

# The Living CHURCH

March 1, 1964

25 cents





# LETTERS

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

## Diction Friction

I agree with your Christology as expressed in the editorial, "Hard to be Good" [L.C., February 16th] but I disagree with your terminology.

Ecclesiolatry, Mariolatry, Bibliolatry I eschew;  
But Christolatry I pursue —  
And so do you!

BETTY KING  
(Mrs. Ware G. King)

Ethete, Wyo.

## Editor's comment:

We do, indeed,  
The whole day long.  
And she is right  
And we are wrong!

## Horses in the Pews

The ably written review of James C. Rawling's *Virginia Colonial Churches* [L.C., January 19th] carried the title, "Few Muskets, No Flowers." Smiling, flower-tossing maidens in some of the situations suggested in Mr. Rawling's excellent book would have been quite out of place if not in great personal jeopardy.

Unlike Vawter's Church described in this

valuable architectural guide, Aquia Church suffered no loss of communion silver. Thanks to excellent measures taken to hide it, colonial paten, chalice, and flagon are still prized possessions and in use today. Blue-clad "visitors," however, seemed to find it compatible with their ideas of decent respect for the Lord's house to stable their horses within. Pew enclosures apparently made most acceptable stalls! Their horses, though, were "cribbers," and resulting damage made extensive repairs necessary, such as lowering and inverting abraded (chewed!) tops of pew sides. Flagstones as well must have been made most unhappy at being cracked and shattered. Abingdon Church, too, was similarly occupied and wrecked, and in the graveyard sledgehammers were swung lustily: Tombstones were broken off and ruthlessly smashed.

Finally, in support of the proposition that Confederate muskets were indeed woefully few and, hence, unable to clear the land of light-fingered and heavy-handed despoilers, I quote as follows from an editorial in the *Richmond News-Leader* (March 2, 1963) in which reference is made to a plantation home a few miles from Vawter's Church:

"Yankee looters carried off 14 wagon-loads of furniture and silver from Blandfield alone. Later, someone in Ohio wrote the owner, Robert Beverley, and offered to sell him his silver service for \$1,000. Beverley replied, 'Robert Beverley does not deal in stolen goods.'"

But, of course, not all the invaders were Christian knights in shining armor.

(Rev.) PALMER CAMPBELL  
Rector emeritus, Overwharton Parish  
(Aquia Church, Clifton Chapel)

Richmond, Va.

## For Information

For the benefit of any of your readers who may find himself or herself in Hong Kong on a visit, I write to ask you to make known that we now have a Diocesan Information Office with Mrs. Mary Knott and Mrs. Edith Li in charge. (Address: Bishop's House, 1 Lower Albert Road, Hong Kong, Tel.: 26611).

They will always be glad to welcome visitors and show them around the many exciting things that Christ is doing among His Hong Kong people.

Advance information of arrival will always help, but is not essential.

The Information Office will always be glad to answer any letters enquiring about the work of the Church in Hong Kong.

(Rt. Rev.) R. O. HALL  
Bishop of Hong Kong

Hong Kong

## Pecusa Corporation

Is the Church to give up its family character, and become just a secular corporation? The proposal of Bishop Warnecke to translate bishops [L.C., February 9th] would have us swap fathers-in-God every now and then. Is that to conform to the "Hollywood" ethos, with its repeated divorces and remarriages, so that a child has a different father every few years?

Our spiritual fathers are to become branch managers of the American Pecusa Corporation, and each job is a stepping-stone to the next. Then our parishes are simply to become local branches of the corporation, smaller stepping-stones, headed by ultra-conformist organization men who start with a small territory and, like a salesman of a

# A Call to the Church

ON THE BATTLE LINES is a manifesto for our times by 27 militant clergymen — a call to the Church to become, in the words of John Donne, "involved in mankind." Here are bold and courageous statements on social, moral and religious issues of our day.

Where does the Church stand today on race? on desegregation? housing? on education? on politics? on the role of the laity? What is the Church doing on these issues, and for peace? for missions? on theological education?

# ON THE BATTLE LINES

27 contributors

Edited by MALCOLM BOYD

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At the Core of the City Rev. C. Kiltner Myers  
City of Light and City of Darkness  
Rev. James A. Gusweller  
Race in the City Rev. William Wendt  
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And Suddenly Nothing Happened  
Suffragan Bishop Paul Moore  
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# The Living CHURCH

Volume 148      Established 1878      Number 9

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

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## THINGS TO COME

### March

1. Third Sunday in Lent
8. Fourth Sunday in Lent
15. Passion Sunday
22. Palm Sunday
23. Monday before Easter
24. Tuesday before Easter
25. Wednesday before Easter
26. Maundy Thursday
27. Good Friday
28. Easter Even
29. Easter Day
30. Easter Monday
31. Easter Tuesday

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

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

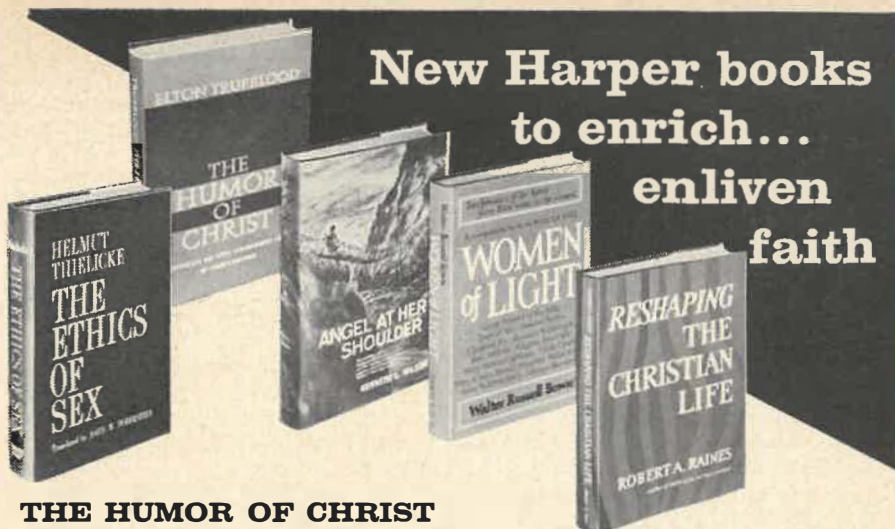
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March 1, 1964

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

### Machinery Wanted

Your account of the recent ecumenical "Communion service" at Athens, Ohio, in which a bishop and three priests participated, is as disturbing as the ceremonies themselves were grotesque. Has the Church learned nothing from the Presbyterian debacle of 1946, in which our Protestant brethren were similarly misled by the misrepresentations of an over-zealous minority?

The distressing thing about lawless ecumenical "break-throughs" by our clergy and laity is not so much that they violate both the letter and the spirit of the Prayer Book, the Canons, and the express instructions of the House of Bishops. This affront to Catholic order and decency is indeed an evil, but it doesn't match the harm that it is done to the ecumenical movement by falsifying our real position and pretending to a doctrinal unity that does not in fact exist.

Is it too much to hope that the forthcoming General Convention will develop machinery to discipline, if not to silence, those who, for whatever motives, wilfully disobey the clear teaching of the Church?

HILARY GRAHAM

Chester, Pa.

### No Departure

The headline ("Lovett Departs") on your account of the change in the Lovett School charter [L.C., February 2d] have led some to believe that the institution is no longer Church-related. Such is not the case, notwithstanding the substitution of the word "Christian" for the word "Episcopal" in the charter and modifications in the criteria for selecting trustees.

While having no legally stated connections, Lovett is very much Church-related in a manner not unlike many other facilities enjoying ties with the Episcopal Church. Morning Prayer is said in the chapel daily. A student "vestry" cares for the altar where the Eucharist is celebrated weekly. The dean of the Cathedral of St. Philip remains on the board of trustees, which, itself, remains predominantly Episcopal. These are but some of the factors which indicate that Lovett is Episcopal Church-related.

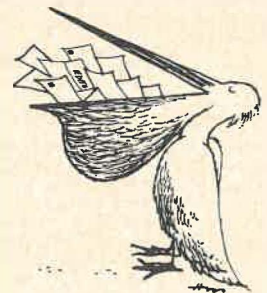
Even if all Episcopal ties had been broken it would still be difficult to say that Lovett had "departed," inasmuch as there is acknowledgment on all sides of its Christian orientation. But if this, too, had ceased, Churchmen would remain concerned that Lovett is still segregated. This, after all, is the primary thing in the unhappy Lovett saga anyway.

(Rev.) JOHN B. MORRIS  
Executive director, Episcopal Society for  
Cultural and Racial Unity

Atlanta, Ga.

### Chow Line to the Altar

To the objections of Mr. Louis C. Popham III [L.C., February 9th] to the practice of ushering communicants to the altar rail, it should be pointed out that the main purpose of doing this is not to "speed up the receiving process" but to preserve the dignity and reverence with which that "process" is carried out. Surely few things are less conducive to a spirit of reverence than having to stand in line (like shoppers in a supermarket) to receive the sacrament. Yet when some of the communicants start queuing up (and there seem always to be a few who don't mind doing so) the rest have no choice but to queue up also, distasteful though they find the practice. The chow-line approach to



the altar is esthetically offensive and devotionally disturbing. Until congregations are so well trained that they can regulate their own approach to the altar without lining up, let us by all means continue using ushers to insure that the Communion is administered to the people in an atmosphere of reverence and decorum, and, as the rubric puts it, "in order."

But Mr. Popham's letter betrays a more fundamental misconception, when he asks, "Why should the communicant not have the right to determine when he . . . shall communicate?" A communicant has no such "right" at all! Receiving Communion is not a private and personal affair to be undertaken by each individual according to his own convenience or fancy. It is a part of the public worship of the whole congregation, a collective liturgical act. The individual's "right" is to perform his appointed role in the corporate act of the people of God. At all times in liturgical worship, but especially so in this moment of Communion, the individual's personal devotions should be subordinated to the devotional act of the community, seeing that he cannot even *be* a communicant except in, with, and as part of the communicating Church. Indeed, if ushering can help at all to foster a feeling and an atmosphere of collectiveness in worship, if it can in some measure counteract the view that religion is strictly or mainly a private affair, if it can contribute to de-individualizing the devotional attitude of our people toward the act of Communion, then it is to be applauded not only as a utilitarian convenience but also for its positively beneficial and salutary influence.

WILLIAM DULANEY

San Francisco, Calif.

**COMING**  
**MARCH 15th**

*Parish Administration Number*

The Living Church



## The Ethical Question

**Prologue to Ethics.** By Wilford O. Cross. Nashotah House. Pp. iv, 206. \$3.50.

The theological frontier is becoming an exciting place these days. The doctrine of Christ is once again a subject of concern, and only in the light of Christ can the meaning of human nature and destiny be seen. Thus the new frontiers of Christian thought and creative action are, in the contemporary critique of culture, in the crisis in pastoral theology, and in the reformulation of the bases for Christian ethics, all related to the meaning of man's existence.

It is, therefore, all the more astonishing to find a book on Christian ethics in which the substantial questions of Christology and of human freedom and value are not explicitly considered. Dr. Wilford O. Cross, who is professor of ethics and moral theology at Nashotah House, has written *Prologue to Ethics*, in which he attempts to reinterpret and rehabilitate natural law as a basis for Christian ethics. Even on his own grounds, am disturbed to find no attempt to deal with the essential ambiguities of natural law theory.

Fr. Cross, who is obviously both competent in detail and acquainted widely with the literature, betrays no contact with the contemporary criticisms of natural law, its determinism, its naïve psychological orientation, and its possible confusion with natural rights theory. Further, since natural law is used as a hedge against the irrational, I must point out the irrationality of failing to take seriously the compulsive power of the irrational and unconscious factors in human experience which, unless recognized, will wreck any ethical theory.

The book consists of four parts. It opens with an analysis of value, moves to a consideration of natural law, gives a brief discussion of the Christian ethic as vocation, and closes with a section on some contemporary social problems related to sex and family life, and the problems of social justice.

It is no longer possible to deal with ethical value theory without taking seriously the work of the late H. Richard Niebuhr. Rejecting the teleological ethics of goal-seeking and the deontological (ethics of obligation) as ultimately unsatisfactory bases for Christian ethics, Niebuhr's value system holds that being itself is the good. To state the good in terms of a goal or an obligation is simply asserting what is already in question. God and man are seen as good for each other in a relationship of love, trust, and loyalty. The thrust of ethics is toward the achievement of personal responsibility and the production of value. The ethical question is, "What is good for man?" Fr. Cross, on

the other hand, combines teleology and obligation, in which the "should" of morality becomes a series of maxims which are understood as goals of ethical action. The question becomes "What is man good for?" and potentially, at least, reduces man to an object of a divine imperative, limits his freedom, and manipulates him toward a goal.

In view of this manipulative goal-setting and the surprising failure to deal carefully with the problem of freedom, it is interesting to observe the freedom with which traditional natural law theory is treated. Dr. Cross rightly notes the ambiguity in traditional natural law ethics, but it is not clear on what basis, other than personal preference, he would rehabilitate it. It is clear that he wishes to find room for a denial of, for example, Roman Catholic criticism of planned parenthood. But it is not certain that he has done more than oppose one arbitrary maxim to another.

In reality, natural law theory functions in this book as a hedge against theological liberalism. But having insisted on the necessity of natural law as a basis for Christian ethics, Fr. Cross is dissatisfied with the conservative results of the theory. Therefore, he must assert a teleological principle which permits a reinterpretation of natural law, but which in turn is arbitrary and compulsive.

What is most needed in Anglicanism, where the whole enterprise of theological ethics is depressingly bankrupt, is the recovery of a value theory which will take seriously the contemporary theological insights concerning the nature of man and of human responsibility in the present cultural crisis. This is well within the vocation of Anglicanism and it is distressing that this book so widely misses the mark.

JOHN M. GESSELL

*Dr. Gessell is assistant professor of ethics, Christian education, and homiletics in the School of Theology of the University of the South, and assistant to the dean.*

## Twinkle in God's Eye?

**The Two Hands of God (Myths of Polarity).** By Alan W. Watts. Braziller. Pp. 261; 23 plates, 6 line drawings.

Startling for the tyro dipping a hesitant spoon into the exotic dishes of mythology, but tasty fare for the epicure—and delightful, delightful, if read with the same sense of humor in which the gifted author, Alan Watts, wrote it!

*The Two Hands of God* is the third volume in a sextette under the general title *Patterns of Myth* from Braziller's press. Dr. Watts is dean of the American Academy of Asian Studies, San Francisco, and research fellow of Bollingen Foundation and of Harvard University. The book pursues in considerable detail the idea that explicit opposition—as between God

and Satan, or as between negative and positive—conceals implicit unity.

Dr. Watts' aim is to show that the great mythological traditions suggest that all conflict is ultimately "in play," that this paradoxical "unity" of life and death, good and evil, pain and pleasure, is the very nature of existence, yet "the game of life is making believe it is not so!"

The book begins: "*When the critical intellect looks at anything carefully, it vanishes.*" It ends with a Hassidic saying: "*If I am I because you are you, and if you are you because I am I, then I am not I,*



*and you are not you.*" Stretched between these sentences lies mythology's Fantasyland banquet, presided over by a genial, well-informed philosopher with a first-rate prose style and an easy command of vigorous phraseology. Eat with zest.

Dr. Watts believes that God has a twinkle in His eye, that the whole genius of Christianity is that it requires its votaries to accept "impossible challenges" as "a test of nerve" (e.g. God's demand that Abraham sacrifice his son Isaac), thus greatly intensifying human consciousness and self-knowledge. Take this thesis away from Watts, and he can't make much sense of the Christian religion. You may disagree as you read, but he'll make you think.

The theme is colored with a wealth of unfamiliar material from Chinese, Indian, Egyptian, Iranian, early Christian, and modern sources.

I rate this high in its field; well worth the six dollars. A book which makes one wish to meet the author.

HARRY LEIGH-PINK

*Fr. Leigh-Pink, 19 years a parish priest in Canada and USA, before ordination was a well-known Anglo-American novelist, the author of 30 published books, 400 short stories. After three years as associate rector, St. Paul's, Bakersfield, Calif., college chaplain and college world religions instructor, he took charge of St. Stephen's Church, Stockton, Calif., on February 15th.*

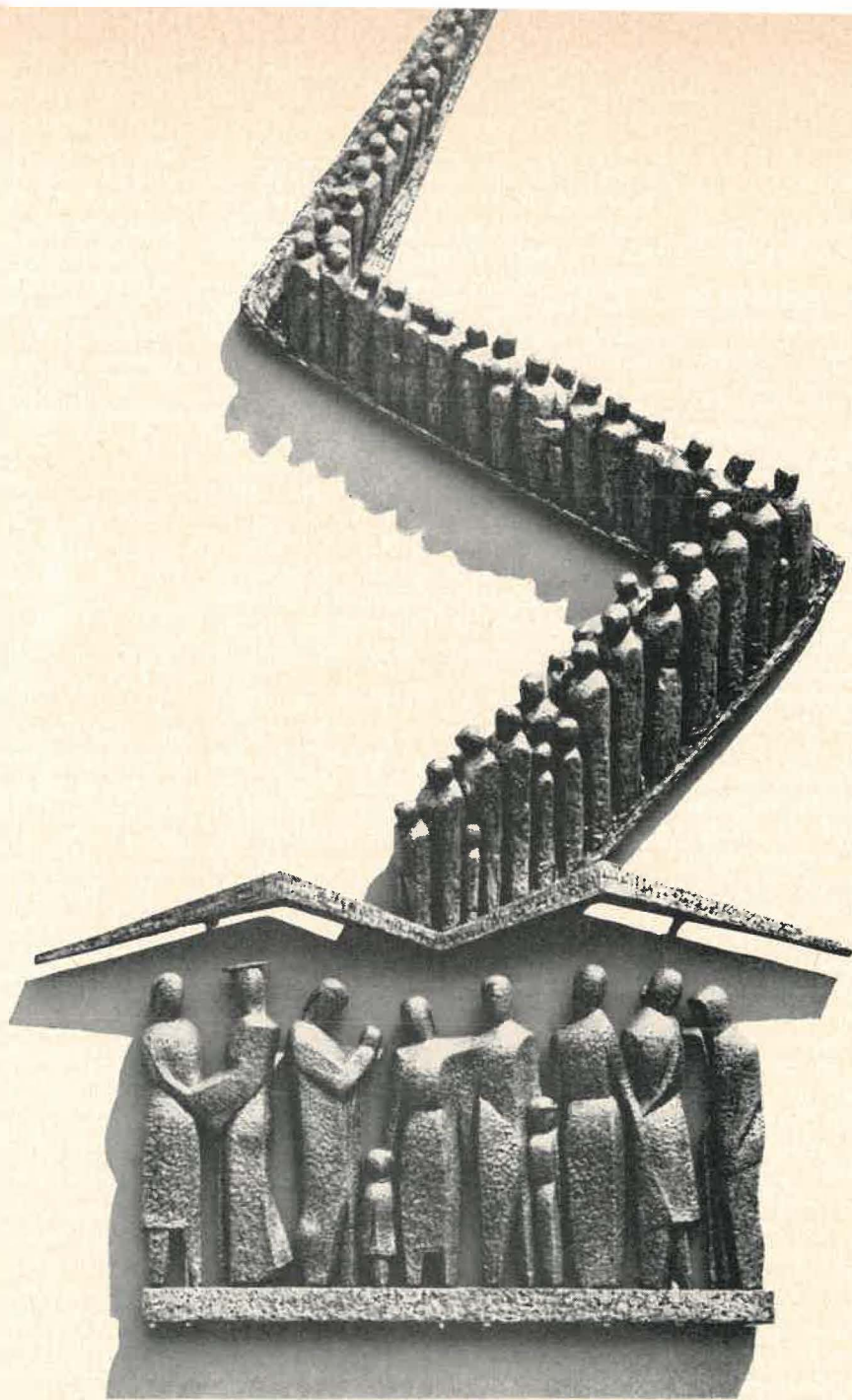
## Books Received

**THE ABOLITION OF GOD. Materialistic Atheism and Christian Religion.** By Hans-Gerhard Koch. Fortress. Pp. 191. \$3.75.

**CONTEMPORARY CHRISTIAN WRITERS.** By Joseph R. Foster. Hawthorn. Vol. 117 in "Twentieth Century Encyclopedia of Catholicism." Pp. 160. \$3.50.

**THE PARABLES OF JESUS.** By Joachim Jeremias. Revised and enlarged. Based on the Sixth German Edition. Scribner's. Pp. 248. \$4.50.





## **PSALM OF ALL NATIONS**

My God is God of all people — high in the Himalaya  
On the plains of Kenya — in the jungles of Ecuador my God is God.  
Beyond the probe of space and with the prober still  
Where no man or each man is, He is.

The nations of earth, sea, sky are small particles.  
The seasons turn to future seasons.  
Deep in the aboriginal breast — under the prayer shawl,  
In light and the dark — with him who tries or who maligns,  
With infinite compassion, my God is God.

Kenneth Allan



# The Living Church

For 85 Years:

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

Third Sunday in Lent  
March 1, 1964

## RELIGION AND RACE

### New Chairman

Presiding Bishop Lichtenberger has stepped down as chairman of the National Council of Churches' Commission on Religion and Race. He remains a member of the commission, however.

Bishop Lichtenberger, chairman of the commission since its inception last June, said he was relinquishing the chairmanship for reasons of health and the pressure of other duties. In a statement, he said that the Episcopal Church would cooperate with every aspect of the commission's program. "In the short time of its work," he said, "the commission has served the Churches well. I fully support the work of the commission on behalf of the Churches to bring a full measure of racial justice to the Church and to our country."

Succeeding Bishop Lichtenberger as chairman of the commission is Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church in the USA.

## RACE RELATIONS

### March in Birmingham, Mich.

About 2,000 men and women—Protestants, Episcopalians, Roman Catholics, and Jews—joined religious leaders of the Birmingham, Mich., area on February 9th in a procession supporting Federal civil rights legislation. The procession was sponsored by the Birmingham Council of Churches.

Proceedings began in front of the Birmingham Congregational Church, with an invocation by the Rev. Raymond Fenner, Congregational pastor, and Rabbi Irwin Groner, of Congregation Shaarey Zedek, Southfield. The marchers then went to the Holy Name Roman Catholic Church, where a capacity congregation heard the Rev. Maurice Geary, chaplain of Marian [Roman Catholic] High School, give the main address. Representatives of the Birmingham, Bloomfield Hills, and Beverly municipal governments, the Jew-



Birmingham procession: Christians and Jews for civil rights.

Detroit News

ish Community Council, the Pontiac Urban League, and the National Association for the Advancement of Colored People, participated in the march. The Rev. Carl R. Sayers, rector of St. Stephen's Church, Birmingham, acted as marshal.

Other Episcopal clergymen participating were the Rev. Messrs. Gerald B. O'Grady, Jr., Robert P. Patterson, John H. Albrecht, and T. H. Michael Nesbitt, of Christ Church Cranbrook, Bloomfield Hills; the Rev. John M. Wigle, of the Church of the Advent, Orchard Lake; the Rev. Louis C. Gillette, of the Church of the Nativity, Birmingham; and the Rev. W. Eugene Snoxell, of St. James' Church, Birmingham.

## NEW MEXICO AND SOUTHWEST TEXAS

### Race and the DeMolay

Bishop Kinsolving of New Mexico and Southwest Texas has commended young people of the Los Alamos, N. M., DeMolay chapter, for standing fast in their purpose of presenting a Negro for membership. Their charter has been rescinded.

Said Bishop Kinsolving, in a letter directed to be read in his diocese:

"Allegedly for secret reasons the DeMolay chapter at Los Alamos has been forced to surrender its charter. Press reports from [Los Alamos], however, indicate that the precipitating factor was the denial by the sponsoring Masonic Order of the chapter's privilege to vote upon a Negro boy whose name had been presented for membership. The sequence of events was such that a vote was prevented by the recall of the charter. Statements of members indicate that had it been possible to take a vote the election to membership would have taken place.

"As Bishop of the Protestant Episcopal Church in the diocese of New Mexico and Southwest Texas, I would, first, commend the vision and the example set by the members of the erstwhile DeMolay chapter in Los Alamos. It was their purpose to present for membership in their order one whom they respected and admired. They refused to withdraw from this purpose. Since racial discrimination is written into neither the constitution nor the by-laws of the order there was no reason why they should have withdrawn. Therefore these boys have proven themselves more courageous than [their] counselors and advisors. . . .

## NEWS FLASH

Bishop Wright of Nevada has refused an offer of \$22,000 from St. Mark's Church, Shreveport, La., according to information given to THE LIVING CHURCH by the Rev. Canon Charles M. Guilbert, secretary of the National Council.

St. Mark's recently refused to pay its quota of \$22,000 to the diocese of Louisiana, when the diocese declined to withhold money from the General Convention's missionary program. St. Mark's has long objected to Episcopal participation in the National Council of Churches [L.C., February 9th].

Said Bishop Wright to St. Mark's: "God bless you—No, thank you."

The photograph on the facing page is of "Long Road," by William M. McVey, sculptor, and is used by permission of the National Sculpture Society.



"Second, I would remind all Christian people of New Mexico that no loyalty whatsoever can supersede loyalty to Christ and His Church. Christian Churches have repeatedly adopted, and spread abroad, resolutions and statements condemning racial discrimination in any form and under any circumstances. It is therefore the obligation of all Christian people to do everything in their power, in season and out of season, to secure that such racial discrimination as exists within those organizations and associations to which they belong shall be eradicated."

The Rev. William E. Crews, vicar of St. Bede's Mission, Santa Fe, told his parishioners in a sermon that all Christians belonging to any organization which might in any way foster segregation should try to change such policies or withdraw from such organization.

"I just don't see how a Christian can be part of an organization that upholds segregation," Fr. Crews said.

## OREGON

### Bishop for a Time

Todd Goodrich, 14-year-old son of a former senior warden at St. Peter's Church, Portland, Ore., was elected "Boy Bishop of the Choristers" by choirboys



Portland Reporter

Bishop Carman and "Bishop" Goodrich  
An old custom, imported from England.

of St. Peter's this past season. Todd is believed to be a descendant of Thomas Goodrich (also spelled Goodricke), a 16th-century bishop of Ely, England.

St. Peter's choristers elected Todd without benefit of any directives "from above," according to the Rev. Kent L. Haley, rector and choirmaster at the church. "His election was particularly appropriate to this young man in making something a little special for his Christmastime," Fr. Haley told THE LIVING CHURCH, "as his mother died during the summer."

Todd was enthroned last Holy Inno-

cents' Day by Bishop Carman of Oregon. His term ended last month.

St. Peter's, the only Episcopal church in the Portland area to follow the ancient English custom of electing a boy bishop, is an affiliate of the Royal School of Church Music, Croydon, England.

## COVER STORY

### Pre-Episcopal Visitation

The Rev. David Reed made his first visit as bishop-elect to the missionary district of Colombia on February 5th and 6th. [Fr. Reed was elected to the episcopate by the House of Bishops last November. See L.C., November 24, 1963.]

Six of the eight clergy and lay workers in this new jurisdiction traveled from 150 to 500 miles to meet their future bishop at Bogota, the capital and probable see city for the district. Plans were made for the first Colombia convocation, to be held May 18th to 20th in Cali, and a tentative district budget of \$2,000 was outlined. Plans for expansion of the Spanish-speaking ministry—in an area where, today, the Church principally serves Anglo-American Churchmen—were discussed.

Bishop-elect Reed and his wife are studying Spanish in the Spanish Language Institute (operated by the United Presbyterian Church) in San José, Costa Rica, in preparation for their planned move to Colombia on May 1st. He was to have met with the clergy of his new jurisdiction in January at St. Luke's Cathedral, Panama Canal Zone. When political disturbances there forced a last-minute cancellation of these plans, the trip to Colombia was planned. Fr. Reed was able to meet with Bishop Gooden of the Panama Canal Zone before proceeding to Colombia. (Colombia was part of Bishop Gooden's jurisdiction until the House of Bishops, in its meeting last November, formed the new district.)

In anticipation of the possible transfer of jurisdiction over the Church's work in Ecuador from the jurisdiction of Bishop Gooden's district to that of the new district of Colombia, Fr. Reed also visited Guayaquil and Quito, in Ecuador, February 3d and 4th, meeting the clergy and getting acquainted with the present ministry of the Church, which is focused in these two cities. The degree to which it is assumed by those in Ecuador that Fr. Reed will be given jurisdiction there was made evident when he was told that the guest bed, in the mission residence in Guayaquil, had been made extra long, to accommodate his 6-ft. 5-in. frame.

## The Cover Page

The photograph on this week's cover, taken by the bishop-elect, shows members of a group in the Huancavilla section of Guayaquil who have asked the Episcopal Church to minister to them. The Ecuadorians are to build a chapel on the edge of their tidal flat community. All homes

in the community are built on stilts, and are connected by bridges like the one shown.

After his trip, Fr. Reed commented, "The changes evident in the whole climate of northern South America since I left Colombia in 1958 were truly impressive and exciting. It was much more than the rapid urbanization and modern building, which immediately strike the eye of any visitor—I found a decided lessening of tensions towards all non-Roman Churches and found evidences that the Episcopal Church's ministry to the native people of both Colombia and Ecuador is being eagerly looked for by those who know something of the historic character of our Church, and the pastoral and social ministry this Church can bring to Latin American countries.

"As recently as five years ago, there was a decided resistance on the part of many people within our Church to carrying on evangelistic work in nominally Roman Catholic South America. This has given way, both in the United States and among Anglo-American communities in South America, to an awareness that we have something to offer to Latin America that is desperately needed in the over-all ministry of the Body of Christ. We have a God-given responsibility to fulfill our potentialities for witness and service in Spanish-speaking America."

Presiding Bishop Lichtenberger has set April 25th as the date for the consecration of Fr. Reed. The consecration is to be held in Trinity Church, Tulsa, Okla.

## SOUTH AFRICA

### The Right to Speak

The bishops of the Church of the Province of South Africa, meeting recently at Bloemfontein, issued a statement saying that the Church should submit to no pressures in saying what it believes it must.

The bishops' statement, as printed in *Seek*, official newspaper of the South African Church, said:

"The Gospel of Jesus Christ is concerned with the whole of human life. There is no human situation which is beyond the scope of His redeeming power and those who claim to be His followers must never shrink from witnessing by word or deed to their concern with all circumstances which affect the physical and spiritual well-being of all those who are God's children.

"Although the state may properly claim the obedience and loyalty of men to an authority which the Church should not attempt to usurp, it is wholly contrary to God's word for the state either secretly or openly to attempt to mold the Church to its purposes by the use of mass media of communication or in any other way.

"It is also equally unthinkable that the Church should willingly submit to either secret or open pressures from cultural nationalist or party political movements by which the state may seek to prevent her from proclaiming the Gospel and its de-



mands upon men and society.

"The necessary concern of all Christians in all that relates to the well-being of human society at large, as well as of the individuals who compose it, is sometimes concealed, as recent disclosures have made plain. It has always been the conviction of the Church of the Province of South Africa, frequently voiced by its leaders, that this witness must be outspoken if it is to be effective and truly Christian.

"For this conviction, the Church of the Province is frequently and bitterly attacked by those who, as now clearly appears, have long been themselves engaged in the activities which in others they condemn.

"In these circumstances, it seems necessary to the bishops of the Church of the Province of South Africa, now meeting in synod at Bloemfontein, to reaffirm their unanimity in proclaiming their common conviction that the Church must openly and fearlessly condemn all that it believes to be evil and false in the social, political, or economic life of any nation, and [when] claims of obedience to the state and to God are in conflict, it is to God that our obedience must be given."

## "Negation of Justice"

The Archbishop-elect of Capetown, South Africa [L.C., February 23d], has condemned a South African law which permits the government to hold suspects in detention without bringing charges against them.

Dr. Robert Selby Taylor, Bishop of Grahamstown, made the charge in a recent letter to the people of his diocese, and the letter was quoted in *Seek*, official newspaper of the Church of the Province of South Africa.

Dr. Taylor said:

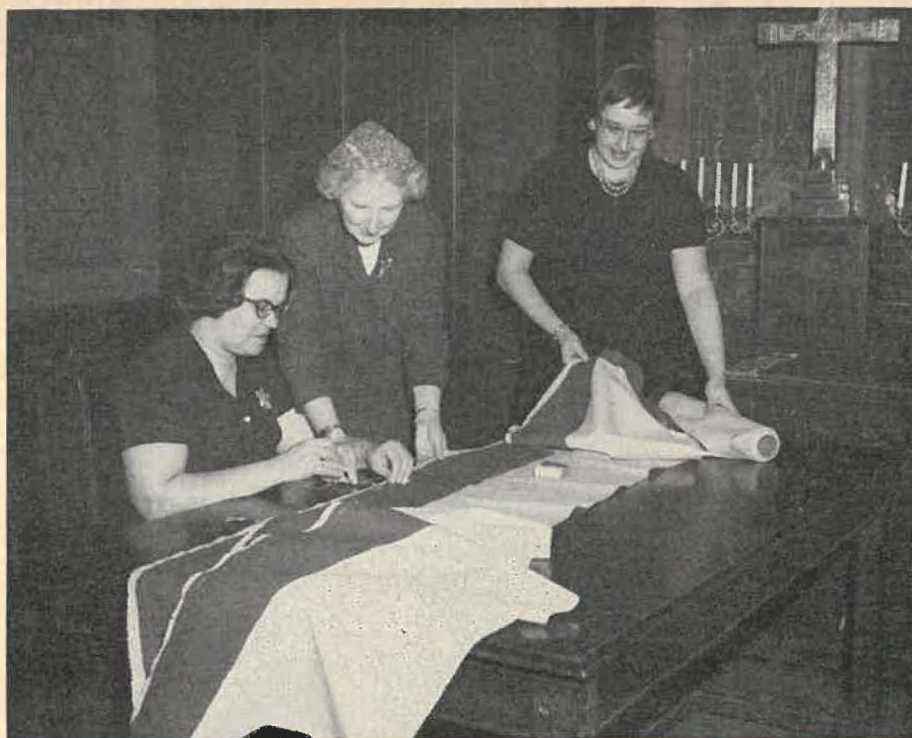
"Some days ago I enquired about the well-being of an acquaintance, and I was shocked to learn that he had been detained under the Ninety Days' Detention Act. I had no means of discovering what were the grounds for his detention—there may be good and sufficient evidence against him. But all my informant could tell me was about the plight of his family, who, having been deprived of the breadwinner, were left destitute.

"If there are grounds for detaining a person, why is he not told what is the charge against him? Why is he not given the opportunity of consulting a lawyer, or even of contacting his relations and friends? What guarantee have we that he is not being detained merely because someone or other has a personal grudge against him? These are doubtless the kind of questions which were asked when this law was considered by Parliament.

"Whatever answers were given, the questions still remain. This act is one which has shocked the world in a way in which perhaps no other piece of legislation has done. It violates the Christian conscience. Detention, uncondemned and without a charge being laid, is a complete negation of justice.

"Justice to the individual is Parliament's first responsibility and trust. It is much to be hoped that Parliament will take the earliest opportunity of repealing this shocking piece of legislation, which, quite apart from other considerations, has done so much harm to the name of South Africa."

March 1, 1964



Women of Grace and St. Peter's Parish, Baltimore, are hard at work on the Star Spangled Banner — a replica of the flag that flew over Ft. McHenry in 1814 — for the Maryland Pavilion at the New York World's Fair.

Mrs. Mary Pickersgill, maker of the original flag that inspired our national anthem, reportedly worshipped at the parish. Her latter-day counterparts, shown in the picture, are (from left) Mrs. H. Lenore Trainis, Miss Mary Ashley McCann, and Mrs. B. C. Carmiencke.

Some 150 women are involved in the flag-making project. Men and women of the Baltimore Weavers Guild previously spent almost 2,500 hours weaving the wool fabric for the 30-ft. by 42-ft. flag.

## ANGLICAN COMMUNION

### Thirty in One of Nine

Bishop Bayne, Executive Officer of the Anglican Communion, has issued a directory of 30 projects for the Anglican Communion in Pakistan and the Middle East.

The area outlined by Bishop Bayne is one of nine areas in which it has been suggested that regional offices be set up, to meet planning and ecumenical needs.

The projects listed by Bishop Bayne carry a total capital cost of \$854,000, and include construction of schools, hospitals, and churches, and establishment of young people's centers and reading rooms. Particularly mentioned in the list were personnel needs, including the need for doctors and nurses in Iran.

The "Pakistan and the Middle East" area includes the five dioceses in the Jerusalem archbishopric and the diocese of Karachi and Lahore in West Pakistan.

This is the second such list of projects to come from the office of the Executive Officer. The first, published last November, covered some of the Church's needs in Africa.

## NEW ZEALAND

### Musical Responsibility

St. John's Church, Christchurch, New Zealand, will celebrate its centenary this year by donating \$5,600 for a mobile medical unit needed in the diocese of Victoria Nyanza, in Tanganyika.

A parish announcement said: "Instead of making ourselves more comfortable in church or raising a memorial here, we send healing and hope by this medical unit to hundreds of African villages where there are no doctors."

The parish decided to use the money for missionary purposes rather than spend it on the church's organ, which "is worn throughout its old-fashioned mechanical action." The action was taken at the suggestion of the organist.

"We can carry on with patching [the organ] up for maybe 10 years," the announcement said. [RNS]

## PUBLIC AFFAIRS

### Forced Choice?

The question of federal aid to private schools is forcing Protestants to make a choice between the "conflicting moral principles of minimum taxation [and] separation of Church and state," in the

## THE ANGLICAN CYCLE OF PRAYER

### March

1. Chile with Bolivia, South America
2. Cashel and Emly, Waterford and Linsmore, Ireland
3. Central America
4. Central Brazil
5. Central New York, U.S.A.
6. Central Tanganyika, E. Africa
7. Chekiang, China



opinion of William Stringfellow, prominent Churchman and New York attorney.

Mr. Stringfellow, a member of the World Council of Churches' Faith and Order Commission, addressed participants in the annual meeting of the National Council of Churches' Christian Education Division, held last month in Cincinnati, Ohio. He charged that Protestants have been "irrational" in their attitude toward government assistance for Church-related educational institutions.

The closing of Roman Catholic schools unable to operate without federal aid would release tens of thousands of parochial school pupils to public schools, and thus require an enormous expansion of public schools, Mr. Stringfellow said. He maintained that the resulting governmental expense would violate the "general Protestant belief that thrift is a virtue and that government spending and, in turn, taxes, should be kept to a minimum. Aid to parochial education would be a lot cheaper."

"As a lawyer," he said, "I think it is possible to design an aid scheme which can and will be upheld constitutionally. As a citizen, I believe aid to be more economical than vast expansion of public education which would be required if the parochial system collapses or contracts."

Many public schools in the nation, claimed Mr. Stringfellow, actually are "de facto Protestant schools in their ethos and in their educational philosophy and practice . . . yet they have been supported by public funds for generations." He insisted that secondary education cannot be divided into "public school" and "Sunday school," and called the latter "virtually a total failure." [RNS]

## SPECIAL REPORT

### Church-State Review

by WILBER G. KATZ

*Writing about the National Council of Churches' Study Conference on Church and State for THE LIVING CHURCH [L.C., February 23d], I aimed for the goal of objective reporting. The editor has now invited me to add further detail and a personal interpretation and evaluation.*

The success of the conference, held in Columbus, Ohio, last month, was largely due to most extraordinary planning and preparatory work, extending over several years. In the first working stage, six preparatory commissions (together including 150 individuals with wide experience in the fields concerned) studied separate aspects of the tension between Christianity and American culture. The six long papers which they considered and criticized were then submitted to regional conferences attended by several hundred more. Finally, the papers (with

summaries of critical comments) were sent to conference delegates well in advance of the opening date.

Conference planners were not magicians, however. They found no way out of the dilemma facing a four-day conference of delegations from 16 Protestant and Orthodox Churches. They could not arrange for adequate discussion in the 12 sections and yet provide the general findings committee with reports of section opinions in time for the preparation of a draft for revision and adoption at the final session.

But the planners did not take the easy solution of coming to the conference with its findings in their pockets. Instead, they presented on the first day four widely



differing drafts of which some few sentences survived in the committee's report. Debate on this report was spirited, and Chairman Harold Haas (of the Lutheran Church in America's Board of Social Ministry) handled unruly delegates (including an Episcopalian or two) with patient courtesy.

A striking feature of the conference was the participation of many high-ranking Jewish and Roman Catholic observers. The conference rules provided that observers might speak "at the request of the chairman," and their opinions were regularly requested and expressed at length.

One of the observers was the Rt. Rev. Msgr. George G. Higgins, director of the Social Action Department of the National Catholic Welfare Conference. The NCC conference convinced him that now "it would seem to be easy for Protestants and Catholics to discuss Church-state issues calmly," that Protestants seem to have reached a position "closer to reality" and "more charitable in tone." Some of the delegates, I fear, might bristle at these phrases, but I think they are not inappropriate. My own one-sentence interpretation would be that the conference showed Protestant opinion moving from strict separation to religious liberty as the guiding principle of Church-state relations; religious liberty protected and promoted by government neutrality.

I have only one criticism of the conference preparations. On the most controversial topic, public funds for Church-related schools, the materials provided were seriously one-sided. The NCC had published a year earlier a frankly par-

tisan pamphlet by Mr. George R. LaNoue (which I criticized in an article in THE LIVING CHURCH's January 26th issue), and the conference preparatory paper on this subject was assigned to another strong advocate of the "no aid" viewpoint.

Nowhere in the preparatory papers was there expression of the moderate position of the long-time education executive of the NCC, Dr. F. Ernest Johnson. Dr. Johnson calls Protestant opposition to public aids such as secular textbooks for parochial schools "unreasonable and unfair." He interprets such opposition as a "conspicuous example of the fact that Americans seem readier to accept the idea of cultural pluralism than to accept its consequences."

Nor did the preparatory papers give any indication that there are Protestants with more advanced positions like that taken by the Rev. Thomas J. Bigham of General Theological Seminary: "The idea that everyone must pay taxes for the support of public schools (and these are increasingly secularistic) and then, if one wishes, pay again for privately or religiously sponsored education—this seems to me an obvious injustice to individuals and an obvious affront to our free religious tradition."

On this subject the conference revised the proposed findings so as to declare opposition to all use of public funds for Church-related elementary and secondary schools except for "health and welfare programs." This seems to exclude all items of educational cost.

The findings asserted that Church-related colleges present a different problem, but the difference was not explained. A distinction can be drawn, of course, in terms of the desirability of educational pluralism. Many people approve such pluralism in higher education but not below the college level. They support public aid as a means of protecting and promoting freedom of choice among colleges, but they are unwilling to extend public aid to elementary and secondary education. They concede freedom to choose a parochial school as an abstract right, but they are unwilling to give this freedom the same protection they give at the college level. And most Protestant statements, like the findings of this conference, have ducked the task of justifying this discrimination.

Opinions on this subject were warmly expressed, including suggestions that it would be better to discontinue government aid to colleges and social agencies than to open the door to aid to parochial schools.

The conference urged that government-aided social agencies be forbidden to practice discrimination on religious as well as racial grounds. This position was taken even though it had been explained that religious qualifications for staff positions are essential if the distinctiveness of

*Continued on page 18*

The author is professor of law at the University of Wisconsin and chairman of the Commission on Church-State Relations of the National Council.





Lunette, "A Student Reading," by E. Laning

# A COUPLE OF CLASSICS

by Frances Fowler Allen

Each year, and particularly each Lent, sees new "devotional" books become available for the Churchman's help in making the season spiritually profitable. This is fortunate. But the old classics are sometimes buried in the flood of them, and this is most unfortunate. For they are books which have earned their ink by their usefulness to a succession of souls down the centuries. They deserve being remembered—more important, they deserve being read.

I'm suggesting two books to start with, both written with short chapters, simple words. True, they were written some time ago. Yet they concern a problem as up-to-date as today's newspaper: how to live in two worlds at once, this visible world around us, and the "Eternal Now." Though by Roman Catholic writers, these real "classics" are so universal they are beloved by — they belong to — all Christians.

Let's start with *The Practice of the Presence of God*, by Brother Lawrence, a monk who lived during the 1600s. His work was in the monastery kitchen "to which he naturally had a great aversion" (housewives, please note!). However, "having accustomed himself to do everything there for the love of God and with prayer for His grace to do His work well . . . he passed his life in perfect liberty and continual joy."

How did he bring the joy of God's presence into his work? "The most excellent method of going to God," he tells us, "is doing our common business without any view of pleasing men . . . purely for the love of God, who regards not the greatness of the work, but the love with which it is performed."

It couldn't have been easy to keep tranquility of spirit in the "noise and clatter of the kitchen while several persons are at the same time calling for different things." This was his method: First, he resolved to live with a continual sense of God's presence, everywhere. Then, he "first considered severally the things his office required, and when and how each thing was to be done." When he began his business, he said to God, "O my God, since Thou art with me, and I must now . . . apply my mind to these outward things . . . receive all my works and possess all my affections."

As he proceeded in his work he continued his familiar conversation with his Maker, offering to Him all his actions. "You need not cry very loud," he tells us. "He is nearer to us than we are aware of."

What was the result? "In the greatest hurry of business in the kitchen he still preserved his recollection and heavenly-mindedness. He was never hasty or loiter-

ing, but did each thing in its season, with an even, uninterrupted composure and tranquility of spirit."

So, through the years he still speaks to us ordinary people, the "Monk of the Kitchen," Brother Lawrence!

Next, let's introduce ourselves to St. Francis de Sales' *Introduction to a Devout Life*.

"No devotional classic excepting *The Imitation of Christ*, and, of course, the Bible, has enjoyed wider reading," says Thomas Kepler in the introduction to one edition. "His contemporaries said that to be in the presence of St. Francis de Sales reminded one of what Christ was like."

Unlike Brother Lawrence, who came of plain people, Francis de Sales was born, in 1567, of noble parents. He had a brilliant education, eventually became presiding bishop at Geneva, Switzerland. His sermons were eloquent but his greatest work lay in spiritual counseling. He was a "director of souls."

The *Introduction* seems especially geared to us modern folk, because we think we are so busy. It is made up of short meditations, most of which can be read in fifteen minutes. (Try it in connection with daily prayers. This book may well become a lifetime friend.)

"It is surprising," says this writer, "how powerfully a sweet and amiable manner

*Continued on page 19*





# THE CITY — a ce

by the Rt. Rev. Paul Moore, Jr.  
Suffragan Bishop of Washington

With bold vision our Church is beginning to seek the city, to seek the meaning of the metropolis for our time, to seek the shape of the City of God sometimes hidden in the darkness of urban life, sometimes flashing clear. Some are drawn to the pathos of the inner city, its tragedy and the courage of those who dwell there. Others are drawn to the sweeping vision of a new civilization and its implications for the Church. All agree that no aspect of the life of the Church can be divorced from urban civilization, all agree that each aspect of the Church's vocation therein is interrelated to the others.

Do not make the mistake of singling out the inner city, the blighted areas, as the only concern of the Church. True, this has been the most neglected part of our parochial residential ministry. But the forward edge of thinking on our missionary task presents a far more complex picture than a paternalistic pity for what used to be called the slums, than a ministry of the rich to the poor and the poor to the rich. We are beginning to see that the Church is faced with many problems, all due to the new urban culture, intimately related, and thrusting into the very heart of the Church's life. To list a few:

- (1) Ministry to the "new poor," the "invisible poor," the minorities, the under-educated, the aged.
- (2) Ministry to people in their employment.
- (3) Communication of the Gospel in thought-forms accurate to the new cultural ethos, the new urban language.

- (4) Witness and vitality and relevance within the complexity of urban life. How can the Church be relevant and still keep sharp her identity?
- (5) Structure within our Church and structure as related to other denominations and secular institutions whom we find to be partners in a common task.

And there are others.

This is a staggering list, requiring a response from the totality of the Church's life: a new conversion, a new theology, a new polity, a new spirituality. The Anglican Congress at Toronto made one thing clear: All the cultures of the world will soon be merely sub-cultures of one vast metropolitan industrial ethos. Thus the "overseas" mission merges into the "domestic" mission. How can I say with enough force that urban work is *not a specialized ministry* in the diversified life of the Church, but *the central fact of life* with which we come to terms or die. Its implications range from the college campus to the Indian reservation, from the Guild of the Christ Child to Golden Age Clubs, from race relations to liturgical art.

This is the reason why a positive response of General Convention to the proposed budget for urban work is so imperative. The programing of this budget will appear in other articles. Here I should like to comment briefly on the

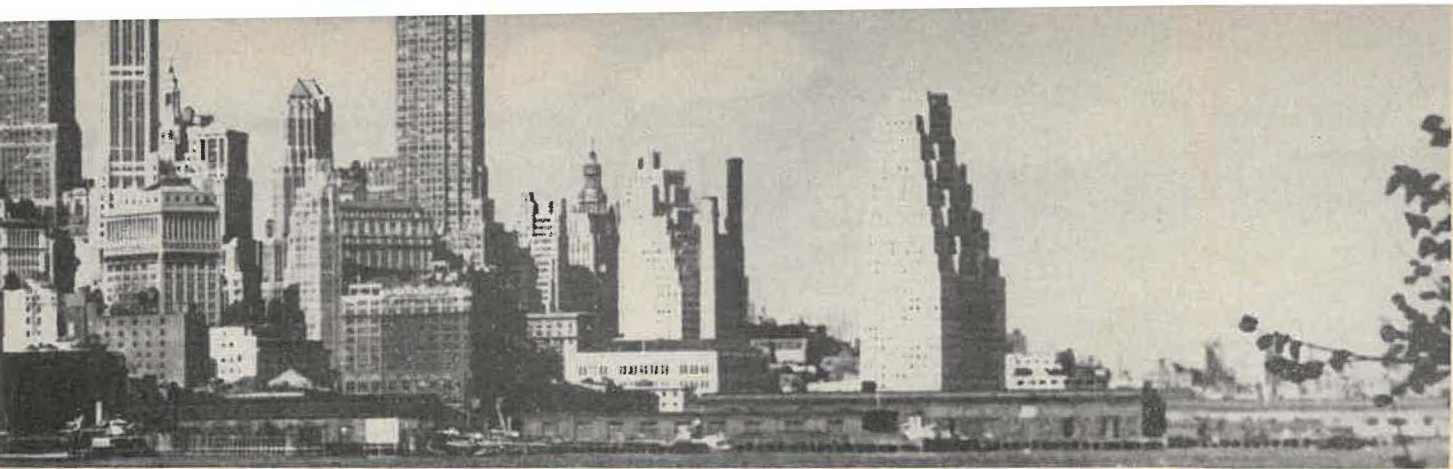
five problem areas listed earlier, showing from present isolated experiences how our Church, perhaps more than any other, is in a position to be an instrument comfortable to the hand of God as He works out His purpose for us in the city. Remember, however, that as we more fully become His instrument, He will submit us to pressures up to our breaking point. I hope we can become, to borrow a phrase from Tubby Clayton, vicar of All Hallows', London, a "blunt pen-knife in the hand of God," rather than a glittering ceremonial sword hanging over the fireplace for all to admire and for none to use.

## Ministry to the New Poor

More than any other Church, ours is called to minister in the inner city, the home of the "new poor." We are strong, flexible, Catholic, and allow individual freedom. No other Church has the power and beauty of the liturgy, the flexible durability of polity possible under the episcopacy, together with the freedom and individual responsibility which is the heritage of the Reformation. We have the power to heal, the beauty to love, the strength to bear, the freedom to fight.

And this can be proven by hundreds of case histories. Nothing, therefore, is less accurate on all levels than the statement that the Episcopal Church "should take care of her own," meaning the upper middle class, and let the Baptists and the Roman Catholics take care of their own, i.e. the poor. The inner city needs us. Her people need to see the face of Jesus in the full beauty of the liturgy, to know Jesus in the satisfying love of Holy





Authenticated News

# Central fact of life

Communion, and to be allowed to fight for justice under the banner of Jesus Christ their King.

By the same token, since His Body is one and whole, it follows that the Episcopal Church needs the inner city. Without poverty, His poverty, somewhere within our Church we are not fully His Body; without the suffering peculiar to social ostracism somewhere within our Church, we are not sharing the full weight of the Cross; without the compassion of the hungry for the hungry, our witness of love is thin.

Dr. John Heuss in an article on the urban Church [L.C., November 10, 1963] spoke of the missionary nature of work in the inner city. This is true. And "missionary" means being sent into an area with the Gospel. It has never meant bringing home income. Missionary work always implies new techniques, new forms, both in the sender and the sent.

The reason the missionary work in a modern city yields small return on the dollar is this: If we bring the Gospel of love, love demands service to need. The particular needs of the inner city are met in terms of programs and facilities far beyond its ability to pay. For part of what the Church can give to these areas is trained, strong, clergy leadership, counseling, social action, some minimum physical plant, social-work resources. Let us be very clear. We could and we should go in with only a priest who could support himself with a secular job. We could and we should operate out of a storefront as do the Pentecostals. But we are most ourselves when we bring not only the image and teaching of Christ but, also

like Him, help and beauty in His name.

As the Church has entered this area with seriousness in several places, certain patterns have emerged. For instance, there is the need for the Church to identify with her neighborhood. This means the working up of a kind of clergy who are willing to be part of their neighborhoods. It also means the kind of diocese which will stand behind clergy and people when such action brings retaliation. In Jersey City it was not until the clergy were willing to side with the people against the authorities that they were taken seriously.

Can our Church succeed in the task of the inner city ministry? Within seven years after the beginnings of intensive missionary work in and around New York, a Day of Witness was held. The procession began at the Church of St. Edward the Martyr and marched up 110th Street to the cathedral. I remember standing at the corner of 110th and Amsterdam and seeing the procession stretching as far as the eye could see. Imagine that, Episcopalians as far as the eye can see! And they came up the great mediaeval steps of St. John's and passed by their bishop and filed in to fill the glory of that place with five thousand souls.

Who were they? They were of all nationalities and races. They were Episcopalians. They were dwellers of the inner city. The ministries which touched them have been described in this magazine and in several books over the years. But let no one ever say the Episcopal Church cannot be effective in the inner city. I, myself, was in the heart of it for eight

years and I can tell you that never before or since have I been closer to our Lord in my every-day ministry.

## Ministry to People in Their Employment

Here I cannot speak with much personal experience, but there is plenty to say, nonetheless. Men and women take their life-direction for the most part from their employment situation. Conversely, industry affects the direction of our society more than any other institution. The pattern of redemption here becomes clearer year by year. It will be formed by the leaven of the laity and informed by a theology forged out of dialogue within the industrial process.

Even as rector of a down-town parish I have had a chance to nibble around the edges of this field. I find that the men I have come to know well almost without exception have discussed their work problems with me on a very deep level, sometimes in groups, but mostly in personal conversations at lunch or in a casual situation. They discussed matters of race relations in personnel, community involvement of management, shifting of management personnel from city to city, integrity of motive in the success climb, legal ethics, etc.

These are men who knew of my concern as a priest not only with them as persons but with the business or industrial community. But the number of these men amounted to comparatively few. We need to provide much more help and *know-how* to the process. But I hope it is clear even from these few remarks that here is a ministry of tremendous

*Continued on page 20*



## Our Hearty Desires

**We beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord.**

The Collect for the Third Sunday in Lent.

*Hearty* is a strong old English word, which like so many others has weakened and waned with age, so that today it seems to mean only "earnest" or "jovial" or "outgoing." But in the older English of our Collect it means "of the heart"—that is, our deepest, most ardent, most longing desires. Our hearty desires are deeper even than our heart-felt desires, for what is felt is conscious, and our hearty desires include those which lie beneath the level of consciousness.

Do we know what we most deeply want—our "hearty desires?" Our first answer is, "Of course. The one thing I know is what I want, even if I don't know what I need, or ought to want." But is it so? The depth-psychologists tell us that what we want, and what we think we want, are never simply identical, and they are often poles asunder. It's all very confusing, and it can be worse than that.

But one of the great rewards of deep personal devotion to God in Christ is the realization that *God* sees and knows our hearty desires, as we do not; and that He does not condemn us. Unto Him "all hearts are open, all desires known." That awareness could terrify us—and inevitably it does, if we are not thorough-going Christians in our idea of God. If He is the Celestial Sultan, rather than the God and Father of our Lord Jesus Christ, and if He knows our hearty desires—our real desires—we're as good as dead! We can't put anything over on Him. There's no hiding-place down here. He sees all, knows all. We see and know only enough of our own hearts to have to agree with Rousseau's saying that there is no man living who wouldn't deserve hanging several times each week if the whole truth were known about him.

Well, the whole truth is known about us, by One who is too pure to countenance iniquity—and He does not strike us dead. He lovingly accepts us as His children, our hearty desires, our sins of thought, word, and deed, and all. "Whenever our hearts condemn us," St. John counsels us, we are to remember that "God is greater than our hearts, and he knows everything." (*I St. John 3:20, RSV.*)

Is there any Christian living who doesn't need to master this interior discipline, this necessity of accepting ourselves as God accepts us? How dare we condemn ourselves, when God accepts and forgives us! To do so is in effect to say that we are better judges of good and evil than is God.

Looking upon as much of your hearty desires as you are able to see, you may well be shocked and revolted by some things that you see. The Devil has done his work of fouling up your desires, only too well. But

here in the Collect is this prayer to Him who knows your hearty desires and who will stretch forth His right hand to forgive, to restore, to heal, and to transform your inner being from what it is into the image and likeness of our divine Elder Brother in the family of God.

Such is the God to whom all hearts are open and all desires known.

## Leaving Nothing to Satan

A good book, like a good sermon, ought to end with a great punch-line. Canon Howard A. Johnson's excellent book, *Global Odyssey*,\* has this merit among many others. Canon Johnson closes his world-ranging odyssey by recalling an incident of several years ago when he was giving the grand tour of the New York cathedral to Dr. Chaim Wardi, Adviser to the Minister on Christian Affairs of the government of Israel. The American theologian was showing the Jewish statesman the windows of the Cathedral in which artistic honor is paid to doctors, judges, men of industry, and other servants of God and benefactors of mankind whose work is not ordinarily considered "religious." Here let us simply quote the author:

"Our tour completed, we went to my office. And there, at last, my friend from Jerusalem broke silence. 'All religions reject, reject—exclude, exclude. But I come to your Cathedral—the first Anglican House of Worship I have ever visited—and what do I find? In statuary and in glass I find labor and management, athletics and psychiatry, Moses and Maimonides, Athanasius and Augustine, Aquinas and Averroes, Luther and Calvin and Wesley. And suddenly I find that you Anglicans aren't religious like the others, for you Anglicans leave *nothing* to Satan.'"

Notes Canon Johnson, in the sentence that concludes his book: "We do not fully deserve this tribute. But this is what we aspire to be—and in part, by the mercy of God, are."

There could hardly be a more inspiring tribute to the Episcopal Church. This, certainly, is, or ought to be, the authentic aspiration of Anglicanism: to "leave nothing to Satan."

What, precisely, is meant by this? How does one go about leaving something to Satan, if he so chooses?

It is very simple—dreadfully simple—so simple that we all do it some of the time. We leave something to Satan by saying of it that it is beyond the range of our concern and responsibility as Christians. One graphic illustration from history should make the point. An Englishman who was the author of many pious hymns in the 18th century was also a slave merchant. After all, man cannot live by hymnody alone! And he had the whole thing all happily worked out in his mind. He was doing the heathen Africans an eternal favor by selling them into slavery to Christians, for the Christians would baptize them and their benighted souls would be saved. What about their bodies? Well, they didn't matter; souls did. So this godly man claimed the

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souls of his human merchandise for God, while leaving their bodies to Satan. (He didn't spell it out that way, of course. Men seldom, if ever, do.)

Our reaction to this particular example may be to say: "But of course that man was just a slimy hypocrite, as unrepresentative a Christian as Moliere's Tartuffe or Dickens' Mr. Pecksniff." In truth it is not so. Very few Christians of his day—the Quakers excepted—saw anything intrinsically evil in chattel slavery. A Christian did not have to be a hypocrite to engage in the slave business. What he did was something that we all do only too easily, and that is to make life easier for ourselves by leaving something to Satan—saying that it simply isn't a religious matter. Examples come thronging. Money, how we earn it and how we spend it. Relations between people of different races, ethnic groups, religions, social classes—"Not a religious issue at all! It's all political." The care of the aged, or of those who cannot afford present-day medical bills—"Politics again. Why should the Church get mixed up in this business?" Our pleasures and self-indulgences: liquor, tobacco, the shows we see—"The only people who make an issue of such things are the Puritans, not the real Christians."

See how easily some things are left to Satan? Most of us have been doing it for years, along with other nice people.

But when Anglican Christians are true to their tradition they should see, and understand, and accept, and come to terms with the truth that there is nothing in this world or in our lives that can rightly be left to Satan. God has a good and creative purpose for everybody and for everything. And the power over persons and things which He entrusts to His servants is to be used strictly on these terms: They are to deal with everybody and with everything as His servants, knowing that He wills to make everything ready and fit for His everlasting kingdom. It is all His. There is nothing here that can be left to Satan. His Church, His corps of servants, is in this world to claim every bit of it for its Lord and only true Owner. If that is "sacred" which belong by right to God, there is nothing in this world that is *not* sacred, not even our jokes.

## Parish-Hopping

Members of the Episcopal Society for Cultural and Racial Unity (ESCRU) want this year's Whitsunday, May 17th, to be a renewal of Pentecost in deed as well as in word for American Episcopalians. Specifically, ESCRU is urging white Episcopalians to consider transferring their parish memberships to predominantly Negro congregations. Whitsunday would be a most appropriate day for making such transfers, the ESCRU spokesmen contend. A reading of the Whitsunday Epistle should make clear to anybody exactly what they mean by this.

It is hard to see how any committed Christian can take exception to this appeal: "For too long we have expected the Negro alone to take the initiative. Now, let white Christians demonstrate their commitment by join-

ing in the minority status with Negro Churchmen. Neither may say he has no need of the other. Let the faithful in Christ Jesus come together each Sunday with one accord in one place, so that it can no longer be said to be the most segregated hour of the week."

We endorse this position unreservedly. But to our endorsement we would add the following reminders, which are not reservations.

Let every Churchman who takes this step beware of the leaven of the Pharisees. Let none thank God that he is not as other men are—such as those unenlightened ones who are not taking this step.

No Episcopal parish is lawfully, canonically segregated. Most of them are, unfortunately, segregated in fact—and by tacit consent of all concerned rather than by compulsion. Some people who want to see this changed ought to retain their memberships in these parishes so that they can work for the change as members of the parish family.

This parish-transfer method of witness must not be allowed to become a shibboleth whereby one's belief in or commitment to Christian brotherhood is to be judged. No Churchman should be made to feel guilty about staying in his parish if he loves it and feels that God wants him there.

In sum: This proposed act of witness is for all who feel called of God to join in it, and we hope that many will. But it is a matter for the individual conscience to decide, and not for ESCRU, or for Mrs. Grundy, or even for THE LIVING CHURCH.

## Christ's Own Political Program

Right and left wing extremists in America today have one thing in common: both hate to be accused of hate. Almost every mail brings us at least one screaming protest from one side or the other to the effect that it's "those others, not we," who are polluting the air with hate. From the right comes the reminder that the accused murderer of John F. Kennedy was a leftist. From the left comes the retort that the accused murderer of J. Medgar Evers is a right-wing segregationist. One side scores a point, then the other. But to what purpose?

Hate is never born of a political or social philosophy as such. It is almost always born of fear. We hate a man when we fear what he might do to us. Understandably, the Birchite hates the Communist as a threat. Equally understandably, the liberal American hates any form of neo-fascism as a threat to our free society. But hate destroys the will of its victim to act constructively to remove the evil which he dreads. It drives him into that state of sheer destructive hostility which says: "Those people are the enemy. Our only business with them is to destroy them before they destroy us."

The responsible, constructive citizen is never of this mind. The real enemy, as he sees it, is never "those people"; rather it is that fault or defect in our society which turns men toward "those people" for the cure-all which they promise. The real enemy to be destroyed



is the particular evil or evils which bring "those people" into the picture like vultures.

We are often reminded, and sometimes warned, that the Christian Church is not wedded to any particular political or social philosophy as such. This is indeed true. But there is a sense in which the Christian, as a Christian, *is* wedded to a very specific political program. His program will be his unending and uncompromising plea, in the Name of Christ, for healing attention to be given to all the sick spots in the body politic. Are there slums, ghettos, diseases, poverty, ignorance, unemployment, discrimination, and other works of the Devil doing harm to any of Christ's brethren among us? Then *here* is the enemy to be destroyed. In its presence, we need fear no man or group of men, but we do need to fear the divine Judge who has spelled out our obligation with such terrifying clarity: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." (*St. Matthew 25:40.*)

Holy fear has been classically defined as "a loving anxiety to please God." American Christians today have a clear calling from God to be attacking present evils in this holy fear, rather than hurling epithets at "those people." Let Christians be Christian enough in their prosecution of Christ's own political program and the hate groups will all go to their appointed place.

## "Prayer-Book Roman Catholicism"

It may not be literally true that *all* the best things in life are free, but very many of them are. The contents of the Book of Common Prayer, for example, are not copyrighted. Anybody can use them, or misuse them, and it is both astonishing and gratifying to note how many non-Anglican Christians use Prayer Book treasures in both corporate worship and private devotion.

These borrowers are Protestants of all schools, and they are most welcome to what they find. Now, the Roman Catholic bishops in this country are authorizing a vernacular version of their liturgy. In the name of the Episcopal Church we offer them free use of whatever they may find usable in the Book of Common Prayer.

There must be a great deal of material in this category. Many of the Prayer Book collects are Cranmer's superb translations from medieval (and older) Latin collects which are to this day included, in their Latin text, in the Roman liturgy. Roman Catholic liturgiologists have always been generous in their praise of Cranmer's transcendent skill in devotional language. It would be surprising indeed if the Roman Catholic bishops were to find among present-day liturgical translators and composers anybody who could surpass, or approach, such Prayer Book jewels as the Collects for Trinity IV, Palm Sunday, Easter IV, Whitsunday, and numerous others, to say nothing of other liturgical pieces which are in both Roman and Anglican rites.

If our Roman brethren want their liturgy in the best available English, the Anglican Book of Common Prayer, American edition, is at their disposal.

## Why Deacons at All?

A retired priest has written us to ask a question which we can't answer. When THE LIVING CHURCH publishes the obituary of a bishop or priest, why is no mention ever made of the man's ordination to the diaconate?

Being brand new at the job, we can only guess at why THE LIVING CHURCH, along with other journals, has always handled the matter thus. This journalistic ignoring of ordination to the diaconate is a universal practice, whatever the reason or unreason behind it. We can think of some obvious explanations if not justifications. There is the always pressing limitation of space. And there is the fact that if we know that a man was a priest or bishop we also know that prior to that he had to be a deacon.

But our correspondent makes a telling point in these words: "The character of a 'servant' bestowed in that 'inferior office' (of diaconate) is the foundation of the higher offices of priesthood, and the episcopate; and whenever a bishop, priest, or deacon forgets that he is a 'servant,' then his ministry will certainly become as 'sounding brass or tinkling cymbal.'"

Here he puts his finger on the reason-for-being of this "inferior office" of the deacon, and we submit that this important truth ought to be taught to all Church-people. The Prayer Book teaching about the diaconate, as given in the Office of Instruction (*BCP 294*), is regrettably negative and incomplete: "The office of a Deacon is, to assist the Priest in Divine Service, and in his other ministrations, under the direction of the Bishop."

Is this all? The *fundamental* office (*officium* means duty, function, calling) of a deacon is to minister as a "servant of the servants of the Lord." If God calls him to come up hierarchically higher to the priesthood or the episcopate he will still be a deacon in ministerial status. If he ceases to be a deacon—a lowly, loving servant of all—in spiritual fact, it were better for the people of God if he had never been ordained, and better for him if he had never been born.

To many both inside and outside the Episcopal Church, it seems unfortunate that Episcopalians are stuck with a three-level ministry, believing as they do that "from the Apostles' time there have been these [three] Orders of Ministers in Christ's Church." (Preface to the Ordinal, *BCP 529*.) The strictly logical thing would be to lop off the diaconate, if we could do this without departing from the venerable tradition. But if we have no better reason for retaining the diaconate than mere traditionalism we are in a sorry and indefensible position.

Our correspondent has put into simple, plain words a mighty justification for the diaconate. It is a time, a stage, in a man's ministry for getting his mind, body, personal affairs, heart, soul, and strength totally committed to a life of humble, faithful, loving ministry to all of Christ's brethren—even the least of these. It should be *the* time for the man himself, and his ecclesiastical superiors, to decide whether he has it in him to carry on this ministry, not for six months or a year, but for the rest of his life.



# According to the Scriptures

"When Israel came out of Egypt. . ."

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by the Rev. J. R. Brown  
of Nashotah House

In the Creeds we confess our faith not by stating abstract and timeless truths such as that "God is love," but in an historical form largely looking back to certain events. It is a way of thinking which we have inherited from the Old Testament. When the worshiper presented the first fruits of harvest at a sanctuary, he uttered his confession of faith: "A wandering Aramaean was my father; and he went down into Egypt and sojourned there, few in number; and there he became a nation, great, mighty, and populous. And the Egyptians treated us harshly, and afflicted us, and laid upon us hard bondage. Then we cried to the Lord, the God of our fathers, and the Lord heard our voice, and saw our affliction, our toil, and our oppression; and the Lord brought us out of Egypt with a mighty hand and with an outstretched arm, with great terror, with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey. And behold, now I bring the first of the fruit of the ground, which thou, O Lord, hast given me" (Deut. 26:5-10).

## At the Heart, the Exodus

Some modern scholars speak of this passage as "a little historical credo," or as "the heart of the Pentateuch," that is, of the first five books of the Bible, regarding them as an expansion of its various themes. We notice that at the heart of it there is reference to the Exodus, just as in our Creeds we refer to the great historical act of redemption wrought in the death and resurrection of Jesus, by which we were delivered from a yet more severe bondage than that of Egypt.

*"With a mighty hand and a stretched out arm"*

So the story in Exodus goes on. Those who gave it to us did not start from the human side, as historians do now, seeking to unravel the sequence of cause and effect in human motives and acts. They started, rather, from a conception of God's purpose and meaning and saw the events in that light as "the mighty acts of the Lord." Thus they show how He governs the nations and overcomes Pharaoh, how He rules the forces of nature, including even the sea (chapter 14), and preserves the Hebrews in the wilderness, leading them to Mount Sinai

(chapters 16-18). There they receive the Ten Commandments (20:1-17), and they are brought into a Covenant with Him; it is sealed, ratified, by sacrifice (chapter 24). The account of the journey through the wilderness, after leaving Sinai, is continued in Numbers 10-32; in the last chapter of Deuteronomy we are told of the death of Moses within sight of Canaan—"the man of God" (Deut. 33:1), "the servant of the Lord" (34:5); him with whom the Lord used to speak "face to face, as a man speaks to his friend" (Exod. 33:11).

## The Past Fulfilled

Year by year as the Israelites kept the Passover it ceased to be a past event and became a living reality: "And it shall come to pass, when your children shall say to you, What do you mean by this Service? you will reply, It is the sacrifice of the Lord's Passover . . . remember this day in which you came out from Egypt, from the house of bondage, for by strength of hand the Lord brought you out from this place" (Exod. 12:26; 13:3). The theme is taken up by prophet and psalmist; see, for instance Amos 3:12; Hosea 11:1; Micah 6:3-5; Psalms 78, 105, 106, 114). The Law looks back to it: "You shall not wrong a stranger, nor oppress him, for you were strangers in the land of Egypt" (Exod. 22:21; see also Deut. 15:15). And as Israel's future hope took shape, it was anticipated in language and imagery drawn from that of the Exodus; especially is this so in the later chapters of Isaiah, principally 40-55. In Jeremiah 31:31-34 there is the famous passage about the New Covenant, which was taken up by our Lord at the Last Supper (I Cor. 11:25), His death and resurrection are viewed as a mighty act of deliverance, and in the Greek of Luke 9:31 Jesus speaks of the Exodus (RSV departure) which He was about to fulfil at Jerusalem. St. Peter reminds his hearers that they have been set free by the blood of Christ, and that, like Israel of old, they are "an elect race, a holy nation, a people for God's own possession (I Peter 2:9; he is echoing Exod. 19:5. See also I Cor. 10:1-4). The difference between the Church under the Old Covenant and the New is that the messianic promises have been fulfilled, the remedy for sin has been provided, and its doors stand open to people of every nation.

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## NEWS

Continued from page 10

Church agencies is to be maintained. I find it hard to believe that disapproval of this practice represents the considered judgment of the conference. But there were other signs also of a willingness to surrender the field of welfare services to government monopoly.

An uneasy conscience with respect to tax exemptions was shown not only in the section report calling for examination of church practices in order to "move toward taking a proper share of tax liabilities," but also (more strikingly) in the flat disapproval of exemption of ministers' housing allowances.

Delegates in the section on "Public Schools and Moral and Religious Training" worked far beyond midnight in drafting their report. They urged exploration of the area of religious education recognized by the Supreme Court as proper for public schools.

"Culture religion" was widely criticized in papers and discussions, but the Rev. Paul van Buren, of the Episcopal Theological Seminary of the Southwest, defended what he called "civic religion"—



the "quasi-religious trappings" which remind us that "the rule of law and the existence of responsible government don't just happen." He remarked, "The conch shell is a fragile thing and must be handled carefully if it is to overcome the Lord of the Flies."

Listening to these words, I found myself comparing the coronation of Elizabeth II with a presidential inauguration. Perhaps what we need, along with quasi-religious trappings, is to celebrate as a community our devotion to religious liberty and to assure to our officers of government freedom to express in religious (or non-religious) terms their personal sense of responsibility and need.

## ACU CYCLE OF PRAYER

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

### March

1. St. Ambrose's, Philadelphia, Pa.; St. David's, East Greenbush, N. Y.
2. The Rev. S. Atmore Caine, Plymouth Meeting, Pa.; St. Margaret's, Chicago, Ill.
3. Church of St. John the Baptist, Dunkirk, N. Y.
4. St. Mary's Convent, Peekskill, N. Y.
5. Church of the Redeemer, Pelham, N. Y.
6. St. Michael's, Orlando, Fla.
7. St. Clement's, Harvey, Ill.; St. Mary's, Pittsburgh, Pa.

## NEW YORK

## Reasons for Failure

An estimated 500 members and guests heard Bishop Bayne, Executive Officer of the Anglican Communion, address the 77th annual dinner of the Church Club of New York on February 10th. The dinner was held at the Hotel Plaza, New York City.

"It would be silly to be quixotic about money," Bishop Bayne said. "There is no substitute for it. There is no other way to provide the tools which underdeveloped nations need. There is no other way to build the schools, the hospitals and laboratories, to supply the mills and the roads and the machinery and the food and the water systems and the books and all the other needs of half the world."

"But," he added, "it would be better not to give the money at all, if that is all we give." He asserted the need for friends "to share a common task," and he acclaimed the members of the Peace Corps, who are, he said, "a most consistently welcome gift."

Mentioning that he is to become director of the National Council's Overseas Department later this year, Bishop Bayne pointed out that the Episcopal Church gives less than 3% of its financial resources to work outside our own country. He said there are a good many reasons for this. "Partly, it is the way we are organized," he maintained. "We are almost forced to be selfish and parochial because the only thing we can give to is ourselves." He suggested that another reason might be "the long isolation on our own continent, when our needs at home were paramount."

"The main reason," he said, "is our failure to see the Church as the great minister it is, of the human commonwealth under God. I say that God gave us the Church so that we could find what humanity is really like and how to discern the unity of mankind under all the differences of culture and nationality. If men can see human brotherhood for what it really is, we will find the way to express it in political terms. It is the Church's mission to hold up before our eyes the truth about ourselves. And this is what we have failed most grievously to do. Therefore our imagination is blunted—we see little importance in the Church's mission except as it directly concerns ourselves, and therefore we seem selfish and niggardly in our brotherhood with Christians abroad."

At the speaker's table with Bishop Bayne were Bishop Donegan of New York, who introduced him; Bishop Boynton and Bishop Wetmore, Suffragans of New York; the Very Rev. Lawrence Rose, dean of the General Theological Seminary; the Very Rev. John V. Butler, dean of the Cathedral of St. John the Divine, and J. Cornell Schenck, president of the Church Club of New York.



## CLASSICS

Continued from page 11

of proposing good things attracts the hearts of hearers." He lives up to this creed in his book, picturing the good life as infinitely delightful and interesting. He revels in the beauty of this earth, its lovely sights, scents, and colors, and uses them to draw us to their Maker. "Receive the word of God as a precious balm," he begs us. We are to have a "relish" for the love of God; to be "perfumed with his perfections." God has given us many "lawful comforts" to enjoy. "What a body! What health . . . what recreations for its support! What friends and what assistances!"

He speaks to men and women who do *not* lead a cloistered life. He understands our problems, understands how easily a person who works out in the world, where business is not timed by a monastery bell, can become driven by details. "As flies do not trouble us by their strength, but by their multitudes, so affairs of importance give us not so much trouble as trifling ones, when they are in great number. Undertake, then, all your affairs with a calm and peaceable mind, and endeavor to dispatch them in order, one after another; for, if you make an effort to do them all at once, or in disorder, your spirit will be so overcharged and depressed that it will probably sink under the burden without effecting anything. . . . You must even accustom yourself to know how to pass from prayer to those occupations which your state of life lawfully requires. Thus, the lawyer must learn to pass from prayer to pleading; the merchant, to commerce; and the married woman, to the care of her family."

To help in this he "spells out" methods of prayer and meditation simply. He gives practical methods (four of them) for placing ourselves in the presence of God (first necessity for meditation). He outlines morning and evening prayers. There is a striking chapter on "aspirations" (short movements of the heart to God amid our exterior occupations). "Stretch out your hand to him as a little child to his father, that he may conduct you; place him in your bosom like a fragrant nosegay; plant him in your soul like a standard."

This little book is full of "nosegays" of devotion, as well as calls to Christlike action like the silver sound of trumpets!"

These books and other religious classics can be borrowed from public libraries, but it's better to own them, read and re-read them, mark them, and make them our own. They can be bought or ordered in any bookstore. There are de luxe editions, of course, but there are others at most moderate cost.

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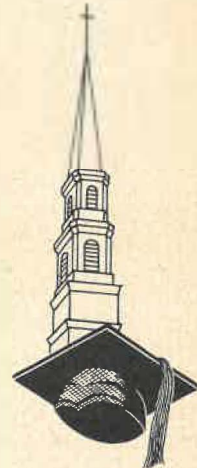
Exact origins of success are unidentifiable, but it is certain that the promising student takes with him from college much more than a list of courses completed. In these crucial years a young person formulates life-long impressions of this world and his place in it.

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# CITY

Continued from page 13

importance waiting, waiting, waiting for attention. Much has already been learned at the Industrial Mission of Detroit, Cincinnati, Sheffield, and elsewhere. The Church as a whole must take this ministry seriously.

### Communication of the Gospel in Urban Thought-forms

Go see *Study in Color*, by Malcolm Boyd, and see it as chancel drama if possible. At least read it. This is the Gospel in urban thought-form.

Take a look at Fr. Castle being put in a Jersey City paddy-wagon for a demonstration against discrimination in a bank. This is the Gospel in urban thought-form.

Sit in on a group of men earnestly discussing Bonhoeffer after an early Eucharist before going to work. This is working out the Gospel in urban thought-form.

And the wide circulation of *Honest to God*, though a thin book to many an old pro, shows that the slightest word in the direction of even recognizing the problems the 20th-century mind faces is gobbled up.

Things like these, now considered unusual and bizarre, must become part of the Church's natural image.

### How Can the Church Be Relevant and Still Keep Her Identity?

Here, it seems to me, is the place where the Episcopal Church can show the way to the Protestant brethren. Although some of our more radical theologians seem to deny it, Anglicanism traditionally has stood four-square for the ontology of the Church—contending that the Church has a being as the Body of Christ whatever her institutional manifestations, that it is He, not we, who is ultimately responsible for the Church. Thus we would say that the Church gains the members of her body by Baptism and nourishes them in the Eucharist. As long as this basic sacramental tie remains strong, the members are free to range far and wide, to form and reform in ever-increasing diversity of structure, clothed in multi-colored patterns.

We will seek the material to bind our members firmly to the Church but not weigh them down. We must find an ecclesiastical aluminum, light and strong, with which to structure the Church of the future.

Which brings us to —

### Structure to Fit New Needs

"My God, he's going to throw out the parish, like all the rest of them!" my reader is about to say. No, not yet, anyway. The parish is doing just fine in some places. But in other places, if we are not careful, *God* will throw it out as useless to His purpose. Some parishes are part of the rush and life of the city, some are

merely sanctuaries, sanitized and silent.

I am not worried about the parish one way or another. We should not start from whether the parish is here to stay or not. Rather, let us, from a metropolitan level, look out at the need of the urban Church as a whole and see how to meet that need. Ask questions like these:

Where do people live? Are all residences covered with appropriate chaplaincies? If not, somebody needs to start up some more parish churches.

Where do people work? Are almost all industries and business areas covered by at least one available chaplaincy? (Note: a chaplaincy does *not* imply an ordained minister, it can well be and might better be a lay group of some kind.) You don't have *any* covered? Good Lord, where do we begin?

Where are people making decisions? Boards of directors, state capitol, union



RNS

Some parishes are part of the life of the city.

executive committees? How can we even get our nose in there? Well, what noses are already in there? Whose noses are they?

Where are people learning? Who teaches the teachers? How be chaplain to schools so "separated" without contaminating them with religion?

Where are people sick, in prison, hungry? You did not know anyone was really hungry? Well, come with me. I know an old man who has an income of \$40 a month. . . .

Where does the news get made and said? Who paints the image of ourselves we see each morning, for good or ill, in the paper?

I'll stop. These questions are enough to show that we need an extraordinary diversity of ministries and a structure flexible enough and united enough to provide and coordinate them all.

Here are some structures: Local denominational or inter-denominational councils of parishes with representation from each, with the job of administering budget and program for a specialized ministry. Urban Mission Council, Inc., Indianapolis, has functioned well with this pattern. Detroit Industrial Mission,

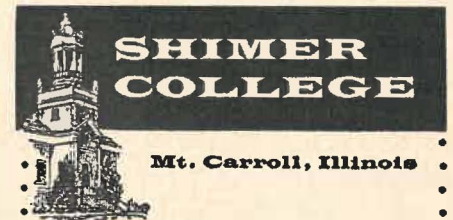
with its own board and with interdenominational support, shows another pattern, as does the Research Ministry in downtown Indianapolis under the direction of the cathedral dean with a lay advisory committee. St. Louis' cooperative venture involving many congregations of various Churches under which different kinds of specialization can occur, the old Episcopal City Mission Society and Protestant City Mission Society in New York with their multitudinous interests, provide other models. And there is always the self-supporting priest or lay-worker.

You can find all sorts of ways of launching these ministries, but it is most important that the bishop and his staff see that their job is to coordinate these ministries and to stimulate new ones in areas of vacuum, with just the same urgency as they start new missions in new suburban developments.

Unity in diversity—strip down for action to the bare bones of the Lambeth Quadrilateral. Hold nothing more than that essential. And look for the Holy Spirit to reform the Church to her task, beginning with General Convention, 1964. Even to begin this task we need a man-size national staff and budget, for the diocese cannot cope with such an overwhelming challenge alone.

## School Directory

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FOR BOYS (Cont'd.)

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For complete information and catalog address:  
**Box 56, Mendham, New Jersey**  
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# PEOPLE and places

## Appointments Accepted

The Rev. David Allardyce, formerly assistant at Christ Church, Springfield, Ohio, is vicar of Trinity Church, Bellaire, Ohio.

The Very Rev. Herbert M. Barrall, formerly assistant at St. John's Cathedral, Denver, is dean and rector of the cathedral, 1313 Clarkson St. The deanery address is 5833 E. 6th Ave., Denver, Colo. 80220. The corporate title of the parish under the old territorial charter is "Saint John's Church in-the-Wilderness." This parish became the cathedral church in 1870.

The Rev. Gordon D. Bennett, formerly associate rector of the Church of the Good Shepherd, Jacksonville, Fla., is now rector of that parish.

The Rev. Meredith M. Calvert, formerly of St. Stephen's, Staten Island, N. Y., may be addressed at 523 Pine St., Philadelphia, Pa., where he is curate of St. Peter's Church.

The Rev. James C. A. Cole, formerly assistant of St. Michael's, Denver, Colo., may be addressed at 727 Howard, Delta, Colo. 81416. He is vicar of St. Luke's, Delta, and of St. Michael's, Paonia, Colo.

The Rev. W. Russell Daniel, who has been rector of St. Peter's, Rome, Ga., for 18 years is now rector of St. Andrew's Church, Ft. Valley, Ga. He will continue as secretary of the council, diocese of Atlanta.

The Rev. Charles W. Dawson, formerly rector of the Church of the Holy Spirit, Gallup, N. M., is priest in charge of St. Francis', Crown Point, N. M., St. James', Alpine, Texas, and St. Paul's, Marfa, Texas. He may be addressed at Box 877, Alpine, Texas.

The Rev. F. Albert Frost, curate at Trinity Church, New York City, will become rector of All Saints', Dorchester, Boston, Mass., on March 15.

The Rev. W. McLaurine Hall, formerly priest in charge of St. Michael's, Gainesville, and St. Bartholomew's Church, High Springs, Fla., is assistant at St. Mark's, Jacksonville, Fla.

The Rev. Lester Kinsolving, formerly vicar of St. John's, Clayton, and St. David's, Pittsburg, Calif., may be addressed at 1633 Los Gatos Way, Salinas, Calif., where he is vicar of the Church of the Holy Spirit. He is also associate editor of the diocesan newspaper the *Pacific Churchman*, 1055 Taylor St., San Francisco, Calif.

The Rev. Roger C. Moulton, formerly curate of St. Paul's, Rochester, N. Y., is rector of Trinity Church, Newark, Ohio.

The Rev. James R. Rowland, formerly priest in charge of St. Paul's, Batesburg, and of Grace Church, Ridge Spring, S. C., is priest in charge of St. Jude's and of Holy Comforter, Columbia. He may be addressed at 186 Chartwell Rd., Columbia, S. C.

The Rev. Walter T. Saffran, formerly priest in charge of Trinity Church, Apalachicola, Fla., is now rector.

The Rev. Lee M. Schlothauer, formerly rector of St. Paul's Church, Palmyra, and St. Jude's Church, Monroe City, Mo., is now rector of St. John's Church, Powell, Wyo.

The Rev. Keith Scott, formerly vicar of St. Andrew's Church, Addyston, Ohio, is on the staff of Grace Church, Providence, R. I.

The Rev. Robert S. Snell, formerly priest in



charge of St. Andrew's Church, Jacksonville, Fla., is now rector. The Rev. Harald K. Haugan remains as assistant.

The Rev. Roger K. Steinhauer, formerly priest in charge of the Church of the Redeemer, Jacksonville, Fla., is now rector.

The Rev. John R. K. Stieper, administrative director of St. Leonard's Foundation, Chicago, has been appointed vicar of St. Colomba's Church, Streamwood. After March 1, his address will be 314 Berkley Pl., Streamwood, Ill.

The Rev. Charles E. Sturm, formerly rector of

Trinity, West Branch, and vicar of St. Andrew's, Rose City, Mich., is associate rector of All Saints', 171 W. Pike St., Pontiac, Mich.

The Rev. Homer S. Vanture, formerly priest in charge of Christ Church, Monticello, and St. Mary's Church, Madison, Fla., is now priest in charge of St. Jude's Church, Valparaiso, Fla.

The Rev. Judson Wagg, formerly vicar of St. Mary's, Lovington, N. M., is assistant rector of St. Mark's, 431 Richmond N.E., Albuquerque, N. M.

The Rev. John Ross Wellwood, formerly rector of St. James' Church, Oklahoma City, Okla., is rector of St. Mark's Church, Crossett, Ark., where he may be addressed at 1000 Camp Rd.

The Rev. Eric Yeoman, formerly assistant at the Church of the Resurrection, Pleasant Hill, Calif., has for some time been assistant at St. John's Church, Clayton, Calif.

## New Addresses

The Rev. Theodore Andrews, Th.D., may be addressed at 1417 N. 51st St., Omaha, 32, Neb.

The Rev. William R. Belury may be addressed at 337 Pleasant St., Willimantic, Conn.

Chaplain (Capt.) John V. Bieberbach, USAF, may be addressed at Apt. 377, Bldg. 2135, Randolph AFB, Texas.

The Rev. Nelson L. Crowenhill, Sr., may be addressed at 670 Trout Brook Dr., West Hartford 7, Conn.

The Rev. William E. Danforth (perpetual deacon) may be addressed at 524 Pine St., Philadelphia, Pa. 19106.

The Rev. George H. Dawson may be addressed at 413 MacAdams Pl., Alexandria, Va. 22308.

The Rev. Lee Graham, Jr., may be addressed at 211 N. Monroe St., Tallahassee, Fla. 32302.

The Rev. Wallace B. Houston, Jr., may be addressed at Box 34, Green Ridge, Chester, Pa. 19014.

The Rev. Stiles B. Lines, Ph.D., may be addressed at Box 2256, Delray Beach, Fla.

The Rev. Peter M. Peterson, Th.D., may be addressed at 5625 Wyndale Ave., Philadelphia, Pa. 19131.

The Rev. John F. Rollman may be addressed at Apt. 7, 1203 Martin Ct., Baltimore 7, Md.

The Rev. Kenneth C. Slagle, Ph.D., may be addressed at R.D. #1-199, West Chester, Pa. 19380.

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**VACATION EXCHANGE** (Bahamas): priest at diocesan school willing to exchange two-bedroom furnished residence for accommodation in New York City area during August. If interested please write: The Reverend W. M. Bishop, Box 1606, Nassau, Bahamas.

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## PILGRIMAGES

**CHRISTIAN UNITY PILGRIMAGE**—August. Catholic-Anglican leadership. England, France. Association for Christian Unity, Box 74, Bethlehem, Conn.

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**LADY** living alone desires companionship, congenial gentlewoman with car in quiet country home, vicinity New York. Occasional household duties and driving. Maid kept. Opportunity offered for pursuing outside interests. Write: Owner, 65 Knollwood Road, Short Hills, New Jersey.

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**ORGANIST-CHOIRMASTER:** Male, married, college trained, many years of experience, excellent references, desires full time position in Episcopal Church, northeastern part of country; available immediately. Reply Box S-67.\*

**PRIEST**, single, graduate student, seeks full-time assignment during August. Reply Box K-65.\*

\*In care of **The Living Church**, 407 E. Michigan St., Milwaukee, Wis., 53202.

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The Living Church



The Rev. James C. Soutar may be addressed at 2512 Fourth Ave., Canyon, Texas.

The Rev. L. J. Taylor, Jr. may be addressed at 3046 Bray Rd., Virginia Beach, Va. 23452.

### Engagements

The Rev. Canon Leslie G. Warren and Mrs. Warren, of the Cathedral Church of St. Paul, Detroit, announce the engagement of their daughter, Bernice Margaret, to Richard B. Ash, son of Mr. and Mrs. Carl Ash of Paramount, Calif.

### Marriages

The Rev. Canon A. Howard McClintock, of the Cathedral Church of St. Paul, Detroit, was married to Mrs. Juanita Merritt on February 1. The nuptial Eucharist was celebrated at the cathedral.

### Living Church Correspondents

Diocese of Iowa—Mr. Jay H. Horning, 1321 43rd St., Des Moines 11, Iowa.

Diocese of Washington—Mrs. Arlene Minot, 510 Potterton, Falls Church, Va. 22044.

### Births

The Rev. Everett W. Francis and Mrs. Francis, of the Church of the Good Shepherd, Dearborn, Mich., announce the birth of Abigale, their fifth child and third daughter, on December 13.

The Rev. Henry Hoover and Mrs. Hoover of St. Mark's Cathedral, Minneapolis, announce the birth of their third child and second son, Matthew Stageberg, on January 31.

The Rev. Laurence J. James and Mrs. James, of Trinity Church, Covington, Ky., announce the birth of their first child, Elizabeth Ann, on January 25.

The Rev. Douglas T. Smith and Mrs. Smith, of St. Andrew's, Livonia, Mich., announce the birth of Maureen Elizabeth, their fifth child and third daughter, on January 3.

### Adoptions

The Rev. Chester D. F. Boynton and Mrs. Boynton announce the adoption of their second child and first daughter, Ann Fowler, born December 20.

### Corrections

Missionary district of Wyoming—The number of confirmations in 1963 was 613, not 386. The secretary of the convocation is the Ven. John C.

Tierney, but he is not an examining chaplain. The 55th convocation will be held at All Saints', Torrington, Wyo., May 12-14. The Rt. Rev. James Wilson Hunter, D.D., Bishop of Wyoming, should be addressed at Box 1007, Laramie, Wyo.

Diocese of Missouri—The Rev. Elsom Eldridge, 6357 Clayton Rd., St. Louis, Mo., 63117.

The Rev. Carroll E. Simcox, Ph.D., resides at 4524 N. Wilson Dr., Milwaukee, Wis. 53211.

## DEATHS

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

The Rev. Robert George Tatum, retired priest of the diocese of Arizona who shared the fame of the first party to attain the apex of Mount McKinley, died in Knoxville, Tenn., on January 26th.

The Rev. Mr. Tatum was born in Knoxville in 1891. He received the B.A. degree from the University of the South in 1921, and was ordained to the priesthood in 1922. He served the Tanana Valley Missions in Alaska from 1921 to 1924, and was priest-in-charge of St. Paul's Church, Murfreesboro, and St. Peter's Church, Nashville, Tenn., from 1924 to 1926. He was rector of St. James' Church, Marietta, and Immanuel Church, Ripley, Tenn., from 1949 to 1956, and vicar of St. James' Church, Morenci, St. Philip's Church, Clifton, and All Saints' Church, Safford, Ariz., in 1956 and 1957. He retired in 1957. Mr. Tatum was an examining chaplain in the diocese of Arizona in 1957.

In 1913, Mr. Tatum joined the Stuck-Karstans expedition which was the first to reach North America's highest peak. By way of training for this feat, Mr. Tatum hiked 1,200 miles behind dog sleds to help establish a mission at Tanana Cross, Alaska. He was also a painter and did both portraits and landscapes.

J. Owen Blache, M.D., senior warden of All Saints' Church, St. Louis, Mo., died in St. Louis, on February 4th.

Dr. Blache was a native of Trinidad. He came to the United States in 1928 to study at Howard University School of Medicine and went to St. Louis in 1932 to intern at City Hospital No. 2, now Homer G. Phillips Hospital. He remained in

St. Louis and had served for many years as director of the School for Medical Technologists and Laboratory Technicians. More recently he had acted as medical director of Homer G. Phillips Hospital.

Dr. Blache was a deputy to the General Convocation in Detroit, and had been very active in the councils of the diocese of Missouri. He served as St. Louis president of the Urban League for two years, and was treasurer of the Episcopal City Mission. He was a diplomate of the Pathological Society.

Mrs. Blache and a daughter survive.

Ellen P. Farnum, widow of the Rev. A. W. Farnum, died February 1st, at the home of her daughter in Sewanee, Tenn.

Mrs. Farnum, the former Ellen Pendergast, had lived in Asheville, N. C. Her husband served as



rector of St. Mary's Church, Asheville, for 19 years. He retired in 1947 and died in 1956.

She is survived by her daughter, Mrs. John M. Webb, of Sewanee; a son, C. Wadsworth Farnum, of Tenafly, N. J.; four grandchildren; and two great-grandchildren.

Elsie Beale Hemphill, life-long member of Calvary Church, Fletcher, N. C., died at the home of her daughter, in Arden, N. C., on January 30th.

Mrs. Hemphill was the widow of Dr. W. E. Hemphill of Arden. At Calvary Church she was a member of the Woman's Exchange which later became the Woman's Auxiliary, and then the Women of the Church. The Woman's Exchange was organized to raise funds to build the stone rectory, which is still in use.

Surviving are two daughters, Mrs. E. L. Shuford, of Arden, and Mrs. Schott Umstead, of Jamestown, R. I., and four grandchildren.

## GO TO CHURCH DURING LENT

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

### TUCSON, ARIZ.

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

### LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.  
Rev. R. Worster; Rev. H. Weitzel  
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

### ST. MATTHIAS

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

### SAN FRANCISCO, CALIF.

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

### NORWALK, CONN.

ST. PAUL'S ON THE GREEN  
Rev. F. L. Drake, r; Rev. A. E. Moorhouse, Rev.  
R. I. Walkden  
Sun 8, 9:30, 11; Daily as ann; C Sat 5

### 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 at 12:10.  
Church open from 7 to 7

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

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

### ST. THOMAS'

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

### COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road  
Sun HC 7, 8, 9, 11; Daily 6:45, 5:30; also Fri &  
HD 10; C Sat 4:30

Continued on next page

KEY—Light face type denotes AM, block 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; IS, 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.

THE  
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EVERYWHERE

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.



# GO TO CHURCH DURING LENT

Continued from previous page

## CORAL GABLES, FLA.

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

## FORT LAUDERDALE, FLA.

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

## ST. MARK'S PARISH & DAY SCHOOL

1750 East Oakland Park Blvd.  
Sun 6, 7:30, 9, 11; Daily 7:30; Wed 9:40 HU, 10 HC; C Fri 5. Parochial school-pre-school thru 5th grade

## ORLANDO, FLA.

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

## PALM BEACH, FLA.

**BETHESDA-BY-THE-SEA**  
S. County Rd. at Barton Ave.  
Rev. J. L. B. Williams, M.A., r; Rev. James D. Anderson; Rev. Lisie B. Caldwell  
Sun 8 HC, 9:15 MP & Ch S, 11 MP & Ser; Daily MP 8; Wed HC 10

## WEST PALM BEACH, FLA.

**HOLY SPIRIT** 1003 Allendale Rd.  
Rev. Peter F. Watterson, STM, r  
Sun Masses: 7:30, 9, 11; Daily: Mon & Wed 9; Tues, Thurs & Sat 7; Fri 6; C Sat 4:30

## 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

## 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

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Tally H. Jarrett  
Sun 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** DeWolfe at 5th St.  
Rev. Marlin L. Bowman, v  
Sun 8, 10, 12

## NEW YORK, N. Y.

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

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

The Living Church

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

**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 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30; Thurs HC & LOH 12 & 6; HD HC 12

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

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

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

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

**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

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

## THE PARISH OF TRINITY CHURCH

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

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays HC (with MP) 8, 12:05; 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



CHRIST CHURCH  
WESTERLY, R. I.



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

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs, Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP & Mass; EP daily 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c  
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP 5:30; Daily: Int 12; Mon-Fri MP 7:45, Mass 8, EP 5:45; Sat MP 8:45, Mass 9, EP 6, C 4-6 by appt

## COLUMBUS, OHIO

**ST. JOHN'S** "Across the River"  
Rev. L. M. Phillips, r  
Sun 8 H Eu, 10 MP; HD, regular

## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 So. 13th St.  
Rev. Frederick R. Isaacksen, r  
Sun HC 9, MP 11 (HC 1st Sun); Wed & Fri HC 12:10

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

## WESTERLY, R. I.

**CHRIST CHURCH** Broad & Elm Sts.  
Sun 8, 9, 11; Daily Office, 9 & 5; HC 9 Wed & HD; 10 Tues, 7 Thurs; C Sat 5-6

## HOUSTON, TEXAS

**GOOD SHEPHERD** 211 Byrne  
Rev. Skardon D'Aubert  
Sun HC 7:30, 9:15 (3d Sun), 11 (except 3d Sun); MP 9:15, 11 (3d Sun); EP 6; Wed HC 9:30, 6; Fri HC 6:30

## 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

## MEXICO CITY, MEXICO

**CHRIST CHURCH** Articulo 123, No. 134  
(in downtown Mexico City)  
Rev. Thomas D. Bond, associate r & p-in-c  
Sun 8 HC & Meditation, 9:30 Family Service & Ch S, 11:15 MP or HC & Ser; Thurs 11 HC

## PARIS, FRANCE

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

## GENEVA, SWITZERLAND

**The American Church, (Emmanuel Episcopal)**  
4 rue Dr. Alfred Vincent (off Quai Mont Blanc)  
Rev. Perry R. Williams  
Sun 8 HC, 9 MP & Ch S, 10:45 MP & Ser (HC 1S)

March 1, 1964