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February 3, 1963

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Page 12:

**In India,  
Reactions  
to Reunion**

Page 14:

**In Church  
and Soul,  
Preparing  
the Altar**

Let all the earth  
keep silence before Him. . . .

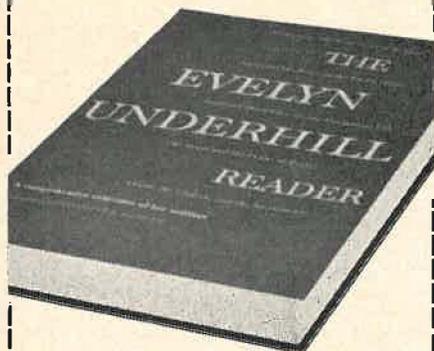


RNS

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Compiled by Thomas S. Kepler

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# LETTERS

Most letters are abridged by the editors.

## Economics of Gender

In your January 6th issue, you refer to Sewanee's plan to add college units to be named after benefactors. You mentioned our price tags of ten million dollars for a college of 200 women and ten million for 400 men. You ask why the women are twice as expensive.

Really now!

Of course there are practical matters like higher priced dormitories for the girls, heavier emphasis on relatively expensive courses like fine arts, music, dramatics, plus the fact that a new college for men could share the present Juhan gymnasium and playing fields while the girls would need new facilities.

But the real reason any Sewanee gentleman would know. Ladies are nicer creatures, they are worth more. In the south, especially at Sewanee, we would want them to have the best!

ARTHUR BEN CHITTY  
Historiographer,

the University of the South  
Sewanee, Tenn.

## Forgotten Man

Thank you for Fr. Olsen's article [L.C., January 13th] on the octave of unity.

I hate to sound like a cracked record, but an important person was overlooked in his article, and in your covering editorial. Without my saying anything more you will immediately think of Paul Couturier — and you are right. It is his life and witness that have made the difference — and perhaps which made the dialogue between Roman Catholic and nonRoman Catholic possible in the first place. And it came through and out of the Octave of Unity to the Chair of St. Peter, an Octave which seemed quite contrary to his broad vision.

This year, 30 years after Abbé Couturier brought a new vision to this Octave for all Christians, we find, I firmly believe, his understanding of the Octave in ascendancy over the traditional concept of return to the Chair of St. Peter. The work of Abbé Couturier's successor, Père Michalon, is widely known. Since 1961, the pamphlets issued by the World Council of Churches and Abbé Michalon have had the same theme, and nearly the same lections and intentions. This year, apart from the *nihil obstat* and *imprimatur* of the Roman Catholic pamphlets, to all intents and purposes, only one pamphlet might have been issued for use by both Roman Catholics and all other Christians.

This unity of prayer in the Octave is the work of Abbé Couturier. It should not go unnoticed. I believe that we may even consider the Second Vatican Council as a fruit of his work. This probably sounds like the exaggeration of a devotee. Because, in one sense, Abbé Couturier's life was hidden, he is often overlooked. But I am sure that historians in later times will link his work with that of a major ecclesiastical event of the century, Vatican Council II.

The prayer then is not for return, but sanctification. I think we Anglicans have also been guilty of praying for the return of

Protestants to the See of Canterbury! What does sanctification mean? It is described in Abbé Michalon's pamphlet:

"Every Christian must advance towards a deeper spiritual life, which will enlighten him and place him in an attitude of humble docility for God's work. There is already a manifestation of unity here, and this on a fundamental point — the common and convergent call to sanctification of one and all, of each for all, and of each by all. Each Christian confession, clearly according to its own liturgical form, asks our Lord for the sanctification of its members and of all the baptized, thus showing that little by little the triumphs of the Spirit of love and of sanctity are the triumphs of unity.

"Moreover, when prayer for unity bears on the sanctification of every Christian, it is at the very heart of the mystery. If all the baptized are fully responsive to the impulse of grace, they will one day find themselves again in the unity of love and of truth."

(Rev.) BRIAN KELLEY

Priest-in-charge, St. John's Church  
Charlestown, Mass.

## Defending the Parish

The sort of thinking in "Tithing — Does the accent belong on parish support or God's poor?" [L.C., December 9th] was rebuked by our Lord when He rebuked the person who criticized someone for pouring fragrant ointment on His feet, rather than giving the cost of the ointment to the poor. The following things in the article I comment on:

(1) In the title, the sentimental term, "God's poor." The poor are no more closely related to God than the wealthy are, and do not have the particular and close relationship that His Body the Church has, including that indispensable and front-line part of the Church, the parish. Man does not live by bread alone, and if one had to choose between maintaining a parish church and buying more bread for the insatiable poor, the parish church is the better cause.

(2) The black side of the envelope is *not* for ourselves, and the red side for others. Both are for the support of the Body of Christ. The local parish is not just for the benefit of "ourselves," but also serves as a mission center for the evangelization of the heathen and the training of the children who are located in its area.

(3) The authoress states that a tithe from her family would be approximately \$75 per month, and then speaks of the difficulties and sacrifices her family would have to make in order to tithe. She is fortunate that her tithe would amount to so much. Her family has a splendid income: about \$750 per month. A tithe deducted from that would still leave \$675 per month, which is much more than most of the clergy have to live on. If she is so interested in the poor, she could well give her tithe to the Church, and another tithe to the poor, leaving \$600 per month for her family — still more than many of the clergy receive.

(4) Next, she gives an unrealistic picture of the Church. Most parish churches are not "overly pretentious" with \$10,000 (and up) organs, stainless-steel kitchens, ultra-modern classrooms, and air-conditioned rectories with two cars in the garage. Most churches get along with inadequate equip-

Continued on page 19

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# BOOKS

## Welcome Introduction

**The Evelyn Underhill Reader.** Compiled by Thomas S. Kepler. Abingdon. Pp. 238. \$5.50.

Evelyn Underhill was a prolific and inspired writer, spiritual director, and conductor of retreats. She left behind a rich heritage of published works on religion. More than any other writer in the English language, she was able to write with beautiful clarity and authenticity about mysticism, contemplation, the spiritual life, and worship.

Many of her books are out of print, and some of these are quoted in the *Reader*. Many others are available, among which *The Spiritual Life*, *The Letters of Evelyn Underhill*, and *The Fruits of the Spirit* are good examples.

An English woman who lived from 1875 to 1941, Evelyn Underhill was "not brought up in religion," but she was a religious genius. Beginning at a stage "not much better than a Unitarian," she grew in spiritual consciousness through many stages to a final appreciation of the Catholic pattern, found in the Anglican Church, to which she devoted the major portion of her life.

*The Evelyn Underhill Reader* begins with an excellent introduction about Evelyn Underhill and her work, and then gives sample quotations divided into five sections: mysticism, the way to vital religion; man and his place in the social order; spiritual disciplines for the devotional life; the roots and the fruits of prayer; and Christ, the Church, and the sacraments.

Evelyn Underhill was a quiet but powerful religious force in her own time, and her stature continues to grow with the years. *The Evelyn Underhill Reader* is a most welcome introduction to Evelyn Underhill for those who have not already become acquainted with her writings.

A. R. PATTON

*Dr. Patton, professor of chemistry, Colorado State University, is the author of the article "What Are We Here For?" [L.C., December 30, 1962].*

## Paperbacks Received

**MARIA MONTESSORI. HER LIFE AND WORK.** "The story of a great educator whose revolutionary approach to teaching changed the course of modern education. With eight pages of photographs." Written by E. Mortimer Standing (who worked with Dr. Montessori's method for 30 years), in response to her urging that he prepare a systematic presentation of her principles and practices. Pp. 382. New American Library, Mentor-Omega. November 22, 1962. 95¢. (Originally published in hardcover by American Library Guild.)

**PSYCHOANALYSIS AND PERSONALITY.** A Dynamic Theory of Normal Personality. By the Rev. Joseph Nuttin, professor of psychology, University of Louvain. Pp. 332. New American Library, Mentor-Omega, November 22, 1962. 75¢. (Originally published in hardcover by Sheed & Ward.)

**THE RELIGIOUS FACTOR.** A Sociologist's Inquiry. By Gerhard Lenski, associate professor of sociology, University of Michigan. Pp. 414. Revised edition, Doubleday, an Anchor Book, January, 1963. \$1.45. Originally published by Doubleday in 1961.

**THE MYSTERY OF THE TRINITY.** A reprint of the work by the Rev. Aloysius Janssens. Pp. 168. American Library Guild, October 29, 1962. \$1.95.

**FIBRES OF FAITH.** Reprint of the volume first printed in 1910. By Henry Scott Holland, who was regius professor of divinity at Oxford, and, for 26 years, canon of St. Paul's, London. Introduction by B. M. G. Rardon, 1962. Pp. 105. London: SPCK, a Seavanh Book; Greenwich, Conn.: Seabury, October, 1962. \$1.25.

**THE PRINCE AND THE PROPHET.** Sermons for Lent. By Chester E. Hoversten, pastor and chairman American Missions Committee, Northern Minnesota District, American Lutheran Church. Pp. 122. Augsburg, January 2, 1963. \$1.75.

**THEY WERE THERE . . . When They Crucified My Lord.** Meditations in letter form addressed to people in scriptural accounts of suffering, Death, and Resurrection of Christ. By Lester F. Heins, Lutheran pastor and newspaperman. Pp. 79. Augsburg, January 2, 1963. \$1.75.

**NEW TESTAMENT HERITAGE.** Interprets meaning of each N.T. book "in relation to other parts of Bible and to witness of early Christian faith." By Roger Hazelton, dean of graduate school, Oberlin College. Pp. 111. United Church Press reprint, a Pilgrim Book, winter, 1962. \$1.45.

**OLD TESTAMENT HERITAGE.** By Alfred L. Creager, United Church of Christ pastor, and former professor of Christian Church history. Pp. 111. United Church Press reprint, a Pilgrim Book; winter, 1962. \$1.45.

**THE SERMON ON THE MOUNT.** Why it is "one of the most influential parts of the entire N.T." By Roger L. Shinn, professor of Christian ethics and applied Christianity, Union Theological Seminary. Pp. 112. United Church Press reprint, a Pilgrim Book; winter, 1962. \$1.45.

**LIVING RELIGIONS.** Hinduism, Buddhism, Confucianism, Taoism, Judaism, and Islam with "points of similarity and of dissimilarity to Christianity . . . clearly and objectively made." By John B. Noss, chairman, department of philosophy, Franklin and Marshall College, Lancaster, Pa. Pp. 111. United Church Press reprint, a Pilgrim Book; winter, 1962. \$1.45.

**BY FAITH.** Preface and 16 Meditations on Some Central Truths of the Faith. By H. E. Ogden Campbell. Pp. 57. Fond du Lac, Wis.: Parish Press, fall, 1962. 85¢.

## Children's Books Received

**HAND-ME-DOWN HOUSE.** By Mary Crockett Norfleet, who also writes curriculum materials for the Presbyterian Board of Christian Education. Illustrated by Edgar Mallory. A warm, believable story about loving one's neighbor. Setting is a racially changing neighborhood. Suitable for children aged 5 and up, and readable by adults. John Knox, October 8th. Pp. 96. \$2.50.

**JEMAL OF THE HILL COUNTRY.** By Muriel Zahn. Illustrated by P. A. Hutchinson. A young Israelite, engaged in desperate search for older brother, is forced to live as companion to son of Roman Procurator in Jerusalem, where he encounters the boy Jesus. McGraw Hill, October 19th. Pp. 143. \$2.95.

## A CYCLE OF PRAYER

February

3. St. Matthias' Los Angeles, Calif.
4. Trinity, Ossining, N. Y.; St. Francis' Boys' Homes, Salina, Kans.
5. St. Mary's, Carle Place, N. Y.; Church of the Redeemer, Superior, Wis.; Mt. Calvary Retreat House, Santa Barbara, Calif.
6. Community of the Holy Spirit, New York, N.Y.
7. Cathedral of St. Luke, Portland, Maine
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9. Church of St. John the Evangelist, Boston, Mass.

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# The Living CHURCH

Volume 146      Established 1878      Number 5

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

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## FEATURES

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## THINGS TO COME

### February

- 8. Epiphany IV
- 10. Septagesima
- 12. Convention of the diocese of Michigan, Bay City, Mich., to the 18th
- 17. Sexagesima
- 24. Quinquagesima
- 25. St. Matthias
- 27. Ash Wednesday

### March

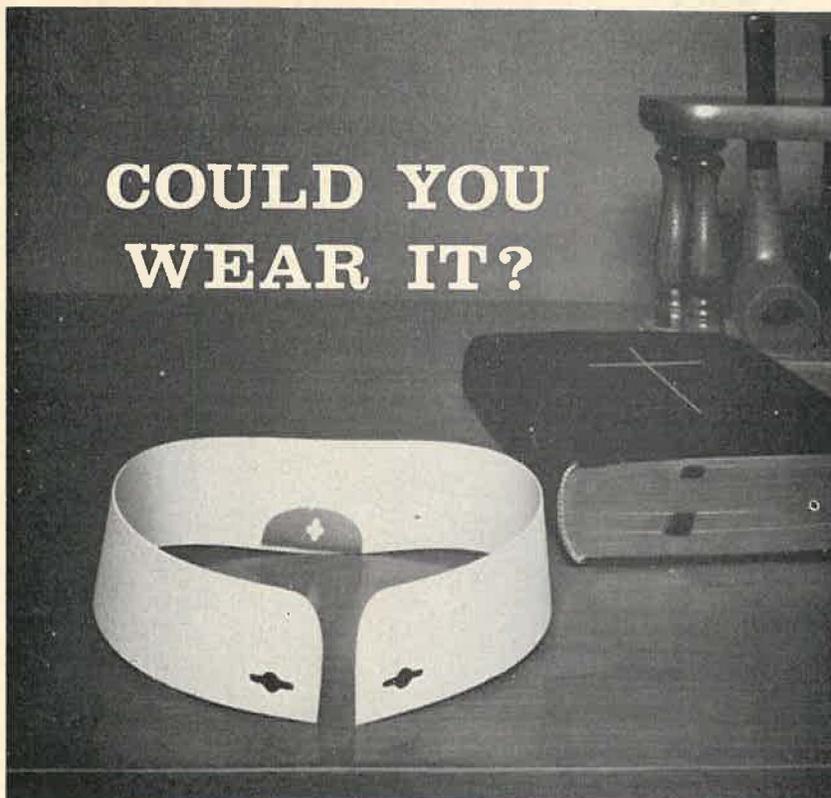
- 3. First Sunday in Lent
- 6. Ember Day
- 8. Ember Day
- 9. Ember Day
- 10. Second Sunday in Lent
- 17. Third Sunday in Lent

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

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February 3, 1963



## COULD YOU WEAR IT?

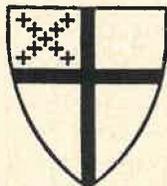
Perhaps you've considered what it would be like to wear this collar. Most young men think of it at some point. And some decide it will fit.

But some decide the collar won't fit before they've really examined the life of the man who wears it. They say they haven't seen the "light flash" or heard the "voices whisper." Neither have most young men in seminary!

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We hope you'll send for the booklet even if you're not considering the ministry as a profession. Reading it will make you a better informed layman, help you understand the functions and needs of your seminaries.



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# The Living Church

For 84 Years:

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

Fourth Sunday after Epiphany  
February 3, 1963

## EPISCOPATE

### Date for Albany

Presiding Bishop Lichtenberger has taken order for the consecration of the Ven. Charles Bowen Persell, Jr., archdeacon of Albany, as Suffragan Bishop of Albany on Saturday, February 9th, at the Cathedral of All Saints, Albany, N. Y. He was elected October 9, 1962 [L.C., October 21, 1962].

Co-consecrators will be Bishop Brown of Albany, and Bishop Scaife of Western New York.

Bishop Voegeli of Haiti, a seminary friend of the suffragan-elect, will be the preacher. Presenting bishops will be from adjoining dioceses: Bishop Higley of Central New York, and Bishop Butterfield of Vermont. Attending presbyters will be the Rev. Robert N. Rodenmayer of the National Council's Division of Christian Ministries and the Rev. Norman A. Remmel, rector of St. Peter's, Geneva, N. Y.

Other bishops participating in the consecration will include Bishop Boynton, Suffragan of New York, Bishop Hatch of Western Massachusetts, and Bishop Sherman, Suffragan of Long Island.

## SOUTH FLORIDA

### Jam Session

U.S. Highway 19, major traffic link on the west coast of Florida, suffered a severe traffic jam on January 20th, near St. Petersburg, because of the diocese of South Florida's Crusade of Faith.

The jam occurred during the crusade's opening night in St. Petersburg. The crusade was conducted last month in 12 places in the diocese. Guest preachers were the Bishop of North Queensland, Australia (the Rt. Rev. Ian W. A. Shevill), Bishop Campbell of West Virginia, Bishop Henry of Western North Carolina, and Bishop Sterling of Montana.

"It was the worst traffic jam I ever saw in St. Petersburg," said one traffic control officer. Many were turned away on opening night, because of the jam; even so, by actual count, 1,894 people attended the crusade in the National Guard Armory, where Bishop Henry was the preacher. The bishop was assisted by the Rev. H. Austin Pellett, vicar of St. Giles' Church, Pinellas Park, Fla., who, according to one observer, played a "hot" trombone,



Suffragan-elect Persell: Archdeacon to bishop.

"whipping up tremendous enthusiasm."

(The 11 other areas in the South Florida diocese in which missions were held in connection with the crusade included Orlando, Cocoa, Sarasota, and Miami, with Bishop Shevill; Lakeland and West Palm Beach, led by Bishop Campbell; Daytona, under Bishop Henry; and Fort Lauderdale, Tampa, Leesburg, and Fort Myers, under Bishop Sterling's leadership.)

## CHICAGO

### Visitor from Africa

Visiting the U.S. this winter as guest of the Bishop Anderson Foundation, Chicago, will be the Bishop of Nyasaland (the Rt. Rev. Donald Seymour Arden) and his wife, according to the Rev. Richard Young, director of the foundation and American representative of the Universities' Mission to Central Africa.

The foundation has been asking, each year, a bishop from either Central or Eastern Africa to visit in the Medical Center in Chicago, to meet with physicians and students, and has sponsored tours of the bishops throughout the country. Late in 1961, the foundation sponsored a visit by Bishop Huddleston of Masasi, Tanganyika.

Bishop Arden comes representing the Province of Central Africa and its archbishop, the Most Rev. Francis Oliver Green-Wilkinson. During the visit, Bishop Arden and his wife (who was a missionary in Nyasaland before their marriage last September) plan to visit Nashotah House, the Virginia Seminary, and the School of Theology at the University of the South, as well as dioceses and districts in Michigan, Texas, Arkansas, Missouri, New York, Pennsylvania, Illinois, Washington, Utah, Idaho, Oregon, and California.

Mrs. Arden with Nyasalanders: A tour of the States.





LEFT: Two of these hands belong to Fr. Easton, who is pointing out to Señor Peruyero (helping to hold the map) the location of Summit, N. J., where his sister's family will be resettled. Other circles on the map indicate nearby communities where other Cuban families will live.

## SPECIAL REPORT

### Jersey-Bound

More than 100 Cuban refugees in South Florida have been offered places in the "Bishop's Flight" scheduled to arrive at Newark, N. J., on February 7th.

Preliminary arrangements for the flight have been made by the Rev. D. Allan Easton, rector of St. Paul's Church, Wood-Ridge, N. J., and world relief chairman for the diocese of Newark, who recently spent five days in Miami. Assisted by Church World Service officials, and by the Rev. Max Salvador, Jr., and staff members and volunteer helpers at the Episcopal Latin American Center, Fr. Easton interviewed 45 heads of families and individuals who were interested in the prospect of resettlement in New Jersey.

Among those to go north are close relatives of the former Cuban police sergeant and faithful Churchman, Juan José Peruyero, for whose release Cuban dictator Fidel Castro recently demanded a ransom of \$100,000 [L.C., January 6th]. While Señor Peruyero is remaining in Florida temporarily, his sister and members of her family are to be resettled in New Jersey. Of this party of six, five arrived in the U.S. on the "African Pilot" less than a month ago.

Describing his experiences during his Miami visit, Fr. Easton wrote recently:

RIGHT: Family picture. Fr. Easton (right of Cuban flag) shakes hands with Juan José Peruyero. Others, on the left, are Marcos and Elsa Ruiz with 15-month-old daughter Elsa Margarita (Señora Ruiz is Señor Peruyero's niece); Señora Peruyero (partly hidden). On the right are 18-year-old Oswaldo Mora with his parents, Mercedes and José Mora (Señora Mora is Señor Peruyero's sister, and mother of Señora Ruiz). In front of Señor Peruyero are his two daughters.

"Here at the Latin American Episcopal Center in Miami one is very conscious of living on the frontier of the free world. It is a challenging and heart-rending experience, and I am not ashamed to confess that on very many occasions I have had to brush the tears out of my eyes.

"Again and again I have heard the same story of man's almost unbelievable inhumanity to man. Again and again I have thrilled at the sturdy courage of . . . men and women who have preferred to make a complete break with the past, and with all that they hold most dear, rather than to submit to the dictates of a Communist government.

"Again and again I have shared the agony of parents who have ultimately found it necessary to sacrifice their all, in order that their children might grow up in freedom — an experience which reminded me vividly of my pastoral dealings with parents in China as they faced the same problem during the

early days of the revolution there. . . .

"If we in New Jersey have something to give them, by their very presence in our midst they have something of much greater value to give us in return. Never once [in Miami] did I hear a whine or complaint. Never once did anyone try to play on my emotions with what might be described as a 'hard luck story.' Indeed the record of their terrible experience was only drawn out of them slowly, as I won their confidence, then questioned them point blank in an effort to understand what they had been through.

"Both emotionally and physically this has been a gruelling week. It involved working 15 to 16 hours a day with interviews, correspondence, and long-distance telephone calls. But it has been the most richly rewarding week of my life. Never shall I forget the glowing light in the eyes of those to whom I have been able to bring new hope through the kindness of . . . parishes in the diocese of Newark. Never shall I forget the astonishing speed with which this refugee community in South Florida has taken me to its heart. And for the rest of my life I shall always be proud to recall that in a strange but powerful way — as it were by adoption — I have forever become a member of the free Cuban community."

## OKLAHOMA

### Fifty-Year Priest

With a celebration of the Holy Communion, followed by a buffet luncheon, St. Paul's Cathedral, Oklahoma City, Okla., observed the fiftieth anniversary of the ordination to the priesthood of the Rev. Canon Gerald G. Moore. "It was," according to one Churchwoman, "truly an inspiring day for everyone."

Canon Moore, formerly dean of St. Matthew's Cathedral, Dallas, went to St. Paul's late in 1960, as assistant to the then-





From left, Mrs. John C. van Dyk; her husband, dean of St. Paul's Cathedral; Bishop Powell of Oklahoma; and Canon Moore: Twice a dean.

Canon F. Grover Fulkerson (now rector of Grace Church, Muskogee, Okla.). He later was appointed a canon.

Now 75 years old, Canon Moore was ordained to the priesthood in Trinity Church, Belvidere, Ill., on January 19, 1913, by the late Bishop Anderson of Chicago. "In January, 1917," said a recent issue of St. Paul's Newsletter, "Dr. Moore was sent by Bishop Anderson to a run-down mission on the northwest side of Chicago, the Church of the Advent. Under his guidance, the mission was able to erase its indebtedness, raise itself to parish status, and build a new church."

In 1932, he became dean of St. Luke's Pro-Cathedral, Evanston, Ill., where he remained until 1940, when he served temporarily at Christ Church, Dallas, while the rector was serving as a Navy chaplain. Dr. Moore became dean of the Dallas cathedral in 1941, and served until he retired in 1959. Before going to St. Paul's Cathedral, he served a year at St. Andrew's Church, Grand Prairie, Texas, while its rector was studying in England. He was six times a deputy to General Convention, and was a member of the Commission on Approaches to Unity from 1946 until 1960.

**RACE RELATIONS**

**Wanted: Law, Order, Sense**

Bishop Carpenter of Alabama and Bishop Murray, his coadjutor, recently joined nine Roman Catholic, Protestant, and Orthodox leaders in signing a statement that called for "law and order and common sense" in dealing with Alabama's racial problems.

"We feel," they said, "that inflammatory and rebellious statements can only lead to violence, discord, confusion, and disgrace for our beloved state."

The signers issued the statement in the wake of an inaugural speech by Governor Wallace of Alabama; in which the gover-

nor pledged the preservation of racial segregation, on a "segregation now . . . segregation forever" basis.

Defiance, said the religious leaders, is not the solution to Alabama's desegregation problems. They added: "It is clear that a series of court decisions may soon bring about the desegregation of certain schools and colleges in Alabama. Many sincere people oppose this change and are deeply troubled by it. As southerners, we understand this." They added, however, "It is understood that those who strongly oppose desegregation may frankly and fairly pursue their convictions in the courts, and in the meantime should peacefully abide by the decisions of those same courts."

As points to be considered by Alabamans, the signers of the statement suggested:

1. That hatred and violence have no sanction in our religious and political tradition;
2. That there may be disagreement concerning laws and social change without advocating defiance, anarchy, and subversion;
3. That laws may be tested in courts or changed by legislatures, but not ignored by whims of individuals;
4. That constitutions may be amended or judges impeached by proper action, but that our American way of life depends in the meantime upon obedience to the decision of courts of competent jurisdiction;
5. That no person's freedom is safe unless every person's freedom is equally protected;
6. That freedom of speech must at all costs be preserved and exercised, without fear of recrimination or harassment; and
7. That every human being is created in the image of God, and is entitled to respect as a fellow human being with all basic rights, privileges, and responsibilities which belong to humanity.

One Churchman in Alabama told THE LIVING CHURCH that the two Episcopal bishops have "had their share of noxious phone calls at midnight hours" since publication of the statement.

**ACTIVE TO THE LAST:** Miss Cecil M. R. Callender, secretary of the parent organization of the Society of King Charles the Martyr, died in London the day after Christmas. Her last work for the society was preparing for the printers the annual list of observances planned for King Charles the Martyr's Day, January 30th.



**PATRONAL FEAST?** New address of the National Council (which will move into the new Episcopal Church Center at 815 Second Avenue, New York 17, N. Y.) will be in effect after February 22d, says Bishop Bayne, Anglican Executive Officer and bishop-in-charge of the Convocation of American Churches in Europe. "That holy day," says Bishop Bayne, "was picked not out of any excessive veneration for St. George Washington, but because it is a holiday, and the moving vans can get half again as much done in the same time. But still it is nice to think about George keeping a special eye on these proceedings."



**MEMORIAL:** The late Bishop Norman Spencer Binsted, former Bishop (1928-1940) of Tohoku, Japan, and more recently (until 1957) Bishop of the Philippines, will be commemorated in the building of the new diocesan house and student center of the diocese of Tohoku. Bishop Nakamura of Tohoku says that about 15,000,000 yen (\$45,000) still is needed for the construction.



**THE THIRD DAY OF CHRISTMAS:**

The Armenian Church in Bethlehem celebrated Christmas, almost two weeks after January 7th (the date on which most of Orthodoxy held its Christmas observance). Attending the Mass in the Nativity Basilica, where Roman Catholic and Greek Orthodox Masses had previously been celebrated, was the governor of the Old City in Jerusalem, a Muslim, representing King Hussein of Jordan. [RNS]



**OLIVES TO THE MOUNT:** The Greek government has promised to send olive saplings as a contribution to the restoration of the Mount of Olives, Jerusalem. Last year, a gift of saplings came from Rome. [RNS]



**PARISH IS SUCCESS, BECOMES MISSION:**

The Church of the Epiphany, Grandview, Mo., said Bishop Welles of West Missouri in the January issue of his *Diocesan Bulletin*, "has lost so many families in recent months from removal (including two wardens who have been ordained: Warren Jackson . . . and Brian Packer . . . ) that the parish has had to revert to mission status for the present."

## Lobster Pot, Alligator Bag

Bishop Stark of Rochester retired at the end of 1962, and on December 28th he and his family were honored at a dinner in Rochester, N. Y. More than 400 attended — mostly parish wardens of the diocese and their wives.

Bishop Donegan of New York, a long-time friend of the Starks, was principal speaker at the dinner, which was held in Rochester's Sheraton Hotel. He spoke highly of the work and devotion of Bishop Stark, and noted that Bishop Stark "never allowed the administrative responsibilities of his office to blind him to personal relationships."

Bishop Donegan's main address was on the theme of the "new frontier of the Christian Church," and he spoke particularly of New York City, as an illustration of the "new missionary frontier." The diverse demands upon the Church in the city, he said, are reflected in parish programs that include such things as remedial reading classes for children, a housing clinic, athletic programs, and marriage counseling. Some clergymen minister in Spanish to the older Puerto Rican parishioners, and one church just off Broadway encourages playwrights to write plays that will not be produced on Broadway. The Church, Bishop Donegan concluded, must use every means at its disposal to communicate the Gospel.

Mr. Donald R. Harter, chancellor of the diocese, was the toastmaster. He, with the assistance of the Rev. Frank R. Fisher, president of the standing committee, presented a number of gifts to Bishop and

Visitors to the National Cathedral, Washington, D. C., in January included these children from Junior Village, a refuge in the Washington area for children whose home life has been disrupted temporarily. Here they gather around the statue of the Christ Child at the cathedral's Children's Chapel.



February 3, 1963



Bishop Donegan (left) and Bishop Stark examine lobster pot: The lobster's waiting.

Mrs. Stark. One that produced considerable amusement was a brand new lobster pot from Maine (where the bishop will live).

It was suggested that it might help to "make ends meet" if the bishop caught a few lobsters now and then. With the lobster pot went a letter from the Commissioner of Conservation and Fisheries in Augusta, Maine, welcoming Bishop and Mrs. Stark to that state, but advising him that he would have to be a resident of the state for three years before he would be eligible for a license to catch lobsters. The bishop allowed that, since the lobster he would be allowed to catch three years hence had been waiting four years already, he could be patient.

Among other gifts to the Starks was a Fisher stereo record player with a collection of records, and a purse of money to buy more records, if they desired. Mrs. Stark was given an alligator bag.

Bishop and Mrs. Stark will live at York Harbor, Maine, where they have had a summer home for several years.

## NEWARK

### Hobby: Music

The Rev. John H. Evans, vicar of St. Matthew's Church, Paramus, N. J., recognizes there is some sort of novelty in a minister playing the harp, but he is accustomed to that. He not only plays the harp, but also the guitar, banjo, ukulele, zither, accordion, melodeon, and celesta. More than that, he writes poetry.

*A Golden Book of Verse*, published last fall by the Meredith, N. H., *News*, is a collection of some 100 lyrics written by him, prepared as a tribute on the golden wedding anniversary of his parents, the Rev. Irving A. Evans and Mrs. Evans of St. Mark's Church, Fall River, Mass.

Fr. Evans the younger comes from a large family distinguished for hobbies in crafts, writing, music and other arts. He has written poetry since the age of 11. As an author, he makes "no claim to the grandeur of real poetry," but others find his homespun "musings" strike a responsive chord, and he has put some of the lyrics to music.

Fr. Evans played the harp in "The Pageant of the Angels," which he wrote and produced in December, 1961, at St. Matthew's.

As chaplain at the Seamen's Church Institute in New York, and later on Ellis Island, he effectively used music as therapy. He taught seamen and hospital patients to play instruments and found that music broke all language barriers. (Fr. Evans does not read a note of music.)

Showman Ed Sullivan cited him for his efforts in raising the morale of seamen, and a New York newspaper ran a picture story of him when he used a banjo to quell a waterfront disturbance. He is a tenor, and sang on the waterfront with a group called "The International Folk Singers."

Hollywood recognized the unusual qual-

ity of Fr. Evans' vocation in a recent film, "Singing Preacher," seen on television in the "Crossroads" series. Dick Foran played the part of Fr. Evans in the Goldwyn Studios production.

Among his mementos are two etchings by the late Lionel Barrymore; the exquisite concert harp of Mildred Dilling, which was played by Harpo Marx; and a bronze plaque presented to him by Rabbi Rosenblum and the ABC-TV network on behalf of Jews, Roman Catholics, and Protestants of the city of New York "for service to God and fellow men."

His collection of musical instruments includes an Irish harp (an early copy made by Melvin Clark around 1911), used by the clergyman for musical therapy because of its portability. A picture of Fr. Evans surrounded by musical instruments hangs on the ballet floor in Carnegie Hall.

The postscript to his book of verse reads: "John Howard Evans is a clergyman by profession and a musician by hobby."

## Plympton Chair

A chair, carved from a single bog oak roof beam from the Saxon parish church of Plympton, England, and now in St. Peter's Church, Morristown, N. J., is to be returned to the church at Plympton. The Rev. Robert C. Harvey, assistant rector of St. Peter's, owns the chair.

Fr. Harvey believes that its history reaches farther into the past than the Norman Invasion of England in 1066. While pursuing theological studies in Canterbury, he examined the coronation chair in Westminster Abbey and the chair of St. Augustine in Canterbury Cathedral. "Neither chair in the cathedral looks as old as this chair, but both are known to have been made about the year 1200," he said. "I am convinced that the chair is as old as it's supposed to be." It is decorated with Saxon carvings, showing kings, queens, bishops, and mythical animals which had their origins in legends reaching beyond recorded English history.

A Saxon parish was established in Plympton, in what is now Devonshire, in 915. But when the Normans arrived, they tore down the existing Saxon houses of worship and replaced them with their own churches. Such was the case in Plympton. The "Domesday Book," a survey of all real property in England, ordered by William the Conqueror in 1085, records that a local resident contracted to tear down the Plympton Saxon parish church in 1070 at the behest of the invaders.

Fr. Harvey organized a parish five years ago in Aurora, Ill., and while he was there Mrs. Anna Minard of Aurora gave him the chair, which he turned over to the church. Recently he learned that further decoration of the new church would leave the chair unused. So he had it shipped to Morristown, and installed it in St. Peter's to await shipment overseas.

**WARWICK, R. I.:** "Dialogues" for laymen were launched by St. Mary's Episcopal Church, Warwick, during the Week of Prayer for Christian Unity (January 18th to 25th). Speakers during the week discussed the sacraments, the ministry, the Scriptures, and other things of significance in their respective Churches. Scheduled speakers were to include ministers and priests of the Presbyterian, Methodist, Baptist, Episcopal, and Roman Catholic Churches, and the United Church of Christ. [RNS]



**SANTA FE, N. M.:** Msgr. Manuel J. Rodriguez, chancellor of the Roman Catholic Archdiocese of Santa Fe, spoke last month to parishioners of St. Bede's Episcopal Church, Santa Fe. Subject: Vatican Council II. The address was given in the parish house of the Church of the Holy Faith, parent church of St. Bede's. The Rev. William E. Crews, vicar of St. Bede's (and LIVING CHURCH correspondent), was moderator. Msgr. Rodriguez acted as official representative of Roman Catholic Archbishop Edwin V. Byrne of Santa Fe.



**WASHINGTON, D. C.:** "Contact, discussion, charity must grow — and especially there must be prayer — simple, heartfelt prayer to God by Catholics, Protestants, and Orthodox, simply imploring, "Dear God, help us!" said the Rev. Roger Matzerath, a Roman Catholic priest, addressing worshippers at the National Shrine of the Immaculate Conception, Washington, during the Chair of Unity Octave [see page 16]. [RNS]

Clergymen -- Anglican, Roman Catholic, and Protestant — discuss the results of an interChurch Bible study retreat held recently at St. John's Roman Catholic Seminary, Little Rock, Ark. Some 150 people attended the one-day retreat. BELOW (from left): the Rev. Canon Rollo LeR. Rilling, Trinity Episcopal Cathedral, Little Rock; the Rev. James Drane of the St. John's faculty; and the Rev. Colbert S. Cartwright, pastor of the Pulaski Heights Christian Church, Little Rock.

**CAMBRIDGE, MASS.:** Augustin Cardinal Bea, head of the Vatican Secretariat for Promoting Christian Unity, has accepted an invitation from Churchman Nathan Pusey, president of Harvard University, to attend a Roman Catholic-Protestant colloquium at Harvard Divinity School, March 27th to 30th. Four seminars will be held, each led by a Roman Catholic and a Protestant, but these will be closed. Public lectures will be given by Cardinal Bea, however, on March 28th and 29th, in the Sanders Theater. There will be no charge for these. Cardinal Bea's acceptance was encouraged by Richard Cardinal Cushing, Archbishop of Boston.



**PROVIDENCE, R. I.:** Plans for closer liaison between Roman Catholic and Episcopal interracial action groups have been announced. About 60 people reportedly attended a recent meeting of the Rhode Island chapter of the Episcopal Society for Cultural and Racial Unity with representatives of the Catholic Interracial Council of the Roman Catholic diocese of Providence. The two groups will seek closer relations on matters of housing for Negroes, and other interracial problems. [RNS]



**BALTIMORE, MD.:** Before some 100 Episcopal clergymen, Roman Catholic Archbishop Lawrence J. Shehan of Baltimore last month predicted three revolutionary results from the work of the Second Vatican Council: Greater authority for bishops, through establishment of regional or national councils of bishops; decisions by most of these bishops' councils to use the vernacular in parts of the Mass; and "a real effort to give the laity a more significant role to play in the Church." He spoke in the parish house of St. Michael and All Angels' Episcopal Church, Baltimore, at the invitation of Bishop Powell of Maryland. [RNS]

RNS



## Supper Club Venture

A night club for teenagers is being run in the parish house of St. Peter's Church, Morristown, N. J., to combat juvenile delinquency and establish a place for young people to go on Saturday nights besides the movies, bowling, or a dance where alcoholic beverages are sold.

It was 19-year-old Fred Bennett of Mendham who conceived the idea for what is called "Club 77." He and other young people came up with plans for a modest-price supper club strictly for their own age group.

With the help of the Rev. Thomas A. MoneyMaker, Jr., curate of St. Peter's, they leased a large hall in the parish house, and turned it into a night club, complete with a formal canopy at the entrance, candle light, and good dance music.

The club has proved a success.

Open from 8 p.m. to midnight, "Club 77" serves nothing stronger than soda, along with such other teen-age delicacies as hamburgers and pizza, catered by a local luncheonette. The rules are: couples only; no alcohol on the premises; and the dismissal of any disorderly persons.

"There isn't any other place for a teenager to go where he can get atmosphere like this," said 15-year-old Sean Drury of Far Hills, "I feel safer in a place like this," said his date, Holly Compton, 15, of Morristown.

"Club 77" also is becoming a show place for local teen-age talent.

### SPECIAL REPORT

## Among Okinawan Lepers

by the Rev. WILLIAM A. HIO

In the past few months the Church's mission in Okinawa has begun three projects to strengthen its work among the lepers of Nanseien Leper Colony on the Island of Miyako, located half way between Okinawa and Taiwan.

The first of these projects is a foster home for the children of lepers. Normally, children born of lepers are immediately taken from their parents and placed in foster homes; for while leprosy is not a congenital disease, a child would almost surely become infected from close contact with the mother. The Rev. Peter T. Shinjo, who is in charge of St. Michael's Church in the colony, discovered recently that there were four children in the colony whose parents were lepers. The parents had refused thus far to release the children, because they felt the government in the past failed to provide adequate foster homes for separated children.

Upon hearing the news, I arranged immediately for the establishment of St.



Congregation of St. James' Church, Taira, Okinawa. The majority of these people have come from a small country village, where the Rev. Peter Shinjo has weekly cottage meetings. They were interested in the Church by Mr. Shinzato (tallest man in back row), a former patient at the Nanseien colony.

James' Foster Home to care for the children, and appealed to various churches in America for assistance. Bishop Kennedy of Honolulu also enlisted support. St. Mark's Church, Portland, Ore., has become a sister parish of St. Michael's.

Four children, all under the age of two, have been placed in the care of the home, which employs two widowed members of St. James' Church, Taira (Miyako's main city). Biopsies of the children, where samples of skin were examined for signs of infection, indicated that, miraculously, the children had escaped the disease. The children will be cared for by the Church until either the parents are released from the colony or the children reach maturity.

One of the other projects is a branch of St. John's Craft Center that has been established at the colony. A number of



Brother and sister at St. James': The Church cares.

patients are now weaving very attractive baskets of colored ramie yarn and grass. The baskets are sold at the craft center's three stores on the main island of Okinawa. Most of the patients doing this work are saving their earnings for the day when they will be able to leave the colony.

The last project is a program of assisting cured lepers to leave the colony to begin a new life on the "outside." Three months ago the Church purchased a small homestead for Mr. John Maedomari, who has been a patient for over twenty years. A loan and a gift from Church World Service have enabled him to begin raising chickens. Presently the Church is helping him to build a house. Plans call for the resettling of one or two families a year as they qualify for release from the colony.

### REUNIONS

## Good Fellows Together

This year's reunion of the Class of 1951 of the Virginia Theological Seminary (reunions are held every three years) was held in Hot Springs, Ark., January 15th to 17th. Earlier reunions were held in Virginia and South Carolina, but, according to the Rev. David B. Reed, rector of St. Matthew's Church, Rapid City, S. D., the "geographical center is moving west for these classmates."

The 10 classmates who were able to be present at the latest meeting came from Colorado, South Carolina, Texas, New York, Kentucky, Minnesota, Arkansas, South Dakota, and Kansas. Among the 28 who were not able to make it, five are outside the 48 contiguous United States, says Fr. Reed — one each in Switzerland, Japan, and Panama, and two in Alaska. He says that, in all, 12 members of the class have served the Church in some capacity outside the 48-state limits since graduation.

Reunion activities consisted of reading letters aloud from the absent brethren;

*Continued on page 19.*

Fr. Hio, a priest of the missionary district of Honolulu, is in charge of the Church in Okinawa.

# The Plan and the Scheme—

## *A report on reactions to the reunion proposals in North India, Pakistan, and Ceylon*

by the Rev. Edward R. Hardy, Ph.D., S.T.D.

### I

It is now three years since January, 1960, when the General Council of the (Anglican) Church of India, Pakistan, Burma, and Ceylon gave general approval to two plans for establishing united Churches. Before taking final action, however, it asked for the opinion of the various Provinces of the Anglican Communion as to whether they could enter into relations of full communion with these prospective bodies, the Churches of Lanka (i.e., Ceylon) and of North India and Pakistan. Under its own Canons, two-thirds of the dioceses of the CIPBC would have to approve the proposal before any plan of union could be put into effect.

As will appear from this report, both the Ceylon Scheme and the North India/Pakistan Plan are at present in abeyance, if not definitely abandoned, but the variety of provincial reactions to them is still of interest and may be of practical importance in the future.

Were both plans to go into effect, the CIPBC would cease to exist, since only the diocese of Rangoon, in Burma, would remain. However, the disappearance of Anglicanism as such into a larger fellowship within the Catholic Church is not necessarily to be deplored, indeed it might be considered to be the fulfillment of the purpose for which the Anglican Communion exists.

Serious criticism of these plans is based on doubts whether this result would in fact be achieved. That is, would the resulting bodies be sufficiently loyal to the principles of Catholic Christianity that we could be in full communion with them, as we are, for instance, with the Old Catholics?

In each of these plans the conspicuous feature is a proposal for unification of the ministry, at the outset, which would avoid the situation of the Church of South India, where some of its presbyters have received episcopal ordination and others have not. In Ceylon the unification ceremony was to be performed by bishops,

laying on hands with a prayer which could be considered sufficient to bestow episcopal ordination on those who had not already received it. In North India the matter was less clear, since the ceremony was to be performed by ministers of the various uniting Churches praying that those involved might receive the necessary grace to minister as bishops or presbyters, as the case might be, in the new Church. The Anglican representatives would of course include bishops, but it seems less clear that they would be acting as such.

It should be added that in Ceylon the Anglicans were the largest group involved — by the latest figures 58%, another 20% being Methodists, with smaller groups of Baptists, Presbyterians, and the CSI, which has one diocese in northern Ceylon. In North India the Anglicans were a minority, and the predominant influence has been that of the United Church of North India (Congregational-Presbyterian). From the point of view of Anglican standards, the North India/Pakistan Plan was also open to objection on account of its vagueness in matters of credal profession and sacramental practice.

### II

The Lambeth Conference of 1958 indicated that both Scheme and Plan, as put before it, would be acceptable with slight modifications, mainly in the wording of the unification prayers. But more detailed study and discussion has led to somewhat less positive results.

The American Church was one of the first to act. In September, 1961, the General Convention at Detroit adopted generally the replies drafted by the Joint Commission on Ecumenical Relations, to the effect that we would look forward to full communion with the Church of Lanka, anticipating that certain anomalies in its proposed organization would be removed, but that there were too many confusing factors to make it possible for us to say anything definite about the North India/Pakistan Plan.

In England, the matter was discussed by the Convocations of Canterbury and York, which came to decisions about Ceylon in October. Canterbury was willing to enter into full communion with the Church of Lanka, if it were made clear



Dr. Hardy

*Dr. Hardy, author and editor, is professor of Church history at Berkeley Divinity School. He has been a member of the Joint Commission on Coöperation with the Eastern and Old Catholic Churches since 1943, and served on the Ecumenical Commission from 1955 to 1961.*

that the unification service bestowed episcopal ordination. York did not go so far, but was willing to recognize the Church of Lanka as a true part of the Catholic Church and hoped for a concordat regulating relations with it. Rather surprisingly the votes on North India which were taken in January were on the face of it more favorable, since the proposal to establish full communion with the proposed united Churches passed in three of the Houses of Convocation, but by narrow majorities — 13-9 and 5-4 in the two Houses of Bishops and 65-63 in the Canterbury House of Clergy. In York the clergy voted against the proposal by 60-29, so that obviously in a joint session it would have been defeated, and the total results can only be described as ambiguous.

On Ceylon the Church of Wales came to a decision similar to the English. The other British Churches (Scotland and Ireland) take a similar position, though Scotland refused to promise intercommunion to North India.

In other parts of the world the African Provinces of Uganda and West Africa have voted in favor of intercommunion with the united Churches, while East Africa postponed decision. The Church in Japan has voted for full communion with Lanka, but said nothing about North India. Outside of England, "Province" in Anglican terminology usually means an autonomous national Church, even when it is divided administratively into provincial jurisdictions, as in the United States, Canada, and Australia. In the last-named the province of New South Wales voted in favor of intercommunion and Queensland voted against it; but the General Synod, which only this year achieved a definite constitution, has taken no action.

One of the Canadian provinces (Rupert's Land) passed a favorable resolution. But the General Synod last August con-

finned itself to a rather confusing expression of confidence that "the bishops, clergy, and laity of the CIPBC will safeguard and uphold the doctrines and disciplines of the Catholic Church" and persevere in negotiations until a united Church would emerge with which full communion would be possible. Modification of the Plan (in connection with which the Synod referred to "certain features with which we find it difficult to agree") and Scheme were hoped for but not clearly indicated.

The West Indian Synod decided to take no action on these matters until its next meeting, in 1965. New Zealand has similarly postponed definite decision; in 1961 its General Synod referred both Scheme and Plan to the dioceses for discussion, with a resolution which recommended approval of the Scheme, but put off expressing any opinion on the Plan until the English decisions are known.

### III

With these trumpets sounding rather uncertainly, more significance attaches to developments among those immediately concerned. In Ceylon, the Scheme seemed to become academic last winter when it was, as it stood, rejected by the Methodist Conference involved.

However, this has been taken as an invitation to reopen discussion, and amendments have been proposed which would satisfy respectively certain objections raised by Methodists, Baptists, and Anglicans.

The first would state that Confirmation might be delegated by the bishop to the presbyter; the second that the bishop should counsel seriously with persons baptized in infancy who might become convinced that they should receive believers' Baptism; and the third would strengthen the wording of the unification ceremony

so that it would amount to a conditional ordination where that was needed. Whether a fresh start will be made on this basis remains to be seen.

In India, the voting in the dioceses has shown an unexpected amount of opposition to the Plan. There are in the CIPBC eleven dioceses and eight missionary districts (their terms are "fully organized diocese" and "missionary diocese"). Two-thirds of the former would have to approve the Plan and Scheme for them to be carried into effect, the votes of the missionary dioceses being only advisory. On March 8, 1962, the diocesan synod of Calcutta voted against both. On the Plan the clergy voted 29-9 and the laity 28-14, and on the Scheme the respective votes were 24-11 and 23-12. Three other dioceses have voted against the Plan as follows (from *Church Union News and Views*, Calcutta, August, 1962):

Chota Nagpur:		
clergy	23-12	laity 31-28
Rangoon:		
clergy	46-15	laity 36-22
Delhi (missionary):		
clergy	10-6	laity 21-8 in favor

It has recently been reported (December, 1962) that Bombay has also voted in the negative, thus making the necessary two-thirds majority impossible, and that the voting in the Methodist Church involved is also going against the Plan, so far by 285-231 in eight Conferences out of twelve.

The main architects of these proposals have been among the outstanding leaders of their respective Churches — in Ceylon, the Bishop of Kurunagala, now Metropolitan of Calcutta, and the well-known Methodist theologian, D. T. Niles; in North India, Archdeacon Sully of Allahabad and the Presbyterian, James Stewart, principal of Serampore College. The latter two, it seems to me, have developed a theory of the nature of the ministry in a united Church which is probably not wholly clear to their respective constituencies; it amounts to saying that we will hand all our ministries over to the Lord, and ask Him to hand them back to us reconstituted as He sees fit.

Personally, I still doubt whether plans in which the word "priest" is carefully eliminated can be said to transmit the fullness of the heritage which Anglicans have received from the ancient Church, and I think we might well claim recognition for the office of priesthood, which the Prayer Book describes as necessary in the Church — much as the Baptists have honorably stood up for some recognition of their principle of believers' Baptism, which in both Plan and Scheme is recognized as an alternative practice. But the purpose of this article has not been to discuss these proposals, but to report on their present state, which seems to be one of suspense. What further developments can take place in the movement for Christian unity in India remains to be seen.

# SERVANTS OF THE ALTAR

by Elizabeth Randall-Mills

*Mrs. Randall-Mills, the wife of H. A. W. Randall-Mills, is directress of the altar guild of St. Ann's Church, Old Lyme, Conn.*

Please imagine with me a Saturday morning for two altar guild members. We go to our church filled with a sense of responsibility and of happy anticipation for what we have been appointed to do; and with more than a little fear of our own inadequacies. We would like the preparation of the altar for the supreme meeting of God and His people in the Holy Communion to be more than reverent routine; we would like our work to be a symbolic one, in which each activity can represent an act of praise. For this we strive: service that is a way of worship.

Down on our knees we go. Each altar guild member personally offers herself, asking to serve with her hands made skillful in the performance of their task, her mind made free from daily distractions, and her heart quieted to a simple gesture of love. "Allow me, God, to make a gift to You this morning of my service and my thoughts. Direct my movements, clarify my mind to concentrate on the meaning of what I do for You, awaken my love for You, awaken my concern for all tomorrow's worshipers who will be Your guests at Your glorious feast. I am helpless without You. Teach me how to be Your servant."

But as the morning progresses, several attitudes may hinder our transformation of our work into worship. For the old member of the altar guild, too great familiarity may make her service automatic. For the new member, anxiety may crowd all meditation aside. How can we overcome these obstacles? How can we know the work well enough not to be frightened, and yet be confident and not indifferent? Perhaps we can make a rule. Each time we go up to the altar we can stop an instant to speak with God, and we can say a silent prayer before each act of preparation until this becomes a habit.

Discipline of this sort is necessary for all of us. One small prayer at a time will be more likely to be said than too extensive a schedule. And, we have a fine inspiration in Brother Lawrence.\* We are

servants as he was. We are the servants making ready God's house. If Brother Lawrence working in a kitchen could transform humble duties into offerings to God vividly present, how utterly blessed are we who try to do the same at God's altar. We are privileged to pray, not amidst the clatter of dishes but in the very place of prayer.

To begin our preparation we go into the sacristy, and greet our fellow worker. We need each other's talents and judgment in so important a work. When we are in the chancel or sanctuary together, we whisper, and only about what we are doing; when in the sacristy, we share our duties and our thoughts. We get to know each other better and we find our common love of our work an invisible bond. People who love God very much have a spiritual friendship even though the secular part of their lives is very different.

Now to the Church Calendar. What seasonal color for today? What lessons to be marked in the Bible? What Psalm in the Prayer Book? Immediately we move out of the natural year of four seasons into the Christian sequence that celebrates the life of our Lord. It might be a time of cold weather, but the bright season of Epiphany — a time of outward witness. We are citizens of a world whose cycle of seasons follows God's acts of sacrificial love toward us. We take the symbolic color and hang it on the altar and it dramatizes the preëminence of God's calendar.

We stand in the sanctuary, and as we place the clean linen on the altar, we ask that silence like a fair linen cloth be spread in our minds, that we may practice that stillness which is part of the preparation for God's coming. Tomorrow, before we go to the rail, that silence will come back to us, and the noise of our own thoughts will be replaced by a wordless waiting for the Holy Presence.

Back in the sacristy, one of us polishes silver and brass, and one sorts and counts

flower stalks, envisioning an arrangement. There are not enough greens today for the background. Which is the tallest flower, the central pivot for the arrangement? Dark flowers lower than light ones; balance vases, but in reverse; cut the stems so no flower is higher than the cross; crush tissue paper to steady the arrangement — oh, for another snapdragon — and so on, the rattle of our nervous thoughts.

Where is the silence we laid in our minds? Where is the trust that the Holy Spirit would direct us? We ask Him to forgive our anxiety, to lead us beside "the still waters" until we can enter the world of true meanings — where memorial flowers are tokens given by someone who wishes to make a gift to God in thanksgiving for a life he deeply loved. We are agents of that movement of the heart between someone who remembers and someone who is remembered within the country of God's love, where there is no separation. We say a prayer for these people. And we carry their message to God into the sanctuary as we place the vases on the retable. There the symbolism of flowers is enlarged. Flowers are alive and speak in colors and fragrance their own praise, the praise of created things. They frame the cross and draw the eyes of worshipers toward the central symbol of redemptive Love. They speak for trees and hills of earth with a purity that refreshes our own faulty human speaking. We are glad (and the congregation tomorrow will be, too) that they can take up some of our song.

To clean and to polish! Altar guild work includes a great deal of this. It seems women are always removing the dust and stains of living and scrubbing and scouring it away only to have it pile up again. So much of life is little repetitions, a good exercise to teach patience in the slow rhythm of life, and humility. Remember "We are not worthy so much as to gather up the crumbs under Thy table." Yet today we are permitted to

\*Brother Lawrence, the author of *The Practice of the Presence of God*, was a lay monk who worked in the monastery kitchen, where, among all the noise and distraction, he was still able to perceive God's presence, and to pray to God in the midst of the exercise of his duties.

**In preparing the house of God for His  
people, the tasks performed by altar guild members  
can become more than reverent routine**



Church Photo Contest — 1956

The preparation of the altar for the meeting of God and His people, can represent an act of praise.

dust the altar, to polish the vases and candlesticks and the cross. The thought deepens our sense of unworthiness.

But to be self-consciously aware of one's humility is to be proud. May the Holy Spirit guide us over these pitfalls. Diligently let us sweep the sacristy floor, counting our faults, and then in hard work erase self-concern, and immerse our private problem of salvation in a deeper thought of God. God, God's act, what He did through His only-begotten Son, and what He does now for us in every celebration of the Holy Eucharist — let this be our focus.

Now we take out the communion vessels and polish and wash the paten and chalice. We fill the cruets with water and wine and place wafers in the bread box, the towel on the lavabo. Thousands of sermons have been preached and countless pages written on the Holy Eucharist, and it would be very unfitting and audacious for me to suggest to you the kind of prayer you may wish to say as you set up and veil the holy vessels that will be the physical bearers of the Holy Sacra-

ment. Not one of us but handles these things with reverence. That we should assist our priests by making the altar ready is an honor we never get used to. Let us never fail by forgetting anything; let us never dishonor the service by the use of vessels or linen not spotlessly clean and carefully folded. Let all our work be so perfect that our rector need never begin a service with a question in his mind that the altar guild may not have fulfilled its duties. We are here to relieve him from concern over details, and we follow exactly his directions.

When we stand back to see if all is in readiness on the altar, the vases and candles evenly spaced, the fair linen hems a uniform distance from the floor, the Missal marked and in place, the candle wicks trimmed, the flower bouquets matching, the cross brilliantly polished and dominating the whole, the veiled chalice waiting, we think ahead to tomorrow's service when the mystery of our Lord's redemptive Sacrifice will be celebrated, and we, by His grace, will be offering "ourselves, our souls and bodies," when we will meet

God at His table and be received through Jesus Christ by Him and be allowed, although we are guests, to receive Him. We think of the millions of times this happens, the cleansing and igniting of the souls of men that is the burning gift of God. So awesome a gift can be acknowledged only by silent prayer. And that we are blessed in having a small part today in preparing for this great event makes us think and think. Tomorrow, our thanks will be spoken in the highest form of speech, in the poetry of our liturgy and in words rejoicing in music. Grateful will we be to the choir whose voices will lead us in thanksgiving. Today, we pick up the hymn numbers and place them on the board, with a prayer for the choir.

Thanksgiving is vibrant in our minds. Another expression of gratefulness will be made by tomorrow's filling of the alms basins. We place them for collection, knowing our money will go and do what we personally cannot do.

But what can we personally do? We puzzle over ways to express our sense of being very blessed. We think of the week ahead, of the family to be tended, the sick to be visited, the prayers to be said, the school or other community service waiting help. As servants of God's altar in the church, we are servants everywhere, and for all time. There is no "off-duty." God invites us to meet Him (not in the special way of the Eucharist, but to meet Him) over a family table, a desk, or a picnic bench. Can we remember to prepare for Him each time? There is the dusting, the tidying, the laying of the cloth, the arranging of the flowers. There is the concern for all the members of the human family who come together at different times in many places. We may not sing at these times, but we may pray together and for each other; and sacrifice is an act repeated outside as well as inside the church — our little sacrifices and His eternal one.

How can we accept so much from God: everything He creates and Himself as well? As altar guild members, as people who are allowed to live close to His revealing acts, let us try to understand our role. Let us think of it as an Advent role. In an expectant Advent attitude our Saturday work is done. We look for His Presence; we prepare for His Presence. We make the church ready for His coming to all the congregation by making it beautiful with symbolic adornment. And we make ourselves ready for His coming by being quiet and disciplined, loving and penitent and grateful. He is coming always nearer, forgiveness and love are coming nearer, but He is also always present. There is continuous preparation and continuous communication. God's life asks from each of us an altar in the soul. We are called to be guardians of the altar of the church and builders of the altar in the soul, in the soul of each of us, and in the souls of all.

## Transition

The last Sunday of Epiphany this year is here, with its Gospel of the revealing of the Lord as Lord in the healing of a leper and the servant of a Roman centurion. So comes to a close the season of the showing forth of the Son of God to those who would see. Some, like the leper, saw Him in their extremity and His response to it. Some, like the centurion, saw Him because of the discipline and integrity of their own lives, and because of their love for another.

During the season of His showing-forth, we have seen His miracle at Cana, the first showing of His lordship of the earth He had come to inhabit. We have seen His Baptism by John, and the confirmation of His sonship by the voice from heaven. Before that came the clue from His childhood of His understanding of the things of the spirit, in His remarkable discourse with the learned men of the temple. And before that, of course, the first epiphany (which we so often think of as the whole teaching of the season), when the wise men from the east came to find Him and to worship Him.

Over and over, in differing ways, there were hints, and more than hints, of who He was. But in the press of ordinary living, who noticed? Or, of those few who did notice, who remembered?

But we have been told. We have been reminded. We have all the benefit of almost 20 centuries of hindsight. We know who He is.

And the response to that knowledge, the response to the clear vision of Him, must inevitably be that of Peter, when he perceived from the miraculous catch of fishes something of who Jesus must be. "When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord." Or, as the New English Bible has it, "When Simon saw what had happened he fell at Jesus's knees and said, 'Go, Lord, leave me, sinner that I am!'"

When we begin to see the Lord as Lord, when we begin to discern something of the holiness of Him as well as the power and the glory, then we must see ourselves, too, in His light, and the vision is hard to bear. The reaction to "Thou only art holy" is "I am a sinful man," and this positive and this negative cannot remain together. Something has to give, and holiness does not do this.

Much that is hard to understand in men can be explained by three responses to the divine: the response of longing for that which is holy — and many never find it at all; the response of flight from that which is holy — and this was Peter's first reaction; and the response of penitence — which only the grace of humility can obtain.

At Christmas, the churches are filled with those who to some degree and in some manner respond to the Incarnation, if only with a wistful longing. Throughout the Epiphany, the Christmas idea remains, but more and more it leaves the charm and coziness of the cradle for

the glory and holiness and austerity of the various epiphanies. For those who can remain, pre-Lent and Lent are the fitting and inevitable next stage. Because all men, seeing holiness, must respond with at least a fleeting recoil from that light. But, by the grace of God, His people also respond, like Peter, on their knees.

Perhaps this is the reason that Lent has so lengthened out as the Church's history has gone by. After the Incarnation, and the revelation of the shattering thing that had happened, what else could the Church do but begin its period of penitence?

## Simple Solution?

As we scan the news of the Churches, we find more and more of it telling of the spreading ripples — some of them waves — of good will and desire for understanding which are bathing the various shores of the Roman Catholic Church throughout the world. The successor of St. Peter threw the strong rock of charity into the mill pond and this is the result.

Now just when we have been trying to compare the unity octave intentions of the Roman Church, the World Council of Churches, and the American Church Union, we come across the words of a Roman Catholic seminary professor, preaching in Washington, D. C. Said the Rev. Geoffrey Wood, S.A., professor of Sacred Scripture at Atonement Seminary, "Contact, discussion, charity must grow — and especially there must be prayer — simple heartfelt prayer to God by Catholics, Protestants, and Orthodox, simply imploring, 'Dear God, help us!'"

Somehow, none of the carefully arranged schemes of prayer for unity seem quite right to us — the bents and prejudices of the compilers keep finding their way into them, if ever so subtly. Maybe Fr. Wood has hit the solution — a solution which sounds very much like the sanctified simplicity of many a saint in answer to sophisticated problems. Maybe we need to scrap all the careful intentions, need to take our attention away from the ecclesiological implications of the words we use, and instead should spend our eight days — all of us — just saying, and meaning, "Dear God, help us." After all, He does know the problems.

But if this is a simple idea — it is by no means an easy one. For when you are careful what you ask of God, He may give you more than you ask for, but at least you can feel aggrieved about the resulting embarrassment. When you just ask for help, then you are bound to know — whatever form it comes in — that, well, you did ask for it!

Maybe, too, the Gospel for this Sunday has words which might serve as material for meditation during January's annual concern for unity. While Church members are hoping for everybody else to come over to the fullness of revelation that *they* possess, they might read daily, and give, say, 15 minutes to thinking about our Lord's own words: "I say unto you, that many shall come from the east and west and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

## Unity and Tradition

Probably the best way to think of my work is as a ministry of unity — unity expressed in ways appropriate to the nature of the Anglican Communion. This isn't a different unity than what all Churches seek; it isn't a special kind of unity; it is simply unity in Christ, expressed with the intensity of full communion among Christians who share a very large number of things in common. But it must be expressed in ways appropriate to what we are and the tradition and spirit we share.

For example, uniformity in liturgical detail would not befit an international family of self-governing Churches. Again, a centralized administrative structure would defeat our hopes for healthy regional and national responsibility. Yet, again, no statement of the Christian faith less inclusive and universal than the Nicene Creed could ever be accepted as a common Anglican confession. The 39 Articles, indeed, were an attempt to show how broadly the Church of England could extend toward confessional points of view without actually holding one, but the Articles do not enjoy universal acceptance in the Anglican family despite even this theological generosity.

### National Sense a Factor

So one could continue, for many bases and expressions of Anglican unity have been known and explored and found wanting. The profound national sense uniquely true of the mother Church of England has played a great part in time past, and is still a significant factor. Thirteen of the 18 Anglican Churches are rooted in Commonwealth countries, and certainly we are still largely an English-speaking household (although by no means Anglo-Saxon, if I understand what that means). Indeed, it was not until 1850 or thereabouts that full communion was established with the Church in the United States. Until that time clergymen of the American Church, like those of the Episcopal Church in Scotland, were not permitted to officiate in England; and in both cases, national considerations played the decisive part.

To this day Crockford's, that singular arbiter of the "U" and "non-U" in things Anglican, lists the American Church in a sort of limbo behind suffragan bishops, ex-prime ministers, advertisements for communion wines, etc., (although still casting a wistful imperial cloak over the Jerusalem archbishopric, South Africa, and the Hong Kong diocese of the Church of China).

All this simply reflects our experience with still another level or expression of

unity — that of national identity. And while Anglican unity has long since outgrown that tie, it has bequeathed to us a great gift, that of a sense of profound identification of a Church with its nation and people. This sense is in the bloodstream of every Anglican Church; it helps to save us from sectarianism and religiosity; it establishes among us a sturdy independence; it is or can be full of good things.

### Fight for Identity

But by the same token, on the other side, almost all of Anglicanism must wrestle with the problem of its own identity and unity. The Church of England alone, because of its establishment as a national Church, has its unity given to it. Every other Anglican Church must accept the role of sect or denomination, and must, therefore, fight for its identity, its mission in its nation; and especially its own interior unity. In England, the widest extremes of "Catholic" and "Protestant" are at least tolerable, because at least a measure of unity is already given the Church, and does not depend on the voluntary coöperation of people of different opinions.

No other Anglican Church enjoys that luxury. We of the younger Churches have had to learn how to contain "Catholic" and "Protestant" within one voluntary body, one diocese, one parish, indeed, one soul. We have had to learn (and I am more thankful for this than I can say) that the co-existence in one Church of the two great Christian spirits — symbolized as "Catholic" and "Protestant" — is not after the manner of a Neopolitan ice or a *pousse-café*, but rather after the manner of an arduous, costly, humble, spiritual pilgrimage, a creaturely struggle for depth and wholeness, a struggle within the spirit of every Anglican. No one of us, priest or layman, can opt out of either the Catholicism or the Protestantism given us by our Prayer Books. We must come to terms with both spirits, in one flesh. Otherwise we will have no unity at all in our Churches, or no depth.

There are dangers, clearly, in this fight for interior unity — dangers of accepting the role of sect or denomination, and thereby losing the great inheritance of the English Reformation. But it is also true that it is not accidental that so often the most perceptive understanding of the Anglican tradition is found in non-English writers (or those with long experience outside of England). It is not mere American bumptiousness which leads me to say that of all who have written on the Anglican

spirit, in modern times, the American philosopher, Paul Elmer Moore, was by all odds the most sensitive. Like all of us in the younger Churches, he had to fight to understand and establish the identity, the mission, the unity of his Church, and in that fight there are unforgettable lessons to learn, lessons not similarly forced on our English brethren.

Now, what am I writing about? Unity—Anglican unity. These reflections are not aimless ones. There are appropriate expressions of unity which are not confessional or national. As usual I am writing on a plane, having just shared a quarterly meeting of the American Church's National Council. Included in the routine business of the Overseas Department was the provision of funds to pay the salary of an Australian priest to work in Viet Nam, various arrangements about an American priest now working in India, whose salary is paid by the Scottish Episcopal Church, and a 50/50 partnership plan with the Canadian Church whereby both Churches join in providing a needed administrative assistant for a third Church in Africa.

### Trust within Love

These are three small instances of a very wide field on inter-Anglican coöperation, entirely appropriate as an expression of our unity. For they speak, small as they are, of a partnership based on nothing less than full communion. It is not cultural unity or doctrinal identity or ecclesiastical uniformity or administrative centrality which speaks in such things. It is nothing less than that complete trust in one another, within the single love of God, whose outward expression is that we break the Bread of Life together in mutual, brotherly acceptance.

Indeed, this full communion extends beyond what could be called "Anglican." For example, at that same meeting, other routine actions were taken to provide clergy of the Philippine Independent Church to minister to Anglicans in Hawaii, for the support of British nationals in an institution of the Church of South India, and for literature for theological education in the Spanish Reformed Episcopal Church. Again, these are tiny instances, which could be duplicated widely in other Anglican Churches, of what full communion means, expressed in brotherly love. And if we Anglicans grow confused sometimes as to what is "Anglican" and what is not, it may be that God is just as well pleased.

Any basis of unity, any expression of unity, short of that full brotherhood in Christ in which we share one another's needs and strengths without regard to culture or nationality or theological opinion

or practice, is imperfect and doomed to pass as we grow up in Christ. This is why I speak so often of "disappearance" as the vocation of the Anglican Communion. It would never be enough, because it would never be true to the unity Christ gives us in Baptism and the Holy Communion, for us to stop short of complete involvement in one another's lives. Simply to go on endlessly in parallel lines, with an occasional bridge of ceremonial inter-communion, would deny us — does deny us — exactly the assurance of common life, common hope, common fate, common salvation, which is the central mark of unity in Christ. One of the heartbreaks in Anglican history is that when the young Church in America needed so much encouragement and strength, it could not be given them because of national walls which now rightly seem absurd. How different the history of the United States might have been, had the unity of the Anglican Communion been a working fact two hundred years ago.

Well, regret is profitless except as it teaches a lesson. The lesson is that there is one Lord and one Gospel and one salvation, and therefore one Church; and to the farthest limits possible to us, it is our duty to live up to that given unity. For the time being, there is a particular intensity of unity possible to us in the Anglican family and those other Churches allied to us in full communion. We shall not rest content with this; but it would be both sin and disaster not to press it and express it with all our imagination and power, not because we happen to like one another or share common cultural gifts or preserve in our Churches many elements of a common heritage, but because we may not keep even what unity and witness we have unless we live up to it.

It must be expressed, this unity, in ways appropriate to our Anglican tradition. As far as I can see, the Incarnate Lord, in all His terrible and wonderful anonymity, is the heart of our "tradition." He came, at a certain time and place, to become the glorious power that broke down every middle wall of partition between us and to make us one in Him. No less a healing, hurting, brushing-aside of unimportant differences and divisions will suffice for us. May He teach us how to be true to Him and to one another in Him!

## 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 Communion, missionary societies, or emergencies.

### February

3. Arizona, U.S.A.
4. Arkansas, U.S.A.
5. Armagh, Ireland
6. Armidale, Australia
7. Assam, India
8. Athabasca, Canada
9. Atlanta, U.S.A.

# sorts and conditions

LIFE AFTER DEATH is one of the central affirmations of the Christian faith, and, of course, it has been a prominent feature of other religions as well. The pyramids and monumental tombs of ancient Egypt are impressive witness to the confidence of the ancient Egyptians in a happy future existence.

THE ANCIENT ISRAELITES, however, did not share this hope. Many of the psalms are based on the idea that, while the self might continue to exist, nothing very good could happen to it. For example, Psalm 86 says, "Dost thou show wonders among the dead? or shall the dead rise up again, and praise thee? Shall thy loving kindness be showed in the grave? or thy faithfulness in destruction?"

JEWISH BELIEF in a resurrection of the righteous apparently sprang up in the period between the Old Testament and the New. II Maccabees expresses this confident hope on the ground that God's righteousness will surely be vindicated in the resurrection of those who suffered terrible tortures out of loyalty to Him.

SO THEY gave an affirmative answer to the old question of the psalmist: "Yes, God does show wonders among the dead. They shall rise up again and praise Him!"

THE ANCIENT EGYPTIANS, however, took a different road to their beliefs in an afterlife. According to an article in the *Interpreter's Dictionary of the Bible*, life in this world was so good in imperial Egypt that they could not imagine it coming to a halt. Like the United States of the 20th century, it was a prosperous country and most of its wars were fought on foreign soil. The future seemed good to the Egyptians because the present was so good.

IT SEEMS that immortality was at first the prerogative of the king alone. He was regarded as a god, and gods were immortal. Then it spread out to include the nobility and the upper classes in a sort of "democratization" of immortality. Probably, however, this democratization never did extend all the way down to the humble peasants on whom all the prosperity was based. They did not have much to look forward to, in this world or in the next.

THE CHRISTIAN BELIEF, like that of the Jews, is based on faith in divine

justice. This is one of the great meanings of Christ's Resurrection, as St. Paul said in his powerful speech at Athens. In our Lord's own teaching, the emphasis is the same: The selfish and unloving "will go away into eternal punishment, but the righteous into eternal life" (Matt. 25:46).

HENCE, THE QUESTION of the afterlife is, for the Christian, a solemn and serious question. Nobody is able to face such a testing on his own merits. Christ must be our mediator and advocate as well as our judge.

THE SOURCES of knowledge we rely on in our modern civilization — observation and experiment — don't give us much help in thinking about life after death. Some people claim to have established contact with the departed, but their evidence is highly unconvincing to the rest of us.

WE BELIEVE in the Communion of Saints, and in this phrase the word "saints" includes every loyal follower of Christ. We do have fellowship with the dead — the same kind of fellowship we have with those who are dear to us, still living, but out of contact with us in some remote place.

OUR COMMUNION is in Christ. It is not direct, and we should not strain to find a way to make it direct. We are all participants in His life, members of His mystical Body. We may pray through Him for them, and we believe that they may pray for us.

MUCH THAT SEEMED of high earthly value to us in our human relationships was only temporary, only a stage in our development. In the kingdom of heaven, our Lord says, there is neither marrying nor giving in marriage. But this is not a deprivation. When that which is perfect is come, that which is in part shall be done away.

FROM THE SCRIPTURES and the teaching of our Lord, we know that life after death exists, that it is the working out of divine justice and mercy and love, and that all men are invited to have a part in it. We know that through Christ, we have communion and fellowship with all who belong to Him. We can speculate about other matters, but, perhaps, it would be better to grasp more firmly these truths that have been revealed to us.

"THE SPIRIT and the Bride say, 'Come.' And let him who hears say, 'Come.' And let him who is thirsty come, let him who desires take the water of life without price."

PETER DAY

The Living Church

## NEWS

Continued from page 11

making a few long distance phone calls to absent wives (only four could attend) and classmates; and discussing recent helpful reading. The last morning, the class had a corporate Communion at St. Luke's Church, Hot Springs, with the Rev. Charles Hoglan, vicar of St. Mark's Church, Crossett, celebrating. He served as host for the reunion.

Relaxation at the reunion included an afternoon spent at one of the hot springs baths. Fr. Reed says that a "classic" Polaroid picture of the brethren, taken that afternoon, exists, but THE LIVING CHURCH did not attempt to procure it.

### VATICAN COUNCIL

## Scheduled for Freedom

Religious freedom will be discussed by the Second Vatican Council of the Roman Catholic Church when it holds its second session, beginning in September, according to Augustin Cardinal Bea, head of the Vatican Secretariat for Promoting Christian Unity.

Cardinal Bea said recently that, when the Council's next session convenes, his Secretariat will present a *schema*, or draft, proclaiming the right of all men, believers or unbelievers, to freedom of conscience. He said this while addressing some 200 participants in an *agape* [meal of fellowship] sponsored by the [Roman] Catholic International Pro Deo University in

The well-wrapped gentleman at the right is the Rev. Samuel Van Culin, assistant secretary of the National Council's Overseas Department. He and the other two gentlemen (equally well protected against the elements at Thule Air Force Base, Greenland, where this picture was taken) were guests of the Chief of Air Force Chaplains in a recent flying visit to Air Force installations in Newfoundland, Labrador, Baffin Island, and Greenland, where they conducted services. At the left is Msgr. Francis J. Statkus of the Roman Catholic Military Ordinariate, and in the center is the Rev. Carl M. Boyd, of the Disciples of Christ.



February 3, 1963

Rome, attended by representatives of 21 religious bodies, Roman Catholic, Protestant, Jewish, and Muslim.

"An authentic love for truth demands that we recognize it wherever encountered," said Cardinal Bea. "To those objecting that error has not the right to exist, we must answer that error is something abstract. The past's so-called wars of religion were aberrations of a misunderstood love for truth. They were waged by men who forgot that not less important than truth is man's right to follow his own conscience and to have his independence respected by all."

Participants in the *agape* shared a meal consisting of fish and simple pies. At the opening of the gathering, Amleto Cardinal Cicognani, Vatican Secretary of State, conveyed an apostolic blessing from Pope John XXIII for all the participants. He said the Pope had learned "with pleasure" of the Pro Deo encounter, which it was pointed out was "seeking to reachieve fraternal understanding among individuals and to reestablish Christian peace and prosperity among peoples."

Cardinal Bea said the *agape*, like the Second Vatican Council, was inspired by a spirit of universal charity. He warned against identifying truth with one's own beliefs, and stressed the need to understand other men's convictions and respect their freedom to follow their own consciences.

In other interim developments concerning the Vatican Council, it has been reported that copies of all the printed material supplied to non-Roman Catholic delegate observers at the first session of the Council have been sent to His All-Holiness Athenagoras I, Archbishop of Constantinople and Ecumenical Patriarch of the Orthodox Communion. The Patriarch declined to send an observer to the first session — only the Russian Church was represented, among the Orthodox Churches. The Patriarch also was given copies of addresses on the Council given by Pope John XXIII, and reports on its sessions as printed in the French edition of *Osservatore Romano*, Vatican City newspaper. [RNS]

## LETTERS

Continued from page 2

ment, inferior buildings, crowded classrooms, and most clergy have an old car, just one, perhaps bought second-hand. What is wrong with \$10,000 (and up) organs, stainless-steel kitchens, and the like? It would be a tremendous act of love for the authoress, if her family would live in a smaller house, buy a new car less frequently, and devote more money to the purchase of a \$10,000 organ for her parish church. When we live in luxurious homes and drive new cars, and begrudge good equipment for the church, we show that we are more interested in ourselves than we are in God. And is there something wrong about having one or two window air-conditioners in the rectory, when many of the homes of the laymen have them?

(5) Finally, if the offerings to a parish were divided "90% for others and 10% for our parish," the parish would soon go into bankruptcy, and then there would be nothing either for others or the parish. If the costs of maintaining the parish are not met, the parish cannot continue to operate and send out even 10% to others. However, 10% is an extremely low figure; I doubt that many parishes send out less than 30% of their income, when all non-parochial expenditures are added together. Let the authoress first stop buying groceries, houses, clothes, and automobiles, and live on 10% and give 90% to others. Then she'd live on \$75 a month and give \$675 to the Church and the poor. Let her practice what she preaches.

Finally, some of us are getting tired of criticism of the parishes of the Church. Most of the missionary, evangelistic, and teaching work of the Church is done by the parishes, and, in addition, they raise the money to support everything else in the Church. If parishes do not take care of themselves, they can't take care of anything else either.

(Rev.) ROY PETTWAY  
Rector, Church of Our Saviour  
Atlanta, Ga.

The article "Tithing" in the December 9th issue will compel many tithers to answer its contentions. It is unlikely, however, that you will receive more than one answer from outside your fold. Such is mine.

As a ruling elder in a Presbyterian church, I hear all the arguments and alibis why one does not need to tithe. The "Churchwoman" has come up with the best answer that still begs the question.

First, she avoids the individual relationship each person has to Christ. In Matthew 6:33, Christ tells us, "Seek ye . . . the kingdom of God and his righteousness; and all these things shall be added unto you." In answer to the rich young ruler, Christ said, "Sell *all* that thou hast, and distribute unto the poor [Luke 18:22], "as the price for entering the Kingdom. In another place Christ was asked how much one should give and He referred the questioner to the law in the "Old Testament." Christ said, "I am the way. . . ." and He approved tithing. Now if we are to acknowledge His rule in our life, there is no alternative to tithing regardless of what the Church does or does not do. It either is Christ's will or our own will that will rule us.

The second point of evasion is that of giv-

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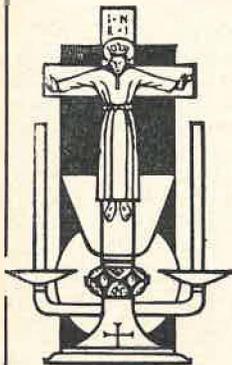
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ing to the Church. No one is compelled to give to the Church. The poor and the needy are everywhere waiting for us to answer our Lord. "Inasmuch as ye have done it unto the least of these . . . ye have done it unto me."

The third and crucial point evaded is why we should give at all. From the beginning of time until now man has felt compelled to sacrifice. Our Saviour in the garden of Gethsemane made it eminently clear that sacrifice is necessary to salvation when he said, "Let this cup pass from me: nevertheless not as I will, but as thou wilt," thus going to the Cross for the supreme sacrifice that we might have life and salvation.

The Cross points to the irreducible truth that sacrifice is an integral and inseparable part of love. Without sacrifice, there is no love. No sacrifice — no love of Christ; no love of Christ — no love of God. Therefore all is lost. Thus the "Churchwoman" is confronted with this excruciating choice: Who will she sacrifice, Christ or her family?

The author has made the mistake so many of us make — we do not ask the right question. The question is not whether but how!

When we ask the question how, the lady's dilemma begins to unfold. Let us begin with the essence of her statement which was that really, she was not ready nor prepared to tithe.

Her way of life, she says, will not permit them to tithe. This is quite probably true. However, if she will recall that the tithe is of the first fruits, she will have a guide on how to begin. The next step is to make up one's mind just what percent one can manage with just a little sacrifice. Start with this then each year raise this percentage by one percent. By the time the tithe is reached, she will still have her home and be wondering what she formerly did with her money before tithing. The secret is that you take out the tithe first, then you say "I can't afford this," and "I can't afford that" — which we really never needed in the first place. In the large sense, one never really suffers unless nearly destitute.

WAYNE A. SELF  
West Palm Beach, Fla.

### About the Islands

Anent your December 16, 1962, report of the acceptance by the Rev. Cedric Mills of his election as Missionary Bishop of the Virgin Islands, you certainly did not get your information respecting the racial composition of the new missionary district from anyone who had ever visited the islands. There are no "white" parishes in either the British or the American Virgin Islands, and I doubt there ever have been.

Indeed, the only instance of separate congregations in the Caribbean of which I am aware has been the practice — which I believe and hope has been abandoned — at St. John's Cathedral, Puerto Rico, where for many years there were three separate congregations; Spanish speaking, English speaking and American. No one has ever been able to explain to me why it was necessary to separate the "English speaking" (i.e., Negro West Indians) from the Americans. Presumably they spoke the same language.

I write as a native of the British Virgin Islands who grew up partly in the American Islands and did military service in the U.S. Army in Puerto Rico.

GODFREY R. DE CASTRO  
New York, N. Y.

# PEOPLE and places

### Appointments Accepted

The Rev. Maurice M. Benitez, formerly canon of the Cathedral of St. John, Jacksonville, Fla., is now rector of Grace Church, Ocala, Fla.

The Rev. David V. A. Browne, formerly vicar at St. Mary's Church, Gardiner, Ore., is now assistant at St. Mark's Church, Medford, Ore. Address: Box 566, Medford.

The Rev. William J. Bruninga, formerly curate at St. Stephen's Church, Miami, Fla., is now vicar at St. Anthony's Church, Carol City, Fla. Address: 3951 N. W. 172d Terrace, Opa Locka, Fla.

The Rev. Robert E. Clark, formerly priest in charge of St. Peter's Church, Hobart, N. Y., Grace Chapel, Stamford, and St. Paul's, Bloomville, is now rector of St. Matthias' Church, Trenton, N. J.

The Rev. Donald Clawson, formerly priest in charge of St. Philip's Church, Coraopolis, Pa., is now rector of Grace Church, Orange Park, Fla.

The Rev. Garry A. Cooper, formerly assistant at Christ Church, Hudson, N. Y., is now rector of Trinity Church, Gloversville, N. Y.

The Rev. James Stanley Cox, Jr., formerly assistant at the Church of the Good Shepherd, Rocky Mount, N. C., in charge of St. John's Church, Battleboro, is now rector of Grace Church, Pine Bluff, Ark.

The Rev. John L. English, who formerly served St. Katherine's Church, Owen, Wis., is now rector of St. Paul's Church, Grand Rapids, Mich.

The Rev. W. A. Donald Foster, who became associate rector at St. Paul's Church, Minneapolis, in October, 1961, and priest in charge in August, 1962, is now rector. He will continue to live at 2029 Sheridan Ave. S., Minneapolis 5.

The Rev. Charles R. Greene, formerly rector of St. Bartholomew's Church, Pittsboro, N. C., is now director of program for the diocese of North Carolina. Address: 802 Hillsboro St., Raleigh, N. C.

The position is a newly created one; the Rev. Mr. Greene will work with all departments, committees, and commissions of the diocese. He will have the assistance of the Rev. William A. Yon, who will also be in charge of youth work and the camp and conference program.

The Rev. Gerald W. Humphrey, formerly in charge of St. Andrew's Church, Beacon, N. Y., is now rector of Trinity Church, Hoboken, N. J. Address: 707 Washington St.

The Rev. Neil R. Jordahl, formerly rector of St. Peter's Church, Paris, Ky., and instructor in Church history at the Kentucky Theological Seminary, will in February begin work as vicar at St. Stephen's Church, Hoyt Lakes, Minn. Address: 235 Kent Rd.

The Rev. William B. Kennison, formerly rector of Trinity Church, Sharon Springs, N. Y., the Church of the Good Shepherd, Canajoharie, and Holy Cross Church, Fort Plains, will on February 15 become rector of St. Luke's Church, Catskill, N. Y. Address: 50 William St.

The Rev. F. Hugh Magee, priest of the diocese of Pittsburgh, has returned from England and is now in charge of St. John's Church, Donora, Pa. Address: 967 McKean Ave.

The Rev. Donald Matthews, formerly in charge of St. Luke's Church, Pittsburgh, Pa., will on February 4 become rector of Trinity Church, Washington, Pa. Address: 1020 Overlook Dr.

The Rev. Emerson W. Methven, formerly rector of St. Timothy's Church, Apple Valley, Calif., is now vicar at St. Francis' Church, Fair Oaks, Calif. Address: 7659 Capricorn Dr., Citrus Heights, Calif.

The Rev. W. Robert Miller has accepted appointment as associate rector at St. Luke's Church, Bethesda, Md., but will continue to teach school.

The Rev. Robert Muhl, formerly rector of Trinity Church, Washington, Pa., is now rector of St. Stephen's Church, Pitt and Franklin Aves., Wilkinsburg, Pa.

The Rev. Luther G. Pitts, formerly vicar at the Church of the Epiphany, Socorro, N. M., and St. Philip's, Belen, is now vicar at St. Stephen's Church, Espanola, N. M., and St. James', Taos.

The Rev. David G. Pritchard, formerly rector of Christ Church, Augusta, Ga., is now rector of

Calvary Church, Americus, Ga. He is also doing supply work in a neighboring diocese, at St. Mary's Church, Montezuma, Ga.

The Rev. John Rathbone Ramsey, formerly rector of St. Luke's Church, Catskill, N. Y., is now rector of St. John's Church, Ogdensburg, N. Y. Address: 503 Franklin St. (He will also give up his work as editor of the *Albany Churchman*.)

The Rev. Albert E. Rust, formerly vicar at St. Anthony's Church, Carol City, Fla., with address in Opa Locka, is now curate at All Souls' Church, Miami Beach, Fla. Address: 4025 Pine Tree Dr.

The Rev. R. Bruce Ryan, formerly vicar at St. Francis' Church, Youngsville, Pa., is now rector of St. Gregory's Church, Boca Raton, Fla. Address: Box 942, Boca Raton.

The Rev. A. D. Salmon, Jr., formerly assistant missionary in the Chenango County field of the diocese of Central New York and priest in charge of Christ Church, Guilford, N. Y., is now rector of Grace Church, Brunswick, Md.

The Rev. Walter B. Sams, formerly in charge of St. Andrew's Church, Douglas, Ga., is now rector of Mount Olivet Church, Pineville, La. Address: Box 589, Pineville.

The Rev. Warren H. Sapp, formerly rector of St. Peter's Church, Pittsburg, Kan., is now vicar at the Church of the Messiah, Liberty, Mo. Address: 831 Reed, Liberty.

The Rev. Esteban Saucedo, formerly vicar at St. Paul's Church, Brownsville, Texas, is now assistant at St. Anne's Church, El Paso, Texas.

The Rev. Ray W. Schaumburg, formerly vicar at St. John's Church, Broken Bow, Neb., and the Church of the Holy Trinity, Callaway, is now rector of St. Mary's Church, Blair, Neb. Address: 1730 Grant St.

The Rev. Charles F. Schilling, formerly rector of St. Paul's Church, Augusta, Ga., is now rector of St. John's Church, Hollywood, Fla. Address: Box 320, Hollywood, Fla.

The Rev. Frank A. Smith, formerly curate at St. Luke's Church, San Francisco, has for some time been rector of St. Peter's Church, Red Bluff, Calif. Address: 440 Elm St.

The Rev. William C. Spong, formerly in charge of Christ Church and also the Church of the Epiphany, Rocky Mount, N. C., is now in charge of St. Andrew's Church, Durham, N. C., and is serving as a chaplain to Duke Hospital, Durham.

The Rev. J. Arthur Swinson, formerly vicar at St. Kevin's Church, Opa Locka, Fla., is now vicar at St. David's Mission, Englewood, Fla. Address: Box 65, Englewood.

The Rev. Kenneth R. Treat, formerly rector of St. Stephen's Church, Jacksonville, Fla., is now director of Christian education at Grace Chapel Parish, Jacksonville.

The Rev. Russell Turner, formerly rector of All Saints' Church, Aliquippa, Pa., is now rector of St. Peter's Church, Uniontown, Pa.

The Rev. Robert G. Willoughby, formerly assistant minister at St. Philip's Church, Rochester, Mich., is now rector of All Saints' Church, Brooklyn, Mich.

The Rev. Walter W. Witte, Jr., who formerly served the Church of the Epiphany, Kirkwood, Mo., is now rector of St. Stephen's Church, St. Louis, Mo.

### Resignations

The Rev. Vernon E. Johnson, rector of St. Paul's Church, Minneapolis, has resigned. He and his family will continue to reside in the rectory at 4631 Arden Ave., Minneapolis 24, until June 15.

The Rev. Wilfred M. Layton, who has been serving as vicar at the Church of the Epiphany, Mount Morris, Mich., has now given up this work. He is listed as a retired priest of the diocese of Michigan.

The Rev. Burns K. Seeley has resigned as vicar at St. Francis' Mission, Orangeville, Mich., and St. Stephen's, Plainwell, for reasons of health. His plans were to do graduate work at Western Michigan University, Kalamazoo.

### Changes of Address

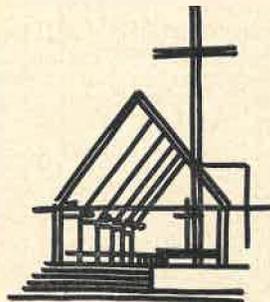
The Rt. Rev. Joseph M. Harte, Bishop of Arizona, formerly addressed at 202 W. Roosevelt, Phoenix 3, Ariz., may now be addressed at the new diocesan office, 110 W. Roosevelt, Phoenix 3, Ariz. Residence: 815 E. Orangewood, Phoenix 20.

The Rev. John M. Geene, formerly addressed at the Kaiser Hospital, Vallejo, Calif., may now be addressed at 114 Montecito Ave., Oakland 10, Calif.

*Continued on page 23*

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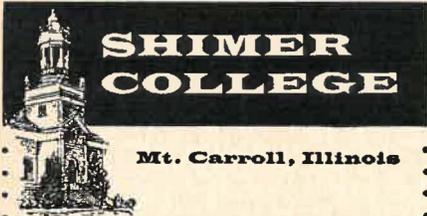
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# PEOPLE AND PLACES

Continued from page 21

Mail for the Church of the Holy Cross, Sanford, Fla. (the Rev. John L. Thomas, rector; the Rev. John R. Griffith, curate), may now be addressed to Box EE, Sanford.

The Rev. Wayne L. Johnson, rector of Trinity Church, Rock Island, Ill., is now living at 1604 Twenty-Second St. The address of the parish office is 1818 Sixth Ave.

The Rev. John E. Kinney, retired priest of the diocese of South Florida, formerly addressed in Lakewood, N. Y., may now be addressed at 2747 Searcy Dr., Dallas 11, Texas.

The Rev. H. G. C. Martin, retired priest of the diocese of New Hampshire, who has been living in England since 1956, may now be addressed at the Houston Foundation, Chestnut Hill, Philadelphia 18, Pa.

## Ordinations

West Virginia — On December 19, the Rev. Messrs. William W. Blood, David R. Mason, Charles A. Pitzer, John M. Smith.

Western Kansas — On December 14, the Rev. Fred Lee Meyer; December 21, the Rev. William M. Ripley.

Western Massachusetts — On December 20, the Rev. C. Richard Cadigan; December 21, the Rev. Elliot H. Blackburn and the Rev. Richard L. Powers, Jr.; December 22, the Rev. Thomas J. Abernethy, Jr., the Rev. David W. Boulton, and the Rev. John J. Schieffelin, Jr.; December 23, the Rev. Donald R. Goodness.

Western Michigan — On December 21, the Rev. Gary A. Garnett and the Rev. Maurice C. Kaser.

Wyoming — On December 19, the Rev. Messrs. James Dean Foley, Lawrence R. McCool, John S. Thornton, Philip H. Zimmers.

## Births

Th Rev. John Allen Bruce and Mrs. Bruce, of Christ Church, Charlotte, N. C., announce the birth of their second child, Jeremy Edward, on January 3.

The Very Rev. Richard Coombs and Mrs. Coombs, of the Cathedral of St. John the Evangelist, Spokane, Wash., announce the birth of a son, Peter Richard, on December 11. They have one other son and two daughters.

The Rev. C. Walton Fitch and Mrs. Fitch, of

Christ Church, Ottawa, Ill., announce the birth of their first child, Emily Louise, on December 22. The birth announcement said that her parents had waited 20 years for her, "so she is a true miracle."

The Rev. J. Donald Libby and Mrs. Libby, of St. Martin's in the Field, Severna Park, Md., announce the birth of their second child and first son, Peter Francis, on December 18.

The Rev. Edward N. Schneider and Mrs. Schneider, of St. Edward's Church, Fraser, Mich., announce the birth of their first child, Edward Nichols, Jr.

The Rev. Edwin P. Wittenburg and Mrs. Wittenburg, of St. Luke's Church, Madison, Wis., announce the birth of their fourth child and third son, Jonathan Robert, on December 6.

## Engagements

The Rev. Dr. and Mrs. John Heuss, of Trinity Parish, New York City, announce the engagement of their daughter, Gweneth Ann, to John Bridwell Severance, son of Mr. and Mrs. Frank A. F. Severance, of New Canaan, Conn. Miss Heuss is doing graduate work at Wesleyan University, Middletown, Conn., while teaching at Kent School, Kent, Conn. Her fiance is on the faculty of South Kent School.

## DEATHS

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

The Rev. Silvio G. Biagini, vicar at St. Mary of the Annunciation Church, Philadelphia, since 1920, died in Philadelphia, on December 22, 1962.

Fr. Biagini was born in Rome, Italy, in 1890. He studied in Italy, attended the Philadelphia Divinity School, and was ordained to the priesthood in 1920. Fr. Biagini is survived by a daughter.

The Rev. Edward Levi Skinner, retired priest of the diocese of Kansas, died December 24, 1962, at his home in Blue Rapids, Kan.

The Rev. Mr. Skinner was born in Westfield, N. Y., in 1877. He studied at Phillips Academy, Andover, Mass., and received the B.A. degree from

Yale in 1902. Mr. Skinner studied at Episcopal Theological School, and was ordained to the priesthood in 1906. Mr. Skinner served churches in New York until 1931, when he went to Kansas to serve St. Paul's Church, Marysville, St. Mark's Church, Blue Rapids, and Trinity Church, Irving, Kan. He retired in 1949.

Mr. Skinner is survived by two daughters, Mrs. Harold E. Chandler, and Mrs. Robert Folks.

Allen B. Ballard, chief inspector of the Philadelphia police department, died December 26, 1962, at his home in Philadelphia.

Mr. Ballard was an active member of St. Augustine's Church of the Covenant, Philadelphia, where he served at one time as treasurer, and where his wife, Hilda, is the parish clerk.

Mr. Ballard, the son of a blacksmith, studied at the University of Pennsylvania, but transferred to Virginia Union University, where he was given a scholarship. He taught physical education briefly, and was for several years assistant director of a Philadelphia boys' club. He was a salesman before he joined the police department in 1941. Mr. Ballard became the first Negro police inspector in the department in 1954, and was promoted to chief inspector in 1961 to head a new division of community relations. One function of the division was to deal with racial tensions.

In addition to his wife, Mr. Ballard is survived by three sons.

Margaret Shroat Campbell, mother of the Rev. Colin Campbell, died December 20th, in Asheville, N. C. She was 74 years of age.

Mrs. Campbell was the widow of Richmond W. Campbell. In addition to the Rev. Mr. Campbell, who is rector of Trinity Church, Columbus, Ga., Mrs. Campbell is survived by two daughters, Mrs. J. E. Crownover, of Asheville, and Mrs. Jack Wilson, of Murphy, N. C., another son, W. W. Campbell, of Charlotte, N. C., and several grandchildren.

Conrad Griffith Sharkey, 9, third of the four children of the Rev. and Mrs. William L. Sharkey, Christ Church, Tracy City, Tenn., was killed January 13th, when he rode his sled down a hill into the path of an oncoming car.

# CLASSIFIED

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## FOR RENT

**BOYS' CAMP:** Located on Long Lake, Adirondack Mountains, New York. If interested, full information available. Reply Box B-844.\*

## LINENS AND VESTMENTS

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

**HAND EMBROIDERED** Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen Funeral Palls embroidered in wool. Write for our new catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

## POSITIONS OFFERED

**AN UNMARRIED PRIEST** to act as an associate in a moderate Anglo-Catholic parish in a large Connecticut city. Total remuneration, \$4800, plus three room apartment and bath, with all utilities. Kindly communicate with Raymond Serra, 12 Lakeside Road, Milford, Conn.

**DOWNTOWN PARISH** in eastern city desires director religious education experienced in Seabury curriculum and adult education. Send personal data with references. Reply Box A-875.\*

## POSITIONS WANTED

**BUSINESS MANAGER AND LAY WORKER** — Experienced Churchman, age 47, desires opportunity for full-time position in large parish or diocese. Present position as steel company executive and many years as senior warden, lay reader, and member of executive council of diocese and its promotion department, should be of value in some challenging Church organization. Full resumé and references will be forwarded on request. Reply Box S-874.\*

**MIDDLE-AGED PRIEST** specialized in mental health, alcoholism and counseling, would be grateful for call from parish in Arizona, New Mexico, California, Oregon, or Washington. Prayer Book Churchman. Good administrator. Available for interview. Reply Box P-877.\*

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

**TRAINED** cultured Churchwoman available for position Resident Director or Housemother, institutions or schools. Available for interview my expense. Reply Box M-873.\*

## RELIGIOUS COMMUNITIES

**THE CONGREGATION OF THE COMPANIONS OF THE HOLY SAVIOUR** — Wanted! Single Parish Priests, Deacons and Seminarians who feel the need for a rule of life particularly suited to their situation. Provision for monthly community contact. Write: The Rev. Wm. J. Shepherd, C.S.S.S., Secretary, Congregation of the Companions of the Holy Saviour, 2112 N. 12th Street, Philadelphia 22, Pa.

**THE SOCIETY OF ST. PAUL** — Operates St. Jude's Nursing Home, St. Luke's elementary school, St. Paul's Press, and St. Paul's Retreat House, and is also involved in work for South West Africa and Jordan. Send a gift or write for information to the Father Rector, P.O. Box 446, Gresham, Ore. An active Order primarily for Lay Brothers. Inquiries welcomed from possible postulants.

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

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407 East Michigan Street Milwaukee 2, Wis.

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**THE LIVING CHURCH**

# CHURCH DIRECTORY

## TUCSON, ARIZ.

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

## LOS ANGELES, CALIF.

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

## ST. 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

## ST. THOMAS'

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

## CORAL GABLES, FLA.

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

## DAYTONA BEACH, FLA.

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

## FORT LAUDERDALE, FLA.

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

## ORLANDO, FLA.

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

## PALM BEACH, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

## 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

**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, deacons; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; IS, 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.

## BALTIMORE, MD.

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

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

## BOSTON, MASS.

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

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

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

## BUFFALO, N. Y.

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

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10, MP HC & Ser 11; Ev & Ser 4;  
Wkdys MP & HC 7:15 (G 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. IGNATIUS'** Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery  
care); Daily ex Mon 7:15 MP & Mass; C Sat 4

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

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

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

## THE PARISH OF TRINITY CHURCH

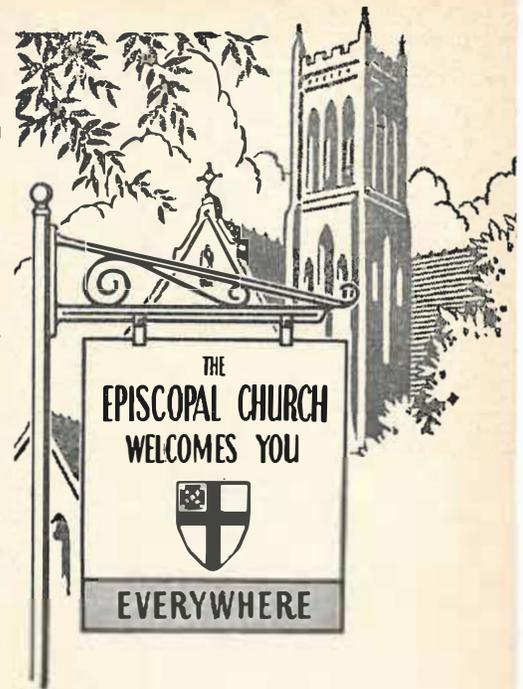
Rev. John Heuss, D.D., r

**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



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

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

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

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c  
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 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

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

**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 Union 2d Thurs 10:30; C Sat 4-5

**PARIS, FRANCE**  
**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.  
Jack C. White, Rev. Frederick McDonald canons  
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

**MEXICO CITY, MEXICO**  
**CHRIST CHURCH** Articulo 123, No. 134  
(in downtown Mexico City)  
Sun 8, 9:30, 11; Thurs 11

**PONCE, PUERTO RICO**  
**HOLY TRINITY**  
Abolition Street (near Darlington building)  
Sun (Spanish) 7, 9, 6, English 11

**GENEVA, SWITZERLAND**  
**The American Church (Emmanuel Episcopal)**  
4 rue Dr. Alfred Vincent (off Dual Mont Blanc)  
Rev. Perry R. Williams; Rev. William Brewster, Jr.  
Sun 8 HC, 9 MP & Ch S, 10:45 MP & Ser (HC 15)

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