . . The present Bishop of Nyasaland, the Rt. Rev. Donald Arden, is presently in this country [L.C., February 3d].

The diocese of Northern Rhodesia, also identical in area to the territory of its name, is the largest in the Province, but the least populated. . . . The UMCA advanced out of Nyasaland into Northern Rhodesia in 1910. . . . Work in this area has been characterized by cooperation with other Churches in mission to workers in the Copper Belt. . . . LIVING CHURCH readers contributed to the rebuilding of St. Peter's Church, Lusaka. . . .

The first Northern Rhodesian African was ordained in 1932, and the next year three deacons were priested. . . . Ten deacons were ordained in 1941, but from then until 1958 only two Africans were ordained. . . . African clergy training in the Province is centered in St. John's Seminary, Lusaka, and a center for older men has been opened at Chipile. . . . Consideration is being given to the possibility of establishing a new Provincial Training College for the Ministry near Salisbury in order to take advantage of the Department of Theology at the University of Rhodesia and Nyasaland.

ident of a Dutch oil firm, Dean van Dyk founded his own industrial company and laboratory. He traveled widely — through Spain, Portugal, Scotland, Puerto Rico, France, and Germany — and was fluent in four languages. He had no Church ties as he roamed the world.

"Then came a time when I needed God more than he needed me. I knew what I had to do," he recalls. "I was not a happy man — I was a very lonely man. I became a Christian, and started to do for other people — especially the people whom no one loved."

At the age of 39, he entered General Theological Seminary. A resident of the Morris Plains area since 1937, he served St. Paul's there first as lay reader and later as vicar and rector. When he became vicar in 1951, St. Paul's was a tiny mission of 16 families. It grew to parish status in five years, and now includes some 600 families.

Since coming to the cathedral, the dean has changed his study, meeting rooms, and hallways into a miniature museum. As a result, many religious articles stored away for years by Church families now are on display.

In his study, Dean van Dyk has a small chapel. The altar is covered by a dalmatic with an intricate design woven of silver and gold thread and coral beading. The dean says he would rather have it deteriorate "where people can see it than packed away in a box somewhere."

On the altar are a chalice and ciborium reliquary believed to be about 500 years old. Both were found in Africa 65 years ago. They are of Spanish origin and may have gone to Africa with the returning Moors. On the reliquary's base are spots from which jewels were pried. Both pieces are handmade.

Another chalice of silver is believed to be of Gallican origin and about 900 years old. Dean van Dyk received it as a Christmas gift two years ago from friends who used it in a private chapel.

An old icon contains three different types of gold to give the figures perspective, and a 200-year-old altar light hangs nearby. Another art piece is a primitive Italian painting of the Madonna and Child in which Jesus has the face of an elderly man. It is thought to be more than 500 years old.

Also seen about the cathedral are more modern paintings by the dean's brother, Wim L. van Dyk, noted South American artist whose works hang in the Roman Catholic cathedral in Rio de Janeiro.

Dr. Gerald Grattan Moore, a fourth-generation clergyman, served as dean of St. Matthew's Cathedral, Dallas, for 19 years. He had retired, but came out of retirement in 1960 to join the cathedral staff.

Canon Moore has vivid family memories of his famous great-aunt, Anna Leon-

owens, although he never met the hardy Englishwoman whose exploits were immortalized in the best seller, "Anna and the King of Siam," and the musical, "The King and I."

She married his great-uncle, Maj. Thomas Louis Leonowens, whom she met at her father's military post in India, and later was governess in the court of the King of Siam from 1862 to 1867. But if it weren't for Dr. Moore, her story probably never would have been written. The canon was dean of St. Luke's Pro-cathedral in Evanston, Ill., when — by sheer chance — he met Dr. Perry Landon, husband of authoress-to-be Margaret Landon.

Seated next to Dr. Landon at a ministerial association meeting, the priest was startled to hear his neighbor mention Anna's two books on life in Siam. The Landons had recently returned from Presbyterian mission work in Siam, and his wife wanted to write a novel about Mrs. Leonowens, Dr. Landon said, but she had been unable to find any personal details.

Through Dr. Moore, Mrs. Landon visited with his mother and a cousin, Anna's granddaughter, who arrived with "a suitcase full" of letters and diaries that figured heavily in the book. So from his chance conversation, the canon watched his Aunt Anna's story progress from book to the stage to the movies.

Born in Canada, Dr. Moore is a graduate of Northwestern University and Seabury-Western Theological Seminary, both in Evanston. He served as rector of Trinity Church, Belvidere, Ill., and the Church of the Advent, Chicago, before becoming dean of St. Luke's in 1925. He went to Dallas in 1940 and spent 19 years there and a year in retirement before coming to Oklahoma City. Dr. Moore recently observed the 50th anniversary of his ordination to the priesthood [L.C., February 3d].

Third priest on the cathedral staff is the Rev. Johannes Mohringer, a native of the Netherlands. A Reformed minister, who served with the Underground during the second world war, he came to this country in 1947. He became a Methodist minister, but served the Reformed Church again in the Netherlands during the time he was a Church World Service resettlement officer in the 1950s. He was ordained in the Episcopal Church in 1960 in Indianapolis.

Fr. Mohringer is author of a number of articles in Dutch and English, having written articles for the publication of the Methodist Order of St. Luke while he was a member of the order, as well as for publications in the Netherlands. His hymns won prizes in a religious art exhibit in Indianapolis two years ago.

With three priests of such varied backgrounds in charge, small wonder St. Paul's Cathedral in Oklahoma City — oldest continuous Episcopal parish in the state — is showing signs of new life.

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shortly for St. Barnabas' Home, a high-rise downtown residence for the elderly. A nursing home will adjoin the residence [L.C., July 1, 1962].

✓ A professionally guided survey of Tennessee's emotionally disturbed children, conducted by Churchwomen under the chairmanship of Mrs. Albert Cocke of Lookout Mountain, has led to the adoption of a resolution by the Tennessee Legislative Council. The resolution calls for action at the current term of the legislature to provide additional state-supported care and treatment facilities. ✓ Plans are complete for a week-long mission to the diocese, February 9th to 17th, by the Rev. Canon Bryan Green of Birmingham, England.

ELECTIONS. Standing committee: Rev. Messrs. Donald Henning, Eric Greenwood, William Dimmick; Charles Crump, Troy Beatty, Jr. Bishop and council: clergy, C. Allen Cooke, J. Paschall Davis, Sr., Homer Carrier; laity, Thomas Arp, Walter Robinson, Kenneth Clark. Deputies to General Convention: clerical, William Pollard, Raymond Ferris, Eric Greenwood, Tracy Lamar, Jr.; lay, Charles Crump, Charles Wofford, Edward McCrady, Will Keese, Jr. Alternates to General Convention: clerical, George Fox, William Dimmick, Wallace Penepacker, W. Fred Gates, Jr.; lay, Arthur Seymour, S. Shepherd Tate, Joe Patten, Jr., Arthur Ben Chitty. Delegates to provincial synod: clerical, W. Therrel Holt, Jr., William Dimmick, Samuel Rudder, John Bull, Moultrie McIntosh, David Yates; lay, James Howell, Walter Wooten, Charles Crump, Herman Bohn, Max Parker, J. Ernest Walker. Alternates to provincial synod: clerical, Elmer Boykin, Leon Balch, Hal Bernard, Daniel Matthews, Robert Hayden, John Lodge; lay, Robert Cockroft, Wendell Kline, William Ward, Henry Felton, W. H. Allen, Russell Perry.

CANADA

OK for Deterrent

The Most Rev. Howard H. Clark, Archbishop of Rupert's Land and Primate of all Canada, said recently that he does not see how Canadians can condemn a nation possessing a nuclear deterrent, "provided it is determined to use it with restraint and to strike only hard enough to end aggression."

Archbishop Clark said that he would not demand, as some Christians had done, that the U.S. unilaterally destroy its atomic stockpile. As an ally of the U.S., he said, Canada was involved in the nuclear bomb. There was no great moral difference between being ready to retaliate with atomic weapons and being the ally of a country committed to such retaliation, he said.

He made clear that, to the Christian, all war is evil and modern warfare especially so.

"This is what gives strength to the pacifist position," he said. "But I am among those Christians who believe that there is still moral validity in the principle of a truly defensive war against the aggressor."

Archbishop Clark said that mankind

Here, sketched by the Bishop of Barrackpore, India (the Rt. Rev. Ronald W. Bryan), of the Church of India, Pakistan, Burma, and Ceylon, is an illustration of the new baptismal font at the Barrackpore cathedral. The font is designed for Baptism by immersion, and in Bishop Bryan's words, "It is a hexagonal well, finished in mosaic. A section at the back (or west) is walled off, so that the minister of the sacrament remains dry. The main section is filled with water, with steps leading down and up again."



would have to live with the knowledge that at any moment some nation, in the desperation of its hatred or its fear, or even some individual in his madness, could push the world into the abyss of atomic war.

"Those who are deaf to the voice of morality," he added, "will be restrained from such a desperate act only by the knowledge that it would be met by swift atomic retaliation such as to make ashes of their hopes." [RNS]

AFRICA

Ejectment

Two representatives of the Church Missionary Society have had to leave the Sudan, according to the *New Day*, an Anglican bi-weekly paper published in Uganda. Both missionaries were told by Sudanese government officials that their reason for being in the Sudan no longer exists.

Miss Philippa Guillebaud, who has worked in the Sudan since 1945, was engaged in translating the Bible into the Bari language, said the *New Day*. She went to the Sudan as an educational missionary, and was given a permanent visa to stay as long as she was employed by the CMS. "In 1959," said the paper, "she handed over her post to another missionary in order to spend the whole of her time on the work of translating the Old Testament into the Bari language. The change in her work was explained at the time to the government and to the Minister of Education . . . and it was agreed that she was doing a useful work. Her permission to live in the Sudan was not affected.

"On November 6th last year she was told . . . that she must leave the Sudan within six weeks, 'the reason being that the purpose for which you were allowed to enter the Sudan no more exists.'"

According to the paper, the CMS is planning a strong protest to the Sudanese government, stressing that theological education and the translation of the Scriptures into the vernacular are two forms of missionary service which must be allowed by any government that wishes to avoid the stigma of religious persecution. "It is entirely against the tenets of Islam and the practice of other self-respecting Islamic states to prevent these two types of Christian activity within their borders," CMS reportedly said.

The other CMS missionary to be required to leave is Miss Louise Ryder, who has been working as a secretary at the CMS office in Juba. The reason given in her case was the same as that in the case of Miss Guillebaud — the reason for which she entered the country no longer exists.

Many Christian missionaries of various Churches have been told to leave the Sudan of late.

MUSIC AND RECORDS

by the Rev. Lewis M. Kirby, Jr.

Consider This Disc

GABRIELI: Sacrae Symphoniae and Canzoni for Double Choir, Brass and Organ. Choir and Brass Ensemble of the Gabrieli Festival; Hans Gillesberger, conductor. Bach Guild, BG 611, \$4.98; stereo, Bach Guild, BGS 5037, \$5.98.

Giovanni Gabrieli lived from 1557 to 1612, historically placed in the midst of the Renaissance. This was a time when music, like everything else, traveled the commercial routes from one country to another. Gabrieli had a musical ancestry traceable back to the Flemish composer des Prés. In turn, he fostered two German composers — Hans Leo Hassler and Heinrich Schütz — who were among his many pupils.

Gabrieli's art shows the influence of the "secular" music of his time. The objectivity of medieval plainsong gives way to the expression of the human emotions inherent in the texts. His art was also, in many ways, pivotal. He stood at the point in musical development where the Church gave way to the theater as the place for the performance of music.

The splendor that was Renaissance Venice is mirrored in this music. The use of a double choir with brass conveys the picture of a highly talented artist unafraid to explore and use all the possibilities of the musical forces at his disposal.

The performances under Hans Gillesberger's direction are very fine indeed. Many will recognize this conductor's name from the many fine choral recordings he directed for the old Haydn Society label.

If you are not as yet familiar with Gabrieli's music, by all means consider this disc as a good introduction to some of his most appealing works. Heinrich Schütz once said of his teacher: "Gabrieli, immortal gods, how great a man!" He is, indeed, a figure to be reckoned with.

Technically, the recording is very adequate, the stereo, of course, adding greatly to the effect of the antiphonal singing.

In Concerto Style

SCARLATTI: Messa di Santa Cecilia. Soloists; University of Utah Chorus; Utah Symphony Orchestra; Maurice Abravanel, conductor. Bach Guild, BG 621, \$4.98; stereo, Bach Guild, BGS 5044, \$5.98.

The first American performance of this baroque masterpiece was given as recently as March 29, 1961! It was not published until 1957 or 1958. One wonders how such a composition could remain so obscure for so many years.

The *Messa* is written in a "concerto style." In other words, there is alternation

between a small solo group and the full chorus. The developing 17th-century opera also had a strong influence in the writing of this music. Following the concerto style, Scarlatti thinks of each major section not as a unit, but as a grouping of several distinct sections. Thus the *Gloria* is divided into 10 numbers concluding with a fugue on *Cum sancto spiritu* and a double fugue on *Amen*. Musicologist Joseph Braunstein agrees that this *Messa* is a precursor of the form of Bach's *B Minor Mass* and also of the classical style seen in Haydn's *Missa Sanctae Caeciliae*.

It would be difficult to find anything wrong with Abravanel's reading for the simple reason that we have nothing with which to compare it. I do wonder whether Scarlatti's chorus was anything so large as the Utah group, but though it is a bit oversized the vocal lines are not blurred. The soloists all do a creditable job. The orchestral playing is good.

There were a few distorted passages on my copy, but, on the whole, the performance is faithfully reproduced.

Virtuoso Performances

The Virtuoso Trumpet: I Solisti Di Zagreb; soloists; Antonio Janigro, conductor. Bach Guild, BG 617, \$4.98; stereo, Bach Guild, BGS 5041, \$5.98.

Virtuoso performances of music by Clarke, Vivaldi, Perti, Torelli, Purcell, Gabrieli, Corelli, and Stanley are heard on this disc. Baroque music lovers or admirers of the trumpet will surely want to have this record in their collection. The Clarke piece, it should be noted, is the Trumpet Voluntary heretofore ascribed to Purcell and, of late, becoming a favorite wedding processional. Good performances are supported by excellent sound.

On a Grand Scale

POULENC: Gloria in G Major for Soprano, Chorus and Orchestra; Concerto in G Minor for Organ, Strings, and Tympani. Rosanna Carteri, soprano; French National Radio-Television Chorus and Orchestra; Maurice Duruflé, organist; George Prêtre, conductor. Angel, 35953, \$4.98; stereo, Angel, S35953, \$5.98.

The *Gloria* was commissioned by the Koussevitzky Foundation of the Library of Congress and was premiered in Boston on January 20, 1961. The recording was made in Paris under the direct supervision of the composer. The work is divided into six distinct sections. It is music on a grand scale. There is jubilation, as in the *Gloria* section; there is also solemnity. This music is the kind that is appealing to most people. It must be supposed that this is a definitive performance inasmuch as the composer was present when it was made.

An "extra added attraction" is the

Concerto. Poulenc has written a real show piece for the "King of Instruments." At times it might seem that the piece is on the theatrical side, but I cannot see this as a real demerit. Maurice Duruflé, a composer in his own right, is obviously at home with this genre.

One thing for sure, Angel's engineers have outdone themselves. The sound is clean, well defined, and free of distortion. The stereo version literally engulfs the listener in sound.

This disc is a must for admirers and students of contemporary religious music and is certainly recommended for those who might wish to sample the music of the greatest living composer in France.

Long Wait Ended

FAURE: Requiem, Opus 48. The Roger Wagner Chorale; *Orchestra de la Societé des Concerts du Conservatoire de Paris*; Marie Gibson, soprano; Michel Roux, baritone; Roger Wagner, conductor, Capitol, P 8586, \$4.98; stereo, Capitol, SP 8586, \$5.98.

We have indeed waited for a long time for a new recording of this magnificent work. It was composed on the death of Fauré's father, and during its writing his mother also died. The music reflects his profoundly Christian beliefs about death and the life to come. There is the somberness associated with human grief, but there is also the final joy echoed in the prayer *In paradisium deducant angeli* — "May the angels receive thee in paradise."

This new recording supplants an earlier one by the Wagner Chorale, also on Capitol. Here we have the added dimension of stereo and vastly superior monaural sound as well. Of all the recorded performances of the past or present, I unhesitatingly recommend this one.

If you are not already familiar with this setting of the *Requiem*, now is the time to correct this omission in your record library.

In Sum, Satisfactory

Anthems and Hymns from the Church on-the-Hill. Choir of Grace Church on-the-Hill, Toronto; George Brough, organist; John M. Hodgins, director. Canterbury, CHL, 606, \$5.95. (Seminary Book Service, Alexandria, Va., sole U.S. distributor.)

Contents: Praise to the Lord — *Lobe Den Herren*; Come, I Pray Thee — W. H. Anderson; Abide with Me — W. Monk; For all the Saints — R. Vaughan Williams; How Lovely Are Thy Dwellings — Brahms; God Be in My Head — Sir H. Walford Davies; Kyrie Eleison — Bach; My Soul, There Is a Country — Sir Hubert Parry; Away in the Manger — arr. by Vaughan Williams; I Sing of a Maiden — Sir Richard Terry; Rocking — Czech, arr. by Martin Shaw; Te Deum in B-flat

— Stanford; Nunc Dimittis — Willan; Round Me Falls the Night.

John M. Hodgins is a well known young Canadian musician who, besides directing this church choir, is director of the choir of the Bishop Strachan School in Toronto. The latter group is heard on another Canterbury record, CHL 603. The Grace Church choir is an example of a fine, no doubt partly or fully paid, parish choir. This is not to imply that it is as professional as the Robert Shaw or Roger Wagner groups, but it is certainly a very adequate singing group, much like what we would expect to find in any large New York City parish.

The program includes selections from the standard choir repertory. There are, however, a few pieces which will be unfamiliar to many listeners. W. H. Anderson's *Come, I Pray Thee* is a fine meditative anthem. Parry's *My Soul, There Is a Country* is very effective. Shaw's setting of the *Czech Rocking* is a delightful lullaby. The Vaughan Williams setting of *Away in the Manger* is the one to be found in the *Hymnal, 1940*. Mr. Hodgins' fellow-countryman, Healey Willan, again illustrates his artistry with a *Nunc Dimittis*.

Technically, this is one of Canterbury's better releases. This is, in sum, a very satisfactory disc.

The "Different"

Hark, the Glad Sound. Carl Dolmetsch and the Dolmetsch Consort; Joseph Saxby, harpsichord. Angel, 35747, \$4.98; stereo, Angel, S35747, \$5.98.

No doubt many of the readers of this column are avid enthusiasts of an instrument called a recorder. Otherwise known as the "English flute," the recorder has a long history. Shakespeare was familiar with it, just as he was familiar with the other musical instruments of his age. Purcell, Handel, Bach, and Telemann wrote for it. Our friend Henry VIII was a collector and performer, leaving some 76 instruments at his death. Today, after falling into relative obscurity in the 19th century, the recorder is gaining rapidly in popularity.

Carl Dolmetsch is recognized as one of the leading performers on the recorder. Furthermore, his workshops produce some of the finest instruments in the world. The Consort is composed of his two sons and two daughters. They often perform with their father and, at times, independently.

Music of Telemann, Couperin, Handel, Mayr, Pugnani, and Holborne is included on this disc. The Dolmetsch family demonstrates its obvious love for this instrument. These are fine performances. This record can be recommended for recorder fans as well as those persons who enjoy the "different" in musical experiences.

Angel's sound is up to that firm's usual high standards.

LETTERS

Continued from page 4

January 6th]. One wonders why the Presiding Bishop and the House of Bishops should be the victims of such continued abuse. Could it be that this one meeting of the House of Bishops in Columbia accomplished more, and was a far stronger witness to the Gospel, than all of the so-called "prayer pilgrimages" which are considered to be so impressive and valuable by so many Christians?

What greater witness to our risen Lord's invitation, "Come unto me all ye that travail and are heavy laden, and I will refresh you" (Matt. 2:28) can there be than for our House of Bishops to meet in an area admittedly in distress over a severe problem?

I pray that the writers of these letters and their colleagues will someday understand the Church in the south is wrestling with a very serious and explosive pastoral problem. This problem has arisen because those in authority have, with a massive stroke of the pen, stricken down a way of life that existed for three generations. Those who are more proficient in the godly life and pilgrimage than I am may criticize the presence of fear and distrust that has arisen as a result of this change, but this does not remove the fact. In his exposition of II Kings in the *Interpreter's Bible*, (Vol. 3, p. 321) the Rev. Raymond Calkins writes — from Cambridge, Mass., no less! — in regards the reform of King Josiah in Israel:

No reform — and here is a lesson which we have been slow to learn — can ever be permanent which outruns popular opinion and support. No reform that relies solely on suppression, on negative means, on the heavy hand of the law, can long endure. (Italics mine. JMF)

The Church's relationship to the problems of race relations should be pastoral. This relationship cannot be built on legal or moral grounds at all. Only prayer, patience, and faith will solve this problem.

(Rev.) JOHN M. FLANIGEN
Rector, Trinity Church

Pinopolis, S. C.

One Is More Demanding

I would like to share my own rewarding experience with the controversial "write your missionary" program [L.C., December 9, 1962].

Three years ago my son brought home the address of the Rev. Victor Burset, then in Yauco, Puerto Rico. "We" wrote a letter and were rewarded bountifully. Fr. Burset wrote a full sympathetic report of his work, the problems and needs of his people, including a reference to a sermon he had yet to prepare. The sermon, to be heard by barefoot children, described how pennies they put in their mite boxes would go to build a seminary where native Puerto Ricans could learn to become priests.

Mite boxes meant something extra to our family that year!

We gathered a box of clothing to send and received another inspiring letter. I tried to interest groups in our parish in helping this priest.

They seemed content with their impersonal missionary projects — for me the appeal of one missionary is much more demanding than an appeal "for missions." I took the easy way out — I didn't continue to try to

interest others in the Puerto Rican mission — in time I found it easier to contribute unused clothing to various drives (where someone else paid postage!).

Those brief months when I thought I could generate some enthusiasm and make some significant contribution to helping someone I knew who needed help were the most meaningful in my adult Church experience.

It is sad that the shortage of missionaries and the number of interested Sunday school pupils results in more work for priests instead of more help for missions. I hope that all efforts toward personalizing missions through Sunday school lessons will not be abandoned.

MARGARET SMITH

Pella, Iowa

I should like to add my thoughts concerning the embarrassment of Mrs. Thomas of New Jersey, whose Church school class had no reply to letters sent to missionaries [L.C., December 9, 1962].

Miss Alicia Thomas, a missionary from South Dakota, pleads the case for the overworked missionary [L.C., December 30, 1962]. According to Miss Thomas, the mis-



sionary has no extra time to devote to answering such letters. If he does take the time to write, then we are given to believe that it is at the risk of neglecting important duties. Miss Thomas, therefore, makes three suggestions to Mrs. Thomas and other Church school teachers. I found number three most interesting. The suggestion is made that Mrs. Thomas "visit in person the area. . . ."

I can see the picture now. Missionaries running for the Black Hills and being pursued by hundreds of Church school teachers with notebooks in hand. PHILIP J. EAGAN
Westport, Conn.

Directory Listings

It seems to me that it would be very helpful to visitors and new residents in a community who might want to look up or call an Episcopal church if in the alphabetical listings of the telephone and city directories, our churches were listed under the letter "E," with the words "Episcopal Church" listed first followed by the name of the church, thus:

Episcopal Church, St. Matthew's
Episcopal Church, St. Mark's, etc.

Nine times out of ten, a visitor or new resident would not know the name of a particular church and it would be very helpful to be able to turn to the Es and find our churches listed there. Often, you find our churches listed with the name of the church first, such as "St. James' Episcopal Church," which would be hard for a stranger to find.

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

PEOPLE and places

Appointments Accepted

The Rev. Charles P. Abbott, formerly assistant at St. Paul's Church, Kansas City, Kan., is now in charge of St. Andrew's Church, Derby, Kan., and St. Michael's, Augusta. He and his family are living in temporary quarters at 1156 N. Derby in Derby, Kan., until the vicarage is completed.

The Rev. Donald H. Allen, formerly rector of Grace Church, Salem, Mass., is now associate rector at St. Paul's Church, Englewood, N. J.

The Rev. Leopold Damrosch, formerly rector of St. Saviour's Church, Bar Harbour, Maine, will begin work as rector of the Church of the Resurrection, New York City, not later than the week after Easter.

Fr. Damrosch will succeed the Rt. Rev. Albert A. Chambers, now Bishop of Springfield. Attendance at services at the Church of the Resurrection has been on the increase. The parish recently acquired and is using an adjacent six-story building which was at one time a hospital. On January 12 Bishop Chambers dedicated and blessed a new organ for the church.

The Rev. Robert W. Duvall, who formerly served Trinity Church, Abbeville, S. C., is now serving St. Stephen's Church, Ridgeway, S. C., and St. Peter's, Great Falls. Address: Box 131, Ridgeway.

The Rev. William C. Garrison, formerly on the staff of Grace Church, Chattanooga, Tenn., is now vicar at St. Martin's Church, Chattanooga, Tenn. Address: 7547 E. Brainerd Rd.

The Rev. Lester Lyndon Jones, formerly canon pastor of St. Paul's Cathedral, Los Angeles, is now rector of St. Paul's Church, San Diego, Calif.

The Rev. Peter G. Keese, formerly on the staff of St. John's Church, Knoxville, Tenn., is now in charge of St. Anne's Church, Woodstock, Tenn. Address: 5306 Millington Rd., Memphis.

The Rev. James D. Marrs, formerly a chaplain in the Navy's Destroyer Division 282, is now rector of Trinity Church, Winner, S. D. Address: 517 Polk St.

The Rev. Rue I. Moore, formerly director of Quintard House, Nashville, Tenn., is now on the staff of St. George's Church, Nashville, Tenn., and vicar at St. David's Church, a new parochial mission being built in the West Meade section of Nashville. Address: 4715 Harding Rd., Nashville.

As a member of the staff of the Cathedral Church of St. Mary, Memphis, Canon Moore directed the work of Quintard House, a university center ministering to the medical community.

The Rev. Julius A. Pratt, formerly in charge of St. Francis' Church, Norris, Tenn., is now assistant at St. John's Church, Knoxville, Tenn. Address: Cumberland at Walnut.

The Rev. Paul W. Pritchard, formerly assistant at St. Peter's Church, Columbia, Tenn., is now in charge of the Church of St. James the Less, Nashville, Tenn. Address: 411 Due West Ave., Madison, Tenn.

The Rev. Thomas D. Roberts, formerly perpetual deacon at Christ Church, Chattanooga, Tenn., is

now in charge of Christ Church, Alto, Tenn. Address: Route 2, Decherd, Tenn.

The Rev. David D. Ruhumkorff, formerly vicar at St. Paul's Church, Truth or Consequences, N. M., and Grace Church, Hatch, is now associate rector of the Warren County Shared Ministry, a new experiment to coordinate the ministry of three congregations serving the developing urban area between Cincinnati and Dayton. Address: 108 S. Broadway, Lebanon, Ohio.

The Rev. Malcolm S. Sawtelle, formerly rector of St. Paul's Church, Fort Fairfield, Maine, and vicar at St. Anne's, Mars Hill, is now rector of the Church of St. Mary and St. Jude, Northeast Harbor, Maine. (He and his wife, the former Rebecca Faxon, adopted a son last April; his name is Christopher.)

The Rev. William R. Senter, III, formerly assistant at St. James' Church, Knoxville, Tenn., is now in charge of St. Columba's Church, Bristol, Tenn. Address: 304 Greenfield Pl.

The Rev. John W. R. Thomas, formerly vicar at St. Elisabeth's Church, Raleigh, Memphis, Tenn., is now rector of St. Barnabas' Church, Tullahoma, Tenn., in charge of the parochial mission, St. Bede's, Manchester. Address: 110 E. Lincoln St., Tullahoma.

The Rev. Thomas H. Whitcroft, who formerly served St. Andrew's Church, Edwardsville, Ill., and St. Gabriel's, Wood River, is now vicar at the Church of St. John the Baptist, Albion, Ill., and also the Church of St. John the Baptist, Mount Carmel.

The Rev. Ernest H. Williams, formerly rector of Christ Church, Cody, Wyo., is now rector of St. Thomas' Church, Rawlins, Wyo. Address: Box 608.

The Rev. Canon Frederic P. Williams, formerly canon to the ordinary of the diocese of Indianapolis, with special responsibility in past years for Christian education, is now archdeacon of the diocese and a canon of Christ Church Cathedral, Indianapolis. Address as before: 2847 N. Meridian St., Indianapolis 28.

The Rev. Donald McKenzie Williamson, formerly in charge of St. Columba's Church, Bristol, Tenn., is now assistant at St. John's Church, Knoxville, Tenn.

The Rev. Roderic D. Wiltse, formerly curate at Christ Church, Cooperstown, N. Y., will on March 1 become rector of Trinity Church, Gouverneur, N. Y.

The Rev. Rhett Y. Winters, Jr., formerly rector of Holy Cross Church, Valle Crucis, N. C., is now rector of St. Paul's Church, Graniteville, S. C. Address: Box 276.

Diocesan Positions

Albany — Diocesan council elections not reported in the account of the October convention: The Rev. W. B. Kennison replaces the Rev. K. J. Sharp, who has left the diocese; Mr. Frederick Longe, of St. Andrew's, Albany, N. Y., was also elected to a four-year term at the convention.

New York — The Rev. Charles Howard Graf has been appointed chairman of the department of promotion, and as such he also becomes a member of the executive committee of the council of the diocese.

Newark — The Ven. Ed Lee Payne is now archdeacon of Newark, as well as rector of the House of Prayer, Newark, N. J. (This is one of a number of archdeacons in the diocese.)

Springfield — The archdeacons have been rearranged so that there are now four instead of three. The Ven. W. E. Berger is archdeacon of Springfield; rural deans are the Rev. W. L. Jacobs and the Rev. R. M. Harris. The Ven. O. D. Reed, Jr. is archdeacon of Champaign; rural deans are the Rev. F. H. Bowman and the Rev. G. E. Hoffman. The Ven. J. M. Young is archdeacon of Alton; rural deans, the Rev. D. E. Nyberg and the Rev. P. H. Miller. The Ven. W. J. Harris is archdeacon of Marion; rural deans, the Rev. T. J. Davis and the Rev. E. B. Stone.

Marriages

Miss Alice Henry, of Knoxville, Tenn., and the Rev. Brice Wayne Kinyon, priest in charge of Christ Church, Brownsville, Tenn., were married on January 12 in Knoxville.

Miss Linda Gaye Hankenson, of Topeka, Kan., and the Rev. Robert Allen Terrill were married on January 19. He is vicar at St. Luke's, Wamego, and

ACU CYCLE OF PRAYER

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

February

10. St. James', Hackettstown, N. J.; Trinity, Atchison, Kan.; St. Mark's, South Milwaukee, Wis.
11. Holy Cross Monastery, West Park, N. Y.
12. St. Thomas', Providence, R. I.
13. St. Andrew's, Mastic Beach, N. Y.; Church of St. Christopher of the Valley, Cobleskill, N. Y.; the Rev. Ian L. Bockus, Caribou, Maine
14. Church of the Transfiguration, Arcadia, Calif.; Emmanuel, Winchester, Ky.; Christ Church, Herkimer, N. Y.
15. Trinity, Fort Wayne, Ind.
16. St. Francis' House, Madison, Wis.; Church of Messiah, Glens Falls, N. Y.

St. Barnabas', Council Grove, Kan., in charge of St. Jude's, Eskridge.

Miss Jean Ruth Webster, director of Christian education at Trinity Church, Asheville, N. C., was married in November to Mr. Thomas E. Whitmire, an architect.

Adoptions

The Rev. Benjamin F. Binkley and Mrs. Binkley, of Trinity Church, Winchester, Tenn., announce the adoption of a daughter, Sally, on December 19.

Changes of Address

The Rt. Rev. Dudley S. Stark, retired Bishop of Rochester, formerly addressed in Rochester, N. Y., may now be addressed at Box 131, York Harbor, Maine.

The Rev. J. McVicker Haight, retired priest of the diocese of New Hampshire, formerly addressed in Bristol, N. H., and on Church St. in Bethlehem, Pa., may now be addressed at 316 E. Market St., Bethlehem, Pa.

Births

The Rev. John H. Goodrow and Mrs. Goodrow, of St. John's Church, Mount Pleasant, Mich., announce the birth of their third child and first son, John Thomas, on December 20.

The Rev. William C. Heffner and Mrs. Heffner, of St. Barnabas' Church, Garland, Texas, announce the birth of their second child and second son, Michael Hemenway, on January 8.

The Rev. Richard V. Landis and Mrs. Landis, of St. James' Church, Mansfield, Pa., and St. Luke's, Blossburg, announce the birth of a daughter, Karen Virginia, on January 6.

DEATHS

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

The Rev. Van Francis Garrett, rector of Christ Church, Roanoke, Va., died at his home on January 11th.

The Rev. Mr. Garrett was born in Williamsburg, Va., in 1900. He received the B.A. degree from William and Mary College, and the M.A. degree from

Columbia University. He studied at General Theological Seminary and was ordained to the priesthood in 1935. He taught in Virginia and North Carolina high schools, and was director of religious education in a Methodist church in Winston-Salem, N. C., and at St. Paul's Church, Winston-Salem. Among his cures were churches in Michigan, Louisiana, and Mississippi. He became rector of the Roanoke church in 1946.

Mr. Garrett was a deputy to General Convention in 1943 and 1955. In the diocese of Southwestern Virginia, Mr. Garrett served on the executive committee, was a member of the department of missions, and president of the standing committee.

He is survived by his wife, the former Marie Irvins Painter; a daughter, Mrs. Hugh Brown of Danville, Va.; his mother, Mrs. Van F. Garrett of Williamsburg, Va.; three sisters; and one grandchild.

Allan A. Brooks, senior warden at St. Agnes' Church, Franklin, N. C., died January 6th, in a hospital in Sylva, N. C.

Mr. Brooks was born in Onoville, N. Y., 67 years ago. He was a graduate of the University of West Virginia, and served in the Rainbow Division during World War I. Mr. Brooks was a member of the executive council of the diocese of Western North Carolina, and was a delegate to many diocesan and provincial conventions. Mr. Brooks was a construction superintendent of the Nantahal Power and Light Co.

Surviving Mr. Brooks are his wife, Lorraine Wilmoth Brooks; a son, Allan, Jr.; a daughter, Mrs. Riemar McNamara, Jr.; two sisters; a brother; and three grandchildren.

Francis J. Chesterman, an active Churchman in the diocese of Pennsylvania, civic leader, and retired president of the Bell Telephone Co. of Pennsylvania, collapsed and died in the lobby of a center city apartment house in Philadelphia, where he was visiting, on January 21st. He was 79.

Senior warden of Holy Trinity Church, on Rittenhouse Square, Mr. Chesterman also served on the standing committee of the diocese, and as vice president of the Philadelphia Divinity School.

He had been a telephone company official and director about 45 years, and was president two years before retiring in 1949.

He is survived by his wife, the former May Fegley

White; a daughter, Mrs. Ira Deitrick, Bronxville, N. Y.; a son, John F., of Red Bank, N. J.; two sisters; and five grandchildren.

John Ritchie Hill, senior warden of the Church of the Advent, Westbury, L. I., N. Y., for 53 years, died January 6th, at the age of 90.

Mr. Hill moved from the Bayshore-Isip region of Long Island to Westbury, where he began a career as a builder, 67 years ago. During World War I he served as a captain in the Quartermaster Corps. Mr. Hill, who built the Westbury church and rectory, was a founder of the parish. In 1959, he was awarded the Distinguished Service Cross of the diocese of Long Island.

Mr. Hill is survived by a son, Hamilton R. Hill, three brothers, and grandchildren.

Kenneth W. Riddle, 57, dean of Drexel Institute of Technology, Philadelphia, and a member of its faculty since 1940, died on January 21st, in Hahnemann Hospital, Philadelphia.

He was a resident of suburban Moylan, and a communicant of Christ Church, Media. He was president of the American Association of University Evening Colleges in 1959-60.

Mr. Riddle is survived by his wife, two sons, and a brother.

ANGLICAN CYCLE OF PRAYER

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

February

10. Auckland, New Zealand
11. Ballarat, Australia
12. Bangor, Wales
13. Barbados, West Indies
14. Barrackpore, India
15. Basutoland, South Africa
16. Bath and Wells, England

CLASSIFIED

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

CAUTION

CAUTION is recommended in dealing with a man using the name of Carroll Coffin, short of stature, with a slight limp, very persuasive talker, who may approach the clergy for financial assistance. Further information available from the Rev. David K. Montgomery, rector, St. Mark's Episcopal Church, Center Street, Waterville, Maine.

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

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DOES YOUR CHURCH or club need extra funds? Groups earn \$500, \$1000, even more with America's finest lines of merchandise including gifts, gadgets, toys, jewelry, candies and greeting cards. We ship merchandise on credit. Hold event, pay later. For complete information and colorful catalog showing 800 money-making items, write Adriane Fund Raising, 3-949 Park Square, St. Paul 1, Minn.

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ORGANIST-CHOIRMASTER, 1963 M.A., seven years' experience, desires full-time position. Churchman, fully conversant with liturgy. Reply Box K-871.*

ORGANIST with no degree but much practical experience in Episcopal service desires full-time organ position. Must also have other income; experienced in clerical work. Reply Box M-880.*

PARISH PRIEST from eastern diocese would be glad to supply gratis anywhere in the southwest, but preferably in New Mexico, during the month of August, 1963. No "exchange" involved. Simply the wish of a vacationing priest to offer the Holy Sacrifice on Sunday wherever he might be. Reply Box M-879.*

PRIEST, 33, successful preacher, invites inquiries from vestries seeking rector. Only those believing in the necessity of a strong pulpit in the parish and its primacy in the priest's total ministry should write. Reply Box H-878.*

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

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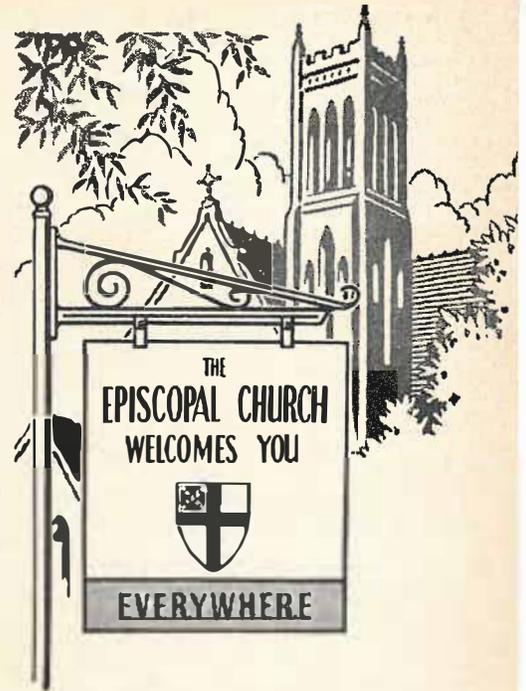
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THE LIVING CHURCH

CHURCH DIRECTORY

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



TUCSON, ARIZ.

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

LOS ANGELES, CALIF.

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

ST. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15 (Sung), 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

PALM SPRINGS, CALIF.

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

DAYTONA BEACH, FLA.

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

FORT LAUDERDALE, FLA.

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

ORLANDO, FLA.

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

PALM BEACH, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

CHICAGO, ILL. (Cont'd.)

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

ST. PAUL'S

50th & Dorchester
Sun HC 8, 9, MP 11 (15 HC 11); Daily EP 5:30;
Daily HC Mon-Fri 7; Wed & Sat 9:30

EVANSTON, ILL.

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

BALTIMORE, MD.

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

MOUNT CALVARY

N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8, 12:15 (Low Mass), 10 (High
Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-
8:30

BOSTON, MASS.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

BUFFALO, N. Y.

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

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays MP & HC 7:15 (6 HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S

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

SAINT ESPRIT

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

HEAVENLY REST

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

ST. JOHN'S IN THE VILLAGE

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

ST. MARY THE VIRGIN

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

RESURRECTION

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

ST. THOMAS

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

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:10 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30. Open Recital Wed 12:30

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 HC, 8:45 MP, 9 Sol High Mass, 10:30 HC
(Spanish), 6 EP; Weekdays Mon thru Thurs 7:30
MP, 7:45 HC; Fri 8:45 MP, 9 HC; Sat 9:15 MP,
9:30 HC; EP daily 6

ST. CHRISTOPHER'S CHAPEL

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

PEEKSKILL, N. Y.

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

PHILADELPHIA, PA.

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

RICHMOND, VA.

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

SEATTLE, WASH.

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

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 15, first Sunday; 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.

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.