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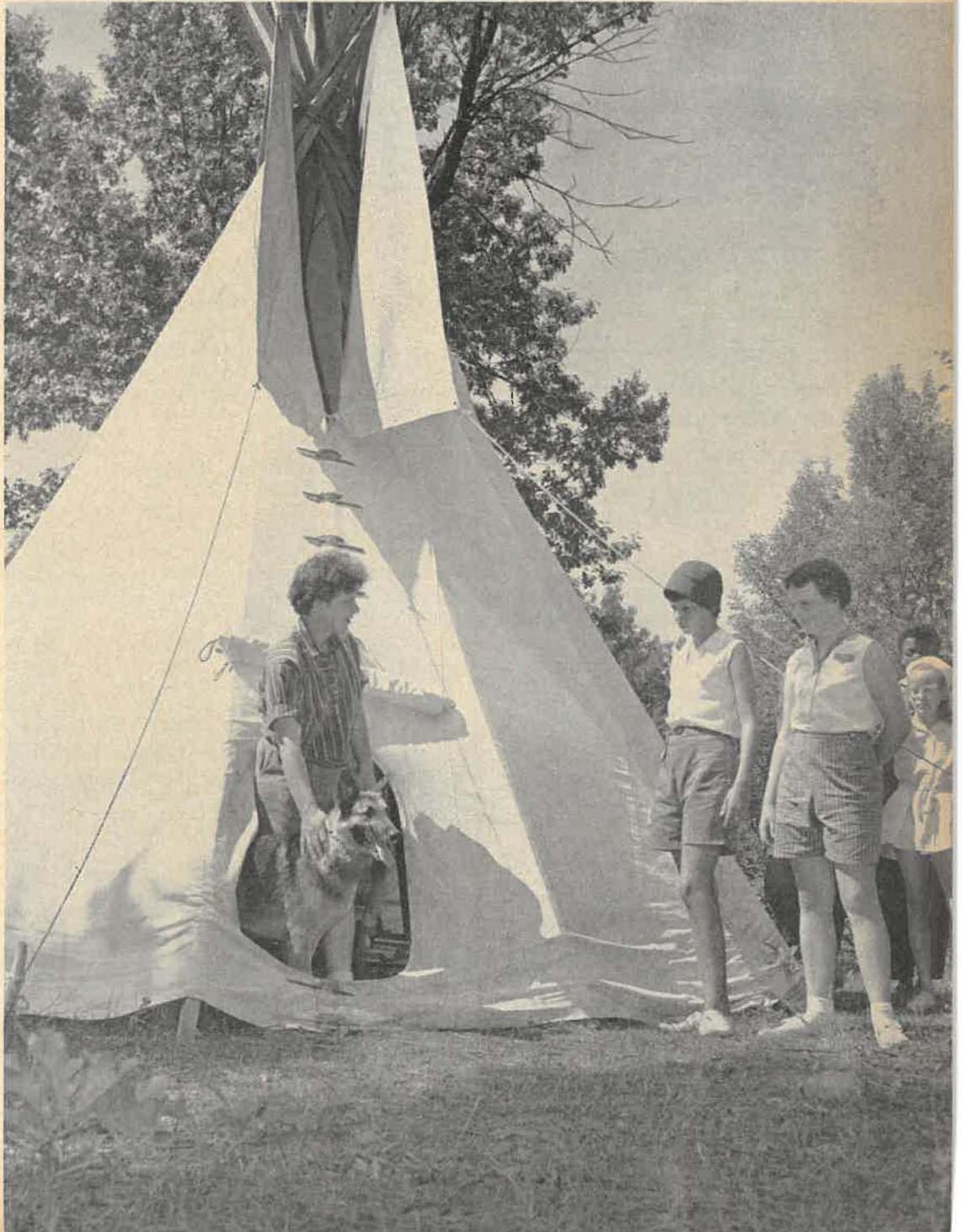
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**The NCC Girds
for Action
on Racial
Justice**

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**A Roman
Catholic
Discusses
Membership
in the Church**

Naomi Long and Brunhilde as they greeted campers last year at Camp Holiday, Ortonville, Mich.: It's a great experience [p. 7].



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By DEWI MORGAN

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LETTERS

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

Montana Indian Work

Many of our people throughout the country receive two or three financial appeals for aid to St. Labre's Mission at Ashland, Mont., for work among the Cheyenne and Crow Indians.

This work is maintained almost single-handedly by the Rev. Emmet Hoffman, a Capuchin missionary of the Roman Catholic Church. The response to these appeals is the sole support of his work among these people.

The Episcopal Church has no work among the Indian people. This is due to the fact that many years ago, when the Bureau of Indian Affairs came into being, at that time the Episcopal Church was "allotted" work in the Dakotas and Wyoming, and the Roman Catholic Church in Montana, Idaho, and Washington. Since that time, of course, there have been overlaps, but the Episcopal Church has never established Indian work among the Montana Indian people.

(Rt. Rev.) CHANDLER W. STERLING
Bishop of Montana

Helena, Mont.

Wrong Vision

The stimulating and provocative article by the Rev. Dr. Joseph Moore entitled "The Time Is Now" [L.C., June 2d], moves me to protest against his vision of *sour* music as the remedy for churches with professional choirs. Surely at this date in Church music in this country there is no need to prove the necessity of spending money in parishes to ensure that the music offered in worship will be of the highest quality and standard of performance. Rather than advocate a poor standard of performance, Dr. Moore should encourage first-rate choirs, for some of these paid choristers do eventually become priests and missionaries!

(Rev.) ROBERT JAQUES, Ph.D.

Assistant priest, Mount Calvary Church
Baltimore, Md.

Canons and Candidates

Each year as I return from my duties as examining chaplain I want to express my concern over the failure of our seminaries to teach the subjects outlined in the Canons. This time I really have something specific to say.

This year, in the diocese of Harrisburg, we examined men from four of the seminaries of the Church. We found that all of them were lacking in several of the subjects mentioned in the Canon. The seminaries in which they were trained simply did not teach these subjects. This is in spite of the fact that all four seminaries are recognized as accredited by the Church.

Moreover, the quality of the teaching in all subjects appears to leave much to be desired. It is our practice to administer the same examinations, wherever possible, to all candidates for both the diaconate and the

priesthood. The only difference is that we allow a lower grade for deacons. Again this year our experience shows the weakness of the seminary teaching.

One of our candidates for the diaconate made a far higher grade in both history and Bible than all of the men from seminary. This was the opinion of all of the examiners, who themselves represent four different seminaries. The candidate is not a college graduate and never attended seminary. He is far from a freak of nature. In fact, he is just a simple, sincere layman who wants to be well prepared to serve the Church.

The real problem, it seems to me, is well illustrated by a frequent remark by one of the instructors in one of these seminaries that such schools are not "minister factories" but graduate schools. Once again, this is in direct contradiction to the Canons, which state clearly the purpose of seminaries. There is a place for graduate study and a real need for clergy who have had this opportunity. I contend, however, that the purpose of the three years in seminary ought to be the training of men for the parish ministry. (Rev. Dr.) C. M. COLDREN

Rector, St. John's Church

Marietta, Pa.

Who Should Know?

Generally speaking THE LIVING CHURCH is tops. Once in a while, however, you pull a real boo-boo. I'm referring to your printing of "The Church and Mental Health" in your May 12th issue.

I have read many articles on the inaccuracy of surveys based upon inadequate samplings. This particular survey wins the booby prize.

In my life I have attended perhaps 100 Episcopal churches. I have yet to see one in which the Sunday congregation averaged almost five women to each man. As a priest, I have always made it a point to notice such things. Almost without exception I have been pleased to see a good balance between men and women in church. Oftentimes the men in church outnumber the women. Yet this priest expects us to believe such an absurd report and you actually have the naïvete to print it.

What do you expect to accomplish by printing such figures? What do you hope to prove by comparing us so unfavorably with other denominations? Do you want these irresponsible statistics reprinted in diocesan papers and other denominational magazines? Or in daily newspapers?

Any observant person can see how absurd these statistics are. But even if they were true, what kind of public relations is this? Can you imagine, say, Ivory Soap advertising that only 10% of the men who ever bought the product continue to be satisfied users? You don't sell a product by telling the public how inferior it is.

If there is some basis for concern in the Church following this survey, only the clergy and certain leading laymen should be alerted. The results of the survey should be checked more thoroughly. If the concern proves grounded, then steps could be taken to correct the deficiencies. But what can you possibly hope to accomplish by openly proclaiming failure? The majority of our own members are not in a position to do any-

Continued on page 14

The Living CHURCH

Volume 146 Established 1878 Number 25

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

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FEATURE

Who Belongs to the Church?
Gregory Baum, O.S.A. 8

THINGS TO COME

June

- 23. Trinity II
- 24. Nativity of St. John Baptist
- 29. St. Peter
- 30. Trinity III

July

- 4. Independence Day
- 7. Trinity IV
- 12. Fourth World Conference on Faith and Order, Montreal, Canada, to 26th
- 14. Trinity V
- 21. Trinity VI
- 25. St. James
- 28. Trinity VII

August

- 4. Trinity VIII
- 6. Transfiguration
- 11. Trinity IX
- 13. Anglican Congress meeting, Toronto, Canada. to 28d

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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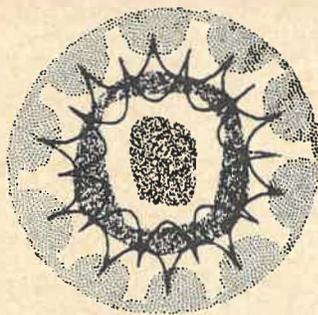
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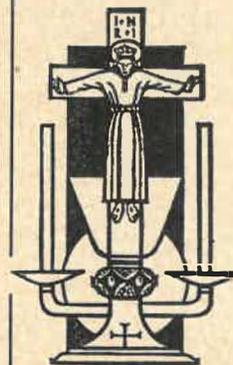
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The Living Church

Second Sunday after Trinity
June 23, 1963

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

RACE RELATIONS

Raleigh Witness

Six Episcopal priests, both white and Negro, including two members of the National Council staff, stood outside a Raleigh, N. C., cafeteria for two hours on June 12th, after they were refused admittance there.

The Rev. Tollie L. Caution, Sr., associate secretary of the Council's Division of Domestic Mission, and the Rev. Arthur E. Walmsley, executive secretary of the Division of Christian Citizenship, joined four other priests in the two-hour wait before the cafeteria.

The other four were the Rev. Messrs. Joseph Green, chaplain at St. Augustine's College, Raleigh, N. C.; H. Irving Mayson, rector of St. Philip's Church, Akron, Ohio; Kenneth deP. Hughes, rector of St. Bartholomew's Church, Cambridge, Mass., and John B. Morris, executive director of the Episcopal Society for Cultural and Racial Unity.

The demonstration came during the 1963 Summer School of Religious Education (an annual affair) at St. Augustine's College, held during the week of June 10th. Dr. Caution directed this year's sessions. Churchpeople at the school debated the advisability of joining in local protests against racial discrimination; on the night of June 12th, about 40 of them (a substantial majority) joined some 300 Negroes and a few whites in a protest march through the center of Raleigh. The six priests who had attempted the sit-in joined the march after their two-hour wait.

According to one person who was on the scene, about 20 Episcopal clergymen were among the marchers.

NCC

Call for Direct Action

by PETER DAY

A layman was elected the top executive of the National Council of Churches by the NCC's General Board, at its meeting in New York City, June 6th to 8th. The new General Secretary of the Council is Dr. R. H. Edwin Espy, who has been Associate General Secretary for the past five years.

A Baptist, Dr. Espy is a graduate of Union Theological Seminary and has



Dr. R. H. Edwin Espy, new General Secretary of the NCC's General Board.

spent his entire career in Christian service, beginning in 1936 when he was world secretary of the Ecumenical Youth Commission of the Universal Christian Council for Life and Work. He was the first American on the Geneva staff of the Provisional Committee of the World Council of Churches. He served as a staff member of the great world conferences of 1937 — the Oxford Conference on Christian Life and Work and the Edinburgh Conference on Faith and Order — which led to the formation of the World Council, and was the executive secretary of the World Conference on Christian Youth at Amsterdam in 1939. He became a staff member of the National Council of Churches in 1955 after 11 years as director of the National Student YMCA.

Dr. Espy is 54 years old. He holds the Ph.D. degree from Yale University and the D.D. degree from the University of Redlands (California), of which he is a graduate. He also did three years of post-graduate work in Germany at the universities of Munich, Tuebingen, and Heidelberg, and has taught and lectured at a number of theological seminaries and other institutions.

He has been responsible for organizing exchanges of visits between Russian and American Christians, and in the spring of this year made an extended trip to six countries of the Near East for a first-hand

study of the ancient eastern Churches. His appointment is regarded as helping to intensify the NCC's interest in the broader ecumenical scope covered by the World Council of Churches.

Retiring General Secretary Roy G. Ross was honored at a dinner on the first evening of the General Board meeting. He became General Secretary in 1954 after many years of service as top executive of the International Council of Religious Education, one of the 13 agencies which merged to form the NCC in 1950. The first General Secretary, Dr. Samuel McCrae Cavert, was one of those who participated in the tribute to Dr. Ross.

A National Issue

Vigorous action in the field of race relations was taken by the General Board in the business sessions. Presiding Bishop Lichtenberger of the Episcopal Church was appointed chairman of a new 25-man commission charged with bringing the Churches actively into the struggle for racial justice as "a national moral issue and not a regional problem." The resolution setting up the commission called for direct participation in "demonstrations" and urged collaboration with Roman Catholic and Jewish religious leaders.

Another resolution adopted by the Board asserted the responsibility of Christians to "support and participate in economic pressures where used in a responsible and disciplined manner to eliminate economic injustice and to end discrimination against any of God's people based on race, creed, or national origin."

A pronouncement on the Churches and the Public Schools led to vigorous debate after Greek Orthodox lay delegate Charles Rafael read a memorandum from Archbishop Iakovos saying that he was "not at all certain that this represents the Orthodox point of view or the point of view any Christian religious body should take." Mr. Rafael said that the adoption of the pronouncement might require the Greek Orthodox to review seriously the question of their continued membership in the NCC.

Other objections to the proposed statement, notably from the Rev. Dr. Henry Pitney Van Dusen, led to a revision of the statement to make its position somewhat more clear.

As revised by a committee under the chairmanship of the Rev. Dr. David Hunter, director of the Department of Christian Education of the Episcopal Church (who also presented the original draft on behalf of the NCC's Division of Christian Education), the pronouncement asserted:

(1) God is the source of truth, and "teaching and learning at their highest are pursued within this recognition."

(2) "Separation of Church and state" does not mean "that the state is hostile toward, or indifferent to, religion."

(3) "We reaffirm our support of the system of public education in the United States."

(4) "We support the right of religious groups to establish and maintain schools at their own expense."

(5) While religious beliefs and the contributions of Churches are an integral part of our cultural heritage, "teaching for religious commitment is the responsibility of the home and the community of faith (such as the church or synagogue) rather than of the public schools."

(6) "Information about religion is an essential part of many school subjects."

(7) The use of the Bible has a "valid educational purpose." But "neither true religion nor good education is dependent upon the *devotional* use of the Bible in the public school program."

(8) The Supreme Court was right in saying that "in this country, it is no part of the business of government to compose official prayers for any group of the American people to recite as part of a religious program carried on by the government." However, "whether prayers may be offered at special occasions in the public schools may well be left to the judgment" of local school boards.

(9) Attempts to establish a "common core" of religious beliefs to be taught in public schools "have usually proven unrealistic and unwise." Even if successful, "such a body of religious doctrine would tend to become a substitute for the more demanding commitments of historic faiths."

In conclusion, the pronouncement pointed to the existence of departments of religion in publicly supported colleges and universities, as well as chaplains and other services of religion, and suggested that they might indicate ways of coöperation between religion and education at secondary and primary levels.

The pronouncement was adopted by a vote of 65 for, 1 against, and 1 abstention (Mr. Rafael).

Another pronouncement, adopted by a vote of 68 for and 3 against, urged sup-

port of the UN Convention on Consent to Marriage, Minimum Age for Marriage, and Registration of Marriage as a step toward "elevating the role and status of women." Member Churches were urged to study and act on women's rights and status in all areas of life, including the life and work of the Church.

A pronouncement on "the Church and Television and Radio Broadcasting," under study since 1957, survived a motion for postponement that was supported by most of the Episcopal Church delegation, and was adopted. Controversy centered on a section that recommended more stringent enforcement of laws requiring stations to operate "in the public interest, convenience, and necessity," the bringing of networks as well as stations under government oversight, and action to insure "integrity of advertising"; it also called on Congress to prevent members who participate in ownership of communications media from sitting on committees dealing with the subject.

The General Board learned with enthusiasm that President Kennedy has agreed to address the triennial General Assembly of the NCC, on December 3d, in Philadelphia.

NEW JERSEY

Church Discipline

Derogatory comments of a racist nature, made publicly by a parishioner of the Church of the Good Shepherd, Berlin, N. J., have caused that parishioner to be denied the privileges of Communion.

According to the Rev. Canon Edwin W. Tucker, who is in charge of publicity for the diocese of New Jersey, the man has not made any appeal to the bishop. Bishop Banyard of New Jersey did not desire publicity for what he regards an intra-Church "family" affair, but news of the disciplinary action "leaked" to the secular press after the clergy of the diocese were informed of the matter. Canon Tucker gave this account to THE LIVING CHURCH:

"On February 9th, at the Church of the Good Shepherd in Berlin, a Mr. James Wood, Jr., brought his daughter, Barbara, to Confirmation instructions, and there, in the presence of the vicar, the Rev. Robert J. Sykes, and within the hearing of several members of the Confirmation class and of the warden of the church, Mr. Wood instructed his daughter to have nothing to do with 'any nigger who comes here, and if any nigger talks to you, you will walk away from him.' [The Church of the Good Shepherd is an integrated church.]

"On the basis of that incident, Fr. Sykes subsequently went to the home of Mr. Wood, in an attempt to get the latter to retract his statement and to repent of his attitude, warning Mr. Wood that he would otherwise bring himself under the discipline of the Church, as by his words and actions he was excommunicating himself from the Church. The vicar also explained that the

discipline would hold in all Episcopal churches in the diocese.

"As Mr. Wood did not retract his statement, Fr. Sykes officially informed Mr. Wood, by a letter dated February 13th, that, in accordance with the general rubrics of the Book of Common Prayer and of Canon 21 of the diocese of New Jersey, that he, Mr. Wood, was denied the privileges of the sacrament of Holy Communion until he retracted his statements of February 9th, or until such time as he should be restored by the bishop. The vicar in this letter also informed Mr. Wood of his right of appeal to the bishop.

"No appeal was made by Mr. Wood, so the bishop, with the approval of the standing committee of the diocese, informed all the clergy of the diocese of the matter."

IN MEMORIAM

Prayers for the Pope

Boston became a hub of ecumenical activity this month as the influence of the late Pope John XXIII extended beyond his death in the encouragement of rapport among the Churches.

St. Paul's Cathedral, Boston, like many Episcopal cathedrals and churches throughout the country, was the scene of a special service in memory of Pope John, on the evening of June 9th. The service was sponsored by the Massachusetts Council of Churches, through invitation of Bishop Stokes of Massachusetts. Among those sitting in the chancel was the Rt. Rev. Edward J. Murray, representing Richard Cardinal Cushing (Roman Catholic Archbishop of Boston), who was on his way to Rome.

In Cleveland, Ohio, an ecumenical service was held in Trinity Cathedral the next evening. It was sponsored jointly by the diocese of Ohio, the Cleveland Area Church Federation, and the Cleveland Area Ministerial Association. In this service, the Rev. B. Bruce Whittemore, a Methodist, read the opening sentences; the Very Rev. David Loegler, dean of the cathedral, led the versicles; Rabbi Rudolph M. Rosenthal, of the Temple on the Heights, Cleveland, read the psalms; Dr. George E. Drew, a Congregational minister, read the first lesson; the Rev. Richard T. Giesel, of the Disciples of Christ, read the second lesson; Bishop Tucker, retired, of Ohio, delivered a tribute; and Bishop Burroughs of Ohio gave the closing prayers and the benediction. The Rt. Rev. Lawrence K. Cahill attended the service as representative of the Roman Catholic diocese of Ohio.

Dr. W. Sherman Skinner, pastor of Second Presbyterian Church, St. Louis, delivered a eulogy at a special service held in Christ Church Cathedral, St. Louis, on June 6th. The Metropolitan Church Federation of St. Louis sponsored the service, at which the Very Rev. Ned Cole, cathedral dean, was the officiant. The cathedral bell tolled for the dead Pope at the close of the service.

All Saints' Cathedral, Milwaukee, was

ACU-CYCLE OF PRAYER

June

23. Church of St. Michael and All Angels, Tucson, Ariz.; St. John's, Toledo, Ore.
24. St. John's, Wilkinsonville, Mass.
25. St. Alban's, South Portland, Maine
26. Grace, Sheboygan, Wis.
27. St. Paul's, Dowagiac, Mich.
28. Grace, Fairfield, Calif.; the Rev. G. B. Armstrong, Bracebridge, Ontario, Canada
29. St. Peter's, Peekskill, N. York.; St. Peter's, Key West, Fla.; the Bishop's Chapel, Dallas, Texas; Christ Church, Dallas, Texas; St. Peter's, Portland, Ore.

the scene of a Requiem Mass on June 8th, celebrated by Bishop Hallock of Milwaukee. The Rev. Canon Edward A. Heffner was deacon, and the Very Rev. Edward Jacobs, dean of the cathedral, was subdeacon. Methodist, Lutheran, Presbyterian, and Roman Catholic clergymen were among those who attended the Mass, and some of the Protestant ministers received communion. [No special invitation to receive was issued.]

The Eucharist was celebrated in other cathedrals, too, in honor of Pope John: A partial list would include St. Paul's Cathedral, Springfield, Ill.; Grace Cathedral, San Francisco; St. Paul's Cathedral, Buffalo, N. Y.; St. Stephen's Cathedral, Portland, Ore.; St. James' Cathedral, Chicago; St. James' Cathedral, South Bend, Ind.; and St. Paul's Cathedral, Fond du Lac, Wis.

Too, prayers were offered for the Pope, both before and after his death, in several other cathedrals: Trinity Cathedral, Little Rock, Ark.; Gethsemane Cathedral, Fargo, N. D.; Christ Church Cathedral, New Orleans; Trinity Cathedral, Easton, Md.; the Cathedral of St. John the Evangelist, Spokane, Wash.; St. Paul's Cathedral, Erie, Pa.; St. John's Cathedral, Jacksonville, Fla.; Trinity Cathedral, Newark, N. J.; St. Mark's Cathedral, Grand Rapids, Mich.; Grace Cathedral, Topeka, Kan.; and Christ Church Cathedral, Indianapolis. Prayers for the College of Cardinals in their selection of a new Pope frequently were included.

NEWS FEATURE

Twister's Tale

by RAY C. WENTWORTH

A decade ago, a tornado roared through Worcester, Mass., leaving behind death, destruction, and disheartening loss. One of the casualties was St. Michael's on-the-Heights, Worcester. Every year since then, on the Sunday closest to June 9th, anniversary of the 1953 storm, members of the church have given money to aid others who have suffered loss. Here is a glimpse of what happened when this normal, enthusiastic parish came under nature's hammer.

By a quarter to five on that afternoon, ten years ago, it was obvious that we were in for a memorable storm, but we didn't realize just how memorable it was to be.

When I left work 15 minutes later, I saw that the blackness of the sky was relieved here and there with an odd

greenness. The clouds looked almost as substantial as thick mud, and had something of the same color. I found one of my choirboys waiting for a bus, and offered to drive him home to save him from getting wet. We raced the rain to where my car was parked, and before we could pull the doors shut the first drops hit — big, heavy drops, that splattered viciously. Richard and I drove off, and the sky ruptured.

As we drove through the torrent, hail was mixed with the rain — wind-driven hail that seemed as if it would smash the windshield. The sound of rain on a tin roof may be soothing, but the cacophony of hail, drumming ferociously on the metal roof of a car, is frightening.

The boy and I both lived on one of the seven hills of Worcester, and that's where our parish church was. (The topography of the neighborhood is enshrined in the name of the church: St. Michael's on-the-Heights.) As the torrent subsided, we went up that hill, and by the time we reached the top, the storm was over. Traffic was held up, however, and I saw that a tree limb lay across the road, so I turned the car around to try another way.

The other way turned out to be no better than the first, so in the end I parked the car and the two of us climbed the hill on foot. Some shingles and a few tree limbs lay in the street, but there was nothing to prepare us for what we saw when we reached the crest of the hill. What we saw was what was left of St. Michael's.

Only a few years before, St. Michael's had put up a two-story, cinder-block parish house. That parish house had now become a one-story building, and great steel beams that had supported the second floor now lay piled in the adjoining parking lot like jackstraws. Cinder blocks were peppered all around. The end wall of the church itself, where the altar was, looked as if an enormous truck had run into it. We hurried the short block to where Richard lived. There was no house there. In its place was a pile of boards and shingles. His mother and little brother sat on the curb. His sister had been trapped inside.

Later, when the church was rebuilt, the Susan B. Gurry Memorial Chapel was set aside in memory of the girl, the only parishioner to be lost in a storm that claimed 100 lives.

It seemed at first as if the church could be repaired, and put back to its original condition. But further examination showed that unsightly tie rods, running from one side wall to the other, would have to be installed. Temporarily, a tarpaulin was put over the stove-in end of the church, the roof was covered, braces were set up, outside, to keep the walls from collapsing, and the place was cleaned up as much as possible. Sunday services continued without a stop.

For several years, the parish had been growing, and there never seemed to be enough space for everything. The ill wind had blown us an opportunity for expansion and we took advantage of it. Insurance, gifts from many sources, and hard work by the parishioners made it possible for the church to improve its plant. The vestry engaged a local architect, Doak Martin, to draw up plans.

The plans called for a new nave, built at right angles to, and connected with, the old church. The old nave would be retained, with the necessary tie rods concealed by a floor for a second story, with dormers to be used as Church school classrooms. The lower floor would house the chapel, offices, a sacristy, and a comfortable meeting room. The new building would be higher, longer, and wider than the old church had been, would seat more people, and would be lighted in part by a long, blue skylight, extending most of the length of the nave, and widening to a split diamond shape over the altar. Softly colored glass would run the length of the nave, above eye level for a seated congregation.

Some changes had to be made as the work went on. The family of a local industrialist gave its family pipe organ, an Aeolian-Skinner, to the church. To house this instrument, the architect designed a chamber with a pitched roof, that would nearly cover the wall in back of the altar. This chamber was stained dark, to contrast with the white plaster of the wall, and a large, white, wooden cross was mounted on it. Where would

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Presiding Bishop's Fund for World Relief

Previously acknowledged in 1963	\$120.00
R. C., Concord, Mass.	10.00
C. S., La Crescenta, Calif.	10.00
	\$140.00

St. Michael's Theological College, Korea

Previously acknowledged in 1963	\$ 25.00
Christ Church, Tacoma, Wash.	53.40
E. W., Owego, N. Y.	10.00
	\$ 88.40

St. Michael's International School (for children), Japan

F. S., Washington, D. C.	\$100.00
M. K., Philadelphia	5.00
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A. S., Oberlin, Ohio	5.00
J. N., Stevenson, Md.	10.00

\$290.00

ANGLICAN CYCLE OF PRAYER

Jane

23. Leicester, England
24. Lexington, U.S.A.
25. Liberia
26. Lichfield, England
27. Limerick, Ardferit, and Aghadoe, Ireland
28. Lincoln, England
29. Liverpool, England



St. Michael's Church
Why pay for locks?

the console go? In back of the altar, sunk so that the organist would not be visible from the congregation, but allowing him to see the choristers by looking past the sides of the altar. The free-standing altar, which was to have had an altar rail on all four sides, now was given a three-sided rail. The Hammond organ that had served the parish for several years was placed in the chapel, where, to save space, the altar served as a speaker enclosure for the organ.

Cork tile was laid on the center alley and the aisles. Modern lighting fixtures in the ceiling were painted in light shades of the five liturgical colors used in the Western Church. These lights, with the strip windows, provided virtually the only color in the nave, except for the skylight, which suggested blue sky. White plaster and natural wood were the dominant shades. The interior of the nave had an astonishingly light and airy feel.

The vestry found it was able to make one unusual economy in construction of the building. For several years, the old nave had been kept unlocked, warmed, and lighted, for the convenience of those who wanted to pray, to meditate, or just to rest. The vestry, deciding it was foolish to spend unnecessary money, bought no locks for the outside doors leading to the nave and the chapel.

More money was saved by the parish-sponsored Boy Scout troop, which did some of the preliminary demolition work. The scouts also sold bookmarks, which they made using wood from the old and the new structures.

The church was built, and the congregation suffered the privations of construction with pretty good humor. Since the new church was to be partly inside the old church, the congregation had to crowd into about half the former space during part of the time. Things became intimate indeed. Sawdust and wood shavings were

mixed with the tornado grit that never seemed to be entirely cleaned up.

The long summer, winter, and spring of our inconvenience passed, however, and in Eastertide, 1954, we moved into the new church. Not everything was complete, to be sure, and we needed time to get used to the new atmosphere. But we were together — more together than before, since the added seating space meant that the three Sunday services could be reduced to two. Some things were familiar: The altar, lectern, pulpit, and pews from the old church had been refinished and installed in the new with folding chairs filling the extra space. The Church school, a perennial outgrower of space, was at least on its way to having better accommodations.

With the spring and summer, came the grass. Green covered the mud of the construction days. The parish settled in.

Remembering the aid many people and parishes all over the country had given to St. Michael's when its property was destroyed, the vestry decided to take up a collection every year, on the Sunday nearest June 9th. The money has been used to help other churches and synagogues that have suffered loss — one year it was given to a synagogue that had been bombed, another year it went to a church that had burned — as a sort of "thank you" to God for the good He brought out of a bad day for St. Michael's.

SEASONAL NOTE

Away from the Hubbub

by NAOMI LONG*

Something creative and developmental can happen at camp. Let's not say that camp is the *only* place this can happen, but camp is a place where growth can be seen and understood a little more clearly than in the hubbub of the city, with its crowded, concrete-heavy urbanization. Camp is a place where young people can be in a relaxed enough situation for the creative forces within them to develop.

A camp that is based on a de-centralized plan is most conducive to responsible freedom in behaviour. The pressures which bind us in our daily living — the schedules of work and school, the conformities of society, the frustrations of the home — are removed, and, in a small group, in the woods or on the beach or on a farm, children relax, find out what sort of persons they are, and have time to do the things they want to do without harassment.

This may sound idyllic and impractical,

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cal, but a great deal of responsibility is involved, too. In a small group planning its own program, children become aware that those with whom they do this planning are persons.

The camp's environment is God's created world. When children are planning activities in this environment, they become aware of it — just as they become aware of the others in their group. Fundamental questions of existence and creation can arise naturally.

It's a great experience to live with a group of one's peers — a group so different from one's family! It's frustrating, surely, to try to work out the difficulties of carrying out one's creative ideas, and to try to prove to dissenters the worth of a project. But then, it's good to have a counselor who can help everyone plan ahead so that mistakes are not too disastrous.

It's great to have time to find out about the world, to see the tremendous natural forces at work, to see something of the great plan behind it, to know and realize that one, somehow, fits into this plan as a person in God's world. It's great, too, to carry well a sense of responsibility, to know that one person can trust another, to be free and relaxed. It's great to have responsibility given with freedom and to have behaviour measured with trust.

It's a great experience to be at camp and to live within a context of understanding and comprehension, and to feel oneself grow in all the ways that humans alone can grow.

And often, at the close of a camping season, a counselor or camp director will hear a parent say, "Something happened to my child at camp. She has suddenly grown up. I can't thank you enough." That's great, too!

NEWARK

Words Matter

The convention of the diocese of Newark, over the protests of Bishop Stark of Newark, made note of the impending 10th anniversary of the bishop's consecration. (Bishop Stark was consecrated on June 9, 1953.) Some 500 people attended the opening Eucharist of the convention, held in Trinity Cathedral, Newark, N. J., on May 11th.

The convention considered, but did not adopt, a resolution about racial disturbances in Birmingham, Ala., and inequalities still to be corrected in the state of New Jersey. The Rev. J. Bernard White introduced the resolution, and the Rev. Robert W. Castle, Jr., co-author, pleaded for its adoption, but instead the convention adopted a resolution calling for the bishop to appoint a committee to reword the original resolution, for adoption by the department of Christian social rela-

Continued on page 11

Who Belongs To The Church?

A Roman Catholic

discusses differing views

on Church membership

by the Rev. Gregory Baum, OSA

The question of Church membership is difficult because, according to Catholic belief, the Church is at one and the same time an institution containing the means of grace (Gospel and sacraments) and a fellowship of men in union with Christ. The Church is both of these essentially, even if she is an institution only as a means to an end, which is this fellowship. If we put the main emphasis on the institutional character of the Church, we tend to define membership in institutional or canonical terms, and if we put the main stress on the new life which this institution produces in humanity, we come to a wider notion of membership in terms of redemption and brotherhood.

It is not surprising, therefore, that there is a controversy in Catholic theology between two different views on membership in the Church. One of the points of this article is to show that the difference between these two views is, today, largely one of terminology.

The one school of theologians looks upon the Church principally as a visible institution and hence regards the notion of membership as univocal, meaning that it does not admit of degrees. This school believes that one is either a member of the Church or one is not: Membership can never be a question of more or less. To be a member of the Church in any real sense one must, according to these theologians, bear the triple mark of Baptism, Catholic creed, and ecclesiastical Communion, which means that only Roman Catholics are members of the Mystical Body.

The *contemporary* proponents of this view do not doubt that there are Christians outside the visible boundaries of the Church. They do not doubt that the Christian message preached outside the Church and the sacraments received beyond the borders of the Catholic community are able to produce new life and communicate the Holy Spirit to those who cling to the message and the sacraments in faith. They assert quite strongly that there exists some community of grace and fellowship among all believers reborn in Baptism and that in some way the Holy Spirit is shared by all true Christians. But what they deny is that these Christians outside the visible boundaries of the Church, even when they are as close to us as the Orthodox and alive with true Christian holiness, are in any proper sense members of the Church of the Lord. They may have a real relationship to the Church, they may be said

to adhere to it from the outside, but, however abundant the gifts of grace, they are not members.

The theologians holding that membership is a univocal notion usually quote from Pope Pius XII's encyclical, *Mystici Corporis*, in which he writes: "Only those are to be accounted real and actual members of the Church who have been regenerated in the waters of Baptism, who profess the true faith, and who have not detached themselves from the structure of the Body unto their own undoing or have been cut off for a great crime by legitimate authority." Pius XII, however, did not intend to solve the theological controversy, since, by denying membership to those who "have detached themselves from the Body unto their own undoing" he left the question open in regard to those who have never willfully detached themselves from the visible structure of the Church but were born and reborn outside of it.

There exists, therefore, another school of theologians who regard the notion of membership in the Church as analogous, admitting of degrees. They also believe that the Catholic Church is the unique manifestation of Christ's Mystical Body on earth, but they deny that dissident Christians united to their Lord through Baptism and the message of faith may be regarded as outside the Church. The bond uniting them to the Church is visible, since creed and sacrament have fashioned it. Roman Catholics, canonically speaking, have *perfect* membership in the Church; at the same time believing dissident Christians, reborn in Baptism, are in a real and actual sense members of the Mystical Body, even if their membership is institutionally *imperfect*, i.e., even if they do not have access to all the gifts Christ has bestowed upon His Church.

One of the principal arguments for this position is the biblical and tradi-

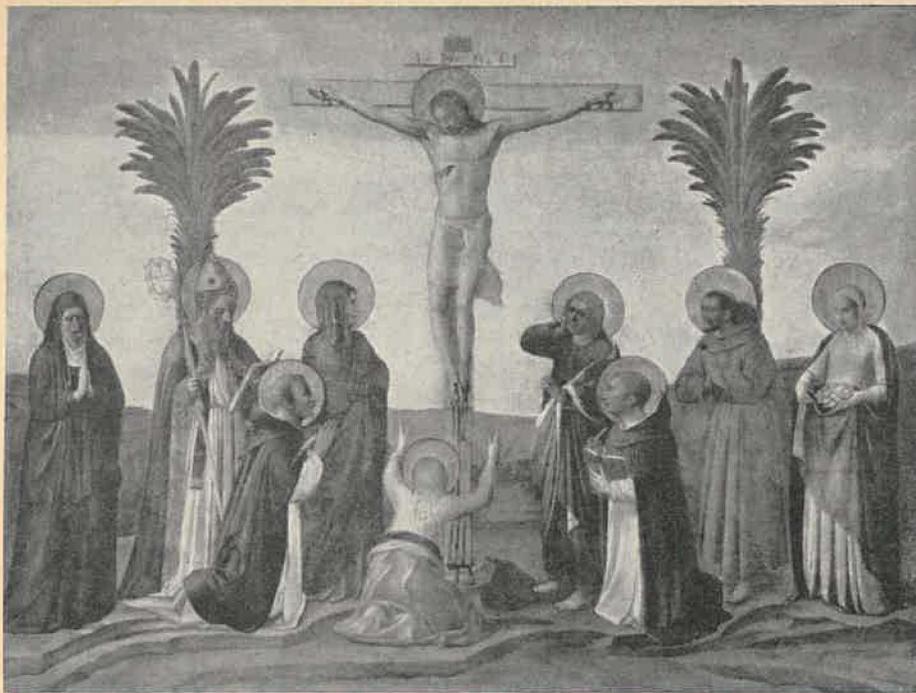
tional doctrine of Christian Baptism, summarized by Leo XIII in a sentence in his encyclical, *Annum Sacrum*, and cited a generation later by Pius XI in his encyclical, *Quas Primas*: "Those who have been validly cleansed by the waters of Baptism belong by right to the Church, even if error keep them apart or disagreement sever them from the community" (see Baum, *That They May Be One*, Newman Press, Westminster, Md., p. 39).

It is well known from his lectures and articles that this is the position of Cardinal Bea, the president of the Secretariat for Promoting Christian Unity. Here is a typical sentence of his: "The Catholic Church categorically affirms that, according to the general doctrine of the New Testament, through valid Baptism, even when received outside the Roman Church, the baptized person is organically united to Christ and His Mystical Body" (*Documentation Catholique*, 60 [Jan. 6, 1963] col. 82; see also Cardinal Bea, *Position of Catholics Regarding Church Unity*, Paulist Press, 1961).

The particular theological advantage of this position over the first is that it clearly distinguishes the salvational situation of Orthodox and Protestant Christians from the situation of men who do not have the Christian faith though, being touched by God's grace and having submitted to the divine will in their hearts, they are also attached to the body of salvation in the world. By denying membership in the Church to dissident baptized Christians, one seems to place them in the rather vague category of men of good will and belittle the sacramental links and the real fellowship between them and ourselves.

There can be little doubt that the main trend of modern ecclesiology is in favor of the second position (see S. Jaki, *Les*

Fr. Baum is editor of *The Ecumenist*. His article appeared in the April-May, 1963, issue of the magazine, and is reprinted with permission.



The Metropolitan Museum of Art, Bequest of Benjamin Altman, 1913
"The Crucifixion," tempera on wood, by Fra Angelico:
The Church was created by what Christ did for us.

tendances nouvelles de l'ecclésiologie, Rome, 1957, p. 241). The more profound our theological approach to the Church and the more ready we are to regard her as the universal means of redemption in the world, the more necessary it becomes to acknowledge several ways of belonging to her, *i.e.*, to consider membership as an analogous concept. To assert the universal mediation of the Catholic Church and to regard membership as a univocal notion, *i.e.*, to reject membership in various degrees, would ultimately lead to a sectarian position.

At the moment, however, it seems to me that the difference between the two positions is principally one of terminology. Both schools admit that the Church of Rome is the unique community of the Lord joined to Him as His earthly body, and both acknowledge that Christians outside the visible boundaries of the Church have access to the life of grace which Christ communicates through His message and sacraments. All Catholic theologians of our day agree, therefore, in the evaluation of the objective situation of dissident Christians.

Will the Second Vatican Council resolve this controversy? From the public statements of bishops and cardinals we know that many of them desire this, some on one side and some on the other. There is, however, a third position which asserts that it would be better if the Council left open the question of membership in the Church. Since we have a canonical definition of who belongs to the Church and hence are able to solve the practical problems of pastoral life, there is no urgency to solve the question on the deeper level of theology. One might even go further and say: The Church that claims to be

universal should refuse to define its own boundaries in the world.

What are the reasons for this position? The Church was created by what Christ did for us on the cross, and since the people purchased by Christ on the cross was the whole human family, there exists a basic identification between the Church and the humanity into which she is sent. This identification is acknowledged constantly by the Church in her faith and her prayer. Because of the intentional unity between the Church and humanity, the grace of Christ is active everywhere in the world. Even though the means of grace are concentrated in a singular and complete fashion in the visible Church, all of humanity has been touched by the redemptive work of the Lord and His saving grace appeals to the hearts of men everywhere, preparing and initiating the kingdom. As in the Israel of old there was "Church before the Church," so now in the world there is "Church outside the Church." Since the community of the Lord calls her own that part of humanity which has been touched and renewed, however partially, by the redemption of Christ, she will refuse to define her own limits. She will never say: "I only stretch to this line, and you, beyond, don't belong to me any more."

Especially in our own day it is of great importance that in announcing the Christian message we do not only declare the separation of the Church from the world of the unredeemed, but that with equal confidence we proclaim the Church to be the sacrament of humanity, the divine instrument of a transforming movement that is universal.

The Church has not been sent to divide but to unite. Men are sometimes

tempted to regard the Church as a divisive force in the world, separating Christians from non-Christians and Catholics from non-Catholics, while actually the only true dividing factor in the human race is the personal choice between holiness and evil, and this decision maps out a line which does not coincide with the canonical borders of the Church. The fundamental opposition in the world is not between the Church and others, but between those who, by God's grace, are of good will and those who have hardened their hearts in malice; and when we speak of the Church as the sacrament of humanity we confidently assert that God mediates this good will, wherever it may be found, through her. Since the canonical limits of the Church are well established in Catholic teaching, the Council may consider it as an urgent task to announce the Church's mission to unify mankind and to spell out the real relation existing between her and all men.

There is a second reason, one which directly pertains to ecumenism, why some wish that the Council will not define who is a member of the Church. Since dissident Christians are linked to us in many visible ways and therefore most certainly belong to the family of God, is it really fortunate to refer to them as "imperfect" or "incomplete" members of the Church? Will Orthodox and Protestant Christians be glad when they are told that they are basically Roman Catholics without realizing it? They will not: They will feel that we do not fully appreciate the role and dignity of their own ecclesiastical Communion before God.

What are dissident Christian Communion to us? According to Catholic doctrine, they are *not* branches or organs of the Church universal and hence cannot strictly be called local Churches. But what can we say about these Communion in a positive way? They certainly contain many means of grace of the Church, in varying degrees, elements through which they communicate to their faithful a share in the life of Christ and the guidance of the Spirit. Because dissident Communion mediate the Christian life, despite the principles of division contained in them, several modern Catholic theologians are willing to call them Churches, or local Churches, in an *analogous* way; and this analogy is here not simply extrinsic, of designation, but intrinsic and ontological.

These questions have not yet matured in the minds of Catholic teachers. It may well be argued that one should refrain from telling dissident Christians that they are members of the Church, until the time when one could also tell them what their Communion mean to us in terms of the Gospel.

The difference between the three positions outlined in this article is not so much a matter of doctrine as of emphasis.

More About Bishops

Our editorial on suffragan bishops apparently raised an issue about which many others have been thinking. Bishop Gray's simple and straightforward proposal [L.C., June 2d] that all assistant bishops be called assistant bishops, and that they automatically succeed to the status of diocesan (in order of consecration if there be more than one in the diocese), seems to us to be both sensible and workable.

Unworkable in practice, however logical it may seem, is the idea that there be a second-rate kind of bishop qualified to be an assistant but not to be a diocesan. Qualified or unqualified, he almost invariably is elected when the see falls vacant — by which we must assume that he was really qualified in the first place.

Many times the question has been raised whether suffragans ought to have a vote in the House of Bishops. It is argued that they may not be of episcopal stature, or that their vote is not fully responsible since they do not have to carry out General Convention's decisions themselves. When General Convention first provided the office of suffragan bishop, in 1910, suffragans were given seats, but no vote. In 1925 began a long struggle to give them the vote. The House of Bishops generally favored it, while the House of Deputies did not. Finally, in 1943, they were given a vote, but frequent efforts have been made in subsequent conventions to take it away from them.

In 1934, a Commission on the Status of Bishops Coadjutor and Suffragan Bishops made a radical proposal for assistant or auxiliary bishops which was approved by the House of Bishops but never implemented by legislation. The commission recommended that in the future no assistant bishop have the right of auto-



matically succeeding as diocesan and that the bishop of the diocese have "more than a merely moral influence" in choosing his assistant or assistants. He should, the Commission said, have the right of nominating three persons among whom the diocesan convention would make its choice. Although the House of Bishops approved the report, it rejected the constitutional amendments presented to put it into effect!

So the struggle has gone on to define the status in the Church of a "modified bishop." As we noted in our former editorial, it was going on centuries before the Protestant Episcopal Church in the USA existed, and

undoubtedly it will continue in the future. But present-day experience seems to show that an assistant bishop is not just an assistant to the bishop but rather a bishop who assists the whole diocese (or that part of it which is his special responsibility). On this basis, we think that the influence of the bishop of the diocese in selecting him should be subordinated to the free expression of the wishes of the whole diocese — of which the diocesan himself, of course, is an important part.

Church's Boundaries

We publish in this issue an interesting article on the problem of Church membership as seen from the Roman Catholic point of view. It is reprinted from the *Ecumenist*, a new bi-monthly "journal for promoting Christian unity" published under Roman Catholic auspices. Fr. Baum is the editor.

The article is of interest, not only because of the positive affirmation of the relation of non-Roman Christians to Christ and His mystical body, but because of the arresting statement, "The Church that claims to be universal should refuse to define its own boundaries in the world," and the paragraphs following.

The Church is "the sacrament of humanity." Its task is not to separate Christians from non-Christians, but "to unify mankind" in holiness and renewal.

In the service of Christ and His kingdom, the Church claims every man for Him. Pursuing Fr. Baum's thesis, but varying the language, we would say that those human hearts which are not effectively Christ's occupied territory are yet His — purchased, "redeemed," by His death and Resurrection. No human being is a foreigner to Him and the war between good will and malice, between holiness and evil, is a civil war. The Church does not tell men that they can make Jesus their Lord, but that He is their Lord.

The finest fruit of ecumenical encounter, in the theological realm, is not the insight into other traditions which it affords, but the depths which it reveals in one's own tradition.

We Anglicans say, "The Church is the Body of which Jesus Christ is the Head and all baptized people are the members." And this is good as far as it goes. Yet, when we go on to say that the Church is "Catholic; because it is universal, holding earnestly the Faith for all time, in all countries, and for all people; and is sent to preach the Gospel to the whole world" — then the mission of the Church, which is to all men, becomes weightier than the definition of the Church. The entity for which Christ died, for which the sacraments were instituted, for which the ministry was provided, the Body in which God is interested, is not that which we define as the Body of Christ, but all humanity. Those who have already been gathered into the fold are the ninety and nine who must be left there while the shepherds go out to seek the strays. For both those in the fold and those outside it belong to the one flock. The Church is "the sacrament of humanity," and it can never be content to define its boundaries in terms which exclude any human being from its pastoral concern or its dispensation of the grace of God.

NEWS

Continued from page 7

tions and then by the diocesan council.

The convention passed a resolution requesting the National Council to declare the missionary district of Liberia and the diocese of Newark to be companion dioceses. Also, the convention:

- ✓ Adopted an administrative budget of \$213,632 and a program budget of \$605,025. Of the latter figure, \$308,104 is for the work of the Church at large.
- ✓ Admitted St. Andrew's Church, Harrington Park, as a parish. The Ven. Charles Albert Mosby is rector.
- ✓ Devoted the funds of three extinct churches — St. Mark's and Holy Cross, Jersey City, and St. Stephen's, Newark — to the rebuilding program of Grace Church (Van Vorst), Jersey City.
- ✓ Decided to ask Whitsunday offerings in 1964 and 1965, with a goal of \$150,000 for each year, to help "meet the tremendous challenges which confront us."
- ✓ Passed a series of resolutions designed to promote the cause of "just and equitable" salaries for the clergy of the diocese. Included were resolutions asking vestries and executive committees to "review the salaries and related considerations of all rectors and vicars annually before other items on the budget, and to discuss the matter as a formal item of business on at least one other occasion each year," and "that in each parish or mission, a warden, vestryman, or executive committeeman be formally designated . . . to communicate regularly with the clergyman concerning his needs and feelings with regard to the adequacy of his salary and other allowances, the condition of the rectory, and other matters bearing upon the living conditions of the man."
- ✓ Adopted a resolution asking that caskets be closed before reading of the Burial Office, wherever the office is read.
- ✓ Voted to continue conversations with Presbyterians, and enter into consultation with other denominations.

ELECTIONS. Standing committee: Ven. Welles Bliss; Henry Stetson. Diocesan council: Rev. Ivan Partridge; Paul Huckin. Deputies to General Convention: clerical, Herbert Brown, George Bean, George Rath, Welles Bliss; lay, Sidney Wood, K. Wade Bennett, John Rhodes, Herbert Tate. Alternates to General Convention: clerical, John Edler, Sydney Grant, Samuel Garvin, Ivan Partridge; lay, Henry Stetson, Edward Walker, Nathaniel Winslow, Harwood Fish. Delegates to provincial synod: Rev. Waldron Coon, Rev. James Waring; Sidney Wood, George Riley.

IRELAND

1400th Anniversary

by the Rev. Canon C. M. GRAY-STACK

The General Synod of the Church of Ireland, meeting in Dublin, May 14th to 17th, followed the lead of the American Church's General Convention in establishing full communion with the Spanish Episcopal Reformed Church, the Lusitanian [Portuguese] Church, and the Philippine Independent Church. The Primate left the chair of the Synod to propose these actions himself.

As mentioned before [L.C., April 21st and 28th], the Church of Ireland this

year is plunging into Columban celebrations, observance of the 1,400th anniversary of the start of St. Columba's missionary labors and his journey to Iona. After some years, the Synod has finally approved a collect for use in this connection:

"O God, who didst call Thy servant Columba from amongst the princes of this land to be a herald and evangelist of Thy kingdom; Grant that Thy Church having his faith and courage in remembrance may so proclaim the splendour of Thy grace that all men may know Thy Son as their Saviour and serve Him as their King, who liveth and reigneth with Thee and the Holy Ghost, one God now and forever. Amen."

Obviously, this collect is only suitable for use in Ireland, but it does link us both to the ancient Celtic Church and to the missionary cause of today.

The Synod refused a request from the House of Bishops to give bishops control over the decorations, as well as the ornaments, of churches.

In his presidential address, the Primate, Dr. James McCann, welcomed the new spirit discernible in the Roman Church, and, in view of the traditional tensions in Ireland, this action is worth recording. The Church Unity Committee welcomed proposals that have been made for unity between English Methodists and the Church of England, but did not at this stage suggest that the Church of Ireland take any positive action along similar lines. The major non-episcopal Church in Ireland is the Presbyterian Church, and the committee felt that it would be time to consider conversations with Methodists and Presbyterians when Anglican-Presbyterian proposals are made in England.

Under the Constitution of the Church of Ireland, all liturgical changes must be approved by resolution in one Synod and then carried the following year. Two important matters passed the first stage this year. The *Book of Prayers*, which is a collection of 384 prayers and thanksgivings which may be used in the worship of the Church, received first approval. So did a new week-day lectionary. This last is especially important, since, if it passes next year, the Church's lectionary will — as it once did — contain passages from the "other Books" mentioned in Article VI of the Thirty-nine Articles, the books which are sometimes called the Apocrypha. The proponent of this lectionary insisted that the proper title of the books was "the deutero-canonical books."

Except for special occasions, under episcopal license, these books have not been read as lessons since the Church of Ireland's disestablishment in 1870, when they were omitted from the lectionary. If the new lectionary is approved next year, the Church of Ireland will return to the balanced position of the Anglican tradition.

SOUTH DAKOTA

Indian Concern

The 1963 convocation of the missionary district of South Dakota opened on May 2d, the 18th anniversary of the consecration of Bishop Gesner of South Dakota, at Aberdeen, S. D. Guest speaker for the convocation was Bishop Harte of Arizona, whose subject emphasized evangelism.

Delegates adopted a 1964 budget of \$416,599.34, of which \$300,608 is to be received from the National Council principally for the work of the Indian ministry in the district. The convocation also passed a resolution urging Churchmen to support petitions for a referendum vote that could nullify a recently passed law giving the state of South Dakota jurisdiction for law enforcement on Indian reservations. The state legislature passed the law over strenuous protest by the Indian tribes.

In addition, the convocation:

- ✓ Authorized a committee to buy an option on a proposed camp site.
- ✓ Supported the state council of Churches.
- ✓ Decided to hold the 1964 convocation in Sioux Falls.
- ✓ Defeated a resolution that would have denied a vote in convocation to parishes and missions that do not pay their annual district assessment.
- ✓ Endorsed establishment of a committee to study strategic needs for development of the district.

ELECTIONS. Deputies to General Convention: Rev. Webster Two Hawk; Norman Gross. Alternates to General Convention: Rev. Hanford King; James Tritle.

MASSACHUSETTS

Called Forward

"The Episcopal Church in this diocese is called to go forward," Bishop Stokes of Massachusetts told delegates to the convention of his diocese recently. "It is a call which faces every Church in Christendom in this time of tremendous changes. The issue is whether the Church remains a nostalgic, pleasant, useful, and, to a certain extent, inspiring element of the past, or whether it plays a vital part in shaping the future."

The convention, meeting last month in John Hancock Hall, Boston:

- ✓ Approved a resolution that the diocese commit itself to a fund drive to raise not less than \$4,010,000 for diocesan advancement. This figure would include provision for buildings and sites for new churches, rehabilitation of inner-city churches, contribution toward the new Episcopal Church Center in New York City, camp and conference centers, institutions for the aged and sick, an endowment for the Old North Church in Boston, endowment of the Norman B. Nash Fellowship, alterations at the diocesan headquarters, college work facilities, and overseas mission work.
- ✓ Passed a resolution of gratitude "for the

life and ministry of Norman Burdett Nash, tenth Bishop of Massachusetts," and ordered a copy sent to Bishop Nash's widow.

✓ Established a committee (members to be appointed by the bishop) to study clergy salaries and make recommendations to the next convention.

✓ Passed a resolution to send a letter to the Secretary of the Treasury and the Internal Revenue Service Commissioner, protesting the cancellation of the tax-exempt status of the Fellowship of Reconciliation.

✓ Passed a resolution that "the convention extend its appreciative and fraternal greetings to Cardinal Cushing [Roman Catholic Archbishop of Boston] and . . . that we urge the clergy and laity of the diocese to participate with our Roman Catholic brethren as well as our brethren of all Communions in meetings and cooperative efforts wherever there is opportunity in our several communities."

✓ Established a committee to examine the question of health and accident insurance protection for clergy and lay employees of the Church.

✓ Admitted Christ Church, Medway, and St. Peter's Church, South Dartmouth, as parishes, and St. John's Church, Holbrook, and the Church of the Holy Spirit, Wayland, as missions in union with the convention.

✓ Named the Rev. Gardiner H. Shattuck, assistant at Trinity Church, Boston, a Norman B. Nash Fellow. He will study at St. Augustine's College, Canterbury, England, this summer.

ELECTIONS. Standing committee: Rev. Sewall Emerson; Samuel Barlett. Diocesan council: Rev. Donald Noseworthy, Rev. Samuel Wylie; William Bentinck-Smith, Raymond Gibbs, Mrs. L. Hoyt Watson, Robert Fogg, Sr., Mrs. Sewall Emerson, Harold Edwards, Melvin Holmes. Deputies to General Convention: clerical, Charles Buck, Jr., John Coburn, Gardiner Day, Donald Noseworthy; lay, John Tillson, Frank Foster, William Coolidge, John Quarles. Delegates to provincial synod: clerical, Lewis Sheen, Robert Colledge, Harold Chase, Jr., T. Jerome Hayden, Jr.; lay, Philip Stafford, Harold Edwards, William Kemp, John Berndt.

VIRGINIA

Arlington Council

The council of the diocese of Virginia, meeting recently at Trinity Church, Arlington, Va., adopted a 1963 program budget of \$720,976, of which \$231,185 is to go to the national Church.

The council:

✓ Admitted St. Peter's Church, Arlington, as a "separate [self-supporting and independent] congregation."

✓ Created a new parish, to be named "Dover," in Goochland County near Richmond, with St. Mary's as the parish church.

✓ Admitted St. Bartholomew's Church, Richmond, and St. Thomas' Church, McLean, as mission churches, with representation in the council.

ELECTIONS. Standing committee: Rev. John Baden; Albert Smoot. Executive committee: clergy, William Boyd, Edward Morgan III, Paul Heins, Boyd Howarth, Frederick Weber, William Pendleton; laity, David Gibson, Edmund Campbell, Armistead Boyd, Robert Gordon, Jr., Joseph Massie, Jr. Deputies to General Convention: clerical, W. Leigh Ribble, John Baden, A. T. Mollegen, H. Coleman McGehee, Jr.; lay, John Causey, George Humrickhouse, E. Holcombe Palmer, Shearer Bowman, Jr. Delegates to provincial synod: clerical, Frederick Warnecke, Jr., Robert Shaw, John Frizzell, Jr., Frank Moss; lay, Clyde Angel, John Blackwell, Norman Simpson, Carrington Williams.

No Holds Barred

Unity in Mid-Career. "An Ecumenical Critique." Edited by **Keith R. Bridston** and **Walter D. Wagoner**. Macmillan. Pp. 211. \$4.95.

A refreshing change is in store for readers of *Unity in Mid-Career*. The World Council of Churches and the ecumenical movement is taken apart piece by piece and many of its present methods, power structures, and hopes are laid bare for all to see, not by those who are afraid of the movement toward Christian unity, but by those who have been involved in it for many years and who still have confidence that it will ultimately succeed.

The 15 essays, edited by Keith Bridston and Walter Wagoner, make clear most of the problems that the World Council has long been known to have. There are no holds barred! But there is always the element of hope that the problems can be solved and there are many very constructive solutions offered. As the editors state in their introductory essay, "This book . . . is a collection of exercises in committed criticism by those who agree that, matched against the magnificence of the divine unity seen in Jesus Christ, there must be a live, self-critical, programmatic, and unrelenting movement dedicated to the vision of oneness and devoted to the embodiment of it in word and in truth."

I was particularly interested in the section entitled "Stress and Strain from East and West." The tensions created by the Eastern Churches in the World Council are shown to be due to Orthodox thought-patterns and what amounts to a major premise entirely different from that of other member Churches. I believe that many who read Alexander Schmemmann's essay, "Moment of Truth for Orthodoxy," will wonder why the Orthodox Churches joined the ecumenical movement in the first place and why they now stay in! U. Kyaw Than in his essay presents some equally puzzling problems from the "old" Christians of the Far East. They are not interested in a movement that seems to be moving farther and farther West all the time.

"Councils, Councils Everywhere. . ." by Ralph Hyslop contains one of the finest, short surveys of the history of Church councils from the original seven down to today that I have ever read.

Critics of the National Council of Churches will be pleased to see Henry P. Van Dusen in his essay say, "What is needed is nothing less than a stringent scrutiny of the entire prevailing patterns of procedures by which the National Council . . . presently functions."

Last, but not least, there are five essays on communicating the purpose, the theol-

ogy, and the feeling of the ecumenical movement to the Christians not actively involved in it: the concerned layman, the theologian, the parish priest, the man on the street, the seminarian. The difficulties of communicating brought about by "ecumenical jargon" and the means of mass communication are squarely faced.

The book will not be of much interest to the layman who reads "religious" books. It is full of detail, sometimes to the point of boredom. The "ecumeniac" will wish that part of the "dirty linen" of the WCC might have been white-washed before being presented to the public view. For the Catholic Christian, really concerned with the unity of the Church, the book will be intensely interesting, holding out as it does more than a little hope that councils can be redeemed and made to serve the cause of Church unity in more obvious ways than in their first 15 years. The book will probably be most interesting to those who actually participate in the NCC or WCC. I say this hopefully, for the picture presented can be more clearly seen by them, and they are in the best position to do something about the many suggestions for reform that have been made. **JAMES P. DEWOLFE, JR.**

The reviewer is rector of All Saints' Church, Fort Worth, Texas; chairman of the department of missions, diocese of Dallas; urban dean; and a member of the Church's Joint Commission on Approaches to Unity.

The Lost Is Found

Letters from Vatican City. By **Xavier Rynne**. Farrar, Straus & Cudahy. Pp. xiii, 289. \$3.95.

Hitherto the best account in print of the Vatican Council has been the two articles by Xavier Rynne which appeared in the *New Yorker*. These contained an astonishing series of disclosures of what went on behind the scenes — and even in the open; for the author was so familiar with the whole Vatican structure, its history and customs and *modus operandi*, its mores and procedures, that he could interpret in a bright light what everyone knew or read in the papers, but often failed to understand.

Only a lifelong and deeply devoted Roman Catholic could possibly catch the full meaning of many a light innuendo or overtone in the multitude of Latin speeches delivered during the opening session last autumn. Many of these were simply lost on the observers, though they listened carefully and heard every word. It is said that many were lost on most of the bishops, at least on many who came from distant lands! There is little doubt now that a great change was taking place in the outlook and strategy of Roman Catholicism. The full implication of "Pope John's 'Revolution'" (see ch. ix) is clear at last.

Rynne's *Letters from Vatican City* set

forth a full, detailed, day-by-day account of the proceedings, based upon material already published in various journals but coordinated with great skill by a writer — or writers: See the preface — fully *au courant* the whole drift and movement of the great session. The book is not a mere amplification of the *New Yorker* articles; it looks more as if the *New Yorker* articles had been excerpts from the growing book. The story is told objectively, with courtesy and fairness, but with unhesitating realism, and with unflinching devotion to the ideals of the Pope himself. To date, this volume is the most complete and most indispensable account of Vatican I that I have seen. It will give the reader an understanding of the whole process by which Pope John's *Aggiornamento* got under way, made steady progress, halted, and then — we hope we shall see — moved steadily forward even after the loss of its great leader, who died on June 3d.

Never before have so many bishops from so many parts of the whole world gathered together in council. Never before have they met in one universal, world-wide Council. Never before has it

been possible for them to realize the extent of their common interests and aims, or the solidarity of their agreement, or the strength of their majority vote. Never before has the dream of a truly episcopal leadership, centered in rather than dominated by the papacy, seemed nearer realization. One cannot believe that the movement launched by that wise and devout lover of God, His Church, and of all mankind, will fail. If it succeeds it will mark a new era not only in Church history but in the history of humanity. God speed the day!

FREDERICK GRANT, Th.D.

The Rev. Dr. Grant is an official Anglican delegate-observer to the Vatican Council. He has been teaching at the University of Chicago ("Greek Text of the Epistle to the Hebrews" — a seminar for advanced students); next year he will teach at Union Theological Seminary, as special lecturer in New Testament. He is also lecturing in Washington, Miami, Philadelphia, etc., on Judaism and the New Testament.

Books Received.

IN THE REDEEMING CHRIST. "Toward Theology of Spirituality." By F. X. Durrwell, C.S.S.R. Translated by Rosemary Sheed. Sheed & Ward. Pp. 292. \$5.

RELIGION AND CONTEMPORARY SOCIETY. Edited by Harold Stahmer. "Catholics, Protestants, Jews assess the effect of religious pluralism in the U.S." Contributors: Harold Stahmer, Arthur A. Cohen, Harry M. Jones, Robert Lekachman, Reinhold Niebuhr, Walter J. Ong, S.J., Wilhelm Pauck, John Wicklein. Originally a course of lectures at Barnard College. Macmillan. Pp. 283. Cloth, \$4.95. Paper, \$1.95.

THE SOCIAL PSYCHOLOGY OF RELIGIOUS EXPERIENCE. By Dr. (of psychology) Prynce Hopkins. Paine-Whitman. Pp. 135. \$7.

REFLECTIONS. On the Nature of the World and Man, Life's Values and Its Destiny. By Harold E. Kohn, author of devotional nature studies. Eerdmans. Pp. 190. \$3.95.

A NATION NEEDS TO PRAY. By Robert B. Anderson, former U.S. Secretary of the Treasury. A 112 page book of nearly full page black and white photographs illustrating a poem first delivered in 1958 at the Washington National Cathedral and later reproduced in *Together*, the Methodist magazine. Nelson. \$3.95.

LIGHT THROUGH an Eastern Window. By the Rt. Rev. K. C. Pillai, D.D., Hindu convert to Christianity, who served as Bishop of North Madras, Indian Orthodox Church; is now on special mission in U.S. Bible interpretation in light of Eastern thought. Speller. Pp. 129. \$2.50.

SERVANTS AND STEWARDS. The Teaching and Practice of Stewardship. By Rev. Arthur R. McKay (Presbyterian), former president, McCormick Theological Seminary, Chicago. Westminster. Pp. 76. \$1.25.

THREE HEAR THE BELLS. By Alice Lee Humphreys, author of *Angels in Pinofores* and *Heaven in My Hand*, and for 30 years a first-grade teacher. Wise and witty portraits of children, parents, and teachers she knew. Funk & Wagnalls. Pp. 109. \$3.

JOHN CALVIN'S TEACHINGS ON HUMAN REASON. "A Synthesis from Calvin's Writings According to Established Categories and a Study of Their Implications for the Theory of Reformed Protestant Education." By Leroy Nixon, Ph.D. Exposition. Pp. 276. \$6.

PAUL, TRUMPET OF THE SPIRIT. An anthology (from John Chrysostom, Elizabeth Bowen, Cardinal Newman, etc.) compiled by Sister Emily Joseph Daly, CSJ. St. Anthony Guild Press (Pater-son, N. J.) Pp. 249. \$3.50.

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WOMEN TEACHERS for grade and high school. Reply: Headmaster, St. Mary's Episcopal School for Indian Girls, Springfield, S. D.

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THE LIVING CHURCH

LETTERS

Continued from page 2

thing about it. Consequently, you merely frustrate them and undermine their pride in the Church. And these humiliating statistics will probably spread beyond our own membership into the general public, thus hindering our whole missionary enterprise.

People want to join successful enterprises. Public airing of failure only begets more failure. It's even more tragic when the so-called failure is non-existent. This article will do our Church untold harm. Your rather timid editorial comment on it is hardly adequate to offset the harm.

There is enough opposition and competition to overcome in our work in the world without our having to fight the adverse publicity frequently emanating from many of our own Church leaders who ought to know better. Some of our bishops and clergy and lay leaders would profit by taking a course in public relations.

(Rev.) EDWARD A. SICKLER
Rector, All Saints' Church

Parma, Ohio

Editorial Right

I appreciate the Rev. Dr. Bridgeman's letter in the May 26th issue of THE LIVING CHURCH. I would like to suggest that my article was concerned primarily with reporting the regional Southwestern Faith and Order Conference in Santa Barbara and not with the whole history of the movement.

I am well aware of the significant role of Bishop Manning in connection with the Faith and Order beginnings. As a matter of fact, my original report on Santa Barbara included references to the late great Bishop of New York, to Bishop Gore, to Edinburgh, etc., as well as a more detailed analysis of the services; however, the editor of our Diocesan Review exercised his right to shorten the article into a viable format, and it is essentially in this dehydrated form that the report appeared in THE LIVING CHURCH. Without such editorial almost-divine right our Church periodicals would sink under the weight of ecclesiastical volubility.

(Rev. Canon) ENRICO S. MOLNAR

Director, Bloy House
Los Angeles, Calif.

Religious Life Sunday

Why has there been no Religious Life Sunday this year, or why no special issue of your magazine?

The reason I am asking you, is that I have before me a LIVING CHURCH magazine from 1951 which I have just been re-reading. There are some very wonderful articles in there and I just wish that everyone could read them. Usually some time in May or June most of the Church magazines print something about the Religious and the date for Religious Life Sunday, but this year I have seen only one magazine that was devoted to this — and even that did not mention a specific Sunday. I was wondering whom to write to about this, who is in charge of setting a specific date, etc.

I hope that I am just being premature, and that in June there will be something happening along these lines.

AUDREY M. TIERNAN
(Mrs. Ted C. Tiernan)

San Jose, Calif.

PEOPLE and places

Appointments Accepted

The Rev. Donald V. Young, formerly vicar of All Saints' Church, Delmar, Del., and St. Mark's, Little Creek, is now serving as a chaplain intern at Miami Valley Hospital, Dayton, Ohio, serving in a part-time capacity at St. Paul's Church, Oakwood.

The Rev. Mr. Young's training at the hospital will continue through August of 1964 and will be recognized by the Institute of Pastoral Care; he will then be ready for approval as a chaplain supervisor qualified to conduct clinical training programs for the clergy and seminary students.

Ordinations

Priests

Dallas — On May 8, the Rev. Ross H. Babigian, curate, St. George's Church, Dallas, Texas. On May 21, the Rev. Warren W. Luce, vicar, Trinity Church, Henrietta, Texas.

Louisiana — On May 11, the Rev. Terence M. Harris.

Newark — On May 30, the Rev. William F. Burns.

Olympia — On May 1, the Rev. Norman Lee Cram, Jr.

South Dakota — On May 14, the Rev. Noah Broken-Leg; on May 23, the Rev. Charles Vergith, the Rev. Paul O. Brisbane (who will begin work as missionary priest on the Rosebud Mission after July 1); on May 26, the Rev. Wilbur Bearsheart.

Deacons

Among the men recently ordained to the diaconate are the following persons, listed with the church they will serve, usually as assistant:

Robert Ahlenius (Sp.), who will begin work with the deaf in the diocese of Milwaukee after training for this work at Gallaudet College, Washington, D. C.

Darrow L. Aiona (Hon.), work in New Zealand.
Ernesto Gawili (Phil.), Holy Nativity Mission, Lon-oy, La Union, Philippines.

Bernard Ged-Ang (Phil.), St. Andrew's, Balatoc, Mountain Province, Philippines.

Michael Grant (N. Ind.), Cathedral of St. James, South Bend, Ind.

David C. Kennedy, All Saints', Lakeland, Fla.
Victor Krulak, Jr. (Hon.), St. John's by the Sea, Kahaluu, Oahu.

Guy Piltz (Hon.), St. Matthew's, Waimanalo, Hawaii, and Emmanuel Mission, Kailua, Oahu.

Richard M. Shaw (N. Y.), Calvary Church, Summit, N. J.

Artemio Zabala (Phil.), tutor, St. Andrew's Theological Seminary, Quezon City, Philippines.

Laymen

Mr. Lawrence J. Dorn is now program director of Thompson Retreat and Conference Center, St. Louis, Mo. Thompson House is an ecumenically oriented, racially unsegregated, lay training center, as well as a post-ordination center for the clergy. It is owned by the Bishop of Missouri and operated by the diocese of Missouri and the presbytery of St. Louis, United Presbyterian Church in the U.S.A., and the presbytery of St. Louis, Presbyterian Church U.S.

Seminaries

The Rev. Roderic H. Pierce, Bexley Hall's assistant professor of the history and mission of the Church, will spend the summer working as a team leader for a group of seminarians who will do fieldwork in Puerto Rico, the Virgin Islands, and the Dominican Republic. He will make his headquarters in San Juan, P.R., and also assist with services at the cathedral there. His family will accompany him.

The seminarians taking part in the Overseas Summer Training Program are Winston Bell, John Corn, and David Damaska, of GTS; Terry Lynbert, of ETS; and Wallace Sprague, of CDSP.

The Living Church

Births

Bishop Burroughs of Ohio and Mrs. Burroughs announce the birth of a grandson, Richard Hoe Fahy, Jr., born May 9 in Far Hills, N. J.

Mr. and Mrs. William F. Ellinger announce the birth of a son, William Frederick, Jr., on May 21. Mr. Ellinger is a postulant at GTS.

The Rev. Martin D. Gable and Mrs. Gable, of St. Thomas' Church, Columbus, Ga., announce the birth of their second child, Martin Gregory, on May 29.

The Rev. Archibald M. Hewitt, Jr. and Mrs. Hewitt, of Calvary Church, Ashland, Ky., announce the birth of their third son, Samuel Stafford, on May 31.

Missionaries

The Rev. John D. Zimmerman, Ph.D., who is on the staff of the Anglican Archbishop in Jerusalem, will be on home leave in the United States this summer. He will attend the Anglican Congress as the priest representative for Jerusalem. He will also attend the conference of deans of theological colleges to be held at London, Ont., though he is not himself the principal of St. George's College in Jerusalem. Address from mid-June until mid-September c/o Overseas Department, 815 Second Ave., New York 17.

Fellowships

Francis B. Creamer, Jr., who has just completed three years of study at Berkeley Divinity School, will study at Trinity College, University of Toronto, through appointment to a Sidney Child Fellowship. He and his wife will move to Toronto in late summer.

Peter W. Floyd, a second-year student at Berkeley, has been named a Danforth Seminary Intern for the scholastic year of 1963-1964 and will spend the next year at the University of California, Berkeley, Calif. (Interns use the grant to determine whether or not the campus ministry is a vocational option for their future.)

Honorary Degrees

Berkeley Divinity School — S.T.D.: Bishop Hutchens, Suffragan of Connecticut; the Rev. James H. Jacobson.

Kenyon College — D.D.: D. Elton Trueblood, professor of philosophy at Earlham College; the Rev. R. Malcom Ward. D.C.L.: Rev. William C.

Seitz, who is retiring as Colburn professor of homiletics at Bexley Hall. D.Sc.: Harvey Brooks, dean of engineering and applied physics at Harvard University. L.H.D.: James Marshall Osborn, literary historian at Yale (also commencement speaker at Kenyon June graduation); Robert R. Palmer, historian and new dean of the faculty of arts and sciences at Washington University; Robert Shaw, founder of the Robert Shaw Chorale and associate conductor of the Cleveland Orchestra.

Norwich University, Northfield, Vt. — Litt.D.: Bishop Hatch of Western Massachusetts.

DEATHS

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

The Rev. Rodney Anthony Horne, rector of Grace Church, Lexington, N. C., died on April 4th.

Mr. Horne was born in 1902 at Windsor, Ontario. As a lieutenant in the Royal Navy Volunteer Reserve, serving in Shanghai during World War II, he was a Japanese prisoner-of-war for nearly a year.

On November 9, 1943, he married Caroline McElwain, daughter of the late Rt. Rev. Frank Arthur McElwain, Bishop of Minnesota.

Mr. Horne was accepted as postulant for Holy Orders in 1945, under the Rt. Rev. Edward M. Cross, Bishop of Spokane. While studying he served churches in Washington, and Idaho. In 1948 he was ordained to the priesthood by Bishop McElwain.

In 1949 Mr. Horne was called to Grace Church, Lexington, N. C. He also served as priest-in-charge of St. Paul's Church, Thomasville, from 1949 to 1955.

Surviving Mr. Horne is his wife Caroline.

The Rev. Robert Arthur Miller, retired priest of the diocese of Massachusetts, died in Cambridge, Mass., after a long illness, on May 20th.

He was born in England in 1895. Mr. Miller received the degrees of B.A., M.A., and B.D. from King's College, Halifax, Nova Scotia. He later did special study at the Episcopal Theological School, Cambridge, Mass. Ordained to the priesthood in

1922, Mr. Miller served in Canadian parishes until 1928, and was received in the American Church in 1929. He was rector of the Church of the Incarnation, Lynn, Mass., from 1930 to 1938, when he retired. He was author of the book, *In Weakness Strength*.

In 1929 he married Ellen C. B. Hemmeon who predeceased him. He is survived by one son, John, of Peterboro, N. H., and by three grandsons.

Mary Agnes Parrish, member of the Church Army and secretary to Bishop Hubbard of Spokane, died suddenly in her home in Spokane, Wash., on May 25th.

After a number of years in the business world, she entered the service of the Church in 1959 as secretary to Bishop Horstich of Eau Claire. She was commissioned in the Church Army and became secretary to Bishop Hubbard in 1961.

She is survived by her mother, Mrs. James E. Sloan of Wilmington, N. C., and by a brother and sister.

Marion Goodhue Sherman, mother of the Rt. Rev. Jonathan Goodhue Sherman, Suffragan Bishop of Long Island, died at St. John's Episcopal Hospital, Brooklyn, N. Y., on May 29th. She was 86.

Mrs. Sherman was the widow of the late Rev. Stephen Fish Sherman, Jr., rector of St. John's Episcopal Church, Bridgeport, Conn., from 1914 to 1936. For the past nine years, she was a resident of the home for the aged of the Church Charity Foundation.

Besides Bishop Sherman she is survived by her son, Dr. Stephen H. Sherman of Simsbury, Conn.; four grandchildren; and one great-grandson.

Rebecca Warner, 45, former Sunday school superintendent of Christ Church, Wayside, Md., died April 20th, in Montgomery County General Hospital.

Miss Warner was the granddaughter of Brainard H. Warner, a Washington, D. C., financier and real estate man who founded Kensington, Md. She was active in the summer Red Cross swimming program in Charles County.

Survivors include her mother, Mrs. Brainard H. Warner, Jr.; a sister, Mrs. James R. Stephenson; and a brother, Brainard H. Warner III.

ATTEND SUMMER CHURCH SERVICES

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. & Wilmut
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. MARY'S

Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

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 DIEGO, CALIF.

ALL SAINTS' 625 Pennsylvania Ave.
Rev. Paul G. Satrang, r; Sisters of the Holy Nativity
Sun Masses 7:30, 9, 11; Daily Mass 7, Wed & Fri
7 & 9:30; C Sat 5

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

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA
1227 4th St. near Wilshire Blvd.
Sun 7:30, 9:15 & 11; Daily HC, MP & EP

NORWALK, CONN.

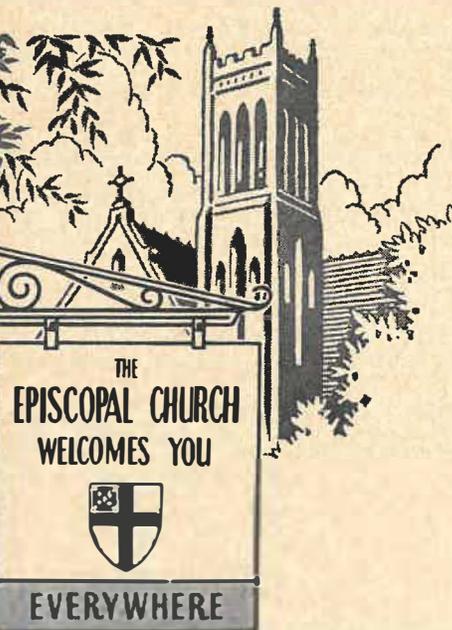
ST. PAUL'S ON THE GREEN 60 East Ave.
Rev. F. L. Drake; Rev. A. E. Moorhouse; Rev. R. I.
Walkden
Sun 8, 10 (Sung); C Sat 5-6

WASHINGTON, D. C.

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

Continued on next page

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



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.

ATTEND SUMMER CHURCH SERVICES

Continued from previous page

WASHINGTON, D. C. (Cont'd.)

St. JOHN'S Lafayette Square
Rev. John C. Horper, 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, 10; Daily 6:45; C Sat 4:30

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

COCONUT GROVE, MIAMI, FLA.
ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 10; Daily 7:30, 5:30, also Tues 6:30, Fri 10; HD 6:30, 7:30, 10; C Sat 4:30

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

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

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

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

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

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

DETROIT, MICH.
ST. JOHN'S Woodward at Vernor Highway
Rev. Thomas F. Frisby, r
Sun 8 HC, 11 MP Ser; Wed HC 12:15

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

The Living Church

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

NEWARK, N. J.
GRACE Broad & Walnut Sts.
Rev. H. S. Brown, r; Rev. Jay H. Gordon, c
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex Fri & HD 9:30); C Sat 11-12, 4:30-5

SEA GIRT, N. J.
ST. URIEL THE ARCHANGEL
Sun HC 8, 9:30, MP 11; Daily HC 7:30 ex Fri 9:30

TRENTON, N. J.
TRINITY CATHEDRAL West State & Overbrook
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing Service); HD 7:30

ALBANY, N. Y.
CATHEDRAL OF ALL SAINTS So. Swan & Elk
Sun HC 7:30, 8:30 (Sung), 10:45 (Sung), EP 5:15; Daily MP 7, HC 7:15, EP 5:15; also HC Thurs 10; Wed & HD 12:05; C Sat 4-5

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

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

HEAVENLY REST 5th Ave. at 90th Street
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30; Thurs HC & LOH 12 & 6; HD HC 12

ST. 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. THOMAS' CHURCH
WASHINGTON, D. C.

NEW YORK, N. Y. (Cont'd.)
ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. A. MacKillop, c
Sun HC 8, Cho Eu 11; Weekdays HC Wed 7:30, Thurs 10; HD 7:30 & 10

ST. MARY THE VIRGIN 139 West 46th St.
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8; Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th St.
Rev. Leopold Damosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 10 (Sung); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. STEPHEN'S The Bronx, Woodlawn Vireo Ave. at E. 238th St.
Sun HC 7:30, 10 (Sung); Mon, Tues, 9:15; Wed, Fri 7; Thurs 6:30; Sat 9:30; C Sat 4:30, Sun 9:15

ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC 8:15; Tues 12:10; Wed 5:30

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 minutes 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 (Sung), 10:45 MP, 11 Sol bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs, Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP & Mass; EP daily 5

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. 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, 10 (Sung); Tues 7, Wed 9:30, Fri 6, C by appt

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

WATKINS GLEN, N. Y.
ST. JAMES' (Founded 1830; present church built 1863)
Rev. Alton H. Stivers, r
Sun H Eu 8, 10:30; Weekdays as anno

PHILADELPHIA, PA.
ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11; Weekdays 7:45 (ex Sat), 5:30; Wed 12:10; Sat 9:30; C Sat 12-1

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