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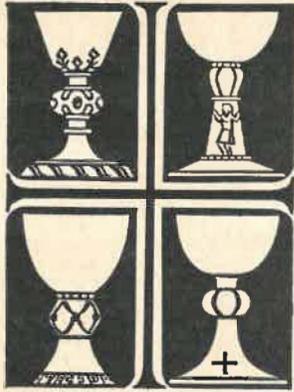


The Mains

The Risen Christ, portrayed in a robe of white, is the central figure of the mosaic in the Resurrection Chapel in Washington Cathedral. Golden rays of the rising sun, behind the figure of Christ, radiate against a turquoise blue sky. The mosaic fills the half dome ceiling above the altar.

The Church's Relevance [pages 12 and 15]

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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

What Does This Word Mean to You?

One of the functions of education is to provide a working vocabulary for each subject and area which is taught. Every field of knowledge develops, of necessity, special words or meanings. The words are sometimes borrowed from common usage and given a new meaning in the special context. The Church did this, in the earliest years, when its customs and organization were still somewhat fluid.

Such words as presbyter, diocese, bishop, and deacon were simply the current Greek words for elder, district, overseer, and servant. They soon took on specialized meanings in Church usage, and every well informed Churchman should know them. Just as a quick test of his knowledge, will the reader try to fit the correct number for each word to the right definition in the right hand column: All come from the Greek.

- | | |
|----------------|-------------------------|
| (1) Christ | General, world-wide |
| (2) Ecumenical | Bringing good news |
| (3) Evangelism | The 50th day |
| (4) Eucharist | One who is sent |
| (5) Liturgy | A sacred image |
| (6) Pentecost | Thanksgiving |
| (7) Litany | Work of the laity |
| (8) Epiphany | Prayers of supplication |
| (9) Apostle | The anointed |
| (10) Icon | Show forth, manifest |

Word Reaction Test

We who teach must use words, but with our adult years we have acquired a vocabulary with many words strange to children. We should always be careful to use words that are understood by our pupils, yet we cannot forever use "baby words." The teacher must be alert to possible new words for the children, and explain them when first used. Children enjoy learning new words, but they must be presented in a living relation, used repeatedly, and always pronounced correctly.

On the other hand, the mere addition of strange words, with some brief definition attached, is not enough. They must have meaning, and must become familiar by spoken use. All this applies to our "Church vocabulary." Merely to identify a word is not enough.

All words, if known at all by a person, have associations, and often an emotional connection. This is one secret of the lie detection tests: the person being tested shows an appreciable delay (because he is on guard) in responding to key words mixed in with the common ones.

In a more general way we all make some sort of automatic connection (even when no response is made) with words which we hear. The same word may have

a different meaning to different people, according to their experience with the word. Thus, "home" may be a happy or an unhappy word according to the experience of each.

Association Test in Class

An ingenious Church school teacher reports using this principle in a simple test which he used with his class of fifth grade boys in a Manhattan parish. He told the boys they were to play a game to show how they could match words. Paper and pencils were given. They were not to copy from each other because there was no "right" answer, and they would all "pass." They were to put numbers from 1 to 34 down the margin of their paper. Then, as he called out each word, each boy was to write quickly any word that came into his mind that was suggested by the word given. If the word did not have any meaning for him, he was to leave the space blank. The list used is given below. It will be noted that, mingled with ordinary words, there are words testing either Church knowledge, or tending to reveal some information about the boy's personal feelings or experience. These "loaded" words are given with an asterisk.

Boat — school* — teacher — make — shoes — prayer* — airplane — Eucharist* — maniple* — angry — home* — forgive* — mother* — marbles — cigars — fire — write — spirit* — store — steal* — cross* — vicar* — creed* — baseball — police — mission* — gun — altar* — sing — create* — fight* — father* — vacation — church.*

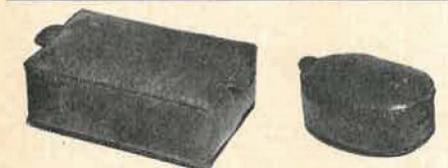
The papers were signed, and the teacher studied them later. He says that he gained some useful clues about the degree in which some Church words had been received. But he also learned of hidden problems and strains. For example, one boy wrote nothing after *home*, *mother*, or *father*. After *church* nearly all wrote "Sunday," but one wrote "friends" and another "Jesus."

Any teacher can make up a similar list, adapted to the situation in his community.

ANGLICAN CYCLE OF PRAYER

May

12. Glasgow and Galloway, Scotland
13. Gloucester, England
14. Grafton, Australia
15. Grahamstown, South Africa
16. Guiana, South America
17. Guilford, England
18. Haiti



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BOOKS

Attitude Not Unfriendly

The Natural and the Supernatural Jew. "An Historical and Theological Introduction." By **Arthur A. Cohen.** Pantheon, division of Random House. Pp. 326. \$6.

The Natural and Supernatural Jew is a book for Jews, by Arthur Cohen, an outstanding Jewish writer, on the meaning of being a Jew; in this sense it is none of our business. But it is also a book by a brilliant modern man, attempting to face the modern world, and for this reason the thoughtful Christian might well find a place for it in his library.

In great part the book consists of a review of the work of representative Jewish thinkers, from the period of the European Renaissance to the present, who have tried to answer the question, "How does a Jew fit into the Western world?" This in itself makes the book worth the reading for anyone who is interested in the thought of his neighbor. Jews in the last



few centuries have had constantly to face the thorny problem of taking their place in the world without losing their identity, and this against a background of hatred and persecution. The ideas stimulated by this situation deserve anyone's sympathetic attention.

Mr. Cohen brings forward his own answer toward the end of the book. He is much influenced by existentialist thinkers (Bultmann interests him, among others), and one feels somewhat hesitant about trying to summarize his position briefly. If I understand correctly, he is saying that human history, moment by moment, is a sort of process of creation, and that this creation is wholly in the hands of men, whose freedom for good or evil, though God-given, is all but absolute. Redemption will come — if it does — only when humanity takes this situation seriously, and the Jew, whose outlook affirms God but refuses to accept the notion that man is already redeemed, is in a particularly good position to see things straight. If he fails to appreciate this opportunity, he is a mere "natural Jew,"

Continued on page 18

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MUSIC AND RECORDS

by the Rev. Lewis M. Kirby, Jr.

Hymns and Homily

One Faith in Song — the Bonaventura Choir; Omer Westendorf, conductor. WLSM, 9, \$4.98; stereo, WLSM, 10, \$5.98.

"One faith can more easily become a reality when hearts are one, for true unity cannot be found without charity.

"That music and song can be a basis for the closer unity between faiths is certainly a plausible truth. It is the heart that sings, and hearts joined in song are truly one."

The above is an excerpt from the album notes of this ecumenical effort by the Roman Catholic music publishing and recording house, the World Library of Sacred Music. Included are 12 hymns said to be common to both the Roman and Protestant branches of Christianity. Perhaps it would be even more accurate to say that they are common to the Roman and Anglican Communion, for all 12 are contained in the *Hymnal, 1940*.

What we have, then, is an excellent selection of hymns, very well sung by the 23-voice Bonaventura Choir (and a children's choir) and useful for any Churchman who desires a good anthology of "Episcopal" hymns. The concept underlying the production of this album also, it would seem, lends itself to adoption for a musical program built around the theme of unity in any community. The music is all within reach of the average choir.

The sound is professional and the stereo reproduction is fine.



Two Sermons by Billy Graham. Word, 3243, \$3.98.

With this release, Word begins its very ambitious "Great Sermon Series," whose purpose is to bring us great examples of the homiletic art by such notable preachers as Graham, Shoemaker, Marshall, Kennedy, and others.

The famous evangelist is in good form on this first disc. The two sermons are titled "The Cross of Christ" and "The Frontiers of Tomorrow." The former is based on Galatians 6:14 and I Corinthians 2:2; the latter is based on Jeremiah 6.

In "The Cross of Christ," Graham develops the concept of the centrality of the Cross and the resultant demand for personal commitment and decision. The Cross, he says, is "an expression of human iniquity." Secondly, "the Cross expresses the great love of God for man." Thirdly, "the Cross of Christ is the only way of salvation." Dr. Graham then calls on his hearers to come to Christ by way

of repentance, faith, and public commitment — "right now."

"The Frontiers of Tomorrow" deals prophetically with the general decay of the society of Jerusalem as it applies "to our own era." Graham poses the following questions to 20th-century America:

"Are we, as an American people, in danger of being given up by God? Are we in danger of saying we don't want God? Are we in danger of taking 'In God We Trust' off our coins? Are we in danger of saying we don't want God in our national life? I tell you when we reach that stage, we are finished as a Nation. We need to go back to the old paths. And we, as a Nation, stand at the crossroads tonight just as surely as Jerusalem did those 2800 years ago."

According to Dr. Graham, we need a great spiritual revival, a recovery of a sense of God's sovereignty and power, and a recovery of "that frontier that Christ demands lordship in every department of our lives, and we must have a deeper realization of the need of a personal encounter with Jesus Christ."

Word provides the full texts of both sermons for the close study which is possible only with scrutiny of the printed sermon. It is presumed that printed texts will also be supplied with future releases in the series. The disc surfaces are quiet.



FRANCK: Three Chorales; Pastorale Op. 19, No. 4 — Fernando Germani, organist. Angel, 35962, \$4.98; stereo, Angel, S35962, \$5.98.

This is the second recording made by Germani at the Hill organ in Selby Abbey, Selby (Yorkshire), England. It is a happy choice of instrument.

The Franck program on this disc includes the *Three Chorales*, which have become standards in the organ literature and highly popular on the programs of organ recitalists. To me, they form the main reason for purchasing this record. The *Pastorale*, composed in 1862 as part of a set of six pieces for "large organ" and dedicated to the great French organ builder Aristide Cavallé-Col, is not able to hold my interest.

Germani's performance of these compositions is quite good and is enhanced by the brilliant Selby instrument. Angel's sound is clean and bright.



VIVALDI: Gloria; PEETERS: Entrata Festiva — soloists; the Roger Wagner Chorale; *Orchestre de la Societe des Concerts du Conservatoire de Paris*; Roger Wagner, conductor. Angel, 36003, \$4.98; stereo, Angel, S36003, \$5.98.

We have here what to this writer is the best of all the available recordings of the Vivaldi masterpiece. Made in the nave of the *Eglise St. Roch*, Paris, the Chorale and orchestra give a truly inspired reading. If a single recording can give us the

desire for more examples of Vivaldi's choral writings, this is it. For a good sample of the splendor of baroque musical style, try this record.

For contrast, the added attraction is a piece of processional music by the contemporary Belgian organist-composer Flor Peeters. The *Entrata Festiva* is scored for unison chorus, organ, two trumpets, two trombones, and timpani. The Latin text is in translation, "Christ has conquered, Christ reigns, Christ is supreme." This is flashy music, as the instrumentation indicates. There is no question that it fulfills its purpose of providing music for really great occasions.

Performance-wise, nothing can be desired. Soloists, orchestra, and chorus are perfectly matched under Wagner's leadership. The full-bodied and well defined sound leads us to the desire for more recordings made in this church setting. Only one question remains. How does Roger Wagner find time to accomplish so many things so well?



STAINER: Crucifixion — Alexander Young, tenor; Donald Bell, bass; Eric Chadwick, organist; the Leeds Philharmonic Choir; Herbert Bardgett, O.B.E., conductor. Angel, 35984, \$4.98; stereo, Angel, S35984, \$5.98.

No one can deny the tremendous popularity of Sir John Stainer's most famous oratorio. Although inroads are being made upon it by the music of Schütz, Bach, etc., it nevertheless remains the annual Lenten staple for many church choirs. And, yet, having just heard an amateur group perform *The Crucifixion*, I am even more convinced that it takes a professional choir to make it even acceptably interesting, musically.

It would be easy to dismiss this work as just another product of that "degenerate 19th century," and indeed this re-



viewer has been guilty of this very thing more often than not. I am still unable to find any sense of the profundity of our Lord's Passion and death in Sir John's musical setting. To be sure, this is pretty music. It is often very melodic. For me, however, I prefer the simple profundity of a Bach *Chorale*. And, yet, to condemn Stainer's effort outright would be a great injustice to the many thousands of Christian souls who have found it meaningful.

This is one of those excellent performances which can bring out the best in this music. Alexander Young's tenor is particularly fine. Technically, a higher recording level would have eliminated some of the tape hiss which is present, although this is not overly objectionable.

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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

May

12. Easter IV
19. Rogation Sunday
20. Rogation Monday
21. Rogation Tuesday
22. Rogation Wednesday
23. Ascension Day
24. Convention of the diocese of Erie, at Titusville, to 25th
26. Sunday after Ascension

June

2. Whitsunday (Pentecost)
3. Whit Monday
4. Whit Tuesday
5. Ember Day
6. National Council of Churches General Board meeting, New York, N. Y., to 7th
7. Ember Day

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

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May 12, 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 FNC

Thanks be to God for those "pious and well disciplined souls (who) creep through the dawn to church," described in the letter from Francis Y. Halsey [L.C., April 21st]. Over a hundred years ago James Martineau* wrote: "As if in acknowledgment of the mystery of God, as if with an instinctive feeling that His being is the meeting place of light and shade, and that in approaching Him we must stand on the confines between the seen and the unseen; all nations and all faiths of cultivated men have chosen the twilight hour, morning and evening, for their devotion; and so it has happened that, all round the earth, on the bordering circle between the darkness and the day, a zone of worshipers has been ever spread, looking forth for the Almighty tenant of space, one half towards the east, brilliant with the dawn, the other into the hemisphere of night, descending on the west. The veil of shadow, as it shifts, has glanced upon adoring souls, and by its touch cast down a fresh multitude to kneel; and as they have gazed into opposite regions for their God, they have virtually owned His presence 'besetting them behind and before.'"

Thank God for the Fellowship of Night Creepers.

A. R. PATTON

Fort Collins, Colo.

The Issues

Please allow me to make one comment concerning the letter of the Rev. Norman A. Sieme [L.C., April 14th]. We who voted not to table the diocesan resolution which sought to support the statement made by our two bishops and the other Alabama Church leaders calling for "law, order, and common sense" [L.C., February 17th] would agree that states' rights can be a moral issue, but often times it is used as a cover for an immoral issue, segregation.

(Rev.) FURMAN C. STOUGH
Rector, Grace Church

Sheffield, Ala.

Lovett School

Bishop Claiborne of Atlanta has always supported and maintained a completely Christian attitude that segregation on the basis of race alone is incompatible with the Christian faith. Our diocesan institutions, such as our camp for young people, are unsegregated, and Negro children do attend them. Negroes do worship alongside white people in our churches, whenever they please to do so, without incident, and have been doing so since long before the famous Supreme Court decision. Bishop Claiborne has always refused to compromise the Christian faith in this, as well as in other, respects.

It is not his way, however, to go sailing into something with sounding trumpets and

**Endeavours after the Christian Life*, 1843.

newspaper publicity, like a St. George in shining armor battling a dragon. His way is to work quietly behind the scenes, and his method, while not dramatic or such as makes headlines, is very effective, as those of us who have watched him operate during the years can testify. I am confident that he is engaged in confidential work which will be effective and thoroughly Christian in its results.

There are many types of relationship between a bishop and his cathedral, and between an "Episcopal" school and the diocese in which it is located. While the Atlanta cathedral is a diocesan institution, it is also a parish church, and the bishop seems to let the dean and chapter (vestry) handle cathedral matters.

The Lovett School is associated in some way with the cathedral, and not directly with the diocese. What its association is, is somewhat indefinite, as it is a corporation with its own governing board. While Fr. McDowell is a priest of this diocese, he is employed by the corporation board of Lovett School, and the bishop is not a dictator who can control every action of a priest who is employed by a corporation. And, again, the duties and powers of Fr. McDowell, as headmaster, as against the authority of his corporation board, are not clearly known. Fr. McDowell, as an employee, is certainly not completely free to do as he pleases.

About a third of the student body of the Lovett School is Jewish, and there are Jews on its governing board. It is hard to define just how "Episcopal" the school is, and it would certainly appear that Bishop Claiborne's connection with the school is quite vague and undefined.

I am quite certain, however, that no one is more distressed about this incident of the rejection of the King boy than are Bishop Claiborne and Fr. McDowell. If we will be patient, and abstain from censoriousness, we will see that the matter will be solved in complete conformity with the Christian faith.

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

Atlanta, Ga.

Correction

The late Bishop C. Alfred Cole of Upper South Carolina held the degree of Bachelor of Commercial Sciences (B.C.S.), not *Chemical Sciences*, as reported in the L.C., April 28th.

CHARLES E. THOMAS
Greenville, S. C.

Editor's comment: We're sorry to be wrong, even by degrees. The *Clerical Directory* informed us that Bishop Cole held the B.C.S. degree, and *Webster's New International*, second edition, abbreviations section, said: "B.C.S., Bachelor of Chemical Science — or B. Com. Sc., Bachelor of Commercial Science." We picked the wrong meaning. We neglected to mention, by the way, that Bishop Cole was host for the House of Bishops at its meeting last fall in Columbia, S. C. In a P.S. to his letter, Mr. Thomas said that Bishop Cole was "a strong man and a splendid shepherd of his people."

The Living Church

Fourth Sunday after Easter
May 12, 1963

For 84 Years:

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

NATIONAL COUNCIL

Money Comes, Money Goes

by WILLIAM GRIFFITH

The National Council extended its loyal support to Presiding Bishop Lichtenberger at its spring meeting, held at Seabury House, Greenwich, Conn., April 30th to May 2d. It was the first meeting of the Council since the Presiding Bishop announced to the Church that he is afflicted with Parkinson's syndrome [L.C., March 24th].

The Council reacted with an expression of "deep concern, affectionate sympathy, and complete respect," and agreed with Bishop Lichtenberger that he should continue to exercise "such of the duties of his office as his health will permit." Council members joined in a prayer that God will "restore Bishop Lichtenberger to his full capacity and thus enable him to complete the whole term for which the Church has chosen him to be her chief shepherd." The Council also commended the Presiding Bishop on his forthright and courageous leadership, and said that his leadership has meant "health and growth throughout the Church, at home and overseas."

[Earlier this year, Bishop Lichtenberger told the American Bishops that his physical disability makes it difficult to speak in public, but that he is able to continue his pastoral responsibilities, perform his function as president of the National Council, and preside at meetings of the House of Bishops. In view of this, and in view of the difficulties faced by any successor who might be chosen in a period between meetings of General Convention, he said he felt he should not resign until the 1964 General Convention. He added, "It may be that this disability will reach a plateau, and when I have learned to live with it that I shall be under no handicap, and could continue until 1967. . . . If, at any time, I find that I cannot [continue], I shall of course resign."]

Council members applauded when they heard that they were going to get less money for their operations in the next few years. This unusual reaction was called forth by Mrs. John H. Foster, member both of the National Council and of the General Division of Women's Work, who said the annual grant of about \$400,000 in United Thank Offering Funds probably will be eliminated by 1968. She said that after long study it has been



Bishop Louttit: "The money will be raised. . . ."

decided that this money should be used for special projects, rather than for on-going expenses of the Council. She said the 1964 Triennial of Episcopal Churchwomen will be asked to reduce the annual grants to the Council on this pattern: 1965, \$300,000; 1966, \$200,000; 1967, \$100,000; 1968, nothing. At this point, Council members gave Mrs. Foster an ovation.

But not all the National Council ledger ink was red. The actual cost of the new Episcopal Church Center turned out to be nearly a quarter of a million dollars less than the bid price. This saving is being shared by the National Council (75%) and the Fuller Construction Co. (25%). As a result, on March 15th the Council took out a loan for \$2,800,000, instead of the \$3,000,000 loan that had been authorized. The Council still needs gifts of about a million dollars, and has put Robert Jordan on the job of raising this money.

More good fiscal news: Members heard that the diocese of Upper South Carolina has returned the last \$5,000 of a \$15,000 grant authorized by the Council to provide a mobile chapel. Members decided to send \$2,400 of this to the missionary district of Eastern Oregon and \$2,600 to the diocese of Fond du Lac for transportation.

Another \$3,000 was spent by the Council to cover part of a deficit in a work done by the committee of overseas per-

sonnel in the Division of Foreign Mission of the National Council of Churches. The work, provision of wholesome projects and activities for servicemen off duty, is supported informally by various Churches, and usually is performed through fellowship houses. The deficit this year was \$6,000, and the National Council was told that another Church would put up \$3,000 if the Council would match it. Bishop Louttit of South Florida said the money would be raised even if he had to do it himself, and the Council members appropriated the amount. Bishop Louttit described relevant conditions in such places as Korea, Japan, and Okinawa as "appalling." He said that brothels, bars, and gambling establishments are invitations to the 70% of the servicemen that we have to "worry about." Some 20% of the men, he said, are reliable, and perhaps 10% are "no good." The rest are the ones we have to worry about.

Bishop Loring of Maine called attention to an official memo from the Overseas Department on the extent of assistance that this Church gives to other parts of the Anglican Communion. He asked Bishop Bayne, Executive Officer of the Anglican Communion, to speak on the matter. Bishop Bayne said that we now participate in the work of 11 of the other Anglican Churches, and that in 1962 we contributed some \$769,000 for this work. Of this, some \$472,000 came from the Overseas Department budget.

The Rev. Canon Almon R. Pepper, director of the Department of Christian Social Relations, reported that, of all the Cuban refugees who have been resettled under auspices of the NCC, the Episcopal Church has resettled about 45%.

A guest speaker at the Council meeting was Dr. A. F. Carrillo de Albornoz, an Episcopalian ("not by birth but by desire"), who is secretary for religious liberty studies in the World Council of Churches headquarters at Geneva, Switzerland. He spoke at length on the subject of religious liberty, and said that people cannot be really Christian unless they proclaim the rights of every man. He mentioned that there is hope for a policy in Spain of more freedom for that country's Protestants.

The other guest speaker, Bishop Gooden of the Panama Canal Zone, made it clear that "Latin America is here to stay." He insisted that "the Gringo can't go

home, no matter how often he is asked to go." He may depart from one or more countries in Latin America, but the American, nationally speaking, is "too inextricably involved financially, militarily, politically, and ideologically to go home completely and cease to influence, and be influenced by, the neighboring colossus of the south."

"North America left Cuba, but the USA has not really abandoned Cuba, nor does the vast majority of Cubans and other Latin Americans wish the U.S. to abandon them," commented Bishop Gooden. He added:

"There is a spiritual vacuum in Latin America, and human nature abhors that kind of vacuum which the Communists are rushing to fill. We see [the Communists] today trying to squeeze dialectical blood from their ideological turnips all over that part of the world, exploiting the very conditions that have been worsened in the countries that they have already swallowed. . . . There is a great and desperate need for Christ in Latin America. The prospects are still dark, but there are signs of dawn, and we have reason to increase our labors with hope."

Lindley M. Franklin, Jr., National Council treasurer, reported that the Church School Missionary Offering last received (between April 1, 1962, and March 31, 1963) was the "lowest we have ever received in this offering." He set the amount at \$362,964.93. The usual amount, he said, is between \$400,000 and \$450,000.

More National Council news next week.

Officers Confer

Topic for this year's annual conference of National Council staff officers, held during Holy Week at Seabury House, Greenwich, Conn., was "Racial issues as they affect the life and work of National Council officers." The three-day meeting was held at the invitation of Presiding Bishop Lichtenberger.

The three main speakers were Bishop Burgess, Suffragan of Massachusetts; Will Campbell, associate secretary of the National Council of Churches' Department of Racial and Cultural Relations; and Kenneth Clark, professor of psychology at City College of New York. Bishop Lichtenberger also addressed the group.

Specific recommendations of the conference which might affect internal and field operations will be considered by a committee of senior officers.

ARMED FORCES

More than Goodies

Some 20 diocesan armed forces chairmen, nearly all of them from dioceses west of the Mississippi River, participated last month in a conference convened by the Rev. Worthington Campbell, Jr., associate secretary of the national Armed

Forces Division. The conferees met at Roanridge, Kansas City, Mo., April 22d to 25th.

The stated purpose of the conference was to "overcome the stereotyped approach" to the ministry to the armed forces, or, as one of the members of the conference put it, "to get past the goodies-and-cookies approach as the boys go off."

Participants felt that there must be a wider acceptance of the responsibility of Christian mission by extension of more help to service personnel even though there may be "no obvious benefit" to the local parish resulting from this help. The conviction was expressed that we must



get over the feeling that, somehow, peacetime servicemen are "bums," and wartime servicemen are "heroes." All servicemen, it was pointed out, whether in peace or war, are souls to be ministered to — and it appears that large numbers of young servicemen will be with us semi-permanently.

Bishop Corrigan, head of the Home Department, said we must help these servicemen to "be men in that station of life to which God has called them . . . to be men wherever they are . . . and not to regard this [military service] as 'time out' from living." For those at home, he said, the parish must prepare the men for this life, and the parish must minister to those who come to it. "Home people," said the bishop, "just won't face the fact that [the servicemen] aren't coming home to the nest again."

But more than this, he pointed out, we must accept with gladness the migratory nature of our day. "The life in the armed forces is only one part of migratory living in the 20th century," he said.

Conferees felt that, if local clergymen and their parishioners would accept their role in a concept of a total ministry, some specific elements in an improved ministry to the armed forces would evolve.

ORTHODOX

Royal Award

His Beatitude Chrysostom, Archbishop of Athens and Primate of All Greece, was awarded the Grand Cross of the Order of the Saviour by King Paul of Greece for outstanding service to the Orthodox Church in Greece and to the nation.

The decoration was conferred on him on the Greek Independence Day (March 25th). [RNS]

THE PROVINCES

In and Out

by the Rev. DAVID B. REED

Representatives from the eight jurisdictions of the sixth province took a new look recently at the population movements over the sparsely settled area that ranges from Montana to Minnesota, and from North Dakota to Nebraska. This conference, meeting in Sioux Falls, S. D., studied the pattern of movement in states that have (with the exception of Colorado) consistently lost population over the last 20 years, and have seen a decided movement to cities and towns from farms and Indian reservations.

The special significance of the study was in the simultaneous look at areas losing population (out-migration) and those that are gaining in growth (in-migration). The task of the Church in its continuous ministry to people was reappraised in view of the fact that many Churchmen are "lost" in the process of migration. The conference was the result of two years of study by the provincial town and country division.

The American Indian in his movement from reservation to town and city is a major concern to the entire province, and so attention was given to the special cultural factors that make movement into a predominantly non-Indian community so difficult.

It was concluded that, although similar situations occur in other parts of the country with different ethnic groups, the sixth province must work out its own special solutions for this particular phase of migration, in terms of the unique features of Indian-white relations.

Special resource people for the conference were Dr. Marvin P. Riley, associate professor of rural sociology at South Dakota State College, and Mrs. Robert Rosenthal, anthropologist and consultant to the Home Department of the National Council.

Mrs. Rosenthal emphasized that every community represents a closed society, similar to the old Indian circle of tepees, to the newcomer, whether the question is one of ethnic differences or simply an ingrown provincialism. In both cases the Church is challenged to an openness in its community life that will be truly welcoming in every in-migration situation.

Dr. Riley painted a statistical picture of movement over the sixth province's area and indicated that a population of 2,500 is generally the dividing point between a community that can look forward to growth in the next decade and one that should be prepared for decline.

Part of the task of the Church in the smaller community, he said, is to prepare young people for the process of out-migration to urban centers, which is

inevitable for most of them. Complete findings of the conference are to be reported at the sixth province synod, which is to be held September 24th to 26th at Fargo, N. D.

WASHINGTON

Fire Is Self-Starter

Tucked away in a closet, the oily wiping rag warmed — smoldered — burst into flame on April 27th, starting an early morning fire that did an estimated \$40,000 to \$50,000 worth of damage to the National Cathedral, Washington, D. C.

Setting for the costly spontaneous combustion was a closet set into the temporary west wall of the cathedral. Heat from the fire chipped a main pillar, made of limestone, which will have to be re-faced at an estimated cost of \$7,000. Much of the damage, though, was from smoke. According to a report from the cathedral communications warden, John C. Chapin, nearly everything in the cathedral will have to be cleaned. This includes organ pipes and the hand-worked needle-point kneelers for which the cathedral is noted. Insurance will cover the costs, says the report.

The 2:00 a.m. fire drew the clergymen living nearby. The Very Rev. Francis B. Sayre, Jr., cathedral dean, dressed hastily in old clothes and climbed an 80-foot scaffold to remove vent covers so that some of the smoke in the cathedral could escape. The cathedral's report says that Dean Sayre worked with fire fighters for two hours, and that afterward a fire marshal commended him for his work and asked who he was.

According to an account in the Washington *Daily News*, the Rev. Canon Charles Martin, headmaster of St. Alban's School, and his 18-year-old son, Charles, Jr., donned trousers over their pajamas and set to work opening windows in the two transepts.

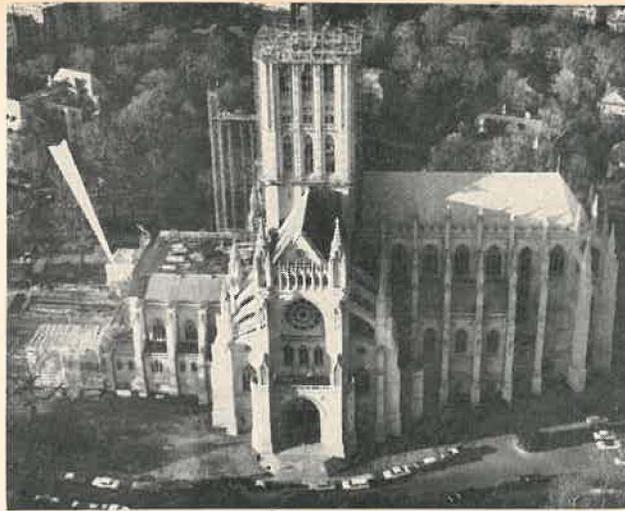
CHRISTIAN SOCIAL RELATIONS

Almost Abdication

"Christianity is on trial among American Negroes," the Rev. Arthur E. Walmsley, executive secretary of the National Council's Division of Christian Citizenship, said last month. "Christianity is under growing attack as a 'white man's religion,'" he said, because the religious leadership of America has almost totally abdicated in the struggle for human rights.

Fr. Walmsley spoke on April 26th at a convention of the National Council of [Roman] Catholic Men, held in Atlantic City, N. J. He is a chairman of the follow-up committee of the National Conference on Religion and Race held last January in Chicago [L.C., January 27th].

"Government action, economic change, the increasing militancy of the Negro masses" rather than Christian leadership,



Washington Cathedral: Arrow at left shows temporary west wall where fire started. Atop the building is the *Gloria in Excelsis* tower, which will soon house a 53-bell carillon and a 10-bell peal. Much of the nave remains to be built.

he charged, have brought about change in racial patterns. He called attention to increasing Negro nationalism, "as exemplified in, but by no means limited to, the Black Muslim movement," as a factor that is "driving Christians to an agonizing reappraisal of our situation. . . . The Chicago conference happened because we are in trouble and we know it," he claimed.

Nor has Christianity's relevance been proved in practice among the American Indians, Fr. Walmsley added. "It is not Christianity, but the Native American Church, an expression of Indian tribal culture, which is making the most converts, in many cases among those who maintain nominal connections with the Church," he said.

The Conference on Religion and Race, he acknowledged, was attended by top religious leaders who adopted a statement of conscience [L.C., February 24th] and pledged to engage in coöperative action. However, he said, "it remains to be seen whether we can match our words with action. . . . The obstacles to coöperative action in race are going to be no different essentially from the obstacles we have faced all along. . . . For the majority of communicants, attitudes and behavior on social issues are only remotely related to the faith."

For proponents of the Christian faith, Fr. Walmsley suggested:

- ✓ Local interracial conferences, which will break the silence of Church leaders that has "linked the Church with the status quo."
- ✓ Joint statements, which will cut through individual isolation of those acting.
- ✓ Corporate action, which can aid such existing resources as local councils of churches.
- ✓ "Engagement" of the laity, which is the key to renewal of the Church.

The Cause of the Poor

"If the God proclaimed by the well-to-do has nothing but patient endurance to offer the dispossessed, then the news of that God is not Gospel — not good news — but bad news. Only the dispossessed can speak to the dispossessed, only the poor to the poor, only the powerless

to the powerless," said Peter Day, editor of *THE LIVING CHURCH*, late last month.

He was a principal speaker at a conference held April 22d to 24th in Philadelphia, at which participants considered the role of Church agencies serving children and youth in the U.S. today. Most participants in the conference were active in neighborhood centers, counseling services, and institutions for child care [L.C., May 5th].

Charity without justice is a mockery, Mr. Day told the participants. "Doing acts of mercy and almsgiving to ease the lot of those who have been deprived of what is rightfully theirs is almost worse than leaving them to rot in their misery. It adds insult to injury."

Established Churches, said Mr. Day, have failed in their mission to the dispossessed, and the sects have taken over. He pointed out, however, that, while the sects can afford to "wash their hands of responsibility for social action," the established Churches cannot.

Another key speaker at the conference was John V. P. Lassoe, Jr., executive secretary of the National Council's Division of Church-Community Studies.

Mr. Lassoe analyzed the changes in society and discussed the impact of these changes on families and minority groups, and the resulting alienation of individuals which has led to a decline of voluntary associations.

He said that the most striking erosion of society has occurred in the inner city. Here, he said, is where people live who are least prepared to meet independence — and suburbia has disclaimed all responsibility for them. He said that society's rootlessness calls for a new concept of community that is not based on residence.

The participants also heard Dr. C. Wilson Anderson, commissioner of the office for children and youth of the Pennsylvania Department of Public Welfare.

Dr. Anderson said that the increasing complexity of social problems and the enlarged scope of government welfare responsibility make coöperation between

public and Church-related agencies imperative. Both have a vital role to play in meeting the needs of the public, he said. While some tensions now exist between these groups, "the pressure of social problems and the mutuality of our interests will bring ultimately a resolution of our problems and the forging of a massive task force in which the public and the voluntary agencies will be equal partners; proud of themselves, proud of each other, and proud of their results."

Dr. Anderson emphasized the need for keeping compassion alive throughout the entire spectrum of welfare efforts.

As one illustration of the waning influence of compassion, he pointed to the fact that the effort to secure educational advantages for low-income children is promoted not by the enrichment it will bring to their lives but by the dollars and cents it will save in preventing delinquency.

Churches, he said, have a special responsibility for maintaining the spirit of compassion in their welfare activities.

Another featured speaker was the Rev. Daisuke Kitagawa, executive secretary of the National Council's Division of Domestic Mission, who said that the task of social agencies is to aid in the ministry of reconciliation. He said that Church-related agencies are dealing with a sick society that has lost its young people, and with young people who are sick personalities.

"Our organized social welfare agencies are at the frontier of the Church's ministry of reconciliation," he said.

Materialists All

Churches must give greater attention than ever before to race, labor, and management relations, and everything else making up contemporary materialistic everyday life if they are to deal effectively with today's world, Bishop Warnecke of Bethlehem said recently in an address delivered in Rochester, N. Y.

Christianity is a materialistic religion, he said, and should be concerned with developing a Christian approach to materialism. The bishop spoke to Churchmen from Canada and the U.S., at the annual Churchmen's International Consultation.

"God did not come as a spiritual being; He came as flesh and blood," observed Bishop Warnecke.

He observed that he often has been asked by Churchpeople to speak more of the Bible and less of "non-religious" subjects.

"But," he said, "what are non-religious subjects if God created all life? For if He created all life, He must, therefore, be interested in all life."

While agreeing with those who want more attention paid to the Bible, the bishop pointed to the Book of Leviticus, which deals with a detailed system of social conduct. [RNS]

PUBLIC AFFAIRS

Call to Prayer

Members of the U.S. Congress have been asked to pray for the health of the Most Rev. Arthur Lichtenberger, Presiding Bishop.

Rep. Paul Findley, a Congressman from Illinois, called the attention of the House of Representatives to the recent announcement by Bishop Lichtenberger that an illness (Parkinson's syndrome) has caused him to curtail his work. The request was entered into the Congressional Record.

EASTERN OREGON

Dinner by Knights

In spite of a wide-ranging April snow storm, which put five inches of snow on the streets of Baker, Ore., all of the clergy and nearly all of the laity of the district of Eastern Oregon met at St. Stephen's Church, Baker, for the 1963 convocation (held April 19th to 21st).

The convocation enjoyed something of an ecumenical setting — meals were served across the street, in the undercroft of St. Francis' Roman Catholic Cathedral, by members of the Altar Society Circles. The Saturday night banquet was held in the parochial school gymnasium, and served by the Knights of Columbus. The bishop of the Roman Catholic diocese and the pastor of the cathedral were honored guests at the banquet. St. Cecilia's String Ensemble, under the direction of the local Sister Superior, played several selections during the banquet.

The young people of the district of Eastern Oregon held their Saturday night dance party in the undercroft of St. Francis' Cathedral.

Guest speaker of the convocation was Bishop Lewis of Western Kansas, who urged that the Church "get out of the church" and into the active fields of evangelism, stewardship, day-to-day discipleship, and community leadership.

After sharp debate, the date of the convocation was moved from the spring to the fall. The next convocation is to be in Bend, Ore., November 6th to 8th, in 1964.

A proposed change in the Constitution of the Episcopal Church, to allow trial use of experimental liturgies, was approved almost unanimously. Also approved was a canon proposed by Bishop Warnecke of Bethlehem* that would place certain restraints on the Church Pension Fund's freedom to change assess-

*Last year, Bishop Warnecke took issue with an action of the Church Pension Fund which changed the basis by which living quarters — or allowances for them — for the clergy affected pension assessments [L.C., July 8, 1962]. He said, "I propose in the next General Convention to offer an amendment to Canon VII, Section 3, which will require the Church Pension Fund to secure the approval of General Convention before changing the basis of the assessments or the assessment rate."

ments. Resolutions supporting the Cuban refugee program, the Oregon Council of Churches, and the ecumenical movement also were passed.

ELECTIONS. Deputies to General Convention: Rev. Douglas Burgoyne; A. C. Lighthall. Delegates to Anglican Congress: Ven. George Schoedinger, Jr.; Gordon Capps.

ANGLICAN CONGRESS

Combined Operation

The Anglican Communion will have to take a fresh look at mission areas it has neglected — "for example, Latin America" — the Most Rev. F. D. Coggan, Archbishop of York, said recently in a message to the Canadian Church.

The archbishop had been asked for his interpretation of the meaning of the Anglican Congress to be held next August in Toronto, Canada.

Dr. Coggan said he prayed that one result would be a clearer vision of, and a greater passion for, the mission of the Church.

Latin America, he said, is a continent with teeming populations in the process of rapid social and cultural changes, with millions reaching out for a firm faith and finding none.

"Here is an opportunity for a new missionary strategy, for a combined operation on the part of the Anglican Com-



munion, a piece of corporate missionary thinking, financing, and staffing," Dr. Coggan said.

He predicted that one result of the Congress would be a realization of the "one-ness" of the Church at home and overseas.

"It is out of date and unrealistic," he said, "to talk about 'the far parts of the earth.' There are hardly any such places — I can lunch in Mexico one day and breakfast in London the next."

The number of official delegates at the Congress probably will exceed 900, Canadian Church officials have estimated. Interest is so high that they confidently expect as many as 4,000 Anglicans may visit Toronto during the Congress.

Typical of the plans of the host Church and diocese to help with the traveling expenses of poorer areas is the financial lift being given to the two-year-old Church of the Province of Uganda and Ruanda-Urundi. Eskimo Churchmen are raising \$1,000 to pay the expenses of Bishop Kosiya Shalita of Ankole-Kigezi, while a girls' auxiliary is raising the same amount to assist another delegate.

The Canadian Church is contributing

\$240,000, of which \$90,000 is for organization of the Congress. The rest is for the traveling expenses of delegates in Africa and Asia. The Toronto diocese is providing \$100,000 for hospitality during the Congress. [RNS]

COLORADO

Double Award

Mrs. Olive Peabody, assistant treasurer of St. John's Cathedral, Denver, won two awards in the Colorado Press Women's 1962 writing contest, according to the *Colorado Episcopalian*. Mrs. Peabody has been a LIVING CHURCH correspondent for nearly six years.

Second place in the "magazine news story" category was awarded Mrs. Peabody for her article, "Exhibition in the Chapels," which appeared in the January 21, 1962, issue of THE LIVING CHURCH. Her other award, also a second place, was given in the category, "promotion and publicity in a newspaper," for an article in the November, 1962, *Colorado Episcopalian*. In that story Mrs. Peabody reported on the bazaar sponsored by St. John's Cathedral.

SOUTH AFRICA

Priest under Arrest

The Rev. Arthur W. Blaxall, a priest of the Church of the Province of South Africa who is known throughout South Africa for his work among the deaf and dumb, was arrested on April 20th. He was granted bail, and his case was to be heard on May 3d.

The specific charge against Dr. Blaxall was not known at press time, but a report from South Africa said that he was charged under that country's Suppression of Communism Act. Many Churchpeople have claimed that the South African government is using the act as a device to reduce opposition to the government's *apartheid* [racial segregation] policies.

Dr. Blaxall first went to South Africa in 1923, and from 1951 until 1961 he was secretary of the Christian Council for South Africa. He was preparing to attend the All-Africa Church Conference, Uganda, when he was arrested.

Kindred View

The Most Rev. Joost de Blank, Archbishop of Capetown, has warmly praised Pope John XXIII's new encyclical, *Pacem in Terris*, for its denunciation of racial discrimination as contrary not only to the Gospel but to the natural law.

Writing in *Good Hope*, official publication of the diocese of Capetown, Dr. de Blank said that in the encyclical "the point was strongly made that if any government failed to acknowledge the rights of men, or if these rights were violated by any government enactment, such a government not only failed in its duty as

a servant of God, but its orders lacked juridical force."

"How heartening to read so strong a declaration that the moral law is absolute, that it stands supreme over the laws of states," the archbishop commented, adding:

"All too often, Churchmen in this country are accused of being political in their attitude toward the state — yet the Church attitude is based firmly on theological principles and not on a political viewpoint. The Pope has made it clear that all Roman Catholics, including South Africans, must reject racial discrimination. This has always been the stand taken by the Anglican Church and the South African Christian Council." [RNS]

SPECIAL REPORT

Regional Dialogue

by the Rev. Canon ENRICO S. MOLNAR

The March 24th issue of THE LIVING CHURCH began its editorial with these words: "These may be days of the shadow of doom, a time of the fear of annihilation and the despair of meaning. But this is not the whole story of this age. For it is also increasingly a time of wondrous happenings, a time of the appearing within Christendom of things no prophets would have dared predict a few short years ago. . . . Protestants and Anglicans are invited to Roman Catholic retreats and Roman Catholics are invited to speak in Protestant and Anglican parishes and right in the very no man's land where suspicion and fear and mistrust and contempt so lately flourished, now the sweet flowers of mutual regard and trust blossom and bear fruit."

This is exactly what happened at Santa Barbara, Calif., when 142 delegates — Episcopal, Orthodox, and Protestant — six Roman Catholic observers, and visitors attended the Pacific Southwest Conference on Faith and Order, March 11th to 14th, at Miramar Hotel. This was the second regional conference on faith and order in the world, the first having been held at Menucha, near Portland, Ore., in 1961. The Santa Barbara conference, however, represented an ecumenical milestone in that the Roman Catholic observers and visitors (five clergymen, one layman) were more than silent partners; they participated actively in the deliberations of the study groups and plenary sessions.

For those who are not familiar with ecumenical terminology, let me say that "Faith and Order" is a branch of the ecumenical movement, the chief object of which is to bring about a deeper concern for unity among the Churches, primarily by the study of doctrinal and institutional patterns which both separate and unite them. The movement was launched at Lausanne, Switzerland, in 1927, under the inspired leadership of Bishop Charles

Brent. At the 1937 conference, in Edinburgh, Scotland, it was voted to merge with the "Life and Work" movement that was begun in Stockholm in 1925 by Archbishop Nathan Soederblom. The resulting organization was the World Council of Churches, convened in Amsterdam in 1948. The theological discussions continue under the guidance of the Faith and Order Commission of the WCC.

The Episcopal Church's 30 delegates formed the largest delegation at Santa Barbara. Of these, 18 came from the diocese of Los Angeles. Bishop Bloy of Los Angeles welcomed the delegates to Santa Barbara and urged the participants not to be satisfied with sentimental and superficial schemes of union, but to study Christian unity, which is the will of God, from the vantage point of solid theology.

The theme of the conference was "Discovering Our Unity," for which the "New Delhi Statement" of 1962 provided the platform for study. Keynote speakers were the Rev. Canon Theodore Wedel, visiting professor at Union Theological Seminary, New York City, and former warden of the College of Preachers, who spoke on "Ministry, Ministries, and the Unity of the Church"; Prof. Paul Tillich of Harvard University ("The Theological Foundations of the Quest for the Unity of the Church"); the Rev. Joseph Sittler of Chicago University ("Worship, Sacraments, and the Unity of the Church"); the Rev. William A. Norgren, of the National Council of Churches, a priest of the Episcopal Church ("Faith and Order in Context"); the Rev. L. Doward McBain of the First Baptist Church in Phoenix, Ariz. ("Diversity, Freedom, and the Unity of the Church"); and the Very Rev. Alexander Schmemmann, dean of St. Vladimir Russian Orthodox Seminary, New York, ("Tradition, Traditions, and the Unity of the Church").

Common worship services were an integral part of the Faith and Order Conference. The six services included the expressions of the major participating traditions, Catholic, Liturgical, Reformed, and Free. The closing service was an ecumenical service led by Dr. Forrest C. Weir, general secretary of the Southern California-Nevada Council of Churches.

The Conference was divided into four divisions:

1. Discovering our unity at the center (Pastor Karl E. Knisely, a Lutheran, chairman)
2. Discovering our unity in history

Coming, Next Week —

**The Spring
Book Number**

(Dr. John H. Dillenberger, Presbyterian, San Francisco Theological Seminary)

3. Discovering our unity through worship (Dr. Harland Hogue, Congregationalist, Pacific School of Religion)

4. Discovering our unity within a culture (Canon Enrico Molnar, Episcopalian, Theological Training School at Bloy House, Los Angeles).

The Rev. Edward J. Whelan, S.J., of Santa Barbara, was appointed by Cardinal McIntyre of Los Angeles to be the official observer for the Roman Communion. Other Roman Catholic clergymen participating were Fathers Virgil, Robert, and Pierre of the Franciscan Theological Seminary, Old Mission, Santa Barbara, and the Rev. Abbé André Prevost of the Catholic University of Lille, France. The Roman Catholic lay participant was Mr. Daniel A. Belknap, executive director of the Santa Barbara Welfare Planning Council. Abbé Prevost was chairman of one of the study sub-groups.

Before the opening of the conference, the Rev. Regis Rohder, OFM, superior of the Franciscan Theological Seminary, invited a number of the delegates to visit the seminary and to hear Pastor Max Lackman, who heads the League for Evangelical Reunion in Germany. Pastor Lackman, a Lutheran, has participated in the meetings of the World Council of Churches and has been one of the observers invited to the Second Vatican Council.

These Episcopalians were members of the faith and order planning committee: Mr. Malcolm Davis, the Rev. Canon E. S. Molnar, and the Rev. Evan R. Williams.

The Santa Barbara Faith and Order Conference opened the door to a wondrous manifestation of the grace of God, and the ecumenical movement has suddenly brought together brethren separated by centuries, who are joyfully re-discovering their kinship under Christ, Lord of all.

Many delegates responded to the gracious invitations to visit Mount Calvary, the Episcopal monastery of the Order of the Holy Cross; the Franciscan Mission; and the Roman Catholic retreat house for couples, *Casa de María*, in Montecito.

DALLAS

Well-wishers

The Council of [Roman] Catholic Men of the Dallas-Fort Worth Roman Catholic diocese recently sent a letter to Presiding Bishop Lichtenberger wishing him well in his present physical disability. A copy of the letter was sent to Bishop Mason of Dallas.

The men sent the letter after Bishop Lichtenberger announced that he is afflicted with Parkinson's syndrome [L.C., March 24th]. Their letter said, in part:

"The council . . . along with countless others, is distressed to know of your ill-

ness. The members of the council promised prayers for your recovery and they propose to have the Holy Mass offered for your intention.

"We recall, with gratitude, the kindly reference you made about . . . Pope John XXIII, on the occasion of your visit to Dallas late last year. At that time, you requested the prayers of your people for his recovery; and we remember, too, the gracious observations you made after you visited him at Vatican City.

"This is indeed a heavy cross that God has permitted to come your way. We pray, for you, the comfort of God's Holy Spirit and the healing of Jesus Christ."

THE ARTS

Washington's Royal Fellow

Dr. Leo Sowerby, director of the College of Church Musicians, at Washington Cathedral (D.C.), has been elected a fellow of the Royal School of Church Music in England. He will travel to the school, at Addington Palace, Surrey, England, to receive his honorary diploma on May 20th.

Queen Elizabeth II of England, patron of the school, is to visit Addington Palace on that day, according to a report from Washington Cathedral.

Contemporary Show

An exhibit of nine noted works of contemporary religious sculpture opened on April 30th in the Information Center of the new Episcopal Church Center, New York City. The center was dedicated on April 29th.

The sculpture specimens, valued at a total of \$11,750, all are on loan from the Sculpture Center of New York. Two of the exhibitors are Sahl Swarz and Barbara Lekberg, each of whom has won two Guggenheim grants.

Miss Lekberg, who uses the welding torch process, has on exhibit "Descent from the Cross."

Mr. Swarz's exhibits are a "Head of Christ" and "Sacrifice" — Christ on the cross — both done in steel and bronze mosaics.

Other works include: "Revelation," in mahogany, by Oliver O'Conner Barrett; "Descent from Calvary," in terra cotta, by the late Henry Kreis; "Ecclesiastics," in copper and silver soldered, by Nina Winkel; and two of Jean De Marco's works, "Christ and the Apostles," in copper and wood, and "Shepherd," in limestone.

John W. Reinhardt, director of the National Council's Department of Promotion, said the exhibit is "an attempt on the part of the Church to recognize the role of contemporary religious sculpture."

The exhibit will run through the end of May.

EPISCOPAL CHURCH CENTER

Where's the Coffee?

Since the Information Center of the Episcopal Church Center, 815 Second Avenue, New York City, opened its doors to visitors a month ago, more than 1,000 people have toured the new headquarters of the National Council of the Protestant Episcopal Church.

The guided tours are conducted by the Rev. E. Donald Hood and 40 volunteers.

The volunteers are from five neighboring dioceses and serve in two shifts, with two volunteers on each shift.

Though there is a schedule for volunteer workers, there is no set time for tours.

"We fit tours in with people's needs," says Mr. Hood. "It would be ungracious of us to make them conform to a schedule when they have trains to make or planes to catch."

In addition to explaining the architectural features of the building, Mr. Hood and his co-workers frequently find themselves engaged in a pastoral ministry to persons who pass by the building and want to know more about the Episcopal Church.

Mr. Hood — who had five years experience in pastoral counseling at St. Luke's Hospital in Manhattan prior to becoming "chief guide" at "815" — describes the information center as the "Church's living room." He says it is a place where people can spend a casual "coffeeless coffee hour."

A Trowel, a Warm Smile

by WILLIAM GRIFFITH

April 29th was a warm, sunny day, and hundreds of well-wishers visited the new Episcopal Church Center, New York City, to witness the ceremonies as Presiding Bishop Lichtenberger dedicated the building and all its parts to the glory of God.

At 3:00 p.m., under the arcade, the Presiding Bishop deposited in the cornerstone tokens of "the faith which we have sought to serve, and the record of the service our people have given." Deposited in the cornerstone were a cross; the Holy Scriptures; the Book of Common Prayer; the Constitution and Canons and the Journal of the 1961 General Convention; a United Thank Offering box; and lists of memorials, thank offerings, and other gifts, together with the names of those who have given especially for the construction of the building. The Presiding Bishop then struck the cornerstone three times with a trowel, and said, "I lay this cornerstone in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

"Except the Lord build the house, their labor is but lost that build it; the founda-

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The Church and Mental Health



RNS

Among 100 Episcopalians, only 16 mentioned prayer as a way by which they tried to get help.

For the first time a special task force has made some attempt to study the relation between a churchgoer's religion and his mental health. Do religious people show a higher level of mental health than non-religious individuals? Do Church members turn to their Church or clergy to help them in times of emotional stress, or do they turn

The author, a priest of the Church, founded the Academy of Religion and Mental Health in 1954. He was a consultant to the Joint Commission on Mental Illness and Health (authorized by Congress in 1952), and since 1955 has been a member of the Department of Pastoral Services of the National Council of Churches. He recently received a La Salle College centennial medal for "distinguished leadership in fostering understanding and cooperation among men of religion, science, and the healing professions." He is the author of *Man's Right to Be Human*, and has contributed articles to various Church and medical publications.

Before we suggest to psychiatrists that

the Episcopal Church has relevant resources

for therapy, convincing evidence will be needed

by the Rev. George C. Anderson

Director, Academy of Religion and Mental Health, New York, N. Y.

to others? What about the Episcopalians?

The study of religious people and their mental health has been completed by a research team appointed by the Joint Commission on Mental Illness and Health, a multi-disciplinary group representing 36 national agencies concerned with mental health and welfare. The Commission was authorized by the United States Congress in 1952 to survey the mental health of the nation and to present to Congress, the United States Surgeon General, and the governors, a report of its findings and recommendations for possible federal and state mental health programs.

The Academy of Religion and Mental Health suggested to the Commission that they include in the study the relation of religion to mental health. Subsequently, a special task force was appointed by the Commission to survey the role of religion in mental health, and to report its findings to the Commission. The report, *The Churches and Mental Health*, has recently been published.* The survey was conducted by the Survey Research Center of the University of Michigan and involved interviews with a national sample of 2,460 persons. The study was designed accord-

ing to the scientific methodology used in similar national samplings, and used widely by research groups.

Episcopalians will be surprised to learn some facts about themselves unearthed by the survey. The report has not revealed that Episcopalians are more healthy or unhealthy than other groups. Actually, the report tells very little about the mental health of churchgoers. But there is some indication that the Episcopal Church is somewhat irrelevant to its members. Indeed, the report seems to indicate that many Episcopalians don't take their religion seriously at all.

In attempting to study the influence of religion on the emotional and mental health of a community, it was first necessary to determine some kind of criteria to distinguish "religious" people from the "non-religious." The Commission arbitrarily selected three indices: membership in a religious denomination, the individual's prayer life, and church attendance. As one might suppose, membership in a denomination tells very little about people's religious beliefs or attitudes, but membership implies that the individual has some interest in the Church to which he belongs. Whether or not his Church has any effect on him is something else again. Frequency of prayer and the kinds

*By Richard McLann. Published in 1962 by Basic Books, Inc., New York, N. Y. \$6.

TABLE 1

Frequency of church attendance by religious groups and by sex.
(Figures are per cent)

	Once a week or more	Irregularly	Never
Roman Catholic			
Men	72	23	5
Women	78	20	2
Presbyterian			
Men	23	58	19
Women	51	41	8
Baptist			
*Men	22	60	8
Women	47	47	6
Lutheran			
Men	32	62	6
†Women	46	50	3
Episcopalian			
Men	10	55	35
Women	47	47	6

TABLE 2

Answers to: "Did you ever feel that you were going to have a nervous breakdown?"
(Figures are per cent)

	YES	NO
Baptist	22	78
Presbyterian	20	80
Methodist	17	83
Lutheran	16	84
Roman Catholic	16	84
Episcopalian	13	87

of things people pray for are other indices by which one can determine the impact of religion on individuals. Frequency of church attendance can be used to some extent to indicate the influence of the Church on its members.

Obviously, in any attempt to study the impact of religion on an individual, we need to determine whether the individual's religion is internal or external. There is sufficient evidence from research other than that of the Joint Commission which clearly indicates that for most Church members religion is extrinsic instead of intrinsic. Many churchgoers become religious in order to avoid being spiritual — to be a spiritual person would, for some, mean too many radical changes in one's behavior. The tragedy of our day is that many active Church members are "organization men" rather than men committed to a spiritual way of life. We often see vestrymen, group leaders, and even clergymen whose attitudes, beliefs, and behavior fail to give any real evidence of deep spiritual power. How can one measure the impact of religion on the irreligious? Here is one of the weak spots in the study of the task force.

. Actually, the report is more of a study of the impact of the Church on the individual than of the impact of religion on

him. Fuzzy concepts of what is meant by religion plague most research projects in religion; few valid criteria or even definitions of religion are meaningful. Religious phenomena can be described on various levels — as activity, value, or as a social or individual matter. The task force was aware of this difficulty and simplified the problem somewhat by selecting only a few specific religious factors on levels descriptive and functional.

Although the report provides inadequate findings on the relation of religion to mental health, statistics uncovered during the survey are interesting. Take for instance the survey concerning church attendance. Table 1 shows the frequency of church attendance by religious groups.

The report of the Joint Commission shows that of 100 men who claim to be Episcopalians, only 10 went to church once a week or more, 55 went irregularly, and 35 never. In contrast, 47 out of 100 Episcopal women went to church once a week, 47 irregularly, and 6 never. The contrast between Episcopal men and Roman Catholic men who take their churchgoing seriously is highly significant. The report suggests that among Christian Communion, Episcopal men have less

interest in attending church than those of any other group.

One of the questions asked was whether or not the churchgoer ever felt he was about to have a nervous breakdown (Table 2). Church membership offers no real clues as to the frequency of an individual's fears that he is becoming mentally ill. From other social studies there appears to be a relationship between certain religious groups and social and economic groups. Furthermore, recent studies (Hollingshead & Redlich) indicate that psychosis is eight times greater for the lowest class than it is for the two upper classes. Apparently, those who come from privileged or better class homes have less fear of nervous breakdowns. Episcopalians are among those who have a high percentage of membership in the better economic and social brackets. The fact that one belongs to the Episcopal Church is no reason to suspect that he has better emotional or mental health than those in other religious groups. His preferential economic and social status may in some way prevent him from becoming emotionally and mentally ill as frequently as those in less privileged positions.

Some interesting figures were discov-

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*Ten not ascertained
†One not ascertained

THE SOUTH AND THE MINISTRY

*The author suggests five
things for southern clergymen to remember*

by the Rev. Edward B. Guerry, S.T.M.

Rector, St. John's Parish, Johns Island, S. C.

The racial situation in the south is a highly controversial one. When Christian principles are applied to this and other complex issues, diverse viewpoints are bound to arise. The more difficult the problem, the more we discover greater differences of conviction among sincere Christians.

Let us consider three elements of this racial situation:

I. *The complexities of the present racial situation in the south.*

One of the best statements on the difficulty of this problem was expressed in a letter to me from George M. Snellings, a lawyer in Louisiana:

" . . . A large part of the difficulty, it seems to me, stems always from putting the question in terms of whether one is for segregation or for integration. I do not think any intelligent person can be 'for' either when expressed in those terms. The problem is entirely too complex and there is no single answer to it."

The racial problem has been complex ever since Colonial times,¹ and was acute throughout most of the 19th century. Abolitionists in the north and hot-headed southerners defeated any reasonable solution of the great evil of slavery. It was not, for economic reasons, a simple matter to free the slaves. The Abolitionists, however, were red-hot for immediate emancipation. In regard to them, James Truslow Adams has declared:

"The dishonor involved in our treatment of the Indian left them cold. They were untouched by the demands for justice from their own factory laborers. For them the universe had narrowed to the slavery of the black and hatred of southerners. . . ." (*The March of Democracy*, page 404)

Adams also refers to Abraham Lincoln's hatred of slavery, and at the same

time to Lincoln's understanding of the south's difficulty in abolishing it:

"I surely will not blame them for not doing what I should not know how to do myself. If all earthly power were given me, I should not know what to do as to the existing institution." (*Op. cit.*, p. 408.)

The War and Emancipation came and were followed by the Tragic Era. Nevertheless, the racial issue has become more and more difficult in the 20th century. The late Bishop Guerry, my father, speaking to the Sewanee Conference on Southern Problems in 1909, said: "Men are asking today for a solution of the race problem." In 1963 they still are asking for a solution.

In 1954 the Supreme Court Decision ordering that the doors be opened upon demand to integration of public schools fell upon us "like a mountain," as the late Bishop Penick of North Carolina expressed it. My convictions concerning this unfortunate decision were published in an article, "The Church and the Supreme Court Decision."²

II. *Knowledge of the realities of the racial situation in the south.*

Let us take, for example, the Charleston area. As anyone can see, there is a great deal of separation of the races. There are separate schools, organizations, social life, recreational areas, and local congregations. On the other hand, there is a very great deal of integration. Whites and Negroes live in the same residential areas. (We have no strict residential separation, although there are some districts which are predominantly white and others Negro.) There is integration in banks, stores, at the Municipal Golf Links, and in the fine new building of the free Charleston County Library. Whites and Negroes are in daily contact in all sorts of industries.

Thousands upon thousands of white

and Negro people live in this manner throughout South Carolina on the same soil, citizens of the same state, and members of the same communities. In 1950 the population of South Carolina was 2,117,027, of which 822,077 were Negroes. In 1960 the total population was 2,382,594, and the indication is that the present ratio of whites to Negroes continues about the same.

The Hon. Ernest F. Hollings, when governor of South Carolina, wrote a letter to me, portions of which I am quoting with his permission:

" . . . In the last 10 years we have provided 9,000 new classrooms at a cost of some \$270,000,000. . . . By far the majority of these are Negro schools and, in the vast majority of instances, the newness and quality of the Negro school is far superior to a white school in the same area. In the matter of paying teachers' salaries, South Carolina makes no distinction between the white and the Negro schoolteacher. Both receive the same state salary. . . . It is my judgment that leaders of the Negro communities in South Carolina understand the real problem — preparing the Negro student to take his place in South Carolina's economy."

Furthermore, I have personally visited several Negro schools and have found in them good discipline and a happy atmosphere. Any attempt to force extensive integration in the schools of South Carolina and elsewhere in the south would destroy this happy situation and replace it with chaotic confusion and tension.

III. *The need of wisdom and love on the part of clergymen who serve in the south.*

There are five things for a southern clergyman today to remember:

(1) Love, know, and understand the people committed to his care. Study the historical background of his people. Whatever a clergyman in the south may conscientiously think about this racial prob-

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¹ *South Carolina, A Short History*, by David D. Wallace, Wofford College, the University of North Carolina Press, 1951, pp. 184-186.

² *The Living Church*, April 8, 1956.

The Church's GIs

It is encouraging to read of the recent conference for diocesan Armed Forces chairmen, held at Roanridge, Mo. [see page 7]. Purpose of the conference, as one of the clergymen attending it informally put it, was "to get past the goodies-and-cookies approach as the boys go off."

The USO serves an extremely useful purpose in any community near a military installation, as any GI can tell you. But the Church certainly has more to offer than refreshments, entertainment, and respectable social contacts. Cookies from home are not to be dismissed as unimportant, from what one sailor tells us, but a man should bring and receive from his home more lasting and more sustaining food.

Military service is a fact of life that all young men must take into consideration, even though all do not end by spending time in military service, and it is a fact that carries with it many moral and ethical and spiritual aspects. If a man's parish church has nothing to say to him, both in his growing-up years and as he leaves for service, that is relevant to these aspects of his military duty, then the parish is failing him in what may be an area of his deepest need.

But there are not only the men who leave a parish for military duty — there are, for many American parishes — also those strangers in uniform who live and serve somewhere nearby. What is their place in the local parish? What is their welcome? What is their opportunity, and their families' opportunity, to serve their Church? These are foreigners — people from elsewhere, whose background is unfamiliar, whose rank and face must be their only commendation. These are transients — people who will not stay, membership figures which will decrease again some day, leaders who will have to depart suddenly leaving an organization in the lurch, helpers whose help cannot be depended on for any length of time. And of course their way of life is different: Their family jokes are about different things, their social mores are different, they are inevitably members of a different society, whatever their rank or rate.

So it happens that, no matter how nice the people who belong to it, the usual parish-near-the-base greets service personnel with a rather formal welcome, a rather tentative reception, as if they had only stopped over for the hour while passing through town and would never be seen again. Sometimes we wonder just how much of the Church's best potential leadership is in cold storage in parishes near military installations, parishes where such people never can quite "belong." And how much of the Church's rank and file is lost to her because it is also military rank and file and seemingly not worth bothering with at the local parish church?

The whole subject of the Church's relationship to the armed forces is one in which there should be a great concern for the possibility of waste — the waste of human talents which the Church sorely needs; the waste of the missed opportunity for preparing men for service;

the waste of so many human years in which the required military hitch becomes merely something to be lived through, a time out from the real business of living — years in which there could have been growth of mind and of spirit.

The subject of the Church's ministry to the armed forces deserves a great deal more time than one conference can give it, of course, and more space than this. This is why THE LIVING CHURCH of June 30th will be a special issue devoted to the man in uniform. Watch for it.

Know Your Resources

On page 12 of this issue, the Rev. George Christian Anderson discusses the results of a survey of the relationship of Church membership to mental health. As he says in his article, "Actually the report tells very little about the mental health of churchgoers," but there are some revealing indications in the results of the survey as to the effective relevance of the Church to the lives of its members.

Fr. Anderson assures us that the methods used in the survey were those accepted by modern experts in the behavioral sciences, and of course the survey was done by the Survey Research Center of the University of Michigan, under a \$40,000 grant from the Joint Commission on Mental Illness and Health. But we could wish, nonetheless, that we knew more about the geographical, economic, and cultural spread of the sampling — less than 2,500 being a very small proportion of the nation's population. Nevertheless, there is much in this report to give Churchpeople pause.

The revelation that many who profess and call themselves Christians do not attach any importance to that profession comes as no surprise to anyone. Those to whom the Church is important are all too aware of the uncommitted portion, if for no other reason than the financial one — that the committed must pay the way, as it were, for the uncommitted. In actual fact, many claim to be Episcopalians who never have committed themselves far enough to have been confirmed. We live in a land where it is the conventional, the respectable, the expected thing that a man or a woman should belong to some Church, and when the question is asked it takes either a certain amount of moral courage or a total social unconcern to say that one has no connection at all with any Church. So there are a good many who claim the Church who have never let the Church claim them. And this, of course, may rather confuse the statistics produced by any such survey as this one, and reduce its helpfulness.

But, all of this taken into consideration, we still think that there is plenty of cause for concern in the amazingly low percentage of Churchpeople who turn to the Church with their problems. "Apparently," says Fr. Anderson, "Episcopal clergymen are not considered by their flock to be a potential source of help."

Why? We wish there were some way in which to follow this question up by a further survey. Is it that Episcopalians, by and large, are such "Sunday Christians" that the Church seems to them to have no connec-

tion with the evils and problems and stresses and tragedies of the rest of the week? Does the Gospel seem more irrelevant in the Episcopal Church than in the Roman Catholic or the Lutheran or the Baptist? It would take more than surveys to convince us of that!

Probably there is no one reason, but rather a combination of causes which, together, bring about this result. It is perhaps significant that the three Churches in which the highest percentage of members turned to their clergymen for help in emotional distress are the three which have a notable reputation for thorough training of the laity, although they approach that training in different ways. Episcopal Church leaders have long decried the spiritual and ecclesiastical ignorance of most Churchpeople, and it is only to be expected that those who know little about their Church and the resources it offers will not turn to it when they need help, but rather will turn to the sources they know about.

Another part of the reason for the Church's low rate of members who turn to their clergy for help can be found, we think, in the common concept ("image," if you will) of the rector: First of all, he is busy — oh, how busy — for he is of course involved in many things. He is usually fairly prominent socially, but he is always "a good egg." He is, essentially, an administrator — he it is who keeps the business affairs running smoothly and the organizations properly organized and who supervises all the machinery of that uniquely 20th-century American phenomenon, "the successful parish." He is, in short, essentially an executive, and he is in the same social stratum. We are not saying, of course, that all parish priests are like this — not even that all rectors of successful large parishes are like this. But if you could look at the picture which flashes on the average Churchman's mental screen at the word "rector," you would find this to be a pretty accurate description. It is not a factual image but the image itself is a fact. And an executive, of course, is just about the last person you go to with your emotional problems, unless they are essentially financial in origin.

We wish that those who did not take their problems to their clergyman had been asked a further question: "Why?" We can remember hearing more than a few Churchmen answer that question, and the reason given was always either, "Oh, he's too busy, I wouldn't want to bother him with *that!*" or "I don't think he'd understand." This, of course, does not only say something about their parish priests — it also says something about their own knowledge of their faith and their Church.

We also wish that those who said they did not turn to prayer when they were in trouble had been asked a further question: "What is prayer?" Indeed, it would be interesting to run a survey of Churchpeople, asking that question. Again, the results of this survey must be explained, we think, by a lack of knowledge — and a basic and essential knowledge at that. And again, we think the results of the survey should be of interest and concern to the whole Church — clergy and laity.

If the Episcopal church is not the biggest in town, or the wealthiest, or if it doesn't have the handsomest building or the best choir, it is only of small moment. But if the Episcopal church means less to its members in their daily lives, if it offers less help in their times of need — this is very important indeed.

The Harvest Has Come

For a hundred years and four months Negroes have been technically free, with rights, privileges, and duties equal to those of white citizens of the United States of America. It is true, as the Rev. Edward B. Guerry says in his article [p. 14] that the racial situation in the south is "complex," but after a hundred years a patient people surely is entitled to decide that gradualism has run its course.

Mr. Guerry's reference to the parable of the sower (Matthew 13) reminds us of that other parable of the sower in Mark 4: 26ff: "The earth produces of itself, first the blade, then the ear, then the full grain in the ear. But when the grain is ripe, at once he puts in the sickle, because the harvest has come."

The article was condensed by the author from an address he delivered at the Virginia Seminary. We think there is much sound sense in his remarks about the relation of the individual clergyman to the solution of racial problems. A newcomer to a community cannot expect to have much influence on the community until he has become a part of it. Nevertheless, the clergyman in the south must remember that segregation within the Church itself has made him the head of an all-white congregation which tends to look at the problem from one side only. In choosing between greater and lesser evils particularly, one group may differ from another as to which evil is greater and which is lesser.

Mr. Guerry expresses the wish that "all compulsory laws requiring separation of the races and all judicial decrees of forced integration could be eliminated." It would seem to us that the elimination of the former would automatically result in the elimination of the latter. If the citizen is free to send his children to any school, and the school board is not allowed to make rules against admission of classes of citizens, then there would be nothing to bring before the courts. But if a public body, such as a school board, is permitted to make segregation rules of its own, then such rules have the same effect as municipal ordinances and state laws. They constitute compulsory segregation.

There are so many sins and shortcomings of mankind that are just as serious as racial discrimination, there are so many equally unchristian forms of segregation that are not racial, that we feel genuine sympathy with those whose particular kind of ethical blindness is coming to judgment in this nation at this time. We tolerate, in ourselves and in society, all kinds of "lesser evils." Why does this one suddenly become the great evil denounced by nearly all major religious groups, by the Supreme Court, by labor unions and leagues of women voters, and by more other voices than one can list?

It is just that the grain in the ear is ripe; it is time to put in the sickle. Today, the thing is ripe to be done, and therefore it is done. When Cyrus became King of Persia, a voice cried: "Prepare ye in the wilderness a highway for our God" — the Jews could return to Jerusalem, the exile was over.

In the same sense, segregation today is over. Many Jews did not return to Judea, many Negroes will prefer to stay in predominantly Negro schools. Nevertheless, God has acted in history.

NEWS

Continued from page 11

tion of God standeth sure, having this seal, the Lord knoweth them that are his."

The procession then entered the foyer, where the Gospel was read, and moved to the plaque on the southwest wall of the building, for the reading of the Epistle.

Then, stopping outside the door of the Chapel of Christ the Lord, the Presiding Bishop knocked three times with his primatial cross. The chapel doors were swung open, and the procession entered the chapel, and the Presiding Bishop made his way to the altar.

Bishop Donegan of New York having given his canonical consent, Bishop Lichtenberger blessed the altar, which is dedicated in memory of the late Bishop Jackson Kemper. Candlesticks, given in memory of Frederic Cook Morehouse, were then blessed, as were the cross, the altar desk, the lectern, the credence, the organ, and all the other gifts.

Arthur Selden Lloyd, David Hummell Greer, and Theodore Russell Ludlow, bishops; Arthur Mason Sherman, priest; and Elsie Florence Brauss, Aimee Brookfield Drake, and Jean Maria La Guardia were memorialized.

The sentence of consecration was read by Bishop Bayne, Executive Officer of the Anglican Communion.

Among the many non-Episcopalians present were the Most Rev. Archbishop Iakovos, head of the Greek [Orthodox] archdiocese of North and South America, and the Rev. John Psillas, also of that Church.

After the dedication the Presiding Bishop walked among the many well-wishers, shaking hands and offering his warm smile to everyone.

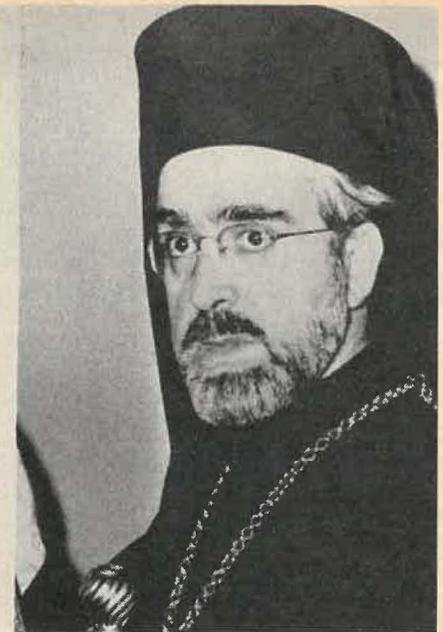
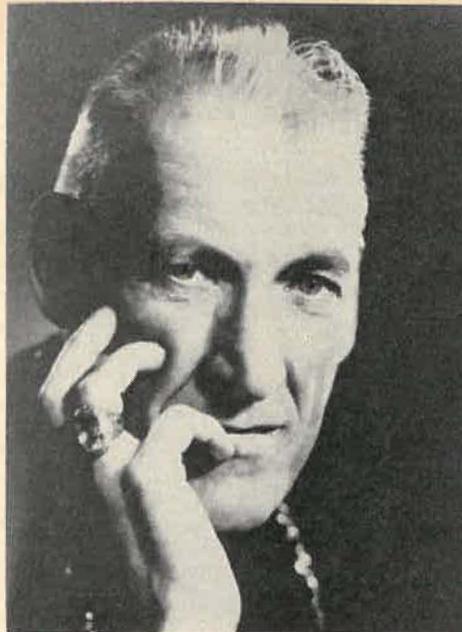
IDAHO

The Book and the Stage

Many of the young people of the missionary district of Idaho studied the Book of Job this past Lent, and on April 6th, the day before Palm Sunday, several of them gathered to see the Idaho State College presentation of the Archibald MacLeish play, *J.B.*, based on it.

The playgoing was the final event of the young people's Pocatello [eastern Idaho] deanery meeting at St. Andrew's Church, Pocatello. St. Andrew's is on the university campus, and serves both as a mission to people living on the east side of Pocatello and as a college chapel, directed by the Rev. G. Edward Howlett.

A portion of the Book of Job was used as the Old Testament lesson at Evening Prayer, and the New Testament lesson dealt with the Passion of Jesus. After dinner, the young people held a discussion on themes from the Book of Job, led by the Rev. Jack Viggers, rector of St. John's Church, Idaho Falls. Prof. Alan Blomquist, of the university faculty, then



Cardinal Cushing (left), and Archbishop Iakovos: The division should be diminished.

RNS

described some of the symbolism and other aspects of the play, *J.B.* The playgoing was next, and afterward Prof. Blomquist took the young people on a backstage tour, where they had an opportunity to discuss the play, and talk with some of the cast.

MARKETPLACE

Rejected Rackets

An unusual offer has been received from the Rev. Charles A. A. Homan, rector of Calvary Church, Homer, N. Y.:

"One of my members," says Fr. Homan, "works for a large concern which manufactures tennis rackets. There are rejects which might serve for years of use, but the company only puts out 'A-1' products. There are lots of these rejects, and these can be given to orphanages, girls' and boys' schools, etc., although not to individuals."

Organizations of this sort that can put a few rejected rackets to work may write to Fr. Homan at 29 Clinton Street, Homer, N. Y.

UNITY

Meeting of the Twain?

The Most Rev. Archbishop Iakovos, head of the Greek [Orthodox] archdiocese of North and South America, announced last month that he expects to meet soon with Richard Cardinal Cushing, Roman Catholic Archbishop of Boston, for "intimate discussions" on Church unity. He said that he expects to receive permission for this from the Ecumenical Patriarch, His All-Holiness Athenagoras I, Archbishop of Constantinople.

Archbishop Iakovos' announcement, which was made during a television inter-

view, followed a plea by Cardinal Cushing that the Roman Catholic and Eastern Orthodox Churches end the division that has separated them for so long. The cardinal had made the plea in the course of a Roman Catholic-Protestant colloquium at Boston College.

Cardinal Cushing's remarks, said Archbishop Iakovos, "may well serve as guidelines in any planning of an East-West approach." He pointed out that the cardinal "not only manifested concern for closing the gap, but he has also indicated that the foundation stone for such a bridge between East and West must be humility and repentance, followed by forgiveness and an honest reevaluation of the reasons that keep the Churches apart." Cardinal Cushing had asked forgiveness for the role played by his Church in the centuries-old division.

The colloquium at Boston College was held in mid-April, to mark the centennial of the school. (The school is conducted by Jesuits.) Bishop Stokes of Massachusetts was chairman of one of the sessions, and participants included the Rev. Jean Danielou, S.J., a Roman Catholic; Dr. Robert McAfee Brown, a Presbyterian; Dr. Jaroslav Pelikan, a Lutheran on the faculty of Yale Divinity School; and the Rev. Hans Kueng, a Roman Catholic, who is dean of the theological faculty at the University of Tuebingen, Germany. [RNS]

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\$ 467.00
Receipts Nos. 4179-4180, April 25-May 1 550.00

\$1,017.00

MENTAL HEALTH

Continued from page 13

ered by inquiring how religious people handle their emotional problems. Tackling one's problem alone, seeking outside help with someone else, or turning to prayer are three major ways people attempt to deal with emotional distress. For every 100 Baptists who handled their problems alone or sought outside help as a first response, 78 mentioned turning to prayer. For every 100 Jews who mentioned independent coping or seeking outside help as a first response, one mentioned prayer. Among 100 Episcopalians, only 16 mentioned prayer as a way by which they attempt to get help with deep emotional crises. Apparently, clergymen who insist that religion has rich resources to help those who are emotionally disturbed need to do a much better job to convince their members that prayer can be a reality in their daily lives.

Help from the Clergy

Many psychiatrists today are looking to religious groups to help with the problem of mental illness. They readily admit that clergymen can be a great help in preventing many individuals from ever reaching a psychiatrist's couch. However, before we suggest to psychiatrists that the Episcopal Church has relevant resources for therapy we shall need to give some convincing evidence that the religion we teach is really meaningful to those who attend our churches.

How many Episcopalians have had professional help for a mental health problem? The study showed that 10% of Episcopalians have turned to psychiatrists and other professionals for help while 20% of Jewish congregants have sought this kind of assistance. Other figures are: Presbyterians 12%, Methodists 13%, Lutherans 14%, Roman Catholics 16%. The report shows that among Christian religious groups, Episcopalians show the lowest figures for turning to the clergymen as a source of potential help with emotional problems. Apparently, Episcopal clergymen are not considered by their flock to be a potential source of help.

Ten times as many Roman Catholics as Episcopalians are apt to seek help from their priests. Jews are less apt than any other religious group to seek aid from their religious advisors. Lutherans and Baptists have a high percentage of individuals who turned to their clergymen for help with emotional problems.

Most behavioral scientists will recognize that much more needs to be done in research and special studies before we can shed definite light on relationships between an individual's religious affiliation and his total health. The University of Michigan report is merely indicative. Facts about Church membership disclose little about the religious beliefs of individuals or their religious practices and

behavior. Yet, in any study of mental health among those who are members of an organized religion, the seriousness of one's prayer life, his beliefs, the teachings of his Church, and the frequency by which he attends the rites and ceremonies of his religion must not be overlooked.

The report is bound to stir the ire of many who insist on more complete documentation. Many will not be willing to accept the inferences which may be drawn from the small samplings. To many of us who are closely related to religious groups, some of the facts uncovered by the study will not be particularly surprising. For instance, the reason fewer Episcopalians turn to their clergymen may be due to the fact that Episcopalians either have fewer mental or emotional problems or have the money to seek psychiatric help.

Church attendance, financial sacrifices in support of his religion, and a genuine deep spiritual life, are all marks of an individual's high religious integrity. The basic weakness of most religious denominations is that they have little success in bringing the churchgoer to the point where he internalizes the spiritual and moral values he professes. His behavior often unmasks his low ethics, his insincerity, his neurotic needs for attention, and his unmitigated pursuit of material security.

So far few facts have been gathered to indicate that those who go to church are any healthier than others. Indeed, mental illness among congregations and their leaders is about as frequent as in any other institution. A good question is whether or not Church membership has much influence on any aspect of a personality — certainly it is difficult to differentiate between a church member and a non-church member insofar as daily living and attitudes toward others are concerned.

Fresh Study

One of the tangential effects of the developments in relations between religion and health is the fresh study of man and his total behavior. We are beginning to see, as never before, that man is a complex individual, full of contradictions, often hiding insincerity and hostility behind a mask of social acceptance, professional prestige, and admiration. It is to be hoped that the study of the Joint Commission will further other investigations concerning the depth of religious reality in so-called Churchmen so that the Church's efforts to promote health — spiritual, mental, and physical — will be furthered and that what is said with our lips will show forth in our lives. It has often been said that religion is meaningless unless it affects an individual's conduct. Perhaps the first job is to determine to what extent, if any, religion makes any serious impact on those who constitute its membership and its leadership.

BOOKS

Continued from page 3

caught in the human predicament like anyone else; if he grasps it, he is a "supernatural Jew," able both to realize his own destiny, and to benefit the rest of humanity through the spirit in which he lives.

In the course of the work, many useful things are said. I noted passages on eternity, love, and redemption, the "modern idolatry" of naturalism, faith, with its opposites "disbelief" and "unbelief," and a number of others, which will bear pondering.

Mr. Cohen's attitude toward Christianity is not unfriendly; but it is decidedly a Jewish attitude, and the Christian reader ought to be prepared to find it so. Essentially, he says that, if a man needs Jesus to reveal the meaning of history to him, then Jesus is his saviour; the Jew does not need Him for this purpose. Mr. Cohen finds philosophical reasons for maintaining that a Redeemer cannot come in the middle of history. Of course we disagree. But Mr. Cohen has taken the trouble to try to understand Christianity as it is, and his work should be read with a corresponding attempt at understanding.

FRANCIS E. WILLIAMS, D.Phil.

Fr. Williams was for two years an interfaith fellow at Hebrew Union College, where he received the Bachelor of Hebrew Letters degree in 1953. He is chaplain at Abbie Loveland Tuller School, Tucson, Ariz.

Booklets Received

DISCIPLESHIP. A Bible Study Unit. By Denis Baly, lecturer in Old Testament, Bexley Hall. Seabury, November 15, 1962. Pp. 64. 85¢.

SALTY CHRISTIANS. Underlines need for several kinds of experience needed by Churchpeople to "live responsibly as the Church in society." Suitable for discussion groups. By Hans-Ruedi Weber, associate director of Ecumenical Institute, World Council of Churches, and based on mimeographed handbook for lay training written by Dr. Weber at request of East Asian Christian Conference. Seabury Press, February 1, 1963; booklet prepared under auspices of Department of Christian Education, Episcopal Church. Pp. 64. 75¢.

WHO'S WHO IN CHURCH HISTORY. From "Abelard, Peter," through "Zwingli, Huldreich or Ulrich," dozens of thumbnail biographies including Lancelot Andrewes, Phillips Brooks, Calvin, Luther, Cranmer, Kant, and Origen. By John W. Brush, professor of Church history, Andover Newton Theological School. Pp. 64. Whittemore, fall, 1962. 60¢ each; \$6 a dozen.

JESUS' TEACHINGS FOR YOUNG PEOPLE. A Discussion Unit for High School Ages and Young Adults. By Sidney A. Weston, Ph.D. Pp. 93. Whittemore, winter, 1962-63, revised edition. 75¢.

FEAR NOT. "Christian self-help for all who are worried and afraid." By Henry Irving Louttit, Bishop of South Florida. Anglican Press, 2d edition. (Seabury Press, 1st edition, 1954.) Pp. 61. \$1.50¢ for 10 or more.

CHRISTIANITY AND SEX. By Stuart Barton Babbage, professor elect of Christian apologetics, Columbia Theological Seminary; principal, Ridley College, Melbourne; formerly dean, St. Andrew's Cathedral, Sydney, and St. Paul's Cathedral, Melbourne. Inter-Varsity Press, Contemporary Christian Thought Series. Pp. 59. \$1.25.

lem, the fears of his people about forced integration are not imaginary; the racial problems of the future may prove to be greater than those we have known.

(2) Be humble when referring to controversial issues, especially the racial one. It would be wise for a clergyman *not* to preach on the racial situation during the first two years of his rectorship. One must be true to his convictions, but I believe he can be quiet, at least for a while, on such matters until by his loving service and devotion to his people they love him and have confidence in him. Even our Lord said, "Be ye, therefore, wise as serpents and harmless as doves." Respect for the convictions of one's people is a very necessary element in any clergyman's ministry. Laymen, generally speaking, do not object to an honest expression of conviction by a clergyman on a difficult question, but they are quickly aroused when a clergyman assumes an air of absolute certainty and infallibility on involved subjects.

(3) Renounce force and high-pressure methods. Judicial decrees of Federal courts, backed by marshals or troops, are not any solution to the problem of racial relationships. Clergymen in the south can consider the toleration of lesser evils which have been associated with the separation of the races, rather than help bring to pass much greater evils by impulsive or rash action. As in the case of war, the Christian is sometimes forced to accept the lesser evil.

(4) Communication between the races is very important. It is not, however, always necessary or even wise for a clergyman to take the lead. He may do his best leading through some of his laymen who are educators or trustees, etc. I suggested to the chairman of the board of trustees of our school district on John's Island that the white and Negro leaders of the community sit down and frankly talk over their problems. I knew that such a procedure had been fruitful in another community near the center of the state. A fine meeting was held. Such meetings in our school district have been continued and have been most helpful.

(5) Clergymen in the south, regardless of their personal convictions about the racial issue, can follow our Lord's teaching that the Kingdom of God grows gradually in the hearts of men. Cf., Matthew 13.

If all compulsory laws requiring separation of the races and the judicial decrees of forced integration could be eliminated, the white and Negro people would do more than law can compel them to do. This is the long way toward a real solution of the racial problem; but it is the right way, for it is the way of love, which is the way of our Lord Jesus Christ.

The Church in India,

Pakistan, Burma, and Ceylon

The Anglican Church came to India, Pakistan, Burma, and Ceylon with the British flag, but the close connection of Christianity with colonialism later proved to be very much a mixed blessing. . . . At the beginning of the 17th century, the British East India Company gave no encouragement to direct missionary work, but permitted English chaplains to minister to company personnel. But some of the chaplains, notably Claudius Buchanan and Henry Martyn, were themselves zealous missionaries. . . . In 1813 the revised charter of the East India Company opened the way to missionary enterprise and ordered the creation of a bishopric with three archdeacons. . . . Thomas F. Middleton, the first bishop, was consecrated in 1814. . . .

The Church in India, however, is not one of the "younger Churches," since there are in India Christian congregations "far more ancient than any in England," and there is strong tradition that Christianity was brought to India by St. Thomas the Apostle. . . .

In 1927, the British Parliament passed the Indian Church Measure; and the Indian Church Act, the same year, dissolved legal connection between the Church of England and the Church of England in India, providing for the formation of an autonomous Province in communion with the see of Canterbury. . . . The Indian General Council in 1930 adopted a Constitution. . . .

In 1947, came the end of British rule in India, and political partition of India added Pakistan to the Church's name. . . . Political independence of the four countries, India, Pakistan, Burma, and Ceylon brought ecclesiastical establishment to an end. . . . While the severance of Church and state was in many ways a good thing, particularly in a largely non-Christian country, it brought also serious handicaps and problems to the Church. . . .

The year 1947 also saw the history-making formation of the Church of South India, when, after 28 years of negotiations, four dioceses in south India united with the Methodist Church and the South India United Church. . . . A few groups, the largest being in Nandyal, refused to enter the Church of South India, but most of them, except Nandyal, have now merged with it. . . .

In 1960, the new Indian Book of Com-

mon Prayer was authorized by the General Council. . . . A supplementary book to be used for occasional and special ceremonies has also been published and authorized. . . .

At the time that the movement toward unity was taking place in south India, a similar one was taking place in north India, and later in Ceylon. . . . Involved are the Council of Baptist Churches in Northern India, the Church of the Brethren in India, the Disciples of Christ, the Methodist Church, the Methodist Church in Southern Asia, the United Church of Northern India, and the Church of India, Pakistan, Burma, and Ceylon. . . . In the Ceylon Scheme there are the Methodist Church in Ceylon, the Jaffna diocese of the Church of South India, the Baptist Church of Ceylon, Presbyterian Churches in Ceylon. . . . Both schemes of union are different from that of the Church of South India, for they include the Baptists and the problem of Baptism becomes difficult. . . . Both schemes of union are now in difficulty, and the Ceylon Scheme has received a setback by the decisions of the diocesan convocations. . . .

Missionary concern has been growing recently in the Church of India, Pakistan, Burma, and Ceylon. . . . Missionary work has been undertaken in the Car Nicobar Islands, and the Provincial Advisory Committee on Missionary Planning has been established to coordinate plans and set priorities. . . .

In women's work, the Mothers' Union has long been active in most of the dioceses, and for the past six years it has had a full-time secretary. . . . In 1960, the General Council approved the Provincial Board of Women's Work, which includes a wider action than the Mothers' Union, and within which the Mothers' Union functions. . . . Plans are under way for the establishment of a Provincial Center for Women at Nagpur, to provide a place for meetings, training courses, and the nucleus for the development of an indigenous Order of Women. . . .

The Society for Promoting Christian Knowledge, an Anglican literature agency, has been registered in India with the title of Indian SPCK, and this organization has been responsible for publishing the Indian Prayer Book, the Constitution, Canons and Rules, and other publications, in many Indian languages. . . .

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Close-ups and Long Views

by Margaret Redfield

MOVIES

Cause for Uneasiness

If you keep an eye on developments in the motion picture field, you are liable to be intrigued — maybe even a little alarmed — by the current spate of movies with a religious theme. Intrigued, because most of us are still hoping to see a religious film which really is a "moving" picture, in that it reaches the heart and spirit, instead of appealing principally to the eye and ear; alarmed, because this could be the start of another round of biblical epics full of sound and fury, signifying nothing but money at the box office.

Lately we have had Italian producer, Dino De Laurentiis, speaking solemnly of filming the entire Bible. Considering what has been done with biblical themes in the past, the mind lurches at the thought of what may result when the whole Bible is tampered with at one time.

Perhaps it would be more bearable if producers of biblical films would be forthright about the motives for the whole thing, and simply admit, "We figure it's time for another go at religion at the box office." After all, profit is not without honor in the movie industry. But it is the hushed voice and the dropped eye, the pious press releases and the statements of personal dedication that make me wary.

According to Mr. De Laurentiis and his press agent, the reason for filming this particular epic is that when he was shooting *Barabbas*, of gory memory, "many of the company got down on their knees and wept during the filming of the crucifixion. I thought then," he concludes earnestly, "if religion has this strength, why not film the Bible as it is written?"

ACU CYCLE OF PRAYER

May

12. St. Luke's, Woodstown, N. J.; St. James', Jamaica, N. Y.
13. Church of St. Mary the Virgin, New York, N. Y.; St. Andrew's, Mastic Beach, N. Y.; Canterbury House, Coral Gables, Fla.
14. Church of St. Michael and All Angels, Baltimore, Md.; Church of the Good Shepherd, New York, N. Y.
15. The Rev. Alfred M. Smith, Jenkintown, Pa.
16. Haebler House, Pelham Manor, N. Y.
17. St. Paul's Cathedral, Springfield, Ill.
18. Church of St. James the Less, Philadelphia, Pa.; Trinity, New Castle, Pa.; St. Matthew's, Detroit, Mich.

Some reviewers read deep spiritual overtones into Mr. De Laurentiis' *Barabbas*. I read deep commercial overtones of blood, battery, and anguish, if I may be forgiven for quoting my own review.

The George Stevens production of *THE GREATEST STORY EVER TOLD* has been spread over 27 acres of the Desilu Studios in Culver City, Calif., parts of Kane County, Utah, and Pyramid Lake in Nevada. Poet Carl Sandburg brought his talents to the script development, and a cast of fairly imposing stature has been assembled. Swedish actor Max von Sydow will portray Jesus; Dorothy Maguire, Mary; Charlton Heston, John the Baptist; while Van Heflin, Richard Conte, Sidney Poitier and John Wayne have other roles of import in the cast.

Stevens, who was responsible for *Giant* and *Diary of Anne Frank* is a man whose name is associated with that overworked word, integrity, in the industry. Of his aims in making *Greatest Story*, he has said that it is to be "the straight narrative, with no embellishment. . ." a revolutionary departure from filmland procedure, if I ever heard one. He goes on, "An important part of our design is that we want to get at the heart of the matter . . . the simplicity of the people of the time and the simplicity of the thinking as well as the profundity. But many of these thoughts are humble and simple and related to the most ordinary kind of existence as well as aspects of it that relate to a sublime kind of existence. A film of this kind should approximate the telling of the whole story. I think that is the responsibility of the film, and we want this film to be inclusive and comprehensive. . ." He lost me in there, somewhere.

But what bothers me is that he has stated also, with what seems to me surprising naïvete, that the picture will be made so that it will appeal to everyone.

So even the best of producers, when taxed with reasons for making a "religious" picture, tend to protest too much.

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PEOPLE and places

Appointments Accepted

The Rev. John D. Chamblin, formerly curate at Trinity Church, Portsmouth, Va., will on June 1 become curate at the Church of the Good Shepherd, Norfolk, Va.

The Rev. Clayton E. Crigger, formerly rector of St. Michael's Church, Colonial Heights, Va., will on June 1 become priest in charge of a new mission which will be developed in the Princess Anne Plaza area of Virginia Beach, Va.

The Rev. Joseph N. Green, Jr., formerly chaplain at St. Augustine's College, Raleigh, N. C., will on September 1 become rector of Grace Church, Norfolk, Va. Address: 2719 Mapleton Ave., Norfolk 4.

The Rev. Marion J. Hammond, formerly rector of St. Barnabas' Church, Cortez, Colo., is now rector of St. Thomas' Church, Denver.

The Ven. Charles A. Mosby, formerly vicar of St. Andrew's Church, Harrington Park, N. J., is now rector. (He is also archdeacon of East Bergen in the diocese of Newark.)

The Rev. Charles H. Osborn, secretary of the diocese of Oregon, is now rector of St. Mark's Church, Portland, Ore. Fr. Osborn served the parish for the past two and a half years, first as curate and then as priest in charge. The Rev. Robert F. Lessing, who had been rector, recently retired because of ill health.

The Rev. William J. Schneider, who has been serving as associate rector of the Robert E. Lee Memorial Church, Lexington, Va., and Episcopal chaplain for Washington and Lee University and the Virginia Military Institute, will on September 1 begin work as Episcopal chaplain for Harvard and Radcliffe. Residence: 2 Garden St., Cambridge, Mass.

The Rev. Charles E. Schnabel, formerly curate at Holy Trinity Church, Valley Stream, L. I., N. Y., is now rector of the Church of the Nativity, Mineola, L. I. Address: 172 Willis Ave.

The Rev. Robert Sheeran, who has been chaplain of St. Andrew's Priory, Honolulu, and chairman of the department of promotion of the diocese of Honolulu, will on June 23 become rector of Christ Church Parish, Lancaster County, Va. Office address: Box 326, Kilmarnock, Va.; residence: White Stone, Va.

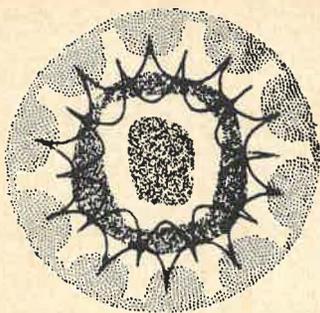
The Rev. L. J. Taylor, Jr., formerly curate at Bruton Parish, Williamsburg, Va., and Episcopal chaplain to the College of William and Mary, will



The Rev. William J. Schneider: On September 1st, chaplain to Harvard and Radcliffe.

May 12, 1963

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on June 1 become priest in charge of a new parochial mission to be developed in the King's Grant area near Eastern Shore Chapel, London Bridge, Va. Address: c/o Eastern Shore Chapel, London Bridge Station, Virginia Beach, Va.

The Rev. William C. Wilbert, formerly rector of All Saints' Church, Pittsburgh, Pa., is now vicar of the Church of St. Francis of Assisi, Youngsville, Pa. Address: 408 College St.

The Rev. Tom S. Wilson, formerly vicar of Holy Trinity Church, Fallon, Nev., will on June 1 become curate at St. Martha's Church, West Covina, Calif. Address: 520 S. Lark Ellen Ave.

The Rev. W. Bruce Wirtz, formerly curate at St. Paul's Church, Albany, Ga., will on June 10 become rector of St. Andrew's Church, Birmingham, Ala. Address: 1160 Eleventh Ave. S., Birmingham 5.

Ordinations

Priests

Arkansas — On March 21, the Rev. William W. Robinson, Jr.

Chicago — On April 20, the Rev. Samuel Ivan Weiser (by the Most Rev. Philip Carrington, retired Archbishop of Quebec, acting for the Bishop of Chicago). On April 27, the Rev. M. Raymond Harrison.

Connecticut — On March 30, the Rev. Howard W. Gamble, Jr.

Kentucky — On March 21, the Rev. John W. Piatt.

Newark — On March 26, the Rev. Thomas B. Waring; on April 6, the Rev. John F. Stanton; on April 6, the Rev. William B. Van Valkenburgh.

Rhode Island — On April 3, the Rev. Glendon E. Heath.

Deacons

James M. Brown (Fond.), student, Nashotah House.

Robert S. Ripley (S. Va.), St. John's, Mount Airy, and Trinity Church, Gretna.

Depositions

Donald Paul King, presbyter, was deposed on April 19 by Bishop Mallett of Northern Indiana, acting in accordance with the provisions of Canon 62, with the advice and consent of the members of the standing committee of the diocese.

Arthur W. Rudolph, presbyter, was deposed on March 27 by Bishop Bloy of Los Angeles, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the clerical members of the standing committee of the diocese; renunciation of the ministry.

Missionaries

The Rev. George C. Harris and his family will return to the Philippines by June 1 and may be addressed: Archdeaconry of Cotabato, Upi, Cotabato, Mindanao, Philippines. The Rev. Mr. Harris has been on furlough for a year of study with the Hartford Seminary Foundation in Connecticut.

Seminaries

The Philadelphia Divinity School has announced the following sabbatical leaves granted under a recently adopted program which will later include other members of the faculty:

The Rev. James Leland Jones, Jr., Th.D., Talbot professor of New Testament and Greek, is in residence at St. Deiniol's Library, Hawarden, Wales, doing research. He will return to Philadelphia in September. The Rev. Thomas M. Horner, Ph.D., associate professor of Old Testament and Hebrew, will study advanced German during the summer session at Heidelberg University and Old Testament theology in the fall term, returning to Philadelphia at the end of 1963.

Changes of Address

The Rev. David Corbin Streett, who is serving St. Bartholomew's Church, North Augusta, S. C., should not be addressed on Ariode Ave., but at the church, Box 6186, North Augusta.

In the diocese of Southern Virginia, several changes of address are due to incorporation and annexation in the Norfolk area: The Rev. Stanley W. Easty, Jr. should now be addressed at 4216 Chesapeake Dr., Hickory, Chesapeake, Va.; the Rev. William D. Kellner, 204 Cedar Lane, Churchland, Chesapeake, Va.; the Rev. Charles R. McGinley,

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In the diocese of Upper South Carolina, all members of the diocesan house, the Ven. John A. Pinckney, archdeacon of the diocese, and others have had a change of post office box number from 1705 to 1809, Columbia, S. C.

The Rev. W. E. Blottner, formerly addressed in Bon Air, Va., may now be addressed at 1425 Braeside Dr., Richmond 25, Va.

The Rev. William J. Bruninga, retired priest of the diocese of South Florida, formerly addressed in Opa Locka, Fla., may now be addressed at 4030 Kiaora St., Coconut Grove, Miami 33, Fla.

The Rev. Walter D. Dennis, who is serving St. Cyprian's Church, Hampton, Va., has had a change of address from Sampson Ave. to 551 E. Mercury Blvd., Hampton. The church has moved from W. Lincoln St. to 55 E. Tyler St. in Hampton. This is the first unit in a large complex to be built on the edge of the campus of Hampton Institute.

The Rev. William E. Krueger, formerly addressed in Watertown, Wis., and in Fort Defiance, Ariz., may now be addressed at 152 W. Eldorado St., Decatur, Ill.; he is temporarily serving as assistant at St. John's Church, Decatur, and will be there through this month.

The Rev. Dr. Floyd W. Tomkins, retired priest of the diocese of Connecticut, and Mrs. Tomkins, formerly addressed in Mountain Lakes, N. J., and in Roxbury, Conn., may now be addressed at Cove Road, West Dennis, Mass.

Resignations

Dr. Frank E. Bailey, who has served as dean of Kenyon College, Gambier, Ohio, since 1947, will relinquish this work in June. He will spend the next academic year on sabbatical leave and return to the college in 1964 as professor of history.

The Rev. Edward Mayo Green, who has been on leave of absence from St. James' Church, Woodstock, Vt., has resigned. He has taken temporary secular employment in New York City and will do Sunday supply work for the diocese of New York. The Rev. Dr. John W. Norris is continuing to serve as locum tenens at St. James' Church, while living at Wilder, Vt.

The Rev. Dr. Raymond S. Hall, rector of Trinity Church, Portland, Maine, has resigned for reasons of health. Address: 15 Carmichael Ave., Falmouth Foreside, Maine.

Births

Bishop Sterling of Montana and Mrs. Sterling announce the arrival of "a new assistant to the Bishop," Julia Winfield, born April 12.

The Rev. Robert G. Tharp and Mrs. Tharp, of the Church of the Good Shepherd, Maitland, Fla., announce the birth of their first child, Ann Ramsey, on March 27. (Fr. Tharp also announces a change of mailing address from Box 988 to Box 966, Maitland.)

The Rev. Robert M. Wainwright and Mrs. Wainwright, of the Church of the Messiah, Gwynedd, Pa., announce the birth of their second son, Andrew Stewart, on April 21.

Marriages

Mrs. Mabel Thuston Anderson and the Rev. Dr. John C. Turner, rector of the Church of the Advent, Birmingham, Ala., were married in January. Mrs. Turner, a lifelong member of the Church of the Advent, was a widow.

Miss Valerie Anne Springer, daughter of Mr. and Mrs. Lewis E. Springer, Jr., of Hartland, Vt., and the Rev. David Knight Johnston, son of Mr. and Mrs. J. Harold Johnston, of Highland Park, N. J., were married on April 20. The bride is a graduate of the Johns Hopkins Hospital School of Nursing. The Rev. Mr. Johnston is on the staff of the Church of Our Saviour, Baltimore, Md.

Diocesan Positions

Bishop Mason of Dallas has appointed the Very Rev. Dr. Claude A. Beesley, retired rector of the Church of the Good Shepherd, Wichita Falls, Texas, as dean of the northwestern deanery and the Very Rev. Richard A. Lewis, rector of St. Christopher's Church, Dallas, as dean of the Dallas deanery.

Mrs. Joe Nelson, of All Saints' Church, Weatherford, Texas, is now chairman of the Church by Mail department of the diocese of Dallas.

Engagements

Mr. and Mrs. Maxwell H. Priddy, of Dublin, Texas, have announced the engagement of their daughter, Betty June, to the Rev. Martin LeBrecht, of Livingston, Texas. The couple will be married on June 9.

Mr. and Mrs. R. V. Shrewder, of Ashland, Kan., have announced the engagement of their daughter, Susan, to the Rev. Richard E. Wescott, vicar of St. Stephen's Church, Scottsdale, Ariz. The couple will be married on June 22.

Laymen

Mr. George W. Taylor, who has since 1957 been dean and director of the upper school of Lakeside School, Seattle, Wash., will be headmaster of the Annie Wright Seminary, Tacoma, Wash. He succeeds Dr. Ruth Jenkins, who is leaving to become headmistress of the Bishop's School, La Jolla, Calif.

Mrs. Taylor has worked as dramatic coach at the various schools where her husband has taught.

Living Church Correspondents

Mrs. Morgan S. Sheldon, Box K 95, Salmon, Idaho, is now correspondent for the district of Idaho.

DEATHS

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

The Rev. John Reardon McGrory, retired priest of the diocese of Pennsylvania, died of a heart ailment on March 16th in Philadelphia.

Mr. McGrory was born in Philadelphia in 1895. He received his education at the University of Pennsylvania, General Theological Seminary, and the Philadelphia Divinity School, and was ordained to the priesthood in 1922.

The ministry of Mr. McGrory began at St. Simeon's Church in Philadelphia. Later he was rector of three Pennsylvania churches: Holy Apostles' Church, St. Clair; St. Bartholomew's Church, and St. Nathaniel's Church, Philadelphia. Mr. McGrory also was rector of All Saints' Church, Leonia, N. J., and St. Paul's Church, Bound Brook, N. J., and was vicar at Holy Innocents' Church, Dunellen, N. J.

Surviving are his wife, Eleanor Custis Bennett McGrory, and two sons, one of whom, the Rev. John R. McGrory, Jr., is a USAF chaplain.

Cecil Hope Miller, communicant of the Church of Our Saviour, Washington, D. C., and sometime executive secretary of the Churchwomen of the diocese, died of cancer on April 3d. She was 55 years old.

Mrs. Miller was a native of Liverpool and came to Washington as a child. She had been parish secretary at the Church of Our Saviour for 15 years, was on the board of the Episcopal Home for Children, and had been treasurer of the diocesan Churchwomen as well as executive secretary.

Mrs. Miller served as editor and business manager of *Our Saviour News*. She was a member of the Daughters of the King.

Surviving are her husband, George DeWitt Miller; two daughters, Mrs. Margaret Ruth Houff and Mrs. Carol Hope Ward; a brother, Richard Ledger; and two grandchildren.

David Reid Murchison, Jr., vestryman of St. James' Church, Wilmington, N. C., and lay reader in the diocese of East Carolina, died on April 5th in Wilmington. He was a brother of the Rev. J. W. Murchison, who is now serving as a missionary in Latin America.

Mr. Murchison was born in Wilmington in 1918. He attended Kent School and was graduated *cum laude* from the University of North Carolina. He served in the Army Air Force in World War II, and was discharged with the rank of captain at the end of hostilities. His civic service included United Fund campaign work and Parent-Teacher Association leadership. He was named Citizen of the Year in 1962.

Mr. Murchison is survived by his widow, the former Charlotte Sprunt; his parents; two daughters; two sons; a sister and three brothers.

CLASSIFIED

advertising in The Living Church gets results.

FOR RENT

FOR THE MONTH OF AUGUST. Cottage, six rooms, porch, located on Long Lake, Adirondack Mountains, N. Y. Cooking, refrigeration, and hot water by gas. No electricity. Sandy beach, rowboat and canoe available. Private road. Per month \$250.00. Reply Box B-910.*

LINENS AND VESTMENTS

ALTAR GUILDS: Linens by the yard for the Altar, dacron 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 CHRISTIAN EDUCATION. Church School of 300. Assist rector in administrative responsibilities. Salary open. Write: The Rev. Harvey E. Buck, St. Mary's-by-the-Sea, 146 Twelfth Street, Pacific Grove (Monterey Peninsula), Calif.

EXPERIENCED organist-choirmaster for men and boys' choir in large parish in East. Reply Box M-915.*

LARGE RECTORY in return for two services each Sunday during the month of July. No week-day assignments. Location very near to New York City in pleasant residential area. Fine parks and recreation facilities. Ideal for priest with family. Reply Box T-922.*

PRIEST to supply in Chicago suburban area during month of July. Use of rectory and small stipend. Reply Box A-919.*

WEST COAST PARISH, 1400 communicants, seeks mature priest for three-man team. Stimulating congregation; imaginative program, with depth and outreach. A congenial, permanent relationship for an energetic, dedicated man. Send complete information. Reply Box P-923.*

POSITIONS WANTED

FREE JULY SUPPLY (east coast) in return for careful use of your rectory. Reply Box K-913.*

MATURE PRIEST seeking change invites correspondence, small parish or curacy. Experienced all phases of parish life. Reply Box L-918.*

ORGANIST-CHOIRMASTER seeks position in Episcopal Church. B. Mus., June, 1962, in organ, Lewis and Clark College. M. Mus., June, 1963, in Church Music, Northwestern University. Ten years' experience in Episcopal liturgy. Reply Box D-917.*

PRIEST, experienced moderate Churchman, married, desires vestry correspondence. Reply Box H-914.*

PRIEST, 34, single, available as rector. East coast preferred. Moderate Catholic, excellent pastor, mission and urban work background with good growth record. Reply Box S-927.*

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

CLASSIFIED ADVERTISING RATES

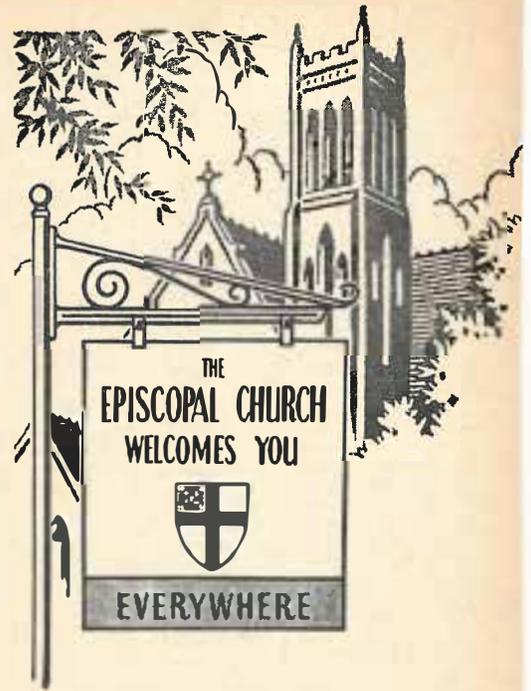
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- (B). Keyed advertisements, same rate as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C). Non-commercial notices of Church organizations (resolutions and minutes);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

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

CHURCH DIRECTORY

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



TUCSON, ARIZ.

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

LOS ANGELES, CALIF.

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

ST. MATTHIAS

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

ST. PAUL'S

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

ST. THOMAS'

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

CORAL GABLES, FLA.

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

DAYTONA BEACH, FLA.

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

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpan Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

ORLANDO, FLA.

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

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B. Cold-
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

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; Hrl, 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.

EVANSTON, ILL.

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

BALTIMORE, MD.

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

MOUNT CALVARY

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

BOSTON, MASS.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

BUFFALO, N. Y.

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

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S

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

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 15; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. IGNATIUS'

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

ST. JOHN'S IN THE VILLAGE

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

ST. MARY THE VIRGIN

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

RESURRECTION

115 East 74th St.
Rev. Leopold Damrosch, r; Rev. C. O. Moore, 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

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

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

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

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

SYRACUSE, N. Y.

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

PHILADELPHIA, PA.

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

RICHMOND, VA.

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

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