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March 10, 1963

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Bishop Warnecke of Bethlehem (right) gives the master keys of the new Episcopal Church Center to Presiding Bishop Lichtenberger.

815 on Schedule [page 8]

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Do They Know the Responses?

Our children learn the different responses of the Prayer Book by attending the services regularly. Whether they hold the book or not, they gradually become acquainted with the words to be said. When the priest speaks, they readily chime in with the congregation. This is a real part of their religious education. We learn to be Churchmen by taking our parts in the services.

This is what we hope, and no doubt this is the way it works out in the lives of most people who grow up in the Church. Yet some of the services are unfamiliar — for example, Evening Prayer. Moreover, tests reveal that many people do not know the responses when asked to say them alone. Then, too, the pairs of sentences make excellent bits for private devotional expression. To be able to say some of these when you say your prayers alone is a great gain.

To drill on these sentences, apart from their use in a service, has been tried, with success. The following words, painted on



cards, formed a set which the rector used during his talk at the Family Service. Each card was about 18 inches long and five inches wide. On one side were the words spoken by the minister, and on the reverse the reply. The reply was printed upside down (to the rector), so that, by a twist of his wrist he could show the other side. The front of the card is held up, and the congregation asked to say the reply. Early in the drill the reverse is shown. Later, it is withheld while the people give the reply without help.

Sentences on Cards

The following is the copy for wording on the cards. The wording of the response on the reverse side in each case is given in capitals. A few of these are not in the Prayer Book, but should be known by Churchpeople.

- (1) The Lord be with you. **AND WITH THY SPIRIT.**
- (2) Glory be to the Father. . . . **AS IT WAS IN THE BEGINNING. . . .**, etc.
- (3) Praise ye the Lord. **THE LORD'S NAME BE PRAISED.**

(4) O Lord, show thy mercy upon us. **AND GRANT US THY SALVATION.**

(5) O God, make clean our hearts within us. **AND TAKE NOT. . . .**

(6) O Lord, open thou our lips. **AND OUR MOUTHS. . . .**

(7) O Lord, save the state. **AND MERCIFULLY HEAR US. . . .**

(8) Endue thy ministers with righteousness. **AND MAKE THY CHOSEN PEOPLE JOYFUL.**

(9) O Lord, save thy people. **AND BLESS THINE INHERITANCE.**

(10) Give peace in our time, O Lord. **FOR IT IS THOU, LORD, ONLY. . . .**

(11) (Response to Commandments) **LORD, HAVE MERCY UPON US, AND INCLINE. . . .**

(12) Lord have mercy upon us. **CHRIST HAVE. . . .**

(13) Blessed be the name of the Lord. **HENCEFORTH, WORLD WITHOUT END.**

(14) Lift up your hearts. **WE LIFT THEM UP. . . .**

(15) Let us give thanks unto our Lord God. **IT IS MEET AND RIGHT. . . .**

(16) O Lamb of God, that takest away the sins of the world. **HAVE MERCY UPON US. (Third time:) GRANT US THY PEACE.**

(17) O Saviour of the world, who by thy cross and precious blood hast redeemed us. **SAVE US AND HELP US, WE HUMBLY BESEECH THEE, O LORD.**

(18) Praise the Lord, O my soul. **AND FORGET NOT ALL HIS BENEFITS.**

(19) May they rest in peace. **AND MAY LIGHT PERPETUAL. . . .**

(20) The peace of the Lord be always with you. **AND WITH THY SPIRIT.**

(21) Let us bless the Lord. **THANKS BE TO GOD.**

For Class Drill

The set of larger cards is used in the service, from time to time — not all at one time, but a few selected each week. The same set may be used by a teacher in class. Or a smaller set may be made, readily seen in the classroom. The teacher may speak them as part of class devotion, or just as drill. A child may act as leader and conduct the drill. As the class knows each response well, the card need not be turned except to verify. The cards may also be used with individual pupils to make sure they can say the words alone, and are not carried along with the general chorus.

While the foregoing device may seem very obvious and scarcely needed, its use can be part of that thoroughness in teaching the faith, which is lacking in some parishes. Our children should know all the responses well, for public and private use through life.

BOOKS

From Answers, Questions

The Layman's Bible Commentary. Edited by **Balmer H. Kelly.** John Knox Press. \$2 each; 4 or more, \$1.75 each (any assortment of titles).

Vol. 8. **Ezra, Nehemiah, Esther, Job.** By **Balmer H. Kelly.** Pp. 152.

Vol. 15. **Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.** By **James H. Gailey, Jr.** Pp. 144.

Vol. 17. **Mark.** By **Paul S. Minear.** Pp. 136.

Vol. 24. **Hebrews, James, 1 & 2 of Peter.** By **John Wick Bowman.** Pp. 176.

The Layman's Bible Commentary project marks the fourth year of its life by publishing another four volumes of valuable tools for the understanding of the Bible. In a review of the first five volumes of this project appearing in *THE LIVING CHURCH*, November 29, 1959, I discussed in considerable detail the principles upon which the series was based. Of a projected 25 volumes, 17 have now appeared and have been proving their value to a growing number of users in laymen's Bible study groups and to the clergy who find their remarkable combination of briefness and thoroughness a great help in reviewing the books and passages of the Bible.

In Volume 8, Dr. Balmer Kelly, the editor of the series, has done an excellent job of presenting the essential and important religious message of the Ezra-Nehemiah literature which he considers and deals with as a single unit to be studied with the Books of Chronicles. He recognizes the insolvable difficulty in the details of chronology but he reminds us:

"The uncertainty of chronology should be no matter of great concern, for, as in the case of the other historical writings of the Bible, the purpose of the Books of Ezra and Nehemiah is not to give us a step-by-step account of events. Nor does their importance for us rest on their exact recital of chronological fact. They are documents which

ACU CYCLE OF PRAYER

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

March

10. St. Paul's, Bloomsburg, Pa.
11. St. John's, Woodward, Okla.; All Saints', Galena Park, Texas; Church of the Transfiguration, Palos Park, Ill.; St. Peter's, Ellicott City, Md.; Chapel of Christ the King, Andover, N. H.; Hoosac School, Hoosick, N. Y.
12. St. Paul's, Patchogue, N. Y.
13. St. Mark's, Milwaukee, Wis.; St. Andrew's, Mastic Beach, N. Y.; the Rev. Ian L. Bockus, Caribou, Maine
14. Christ Church, New Haven, Conn.
15. St. Matthew's, Bloomington, Ill.
16. Timberline Missions, Leadville, Colo.

March 10, 1963

THE EPISCOPAL KOREAN MISSION WHO ARE WE?

LIVING CHURCH

Our group in the United States is made up of individuals, both clerical and lay who are convinced of the great needs and opportunities of the Church in Korea. We banded together to make people aware of the situation that exists today in Korea and to distribute informational material, and raise funds in this country. This money is then sent to the Bishop of Korea for use in orphanage work and educating young priests and lay people.

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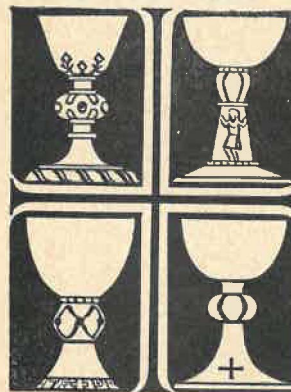
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THE LIVING CHURCH

above all express faith, and do so in such a fashion as to support faith, just as do the earlier books of Israel's history" (p. 10).

The bulk of Volume 8, 103 of 152 pages, is devoted to a detailed study of Job which should become one of the real jewels in this series.

The completion of the work on the minor prophets by Professor James H. Gailey, Jr. (Volume 15) is a worthy supplement to Dr. Myers' work in Volume 14 (published in 1959). His minimization of the problems of introduction, especially of the structure and text of these books, will be noticed by the advanced scholar, and some will feel that he is overly conservative in his conclusions and comments, but the average reader will find the really important message of the books clearly stated.

Professor Paul S. Minear's commentary on Mark (Volume 17) is interesting. He begins with a description of the Church in Rome where the Gospel was written. While this is a vivid setting of the stage for the Gospel, it may be that he has derived far too much from the very brief and ambiguous remark of Suetonius about the expulsion of the Jews from Rome at the time of Claudius. With this caution, the commentary itself is to be greeted with admiration. The section on "Mark's Intentions" (pp. 19-23) merits close study. The sections on "The Structure of the Story," "The Shape of the Commentary," and the "Outline" (pp. 38-45) are unusual and stimulating.

Hebrews, James, and the Petrine Letters are given thorough and adequate coverage by Dr. John Wick Bowman (Volume 24). Hebrews is given the weight of Professor Bowman's attention. He acknowledges the problems concerning this book and builds his work on the parallels between this and the famous Dead Sea Scrolls. Hebrews was written, he writes, by and to a Hellenistic-Jewish-Christian group living near Sychar (Samaria) and is to be dated shortly before A.D. 70. While he marshals much evidence to support his position, the scholar will recognize the uniqueness of it. Of all the commentaries in this series so far published, this is perhaps the most technical and scholarly, and may be the most perplexing to the lay person. James and the Petrine Letters are given a treatment more in the tradition of critical orthodoxy but they are geared to a more qualified reader. A laymen's Bible study group should not undertake the study of these New Testament Epistles without much previous study. In such a case this book would be stimulating to intellectual growth.

Commentaries are proven only by their intended use, and in the using of them their value will be seen. All of these volumes are carefully written. Anyone who has attempted to deal with the vast amount of literature available will admire the way in which the authors have forced themselves to keep within the limits of

space set for them by the editorial board. Many theories which are occupying the minds of scholars are either mentioned briefly or passed over entirely, but there is no attempted escape from the problems of critical scholarship. The layman approaching the intelligent study of the Bible and using these commentaries may, initially, be distressed at the number of times the authors frankly admit that the data do not permit positive conclusion as to the authorship, or date, or other details of introduction or meaning. Some of the details of interpretation and of introduction may not be acceptable to all readers, but they are all permissible and widely held positions and merit serious consideration. There is nothing in these volumes which seems to be in error of fact, or an impossible interpretation of the evidence.

Commentaries are attempts to answer questions. The student of the Bible will find that these books will help him to find the answers to many of the questions he might ask, and will also open his mind to new questions which he has, perhaps, not yet asked.

JAMES L. JONES, Th.D.

Dr. Jones, professor of New Testament and Greek, Philadelphia Divinity School (now on sabbatical leave in England), has used this series with Bible study groups on several occasions.

They Just Lie There

Veiled Humor. A Book of Cartoons. By Joe Lane. Chicago: Michael Book Co., Chicago. Pp. 72. Paper, \$1.

Given a cartoon of two nuns looking through the White House fence at Caroline Kennedy, what caption would you write? This is what Mr. Joe Lane wrote in *Veiled Humor*: "I'll bet she's one of the



"I think I may say, without fear of contradiction, the Holy Father did not include altar boys in his invitation to the Ecumenical Council!"

Illustration from *Veiled Humor*, © 1962, Michael Book Co., Chicago, Ill.

few kids her age who knows who the thirty-fifth president of the U.S. is!" Rib-splittingly funny?

Wordy captions and coy cartoons spoil even the ones that almost made it. *Veiled Humor* has had eight predecessors, which may account for its aspect of slap-dash neglect. These jokes just lie there, on the half-shell. They should be given decent burial beside Pat and Mike, the Traveling Salesman, and Rastus.

SISTER MARY HILARY, C.S.M.

In addition to her other duties at Kemper Hall, Sister Mary Hilary teaches.

Books Received

1010 SERMON ILLUSTRATIONS FROM THE BIBLE. By Charles L. Wallis, editor of *Pulpit Preaching*. Pp. 242. Harpers, January 2d. \$3.95.

THE METAPHYSICS OF WILLIAM JAMES AND JOHN DEWEY. Process and Structure in Philosophy and Religion. By T. R. Martland, Jr. Pp. 210. Philosophical Library, winter, 1963. \$4.75.

LET MY PEOPLE GO. A Journey Through Exodus. By Jack Finegan, professor of New Testament Literature and Interpretation, Pacific School of Religion. Pp. 148. Harper, January 16th. \$3.75.

HEBREWS TO REVELATION. Second of three volume series, *New Testament Introduction*. By Donald Guthrie, lecturer, New Testament Language and Literature, London Bible College. Pp. 320. Chicago: Inter-Varsity Press, fall, 1962. \$4.95.

MAN FROM CYRENE. A novel about Simon of Cyrene, translated from the Afrikaans *Man Van Cyrene*. By Frans Venter. Pp. 332. Muhlenberg, December 31, 1962. \$4.95.

THE PURPOSE OF GOD AND THE CHRISTIAN LIFE. By Fred L. Fisher, professor of New Testament Interpretation, Golden Gate Baptist Theological School, Mill Valley, Calif. Pp. 189. Westminster, January 7th. \$3.75.

THEORIES OF LEARNING IN CHRISTIAN EDUCATION. By Robert R. Boehlke (Presbyterian), of faculty of Djakarta (Indonesia) Theological Seminary. Pp. 221. Westminster, January 7th. \$4.50.

LOST LEGENDS OF ISRAEL. By Dagobert D. Runes. Pp. 90. Second enlarged edition, with illustrations by Hermann Greissle. Philosophical Library, January, 1963. \$2.75.

FAITH BEYOND HUMANISM. By David Rhys Williams, an original signer of the Humanist Manifesto (1933) who has since "achieved a faith that goes beyond humanism." Pp. 223. Philosophical Library, winter, 1963. \$5.

LITTLE ONES TO HIM BELONG. By Lenore Beck Frimoth (mother of three-year-old Martha, whose fatal illness inspired the book). John Knox, October 15, 1962. Pp. 96. \$2.50 ("In times of tragedy and decision when no alternative is acceptable, we turn to God for guidance, strength, and understanding." — Prologue.)

FOR THE YOUNG VIEWER. Television Programming for Children at the Local Level. Edited by Ralph Garry, professor, educational psychology, Boston University; F. B. Rainsberry, national supervisor of school broadcasts, Canadian Broadcasting Company; Charles Winick, consulting research psychologist, Columbia University. McGraw-Hill. Pp. 181. \$5.95. Paperback edition being distributed to television stations, libraries, schools, and to leaders of community, government, and religious organizations by Television Information Office of the National Association of Broadcasters. ("Describes 425 programs" and "suggests guidelines for enhancing values of children's programs.")

LUTHER. By Franz Lau, professor of Church history, University of Leipzig. Translated by Robert H. Fisher. Westminster, February 11th. Pp. 178. \$3.75.

BACK OF BEYOND. Bush Nurse in South Africa. Mission work in Zululand, as seen by missionary nurse June C. Kjome. Augsburg, March 1st. Pp. 237. \$3.95.

The Living Church

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

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THINGS TO COME

March

10. Second Sunday in Lent
13. Northern Indiana convention to elect a coadjutor, St. James' Cathedral, South Bend, Ind.
17. Third Sunday in Lent
24. Fourth Sunday in Lent
25. The Annunciation
31. Passion Sunday

April

7. Palm Sunday
8. Monday before Easter
9. Tuesday before Easter
10. Wednesday before Easter
11. Maundy Thursday
12. Good Friday
13. Easter Even
14. Easter Day
15. Easter Monday
16. Easter Tuesday
21. Easter I

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

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

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March 10, 1963

LETTERS

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

The Chosen Agent

In the February 10th issue, the Rev. Earle Fox has presented a clear and convincing case for unilateral disarmament. It is theologically and scripturally sound, except for one point.

Mr. Fox seems to be calling upon the West, and upon the United States in particular, to become the agent of world salvation by continuing the redemptive work of Christ. He justifies this on the grounds that if Christ is the Lord of history He must of necessity work through the state to accomplish His purposes in the world. This is the point at which I believe Mr. Fox's case is vulnerable.

The sovereignty of Christ over history means that Christ is free to choose any agent or institution He desires to continue His incarnate life and redemptive work. He might have chosen the state for this purpose, but as a matter of fact He did not. He chose the Church. We have no reason to believe that He has changed His mind in the 20th century.

The Church in Russia is accepting and absorbing all the malice and persecution that the Communist Party wishes to inflict upon it. It is responding, not with threats or retaliation but with love and sympathetic concern. In so doing it is carrying out the redemptive work of Christ exactly as Mr. Fox has so admirably described it.

The point I should like to make is that the Church has the commission to do this, and the Church has the accompanying promise of resurrection. The United States as such has no such commission and no such promise.

This is precisely why your editorial reply to the article is relevant.

(Rev.) WARREN E. SHAW
 Curate, St. Paul's Church

Chester, Pa.

Bless Bishop Bayne

I have been worrying a little about the letter from the Rev. Ferdinand D. Saunders [L.C., January 27th] in which he criticizes Bishop Bayne's statement concerning the welcoming of non-Anglicans to Holy Communion in areas of Europe in which they may have been cut off from their own Churches.

As a rather rabid convert, I myself tend to dislike any sign of leniency with the rules governing Anglican faith and practice. I do believe that talks among various groups of Christians are desperately necessary to try, before it is too late, to promote unity of purpose and the practice of Christian love through understanding of each other. However, I also fervently hope that the structure of the Anglican Communion and the nature and practice of Anglican worship remain intact, without compromise. I can usually appreciate a good spokesman for upholding both the spirit and the letter of Anglican law, and I am definitely against open Communion.

However, I cannot wish that men and women who are "baptized Christians . . ." (and) communicant members of the Christian bodies to which they give their own allegiance" be denied the opportunity to receive Christ in the Holy Communion if they wish to receive Him. I know from personal experience that members of the various sects do not receive Holy Communion in their own churches casually. Even when the official statement of the Church body concerning Holy Communion definitely points out that the service is merely a memorial, as is true in many of the Protestant groups, the Communion service is carried out with great care and reverence, and the people who receive do so prayerfully and thoughtfully.

The key words to me, when participating in Holy Communion in an Anglican service, are, "Ye who do earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways, draw near. . . ." I rather think that any baptized Christian, who normally worships under another name than Anglican and who wished to approach an Anglican altar would do so in a state of mind and soul entirely in harmony with these words. I cannot believe that such a Christian would be receiving Christ to the damnation of his own soul, nor do I think the officiating priest would be committing any sin in letting such a Christian receive Christ. In fact, I wonder if deliberately depriving a soul of the benefits of Holy Communion, in full knowledge that he cannot receive under any other roof, has anything at all to do with Christianity. God bless Bishop Bayne for his concern with the feeding of all Christian souls.

PRISCILLA G. MORSE
 St. Paul's Church

Brockton, Mass.

Comfort

Your editorial of January 20th is very comforting to those who hold dear all of our Anglican heritage, our Catholic faith and sacraments, and the reforms which we share as a part of the movement of the Protestant Reformation. . . .

For those who feel the Church of Rome is always right or almost always right in doctrine, faith, practice, the doors of the Roman Catholic Church are always open to receive converts.

The reforms of the Reformation were won at the cost of many lives and generations of sacrifice and suffering. How can we throw them away for the sake of "restoring" forms and practices of the 16th century, when the Church was at its lowest level of faith and practice.

(Rev.) STEPHEN W. COLLINS, JR.
 Rector, Trinity Church, St. John's Parish
 Poultney, Vt.

ANGLICAN CYCLE OF PRAYER

March

10. California, U.S.A.
11. Canberra and Goulburn, Australia
12. Canterbury, England
13. Cape Town, South Africa
14. Cariboo, Canada
15. Carlisle, England
16. Carpentaria, Australia



New Episcopal Church headquarters building in New York City [see p. 8].

May Thy Word, O Lord, Which endureth for ever
in heaven, abide continually in the Temple of Thy Church;
that the presence of the Inhabitant may be an unfailing glory
to the habitation; through Thy mercy. . . .

— Mozarabic, translated by William Bright

The Living Church

For 84 Years:

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

Second Sunday in Lent
March 10, 1963

EPISCOPATE

Date for New Bishop

The first Bishop of the Virgin Islands, the Rev. Cedric Earl Mills, will be consecrated on April 19th, in St. James' Church, Baltimore.

Bishop-elect Mills, rector of St. James' Church for 22 years, will be consecrated by Presiding Bishop Lichtenberger. The bishop-elect was chosen by the House of Bishops during its meeting last fall in Columbia, S. C. [L.C., November 11, 1962].

Co-consecrators will be Bishop Powell of Maryland, and Bishop Swift of Puerto Rico.

UPPER SOUTH CAROLINA

Affliction

Bishop Cole of Upper South Carolina suffered a mild heart attack on February 18th. On his doctor's orders, Bishop Cole, 53, has canceled his appointments for the next two months. A week after the attack, the bishop was reported to be resting comfortably, and to be in a satisfactory condition.

Bishop Gibson of Virginia has consented to take as many of Bishop Cole's scheduled confirmations as possible.

NATIONAL COUNCIL

Wires for Opportunity

by WILLIAM GRIFFITH

At its first 1963 meeting, held at Seabury House, Greenwich, Conn., February 19th to 21st, the National Council voted to send two telegrams to the majority and minority leaders of the House of Representatives and the Senate of the United States.

One of the telegrams urged "adoption of appropriate measures to create new opportunities for the training, further education, and employment of the mounting numbers of idle youth." The Council offered its services to dioceses and parishes in developing their participation in community efforts to provide these opportunities.

The second telegram, in response to "critical needs in such fields as mental health, migratory labor, redevelopment in depressed areas, and assistance to Amer-

ican Indians," supported the "principle of a National Service Corps to enable selected citizens of every age to serve American communities in meeting these needs, thereby fostering widespread dedication to the spirit of voluntarism in the United States."

The Council also received "strong opposition" to the U.S. administration's proposed revision of the income tax law, which revision, said the Council, "would limit a donor's deduction for contributions made to religious, charitable, and educational institutions." In the Council's



opinion, "such limitation would seriously decrease the income of these institutions, thereby weakening their work in their respective fields."

In response to a request from Seabury Press, the Council voted a non-interest-bearing loan of \$314,000 to the press, which is the Church's publishing house. Of this, \$200,000 was an immediate loan, \$20,000 is to be turned over to the press this month, and \$94,000 is to be lent not later than November 1st.

It was budget-making time again, and the Council voted a 1963 budget of \$11,265,337, more than a million dollars over 1962's budget. A total of \$4,450,015 was set aside for the use of the Overseas Department, and \$2,907,193 was marked for use by the Home Department.

All Departments and Divisions of the Council have been asked to open their conferences to members of all races, as "standard operating procedure," by passage of a resolution on this subject by the Council. All such gatherings, said the resolution, should be held in places "where members of all races will be welcomed."

The Department of Christian Education asked for, and the National Council passed, a resolution recommending that all plans for major field conferences or publications centering on subjects of general Church concern be brought to the joint program planning committee of the Council's Divisions and Departments be-

fore decisions are made concerning public announcements or publications. The resolution was referred to the Departments, the Divisions, and the joint committee.

A report to the Council from the Overseas Department said that, during 1961 and 1962, grants made to overseas fields through the allocations committee totaled \$690,000. This money provided for the purchase or construction of 15 missionary dwellings in nine missionary fields, the basic construction of the Episcopal Theological Seminary of the Caribbean; a site in São Paulo, Brazil, for a seminary; sites for new missions in Brazil, Panama, and Costa Rica; construction or completion of churches in Honolulu, Okinawa, Mexico, Panama, Nicaragua, Alaska, Honduras, Brazil, Costa Rica, and Haiti; and provision of 44 automobiles for use of missionaries serving in 14 overseas fields.

Loans made to overseas fields during the same period totaled \$529,455, and were used for construction of 10 churches, purchase or construction of 16 missionary dwellings, purchase of sites for new missions in Panama and Costa Rica, construction of new diocesan headquarters in Liberia and Taiwan, and the enlargement and improvement of schools in the Philippines and Puerto Rico.

The Council:

✓ Granted, at the request of Bishop Bayne, Anglican Executive Officer, a sum of \$4,500 for St. Christopher's Church, Frankfurt, Germany. The Council also approved a loan of \$4,250 for the church, to be repaid in eight annual instalments.

✓ Adopted a resolution recommended by the Department of Finance to appropriate up to \$20,000 to be applied toward meeting travel and other expenses incurred by bishops and other clergymen, and by laymen, of the Church's overseas jurisdictions, who will be delegates to the Anglican Congress in Toronto this August.

✓ Saw, on the evening of February 20th, a series of films shown by the Division of Radio and Television and Audio-Visual Materials. The films were "The Gift," "Frontiers of Faith," "Shoptown," and "The Light Shines in the Darkness."

✓ Welcomed as visitors John Grant and John Mason, students at the Philadelphia Divinity School.

✓ Heard Bishop Warnecke of Bethlehem, chairman of the committee on housing the business operations of the National Council, point out that, in the construction of the new Episcopal Center in New York City, "we are not turning an empty shell over to the Church, but a home, furnished and ready

to live and work in." The building, he said, is a "good, honest tool" in the life of the Church, and was "devoutly offered . . . with the prayer that it will enable the Church to pursue its mission with greater effectiveness in the life of our time."

✓ Adjourned, and hurried to New York City, for the official opening of the Episcopal Church Center [see below].

EPISCOPAL CHURCH CENTER

Great Day

by WILLIAM GRIFFITH

Keys passed from one hand to another at 15 minutes past noon on February 21st, climaxing many months of planning and dedicated team work. Bishop Warnecke of Bethlehem, chairman of the committee on housing the business operations of the National Council, handed the master keys of the new, 12-story Episcopal Church Center to the Most Rev. Arthur Lichtenberger, Presiding Bishop.

[Besides Bishop Warnecke, the committee on housing includes the Rev. Canon Almon Pepper, Lindley Franklin, Jr., Mrs. William H. Hannah, Richard S. Goetze, and B. Powell Harrison, Jr.]

An invitation was extended, some time back, for the National Council to reside in the new building of the National Council of Churches, located on Riverside Drive in New York City. The decision not to accept was based upon "practical and financial reasoning." A midwest site was urged upon the committee. Washington, D. C., extended its invitation as a "strategic location." A cathedral-based center was discussed; Westchester County, N. Y., was toured; many diocesan dinners were attended; but after a careful and detailed survey, the answer always was: "New York City."

The functionally sound new Church center has the Chapel of Christ the Lord as its focal point. A great Celtic cross rises from behind the freestanding altar in the chapel, with a 10' x 20' wool tapestry hanging behind it. Abstract windows and a Tree of Jesse window by Gabriel Loire of Chartres, France; natural teak paneling; five red marble columns; colored glass mosaic shields (of the National Church and its nine original dioceses); an organ in memory of James Garfield Dale, sometime member of the choir at St. Bartholomew's Church, N. Y. C.; and a rail dedicated to the Rt. Rev. Arthur Selden Lloyd (sometime president of the General Board of Missions) — all of these make the chapel an appropriate place for meditation in the running pace of the average New Yorker.

The foyer area has a huge map of the world, fashioned out of 23,000 colored stones to form a monumental ceramic mosaic [L.C., September 30, 1962].

On the seventh floor is the Presiding Bishop's office, where mahogany doors open into a grey-carpeted room. On the left of the office entrance is a wall-to-

wall book case. The right side of the office has eight draped windows. The ceiling is mineral tile with recessed fluorescent lights. Japanese rice paper covers the walls. Two orange chairs sit directly opposite the desk, and in the farthest corner from the desk, near the door, there are a table and a royal blue sofa and chair.

The Presiding Bishop's apartment, on the 11th floor, is for his use when in New York. Its sliding aluminum and glass doors lead out to a terrace. The apartment contains a dressing room, master bedroom, "great room," study, living room, dining room, kitchen, and bath. A connecting guest apartment contains two bedrooms and a bath.

The mechanical equipment, also on the 11th floor, is mounted on coiled springs to eliminate vibrations. All these features and comforts were planned by the committee on housing, and at the reception it was evident that the Presiding Bishop was greatly surprised by the thoughtful considerations bestowed upon him. Several times I noticed the Presiding Bishop, walking from floor to floor, taking in all the various offices, the lounge, the snack room, etc., obviously enjoying what he saw.

The dedication service will take place on Monday, April 29th, at 3:00 p.m., at which time the cornerstone will be laid. The moving from the old address to 815 Second Ave. was on schedule.

The Presiding Bishop, when presented with the keys of the building, remarked that it was a "great day for all," that it was a "great day for us who plan to work here . . . , a great day for the whole Church."

ENGLAND

Anglo/Methodist Plan

Practical proposals for achieving full communion between the Church of England and the Methodist Church in England were published on February 26th in a report of conversations between representatives of the two Churches.

The report was the result of meetings of delegates appointed at the request of the Convocations of Canterbury and York and the Methodist Conference. The official meetings were held after nearly eight years of private, unofficial talks. Chairman of the Church of England representatives was the Bishop of Oxford, the Rt. Rev. Harry J. Carpenter; the Methodist chairman was the Rev. Dr. Harold Roberts, former president of the Methodist Conference. The report was published by information offices of both Churches.

The report outlines plans for a two-stage coming together of the two Churches. The first stage, which might last for some years, would be a condition of full communion between the Churches, retaining their separate lives and identity. In the second stage, the two Churches

would merge. Detailed proposals for the second stage are not in the report.

For the first stage, the report suggests reconciliation of the Churches in a service, for which it suggests a form. The service would include the integration, by reciprocal action, of the existing Anglican and Methodist ministries. The service would be held in various places in England. As soon as possible after this had taken place, certain Methodist ministers would be consecrated to the episcopate, and thereafter all ordinations in the Methodist Church would be performed by bishops, assisted by other ministers. The Methodist Church in England does not now have bishops.

During the period of full communion, according to the report, the two Churches would grow together with consultations, common action, and common devotion at all levels.

In the eventual second stage of the plan, merger of the Churches, the report suggested a certain degree of disestablishment, so that the united Church would have freedom to appoint its own leaders and plan its own worship.

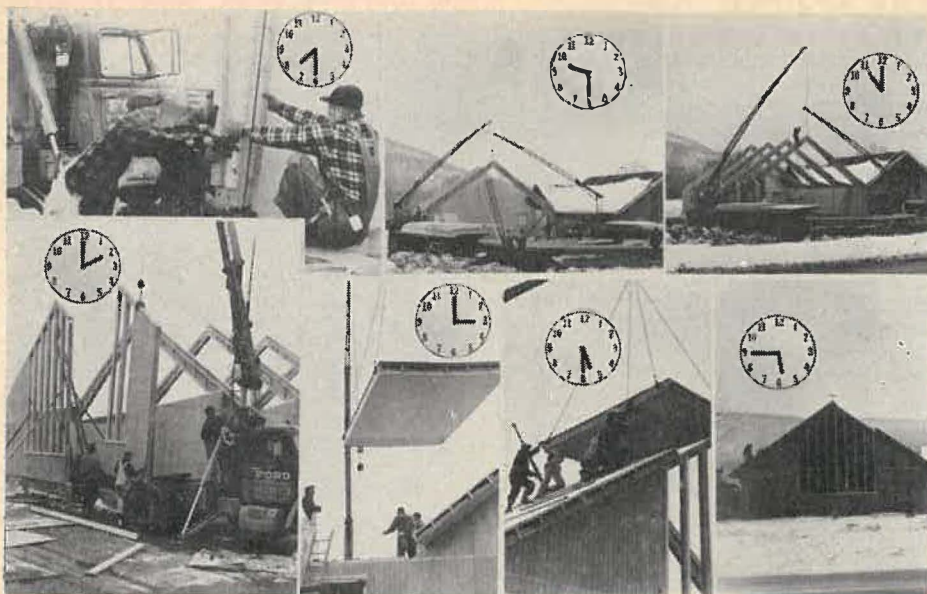
The Methodist Church, in the event of merger, would require assurance that "the same liberty of interpretation of the nature of episcopacy and priesthood would be accorded to it . . . as prevails in the Church of England." The Church of England, on its part, would require assurance that episcopal ordination would be "strictly invariable within the Methodist Church after relations of full communion have been established." At the same time, the report went on, assurance would be required that the "specific functions of a priesthood in the Church of God would be safeguarded in practice, by confining the celebration of the Eucharist to bishops and priests, and by acknowledging as part of the [priestly] and ministerial office the declaring of the absolution and remission of their sins to penitent sinners." The Methodist Church would be free to "preserve the relations of intercommunion and fellowship with other non-episcopal Churches which it now enjoys."

Not all of the Methodist delegates signed the report, although all Church of England representatives did. In a minority report, signed by four Methodist representatives, the dissentients said that, "to move from a Church committed to the evangelical faith into a heterogeneous body permitting, and even encouraging, un-evangelical doctrines and practices, would be a step backward, which not even the desirability of closer relations would justify."

Reactions

by the Rev. DEWI MORGAN

"The English love compromise more than anything else. Set two people arguing before a British audience and if, after 30 minutes, they have found no common



Working time of 11 hours and 45 minutes was all that was required to erect the exterior of St. Anne's Mission, Washingtonville, N. Y., recently. Total time from start to finish actually was 26 hours, because a snowstorm halted work overnight. This series of pictures shows construction during the first day. The new church, made of pre-fabricated wooden sections, seats 125 persons. It, together with its parish house, reportedly cost about \$55,000, not including furnishings. The Rev. Richard Elting III is vicar.

RNS

ground, they are turned down as unreasonable."

This was the start of an editorial in the London *Times* on February 26th, the day the report on Anglican-Methodist talks was published. Every national English newspaper has given the story an important place — from the Communist *Daily Worker* (which gave a first-rate and entirely factual account) to the capitalist *Financial Times*; from the Socialist *Daily Herald* (using such phrases as "explosive proposals for a merger") to the right-wing *Daily Mail* (which made the story its front page lead and also the subject of its first column leader article). The British Broadcasting Corporation also gave the story full coverage.

Strongest dissenter among the papers was the *Daily Express*, owned by Lord Beaverbrook. Many believe this paper was one of the major factors in causing the breakdown of Anglican-Presbyterian talks a few years ago. But by and large, United Kingdom papers give approval to the report. Most thoughtful opinion of all is that of the *Times* (quoted in part above), which, under the head, "Union No Panacea," said:

"A public sorely beset by other problems may discard this particular one of union between the two Churches as having been solved. Such a conclusion would be false . . . because, while the report concentrates on filling in the details of 'the existence of two parallel Churches, side by side, in full communion,' it acknowledges that such a development would be 'anomalous and unsatisfactory' except as a preliminary to full union

or, as the minority [report] put it, 'to the absorption of the Methodist Church by the larger body' . . .

"The report proposes two years of study and reflection so that by 1965 a final decision can be taken. Much of that time will be devoted to practical and sectional arguments on the way to full union; the better part of it should go to an earnest consideration of what the position will be after the goal has been reached. Without this the enlarged Church will lethargically wither, until a new Wesley arises to declare schism and start the sad cycle all over again."

At a press conference on the report, great stress was placed on the fact that some degree, at least, of disestablishment is necessary before Anglicans and Methodists can merge. The Bishop of Oxford, Dr. Harry J. Carpenter, said the Methodists could not merge with a Church which has no power to appoint its own chief officers (Church of England bishops are appointed by the Crown) or to organize its own forms of worship (Parliament must approve Prayer Book revisions). But Dr. Harold Roberts, a Methodist, said that Methodists do not object to an established Church as such and do not seek total disestablishment, since, he said, this could weaken the spiritual life of the nation. General speaking, he said, the Scottish form of establishment is preferred.

If the plans included in the report are adopted, Bishop Carpenter pointed out, consecration of Methodist bishops would not necessarily be by Church of England bishops. Such consecration could be by Old Catholic, or Church of South India, or Lusitanian bishops, or by any bishops accepted by the Church of England as being in the historic episcopal succession.

Watchdog Committee

Dr. Arthur Michael Ramsey, Archbishop of Canterbury, has announced that a small standing body "of the highest caliber" is to be set up to bring the financial needs and resources of the Church of

England "under continuous review." Addressing the spring session of the Church Assembly of the Church of England, he stressed that the Church receives no direct grant from the state, but its requirements of \$100,800,000 a year are met from two other sources.

These are, he said, its ancient endowments, which bring in about \$37,800,000, and contributions from the laity through parochial channels and Church societies which provide \$63,000,000. [RNS]

NORTHWEST TEXAS

Gifts of Land

An anonymous gift of approximately 16 acres of land has been made to the Church of the Heavenly Rest, Abilene, Texas. This property, on South 14th Street, Abilene, is valued at \$60,000.

It will be developed first as the site of St. John's Day School building, including a chapel. Future plans include the establishment of a mission church. St. John's School, which has an enrollment of 122 students, now meets in the parish house of the Church of the Heavenly Rest.

The Rev. Edward Dentzer, rector of the church, said that plans are now being made for the new building.

In another recent property transaction, the Northwest Texas board of trustees has received title to 2.361 acres of land in the city of San Angelo, Texas, for the location of a mission church. This gift was made by Henry Charles, Lloyd Hershberger, and Armistead Rust.

Bishop Quarterman of Northwest Texas has expressed his appreciation to the "forward-looking laymen" who made this gift.

MISSOURI

Party Prizes Ruled Legal

by the Ven. CHARLES F. REHKOPF

Benefit card parties with table prizes are not illegal in St. Louis, according to an opinion given recently by the circuit attorney of the city. The opinion was given in response to a request from the city's police department following a furor raised by a "raid" on St. John's Church, St. Louis, where a benefit card party was halted until the Women's Service League, sponsor of the party, agreed to award no prizes.

Benefit card parties are a well known method of having a good time and earning a little money for worthwhile projects. Church groups, women's clubs, mothers' clubs, and even social agencies use the method. But recently, apparently in answer to a complaint, the gambling squad

Next week: PARISH ADMINISTRATION NUMBER

of the St. Louis police department decided to investigate the situation and chose a party being sponsored by the women of St. John's Church. The sergeant of the squad was sent to St. John's Church during the morning before the luncheon-bridge party began. When informed that approximately 150 women had made reservations and that table prizes and attendance prizes of small nominal value were to be awarded, he informed the rector, the Rev. J. Maver Feehan, that the party could not be held. Mr. Feehan reported that the officer was polite and firm. When asked if the party could be held without the awarding of prizes the policeman called his superior and was told this would be allowed. He called back during the afternoon to ascertain the location of the intended prizes, which ranged from a pound of coffee to a hand-made apron. Finding them locked up, he left the premises.

The officer also visited a nearby Roman Catholic church and informed the pastor that an advertised card party for the following day could not be held if the announced prizes were offered.

Newspaper editors rushed into the controversy and criticized the police for devoting so much attention to small things when professional gamblers often seem to be plying their trade without interference. At this point, the police asked the circuit attorney for an opinion. This official studied the situation for a few days and then ruled that he would not prosecute unless a professional bookmaker, gambler, or policy writer seemed to be involved. He said his office is most interested in proceeding against the individuals who conduct these activities as a business, rather than against "women whose sole purpose is charitable."

Mr. Feehan told THE LIVING CHURCH that he did not feel the opinion answered all the problems involved. For instance, he said, the official did not rule on prizes given merely for attendance. He expressed sympathy for the circuit attorney in his dilemma, however.

DISASTERS

Smoke, Then Fire

Trinity Church, Princeton, N. J., suffered damages amounting to between \$100,000 and \$300,000, according to various preliminary estimates, when an early morning fire swept through the church on February 13th.

Cause of the fire was not immediately known, said the February issue of the *Church News* (publication of the diocese of New Jersey), but it was believed to have started in an oil burner, in the basement below the rear of the nave. Some 150 firemen fought the blaze after a general alarm at 6:25 a.m., said the magazine, which printed this description:

"A Princeton police patrol car had spotted heavy smoke coming from a church chimney

at about 2:45 a.m. Church sexton Redmond Marrow was immediately called to the scene. An inspection of the premises revealed nothing apparently wrong at that time. A little before 6:30 a.m., however, smoke pouring from the church, and the sound of the fire itself, resulted in the general alarm. The fire apparently crept inside the walls of the rear nave, up to the double roofs, and forward to the transept, and then up into the bell tower. Heroic efforts by the [fire fighters] confined the fire to the church edifice and prevented it from spreading to the adjoining offices and parish house. The interior of the church was gutted, however, and the bell tower has been dangerously weakened. The fire was brought under control about 2 p.m., but broke out again about 6:30 p.m. [Fire fighters] quickly extinguished the break-out."

The church was checked and approved by fire inspectors in January, according to the Rev. Robert R. Spears, Jr., rector. Insurance is believed to be adequate.

EDUCATION

Summer Study

A three-week program of summer study for American clergymen and laymen will be held August 10th to 30th at Mansfield College, Oxford University, England.

Lecturers and their topics are to be: Dr. John Marsh, principal of Mansfield College, Oxford University, "Contemporary Trends in Theology"; Dr. George B. Caird, professor of New Testament at Mansfield College, "Issues in New Testament Interpretation"; the Rev. Frank Sherman, professor of ethics at Mansfield College, "The Challenge of Dietrich Bonhoeffer"; and the Rev. Austin M. Farrer, Trinity College, Oxford University. Mr. Farrer's topic has not yet been announced.

An evening "celebrity series" is to include Dr. Ian T. Ramsey, regius professor, Oxford University; Dr. Henry Chadwick, professor of philosophy and religion, Oxford University; Dr. C. H. Dodd, emeritus professor of New Testament, Oxford University; Dr. Daniel Jenkins, chaplain at Sussex University, London; professor Erick Routley, musicologist; and others from the various Oxford faculties.

Cost for participants in the summer study program will be \$220, which will include room, board, tuition, and fees. Special rates are available for wives and families.

For further information, interested persons may write to: Mansfield Summer Session, 140 Nassau Street, Princeton, N. J.

INDIANAPOLIS

"Holy Spirit and Me"

Mrs. Robert N. Rodenmayer, associate secretary of the National Council's Division of Christian Ministries, will speak at the 16th annual House of Churchwomen's spring conference in the diocese of Indianapolis.

Theme of the conference, to be held

March 26th to 28th, will be "The Holy Spirit and Me." The Rev. G. Ernest Lynch of Trinity Church, Indianapolis, conference chaplain, will conduct a series of meditations. General chairman will be Mrs. William Gavin of St. Paul's, Indianapolis, a member of the board of the House of Churchwomen.

These conferences, which started out as training sessions for the organization's officers, have developed into spiritual retreats as well and are open to women of the diocese.

LAYMEN

Professor Piccard Dies

Jean Felix Piccard, 79, pioneer balloonist, died recently in his home in Minneapolis.

Professor Piccard and Jeannette, his wife, have long been known in the diocese of Minnesota as active Churchpeople, and Mrs. Piccard is president of St. Paul's Episcopal Day School, Minneapolis. Professor Piccard and his twin brother, Auguste (who died recently), made their first balloon flight together in 1913, and were the first to use a free balloon as a physics laboratory, according to the *Milwaukee Journal*. Jean and his wife together made a balloon flight to an altitude of more than 57,000 feet in 1934, to study cosmic rays. Mrs. Piccard holds the women's altitude record [L.C., June 24, 1962].

RELIGIOUS ORDERS

"He Brought Joy"

The Rev. Vern Linwood Adams, assistant superior of the Order of the Holy Cross, died on January 4th in the Benedictine Hospital in Kingston, N. Y. The funeral and burial were held on January 8th at Holy Cross Monastery, West Park, N. Y., where a Solemn Requiem Mass was celebrated. Bishop Boynton, Suffragan of New York, gave the absolution of the body.

Fr. Adams was professed in the Order of the Holy Cross in 1943, having become a postulant in 1940. He was born in Idaho Springs, Colo., in 1905. He graduated from St. John's College, Greeley, Colo., in 1934, and was ordained to the priesthood in 1935. From 1935 until 1938 he served as priest-in-charge of St. Michael's Mission, Tucumcari, N. M., and from 1938 until his association with the religious order in 1940, he was priest-in-charge of St. John's Mission, Farmington, N. M. According to a tribute in *Holy Cross Magazine*:

"After his profession, Fr. Adams served the order, in spite of almost continuous illness, with heroic self denial and love. He was a well-known missionary for the community throughout the United States for many years. . . . Fr. Adams helped to lay the foundations of the work of the order in the

west when he was assigned to our first house in Nevada. Later he was stationed at Mt. Calvary retreat house in Santa Barbara, where he exercised his great spiritual gifts as a retreat conductor and as a missionary. . . . Among his many assigned works . . . that which stands out particularly is his pastoral care as chaplain to the men of Sing Sing prison. . . . Fr. Adams also served as a spiritual director and warden to the Sisters of St. Anne, in Kingston, N. Y., as chaplain to the Sisters of St. Helena, in Newburgh, N. Y., and for many years he was the director of the [Society of St. Stephen for deaconesses].

"Within the community . . . his many abilities in practical matters were expressed in his responsibilities as cellarer to the community for many years — a post in which he brought much joy and happiness to the brethren. . . . His love, his compassion, his patience, and understanding were all colored by his deep love for God and by his obvious joy in his vocation as a religious."

SOUTH FLORIDA

Steps Toward Evangelism

This is an interview between the Rev. E. J. Bubb, vicar of the Church of the Cross in St. Petersburg, Fla. (and LIVING CHURCH correspondent), and Mr. R. A. Ostiguy, a public relations consultant who gave his time to the diocese of South Florida in the recent evangelistic Crusade of Faith that took place in 12 major population centers in Florida [L.C., February 3d].

Fr. Bubb: "How did the Crusade of Faith get started, Mr. Ostiguy?"

Mr. Ostiguy: "Two years ago, the Rt. Rev. Henry I. Louttit, Bishop of South Florida, decided that the year 1963 would be the year of evangelism in this diocese. When the Rt. Rev. James L. Duncan was elected Suffragan Bishop, he was given the challenge of getting the year of evangelism off to the right start and seeing that that start was followed through with a whole year of evangelism by Episcopalians."

Fr. Bubb: "What organization did Bishop Duncan use for the crusade?"

Mr. Ostiguy: "Bishop Duncan first recruited me as publicity director for the Crusade of Faith. He then arranged for 12 lay chairmen and 12 clerical chairmen to be appointed for the 12 major population centers where the crusade was to take place. These, in turn, appointed treasurers, local publicity chairmen, transportation chairmen, etc. You can see that not only the clergy were involved, but many lay persons were called upon and assisted greatly, not only in the preparation of the crusade but by actually carrying out the first major step, which was the 12 five-night preaching missions in the 12 major locations."

Fr. Bubb: "How did you plan the publicity, Mr. Ostiguy?"

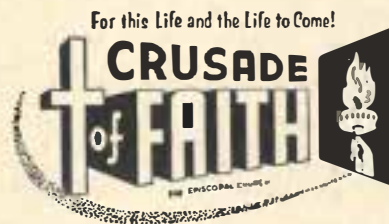
Mr. Ostiguy: "I felt that our job, as diocesan and local publicity chairmen, was to attract Episcopalians and the

lapsed and the unchurched to hear these great missionaries, and to design a campaign in much the same manner as you would plan a campaign of salesmanship or promotion on a product or a service. The first thing we were given was the name, the Crusade of Faith, and the slogan, 'For this life and the life to come.' For the insignia we chose 'the Cross for Christ' and the 'Torch of Witness.'

"Our advance publicity simply referred to the fact that the Episcopal Church was going to have an evangelistic crusade. The name, 'Crusade of Faith,' was not broken until Christmas week, 1962. The first thing to appear were 30,000 bumper strips on automobiles in Florida, then billboards, then the initial advertising and publicity to get people to attend the Crusade of Faith. This drumbeat of publicity continued for the four weeks of the crusade."

Fr. Bubb: "You traveled widely and attended practically all the crusades. Would you like to give some of your impressions, Mr. Ostiguy?"

Mr. Ostiguy: "I felt the attendance was excellent, the coöperation by everybody was magnificent, and I believe that many who had not had the Word of God before



now have it due to the initial preaching of these great missionaries that we had in South Florida. Secondly, I think that the Episcopal Church and what it stands for is known to far more people in South Florida than it had been, previous to the crusade. Thirdly, I have noticed stimulating conversation about the Episcopal Church and religion throughout the state. Fourthly, the response in new parishioners has been excellent. I believe you have some new parishioners due to the crusade, is that not right, Fr. Bubb?"

Fr. Bubb: "Yes, that's true; but tell me, are you satisfied with this major step in evangelism?"

Mr. Ostiguy: "Yes, I feel that it has been a success, but this is only one twelfth of the year planned by the bishops. Now in progress is 'Operation Door-

LIVING CHURCH DEVELOPMENT FUND

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

Previously acknowledged\$390.00
 Receipts Nos. 4171-4175, Feb. 6-25 32.00
 \$422.00

bell.' This is the lay follow-up of those who committed themselves to Christ during the crusade. Concurrently, the clergy are running inquirers' classes. Then will come lay personal evangelism of friends, acquaintances, and neighbors. In some parishes there will be a block-by-block canvass. This is a year of stirring by the Episcopal 'giant.'

Fr. Bubb: "Do you feel other dioceses could use this type of crusade?"

Mr. Ostiguy: "Certainly, the Crusade of Faith has been a test, and other dioceses could learn from the mistakes and successes. If we are to expand the Episcopal Church we must take every step toward evangelism."

WEST MISSOURI

Big Folks, Too

Mite boxes are a part of Lent for Church school children all over the country, but at St. Mary's Church, Kansas City, Mo., this year, adults are using them, too.

"Can not each of us," asked the Rev. James D. McCallum III, rector of the parish, "use a mite box this Lent?"

Main object for the Lenten missionary offering collected in the mite boxes this year will be the Church's work in the missionary district of Taiwan.

THE ARTS

Weekend to Come

Artist's weekend, a new venture in the diocese of Indianapolis, will be held at Waycross, Morgantown, Ind., March 22d to 24th for Episcopalians and others. Professional and amateur painters, writers, speakers, and persons interested in crafts are invited.

The Ven. Frederic P. Williams, archdeacon of the diocese, will conduct corporate worship and lead a discussion on God's creative gifts. Mary Lou Craven, of Mishawaka, Ind., who has conducted similar meetings in the midwest, will be in charge of the project.

April Seminar

Dr. David McK. Williams, American composer of Church music and former organist at St. Bartholomew's Church, New York City, will speak at a seminar to be held April 29th and 30th at the College of Church Musicians, Washington Cathedral.

Dr. Williams, who is now retired, will speak on "The Artist in Religion." His lectures are to cover hymnody and chanting, the great organ, repertoire (the modernist in music), and the role of the artist in religion.

The advanced seminars and the workshops conducted by the College of Church

Continued on page 16

The Little Hunchback—

*the story of a grotesque man,
who fled into the desert
and learned to give
thanks to God
for himself*

by an Overseas Missionary

About 1700 years ago, in one of the smaller villages on the bank of the river Nile, there lived a hunchback. His form was so grotesque, his face so twisted and ugly, that children would tease and taunt him, and even the dogs barked at him as though he were some wild beast which had wandered by chance into the village.

It was a miserable life he led with no friends to cheer him, but the priest of the village church took pity on him and gave him work to do and scraps of food to eat. For a while he worked hard cleaning the church, glad of the chance to be useful, but the worshipers complained of his presence, for he seemed to them more like an evil spirit than a servant of the sanctuary. At last he decided to go out into the desert, away from the homes of men, and to live as a hermit, for he thought that perhaps in a life of prayer he might find peace.

And so he left the little village with its white church and the palm trees, its bright green fields watered by the Nile, and taking only a few things with him he made his way through piercing rock and burning sand.

There were in Egypt, at that time, a great many hermits living a life of contemplation in the desert, and some of these had joined together to form monasteries. But the hunchback wanted only to live by himself where he would not be seen, where there were no mirrors to reflect his ugly visage, nor pools to remind him of his deformity.

Each day he watched the glories of the sun, rising and setting in a fire of clouds. He wondered at the miracle of the tiny flowers blooming in that barren land. The birds and animals of darkness became his friends, and together they wrested a living from the rocky wilderness. And each day he prayed to God and praised His might, who had created so many wonders in the earth. Gradually his hardened heart began to melt, and peace and a kind of joy came slowly and silently in.

Among the holy men who lived in the desert one was preëminent, the great and venerable Anthony. Sometimes he would travel about, visiting the hermits in their cells, encouraging them and giving them spiritual guidance. One day he chanced to come by the hunchback's cave and entered in to visit him. The little hunchback was overjoyed to be so honored, and hastily set about to prepare a meal with what little he had. When it was ready he asked Anthony to offer thanks before they ate, but the great man replied, "No, my brother, for you are the master of this place and it is you who must ask the blessing."

The little hunchback was frightened to pray aloud before so great a man, but he began to pray and to thank God for all His mercies, and as he prayed fervently he began to take courage and to become

Continued on page 17

Lonely and suffering

men and women are our brothers

in Christ. Can we afford to be

unconcerned or ignore their plight?

...And Ye Visited Me

by Dorothy R. Howard

Have you ever noticed in the New Testament parable of the sheep and the goats that the sentence of eternal damnation was not pronounced upon those who had done grievous wrongs? It was not for what they had done, but for what they had failed to do altogether, that punishment was given. "For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not."

And the reason for the judgment, which seemed as incomprehensible to the righteous, who were saved, as to the damned, is at once so very simple and yet, paradoxically, so difficult for most of us: "Inasmuch as ye did it not to one of the least of these, ye did it not to me." To the righteous, He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Miss Howard, whose articles have appeared in THE LIVING CHURCH before, is a member of Grace and Holy Innocents Church, Albany, N. Y. She has written poetry which has appeared in various religious publications as well as in the New York Times.

March 10, 1963



RNS

We are seldom total strangers to anyone.

over their immediate families and friends. There is nothing in the parable to indicate that these were cruel or wicked men. They were, quite simply, unconcerned with the plight of a stranger whose pitiful circumstances attracted their attention briefly, but did not engage their hearts sufficiently for them to become involved.

How most of us hate to "become involved" in a situation, if we can possibly avoid it. We excuse our indifference toward others by protesting that "charity begins at home," or we give a dollar here and there to the Red Cross, the Community Chest, or whatever other charity drive may appeal to us, and consider we have done our duty to our fellow man. Our consciences are clear again to go on living our selfish, circumscribed lives, unconcerned with those who have no families or whose families neglect or ignore them.

When you visit a hospital or nursing home to see a relative, have you ever felt the eyes of lonely patients pinned to you longingly, seen their hands half reach out in futile attempts to detain you, heard their pitiful excuses to get you to talk to them or listen for only a few minutes? Most of us have had this experience and have been made briefly aware of the misery of loneliness. Yet, when we no longer have occasion to visit our own people, we completely forget the pleading eyes and mutely appealing hands of their less fortunate companions.

But surely we aren't expected to visit total strangers? It's hard enough sometimes to be faithful in visiting our own

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Could anything be clearer than this? Even a child can understand the lesson this parable teaches, and everyone of us, no matter what our learning, abilities, or social station may be, can put it into practice, if we really try. Perhaps, the difficulty lies in those very words, "one of the least of these my brethren." We can find it in our hearts to pity humanity, in general; and to help those who are near and dear to us through ties of blood or friendship, in particular; but to care enough to take a personal interest in someone close at hand, who is neither a relative nor a friend, is something else again.

It is easy for us to be large-hearted toward the lonely, hungry, and afflicted souls all over the world, whose plight we read and hear about — we may even be moved to give money or offer up prayers for their needs.

Of course, too, no good Christian neglects his own family or friends. He sees to it that they are fed and clothed and, if they are sick or shut-in, visits and helps them as much as possible. Probably the priest and the Levite, in the parable of the good Samaritan, were likewise concerned

Deny, Not Despise

The last verse of the Epistle for the Second Sunday in Lent is a verse well worth meditation, in spite of the fact that in the medieval Missals the Epistle did not include this verse.

"He . . . that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit." But is not Lent a time for despising the things of the world, and ourselves? A time to learn to hate the things we love too much? A time for Christians to indulge in emotional flagellation and to turn their backs on their environment?

Briefly, no! The purpose of Lent, as of all truly Christian observances, is love, not hate. Most of us do not need to learn to hate — we have learned that lesson all too well, and we have had more than sufficient practice to make us adept at it. When the Church tells us to turn away from the world for a while, it is in order that we may learn from Him who died for love of the world, and that we may become ourselves instruments of His love. And it is the things of the world that we turn away from in Lent, never the *people* of the



world. It may well be that, for many of us, our Lenten abstinences need to be joined to Lenten charities — not cold, impersonal gifts to "the needy" but the conscious development of perceptiveness to all men's needinesses.

In Dorothy Howard's article, on page 13, is a pertinent discussion of one wide and much-neglected area of need. Loneliness is the curse of fallen man, who in separating himself from his God separated himself from his brothers. Loneliness is the deepest suffering of the old and forsaken, and loneliness is the sharpest stab of pain. The old have so often outlived not only what they thought of as their usefulness but also all their family and friends. And the worst of pain is that it divides the sufferer from those who cannot — no matter how sympathetic — share it.

Loneliness is the worst part of many bad things, and the worst part of loneliness is that it is centered in self, so that the evil and damning circle turns again and again, from loneliness to increasing self-centeredness, and from increasing thought of self to greater aloneness. The

circle must be broken from outside — by God's grace, sometimes acting in direct inspiration but so very much more often acting through the instrument of human concern and affection, given to God to use. Basic to that use is the self-surrender of love, the willing obedience to the Summary of the Law, in loving God with heart and mind and soul and strength, and in loving neighbor, the child of God, as ourselves. When that surrender and that obedience occur, it is angels' trumpets that strike the hell-founded walls of loneliness, and Love Himself who comes to those in need through the means which ordinary Christians like ourselves make free to Him. For when we truly love Him then we love those who are His, and we love with His love, being no longer bound by the frailties and limitations of our own hearts. And it is this majestic and tender and triumphant and beautiful thing we call love that is the purpose and the end of all our fasting and our austerity and our Lenten rigors.

This is the only way, really, that we can learn to love our neighbors as ourselves: First we must learn to love God. Then, strangely enough, we must learn to love ourselves. This is not the same thing as learning to "accept" ourselves, or learning to like ourselves, or even to respect ourselves. Certainly it is not self-satisfaction. Love is not only sturdier, but it is infinitely greater and more difficult and more simple than these, a thing different in kind rather than degree.

The pattern for love of self is the same as the pattern for any other kind of love: It is Jesus Christ, the Son of God, Love Incarnate. His love for us endured the Cross, but it does not lightly excuse us, or make life easy for us, or take as unimportant anything that we do. If He loved us less this life might be easier, but a great deal less worth living, and the next might be a horror. Because we were worth dying for, to Him, we are worth living for, to ourselves; we are of infinite worth, and we ourselves dare not take lightly anything that we do. The gift of life is not only mysterious, it is precious and it is glorious, and what is really wrong with the nihilist-existentialists of this era is that they despise what is God's gift.

Hate ourselves? Despise ourselves? No, not in Lent or any other time, for this is not what our Lord commanded. Rather, in saying, "Thou shalt love thy neighbor as thyself," He said, "Thou shalt love thyself." Love — not pamper, not coddle, not worship. Many wise men think that the thing that makes an alcoholic an alcoholic is that he cannot love himself, but despises the self from which he cannot escape.

The distortions of Christianity that have ruled out love have done the cause of Christ more harm than all its enemies. Mother Church says, in Lent, "Deny yourself." But she never says, "Despise yourself." For you, too, are a child of God, a soul for whom Christ died, the image of God, and the heir of Jesus. You are a wonderful thing. As a missionary says in his charming little story on page 12, give thanks for yourself, and love yourself enough to live up to what you are.

For God the Spirit calls us in the eyes and the hands of our neighbor, and in the promptings of our own spirits, and the purpose of Lent is to make us perceptive to His calling. But he that despiseth, despiseth not man, but God, who hath given unto us His holy Spirit.

The Church in Southeast Asia



"Somewheres east of Suez" — east of the Ganges, actually — on eastward to the Philippines, north to Korea, and south of the equator in Malaya, Anglicans live in lands whose very names breathe spice and romance and legend. The names of these lands grew more familiar in World War II, yet from Kipling's "Road to Mandalay" to Michener's *Tales of the South Pacific*, which found its way to a Broadway stage, they never lost the feel of the faraway and exotic. . . . But for some 20 years now these lands, and the people in these lands, have been subject to change and upheaval, the overthrowing of the old ways of life, the threat of Communism, of war, of sickness and hunger, and the infiltration of Western culture. . . .

From Rangoon to Manila, from Seoul to Singapore, the Church shares many problems not common to other parts of the world. But the Anglican Church in this vast region off the coast of Communist China may be the Church of England, as in Korea and Malaya and the two dioceses of Borneo; the Church of India, Pakistan, Burma, and Ceylon, as in Rangoon; the American Episcopal Church, as in Taiwan and the Philippines; or a "detached" diocese of the Holy Catholic Church of China, under trusteeship of the Archbishop of Canterbury, as in Hong Kong and Portuguese Macao. . . . Because of their common concerns and mutual interests, these eight Anglican dioceses of varying jurisdictions have formed the Southeast Asia Council. . . . Over a year ago — on February 6, 1962 — bishops and clerical and lay representatives of these dioceses declared themselves a regional Council of the Church of Southeast Asia, and then adopted a formal constitution. . . . Behind this action, which took place in Quezon City in the Philippines, lay seven years of informal meetings on the part of the bishops, and a resolution passed at Rangoon in 1961, asking that ecclesiastical authorities concerned organize the Council as an episcopal synod, to which some measure of authority could be transferred. . . .

Subjects of concern to the bishops of these dioceses, who came together in an interim meeting in Hong Kong last month [see L.C., March 3d] included the strength-

ening of the Church's life and witness among the dispersed Chinese, ecumenical matters and their relation to the Holy Communion, Christian ministry and manpower, and the role of deaconesses. . . .

The bishops formally acted, pending ratification by the whole Council, to assume the trusteeship of the Constitution and Canons of the Chung Hua Sheng Kung Hui, the Holy Catholic Church of China, for the diocese of Hong Kong and Macao, upon receiving authority from the Archbishop of Canterbury and a resolution of the diocesan synod of Hong Kong. . . .

The first such regional council to come to maturity, the Church in Southeast Asia has set a pattern that other regions (in the Caribbean and South America, for example) are beginning to follow. . . . The Council may in time become a unified and autonomous Anglican Province. . . .

Among the eight dioceses which make up the Council, Hong Kong has a baptized membership of 12,600 in its Chinese congregations. . . . In a city packed with refugees from Communist China, the Church is faced with a ministry not like that of any other area. . . . Rangoon, a diocese of the CIPBC, comprises the Union of Burma, a republic. . . . Korea, an extra-provincial diocese under the Archbishop of Canterbury, includes the whole of the country, but since the division of the country, the Northern Communist State has been closed to missionary work. . . . Korea has been a field of more than usual concern to readers of *THE LIVING CHURCH*. Since 1956, through The Living Church Relief Fund, they have sent about \$2,000 to the Korean Church Fund, another \$2,000 to Korean lepers, close to \$1,000 to St. Michael's Theological College, and several hundred dollars each to homeless boys in Seoul, and Korean children. . . .

Singapore and Malaya, also under the Archbishop of Canterbury, includes Singapore, Malaya, Thailand, Laos, Cam-



bodia, South Vietnam, Java, and Sumatra. . . . The first Anglican church in the Moslem states of the Malay peninsula was consecrated in 1887 at Kuala Lumpur. . . . Borneo was divided last year into two dioceses, Kuching and Jesselton. . . . These are also extra-provincial dioceses under the English Church. . . . In the Philippines is an American missionary district, which works closely with the Philippine Independent Church, with which it is in full communion. . . .

Taiwan, a missionary district of the American Church since 1960, is in the charge of a Suffragan Bishop of Honolulu. . . . The Nippon Seikokai — Holy Catholic Church of Japan — worked for half a century among the Japanese community in Taiwan, and many of the refugees from mainland China who came to Taiwan in 1949 were members of the Chinese Church. . . . *LIVING CHURCH* readers, through the Relief Fund, have sent money to help refugees from Red China in Taiwan. . . .

In a new and changing Asia, the Church is seeking and finding new ecclesiastical patterns, that all men may find the never-changing Christ it serves. . . .

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NEWS

Continued from page 11

Musicians are open to all, and are planned to offer training that will broaden the base of Church music throughout the country.

Cost of the seminar is \$15, with luncheon offered on both days for \$1.50. Applications may be obtained by writing to the College of Church Musicians, Washington Cathedral, Mount Saint Alban, Washington 16, D. C. Deadline for returning applications is April 22d.

Anniversary Anthem

Leo Sowerby, head of the College of Church Musicians at Washington Cathedral, has written an anthem for the 125th anniversary of Christ Church Cathedral, Indianapolis. The anniversary is to be observed May 3d to 5th.

The anthem's title is, "Will God Indeed Dwell on the Earth?" Publisher is the H. W. Gray Co.

SOUTH INDIA

One More Step

The Church of South India and several Lutheran groups recently moved one step closer to forming a United Church of South India as the result of the third in a series of meetings held in Madras, India.

Members of the joint Inter-Church Commission agreed to have one legislative body, to be called an assembly, council, or convention, which would govern the proposed United Church. They also approved a plan which would divide the Church into four or more synods organized to represent the principal language groups of South India.

At a meeting last July the Inter-Church Commission drafted a statement of faith for the proposed United Church, which is still being studied by all the denominations involved.

Besides the Church of South India, which is itself the result of a merger of Anglican, Methodist, Presbyterian, Reformed, and Congregational bodies, the United Church would include five Lutheran groups. They are the Tamil Evangelical Lutheran Church, Arcot Lutheran Church, South Andhra Lutheran Church, Andhra Evangelical Lutheran Church, and Indian Evangelical Lutheran Church.

The Inter-Church Commission has not yet been able to agree on whether the new Church will have an episcopal or non-episcopal structure, and some Lutheran representatives have been reported as saying that episcopacy is not contrary to Lutheran doctrine.

A committee has been appointed by the commission to work out details of a constitutional section on the episcopacy and to report back to the commission at its meeting next November.

[RNS]

YE VISITED ME

Continued from page 13

people. And besides, what could we do for them, when it is their own relatives and friends they are longing for?

Yes, it is hard to fit the time for visiting the sick into our already busy and overcrowded daily schedules. But would it be equally as difficult for us to find the time for a movie or a shopping spree or a game of golf? Yet any one of these activities is far more time-consuming than would be a visit of half-hour or so, once or twice a month, or even once a week.

As for the good we could accomplish by such calls, this is up to us. We are seldom total strangers to anyone, if we try hard enough to find a connecting link. Perhaps one of our relatives has known the person, or we have read or heard something about them or talked with someone who was acquainted with them. No excuse is too flimsy for the purpose of taking an interest in and providing some outside contact for a shut-in.

Nor should we try to do this only as part of a social organization, although such volunteer auxiliaries do fill a real need up to a certain point. What we do as part of a group, however, is still on an institutional level and, although it does serve a useful function, it remains of necessity an impersonal thing. Put yourself in the shut-in's place and try to imagine whether you would look forward as eagerly to the routine visit of a "Gray Lady," for instance, as you would to an individual who had suddenly taken an interest in you and came for an hour's visit every week or so, bringing you a magazine, or some tempting goodies, or just sitting down for a pleasant, informal chat?

After a few such visits, we will become acquainted with our shut-in friend's special needs and longings — a favorite newspaper or magazine, a certain kind of fruit, candy, or tobacco — and we will find that with only a little thought and effort we can fulfill some of these desires, thus putting new sparkle and anticipation into days that are often monotonously routine.

Even when we cannot get to see our friend because of the unusual press of our own activities, or illness, we can always write a cheerful note. Next to a personal visit, a friendly letter is about the most welcome thing in an invalid's day. Most of us can recall occasions when we were ill and watched almost as eagerly for the mail as we did for visitors each day.

Then try to imagine how you would feel if you looked for visitors and letters not for just two or three days, or weeks, or even months, but for years and years and years.

The man or woman, sitting or lying there, suffering and lonely, is one of our own brethren in Christ, concerning whom He tells us in no uncertain terms, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

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HUNCHBACK

Continued from page 12

almost eloquent. He thanked God for all the beauties of the desert, the mighty sun, the stars at night, the flowers, and the little animals. He thanked God for the peace he had found in his heart and for the visit of the holy man, and when he had ended he felt secretly that, perhaps, even his guest might be impressed. But Anthony said, after a pause, "You have forgotten one thing."

"What is that, master?" the hunchback asked, somewhat surprised.

"You have forgotten to thank God for yourself," replied Anthony. "You came to find peace in the desert because you were ashamed of your body. I know that you have had a hard life, and that others have despised you, but you must remember that in the eyes of God you are as beautiful as the flowers of the desert, for you are God's child whom He loves, and you are one of those for whom Christ died. If you can look at yourself as God sees you, you will not always be thinking of your misfortune, but of God's great love for you, and you will know that you are made in His image."

The little hunchback was dumbfounded at these words, but he set himself to pray again and slowly, in humble, faltering words he thanked God for himself. It was the beginning of a great change in his attitude and in his life. Later, with Anthony's approval, he decided to go back to his village, and when he arrived he was surprised to find that the children did not make fun of him any more. Instead there was something about him now that they seemed to like, and he soon became their friend, playing games with them in the street. He again gave his life to cleaning and caring for the church, and people who met him now would smile and speak kindly to him.

He never forgot Anthony's words, and each day he thanked God for himself. Because he began to see himself as a child of God, his face, which before had been hardened with self-pity and shame, began to reflect a softer, kinder look, and even to reflect a kind of beauty, twisted though it was. He became one of the best-loved people in the village and everyone seemed to be better for having been in his presence.

And so he lived for many years, and, when finally he died, he was greatly mourned and the villagers decided to put up a statue in his memory. The sculptor, who had not known the hunchback, wanted to make him look like an ordinary man, but the villagers said, "No. You must make him just as he was." When the statue was completed it showed his body all bent, just as in life, but on his face was a smile which seemed to show that he had found an inner peace and joy known to few men. Beneath the statue were carved the words, "Thank God for yourself."

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Appointments Accepted

The Rev. J. Jaquelin Ambler V, formerly assistant at St. Paul's Church, Richmond, Va., will on March 15 become rector of St. Stephen's Church, Romney, W. Va. The Rev. Mr. Ambler, who ministered to the deaf while at St. Paul's Church, will work with the West Virginia School for the Deaf and Blind at Romney.

The Rev. W. Russell Bragg, formerly vicar of the Church of the Good Samaritan, Liberty Borough, Pa., and the Church of the Transfiguration, Clairton, is now rector of St. Barnabas' Church, Brackenridge, Pa. Address: 1212 Broadway Blvd., Natroua Heights, Pa.

The Rev. Laurence C. Brenton, formerly vicar of All Saints' Church, Houghton Lake, Mich., and St. Elizabeth's, Higgins Lake, is now assistant minister at St. Timothy's Church, Detroit.

The Rev. Claude E. Canterbury, formerly rector of the Church of the Good Shepherd, Dallas, Texas, is now vicar of St. James' Church, Dalhart, Texas, and St. Paul's, Dumas. Address: 1101 Conlen, Dalhart.

The Rev. Jack L. Cowan, formerly vicar of St. Aidan's Mission, Malibu, Calif., is now rector of the Church of the Ascension, Tujunga, Calif. Address: 10154 Mountair Ave., Box 472, Tujunga.

The Rev. Lloyd A. Cox, formerly vicar of St. Martin's Church, Clewiston, Fla., is now vicar of St. Anselm's Church, Lehigh Acres, Fla., and the Church of the Epiphany, Cape Coral. He is also South Florida's diocesan missionary to Anglican migrants. Address: Box 842, Cape Coral.

The Rev. Alva G. Decker, formerly rector of the Church of St. Mary Magdalene, Newark, N. J., is now vicar of the Church of the Incarnation, West Milford, N. J., and the Church of the Good Shepherd, Ringwood Manor. Address: West Milford.

The Rev. Donald M. Dunbar, formerly teacher at

the Brent School, Baguio, Philippines, is now curate at St. Peter's Church, 320 Boston Road, Weston, Mass.

The Rev. Paul D. Emenheiser, formerly rector of St. Peter's Church, Sycamore, Ill., is now vicar of St. Bede's Mission, Bensenville, Ill. Address: 4 N 385 Ridgewood Ave., Bensenville.

The Rev. Francis W. Fowler, formerly rector of All Saints' Church, Wichita Falls, Texas, will on April 1 become rector of Holy Trinity Church, Midland, Texas. Address: 1412 W. Illinois, Midland.

The Rev. Mortimer Glover, Jr., formerly assistant at St. Paul's Church, Chatham, N. J., is now vicar of St. Barnabas' Church, Kutztown, Pa., with special responsibility for college work at Kutztown State College.

The Rev. Dr. Norman B. Godfrey, formerly vicar of St. Andrew's Church, Farmers Branch, Texas, with address in Dallas, is now curate at St. Paul's Church, Mobile, Ala. Address: Box 8444, Spring Hill Station, Mobile.

The Rev. Frederick R. Gutekunst, formerly rector of St. Stephen's Church, Jersey City, N. J., will on March 15 become rector of All Saints' Church, Bergenfield, N. J. Address: 28 Ralph St.

Fr. Gutekunst will continue to be in the diocese of Newark, where he has been active on the youth committee and in the department of Christian education, the Brotherhood of St. Andrew, and other fields.

The Rev. Frank C. Irvin, formerly rector of the Church of St. John the Evangelist, Essington, Pa., is now curate at St. Matthew's Church, Westminster, England. Address: St. Matthew's Clergy House, 20 Great Peter St., London S. W. 1.

The Rev. Bruce M. Jones, Episcopal chaplain at the Massachusetts Eye and Ear Infirmary, Boston, is now also acting superintendent at the Episcopal City Mission. He succeeds the Rt. Rev. John M. Burgess, who recently became a Suffragan Bishop

of the diocese. In September the Rev. Mr. Jones will join the faculty of St. Mark's School, Southborough, Mass., teaching theology.

The Rev. Andrew E. Laabs, who has been doing supply work in the dioceses of Milwaukee and Chicago, is now priest companion for the Society of St. Paul, Gresham, Ore. Address: Box 446, Gresham.

The Rev. Ledlie I. Laughlin, Jr., who is serving Grace Church, Van Vorst, Jersey City, N. J., will on May 1 become dean of Trinity Cathedral, Newark, N. J. Address: 24 Rector St., Newark 2. (Since the former dean left sometime after Christmas, the Rev. Dr. Eric M. Tasman, rector emeritus of the Church of the Holy Communion, South Orange, N. J., has been in charge of services at the cathedral. He will continue to serve the cathedral for the present.)

The Rev. John R. McDermott, formerly assistant at Grace Cathedral, San Francisco, has for some time been assistant at St. Francis' Church, San Jose, Calif. Address: 1539 Alta Glen Dr., San Jose 25.

The Rev. James E. McLain, formerly rector of All Saints' Church, Tupelo, Miss., is now vicar of St. Paul's Church, Healdsburg, Calif.

Births

The Rev. Daniel Edward Clark and Mrs. Clark, of Grace Cathedral, Topeka, Kan., announce the birth of their first child, Daniel Edward, Jr., on February 17.

"Better late than never!", writes the Ven. Stuart A. Schlegel from the Philippines, announcing the birth last October of the Schlegels' second son and second child, William Fredrick.

Archdeacon Schlegel had been priest in charge of the Mission of St. Francis of Assisi, Upi, Cotabato, Philippines (a large central congregation in Upi and nine congregations in nearby villages). In December the Upi congregation achieved parish status and it will call its own Filipino rector. The village congregations were assigned to the care of the archdeaconry of Cotabato, under Archdeacon Schlegel. He will live in Upi until mid-June, when he and his family will be on leave of absence; he will then do graduate work in anthropology at the University of Chicago.

CLASSIFIED

DIED

MALLET, JOHN P., 73, son of the late Frank J. and Mary S. Mallett, brother of Mabel Mallett and Reginald Mallett, at Louisville, Ky., on February 15, 1963. Requiem at Grace Church, Louisville, interment at Chapel Hill, N. C.

BOOKS FOR SALE

BOOK OFFER: "150 Great Hymns in the English Language" (Dietz Press, 194p, 1949). Price \$1.50. Midnight Books, Box 101, Wyckoff Heights Station, Brooklyn 37, N. Y.

FOR SALE

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

FUND RAISING

DOES YOUR CHURCH or club need extra funds? Groups earn \$500, \$1000, even more with America's finest lines of merchandise including gifts, gadgets, toys, jewelry, candies and greeting cards. We ship merchandise on credit. Hold event, pay later. For complete information and colorful catalog showing 800 money-making items, write Adriane Fund Raising, 3-950 Park Square, St. Paul 1, Minn.

LINENS AND VESTMENTS

ALTAR GUILDS: Linens by the yard for the Altar, dactron 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

DIRECTOR RELIGIOUS EDUCATION; well organized Church school of 650. Present director taking diocesan position. Church of 1482 communicants twelve miles from Boston. Write, Rev. Harold D. Chase, Jr., Rector, Christ Church, 1132 Highland Avenue, Needham, Mass.

PRIEST preferably mature and experienced to serve as curate in active suburban parish in college community. Reply the Rev. R. E. Winkler, Trinity Church, Wheaton, Ill.

PRIEST-TEACHER in primary grades (1-6) needed in day school on west coast. Administrative experience, Catholic Churchman. Send references and data. Reply Box A-883.*

RETIRED CLERGYMAN NEEDED. Part-time help, flexible schedule, suburban California parish. Modern apartment or house provided. Full details if interested. Reply Box M-884.*

POSITIONS WANTED

EXPERIENCED HOUSEMOTHER seeks position in Church school or other Church institution. Reply Box S-888.*

MIDDLE-AGED RECTOR desires change. Would consider appointment as associate. Good health, excellent references. Reply Box R-885.*

ORGANIST-CHOIRMASTER, superb references, fully experienced. Kenneth Thompson, 2727 Polk St. N.E., Minneapolis 18, Minn.

PRIEST, married, two children, four years' experience, curate and vicar, invites correspondence with vestry seeking rector. Please give summary of situation in first letter. Reply Box M-889.*

PRIEST, 31, QUALIFIES: Rectorship; urban associate; west coast preferred. Moderate Catholic. Married; three children. Excellent references. Reply Box S-887.*

PRIEST, 38, married, good teacher, preacher, pastor, will accept call from western states parish. Reply Box S-886.*

YOUNG, experienced, able, and well loved priest desires position on west coast. Best references furnished. Reply Box N-891.*

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

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- (B) Keyed advertisements, same rate as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

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407 East Michigan Street Milwaukee 2, Wis.

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THE LIVING CHURCH

The Living Church

Living Church Correspondents

Mr. John Douglas, Box 75, Feura Bush, N. Y., is now correspondent for the diocese of Albany.

The Rt. Rev. Luis C. R. Pereira, Bishop of the Lusitanian Church (Portugal), is now correspondent for Portugal. Address: Quinta do Bacalhau, Vila Franca de Xira, Portugal.

Armed Forces

Chaplain (Lieut.) Robert M. Elder, formerly addressed c/o FPO, San Francisco, may now be addressed at the Chaplain's Office, Bldg. S-59, U. S. Naval Air Station, Memphis 15, Tenn.

Chaplain Robert P. Holdt, formerly addressed at McClellan Air Force Base, Calif., and at North Highlands, Calif., may now be addressed at HQ 6139th Air Base Group, APO 919, San Francisco.

Seminaries

The Rev. Dr. J. Howard Rhys, professor of New Testament at the School of Theology of the University of the South, Sewanee, Tenn., is now on sabbatical leave in Europe and the Holy Land. He will return to Sewanee in September.

The Rev. Arthur A. Vogel, Ph.D., professor of apologetics and dogmatic theology at Nashotah House, Nashotah, Wis., is now on sabbatical leave. He planned to spend some time in Florida, at the start of his leave.

Changes of Address

The Ven. John L. Womack, archdeacon for metropolitan Atlanta, has had a change of office address to 2744 Peachtree Rd. N. E., Atlanta 5, Ga.

Marriages

Miss Linda Anne Howard, daughter of Mr. and Mrs. Richard Keener Howard, of Lake Providence, La., was married on February 9 to the Rev. William R. Senter III, priest in charge of St. Columba's Church, Bristol, Tenn.

Diocesan Positions

A number of appointments have been made in the diocese of Central New York by Bishop Higley.

Chairman of ecumenical relations: Rev. E. C. Shaw, who has resigned from diocesan promotion work to devote maximum time to his new duties.

Board of directors of the recently renovated White Lake Camp: Rev. W. W. Lane (chairman), Mrs. Lane, Rev. J. A. Doubleday, Mrs. J. R. Marks, Rev.

J. S. Harrison, Mrs. A. A. Jayns, Walter Baynes, P. L. Noxon, Mrs. James Compson, Rev. P. T. Shultz, Mr. and Mrs. R. H. Scofield, Rev. J. R. Scarlett.

Board of the new Cazenovia Conference Center, which will probably open late in June: For an indefinite term, the Bishop, Rev. H. W. Foreman (chairman), Rev. R. M. Morris; three years, Ven. B. H. Tite, Rev. S. M. Kelker, Rev. W. B. Schmidgall, Mrs. J. S. Lawton, G. W. Pring; two years, Rev. D. S. Amussen, Rev. D. R. Read, D. W. Goode, Mrs. C. M. Higley; one year, Gen. R. W. Barker, H. D. Manss, J. D. Taylor, Mrs. R. H. Zogg.

Other Changes

At its annual meeting, St. Andrew's Church, Bloomfield, Conn., voted to change its name to St. Stephen's Church. This was done to avoid confusion with Old St. Andrew's Church, North Bloomfield. The Rev. William B. Lawson is the rector of St. Stephen's Church.

DEATHS

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

The Rev. Bruce V. Reddish, retired priest of the district of Puerto Rico, who lived in Santa Barbara, Calif., since his retirement in 1945, died January 26th, at the age of 86.

Fr. Reddish was born in Springfield, Ohio. He received the M.A. degree from Wittenberg College (Ohio) in 1899, and the S.T.B. degree from General Theological Seminary in 1903. He was ordained to the priesthood in 1904 and served as priest-in-charge of Holy Trinity Church, South River, N. J., in 1903 and 1904, and was curate at St. Jude's Church, Brooklyn, N. Y., from 1904 to 1907, when he became priest-in-charge of St. John's Church, Hasbrouck Heights, N. J., when he served until 1910. He was curate at Trinity Church, New York City, from 1910 to 1913, and rector of Trinity Church, New Castle, Pa., from 1915 to 1919. Fr. Reddish was rector of St. John's Church, San Juan, Puerto Rico, in 1922, and curate at St. James' Church, Vancouver, B.C., from 1923 to 1936. He was warden at St. Martin's Retreat House, Bernardsville, N. J., in 1937 and 1938, and from 1938 until his retirement in 1944, he was canon at St. John's Cathedral, Santurce, Puerto Rico.

Fr. Reddish was made an honorary canon of St.

Paul's Cathedral on his retirement in 1944. He was a chaplain at the Bishop's School, La Jolla, Calif., in 1944 and 1945.

Surviving are several cousins.

The Rev. Jay Gould Seacord, rector emeritus of St. James' Church, Winsted, Conn., died January 27th, at his home in Southfield, Mass.

The Rev. Mr. Seacord was born in Batavia, N. Y., in 1890. He studied at George Washington University, and Nashotah House, and was ordained to the priesthood in 1917. He served as deacon-in-charge at Zion Church, Oconomowoc, Wis., in 1916 and 1917, and as rector of the church from 1925 to 1932. He was rector of St. Mark's Church, Waupaca, Wis., in 1917 and 1918, and assistant at St. Peter's Church, St. Louis, Mo., from 1918 to 1920. From 1920 to 1922, he was rector of St. Luke's Church, Buffalo, N. Y., and from 1922 to 1925, he served St. Matthew's Church, Bloomington, Ill. Mr. Seacord was a missionary worker in the diocese of Chicago from 1932 to 1937, and rector of St. Peter's Church, Livingston, N. J., from 1937 until 1948, when he went to the Winsted church. He retired in October, 1962, and then became rector emeritus of St. James'.

Survivors include two sons, Richard E. Seacord of Croton-on-Hudson, N. Y., and John More Seacord, of Williamstown, Mass.; a daughter, Mrs. Helen Jacoby, of Patten, Calif.; and six grandchildren.

The Rev. S. Roger Tyler, retired priest of the diocese of West Virginia, died February 9th, in Huntington, W. Va.

Dr. Tyler was born in Easton, Md., in 1878. He received the B.A. degree from Randolph-Macon College in 1899, studied at Vanderbilt University and Virginia Theological Seminary, and in 1941 received the LL.D. degree from Marshall College. He was ordained to the priesthood in 1905 and served parishes in Ware, Abingdon, Hamilton, and Richmond, Va., until 1916, when he became rector of Trinity Church, Huntington, W. Va. He served Trinity Church until his retirement in 1953, and then founded St. John's Church, Huntington, where he served as vicar until 1957.

Surviving are his wife, Henrietta Hepburn Tyler; two sons, S. Roger Tyler, Jr., who is with the U.S. Consulate in Seville, Spain, and the Rev. John Sanford Tyler, vicar of St. David's Church, Agawam, Mass.; a daughter, Mrs. Harry V. Campbell of Charleston, W. Va.; a brother, the Rev. Barrett Tyler, retired priest of the diocese of Maine; a sister, Mrs. John Rosenberger of Winchester, Va.; five grandchildren; and one great-grandchild.

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

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

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

WASHINGTON, D. C.
WASHINGTON CATHEDRAL Wis. & Mass. Aves.
Sun 7:30, 9, 11, 4; Daily 7:30, 9:30, 12, 4
Frequent daily tours

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

ROCK CREEK PARISH opp. U.S. Soldier's Home
Rev. E. Pinkney Wroth, r
Sun HC 8, 9:30 Ch S, 11; Wed HC 11

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

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

JACKSONVILLE, FLA.
ST. MARK'S Ortega Boulevard
Rev. Robert Clingman; Rev. Harry Wappler
Sun 7:30, 9:30, 11, 8; Ch S 9:30, 11; Tues 5:30;
Wed 10:30; Thurs 7; Daily noon

MIAMI, FLA.
HOLY CROSS 36 St. at N. E. 1st Ave.
Very Rev. Frank L. Titus, r
Sun 7:30, 9, 11; Tues 7; Thurs 6; Fri 10

Continued on next page

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, 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.



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Continued from previous page

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, MA., 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

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

ST. PAUL'S 50th & Dorchester
 Sun HC 8, 9, MP 11 (1S 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

HINSDALE, ILL.
GRACE 120 East First St.
 Rev. Dudley J. Stroup, LL.D., r
 Sun 7:30, 9, 11:15; Tues, Thurs, Fri 7; Wed 9:30

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

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

BOSTON, MASS.
ALL SAINTS at Ashmont Station, Dorchester
 Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder
 Sun 7:30, 9 (sung), 11 Mat, High Mass & Ser;
 Daily 7 ex Sat 9; EP 5:30; C Sat 5, Sun 8:30

POPLAR BLUFF, MO.
HOLY CROSS 420 N. Main St.
 Near Junction US 67 & US 60
 Sun HC 8, MP 10 (1S HC); Daily MP 12:10

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

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

CLIFFSIDE PARK, N. J.
TRINITY 555 Palisade Avenue
 Rev. George H. Bowen, r
 Sun Masses 8, 10 (Sung), 12; Daily 7, ex Thurs &
 Sat 10; Sta & B Wed 8; C Sat 4:30-5:30

NEWARK, N. J.
GRACE Broad and Walnut Streets
 Rev. Herbert S. Brown, r; Rev. Jay H. Gordon, c
 Sun Masses 7:30, 9:15 (Sung), 11 (Sol), MP 9, EP 5;
 Daily Masses 7:30, Wed also 12:10, Fri & HD also
 9:30, EP 5:30, Tues Sta 8; C Sat 11-12, 4:30-5,
 7:30-8

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

EAST MEADOW, L. I., N. Y.
CHRIST THE KING Fifth St. at DeWolfe Pl.
 Rev. Marlin L. Bowman, v
 Sun 8 HC, 10 HC, 12 noon MP & HC

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

NEW YORK, N. Y. (Cont'd.)
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 & 1S 11, MP Ser 11 ex 1S; Wed HC 7:30;
 Thurs HC & LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
 Rev. Chas. H. Graf, 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 (1S), MP 11, EP 4; Daily ex Sat
 HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon
 12:10. Church open daily 6 to midnight

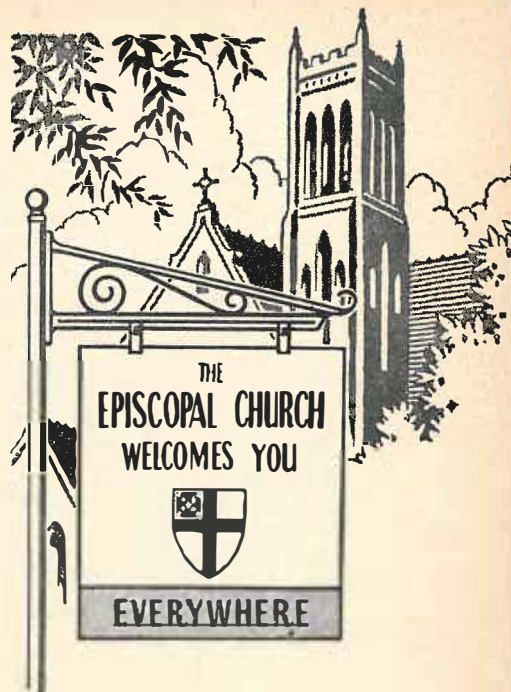
THE PARISH OF TRINITY CHURCH
 Rev. John Heuss, D.D., r

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

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

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

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



NEW YORK, N. Y. (Cont'd.)
ST. AUGUSTINE'S CHAPEL 292 Henry St.
 Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
 Sun 8 Low Mass, 9 Family Mass, 10 (Spanish), 11:15
 MP, 11:30 Sol High Mass; Weekdays Mon, Tues,
 Thurs, Fri, Sat 9:30 Low Mass; Wed 7:30 Low Mass
 (MP 15 minutes before each Mass); EP daily 5

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

SOUTHERN PINES, N. C.
EMMANUEL 350 East Massachusetts Ave.
 Rev. R. Martin Caldwell, Jr., r
 Sun 8, 9:30, 11, 5; HC (and healing service)
 Wed 10; HD 7:30, 10; Daily EP 5:45

CHARLEROI, PA.
ST. MARY'S Sixth & Lookout
 Shrine of Our Lady of Walsingham
 Canon Joseph Wittkofski, r
 Sun HC 8, 9, 11

PHILADELPHIA, PA.
HOLY TRINITY Rittenhouse Sq. at 19th St.
 Rev. Cuthbert Pratt, S.T.D., r; Rev. E. L. Lee Jr., c
 Sun 8 HC, 11 (1S) MP, EP 8; Tues, Thurs HC 12:15,
 EP 5:30; Wed HC 7, 5:30

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

CHARLESTON, S. C.
ST. PHILIP'S 142 Church St. at Queen
 Sun HC 8, 9:30, 11:15; Wed HC 10; Fri EP 6

COLUMBIA, S. C.
CHAPEL OF THE CROSS Patterson Road
 Veterans' Hospital Area
 Sun 10; Wed 8 Lenten Study Class

FORT WORTH, TEXAS
TRINITY Stadium at Bellaire Dr. S.
 Rev. W. P. Barnds, D.D., r; Rev. W. L. Burkhardt, c
 Sun 7:30, 9:30, 11:15; Daily 7; C Sat 11, 5

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

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



Episcopal Church Photo

ST. PHILIP'S CHURCH
 CHARLESTON, S. C.