

The Living CHURCH

October 18, 1964

25 cents

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Inside Mississippi

Page 12:

Outside the Church

Patriarch Alexei (left) and the
Archbishop of Canterbury:
A visit to London [page 8].



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St. Paul
a great preacher?

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by Thomas Van Braam Barrett

I can hardly see the Opening Service," grumbled Tubal Bogle-Bray as he hovered like a humming-bird over the assembly of bishops in Kiel Auditorium, "there are more cameras than clergy."

"Perhaps everybody brought two," suggested Jubal Beadle, "one for color, and one for black and white. I must say, it's an impressive sight."

"Moderately," admitted Tubal with a shrug, "fairly picturesque."

"It's about the only time one sees the male creatures dressed more vividly than the females. Look at all that scarlet!"

"You're right," said Bogle-Bray, "and purple. The women of the Church look as drab as female cardinals."

Beadle looked confused. "I didn't know they allowed female Cardinals."

"Birds, I'm talking about, not potentates of the Church," rumbled Bogle.

"Oh!" Beadle brightened his face and surveyed the women of the Church. "From here," he began, "under all those curious hats they look like —"

"Never mind," roared Tubal.

"I don't mind," explained Beadle, "I don't mind the hats, but perhaps that's why they don't have a vote."

"Who?" asked Tubal.

"The women of the Church. They've been trying to get their rights for years. Eligible to serve on vestries and be elected to GC, and all that."

"What's GC?" Tubal asked, becoming annoyed with Jubal's attitude.

"General Convention."

"Oh," said Bogle, "you mean the women don't belong?"

"They belong after a fashion," Jubal explained, "but they can't be elected to anything important, not in Pecusa."

"Why?"

"Search me," grinned Jubal, "as I was saying, it may be because they're colorless compared to all those bishops; or it might have something to do with MR."

"I wish you'd stop talking in esoteric initials," snarled Bogle-Bray, who was out of sorts because of the PA system which seemed to be snarling at him.

"I'm just trying to 'get with it,' as they say," Jubal said patiently. "Haven't you noticed that they hardly use words at all anymore, just initials?"

"What's MR?"

Jubal chewed his angellip, trying to remember. "Moral Rearmament, perhaps." He thought some more. "That doesn't seem to fit the members of Pecusa."

"You see the folly of the habit," Tubal said accusingly. "You use initials as if you knew what they meant, but you don't know at all."

"They have so many to remember," Jubal pleaded for understanding. "There's CORE and AMA and NAM and NAACP and CID, COFU, and B&O, and now MR. Do you suppose it's a railroad like B&O?"

"Great Virtues and Dominions," fumed Bogle-Bray. "Stop chattering and flutter down among the ordinary clergy and find out."

Jubal flapped his wings in frustration. "Which are the ordinary clergy, sir? The ordinary is a bishop."

"A plague on their fancy terms," shouted Bogle grasping his Invention Horn. "I mean the common clergy. That group down there in black and white with colored slings and bags around their necks."

"Hoods they call them," Jubal said enlighteningly. "I'll be back shortly." He swooped down toward the House of Deputies in full regalia.

"It really should be 'MR and I,'" he shrilled returning to the side of Tubal. "Mutual Responsibility and Interdependence."

"If that's a slogan, it won't work," frowned Tubal. "It's too much of a mouthful to catch on with the children."

"It comes from what they call a 'precedent-shattering document'; that's what the clergy are saying. What it means is that the Church should wind up and Go, Go, GO!"

"Don't they have some such document at every Convention?" asked Bogle-Bray.

"At least a slogan," Jubal said. "But you know how they are. They have to try to build a fire every three years or so, or else they run out of steam." He paused and looked compassionate. "They even run out of smoke," he added.

"Are they going to revise their book of worship?" asked Tubal.

"Not this time," Jubal shook his head. "It's only 36 years since the last revision."

Continued on page 11

BOOKS

Towards an Articulate Laity

The Church as the Body of Christ. By Eduard Schweizer. Pp. 78.

The Way of the Cross. By William Manson. Pp. 90.

The Sermon on the Mount. By Eduard Thurneysen. Pp. 78 (4 pp. notes).

The Gospel of Luke. By Bo Reicke. Pp. 88.

Have Time and Be Free. By Theodor Bovet. Pp. 61.

The Cure for Anxiety. By William M. Elliott. Pp. 92.

John Knox: Chime Paperbacks. \$1 each.

"The Episcopal Church," said a parish priest, bitterly, "has the most inarticulate laity of any Christian Communion in America! To the large majority of them the Prayer Book is confusing, the Bible is baffling, and theology is a complete mystery! How many of them can answer even a few simple questions on the Atonement, the Pauline Epistles, the Second Coming of Christ, or the Nicene Creed?"

"We are told," he added, "the day of the trained professional foreign missionary is done! It is now the laymen who, while doing business in Asia and Africa, must convert the heathen also! *What, our theology-illiterates?*"

"Every parish priest knows how hard it is to get laymen out to study groups," he concluded. "What priest ever got 50%



of his adult congregation to attend a fall or spring 'school of religion'? The layman will stick his nose into every paperback going, but ask him to come study the Bible and he turns up missing!"

It is a problem; and it is publishers who seem to be providing part of the answer — *Christian* paperbacks. For instance, John Knox Press has just issued six new Chime paperbacks.

The Church as the Body of Christ is Eduard Schweizer (New Testament Professor, University of Zurich) at his best, investigating the history of a little Greek

word, showing what meaning it had for Greeks, Israelites, early Christians, hinting at its vital relevance to the ecumenical movement amid the political and social revolution of our present time. Half the book deals with teaching of the Church as Christ's Body in the letters of St. Paul.

William Manson (eminent British scholar and teacher, author of *Jesus the Messiah*) delivered a notable series of Holy Week addresses at St. Giles' Cathedral, Edinburgh, in 1957, a year before his death. Hodder and Stoughton of London and John Knox Press reprint them as *The Way of the Cross*. Both theological and devotional, these deeply personal messages reveal how Jesus' appearance in the flesh and His dealings with men have determined the form and nature of the Christian life. This is powerful, magnificent preaching by one of the greatest biblical scholars of our century. A foreword is by James S. Stewart.

A distinguished pastor-professor, Eduard Thurneysen (formerly minister at the Reformed Cathedral in Basel and professor of practical theology at Basel University; co-author with Karl Barth of *Revolutionary Theology in the Making*) first offered his valuable little book *The Sermon on the Mount* in 1963. It sold out. In answer to continued demand he issues a "revised edition." His thesis is that while the Sermon on the Mount is often considered a model for the moral and religious behavior of men, this interpretation defrauds the Sermon of its real meaning, driving men into a futile legalistic attempt to fulfill the Sermon's commands, with the result that the Church fails to be "salt" in an age of "terrible rottenness." True perspective only comes when the Sermon is understood in terms of Gospel and nothing but Gospel, with eyes focused not on life's problems but on Jesus Christ only. (One flaw — translated, it seems to me very literally, from the German, the book's phraseology is often repetitive, sometimes confusing.)

The Gospel of Luke by Bo Reicke (New Testament professor, Basel University) defends Luke on historical grounds against doctrinal and philosophical attacks by modern critics, considers basic features and themes of this Gospel (Drama of Redemption, World Mission, Joy of the Kingdom), insists that Luke sees Gospel events not just as *past*, but having *present* reality, with assurance of *future* consummation. The first-rate translation is by Ross Mackenzie. I enjoyed every word of it. It is ideal for study groups, includes some tantalizing theories: for example, was Acts' "Lucius of Cyrene" the same man as "Luke of Antioch"? Was this man St. Paul's "good physician" and fellow-evangelist? If so, he may have been Jew not Greek, may have been a relative of St. Paul, may have witnessed the stoning of St. Stephen!

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trist) tells us how to organize our hurried lives in *Have Time and Be Free*. One of the most disastrous errors of modern culture is the saying "time is money," hurling us headlong into a rat-race for "success" (money-quest, make every split second pay a financial dividend, etc.), resulting in excessive fatigue staved off by more cigarettes, more alcohol, and sudden death between 50 and 60. Time, says T. Bovet, belongs to God, who lends it to man at birth in order to work mutually with him. When man accepts God's plan for his time, he fulfills the meaning of his life and thereby becomes free. The author breaks a lance briefly with Marxists, Communists, nationalists, capitalists.

The Cure for Anxiety is simply a compilation of sermons by the Rev. W. M. Elliott, Jr., pastor of Highland Park Presbyterian Church, Dallas, Texas. It is pedestrian, old-style, larded with anecdotes and quotations, from Dickens to Whittier, from Emerson to Mrs. Wiggs of the Cabbage Patch. Thesis is that all man's anxieties and problems originate within himself; Christian beliefs can help us face worry, doubt, guilt, tension, criticism, grief, etc. This is not in same class as the five other Chime paperbacks in this group.

HARRY LEIGH-PINK

The reviewer, priest, writer, and world-religions teacher, is the author of "Through the Valley of the Shadow" [L.C., September 20th].

Mended Psalms

The Revised Psalter. London: S.P.C.K. Pp. 150. 10s. 6d. net.

The Text of the Revised Psalter. By D. Winton Thomas. London: S.P.C.K. Pp. 56. Paper, 15s. net.

At a time when liturgical revision is much discussed, and not only within our own Communion, a revision of the Psalter which is such a staple of Christian worship should secure wide attention.

The Revised Psalter is the work of a commission appointed by the English archbishops, and was presented to the Convocations in 1963. The terms of reference were conservative, and the revisers describe them as not "to make a new translation, but to mend an old one."

The Psalms are notoriously difficult to translate at times, nor can we be always sure of the correct Hebrew text; 110:3 is a case in point, where there are almost as many translations as commentators. The revisers have had an unenviable task choosing, on occasion, between a whole host of scholarly suggestions; and, in a text designed for use in worship, they have not had the liberty allowed to RSV of indicating other permissible translations in footnotes.

Here and there, one has reservations about the choice made, as in 45:6 where I would stay with B.C.P. against the revisers', "Thy throne is like unto God's

throne that endureth for ever." An important point in the Hebrew understanding of kingship is in question here—compare Hebrews 1:8. Some familiar phrases disappear, as in 51:19 where "sacrifices in their appointed seasons" replaces "sacrifices of righteousness," or, in 23:4, "the darkest valley" for "valley of the shadow of death."

By and large there can be no doubt that this version of the text is preferable to that of the Book of Common Prayer.

In *The Text of the Revised Psalter* the regius professor of Hebrew at Cambridge, D. Winton Thomas, who was a member of the Commission, explains and justifies the changes made. It is clear that much thought and careful scholarship were involved, and this booklet will be of great value to the student of the Hebrew text.

J. R. BROWN

Fr. Brown is professor of Old Testament and Hebrew at Nashotah House.

Measuring Up

Sam's Secret Journal. By Elizabeth Yates. Illus. by Allan Eitzen. Friendship Press. Pp. 142. \$3.50.

In *Sam's Secret Journal*, Miss Elizabeth Yates (author of the Newbery award winner, *Amos Fortune*) uses the device of a journal kept by a boy entering his teens. Sam records his thoughts as he seeks a right relationship with God. The book is intended for young people from sixth grade and up.

The idea is good but its development is not completely successful. Incidents seem contrived and forced. The ease with which Sam measures his real life problems against the life and the teaching of Jesus does not make him a wholly believable boy.

The book is disappointing in spite of a catchy title, and inviting appearance, and the author's reputation.

MARJORIE F. WARNER

The reviewer is children's librarian, Manitowoc Public Library, Manitowoc, Wis.

Paperbacks Received

A HANDBOOK OF THEOLOGICAL TERMS. By Van A. Harvey. New York, The Macmillan Company, 1964. Pp. 253. \$1.45.

PERSPECTIVE IN MISSION. By Max Warren. New York, The Seabury Press, 1964. Pp. 125. \$1.65.

Books Received

BEST SERMONS. Vol. IX. Protestant edition. Edited by G. Paul Butler. D. Van Nostrand Co., Inc., Princeton, N. J. Pp. 307. \$5.95.

ZWINGLI: Third Man of the Reformation. By Jean Rilliet. Translated by Harold Knight. Westminster. Pp. 320. \$6.

THE AMERICAN SHORT STORY. Front Line in the National Defense of Literature. By William Peden. Houghton Mifflin. Pp. 213. \$4.50.

THE CHALLENGE TO CHANGE. The Church Confronts the Future. By François Houtart. Sheed & Ward. Pp. 212. \$4.50.

The Living Church

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

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THINGS TO COME

October

- 18. St. Luke (Twenty-first Sunday after Trinity)
- 25. Twenty-second Sunday after Trinity
- 28. St. Simon and St. Jude
- 30. Annual council of the diocese of Milwaukee, All Saints' Cathedral, Milwaukee, Wis., to 81st

November

- 1. All Saints' Day
- 8. Twenty-fourth Sunday after Trinity
- 15. Twenty-fifth Sunday after Trinity
- 22. Sunday next before Advent
- 26. Thanksgiving Day
- 29. First Sunday in Advent
- 30. St. Andrew

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

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

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LETTERS

Most letters are abridged by the editors.

Wrong Hall?

I have read the editorial, "Of Men and Angels" (September 27th issue) once, and then quickly again, then carefully a third time in the hope of finding some redeeming subtlety. In vain! Aside from the affront of devoting such valuable editorial time and space to such trivialities at this time in history, I find the editorial one of the most inane things I have seen in years. No wonder our Church is not taken seriously by many theologians of other denominations or by laymen within or without the Church who are aware of biblical studies and concerned for the relevance of Christianity to contemporary culture. Not only is it a matter for serious dispute whether "Daddy" Hall should be called that "great theologian of the Episcopal Church," but both the content and the logical conclusions of the editorial are bogus.

For those who would like some concise reading to place the Medieval notions presented by the editorial as "biblical and Catholic teaching" in proper perspective, I suggest Gilbert Highet's article, "An Iconography of Heavenly Beings," in the November, 1960, issue of *Horizon* (Vol. III, No. 2). Those who would dispute the belief that there are other valid and relevant interpretations of "Angelic Doctrine" than that presented by the editorial (on the grounds of which Michaelmas might be properly observed) are referred to such writers as Charles Williams (*The Place of the Lion*) or the insights of the Jungian school.

I sincerely hope that the editorial in question does not reflect a new trend in LIVING CHURCH editorial policy.

(Rev.) THOMAS W. BAUER
Yale Divinity School

New Haven, Conn.

Editor's comment: Is it possible that our theologically erudite reader has confused the Rev. James Jefferson Davis "Daddy" Hall with Dr. Francis J. Hall?

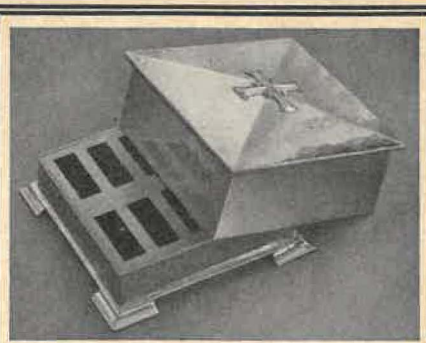
I was surprised to read your judgment of Dr. Francis J. Hall's argument concerning the doctrine of angels [L.C., September 27th]. I do not think his argument is at all sound.

He begins with a disjunctive proposition, "The doctrine of angels is either true or false." Then follow two hypothetical propositions which attempt to establish the necessity for believing that the doctrine of angels is true. In hypothetical reasoning one may either affirm the antecedent (the "if" clause) or deny the consequent (the "then" clause). Otherwise the conclusion is not valid.

Dr. Hall's first hypothetical proposition goes, briefly, like this: "If it (the doctrine of angels) is false, it is a kind of belief which inevitably engenders superstition. . . ." This one is left hanging with nothing said about either the antecedent or consequent. I gather, however, that he intended here to deny the consequent, saying, in effect, that belief in angels does not inevitably engender superstition. So far, so good. The form is all right though I disagree with its substance.

The second hypothetical statement goes like this: "If, however, the doctrine is true . . . the knowledge of angelic ministrations

Continued on page 18



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St. Luke (Trinity XXI)
October 18, 1964

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and the Thought of the Episcopal Church.**

EPISCOPATE

Consecration in Detroit

The Rev. C. Kilmer Myers was consecrated Bishop Suffragan of Michigan in the Cathedral Church of St. Paul, Detroit, on September 29th. He is the twelfth person to be consecrated a bishop for the diocese.

The Rt. Rev. John P. Craine, Bishop of Indianapolis, was the consecrator, acting for the Presiding Bishop, the Rt. Rev. Arthur Lichtenberger. Bishop Craine is president of the fifth province. Co-consecrators were the Rt. Rev. Richard S. Emrich, diocesan, and the Rt. Rev. Archie H. Crowley, Suffragan Bishop of Michigan. The presenting bishops were the Rt. Rev. John E. Hines, Bishop of Texas, and the Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington. The Rt. Rev. James W. Montgomery, Suffragan of Chicago, was epistoler; and the Rt. Rev. Daniel Corrigan, director of the Home Department of the National Council, read the Gospel. The Rt. Rev. Lauriston L. Scaife, Bishop of Western New York, read the consent of the bishops.

The Rev. Canon John Heuss, rector of Trinity Church, New York City, with whom Bishop Myers was associated for 11 years, was the preacher. During his association with Dr. Heuss, Dr. Myers attracted attention for his inner-city work as vicar of three Trinity Parish chapels.

"The dilemma of every Christian bishop, from the beginning to now, is how to be a man of peace and at the same time to be a man of war," Dr. Heuss said. "It is the essence of the Church that while it shall strive for 'quietness, love, and peace,' that it shall be at war with every evil force which destroys the souls of struggling humanity."

Dr. Heuss cited racial prejudice, poverty, poor housing, and inadequate education as evils in the life of the nation which the Church must be alert to overcome. He also spoke of the Church's mission to the ever-increasing population of the American city.

"We need," he said, "many teams of ministries in the cities of our nation. They require trained and dedicated clergy, and this calls for money. Of course we must minister to the people fleeing into the suburbs. Of course we must not neglect our commitment overseas. Yet, in the



The Rt. Rev. C. Kilmer Myers,
Suffragan Bishop of Michigan.

words of your bishop-elect, 'Let us go where the action is.' In terms of sheer numbers of human souls, the action . . . is primarily in the squalor of our city slums."

In his charge, Dr. Heuss said: "I charge you to fight ceaselessly against evil in this present world. God has given you talents of tact, patience, and the ability to love men of low and high degree. Wage war, fight the good fight, yet maintain and set forth quietness, love, and peace among men."

A reception in Barth Hall of the diocesan Cathedral Center followed the consecration service.

SOUTH FLORIDA

Anonymous Gift

A gift of \$100,000 from an anonymous Episcopalian was received in September by the World Center for Liturgical Studies, Boca Raton, Fla. The Rev. Canon Don Copeland, director of the center, said construction of the first units of the center would begin immediately. A gift of \$1,000 was also received in September from the National Liturgical Conference of the Roman Catholic Church.

The new ecumenical study center will occupy a five-acre site in the vicinity of the present St. Andrew's School campus.

The center is an independent educational institution for clergy and lay leaders of all Communion, for the renewal and modernization of Christian worship, Canon Copeland said.

The liturgical center will draw scholars from all parts of the world to lead intensive seminars for one- to two-week periods in groups of 25 to 40.

Acknowledging the gift, Canon Copeland said it "will be used to provide the nucleus of our library, which it is hoped will in time constitute the primary library of its kind in the United States."

DISASTERS

Damage in Louisiana

Hurricane Hilda wrought considerable and in some places severe damage to Episcopal Church property in southern Louisiana. St. Andrew's Church in Bayou du Large suffered damage to both its church building and rectory. Bayou du Large is a mission of fur trappers and shrimp boat captains.

Wind and water damage was done to St. Mary's Church, Franklin; St. Michael's Church, Baton Rouge; and St. Alban's student center at Louisiana State University.

The winds and heavy rains accompanying the storm did no major damage in Mississippi.

MISSISSIPPI

Discrimination

The Federal Bureau of Investigation has launched an investigation of an incident involving six Episcopal priests in a Jackson, Miss., lunchroom on October 2d, when they were refused service. The priests, five white and one Negro, entered the King Edward Hotel coffee house in downtown Jackson for lunch. They were also accompanied by a white Presbyterian minister.

The manager walked up to them, placed his hand on the shoulder of the Rev. Earl A. Neil, of Chicago, who is Negro, and said to the others: "I have to serve him, brothers. But I don't have to serve you. Get out." The white priests were the Rev. Grant M. Gallup, of Chicago; the Rev. Bruce Young, of Attleboro, Mass.; the Rev. James Nelson, of



"I have to serve him but I don't have to serve you."*

Framingham, Mass.; the Rev. Malcolm Boyd, of Detroit, and the Rev. Ronald Prinn, of Amesbury, Mass. The Presbyterian minister accompanying them was the Rev. Lincoln Dring, of the Church of the Good Neighbor, in Harlem, New York City.

A waitress in the coffee house had seated the clergy and given them menus. Upon their departure, Fr. Boyd told the manager, "It's hard to believe this is happening in America. Apparently the Civil Rights Bill is meaningless here." Mr. Dring returned for a moment to say to the manager, "I've got nothing against you. Why does this have to happen to us?" The manager made no reply.

The F.B.I. in Jackson told the clergymen this case is the first reported to it involving a refusal to serve whites in an integrated group. The clergy emphasized they were not making a demonstration but simply seeking to be served luncheon following a train trip from McComb, Miss., to Jackson. The F.B.I. last week called on the priests in Detroit, Chicago, and Massachusetts, and will file a report.

RELIGIOUS ORDERS

New Address

The Brothers of St. Paul announced recently to friends, associates, and fellow religious, that they have moved from their former address in Roxbury, Mass., U.S.A., and have taken up permanent residence at St. George's House, Bracebridge, Ont., Canada. They will continue to live their own life and rule, but will be associated with the Society of St. John the Evangelist in Bracebridge. The brothers will assist in the work at the Mission House and offer themselves to the society in any capacity in which they can be of assistance.

MASSACHUSETTS

Trip Planned

The Rt. Rev. Anson Phelps Stokes, Jr., Bishop of Massachusetts, plans a four-month tour of mission stations in the Pacific and the Near East during a sabbatical leave next year.

Included on his itinerary will be visits to mission projects which the Massachusetts diocese plans to support with 10% of its pledged \$5,445,763 capital funds drive.

After visits in the Fiji Islands, Hong Kong, India, Iran, and other areas, Bishop Stokes plans to spend two months studying at Oxford, England. [RNS]

HONOLULU

Complete Surprise

Queen Elizabeth of England has bestowed upon the Rt. Rev. Harry S. Kennedy, Bishop of Honolulu, the title of Honorary Commander of the Most Excellent Order of the British Empire (C.B.E.).

The award was made by British Consul Wilfred M. Hindle, who said, "Her Majesty the Queen has bestowed the award upon the Rt. Rev. Harry S. Kennedy, Episcopal Bishop of Honolulu, in recognition of his outstanding services in the cause of Anglo-American friendship and understanding."

Bishop Kennedy said he is "honored and pleased" at the award, which he said came as "a complete surprise."

"I suppose it is the result of my ministering to the British forces in Korea and the Royal Air Force and Royal Engineers

*From left: the Rev. Messrs. Bruce Young, Thomas D. Allen, Quinlan Gordon, Malcolm Boyd, and Earl Neil.

on Christmas Island," he said.

Bishop Kennedy visited Christmas Island regularly when the British conducted nuclear tests there.

The bishop has met Queen Elizabeth on three occasions, twice at Buckingham Palace and last year when she was in Honolulu. He received word of the award from the British Ambassador in Washington.

VATICAN COUNCIL

For Common Bible

Strong support for the idea of a common Bible to be used by Roman Catholics and Protestants was given by Bishop Jan Van Dodewaard of Haarlem, Holland, as the Second Vatican Council continued for the third successive day to debate the schema on the sources of revelation.

The Dutch prelate, a member of the Council's Theological Commission, said accurate translations of the Bible should be prepared in various languages and wherever possible this should be done "in collaboration with our separated brethren and in harmony with the pastoral and ecumenical goals of the Council."

The report presented by Bishop Van Dodewaard also contained a reference extolling the work of Catholic scholars, and stressing the importance of Bible study in the teaching theology.

The debate opened with a clash between Ernesto Cardinal Ruffini, Archbishop of Palermo, Sicily, who opposed the third chapter, and Franz Cardinal Koenig, Archbishop of Vienna, who supported it. The two cardinals are leaders, respectively, of the so-called conservative and progressive groups in the Council.

Cardinal Ruffini complained that the chapter gave too much freedom to biblical commentators and research scholars. But Cardinal Koenig replied by saying that modern science had opened new



Bishop Kennedy: An award from the Queen.

doors to understanding the Bible.

"There are even geographical and historical mistakes in the Bible," he said, "but this does not weaken the authority of Scripture. It shows that God had used the authors of the Bible despite their human defects."

Cardinal Koenig told the Council he was speaking on behalf of all the German-speaking Fathers. [RNS]

URBAN MINISTRY

Dioceses Ask Help

The Rt. Rev. Daniel Corrigan, Director of the Home Department of the National Council, has announced that requests totalling \$550,000 have been received from 24 dioceses for help with urban projects.

"The projects for which funds have been requested," Bishop Corrigan said, "are exciting proof that the Church is using imagination and creativity in tackling its mission in an urban society."

The requests came in the form of applications for grants from Church School Missionary Offering funds. In conjunction with the 1963-64 mission theme, "Christian Mission in an Urban Society," the CSMO will be allocated equally to overseas and domestic urban mission work. It is estimated that funds from the offering will allow only between \$100,000 and \$200,000 for use in the continental United States.

Episcopalians' contributions to this year's CSMO will help establish or continue operation of such projects as ecumenical and inter-racial community organizations, community guidance and tutorial programs for children and adults, urban team ministries, schools for American Indians in urban areas, family and adolescent counselling services, Church-supported neighborhood houses and inner-city missions, and community development programs.

The deadline for requests from dioceses was October 1st.

The 1964-65 Church School Missionary Offering will be devoted to work with Spanish-speaking peoples in the U. S. and overseas. The deadline for requests is June 30, 1965.

FORWARD MOVEMENT

Larger Parish

The Rev. James W. Kennedy, D.D., has resigned as rector of the Church of the Ascension, New York City, to accept his appointment as director and editor of the Forward Movement Publications. The appointment was made by the Rt. Rev. Arthur Lichtenberger, Presiding Bishop. It becomes effective November 2d.

Dr. Kennedy announced his resignation to the congregation of the Church of the Ascension on Sunday, October 4th. He told the members of the parish that "after 32 years in the parish ministry I am leav-



Dr. Kennedy: Foreward!

ing for what I consider to be simply a larger parish ministry, an unlimited ministry of the Word."

While rector of the Church of the Ascension, Dr. Kennedy has held numerous posts within the Church and is well-known in ecumenical circles. He is secretary of the Joint Commission on Ecumenical Relations, the National Council's Committee for Ecumenical Relations, and the Presiding Bishop's Advisory Committee on Anglican Relations. He also is chairman of the public relations committee of the Episcopal Mission Society and a chaplain at New York University.

Dr. Kennedy in 1952-53 organized the National Council's Division of Radio and Television. He is the author of a number of books, the most recent of which is *The Unknown Worshipper*, published this year.

ANGLICAN COMMUNION

Courtesy Call Returned

A visit to London by Patriarch Alexei of Moscow, first supreme leader of the Russian Orthodox Church to travel to Great Britain, has been hailed as an act of high significance for both Anglican-Orthodox relations and the entire ecumenical movement.

The 86-year-old Russian prelate, his long white beard in sharp contrast to a flowing black robe, was warmly embraced on his arrival at London airport by the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury.

Patriarch Alexei's visit returned a visit to Russia in 1962 by Dr. Ramsey, the first Archbishop of Canterbury to make such a journey. The Anglican leader also visited Russia in 1956 as Archbishop of York.

The Russian Orthodox leader, now recovering from an extended illness, went to Athens, Greece, where he attended the wedding of King Constantine of Greece and Princess Anne-Marie of

Denmark, and to Geneva for a visit to World Council of Churches headquarters before coming to London.

The Rt. Rev. Joost de Blank, a canon of Westminster Cathedral and former Archbishop of Capetown, South Africa, preaching at the cathedral service attended by the Patriarch and Dr. Ramsey, said: "Most of us are lamentably unaware of the extent or the depth of all that the Holy Orthodox Church has to contribute out of her inexhaustible wealth of spirituality, of faithfulness under oppression and persecution, of eucharistic symbol and devotion, and of its long record of saints, warriors, and heroes whose glory shines forth on every page of her long and sacred history."

[RNS]

Visit

The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, is to confer with several leaders of the Evangelical Church in Germany (EKID) and inspect that Church's institutions when he visits Hanover in November.

The Archbishop's visit will involve a complex itinerary among British army units stationed in West Germany. In Bethel, near Bielefeld, he will visit the Colony of Mercy, EKID's largest charitable institution. At Bielefeld, he will attend a reception given in his honor by the EKID Council, and while at Hanover, he will be the guest of Bishop Hanns Lilje, head of the Lutheran Church of Hanover and chairman of the United Evangelical Lutheran Church in Germany (VELKD). [RNS]

Ex-communist Ordained

Dr. Ian Campbell, a nuclear scientist and former member of the Communist Party, was ordained in the cathedral at Chester, England, by the Rt. Rev. Gerald A. Ellison.

He is currently senior lecturer in radio chemistry at Manchester University but was to resign shortly to become curate at St. George's Church in Stockport.

Dr. Campbell told newsmen he ceased to have Communist sympathies five years ago and had lost all contacts with the party. For eight years, until 1959, he was a nuclear research worker in Poland. He said he first realized the impact of the Christian faith three years ago. [RNS]

"Two-tone" Service

What kind of marriage service should a minister use when one of the parties is an agnostic?

An Anglican clergyman in London believes he has found the answer in what he refers to as a "two-tone" service. He used it in a marriage he performed recently in which the bride was a faithful Church member but the groom was a non-believer.

"When I asked the groom: 'Wilt thou have this woman to be thy wedded wife?'

I omitted the words: 'According to God's holy law,' because he did not believe in God," explained the Rev. Christopher Wansey, of Roydon, Essex.

"The bride was a regular churchgoer so I read her the full service. Everybody was happy because that was what everybody wanted. The marriage is quite legal."

Mr. Wansey believes his way, which was agreed on by the bridal couple, is more honest than treating a person as if he were a Christian when he is in fact an agnostic.

Strictly speaking, the "two-tone" system is not authorized under Church of England laws. However a Prayer Book revision, now under consideration, states that in circumstances "for which provision is not made in the Prayer Book the minister may use such form of service as he thinks suitable."

"I suppose I have jumped the gun a bit," Mr. Wansey conceded. He has performed similar marriage services four times previously, always informing the Bishop of Chelmsford beforehand of his intentions.

"That is my safeguard," he said. "I don't ask for his permission because he can't give it. But he could stop me if he felt it was wrong." [RNS]

Early Communion

Admission to Holy Communion at the age of eight and Confirmation at 18 were among the measures proposed by a diocesan conference, held recently at Coventry, England, on reshaping the life of the Church of England.

A week-long consultation of 400 persons with Rt. Rev. Cuthbert K. N. Bardsley of Coventry also recommended a number of plans to give lay members a larger role in governing the Anglican Church at all levels. The bishop was asked to consider the introduction of a synodical type of government which would share some of his administrative responsibilities.

Plans were also laid for training programs to equip lay members to take over some parish duties, thus freeing the clergy for pastoral work.

It was also suggested that local churches no longer functioning effectively be closed and that parishes work together in "team ministries." [RNS]

ACU

Elections, Appointments

Fourteen members were elected by general ballot to the American Church Union council, according to an announcement by the Rev. Canon Albert J. duBois, ACU executive director.

Those elected are: the Very Rev. John E. Gulick (Fond du Lac, Wis.); the Very Rev. Gordon E. Gillett (Peoria, Ill.); the Rev. Fathers James A. Edden (Chicago,

Ill.), Edward Jacobs (Los Gatos, Calif.), Lester Angwin (Detroit, Mich.), and H. A. Ward, Jr. (Mississippi City, Miss.); Miss Mary Moore (Davenport, Iowa); the Hon. F. H. Schlichting (Sheboygan, Wis.); the Hon. Wilson K. Barnes (Baltimore, Md.); Dr. Edward Gettins (Orlando, Fla.); Dr. Robert Shoemaker (Naperville, Ill.); and Messrs. Samuel Carlton (New Orleans, La.) and Edward Jewson (Fond du Lac, Wis.).

These newly elected members will serve for 3 years with over 100 other members of the council, central governing board of the American Church Union.

The annual meeting of the council will be held at St. Paul's Church, Washington, D. C., on November 10th and 11th.

Presidential appointees to ACU Council membership for 1964 are: Mrs. M. R. McColley (Rancho Santa Fe, Calif.); the Rev. Fathers Winston Bell (New York City), Chiron Forsyth (New York City), Paul Satrang (San Diego, Calif.), and McAllister Ellis (Baltimore, Md.).

CSR

Conference on Aging

The first national Church conference on aging was held in Milwaukee, Wis., from September 30th to October 2d, drawing more than 100 delegates from some 20 dioceses from all parts of the United States. The conference was sponsored by the Division of Health and Welfare of the Department of Christian Social Relations of the National Council. The Rev. Gregory D. M. Maletta, associate secretary of the Division, was the director, and the Rt. Rev. J. Warren Hutchens, Suffragan Bishop of Connecticut, presided at all the meetings.

Two addresses established the theme of the conference. Dr. Donald P. Kent, of Washington, D. C., spoke on "The Size



of the Challenge." The Rt. Rev. Donald H. V. Hallock, Bishop of the host diocese of Milwaukee, spoke on "the Church Responds to the Challenge."

During the sessions the delegates several times divided into smaller discussion groups dealing with such subjects as "what should be the priorities of the Church in the total ministry to older persons?" and "the role of board members, administrators, and CRS personnel in the Church's ministry to older persons."

Three non-Church speakers presented their ideas on the subject of "outstanding programs for the care of older people." The speakers were the Rev. George

Palmer, administrator of Methodist Manor, Milwaukee; the Rev. William H. Truby, administrator of Luther Manor, Milwaukee; and Tax Taglin, executive director of Home for Aged Jews, Milwaukee.

In a panel discussion on "the Church's national goals and priorities in the field of the aging" one of the speakers was the Very Rev. Harold Robinson, dean of the Cathedral of St. Paul, Buffalo, N. Y. In his address he condemned segregation by age. He said that Church-supported homes for the elderly should be located in the center of activity and convenient, not only to services and stores, amusements, churches, and medical facilities, but also to people of all ages and interests. If security for the elderly meant the loss of identity and independence, the average person facing retirement wanted no part of it, Dean Robinson declared.

Fr. Maletta, speaking on the same program, urged that a coördination of diocesan programs for the aged be established to prevent the competition which often seems to exist where several homes, directors, and boards exist within the same diocese.

St. John's Home, where many of the sessions were held, is the only Episcopal home for the aged in the diocese of Milwaukee. Mrs. Lois G. Slonaker is the executive director.

It is hoped to make the conference an annual affair.

ECUMENICAL

"Open Communion" — with Safeguards

In a move that shatters all diocesan precedent, the Rt. Rev. Edward R. Welles, Bishop of West Missouri, invited delegates to the National Assembly of the United Church Women of the USA to receive Holy Communion at a service in the Episcopal Cathedral in Kansas City, on October 8th. In doing so, Bishop Welles extended not only a written invitation but a short essay of "interpretative information" about the Holy Communion, which he asked all of the women to read.

In his invitation to receive the sacrament, he specified that the invitation was to "you who have been baptized in the Name of the Father and the Son and the Holy Spirit (or Holy Ghost) — and are communicant members of your own Church."

In the essay of interpretative information, Bishop Welles reviewed the scriptural basis of the Church's doctrine and practice of the Eucharist. He dealt with the meaning of union in Christ, and also of the divisions among Christians. He pointed out that no bishop of the Episcopal Church can act solely on his own authority, and referred to the decision of the House of Bishops in 1952 that "at gatherings for a responsible ecumenical purpose" a bishop within whose jurisdic-

tion the meeting takes place may decide that an invitation to receive the Holy Communion at a Prayer Book celebration may properly be issued to all baptized communicant members of other Churches present.

Bishop Welles reminded his readers of "some very devout members of the Church" who are troubled in conscience about "open Communion" and intercommunion. "There is a tendency, among the ecumenically-minded, to consider these devout folk to be hypocrites and bigots," he said. "This is a great mistake, and in fact is unecumenical. The Ecumenical Movement exists to bring together in conversation and devotion those who are at variance on *fundamental issues of the Gospel, and who have conscientious scruples.*"

To Vote on Merger

Officials of the Methodist and Evangelical United Brethren Churches have announced that the General Conferences of the two denominations will meet simultaneously in Chicago in November of 1966 to vote upon the proposed merger which both bodies are considering.

The United Brethren conference originally was slated for Wichita, Kan., but was changed because of the plan to vote at the same place and simultaneously with the Methodist Church.

The union proposal was placed before the quadrennial Methodist General Conference at Pittsburgh, this year. No action was taken, but the Methodist delegates expressed a "desire" to unite the denominations and voted a "special session" to be held in 1966 "at the time, and if practicable, at the place of the United Brethren General Conference." The "special session" will deal principally with the question of unity. In other action the group named 17 joint committees to begin work on the various phases of legislation for the proposed new church.

Actual organic union of the two bodies will not take place immediately even if the Conferences approve the plan in 1966, it was pointed out. The proposal would need ratification by a two-thirds majority of the annual regional conferences of each Church. This process would require at least a year to complete. [RNS]

Doubts Target Date

Achievement of Protestant unity in Great Britain by 1980, as suggested by the Faith and Order Conference held by the British Council of Churches, is impossible, according to Anglican Archbishop A. Edwin Morris of Wales.

"I am entirely in favor of working and praying for a wider union of Churches and other religious bodies," he said, "but we are so far apart from some of them in doctrine and order that I think it impractical to suppose that such a wide

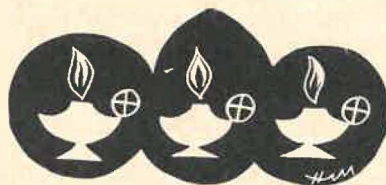
measure of union can be achieved in the next 16 years." He predicted that long before 1980 the "stubborn facts of the divided situation" will have proved that the unity deadline cannot be met. [RNS]

EASTON

Designations

The Rt. Rev. Allen J. Miller, Bishop of Easton, has completed the arrangements making effectual the Diocesan House Endowments which he announced during the May convention of the diocese. As a result of accumulating his tithe funds from year to year, in anticipation of some necessary and distinctive project, the bishop has been able to set up in a trust fund \$15,000 to be called, "The Bishop Miller Diocesan Center and Trinity Cathedral Maintenance and Salary Fund."

The bishop has also added, from Whitsunday offerings, a sum of \$3,000 to be



called, "The Whitsunday Offering Diocesan Center and Trinity Cathedral Maintenance and Salary Fund."

Income from both funds is to be used as designated in the titles.

WESTERN NEW YORK

Forums Continue

Clergymen representing Anglican, Roman Catholic, Orthodox, and Protestant Churches recently opened the second annual series of forums in Buffalo on the subject, "Your Neighbor's Faith." More than 1,000 people attended the first of several planned discussions on controversial questions. The forums will be held weekly through November 4th.

At the opening session, the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York, said that although at times the unity movement may be "disturbing," it has been "gathering strength for more than 50 years." The Rev. Robert S. Sweeny, speaking for the Roman Catholic diocese of Buffalo, called obstacles to Christian unity "staggering," but said that many unity problems are "open to solution right now" while others must be left for future generations to solve." [RNS]

IOWA

Missionary Conference

A special missionary education conference, which may be the forerunner of similar meetings in other dioceses, is scheduled for November 8th and 9th at the diocese of Iowa's Episcopal Center near Boone.

"World Mission and You" will be the

theme of the conference, which is being sponsored by the diocese and the Overseas Mission Society.

Purpose of the conference is to help those attending to understand the importance of the mission of the Church throughout the world, so that when they return home they can clarify certain misunderstandings about the Church's work outside the parish, the diocese, and the national Church.

Birthdays Again

The Birthday Thank Offering has been reestablished in the diocese of Iowa this fall, with money received to be sent to the Anglican diocese of Damaraland in Southwest Africa.

Bishop of the African diocese is the Rt. Rev. Robert H. Mize, formerly a priest in the missionary district of Western Kansas, who has said that the Iowa offering will be earmarked primarily for the area of Christian education.

Action to reestablish the Birthday Thank Offering in Iowa has been taken by the department of Christian education of the diocesan council.

NEW YORK

Glandular Pressure

A proposal to change the New York state law, which now permits 18-year-olds to purchase liquor, so that such purchases may legally be made by 16-year-olds, has been made by the Rev. Joseph D. Herring, vicar of the Church of the Transfiguration, Towaco, N. J. His suggestion was made in a letter to the *New York Times* in which he disagreed with an editorial which spoke of "the law that uniquely sanctions the drinking and purchase of liquors by teen-agers."

Mr. Herring said the change should be made for a complex set of reasons. Chief among these, he stated, is "our puritanical contempt for wine that gladdens the heart, our laws and customs (which) have put liquor in the category of forbidden fruit. Any sort of forbidden fruit becomes attractive to youngsters under a glandular as well as social pressure to defy their parents."

The *Times* editorial grew out of a case at Darien, Conn., in which a number of prominent business and professional men and a high school teacher were arrested last month for serving liquor to minors. A Connecticut law prohibits the serving of liquor to minors except by the parents. The arrests followed the investigation of a reckless driving and homicide case. An 18-year-old boy was charged in connection with an automobile crash June 23d which took the life of a girl, 17. A medical report showed, the judge in the case said, that one young defendant had consumed 12 scotch-and-water highballs.

Connecticut, New Jersey, Vermont, and

Continued on page 16

MISSISSIPPI

as a southerner

Margaret J. H. (Mrs. George B.) Myers is the mother of the Rev. Henry Lee Hobart Myers, who after service at Episcopal Church headquarters in New York has succeeded his late father teaching homiletics and Christian education at Sewanee. Her home on the University of the South campus has been for 40 years a focal point for theologians at St. Luke's and she has followed them in their careers all over the world, including Mississippi, her late husband's birthplace. A recent auto trip through that state, with another son just back from CARE duty in Cyprus, prompted this fresh look at the south's strongest bastion of racism.

Holly Springs, Greenville, Jackson, Biloxi—these names evoke warm pleasure and admiration from those who have known them for a quarter century or more. We think of people who entertain graciously, linger over coffee, converse in language richer than TV English—civilized people with a century and a half of agrarian tradition behind them.

In the last three decades a stratification has sharpened. The wealthy and well educated are still at the top. The Negro, largely uncomplaining, is still at the bottom. In the middle, the "red-neck" has more and more controlled the politics of the state. He is a small farmer, a mechanic, a policeman, deputy sheriff, mill hand, or storekeeper. He does not want the Negro to get his job. He is anti-intellectual, distrusting education for himself and confident the Negro is unable to absorb more than bare literacy.

By 1950, firmly controlling "the law," the more or less impoverished Mississippian thought no federal authority could possibly affect his isolated, insulated stronghold.

At the top, a creative intelligentsia became world-famous. William Faulkner, Eudora Welty, Hodding Carter, Tennessee Williams, Will and Walker Percy, Shelby Foote, Ellen Douglas gathered prizes and honorary degrees. In an area emotionally rich, increasing tension encouraged creativity. If Faulkner can be believed, those of the upper stratum who did not express guilt *felt* it. History repeated itself. As happened a hundred years ago, the people who were superior made common cause with those who wanted to be, and white supremacy became their rallying point. A

few voices were raised in pain but an incredible number remained silent.

Conversations after the long hot summer with old and dear friends bring these observations:

✓ Specific reporting on the Church in Mississippi is still impossible because of present danger to useful persons and the probable negating of future usefulness by such publicity.

✓ The cold, unreasoning, homicidal fury of the White Citizens' Councillor for the "nigger lover" is no joke.

✓ Negro Mississippians are still saying to their white friends what they think their white friends want to hear. Even intelligent whites honestly believe the Negroes enjoy subservient status.

✓ Many Christian churches failed woefully to demonstrate charity, but the Episcopal and Roman churches were better than the rest in admitting COFO workers to services.

✓ Episcopal clergy have been courageous and firm and in many instances have led their flocks as far and as rapidly as possible.

✓ The great problem facing Bishops Duncan Gray and John Allin is how to keep a Church together and at the same time provide a witness to the Church's teaching.

✓ There is probably no Episcopal church in Mississippi which would not admit a Negro communicant to a service, but I think there is probably not a single Negro family which enjoys total assimilation in a white parish.

✓ The sense of impending trouble, or even disaster, has not deflected the determination of the embattled segregationist. Fear is the overwhelming consideration of the Negro. The liberal whites constantly fear reprisal to their businesses and violence to their families from the red-neck element which primarily controls law enforcement.

✓ A crash program to improve Negro schools has appeared to win many Negroes to a position of satisfaction with the status quo.

✓ The old saw, "We have no trouble if outsiders leave us alone . . . we get along just fine," is current and is believed by many who ought to know better. The poor Negro's silence, a silence dictated by fear, lends support to the lie.

The signs of encouragement are these: Episcopal clergy are not about to compromise their principles or leave their

sees it

by Margaret J. H. Myers

posts. Episcopal churches in Mississippi have provided a fairly certain haven for worship, although as in one Mississippi town, one of the great ladies of the parish said, "It's pretty hard to take," and sat in the back when a mixed group sat in front at a Sunday service. In Biloxi a clergyman has continued preaching a series of weekly sermons on the theology underlying civil rights in spite of phone calls which are "not as numerous or as violent as expected."

In Greenville, where there has been a history of strong intellectual and moral leadership, the atmosphere is somewhat more liberal but a local woman thought better of her first impulse to send a Negro boy in her car to pick up her son at an airfield. "I feared they might be mistaken for civil rights workers, stopped, run off the road, or shot at."

There is hardly any such thing as open discussion about integration among people who disagree. People's opinions are soon known and "politeness" restrains communication. On the other hand, national magazines, TV programs, and travel provide some ventilation.

Fellow Churchmen of other areas who contemplate the tortuous pace of civil justice and equality-before-the-altar in Mississippi should remember these things: The state does have a higher percentage of Negroes, a lower percentage of literacy, and more deeply imbedded prejudice than most. Progress *is* continually being made, and those who work in loneliness appreciate acknowledgment of their sacrifice.

Finally, all Churchmen might well remember that no matter where Episcopalians live, the problem of Mississippi and Harlem is "ours"—not, in either case, "theirs."

The Unchurched

Speak

to the Church

by Roger Reisdorph

We make up almost 51% of the population of this nation. We are the unchurched.

What kind of people are we? How do we think? Why are we not part of any Church? Are we really different from you? What can you do to get us into your church?

You study these and many other questions each day. Evangelism Committees study us, and every program and sales gadget imaginable is used to attract us.

For a lot of us, the answer is quite simple and most of the gimmicks you try succeed only in confirming our reasons for remaining unchurched.

"How," you ask, "can this be true?"

First of all many of us are seeking a Church that has as its first basic requirement of people *desire*—desire to learn of God, to follow God, and to teach and spread the word of God.

You say your Church offers this, and you are probably correct, but do the people who belong to it require only desire?

Most of us believe in God; we are far from ignorant of His teachings, and, believe it or not, we do have a desire to become a part of a Church. At times of extreme disaster or joy, our nation's churches are overflowing and many in attendance are the unchurched. We openly recognize that God is supreme and that the church is the place to show this

respect. When it comes to reading or quoting the Bible, too often we can put the church to shame.

We are aware of the teachings of Christ, of His instructions to His Apostles, and of the miracles He performed. We are also aware that at no time did He go beyond His own flock for material support. You of the church can hardly make that statement when you call upon us to buy tickets to this dinner and that bazaar to support your church.

We know that at no time did Christ ever put a restriction on anyone because he was sick, old, poor, black, white, red, blind, or suffered adversity. All He asked was a desire to learn, to believe, to follow, and to teach. Yet if your church were blessed with the attendance of a drunk, a bum, a poor old couple, people of other races, or if your rector emptied the city jail each Sunday and brought inmates to church, would you show them the same respect, welcome, and interest that you would a man in a Cadillac, or the man next door?

Members of your church call on us to help them sell tickets, work in the kitchen, bake pies or cakes, but we seldom (if ever) hear that the church has called asking what it can do for them. Has your church ever taken the calling list and phoned each family of the parish and said: "Good morning, Mrs. Doe. This is Mrs. Jones calling for the church. What can we do for you today?"

You of the church, it seems, become so involved in the projects concerning your own needs that you almost completely

divorce yourself from being concerned with the needs of others. Check your church projects for the past year and see how many were primarily for the needs of others.

You of the Church plague us with literature concerning the deepest teachings of your Church, some of which are quite confusing to us. But even our youngsters can tell us that too often the basic teachings of Christianity are not being practiced by you of the Church. We keep asking ourselves, is the Church a Holy Club which guarantees its members certain spiritual benefits or is it God's instrument for redeeming the world? Standing on the outside it is difficult to distinguish!

Much to your surprise, many of us are well aware of the vows which were taken for you at Baptism and which you renewed and took upon your own shoulders at Confirmation. When you attend church services you confess that you have erred, have not resisted the temptations to sin, that you have sinned, but that you are truly sorry and ask forgiveness, and that you may try harder in the time coming. We are also aware that when you participate in the Holy Communion you accept the bread and wine as the Body and Blood of Christ, and this again is a pledge that you have sinned, but through this acceptance you receive extra strength to continue your challenge.

Yet it seems all too often when we visit a church service that Churchmen adopt the attitude of the theater, imagining that the preacher is an actor and they his critics, praising and blaming his performance.

You proudly display a sign usually somewhere around the entrance of your church that says welcome. To us there is often some invisible fine print underneath this word, "Welcome," that reads, "Here it is! Come and get it."

You take pride in informing us that in becoming a member of a church we are coming into a beloved family, we are joining a group of people who care about each other, and who nourish each other into a way of grace. This may be true in theory, but we seldom find it true in practice.

Many of us have come, and have even gone on to be confirmed. We have attended Sunday services afterwards, but, little by little, we drop away and become again a part of that 51% unchurched. You wonder why. Did it ever occur to you that the reasons may be within your own

Actually, Mr. Reisdorph is no longer among the unchurched, since he became an Episcopalian three years ago. He is now a member of the bishop's committee of Calvary Church, Sioux City, Iowa.

membership and that the answer may lie not with us but with you?

If you are my neighbor and your lawn is green and beautiful and mine is ugly and brown, I will come to you. I will ask what you are doing that I am not, and I will follow your methods. When I find out your solution, I will try it.

By the same token, when you of the Church can produce some tangible evidence that through the Church God has done something for you that He has not done for us, we will come to you. By tangible evidence I do not mean that you should walk around in constant prayer or in a state of sanctimony — such tangible evidence would involve some of the following:

- ✓ If the acceptance of God through your Church has done all the wonderful things you tell us it has, you will at least find it in your heart to return to God through your Church enough of the treasures He has given you to pay your own bills. The dinners, bake sales, etc., put on by your church would be primarily for fellowship, and the proceeds would be earmarked for the needs of others.
- ✓ You might strive within your own ranks for a greater percentage of practicing Christians and a smaller percentage of mere church-goers. The unchurched can see too few in the service who are sincerely concentrating. These are not the ones you see straining to see every person who is present, the ones who can tell you afterwards how many were there, who wore what kind of a hat, who missed the offering plate, that a flower on the altar was out of place, or that there was dust on the seats. These are not the ones who snicker every time the priest misses a word in a prayer or are angry because the sermon really hits home.
- ✓ The truly committed ones are too busy trying to fulfill their commitment to be bothered by petty things. This is tangible evidence and one of the things that could be a deciding factor for us. But these committed people are often classed as odd-balls within your ranks.
- ✓ When attendance at Holy Day and Lenten services can approach that of Sundays, that will be material evidence.
- ✓ When the members of your church's governing body can give up a night at the movies or television to attend a meeting of the church, that will be tangible evidence.
- ✓ When you can untie the tongue of your minister and let him preach as he sees and take the preaching constructively, that will be evidence.
- ✓ When a larger percentage of your numbers are eager to learn of their faith and attend sessions for this purpose, that will be evidence.

These are only a few tangible evi-

dences, but as they begin to develop and grow within your membership, the light of God will become brighter within you — your church will become warm and bright with the light of God, and many of us will seek and will see. We will see that God through the Church has given you something that we do not have. When we see this we will come to you and your church.

Then we will feel that the church really does offer us the opportunity to fulfill our desire to learn of God, to follow God, and to teach the Word of God. We will feel that the cross is not being obscured by the social activities of a group of "Holy Club" members, but is being lighted by the rays of God shining through a group of committed and practicing Christians. We will seek that light with your assistance.

This will not be easy, but did God ever intend for it to be?



When it comes to reading the Bible we can often put you to shame.

Lambert Studios

Listening to the Unchurched

Generalizations about the unchurched are about as dangerous—and indispensable—as generalizations about the church. People's reasons for staying out are as essentially individualistic, and therefore infinitely various, as are other people's reasons for staying in. We trust that our contributor Roger Reisdorph [page 12 of this issue], who speaks for the unchurched, was aware of this as he sat down and penned for us the reasons for remaining unchurched. Regardless of that, we are publishing his article because we think that the church ought always to listen—really to listen—to the unchurched. If they do not, they can hardly claim that they have any zeal of love for our Lord and for those whom He would draw to Himself—through them.

We could add several reasons for the unchurchedness of some people to those which Mr. Reisdorph mentions. With utter disregard for tact but with some regard for the record, we would point out that some people stay away from God's Church because they want to stay away from God. Nobody can attend any regular service of the Episcopal Church, or of almost any other Church we can think of, without being reminded that he is a sinner and that God calls him to repent and to change his ways. Isn't this one quite indisputable reason why



some people stay away from church? They don't want to repent and to amend their lives—at any rate, not yet. But they don't want to be reminded of what they don't want.

Mr. Reisdorph concentrates upon the failings of the church rather than those of the unchurched, and the church should not cavil at this. Rather, they should listen with open minds and hearts. Most of what he says is true, and should be humbly and realistically con-

fessed. Church members aren't nearly as loving as they ought to be to either outsider or insider. But we challenge any critic of the Church to go into any American community as a sleuth, carrying on an under-cover investigation to find out who are the people in that community who are doing most of the works of corporal and spiritual mercy. We predict he will find the most vigorously and sacrificially charitable among the church, almost to the man. This thing has been checked out many times, by many people. It is a quite solid, significant, and verifiable fact, and it should not be allowed to drop from sight when we are talking about how well, or how ill, the church stack up against the unchurched in actual Christian performance. In our judgment, based on observation, the church are very far ahead in this godly competition. But, of course, they ought to be much farther ahead.

When unchurched people care as much for Christ and His Kingdom as our contributor clearly does, they should be listened to, for they are sent from God. But Churchmen have a right to turn around and say to them, "We ought to be better Christians, and thanks for telling us. And you ought to get yourself church, and help correct things from the inside."

Ecumenical Communion

In 1952, the House of Bishops adopted a policy, still in effect, which allows a bishop to issue an invitation "to all baptized communicant members of other Churches" to receive Holy Communion in this Church at any gathering "for a responsible ecumenical purpose" within his jurisdiction. We have heard of cases where bishops have stretched the term "responsible ecumenical purpose" to cover what seemed to us quite unecumenical occasions. The term is vague, to say the least. But many Churchmen have been troubled even more by the tendency of some bishops to issue such invitations without undertaking to provide any safeguards against a purely casual reception of the sacrament by Christians who are honestly ignorant of the meaning and nature of the Eucharist as this Church believes, teaches, and practises the same. Failure to provide such safeguards by proper instruction is a sin (of omission rather than commission, to be sure) against order, reverence, truth, and charity.

We commend Bishop Welles of West Missouri for his way of fulfilling his responsibility as chief pastor of his diocese in dealing with this issue recently in connection with the National Assembly of the United Church Women of the USA, meeting in Kansas City [page 9]. Here was indeed a gathering for a "responsible ecumenical purpose" — no question about this. Bishop Welles' invitation was extended (and thereby restricted) to Christians who had been baptized in the Name of the Holy Trinity and who were communicant members of their own Churches. He then went on to provide the recipients of the invitation with a pastoral instruction on the nature of the Eucharist, how one should prepare to receive, and other pertinent matters. It is hard to see how any Christian, having read this

instruction, could have received the Holy Communion with anything but the right understanding and disposition.

Is it too much to ask of all other bishops that henceforth they will handle this issue in this good way?

Liberal Bigotry

When in a recent sermon Dean Sayre of the Washington Cathedral spoke of the ignorance of one presidential candidate and the lack of ethical integrity of the other, he did a disservice to the country, we think, as well as an injustice to both men. But we decided not to say so editorially, on the principle that this was the dean's own evaluation of the candidates and the most we could have said would have been that we disagreed with his evaluation.

The case is very different with the pulpit denunciation of Senator Goldwater by the Rev. William Sydnor, as reported in *Time* magazine (October 9th issue). Mr. Sydnor said: "When one listens to Senator Goldwater, one finds that respect for God's law is shockingly



absent." As we analyze this statement we can only say that we find shockingly absent from it any respect for God's law commonly known as the Golden Rule, and for that other law of God which enjoins loving one's neighbor as one's self. Indeed, a third well known law of God might here be added: "Thou shalt not bear false witness against thy neighbor."

"Never in the history of our nation," says Mr. Sydnor, "have an aspirant for the Presidency and his backers espoused principles and practices that so brazenly ignore God's commands dealing with love, peace, reconciliation, brotherhood, care of the poor, respect for law and the constitutional authority."

This goes far beyond being simply an evaluation of Mr. Goldwater's abilities and character. This is an accusation of moral atheism, a charge that God's will and commandments mean nothing to the Arizona Senator. Here a minister of Christ charges a fellow Christian with being contemptuous of God's laws. Here a priest of Mr. Goldwater's own Church goes beyond even the secular political opponents of the Senator. The most vehement among them accuse Goldwater of a "moralistic" and "simplistic" approach to human problems, but hardly with being a mocker of God, and almost without exception they grant him an honorable character. They call him wrong, not wicked or godless.

We say that we have a "free" pulpit in the Episcopal Church. If by this we mean that the Word of God when proclaimed from this pulpit shall never be bound by those who would suppress and stifle it, then, say we, may God keep the Church's pulpit free forever. But the clergy who are ordained to the preaching of the Gospel from this free pulpit need to remember St. Peter's counsel about "not using your liberty for a cloak of maliciousness, but as the servants of God" (I Peter 2:16). It seems to be the latest fad among the American clergy who glory in the title of "liberal" to vie with one another in the skills of the game which they used to call "character-assassination" when Joe McCarthy was flourishing.

We earnestly hope that this kind of liberal bigotry will not become standard fare in the pulpits of the Episcopal, or any other, Church.

New Forward Editor

Episcopalians find it hard to be unanimous, or anything like it, in their enthusiasm for any particular thing they have in their Church. But through the years, from its beginning even until now, the agency of the Church known as Forward Movement Publications has enjoyed—and deserved—the almost complete support of the Church. Its influence for good has, indeed, run far beyond the borders of the Episcopal Church. We are constantly meeting people of other Christian bodies who tell us that they read *Forward*—day by day regularly.

Such popularity must not only be deserved; it must have some explanation, and we think we know what that explanation is. It is the ability and devotion of the men who have served as editors of Forward Movement Publications. When we recall such men as the late Canon Gilbert C. Symons, Dr. Francis J. Moore, and Dr. Clement Welsh we understand how the Forward booklets and tracts have been so consistently sound, helpful, and thoroughly Christian. These editors brought both Christian conviction and breadth of sympathy and understanding to their task, and, through the materials they edited, to countless thousands of people.

For many months we have been wondering who would be appointed to the editorship, and now we know that Dr. James W. Kennedy, rector of the Church of the Ascension in New York City, has accepted the appointment, made by the Presiding Bishop, effective



on November 2d. We know Dr. Kennedy, and we know the importance of the Forward Movement publications in the whole ministry of the whole Church to the whole world. We cannot imagine a better choice for this post. We feel moved to thank Bishop Lichtenberger for appointing him, and Dr. Kennedy for accepting the appointment. We are confident that the Forward Movement will continue to move forward under his editorial direction.

other states bordering on New York have been trying to pressure New York into changing the minimum age from 18 years to 21 years. Automobile accidents in these states have been blamed, in many instances, on teen-age drinking. [RNS]

CEYLON

First Ceylonese Bishop

Archdeacon Charles H. de Soysa, 56, was unanimously elected Anglican Bishop of Colombo at a special session of the diocesan council. He is the first Ceylonese ever raised to episcopal rank in the history of the Anglican Church in Ceylon.

Bishop-elect de Soysa succeeds Bishop Archibald R. Graham Campbell, who retired after heading the diocese for 16 years.

The new bishop attended the first session of the Second Vatican Council as one of the three delegate-observers from the Anglican Communion. He was one of the principal speakers at the Anglican Congress held in Toronto. [RNS]

CHURCH PENSION FUND

A Review of the Pension Picture

by the Rev. JOHN W. NORRIS

Another raise in the amount of pensions received by the retired and disabled clergy, clergy widows and orphans, is proposed in the report of the Trustees of the Pension Fund, as reported in last week's LIVING CHURCH. This will be accomplished without any increase in the rate of assessment to parishes on clergy stipends and will be the fourth such increase in 15 years.

General Convention of 1949 was faced with a large number of proposals which sought to increase the minimum pensions being paid at that time by the Fund. Retired and disabled clergy were receiving an annual minimum of \$600 and widows of clergymen were receiving \$300, while orphaned children were receiving \$222. These proposals included suggestions that the Church go into the investment business; that its portfolio be changed to include more common stocks which would yield a greater revenue; that

The Living Church Development Program

Contributions currently received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters.

Contributions from readers are acknowledged by individual receipts and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged\$14,024.76
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\$14,260.76

the clergy themselves pay a 5% assessment on their stipends; that pensions be equalized regardless of a man's earnings over the years; that a single priest receive a lower minimum than a married priest. All of these proposals subsequently were defeated in Convention.

In 1949 General Convention raised the permanent assessment from 10% to 12% thereby permitting the payment of a minimum pension of \$1,500 to the clergy and \$750 to widows. It also voted a 3% additional assessment for a period of 40 years to provide the funds needed for an initial reserve, money which would eventually be paid out for pensions. This total of 15% made possible the payment of these new minimums, beginning January 1st, 1950.

In 1955 the trustees reported that the initial reserve would be completed in 1961 rather than in 1989. This fact, together with the increased income due to larger clerical salaries and improved investment income, allowed the trustees to report that a 20% increase in all pensions would be made, provided the 15% assessment was retained. Thus in 1959 minimum pensions for the clergy increased to \$1,800 and that for widows increased to \$900.

In 1961 the trustees reported that this increase had been met by 14¼% of the assessment and recommended that the remaining ¾% be used to increase the widow's minimum pension to \$1,200. This again was voted by Convention.

This year the trustees are asking that the permanent assessment rate be 15% rather than 12%; a rate which the Church has been paying for 15 years, and they promise a 10% increase in pensions "across the board."

NEWS FEATURE

Mission to Sky Dweller

by the Rev. DEAN PAXTON RICE
Rector, Church of the Atonement, Chicago

FOR many years now the Episcopal Church has been faced with the serious problem of how to deal with the complex city situation. The problems common to us all are as old as the Church itself. How do we reach people? How do we communicate the life of God to the vast hordes of individuals who inhabit this planet? To be more specific, how do we reach the large populations situated around our small parish churches sprinkled about in metropolitan areas? In most cases, our churches in the city are relatively small operations. To assign them to the task of converting the multitudes would seem hopeless.

The Church of the Atonement, the Episcopal church of Edgewater, is now engaged in a program of coöperation which is beginning to make a dent into one of the complex problems of the urban Church in the city of Chicago. Edgewater



Chicago News Feature

Fr. Rice (right) and his curate, the Rev. William F. Johnson, look toward a 30-story building which casts its shadow on their church.

is nine miles north of the Chicago loop and located on the shores of Lake Michigan. Within the past five years the neighborhood around Atonement Parish has almost completely changed. Formerly the area was composed of many old apartment buildings which had been occupied for many decades. Sheridan Drive, along the lake front, had many old mansions, mostly converted into convalescent homes. Today this is changed. Surrounding the church now is the startling new development of many magnificent high-rise luxury apartment buildings containing as many as five or six hundred apartments — a village within a building! What could one church do in such a complex of communities? How could the Episcopal Church of the Edgewater area meet the challenge of the "Vertical Village?"

In 1959 the Edgewater Association of Clergy and Rabbis was founded. The clergy of the Church of the Atonement were among the founding fathers of this organization, which represented all the major faiths of the community. A real spirit of coöperation, understanding, community interest, and rapport among clergy and laymen developed. Every month priests, ministers, and rabbis sit together at a common meal, discuss the religious and social problems of our area, and try to work toward a solution of the problem at hand. The question of how to get into the high-rise apartments and communicate with and serve the thousands of families living there has long nagged the Edgewater Association.

The high-rise apartment dweller lives in exile from the world. He has his own restaurants, drug stores, shops, swimming pools, and doorman to guard his domain behind locked entrances. For the most part, he thinks he likes this anonymity and pays for its assurance. Pastor C. J. Curtis of Immanuel Lutheran Church, a

cooperating member of the association, has called these magnificent vertical villages "castles of irresponsibility." It is true that many of the residents of these luxury apartments have little community sensitivity.

The Edgewater Association of Clergy and Rabbis decided that a visitation program could be accomplished by having interfaith lay committees, composed of people living within each great apartment house. Catholics, Protestants, and Jews would come together in each building, form a committee, then contact individuals in the building on behalf of all. The association hired a full-time director for the religious visitation project. He is Mr. Harry Ortlund, a Methodist layman and a person with vast business experience. He first raised a budget to begin the project. Soon he produced an attractive brochure which contains a large picture of each church and temple in the area, with times of services and other information included.

The association committed itself to the project and the program moved ahead. One building would be selected for visitation and then Mr. Ortlund would contact each priest, minister and rabbi of the association. He in turn would give Mr. Ortlund a list of every individual from his church or synagogue who lived in the building. Out of this list a representative committee would be formed and instructed on how to make calls.

The visitation card to be filled in is like a simple religious census form. We only want the name, members of the family, religion (or religious preference). It is felt that of equal importance to the information we receive on the card is the warmth and concern of someone who cares, representing the religious institutions of this community. These cards are given by the calling committee to the director of the project, who analyzes them, and then distributes them to the church or synagogue which is responsible for each designated family. Those who register no Church preference are turned over to the nearest religious institution to the building in which they live. It is understood, however, that any church or synagogue may pick up the "no preference" cards and make the calls if they so wish.

Seventeen churches and synagogues provide the money for this project by contributing 25¢ per capita. The churches included in this area are: one Episcopal church, three Roman Catholic, three Lutheran, two Presbyterian, two Methodist, one Greek Orthodox, one Evangelical Covenant, one Baptist, one Congregational-Christian church, and United Church of Christ. Also included in this is one Jewish Conservative and one Jewish Reformed synagogue. Businesses in the community have also supported the project. In addition, money has come from the National Missions of the Methodist Church, the Chicago Pres-

bytery, and the Commission on Evangelism of the Lutheran Church in America, each of which have made a \$2,000 grant. Monies are currently being sought from the rest of the major Churches, to make this program a continuing work. The Combined Insurance Company of America, through the W. Clement and Jessie W. Stone Foundation, has contributed \$6,000. The annual budget for the program is \$10,000.

The visitation program of the Edgewater Association of Clergy and Rabbis has opened the doors of the high-rise apartment houses. It has allowed us to discover where our own people live and to show them that we are concerned about their spiritual welfare. We have found a warm reception from the managers.

A friendly spirit and climate of good will has developed among the clergy and laity in the community and this has developed a new sense of religious concern, vitality, responsibility, and community feeling in the churches and synagogues participating. There has been a spiritual

as well as a statistical growth in each of the participating religious institutions who have torn away parochial structures to join together in an effort to make the whole community aware of their need for religious faith.

For the first time, large numbers of unchurched and uncommitted people are being reached and confronted by people who carry with them a living faith. Our own people also, who have perhaps been lapsed, are given an opportunity to make a recommitment to Christ. One of the strangest reactions the visiting committee has found time and time again on their calls, is the attitude of genuine surprise that there is someone who cares.

The visitation program of the Edgewater Association of Clergy and Rabbis received city-wide notice on August 22d, when the Chicago *Daily News* gave the project a full-page spread. National recognition was received when *Newsweek*, in its September 7th issue, gave over its religious section to the unusual work and new approach going on in Edgewater.

EDUCATIONAL AIDS

Archeology and Understanding

The Holy Land: Then and Now. University Slide Sets. Published by Wolfe Worldwide Films, 1657 Sawtelle Blvd., Los Angeles 25, from whom an illustrated brochure is available with full descriptions. Price: \$19.95 each set. Discounts of 5% on the purchase of any four, and of 10% on the whole series.

Sets included in the series are:

- A. Abraham's World and the Route of the Exodus
- B. The Graeco-Roman World of Christ and St. Paul
- C. The Major Journeys of St. Paul
- D. Jerusalem at the Time of Christ's Passion and Death
- E. Journeys of Christ's Public Life
- F. From Joshua to King Solomon
- G. The Temple and the Synagogue
- H. The Dead Sea Scrolls
- J. The Birth and Boyhood of Jesus
- K. The Fall and Exile of Israel and Judah
- L. A Casebook of Biblical Archaeology

I have given these sets of slides a thorough testing with different audiences, both seminarian and parochial, and can recommend them very highly indeed. Worldwide Films and its collaborators have given us all, whether in colleges or parishes, an invaluable teaching aid.

Since the end of the second world war, archaeology has contributed greatly to our better understanding of the Bible. The civilizations of the ancient Near East which form the background of the Old Testament, Palestine itself, scenes familiar to our Lord, the Graeco-Roman world into which the Apostles took the Gospel within the first Christian generation—the recovery of so much of these has helped

the Bible to come alive for us in a way impossible for an earlier generation. How this is so is very well conveyed by this series. Each set consists of 40 color slides protected by plastic folios with a pocket for each, together with a printed narrative. The series as a whole is an interdenominational project in which Jewish scholars have also been consulted.

The titles listed above indicate the range of topics. The quality of the photography and reproduction have won wide praise, and I would add a particular word of praise for the scripts. Sometimes when one is showing slides, accompanying scripts turn out to be an embarrassment and best disregarded. But not in this case. They are all by experts, up-to-date and lucid, and may be read entire or easily adapted.

I have often been asked: "How does the archaeologist set about his work? How does he know where to look in the first place, and then what methods does he use?" It was a happy thought to include Set L, which answers these questions, and then shows some of the sites currently being excavated in Palestine. It may be added that Set D is interspersed with nine scenes from the Oberammergau Passion Play, and is of great devotional value in Holy Week.

All in all, the sets are a must for the biblical departments of colleges, and I hope that many parishes will take the chance to acquire them. Or diocesan boards of religious education may wish to do so, and make them available for parish borrowing.

J. R. BROWN

Fr. Brown is professor of Old Testament at Nashotah House.

LETTERS

Continued from page 5

must afford comfort and courage in our efforts to escape from sin." He then affirms the consequent, saying, "The belief in angels has in fact been of the greatest practical help to multitudes of Christians in every age." Here his argument is simply wrong.

The real difficulty, however, lies not so much in its form as in its substance. We need first to know what we mean by the doctrine of angels. Must we believe that beings who cannot be seen or touched exist in order to believe in the providence of God? Similarly, must we believe that Adam and Eve actually lived in a place called Eden in order to learn from the story? Is the meaning of the Ascension tied up with a belief that one day He flew up? Are stories about angels factual or symbolic? The real argument ought to deal with such questions.

As for your argument that it would be foolish to deny the experience of faithful Christians who have been strengthened in their Gethsemanes, it would be equally foolish to infer angelic existence from such experiences. I know a man who said he saw a ghost. His experience was fear, and I do not deny that. But I do not believe that ghosts exist. Do you?

RICHARD R. BAKER III
Rector, St. James' Church

Richmond, Va.

Editor's comment: Mr. Baker raises a number of questions, to which we would reply as follows: (1) Dr. Hall was not using logic to try to establish the existence of angels, but only to help us to think soundly about its subject, which is the right use of logic. (2) In his treatise, Dr. Hall describes very fully "what we mean by the doctrine of angels." We

could not begin to quote all that in our editorial. (3) Nobody has said that one must believe in angels to believe in God's providence, in fact, we stated the contrary. (4) To ask whether stories about angels are "factual or symbolic" is to pose a false dilemma: an act or event of a symbolic nature is nonetheless factual if it actually takes place. For example, it is a *fact* (we think) that "an angel of the Lord appeared in a dream to Joseph" (St. Matthew 2: 19). (5) When a Christian believes that an angel has helped him in some trial, he is relying not only upon psychological inference but upon revelation; or would Mr. Baker deny that the existence of angels is a revealed truth? (6) How does Mr. Baker know that his fearful friend didn't really see what he called a ghost?

Make Haste Slowly

At the risk of being labeled as another extremist, I should like to comment on the abject haste with which many Episcopalians are making advances to our Roman Catholic brethren. Granted that there are many fine Christians in all Churches, including Rome, there are still two powerful reasons for waiting for the Church of Rome to change before we go too far in approaching her. The first is that Rome offers salvation through Christ but only via the so-called successor of St. Peter, the Bishop of Rome. Anglicans know that Rome's claims are false in this respect. Rome has been idealistic but opportunistic and in the past not above falsifying history, the plain intent of Scripture, and employing forgeries to bolster demands. Secondly, it is only some 70 years ago that Leo XIII declared our Anglican orders invalid and our Church no Church. To the best of my knowledge this is still the Roman Catho-

lic position. I say then stand fast in the liberty wherewith Christ has made us free.

(Rev. ALEXANDER ANDERSON
Rector, Calvary Church

Santa Cruz, Calif.

Slipped Digit

Concerning the notice in THE LIVING CHURCH regarding the ground breaking of Saint Anne's "million-dollar church" [L.C., August 30th], I do hope this is the case of a slipped-digit on your part and not some knowledge you have of which we, here, are not aware.

The estimated cost is slightly over \$250,000 and that certainly is what we are counting on. We thought it newsworthy that we are doing this without a building fund drive—as in previous expansion from normal pledges, while planning to continue to accept our responsibilities to the national Church in line with the Church's recent emphasis on "Mutual Responsibility."

It was a temptation to let the article stand in order to let some of my friends become sinfully envious of Saint Anne's affluence, but my conscience would not allow me to do so.

We do appreciate your giving space to Saint Anne's and hope that you will be able to make this correction.

(Rev.) JOHN C. BALL, JR.
Rector, St. Anne's Church

Atlanta, Ga.

Editor's comment: What's a mere \$750,000 *sub specie aeternitatis*?

With Malice Toward None

I regret that my letter of commendation for your helpfully objective editorials [L.C., October 4th] has been interpreted as casting aspersion on the Rev. Layton Zimmer, for whom I have a high regard. In the last part

"I don't care what kind of a Convention it is — somebody's got a squirt gun!"



of the letter, about a Christian social relations meeting, I did not intend a personal attack on Mr. Zimmer, who is doing an outstanding job of improving racial accord in the diocese of Pennsylvania.

NANCY H. LEA
(Mrs. Robert C. Lea, Jr.)

Wayne, Pa.

Please compare your September 13th editorial, "Blame at the Church Door"—to which I say a resounding Amen: particularly to that part of page 14 wherein you make a most telling point, that early Christian "civil disobedience" was "practiced only in religious—even liturgical—matters, not moral or social ones"—with L.C., September 20th, letters—"Bishop's Comment," by the Bishop of Massachusetts.

It is this in some Churchmen which disturbs me—this attempt to be "more righteous than God," to effect change by revolution rather than evolution, this insistence upon "rights" as divinely given—echoing the Deistic leanings of our "Founding Fathers" and forgetting that we are "creatures" not "creators," servants not masters, and must learn to obey—both black and white—and by obedience "obtain" those gifts and graces which are God's free gift, not our "rights."

Do not misunderstand me: blind obedience to civil authority is not a virtue. If civil authority enacts a law—as it frequently has—that is contrary to the Laws of God, then in order to be obedient to God I obviously must be disobedient to civil law; but I must be very sure that my notion of God's Law is truly God's and not my own prideful self-righteousness.

The good bishop says "the people—from this diocese have not done so self-righteously." I suggest that our Lord's rather pointed parable be applied and that they and all others who are parading rather than praying "remove first the plank from their own eye before they attempt to extract the splinter from their neighbor's." If they have any question as to the plank's existence I suggest that the words "Portugee," "Brava," "Kenuck," and "Shanty Irish" be recalled. Massachusetts has been ever ready to admonish any and all who differed from their ideas. This tendency, though much modified from the bad old days of Puritan intolerance, is still close under the surface.

May I suggest that we, each one of us, observing the suggestion in the Presiding Bishop's recent message and in line with your editorial analysis, search our own hearts, attempt to remove the plank from our own eye and pray most earnestly for the whole state of Christ's Church, but refrain from self-righteous attempts to force our convictions upon the heart and soul and mind of our neighbors—this being the sin of presumption. We may, in brotherly love and as our brother's keeper, "admonish him" but we, as individuals or extra-legal groups, may not coerce him by any means whatever, even by our own uninvited and unwanted presence in his restaurants, cocktail lounges, and privies!

R. G. WILLCOX

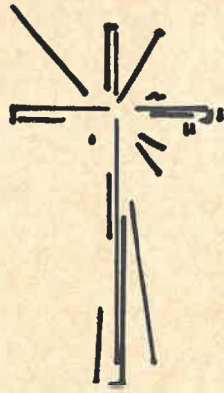
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Whole Gospel

It is significant that the Rev. Mr. Thomas writes to you from Mississippi [L.C., September 13th].

His letter espousing the non-involvement

October 18, 1964



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of clergy in political activity is another example of that ideology which would shepherd a flock away from the cold, hard world outside.

I would rephrase one of his concluding sentences: Time moves on; today's caretaker priests will provide tomorrow's forgotten Christianity.

Our time calls out for clergy of commitment to the whole Gospel of Christ especially in this political year when neither candidate is a shining example of the best America can offer.

Thank you.

(Rev.) TERENCE E. LYNBERG
Assistant, All Saints' Church
Pasadena, Calif.

Any Letters?

Since Mrs. Harlan Cleveland wrote her basic biography of Mother Eva Mary, C.T., in 1929, more relevant material has become available to the Community of the Transfiguration. The sisters consider that the time has come for the presentation in contemporary idiom of a new life of their foundress, and they have honored me with an invitation to try to write it.

It would be greatly appreciated if anyone possessing correspondence with Mother Eva, whether personal or inherited, would lend it for perusal and possible quotation. There are large gaps in the letters we have of her early years, before 1906, when they would be especially valuable. Any material should be sent to:

The Reverend Mother Superior, C.T., The Convent of the Transfiguration, Glendale, Cincinnati, Ohio 45246.

It will be gratefully acknowledged and carefully returned.

SIBYL HARTON

Cincinnati, Ohio.

Confirmation and Communion

There is much unnecessary pamphleteering these days in the matter of "open" and "closed" Communion, pertaining to the admission to the Holy Communion of non-Anglicans whose Churches are not officially in communion with the Episcopal Church. It is one thing to admit non-Anglicans on occasion when their consciences so move them to act in response to the Prayer Book's invitation, but it is quite another thing for a priest to add his own personal invitation of some kind which is quite supplementary to the Church's liturgy and without the Church's authority.

A priest is a *steward* of the mysteries of Christ, not a purveyor.

Confirmation happens to be the usual Anglican prerequisite for admission to the Holy Communion, but this is not true for all Catholic Christians, e.g., Roman Catholics. We believe that it works best towards Christian maturity when Confirmation comes first, and there is no reason why we should not so continue—even to urging it for the non-Anglican who also comes to love our ways. But to repel the non-Anglican communicant could be to assume a judicial role that lies beyond the provisions of the rubrics and Canons as well as to seriously wound a soul that longs to know Christ better.

(Rev.) PETER CHASE
Canon pastor, The Cathedral Church
of St. John the Divine

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THE LIVING CHURCH

ANGELS and ANGLES

Continued from page 2

They don't like to hurry into things. But they are going to discuss the Ecumenical Movement and the name of the Church, and the translation of bishops."

"What's wrong with Pecusa?" asked Bogle, scowling vigorously.

"Apparently they've stopped protesting, so some wish to change the name to Ecusa." Beadle scratched an angelear. "I presume it's comforting to have at least one old familiar issue to come back to. The question comes up at every other Convention."

"And this translating bishops?" Tubal puzzled. "Are they more incomprehensible than the rest of the clergy?"

Jubal chuckled audibly and brought an upward glance from a perpetual deacon. "This time it doesn't mean the language but the person," he said. "Translation means a bishop may be moved from one diocese to another." He tittered. "It could be quite confusing to the Church, with all those chief shepherds winging about from flock to flock. I can imagine a telegram from one diocese to another: 'Will trade Boyer for Clementi; no cash involved.'"

"Cut the levity," commanded Bogle with unusual gentleness. "I think you'd better report to Gabrielli. He'll want to know about their stewardship."

"Yes, sir," said Beadle, "and what else shall I include?"

"Tell him the Opening Service was impressive."

"Yes, sir."

"In spite of all the cameras and the PA system we were moved. MR."

"Of course, sir. Shall I explain MR?"

Bogle thought. "No, let him figure it out for himself."

"Yes, sir."

"Tell him they seem to be a bit confused as always, being human, but that they are concerned, and earnest."

"Yes, sir." Jubal smiled with surprise at Bogle's sensitivity.

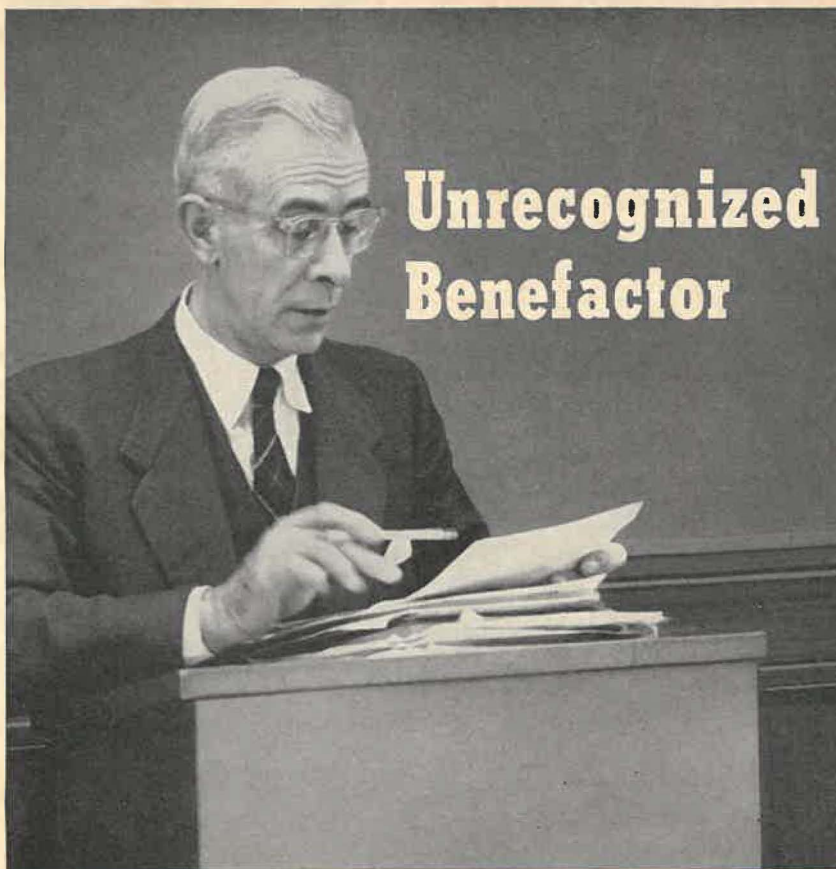
"Tell Gabrielli that like previous Conventions it will probably be the same piece of cake, no matter how they slice it. But add that we are not disconsolate; we are hoping for the best."

"I trust Gabrielli will be pleased," beamed Jubal. "And may I tell him that it is magnificent to see so many members of Pecusa having such a good time?"

Tubal Bogle-Bray looked serious and then almost forced a grin. "You'd better play down that good time stuff a bit. Gabrielli can be stodgy now and then. Just say the gathering at St. Louis seems to be experiencing a seemly joy."

Jubal's eyes rounded in amazement at Tubal's broad grasp of reality. "I go at once, sir," he saluted. "All hail, Pecusa." He soared up through the roof of Kiel Auditorium hardly feeling the shock of steel against his angelbrow, and winged away through the hopeful night.

October 18, 1964



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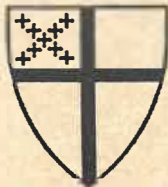
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The Rev. James B. Bell, former vicar, St. Mark's, Troy, Ala., is curate, St. Christopher's, San Lorenzo, Calif. Address: 15833 Via Toledo.

The Rev. Wesley M. Biggs, former vicar, Christ Mission, Norway, Maine, is vicar, Church of Our Father, Hull's Cove, and assistant, Church of Our Saviour, Bar Harbor, Maine. Address: The Vicarage, Hull's Cove.

The Rev. Paul Brisbane, former priest of the Rosebud Mission, S. D., where he was in charge of Advent Chapel, Mosher; Calvary Chapel, Okreek; Mediator Chapel, Wood; and chaplain of Bishop Hare Mission Home, is vicar, Holy Trinity Church, Platteville, Wis. Address: 250 Market St., Platteville, Wis. 53818.

The Rev. J. Albert Dalton, former assistant, Christ Church, Dayton, Ohio, is associated with the National Council, and is chaplain, St. Luke's Hospital, Manila, Philippines.

The Rev. Neal H. Dow, recently ordained to the diaconate, is curate, St. Matthew's, Kenosha, Wis.

The Rev. Bruce W. Forbes, former curate, St. Luke's Church, Jamestown, N. Y., is on the staff, St. Bartholomew's, New York, N. Y. Address: 109 E. 50th St.

The Rev. Thomas G. Garner, Jr., formerly in charge of Holy Comforter, Monteagle Conference Center, Tenn., is rector, Westover Parish, Va. Address: Rt. 2, Charles City, Va. 23030.

The Rev. John H. Gray, former associate director, General Division of Laymen's Work, National Council, is rector, Trinity Church, Hattiesburg, Miss.

The Rev. Louis E. Hemmers, vicar of the missions at Marysville and Blue Rapids, Kan., has

added St. Luke's Mission, Wamego, to his cure. Address: 504 N. 11th St., Marysville, Kan. 66502.

The Rev. Henry H. Hoover, former assistant, Cathedral Church of St. Mark, Minneapolis, Minn., is rector, Christ Church, Waterloo, Ia. Address: 610 E. 4th St., Waterloo, Ia. 50703.

The Rev. Earl Kneebone, former vicar, Trinity Church, Hinckley, Minn., is vicar, Holy Apostles' Church, Duluth, Minn. Address: 5518 W. 8th St., Duluth 7.

The Rev. John S. Macauley, who has returned from three years' advanced study, Cambridge University, is on the faculty of the Kansas School of Religion, University of Kansas. Address: 3026 Steven Dr., Lawrence, Kan. 66044.

The Rev. Henry B. Robbins, former rector, St. John's, Shenandoah, Ia., is canon missionary for the diocese. He is the first to have this position. His address is Iowa Falls, Ia., where he is priest in charge of St. Matthew's by the Bridge.

The Rev. John L. Said, former rector, St. Mark's, Plainfield, Ind., is chaplain, St. Richard's Episcopal Day School, and curate, Trinity Church, Indianapolis, Ind. Address: 3243 N. Meridian St.

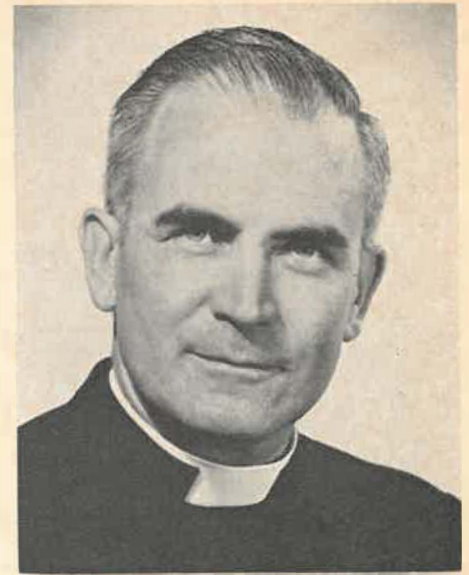
The Rev. Allen E. Sither, former rector, St. James', Essex Junction, Vt., is rector, St. Paul's, Manhattan, Kan. Address: 6th and Poyntz Ave., Manhattan, Kan. 66502.

The Rev. Wayne B. Williamson, former rector, Trinity Church, Reno, Nev., is rector, St. Mary's Church, Lakewood, Tacoma, Wash. Address: Box 3456, Tacoma 99, Wash.

The Rev. Wallace I. Wolverton, Jr., formerly in charge of St. John's-St. Mark's, Grifton, N. C., is associate rector, St. Mary's, High Point, N. C.

Adoptions

The Rev. James R. Peters and Mrs. Peters, St. Alban's Church, Wichita, Kan., announce the adoption of their son, David Michael, on August 25. They have two older daughters.



The Rev. John H. Gray
From New York City to Hattiesburg, Miss.

Births

The Rev. Richard Bullock and Mrs. Bullock, Calvary Church, Sioux City, Ia., announce the birth of their daughter, on September 8.

The Rev. Douglas M. Carpenter and Mrs. Carpenter, St. Stephen's Church, Huntsville, Ala., announce the birth of twins, Stephen Morrison, and Kathryn Sophronia, on September 6.

The Rev. William H. Freeman and Mrs. Freeman, St. Mark's Church, Oakes, N. D., announce the birth of their daughter, in July.

The Rev. Hays H. Rockwell and Mrs. Rockwell, St. George's School, Newport, R. I., announce the

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THE LIVING CHURCH

The Living Church

birth of their third child and first daughter, Sarah McFarland, on September 9.

The Rev. William L. Schnitzer and Mrs. Schnitzer, Church of the Good Shepherd, Pawtucket, R. I., announce the birth of their second daughter, Laurel Anne, on August 19.

The Rev. James D. Warner and Mrs. Warner, St. Stephen's Church, Wichita, Kan., announce the birth of their daughter, Tammy Ann, on September 8.

Armed Forces

The Rev. Tom G. Ward, 1st Marine Air Wing, FPO San Francisco, Calif. 96601.

The Rev. Christian R. Wolf, USN, 7870 Sterling Dr., Oakland, Calif.

Renunciations

On September 2, the Rt. Rev. R. González Agüeros, Bishop of Cuba, acting in accordance with provisions of Canon 60, Sec. 1, of General Convention (1961), and with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry by Rogelio Garrido Montanana, presbyter.

On September 16, the Rt. Rev. Francis Eric Blay, Bishop of Los Angeles, acting in accordance with the provisions of Canon 60, Sec. 1, of General Convention (1961), and with the advice and consent of the clerical members of the standing committee, accepted the renunciation and resignation of the ministry made on April 21 by Jack W. McFerran.

New Addresses

The Rev. George Browne, Protestant Episcopal Mission, Robertsport, Cape Mount, Liberia, West Africa.

The Rt. Rev. Daniel Corrigan, 8 Peter Cooper Rd., Apt. 13B, New York, N. Y. 10010.

The Rev. Eric Eastman, West Stockbridge, Mass.
The Rev. William J. Fischer, 935 Amosland Rd., Morton, Pa.

The Rev. Benjamin P. Ford, 830 Griegos Rd., N.W., Albuquerque, N. M.

The Rev. Albert J. Hambert, retired, 53 Yonkers Terrace, Yonkers, N. Y.

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The Rev. Frederick P. Lefebvre, Trinity Church, New Rochelle, N. Y.

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The Rev. Herbert C. Skelly, RFD #1, Box A-1, North Scituate, R. I. 02857.

The Rev. J. Moulton Thomas, 27 Washington St., Middlebury, Vt.

The Rev. Robert M. Watson, 303 Buena Vista, Memphis, Tenn.

The Rev. William H. Watson, 15 Tavor Ave., Colonial Village, East Brunswick, N. J.

The Rev. James L. Whitcomb, 1224 Pomelo Ave., Sarasota, Fla. 33579. (Nov. 1).

The Rev. Arthur K. Wing III, 7 N. Mountain Ave., Montclair, N. J.

The Rev. Virgil F. Wood, 980 Memorial Dr., Cambridge 38, Mass.

DEATHS

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

The Rev. John R. Bentley, 53, rector of Christ Church, Tyler, Texas, died September 9th, in a Savannah, Ga., hospital. He had suffered a cerebral hemorrhage in Savannah on August 30th.

The Rev. Mr. Bentley was born in Augusta, Ga. He received the B.A. degree from Yale in 1933 and the B.D. degree from Virginia Theological School in 1939. He was ordained to the priesthood in 1940, and served churches in Georgia and Texas until 1943 when he began active duty as a chaplain in the U. S. Naval Reserve. He served overseas on Peleliu and Palau Islands in the western Pacific during World War II. After his release from active duty, he served as rector of St. Stephen's Church, Houston, Texas, until 1950, when he became rector of the Tyler church.

He was a deputy to General Convention in 1952, and served on the standing committee of the diocese of Texas from 1957 to 1959.

Survivors includes his wife; two sons; and two daughters.

Elizabeth Ann King, youngest daughter of the Rev. Fred F. King and Mrs. King, died July 18th, after a fall in a bathtub in the King home in Greeley, Colo. Fr. King is assistant rector at Trinity Church, Greeley.

Elizabeth, who was 15, was born in Denver. She attended Heath Junior High School in Greeley, was a member of the Heath chorus and also sang in the Trinity Church junior choir. She was a member of the church's junior altar guild.

She is survived by her parents; a brother and sister; and her grandmothers.

Theodore McCurdy Marsh, who served as vestryman and warden of Grace Church, Orange, N. J., died September 15th in Orange Memorial Hospital, at the age of 81.

Mr. Marsh, an attorney, served as an instructor at a number of law schools and co-authored or edited several case and textbooks on law. He held municipal office in both East Orange and Mantoloking Borough, N. J. He was perennial president of the board of trustees of the New Jersey Orthopedic Hospital, started by two aunts who raised him after his mother's death at his birth.

Mr. Marsh was graduated from Yale University with Phi Beta Kappa honors in 1904. He graduated from Columbia Law School in the same class with President Franklin D. Roosevelt. He was admitted to practice before the United States Supreme Court.

Besides his wife, the former Lillian Hillyer, he leaves four daughters: Mrs. Eric Savage, of Short Hills, N. J.; Mrs. Richard Lydecker, of Glen Ridge, N. J.; Mrs. Douglass Kennedy, of Holyoke, Mass.; and Mrs. Robert Stocking, of Greenwich, Conn.; and nine grandchildren.

Carol Wyllys Rede, secretary to the Rt. Rev. W. B. Donegan, Bishop of New York, died suddenly at her home in New York City on September 15th.

Miss Rede was a graduate of the Latin School of Baltimore. Her father was the late Rev. Wyllys Rede, former historiographer of the diocese of Maryland. She had served as Bishop Donegan's secretary for 26 years.

Miss Rede is survived by two brothers.

CHURCH DIRECTORY

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

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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; Sat 4:30-6

WASHINGTON, D. C.

ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French
Service 4, EP & Ser 5:30; Daily services 8:30,
12:10, 5:15; 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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues,
Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat
4:30-5:30, 6:30-7:30

CORAL GABLES, FLA.

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

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; hol, holiday; HC, Holy Communion; HD, Holy Days, HH, Holy Hour; HU, Holy Unction; 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.

CHURCH DIRECTORY

Continued from previous page

FORT LAUDERDALE, FLA.

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

INTERCESSION 501 N.W. 17th St.
Rev. Bruce E. Whitehead
HC 7:30; HC or MP 10; EP 7:30

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.
Sun 8, 9:30, 11, 12; LOH Wed 10:30; Thurs 9

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, Fri & HD 10; C Sat 5

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road
Rev. John F. Hamblin, Jr.; Rev. George P. Huntington
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30, Ev 7:30; C Sat 5

CHICAGO, ILL.

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

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

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.

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

BOSTON, MASS.

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

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
Rev. Thomas F. Frisby, r; Rev. R. S. Shank, Jr., c
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

ST. LOUIS, MO.

ASCENSION 850 Goodfellow
Rev. Francis G. Washburn, r
Sun 8, 10:30; Wed 6:30

EMMANUEL 9 S. Bompert Ave. (Webster Groves)
Rev. Pitt S. Willard, r; Rev. C. R. Cadigan, asst.
Sun HC 8, MP 9:15, 11

HOLY COMMUNION 7401 Delmor Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

ST. STEPHEN'S 14th St. at Park Ave.
Rev. Walter W. Witte, r
Sun 8:45 (children), HC 10; Thurs HC 11

The Living Church

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon, Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10; EP daily 5:30

EAST MEADOW, LONG ISLAND, N. Y.

CHRIST THE KING 5th St. off Prospect Ave.
Rev. Marlin L. Bowman, v
Sun 8 HC (Said), 10 MP & HC (Sung)

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 (G HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r

Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30 & 11 Ch S, 4 EP (Spec. Music); Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed 12:10; EP Daily 5:45. Church open daily for prayer

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Th.D., Ph.D.

Sun 11. All services and sermons in French

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

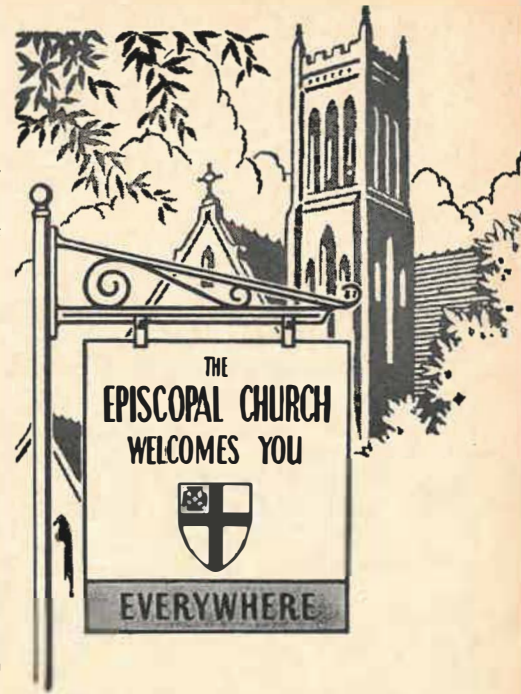
ST. MARY THE VIRGIN 46th St. between 6th and 7th Aves.
Sun Low Masses 7, 8, 9 (Sung), 10; High Mass 11; B 8; Weekdays Low Masses 7, 8, 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat 2-5, 7-9

RESURRECTION 115 East 74th St.
Rev. Leopold Damosch, r; Rev. C. O. Moore, c; Rev. C. L. Udell, asst.
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex Sat HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon 12:10. Church open daily 6 to midnight



ST. STEPHEN'S CHURCH
ST. LOUIS, MISSOURI



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

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

TRINITY Broadway & Woll 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; Int 1:05; C Fri 4:30-5:30 & by appt. Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9, Tues 8, Wed 10, Thurs 7; Int noon

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. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat 9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low Mass

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP 5:30; Daily: 7:45 Matins, 8 Mass, 5 EP

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:30, 5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15, Sat 12-1

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
Sun MP & HC 7:45; HC 9, 11, 5, EP 8; Daily MP & HC 6:45 (ex Thurs 6:15), EP 6

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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby, r
Sun 7:30, 9 H Eu, 11 Mat & H Eu