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The Living Church

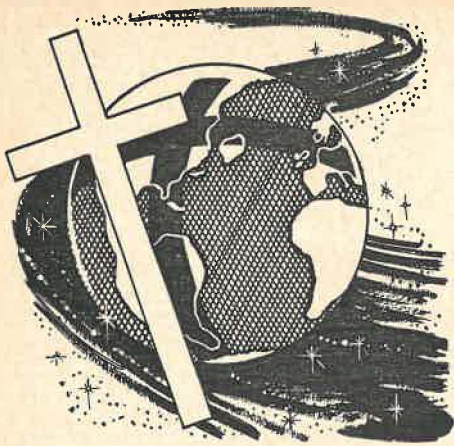
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Questions may be submitted by readers, addressed to "The Question Box," *THE LIVING CHURCH*, 407 East Michigan St., Milwaukee, Wis. 53202. Questions may be shortened for use, or several questions on the same subject may be rephrased to be answered. We do not promise to answer every question submitted.

I realize that this question is not exactly "seasonal" now, since the Great Forty Days have passed, but can you tell me the origin of the Paschal Candle?

The evidence strongly indicates a striking antiquity for the Paschal Candle. Around the year 384 A.D. somebody wrote to St. Jerome asking him to compose a *carmen cerei* — a "poem of the candle"—and the saint's answer seems to imply that the use of the candle as part of the Paschal festivities was well established and wide-spread at that time.

We know that in the early Christian centuries Easter Eve was celebrated with great splendor, the celebration beginning long before daybreak. Part of the celebration was the Baptism of catechumens, and Baptism was commonly spoken of as "illumination." The lighting of the Paschal Candle in the darkness of Easter Eve would be a dramatic liturgical accompaniment of the "illumination" of those baptized.

The Paschal Candle soon came to typify Jesus Christ, the light of the world, surrounded by His illuminated, i.e., newly baptized, disciples, each holding a smaller light.

Later, the Christian devotional imagination saw in the virgin wax of the Paschal Candle a symbol of the most pure flesh which Christ derived from His virgin Mother. Through the following centuries up to the present the symbolism of the Paschal Candle has ramified and proliferated, as is the way with religious symbolism.

? ? ?

Are there any rules concerning the time between administering the Bread and administering

the Wine in Holy Communion, when two priests are administering? It is my feeling that the words of administration of the Wine should be completed before the words of administration of the Bread are spoken -- that each portion should be given its full due.

There is certainly no "rule" other than that of reverence and good sense. We assume that what our questioner refers to is the practice, which we too have encountered occasionally, of administering the Wine so "hard on the heels" of the priest administering the Bread that the communicant does not hear both sentences of administration spoken in full. We can see no justification for such unseemly haste.

? ? ?

It has recently been reported that the Roman Catholic Church might be able to recognize the validity of Anglican orders on the basis that Old Catholic bishops have participated in the consecration of Episcopal bishops. As I understand it, Rome recognizes Old Catholic orders but not Anglican orders. To what extent has the Old Catholic succession been injected into the orders of the Episcopal Church?

The Old Catholic line of succession has been brought into the Episcopal Church through the Episcopal Church's intercommunion with the Polish National Catholic Church, which received its orders from the See of Utrecht (Old Catholic). Bishops Sawyer of Erie, Donegan of New York, Scaife of Western New York, Richards of Central America, Hallock of Milwaukee, and a good number of others have been consecrated with one or more PNCC bishops joining in the laying on of hands, and they, in turn, have participated in the consecrations of many other bishops. Nearly all of the last hundred bishops have been in this succession.

Many years ago (in 1915) Bishop de Landes-Berghes et de Rache, who had been consecrated by the Old Catholics of Utrecht, participated in the consecration of Bishop Hulse of Cuba. This line traces to Henry Knox Sherrill and through him to all bishops consecrated in recent years.

(We are grateful to Dr. Peter Day, former editor of *THE LIVING CHURCH* and now Ecumenical Officer of the Episcopal Church, for providing us with the necessary information for answering this question.)

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.

For Discussion

May I raise the following question for vigorous discussion in THE LIVING CHURCH?

Is it probable to assume that strong articulate voices of the Church, both clerical and lay (official and unofficial), will seriously question Episcopalian Barry Goldwater on some of the blatant positions he has recently taken—especially in respect to civil rights?

(Rev.) ROBERT M. ANDERSON

Vicar, Christ Church, Middle Haddam
St. John's, East Hampton, Conn.
Middle Haddam, Conn.

Rare Reader

THE LIVING CHURCH is one of the best Church papers that we have and I get all the information regarding the Church, historically and otherwise.

This is being written in my 101st year and by the mercy and loving-kindness of God I am still able to say, from memory, the Communion service in my private chapel in my home, for which I am truly thankful to God. We have a few neighbors who come to their Communion.

I am grateful to say that I feel that not many at my age are able to do even as much as I do and this calls forth sincere gratitude to God—the giver of all good.

(Ven.) EDWARD J. COOPER
Retired

Guatemala, C. A.

Editor's comment: We humbly thank God for giving us such a reader.

Reservoir of Talent

Let me thank you for your excellent and informative article on "Growing Old Gracefully" in your June 28th issue. This issue was so stimulating that I feel it will motivate dioceses, bishops, priests, and laymen to look at themselves and realize how little they are doing for their membership over 65.

I've had fine results employing people over 65, for more than seven years now. They are honest, faithful, loyal, and efficient. This is true whether they are part-time paid or completely volunteer help. Every parish has a bountiful reservoir of such talented people if the parish priest will seek them out. I intend to seek for others for new work in the parish this fall.

(Rev.) CHARLES R. FISHER
Rector, Christ Church

Hackensack, N. J.

Cardinal for P.B.?

On reading the Rev. W. B. Tamburro's letter to the editor "nominating" Cardinal Cushing for Presiding Bishop of the Episcopal Church [L.C., May 17], one wondered what the reaction would be. So far nothing from Anglicans, and only this from the

Cardinal: "They have better men than I to head up their Church."

There is but one Church, the Body of which Christ is the Head, and all baptized people are the members. The peace and unity of the Church must come because it is the will and prayer of our Lord. The only question is, "How long will the foolishness of men hold it off?"

But by "tipping over backward" to agree with Rome on the one hand, and Geneva on the other, we do not hasten the true unity of the Church but rather retard it. The suggestion that Cardinal Cushing should be made Presiding Bishop of the Episcopal Church is surely extremely fatuous. For this to happen, either the Episcopal Church would have to accept the Infallibility of the Pope, the Assumption of the Blessed Virgin, and a number of other doctrines *as necessary to salvation*; or the Roman Church would be forced openly to renounce those doctrines.

We must make haste slowly. There cannot be unity and peace without truth and justice.

In the same issue, a postulant for Holy Orders tried to deny that there was anything worthy in the Reformation. Has he never read of the abuses of Medieval Church? Has he never known of superstition in the Medieval Church? Does he not know that even if Luther, Calvin, and Henry VIII had never lived *reform there had to be?*

We can forgive the mistakes of the past and ask forgiveness for our own mistakes, but we should not ignore the lessons of those mistakes.

Assuredly we must make haste slowly, for we cannot escape the logic of history, i.e., history not twisted to meet our own pet theories.

(Rev.) ALFRED CHEETHAM
Canterbury, England

Reminder

Again we remind the Church that plebes (freshmen) at the United States Naval Academy begin their academic training in July rather than in the fall. Since we have no Episcopal chaplain inside the USNA, we urgently request that parents and clergy of men entering the Academy notify us at St. Anne's, Annapolis, Md.

When Churchmen let us know that an Episcopalian has arrived at the Academy, our college worker, the Rev. E. James Lewis, will make personal contact with him.

(Rev.) JAMES F. MADISON
Rector, St. Anne's Parish
Annapolis, Md.

Look Again

I have just finished reading Willa Gibbs' article, "An Order of Caring," and your comments on it.

My husband (and I) have just completed a stiff nine months' training program and are now working for the Church Army.

If you or Fr. Barnhill have in the past investigated the Church Army in the U.S.A., we would urge that you do so again. The Church Army, under the direction of Capt. Robert Jones, has undergone radical and sweeping changes in what it stands for and what it is prepared to do to meet today's needs in our world. There is a "new look" taking shape within the Church Army within the past year or two, and I would recommend it to your attention.

I also note your short news item in the

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July 5th issue on the Church Army. You say 12 were admitted as cadets or mission sisters, and you name *eleven!* My husband is the 12th one, whose name somehow was overlooked—Cadet Chet Goulding, assigned of Ponsford, Minn.

SALLY GOULDING
 (Mrs. Chet Goulding)

Ponsford, Minn.

I read with interest the article called "An Order of Caring" by Willa Gibbs [L.C., June 28th], and would like to call her attention to an order existing already in England, and I believe parts of Canada, called "the Fish." The official name of the organization is "Neighbors Unlimited."

Our first encounter with the Fish occurred when my husband was looking for someone to stay with our children while I accompanied him on a trip to Italy. Someone at the lab where he worked suggested that he call Mrs. Carruthers, a Roman Catholic by the way, who was the clearing house for all pleas for help, ranging from deep social problems to matters like this one. Within a day she had found us a fine "sitter" and promised to stand behind her when we were away.

Later in the fall a sign in the church we were attending announced a meeting of Neighbors Unlimited and urged all interested persons to attend. The meeting had the backing of all churches (and other civic groups) and was presided over by the mayor. I attended and heard testimonials by people who had been helped by the Fish, many during the winter of the great cold. Sign-up sheets were passed out and everyone was urged to volunteer for whatever service he thought he could perform (such as home decorating, visiting older people, driving to and from the hospital, cleaning, cooking, baby tending). I signed up for any kind of service one afternoon a week with car.

Before I was called as a volunteer I became ill and had to be hospitalized. My husband called the Fish and neighbors came at once, cleaned the house, took care of the children and provided food until a woman was found who came in by the day. When we tried to thank them, we were told that we would do the same for them. I'm not even sure who they all were but I do know I have never met with such pure charity.

I hope this gives some idea of the organization.
 MRS. W. D. WALKER
 Madison, Wis.

God's Gift

Indeed you have plenty of support for your theory that "a sense of humor is a gift of God" [L.C., July 5th]. In this connection I have gathered some references which, although not new, may be of interest.

Evelyn Underhill (*Mysticism*) quotes Coventry Patmore: "If we may credit certain hints contained in the lives of the saints, love raises the spirit above the sphere of reverence and worship into one of laughter and dalliance: a sphere in which the soul says:—'Shall I, a gnat which dances in thy ray, Dare to be reverent?'" We are told that the great St. Theresa "had a horror of solemnity"; that she reproved one of her "too-spiritual" nuns who "thought it better to contemplate than to sing"; and, herself,

"as she swept the convent corridor" sang "a little ditty" about her spiritual experiences. St. Catherine of Siena, "though constantly suffering," was reported to have been "always jocund and of a happy spirit." The same was true of all the great saints, even St. John of the Cross.

Most of us, being still on the lower slopes of the Mountain of the Lord, have not yet attained such celestial gaiety; but even now, thanks be to God, our earth-bound seriousness is lightened by His gift and grace of laughter. Hell, we can believe, is the only condition in which laughter is completely absent.

A Prayer Found in Chester Cathedral contains the petition: Give me a sense of humor, Lord; Give me the grace to see a joke. . . . Well might we pray for such grace!

C. S. Lewis quotes Martin Luther as saying: "The best way to drive out the devil, if he will not yield to texts of Scripture, is to jeer and flout him, for he cannot bear scorn." That was perfectly exemplified by A. R. Johnson's "updating" of the Ten Commandments [L. C., June 14th]. By revising them to harmonize with modern secular attitudes, Mr. Johnson pointed up perfectly the idiocy of such attitudes. And what can be more pertinent to our present need than to find our collective self-importance mocked by the bewildering experiences of the incomparable archangels Tubal Bogle-Bray and Jubal Beadle? And of course we have Shakespeare, and the old saw about "many a true word . . ." Even our Lord made "disquieting jests about the children of mammon," according to Dorothy Sayers.

Many thanks to all who can look at us ridiculous mortals and laugh; and many thanks to you for publishing their creations.
 (Miss) MARGARET KEPHART
 Ithaca, N. Y.

MRI and Renewal

Surely one of the most encouraging reports from the Church in many a year was the article "12 Points in Delaware" [L.C., July 12th] in which the clergy of the diocese of Delaware thoughtfully spelled out the implications of the Mutual Responsibility and Interdependence document of the Anglican Congress.

The most important aspect of the article is that the Delaware clergy see the MRI document as a *call for the renewal of the Church* and not merely a money-raising scheme for missions. Bishops, priests and laymen throughout the Church would do well to study this article and see what they can do along similar lines.

The 12 points spell out practical suggestions for setting the Church "on mission" by teamwork between priests and people. With the renewal that is now going on in the Roman Catholic Church, with its strong emphasis on the lay apostolate and engagement with the world, we will soon be left far behind as a small, comfortable and sleepy "established" Church for the upper middle class, if we do not urgently get on with the task of our own renewal.

THEODORE M. SWITZ
 Chairman, department of lay action
 Diocese of Chicago
 Chicago, Ill.

More Letters on Page 19

The Living Church

The Living Church

Volume 149 Established 1878 Number 5

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

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THINGS TO COME

August

- 2. Tenth Sunday after Trinity
- 6. The Transfiguration
- 9. Eleventh Sunday after Trinity
- 16. Twelfth Sunday after Trinity
- 23. Thirteenth Sunday after Trinity
- 24. St. Bartholomew
- 30. Fourteenth Sunday after Trinity

September

- 6. Fifteenth Sunday after Trinity
- 13. Sixteenth Sunday after Trinity
- 16. Ember Day
- 18. Ember Day
- 19. Ember Day
- 20. Seventeenth Sunday after Trinity

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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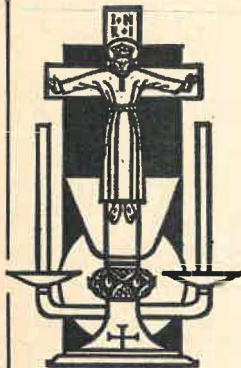
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BOOKS

Discriminating Judgment

Modern Religious Poems. Edited by **Jacob Trapp.** Harper & Row. Pp. 304. \$4.95.

Jacob Trapp, himself a poet, shows discriminating judgment in his contemporary anthology of *Modern Religious Poems*.

All the poets represented were born in or lived into this century with the exception of Walt Whitman, Emily Dickinson, and Gerard Manley Hopkins. This in itself makes the book unique, for it is the modern poets, writing in the contemporary idiom, who invite today's reader to become aware of freshly perceived relationships between images of the external word and inner emotional realities.

It must be admitted, alas, that many readers neglect poetry and that the words *modern poetry* are enough to send them to the nearest Ian Fleming thriller. I would defy any James Bond devotee or anyone else to browse through *Modern Religious Poems* without lingering for a whole evening, and returning to it again and again.

It was like meeting old friends to discover some of my favorite poems: T. S. Eliot's "Journey of the Magi," Fr. Hopkins' "Pied Beauty," Millay's "God's World," Vachel Lindsay's "Abraham Lincoln Walks at Midnight." But the impact of the volume was heightened as I came across unfamiliar poems by familiar poets and delightful translations from French and Spanish, skillfully arranged in dramatic sequence from the first section, "Praise," to the climax, "Transcendence." Helpful to the reader and re-reader are the table of contents and the indices of authors and first lines at the end of the volume.

ALICE BOYD STOCKDALE

The reviewer, widow of Grant Stockdale, former U. S. Ambassador to Ireland, is author of To Ireland, with Love, a book of poems recently published by Doubleday.

**New Questions
for Old Heresies**

History, Sacred and Profane. By **Alan Richardson.** Westminster Press. Pp. 328. \$5.

In his last will and testament, the Rev. John Bampton endowed eight lectures annually at the University of Oxford on subjects scriptural, patristic, or credal, to establish the faith and "confute all heretics and schismatics." He died in 1751, when men groped about in a gray dawn they hailed as "enlightenment." *History, Sacred and Profane*, an expansion of the Bampton lectures of 1962, pivots about

the 18th-century crisis in confuting some long-unquestioned heresies regarding history.

The author, Dr. Alan Richardson, recently named Dean of York, explores the age-long debate regarding self-understanding through study of the past as against the study of nature, the Hebrew versus the Greek emphasis in Western thought. He scrutinizes the 18th-century crisis which saw the medieval world-view topple at its weakest point—its "canonization" of Aristotle. It was Galileo's attack on the misconceptions of Greek science in his *Dialogue* that aroused the wrath of the Inquisition. "The rationalist myth of history exactly reverses the truth when it makes 'the Renaissance' the age in which modern thinking was inaugurated by means of the recovery of the supposed empirical spirit of Greek science."

Having dissected rationalist and positivist assumptions, Dr. Richardson shows that these fallacious conceptions shadowed and flawed 19th-century historiography, at three precise points. From this it was but a step to the total disengagement from history of the theology of Tillich, Brunner, Barth, and Bultmann. Dr. Richardson counters with a strong defense for his thesis: "The kerygma of the whole Bible is a proclamation that God is a God who intervenes in history and is Lord of history."

The final four lectures deal with specific problems, each a facet of the whole problem: the historian's involvement, which explodes the notion of utter detachment; history and the miraculous; history and faith; and history as witness, in which the author observes sagely that it is the nature of history to raise questions rather than to supply answers, "for history is a never-ending process of reappraisal."

An English critic calls this volume a

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tract for our times; it is surely a major contribution to the history of ideas, and, one might hope, a trend-reversing one. It gives evidence of a staggering erudition, citing some 500 sources in the bibliography and indexing upward of 700 names, from Lord Acton to Heinz Zahrnt. There are twice as many references to Carl Becker as there are to Karl Barth.

SISTER MARY HILARY, C.S.M.

Sister Mary Hilary resumes teaching history at Kemper Hall this autumn after spending a year in research and writing.

In a Sequel, Cygnets

Country Parson. By James Insight. Frederick Fell. Pp. 186. \$3.95.

Country Parson is the sequel to *I Turned My Collar Round* [L.C., May 19, 1963]. The scene is six years later. The Rev. James Insight married Margaret, the vicar's daughter; they have two children. The family has moved to a country parish in England.

Both books seem to have been written with a reforming purpose in mind.

The second book's plot revolves around the problem created by Mr. Insight's letter of protest, printed in the local paper, against the wanton killing of the cygnets in the village pond.

NORMAN J. THURSTON

Fr. Thurston is retired rector of St. James, Newark, N. J.

Good Questions

Ethical Resources for International Relations. By Harvey Seifert. Westminster. Pp. 88. Paper, \$1.25.

Can Christianity offer an ethical perspective on the world that will reveal new, more creative alternatives to established patterns of international relations?

Harvey Seifert believes that it can and he has written a short, lively essay, *Ethical Resources for International Relations*.

Although it tends to skip from quite superficial political judgments to equally sketchy theological arguments, the book raises important questions at every step.

Is there anything novel that a "theologically" based analysis of international relations can contribute that has not already been offered by other writers who operate in a different framework? Moreover, whether the symbols of Christianity can ever again assume an active, creative social role on a world scale seems to depend on factors quite unrelated to its theological coherence. Even though in my view it does not give satisfactory answers to such questions, Seifert's discussion does raise them in a manner that encourages intelligent discussion.

D. B. MARSHALL

The reviewer is an instructor in the department of political science, Ohio State University.

South India's Prayer Book

The Book of Common Worship. As Authorized by the Synod, 1962. The Church of South India. Oxford University Press. Pp. xxvi, 213. \$1.55.

For the past 14 years, the Christian world has received with interest the successive little paper pamphlets containing the various services, and then the revised versions of services, used in the Church of South India.

Now all of these rites have achieved a stable form and been published together in one volume, *The Book of Common Worship*—the C.S.I. equivalent of the Book of Common Prayer.

The C.S.I. eucharistic rite is already widely admired, but a number of other features in this book are also worthy of serious consideration.

Thus there is a single stated theme for each Sunday of the year, running through all of the propers. For Sunday morning, no special lessons for Morning Prayer are appointed, but only an Old Testament Lesson, Gradual Psalm, Epistle, and Gospel for the Lord's Supper. If the Eucharist is not celebrated, Ante-communion, or some form of Morning Prayer, can be performed using these same passages. Saints days falling on a Sunday of precedence are normally transferred to the following Tuesday (instead of Monday, as we inconveniently do it). Persons presented for Confirmation must make realistic promises relating to worship, participation in the Lord's Supper, prayer, support of the Church, etc. Contrary to older Protestant usage, prayer for the dead is unambiguously included in the funeral service. The ordination rites are notable, and at several points are better than ours.

H. BOONE PORTER, JR.

The reviewer is a member of the Standing Liturgical Commission and professor of liturgics at General Seminary.

Paperbacks Received

MONCHO AND THE DUKES. Novel about teenagers. By Eleanor Hull. Friendship Press. Pp. 143. \$1.75.

THIS ROCKET CALLED FREEDOM. Novel about a newly independent African nation. By Leslie C. Sayre. Friendship Press. Pp. 127. \$1.75.

INTRODUCTION TO RADHAKRISHNAN: The Man and His Thought. By S. J. Samartha. Association. Pp. 127. \$2.25. (Cloth, \$3.95).

KING DAVID. A 3-Act drama. By Victoria Booth Demarest. United Church Press. Pp. 142. \$2.50.

CHURCH AND WORLD ENCOUNTER. The Evangelical Academies in Germany and Their Meaning for the Ecumenical Church. By Lee J. Gable. United Church Press. Pp. 110. \$1.60.

Children's Books Received

SKINNY. By Robert Burch. Viking. Pp. 127. \$3.

CHILDREN OF AFRICA. By Louise A. Stinetorf. Lippincott. Pp. 157. \$3.25.

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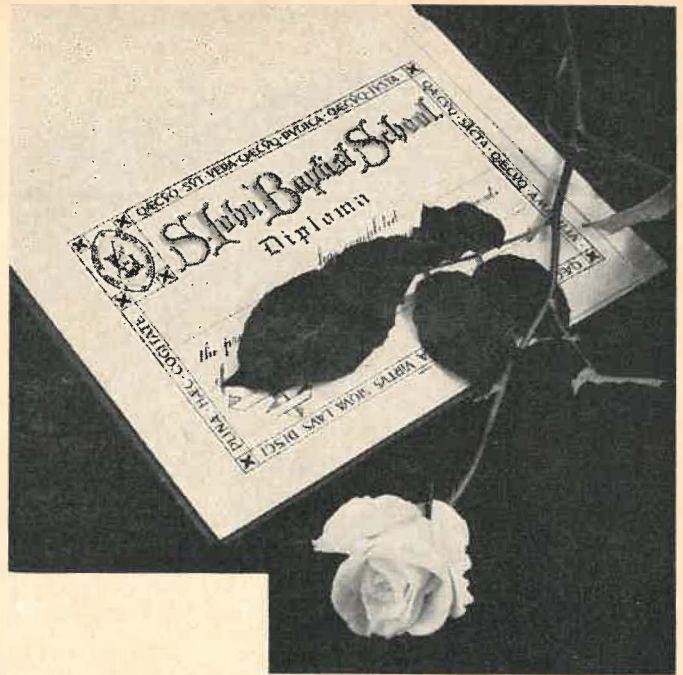
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Motto of St. John Baptist School, Mendham, N. J., runs around the edge of diploma: "Whatsoever things are true . . . think on these things."

Sonnet on Learning

When I was young, I had one prayer, to know:
 Knowledge I craved more than my daily bread,
 "Let me experience," I brashly said,
 "The heights of ecstasy, the depths of woe.
 Let me to wise men and to foolish go
 That I may learn to reason." Thus I pled,
 "Fill me with facts and clues to truth instead
 Of empty ignorance and frozen show."

Now with acquiring do I call a truce
 (I have learned anger, stupidity, and pain,
 The cautious joy between two hours of care,
 And fear of loss with little hope of gain),
 For at this hour I have a different prayer:
 To put my knowledge to its Giver's use.

BETSY CURTIS



At St. Matthew's Day School, San Mateo, Calif., Sister Paula Elizabeth, C.T., first-grade teacher, helps Leslie Stender and Drew Martin.

The Living Church



Miss Susan Schupeltz, '65, St. Luke's School of Nursing, New York City, with young patient.

Classroom at Stuart Hall, Staunton, Va.



Cadet officers, Sewanee Military Academy, Sewanee, Tenn.



The Living Church

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

**Tenth Sunday after Trinity
August 2, 1964**

NEW YORK

Rioting "Spontaneous"

The Rev. Lorento Wooden, curate of the Chapel of the Intercession in New York City, is on leave of absence this summer to work full-time as secretary of the Bishop of New York's Advisory Commission on Church and Race—and a full-time job this is proving to be in the present outburst of race rioting in Harlem and Brooklyn.

In a statement to *THE LIVING CHURCH* on July 22d, Fr. Wooden stated that he had been on the streets of Harlem most of the time since the previous Saturday, and that he had come to the following conclusions about the rioting:

The outbursts of violence were "spontaneous and leaderless," at least in their beginning, regardless of possible later developments.

The killing of the Negro teenager by a New York policeman was only the spark that touched off the explosion. For a long time the people of Harlem have felt hemmed in by a white community and abused by a police force which they feel commonly mistreats Negroes.

The people who are throwing bottles and smashing windows are a very small minority of the demonstrators, and "some very solid citizens" of Harlem are out on the streets to express their anger at injustices which they deeply feel. "These people are no longer listening to the clergy," Fr. Wooden said. "The problem now is to get them to listen."

When asked if the nomination of Senator Goldwater for the Presidency may have intensified the feelings of some

Negroes, he answered, "Unquestionably. Many of them see in this a resurgence of all the anti-Negro and fascist groups to a position of respectability and power."

GENERAL CONVENTION

"Vatican II" for PECUSA?

Writing as "a concerned and committed layman," Dr. Theodore MacLean Switz has written a letter to all the bishops of the Church and the members of the National Council, asking General Convention to move that the Presiding Bishop appoint a "Special Commission for Re-evaluation and Renewal." Dr. Switz, the director of physical sciences development of the office of the president of the University of Chicago, is a member and former chairman of the department of lay action of the diocese of Chicago, and a member of Suffragan Bishop Montgomery's committee on evangelism.

"It is the belief of many of us," Dr. Switz wrote, "that the Episcopal Church is in as great a need of renewal as the Roman Catholic Church before Pope John called the Vatican Council. . . . It would seem possible for General Convention to ask the Presiding Bishop to appoint a 'Special Commission for Re-evaluation and Renewal,' consisting of bishops, theologians, and lay people who would meet repeatedly for study and preparation of recommendations during the next two years, issuing a formal report not less than one year prior to the 1967 General Convention."

As preamble to his proposal, Dr. Switz cited the major problems of disconnected diocesan machinery, the "one-man-band"

concept of the priesthood, an inert ministry of the laity, and the evils resulting from these problems.

Dr. Switz sent out 175 copies of his letter, and says that, despite the fact that summertime is vacation-time, he has already received a large number of responses from bishops ("of all degrees of Churchmanship"), National Council members, and interested priests. The response has been "extraordinarily favorable. In fact, no one slapped me down," he says. So far, 21 bishops have written him personal replies.

The only negative comments were the fear that the proposed "Special Commission" might turn into just another committee—"of which we have too many," says Dr. Switz.

UTAH

Choir Director Confesses

On an afternoon in late June, the cry of "Fire!" echoed from the sandstone cliffs outside of Bluff, Utah. St. Christopher's Mission to the Navajo Indians was ablaze. Half of the mission staff was on the usual out-station trips, and before the Bluff townspeople could respond to the alarm, the church was a hopeless mass of flames.

Almost immediately, sand-laden wind whipped the flames through the surrounding cottonwoods, and the nearby living quarters, kitchen-dining facilities and mission school were threatened. Two hours later the former dining area of the main house was in flames. Three more fires sprang up before the next morning.

The church was destroyed, and severe

1965 ESSAY CONTEST

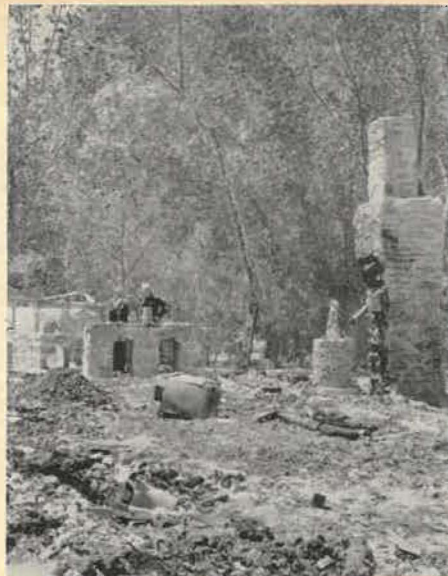
The subject chosen for the next Church School Essay Contest is: "What I Consider the Most Important Happening at General Convention." The "happening" may be an official action, a significant speech, the defeat of a resolution, or any phase of the Convention that the contestant selects. (*THE LIVING CHURCH*, of course, is everybody's best means of keeping informed on what goes on at General Convention!) Insight, intelligent presentation, and literary skill will be considered by the judges.

The contest is open to all students in primary and secondary schools related to the Episcopal Church and giving courses for academic credit. Winners will be announced in the April 25, 1965, Church School Number of *THE LIVING CHURCH*. Deadline for mailing the essays will be March 10, 1965.

Further details will be given in a formal announcement in a later issue. We look forward to reading the reactions of young Churchmen to the Church's General Convention!



Left: High altar of St. Christopher's Mission to the Navajo Indians, near Bluff, Utah, as it stood



for 15 years. Right: "Twenty years' work a pile of ashes."

damage was sustained by adjoining buildings.

After a full-scale investigation by the state of Utah, local law enforcement agencies, and the National Board of Fire Underwriters, the mission's volunteer choir director, described by the staff as "disturbed," confessed to setting the fires. "He said maybe they'd build a new mission if the old one came down," said Bluff's sheriff Ray S. Cahoon.

The vicar of the mission, the Rev. Wayne Pontious, his staff and friends have begun to try to clean up the debris and get the situation back to normal.

"Twenty years' work a pile of ashes," said one staff member. Burned cottonwoods, the skeleton chimney and the slaked stone rubble that was once an altar are all that remain of St. Christopher's.

TELEVISION

Question of Semantics

The East Lansing television station owned by Michigan State University has refused to screen a 12-minute "protest drama" written by the Rev. Malcolm Boyd. Reason: The words "damn" and "nigger" are used in the play.

Armand Hunter, director of station WMSB-TV, said the two words had never been used on the station in the eight years he has directed its operations. "We would have screened the play if the words had been left out," he said.

Hunter maintained that the words were not essential to the play. Fr. Boyd says they are—that both words have been used on commercial television, and that "educational television is not to be an ivory tower. A university educational television station does have responsibilities in artistic and academic freedom."

The play, *Boy*, is one of the three short dramas by Fr. Boyd scheduled by the station. The other two were telecast.

Robert Sherwood, producer-director of the plays, suggested that the station objected to the dramatic effectiveness of the play. "It's a very strong piece," he said, "a frightening piece."

The play was written after Fr. Boyd returned from a "freedom ride" through the south. Fr. Boyd wrote it "to make the whites experience human pain. I want to embarrass the whites. A lot of us must learn how the Negro suffers." The play probes the feelings and plight of a Negro shoeshine man.

CALIFORNIA

Social Action

The Rev. Donald E. Ganoung, rector of the Church of the Good Shepherd, San Francisco, was one of the 50 clergymen who picketed the Republican National Convention in a demonstration opposing the views of Republican presidential nominee Senator Barry Goldwater.

Mr. Ganoung told reporters that Senator Goldwater's stand on issues of peace and civil rights disqualified him for the office of President. When asked if the Church as a whole should unite in direct opposition to Senator Goldwater, he said, "I would pray so."

Mr. Ganoung does inner-city work in San Francisco, and is the head of an inter-Church organization in San Francisco called "Christians for Social Action." He said that he hopes to arouse Episcopal opposition to Senator Goldwater.

ORTHODOX

Invitation Declined

Meeting in Athens, the Holy Synod of the Orthodox Church in Greece announced that it has ruled against sending delegate-observers to the Second Vatican Council's third session. An invitation to

do so had been extended by the Vatican Secretariat for Promoting Christian Unity.

There had been some speculation that the Orthodox Church in Greece would be represented at the third session of the Council, and Metropolitan Damaskinos of Volos in Thessaly, an influential member of the Holy Synod, had said that he was "hopeful" that observers would be appointed.

In declining the invitation, the Holy Synod held that its action was in conformity with a decision made in 1963 by the Greek hierarchy. [RNS]

THEATER

G & S and Grand Opera

In C. S. Lewis' "theological science-fiction" novel, *Perelandra*, the Venusian versions of Adam and Eve praise God while floating around the planet on unanchored islands. Last month in London, theatergoers and Anglican clergy clambered aboard the Mermaid Theatre, a converted barge anchored Thameside, to hear the world premiere of a musical made from the Lewis novel.

Although the libretto by David Marsh was criticized for being too chatty and full of irrelevant detail, composer Donald Swann earned praise for having written music "to meet the tastes of everyone." The *Church of England Times* reported that "the music is attractive and exciting. In places its style bears semblance to oratorio, in others one can distinguish traces of Gilbert and Sullivan; at times one comes across small sections of grand opera. . . ." Swann is a noted cocktail pianist and light composer best known in America for his part in the revue, *At the Drop of a Hat*. The *C. of E. Times* said that there are tunes in *Perelandra* "similar" to those written for that revue.

The musical *Perelandra* was not staged, but sung in concert. There have as yet been no offers for a full-scale production, but composer Swann hopes to find an adventurous director for his work. "Its visual imagery," he says, "is vivid, extravagant, and radiant. . . . It would offer a formidable challenge to any director."

SOUTH FLORIDA

Forecast, Back to Normal

The Cathedral School in Orlando, Fla., has received a grant of \$3,000 from the Presiding Bishop's special fund; the money will be used to offset loss resulting from the integration of the school last September. The school, which is attached to the Cathedral of St. Luke, was integrated when its governing body determined to stand with the expressions of the Church concerning integration of Church-related schools.

When the school admitted two Negro students to its first grade, parents of six

Continued on page 21

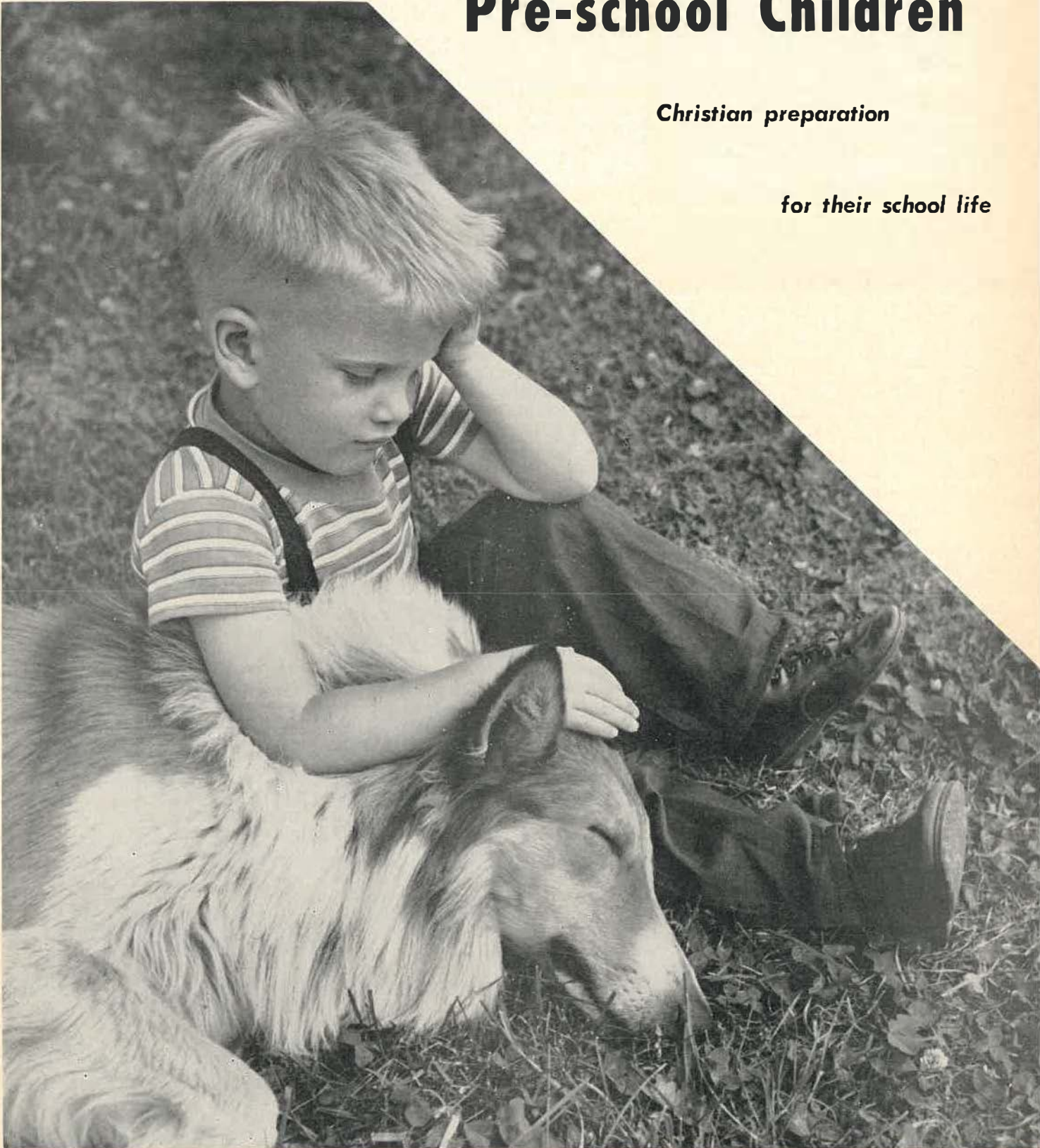
The author suggests ways a parish can give

Max Tharpe

Pre-school Children

Christian preparation

for their school life



by the Rev. Neil R. Jordahl

St. Stephen's Church,
Hoyt Lakes, Minn.

Is it possible that the Episcopal Church is letting its pre-school children down? There has been a remarkable revival of interest in Christian education within the Church in recent years. Progress made in adult education, for instance, is almost miraculous. Nevertheless, in many areas we continue to lag far behind other Communion. Each reader can probably supply his own examples. But the area of nursery-kindergarten education is one obvious weakness. Fortunately, it is also an area in which improvement can quite easily be made.

How might a parish give its children Christian preparation for their life in secular school, public or private?

Because kindergarten cannot always be presupposed, we must consider the five year old as well as the younger child when we think of such preparation for school.

Examining the Available

If we examine what is already available, we discover that most Episcopal churches have some sort of pre-school and kindergarten Sunday school class. Although attendance may be sporadic and the activity little more than "baby-sitting," there is, in some instances, much excellent work accomplished here. But generally these classes are glaringly inadequate. "Time spent" is not the only criterion it is true, but in these classes for 3, 4, and 5-year-olds the time is usually so limited, and the pressures of space and schedule so intense, that a parish dare not be "at ease in Zion."

In recent years many imaginative parishes have established their own nursery-kindergarten schools, sometimes labeling them parochial schools. Generally, however, these schools charge a fairly high tuition, thereby excluding many children. While they can perform excellent work, many are not so much Church schools as private schools using parish house facilities. They are not generally supported out of the parish budget, nor is Christian consecration always the basis of staff selection. They often differ little in program from the secular school down the street. Without discussing whether a parochial school system is desirable, it is obvious that most Episcopalians are not willing to contribute to parochial schools to the extent that Roman Catholics and Lutherans do.

What other devices might the Church employ in giving more adequate Christian education to pre-schoolers? One answer

is some kind of week-day school. But if this program is to reach all of our own children and also to attract outsiders, it must not ask tuition. This means that in most parishes it must be conducted by the priest in association with volunteers. Such a week-day program might be of two kinds.

Preferable is a school which meets one or two mornings a week throughout most of the year. (Practically speaking, volunteer teachers can seldom contribute more than one morning a week.) The other possibility is a daily school on the order of the vacation Church school, perhaps with a two-week session in the winter or spring and another in the summer. Ideally, however, the summer session should not coincide with the regular vacation school, for this puts it under the same pressures of space and schedule which are encountered on Sunday. It may also lose its distinct importance when combined.)

The first type of week-day school has obvious advantages. The Church needs to work toward week-day instruction for all age levels; pre-school is a logical and easy place at which to start. Furthermore, it makes for more steady and consistent Christian education than is possible in the "hothouse" atmosphere of a short term daily school; it is not just something extra, but has a regular pattern. Many of the mothers could attend their own Bible class while the children are in week-day school. A suitable schedule could easily be arranged, say from 9:30 to 11 on Tuesday mornings. Transportation is always a problem, but if the Bible class were made worthwhile, many women who did not have pre-school children might attend and be willing to help transport. The staff of such a school need not be large; since refreshments could be simple; and crafts and activities need not play so large a role as in a daily school.

Purposes

Before such a school is begun, however, the priest and parish must think through its purposes. What is needed is not another nursery-kindergarten school for those who cannot afford a full-time private nursery or kindergarten, but rather a specifically Christian school, in content as well as in atmosphere. Let it be called "Week-day Church School," not "Nursery School." Four and five-year olds love stories, and this is the ideal time to tell them the Bible stories, which are, after all, the most exciting of all stories. In this way a basic Christian vocabulary and orientation could be formed early. It is tiresome to hear Episcopalians continually criticized as biblical illiterates, but this is exactly what most of us are. Why not start doing something about it? And why not start at an early age?

A definite curriculum is necessary. It should be a curriculum which is easily taught, has definite Christian content, and supplements but does not duplicate the regular Sunday course. As just one possi-

bility, the Augsburg (Lutheran) Weekday Series is excellent. A parish using Seabury material on Sunday would strike an almost perfect balance in this way. A parish priest might be able to draw up his own curriculum, using various sources. But it must be well structured, simple and concrete, and must not bog down after a few lessons. The curriculum is only part of a good program, however.

When the younger children have their own morning at church, with the whole church at their disposal, wonderful things can happen in short worship and song sessions. When they need a break, there is plenty of space for play activities. All of the church equipment is available, which can be tremendously important in the small church. (And most Episcopal churches are small.)

Mission Potential

An exciting aspect of this program is its mission potential. There is sufficient room for extra children, and they would be invited at the ideal age, when future Church habits can be formed. It should be noted, too, that many young couples, having no definite religious associations, begin to think of finding a church precisely at the time when their child is getting old enough for Sunday school. I suspect that many a parish could bring in several new families a year from this program.

But where does it start? Well, in most cases it will have to begin with the priest. It is his responsibility to start his people thinking, to arouse their enthusiasm, and actually to organize the program. Out of his busy schedule (no more busy, however, than the schedules of many women who will be asked to help) he will have to give this morning to the Church school. Somehow the idea has caught on that it is beneath the rector's dignity or beyond his duty to teach the young, except for a few sessions with the confirmands. But the Ordinal puts great emphasis on his teaching duty, and none, as far as I can discover, on his administrative duty. Many a rector, in fact, will discover new joy in his ministry as he begins to carry out more literally our Lord's injunction to "feed my lambs." But the job is not his alone. Interested parents and teachers are necessary and the whole parish must feel a new commitment to Christian education, and find a new will to sacrifice and give, both of budget and talent.

There are parishes in which the program here suggested would have to be revised drastically. It may not answer the needs of some parishes. But in the vast majority of our churches a week-day Church school would be altogether feasible.

Having made a beginning there, it is safe to say that many churches would extend their week-day classes until all of their children would eventually be receiving something more nearly approximating a full Christian education.

THE PARISH DAY SCHOOL

WHY? and HOW?

by Mark Grant

Headmaster, St. Mary's Parish
Day School, Tampa, Fla.

Increased parental anxiety and community soul-searching have been a nation-wide response to the Supreme Court decision about prayer in schools. We realize that the traditional way of teaching children about God has virtually evaporated in our land. The Bible is no longer the staple intellectual diet of every home. Family prayers are almost unheard of. Whether this should be so is not the question. The plain truth is that most American children are growing up in homes, schools, and a culture in which God is considered irrelevant.

Christian Churchmen are bound to ask what can be done to meet this crisis.

Many of us feel strongly that the burden of preparing boys and girls for spiritual and intellectual maturity falls squarely upon the school—by default, since so many parents seem complacent, confused, or blind to the needs of their offspring.

What better place can this preparation begin than in a Church day school? What other kind of school can educate with equal skill in an atmosphere which assumes the Christian milieu without the restrictions of federal, state, and local politics? Where else can spiritual growth be guided, along with the intellectual and physical growth of the child?

Parish after parish is finding itself in the educational field full-time, because so many Episcopalians are coming to the conclusion that the parish day school is the best answer to the needs of the child today.

But at this point come the complications. Ideally, the school should be or-

ganized to accommodate the children of the parish church. But not all parents of the parish will want their children to attend, and not all will be able to afford it. So it is very seldom that the parochial school is purely parochial. Normally, the rector and vestry find themselves furnishing buildings, staff, and equipment for a 40% Episcopal enrollment and a 60% non-Episcopal enrollment. When this happens, it is surely understandable if the financially pressed vestry regards the situation with something less than great glee.

Yet, nearly all parishes which operate day schools find the effort rewarding. I have been asked to mention the pit-falls as well as the opportunities. Here are a few thoughts born of my observation and experience.

Any parish that would start a school should have a totally committed rector and vestry. This project must not be the whim of an eager clergyman, or the desire of upper-middle-class vestrymen for a "prestige product." Some hard-headed decisions will have to be made once the commitment is achieved.

Who will be the headmaster? It may be

that the utmost in tact will be required to curb the quixotic (but otherwise admirable) desire of the rector to add the office of headmaster to his already killing list of parish duties. Day schools have found by lengthy experimentation that it is much better if the headmaster is other than the rector—either another priest, or a trained and dedicated lay educator. Ultimate authority still rests in the rector by canon law, but immediate supervision of the school is better accomplished by trained professionals.

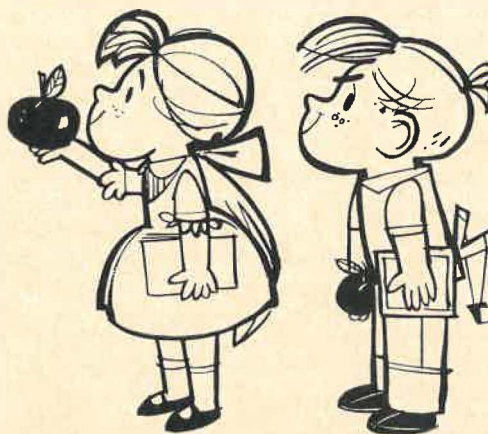
Moreover, vestries are not the best school boards. Vestry meetings are full enough without the added complications of school problems. A school board with a vestryman as chairman, and with representatives of the parents, the school staff, and interested (preferably financially!) friends of the institution can help the headmaster with questions of administrative policy, selection of students, and general educational philosophy and practice.

Here is a pitfall to watch out for: There will always be pressure to use the day school as remedial. "My child doesn't do well in public school. You take him and train him." A parochial school is not a remedial school. It exists to provide a first-rate education. Of course, a parish might choose to set up a school that concentrates upon remedial problems, but this would be a departure from the norm and it should be clearly seen and managed as such.

In a parish day school, teachers can be chosen by personal selection and solely on their merits as teachers. In our school, we generally require a college degree—but we do not insist upon all the educational course credits which are required of the public school teacher. Our salaries are lower, unfortunately; though this is by no means always true of parish day schools. The teaching hours are less, and the chance to teach personally and skillfully is far greater. In brief, the teacher has more blessed freedom to be a teacher.

Enrollments should never exceed 15 to 20 students per teacher. Close teacher-

Continued on page 27



Simple—in Color

A recent news item informs us that a new film is being shown in the Protestant and Orthodox Center at the New York World's Fair. It is called *What is Christianity?* and it is described as a "dramatic plea for the restoration of pure and simple New Testament Christianity."

We envy those people who can afford to go to the Fair. But our envy swells to bursting if this film is actually as described, and it turns bilious and bitter as we visualize those lucky people sitting there, in air-conditioned luxury, and in 19 minutes' running-time seeing—in *color!*—what Christianity is, even what "pure and simple New Testament Christianity" is.

We have been wondering about this pure and simple pristine Christianity for years, and it isn't nearly as simple to us as we should like. Perhaps we've been wrong in relying upon the New Testament itself for information; but it isn't our fault that we haven't seen the show.

We learned in school that Christianity started out as a very simple religion; any child could understand it at first. Then the bad bishops and scheming monks got hold of it and made it complicated. This must be correct or it wouldn't be in the history books. But in the New Testament itself we find some strange simplicities—such as Christ's cursing a fig tree for not bearing figs, even though it was not the season for fruit (Mark 11:13). The New Testament seems quite saturated with these simplicities which are too simple to admit of instant apprehension.

As of now, we can only say, "We've read the Book but we haven't seen the show." We hope it comes to Milwaukee. And if it can really make New Testament Christianity simple we suggest that it ought to go even to St. Louis in October.

Men, Not Monsters

Recently we read a moving little Jewish parable: "The ministering angels wanted to sing a hymn at the destruction of the Egyptians, but God said, 'My children lie drowned in the sea, and you would sing?'" This story was told by Rabbi Johanan, who died in 279 A.D. In our meditation we hoped that God's point of view, as expressed in the story, had come to prevail among men and angels by now. But next morning we read in our daily paper that applause broke out in the New York State Supreme Court when it was announced that a jury had voted to send Winston Moseley to the electric chair for the murder of Catherine Genovese.

After order was restored, Supreme Court Justice J. Irwin Shapiro said to the jurors: "I don't believe in capital punishment, but I must say I feel this may be improper when I see this monster. I wouldn't hesitate to pull the switch on him myself."

This is not a plea for or against capital punishment. It is only a reminder that God's point of view, about the Egyptians of old and the Winston Moseleys of today, is that they are His children, not monsters, however monstrous their deeds. He has been trying to teach us this for a long, long time. Not all of us have learned it yet. None of us has learned it sufficiently.

Vocation in the Nursery

Surely, everything that can possibly be said on the subject of the Christian education of children has already been said thousands of times. No subject has had more intense and exhaustive consideration in our day, and perhaps no other subject should.

Yet, as we are "putting to bed" this special issue dealing with Christian education, we feel that one very important truth needs special mention here, for emphasis. Increasingly the Church's teachers are saying to the adult laity, "Never forget that *you are the Church*. Wherever you are, whatever you are doing at the moment, *you are Christ's body*, His hands and feet; because you have been baptized into Him, incorporated and grafted into Him in such a way that He does His work in the world through you."

The Christian adult is thus given to see his vocation to glorify God and to serve and follow Jesus Christ every day of the week, every waking moment of each day, in whatever he does. A friend of ours remarked the other day that she believes she is doing a Christian deed when she sends a contribution to the National Wildlife Federation for its work. Her reasoning is that in thus doing her little bit to preserve God's creation as God wants it preserved she is serving Him as truly as does the lady who sings in the choir or works on the altar guild. She is precisely right. The Christian's vocation is to do what the Lord wants done in every conceivable human activity.

But are we starting our teaching, our indoctrination of this early enough? Are we starting it with the child in nursery? Are you doing this as parents? Are your clergy and Church school teachers doing this in your parish? Perhaps you are, and they are; but just in case you and they are assuming that this doctrine is beyond the reach of little children we urge you to reconsider this, bearing in mind these vital and incontestable facts.

(1.) The child of four, who has been baptized into Christ, is every bit as much a living member of Christ as is the Christian adult 40 years older, and *his vocation is the same: to be the Church, to be Christ's body, in whatever he does—now.*

(2.) The child of four is not a day too young to start learning, mastering, and being mastered by this truth. Tell him that Christ lives in him, and he in Christ, and you may find that he grasps this essence of the Christ-mystery more readily than the adult who has been miseducated away from his innate human capacity for such mystical perception.

(3.) We are not "teaching Christianity" at all until we are teaching this truth, since it *is* Christianity. All else is commentary. And one cannot possibly start learning, and living, this true and living Way too early.

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THE LIVING CHURCH

Letter from London

The mother Church of the Anglican Communion cannot go on lagging behind the Anglican Churches in many parts of the world which have been revising their worship to the advantage, not only of their own Church life but all Christendom . . ." So said the Archbishop of Canterbury to the Church Assembly when he was supporting the Prayer Book (Alternative and Other Services) Measure.

The aim of this measure is to authorize experiments in alternative forms of service deviating from the Book of Common Prayer of 1662, which is the only form at present legally permitted to Church of England clergy. Dr. Ramsey described the measure as long overdue, and among other examples reminded his audience that revision in the United States had taken place a very long time ago. Dr. Ramsey said that if the measure were passed and received the Royal Assent, it would bring about two things: (1) achieve a modest and restricted autonomy for the Church in the making of variations and experiments in public worship; and (2) provide a clear interpretation of the meaning of the words "lawful authority" in the declaration made by the priest and the deacon at ordination and by the priest at his institution to a benefice.

Dr. Ramsey made it clear that in approaching revision the Church of England had no intention of being revolutionary. "Throughout the making of experiments," he said, "and alternatives under the measure, the Prayer Book will remain as our standard in doctrine. There is no question about that. It will remain with its own immense authority and its influence on any work of revision.

"Under the measure the requirements of a two-thirds majority for sanctioning new services will make it inconceivable that anything very revolutionary will happen. Rather may there be a risk of insufficient scope for bolder experiment. In all changes which are likely to be proposed there is not the slightest truth that the idea is to assimilate our Church services to those of some other Church.

"That idea can be dismissed as groundless and those who believe it can believe anything. Rather do we try to learn from all Churches, but, above all, to recapture something of the spirit and ideas of worship in the primitive Church and to supply them freshly to the needs of our time."

The reference to the ideas of "some other Church" had become necessary in view of a tiny but highly vocal group which had expressed fears that the Church of England was moving in a Romeward direction. This is something which has had quite a lot of expression, since the

Vestments Measure, already approved by the Church Assembly, could conceivably have a stormy passage in the Houses of Parliament, which have to give it their approval before it can receive the Royal Assent—such is the complication of establishment. Members of Parliament are being bombarded by postcards from pressure groups, asking them to vote against such approval. Some non-Anglican, and indeed perhaps non-Christian, Members of Parliament have already shown a willingness to listen to the blandishments of such pressure groups.

The British Parliament in one sense is the remnant of the House of Laity in the early Councils of the Church in England, and thus through the many changes and chances of history still retains power to prevent the Church making up its own mind about how it is to run its affairs.

To avoid some of the misunderstandings which have arisen, the Secretary of the Church Assembly, Sir John Guillum Scott, has distributed to M.P.s and others a statement which has the approval of the Archbishop of Canterbury. Sir John says that those who oppose the measures are confused between the aims of the reformers and those of Puritans of Cromwellian times.

Sir John's action in putting out such a statement has naturally been criticized by the Protestant pressure group, but Dr. Ramsey has said that he is quite unrepentant about the fact that he gave the statement his blessing.

This column is not for book reviews but I am so excited about Michael Novak's *The Open Church* that I cannot keep it out. It is a quite brilliant account of Vatican II, Part II, and is essential reading for anybody who wants to hear the whistle of the spirit through the woods of today.

We are familiar with the Church's concern and practical measures to help unmarried mothers. A new development,

THE ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A Province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

August

1. Natal, South Africa
2. Nebraska, U.S.A.
3. Nelson, New Zealand
4. Nevada, U.S.A.
5. Newark, U.S.A.
6. Newcastle, Australia
7. Newcastle, England

at least as far as I know, is the appointment, in the diocese of Chelmsford, of a Church Army captain who is also a trained social worker, to aid unmarried fathers. Among his duties will be the task of helping to make financial arrangements between unwed parents for their children and collecting information about putative fathers for purposes of adoption. Such a worker would also be able to help the young man who, having made a serious mistake, becomes depressed and sinks into a useless state.

Many American friends will be interested to learn that Preb. Edwyn Young is to leave the sleazy Soho clip joints and the striptease stage of some of London's murky theatres, the sort of work he has been doing as a sideline to his duties as rector of Stepney, in London's East End. He has been appointed rector of the famous Liverpool Parish Church, "nursery of bishops." Preb. Young's connection with show business, however, will not be entirely severed, since Liverpool has recently gained world fame as the "nursery of Beatles." Since he is going into a "nursery of bishops and Beatles" we may perhaps expect interesting developments.

Much as we hate giving Bishop Stephen Bayne back to you, we are not grumbling about his successor. Bishop Ralph Dean made a tremendous impression on Englishmen in Toronto last year, so he is going to be very welcome.

This is addressed more or less to my fellow clergy: I don't know how much it costs you in legal fees to be ordained or to become a bishop, but on this side of the water the scale is rising — if the Church Assembly agrees.

At the moment, the fee payable to legal officers of the Church of England in order to be confirmed, consecrated and enthroned as a diocesan bishop in the Canterbury province is £133.12.8d (\$374.16). It's proposed it should go up to £205.5.6d (\$574.76). To be ordained at the moment costs 2.7.d (\$6.58) in legal fees. It is suggested it should be 5.5.0d (\$14.70).

Fortunately the large part of such fees is met by the Church Commissioners, not by individuals.

It is fashionable to have a sting in the tailpiece so I have reserved till the end a reminder that there will be no Convocations this October. When the British Parliament dissolves, Convocations are automatically dissolved also. Since there is going to be a general election in October and there won't be any British Parliament for a short term at least, there won't be any Convocations. So the Church cannot get on with its business.

Dewi Morgan



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rises, Mr. SAM is swimming in the ocean
called The World, while Mr. CIW stands
at the end of the pier and watches with
concern. He speaks first.*

Mr. CIW: There's an undertow where
you're swimming, friend. You are likely
to drown.

Mr. SAM: Don't give me that, Rev.
There's no undertow—that's just one of
those superstitions inherited from our
puritan ancestry.

Mr. CIW: According to tradition, there
are sharks here. Come out.


Mr. SAM: Tradition, bah! Science has
taught us that sharks are just plain
earthy *fun*; if you laugh at them, they'll
go away. You take sharks too seriously.

Mr. CIW: That water is contaminated, it
is not fit for swimming.

Mr. SAM: That's just like your kind,
Rev.—always looking for dirt. Jeez,
I'll bet you even see dirt in the movies.
(*At this point Mr. SAM suddenly be-
gins to drown, and cries for help.*)
Help, I'm drowning. Throw me a life-
line, Rev.

Mr. CIW: No, that's the old way! The
new way is to jump in with you. That
proves God's love for The World.
(*Mr. CIW jumps in. As the curtain
lowers, both drown.*)

Mr. Patton, professor of chemistry at Colorado
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center at the University.

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LETTERS

Continued from page 4

Equal Opportunity

May I say an Amen to Bishop Lichtenberger's statement on civil rights [L.C., July 12th] and underline, for those who may not have read that statement carefully. I am sure that the bishop chose every word with meticulous care: certain pertinent parts.

First: "The principle which is our birth-right—that of equal opportunity under the law." Equal opportunity under the law is several country miles away from equality. The emotionally immature of all ages and races have equated equal opportunity with equality and by so doing have thrown many unnecessary roadblocks in the way of real progress toward equal opportunity—under the law!

Second: His quote from the General Convention pronouncement on Christian obligation "to obey the civil law" is not Erastian and, I am sure, is not intended to convey such an idea. However, the above-mentioned emotionally immature, and others, have so interpreted other and similar statements and may so misinterpret this, and another unnecessary roadblock will be placed and will again delay much needed progress.

Let us one and all recognize our obligation to "love our neighbors as ourselves" and go on to "commit ourselves without reservation to the full support of civil rights" without mouthing nonsense about a nonexistent equality. Our Blessed Lord nowhere enjoined us to believe in equality, nor, except for the occasion where He mentioned giving the children's food to dogs, do I find any mention of race. To love God and our neighbor is commanded—"on these two commandments hang all the Law and the Prophets." All else stems from man. Most of the frenetic bellowings we hear today are sententious nonsense—childish tantrums, unworthy of maturity and ineffective in fact.

R. G. WILCOX

Interlaken, N. Y.

Leaven, not Putty

Many thanks for the editorial of the July 5th issue of THE LIVING CHURCH entitled "Let Freedom Ring." This needs to be said over and over again.

The question, "Why doesn't the Church stick to religion?" is heard rather frequently, and thank God that it is. The Church's involvement in the racial crisis especially has raised questions in the minds of many Episcopalians for the first time in years. Many are upset and shocked to discover their Church entering the social and political order, and they react by telling the Church to stay in the compartment of religion.

There is something radically wrong with one's understanding of the Christian Church and mission when a Christian can tell the Church to stay out of social and moral issues. Of course, some of these Churchmen also deny that race relations is a moral issue, but that is simply another way of making the same error.

What is really at the heart of the matter is the aged but robust tendency of human nature to attempt to separate God and His Church from real life. The third chapter of Genesis describes this tendency very well as Adam and Eve begin the attempt to get

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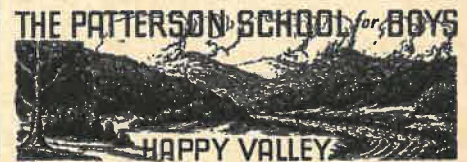
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along without God. Ever since then (whether Eden is a point in history makes no difference), we have been under the great illusion that we don't really need Him.

I am more and more suspicious of things and people called "spiritual." For, in this life at least, spiritual things are always hooked up with and expressed through bodily things. In the classic Christian vision of life there is nothing necessarily more honorable about the spiritual or the soul than the material or the body. Both are from God and are made in such a unity as to be indistinguishable except for purposes of discussion.

The Church cannot "stick to religion" because her Lord has neither stuck to religion nor to the spiritual. We acknowledge as Saviour One who is at this moment "where cross the crowded ways of life, where sound the cries of race and clan."

We must make it quite plain to all who would be a part of the Church that this kind of distinction between the material and the spiritual, the secular and the religious, the real issues of life and the Church, is a false one. We must be clear that God is involved in all of life, on every level, and if He cannot work through His chosen people He will work through another people. The Scripture is so clear on this point that it seems incredible how often it is missed. What a joy it is to believe this fact about God, revealed so clearly in the life, death, resurrection of our Lord Jesus Christ—to know that God's



powers to direct history are not limited to religious agencies and that He is ahead of history and in control of it, not trailing weakly behind, as His Church so often does, but out in front where a Good Shepherd is supposed to be!

Let us all, laity and clergy alike, realize in our work as well as in our words that Jesus Christ designed His Church to be a leaven, in the lump which is the world, and not putty to be pushed this way and that. The Church cannot possibly "stick to religion" and be the Church, for if she does not follow her Lord into the real issues of life, including race relations, the Lord God will cast her aside and raise up another "church" to do His will. As a matter of fact, in many quarters of the Church this may have already happened.

(Rev.) VICTOR S. ROSS, JR.
Rector, Emmanuel Church

Staunton, Va.

Bible-reading in Schools

I have read the letter entitled, "Prayer in All Places," in your issue of 21 June, with the editorial comment following. Both were taken in good humor. Unfortunately, however, the subject is one which cannot be surrounded with humor, because of its far-reaching implications. Much of the problem would seem to stem from basic lack of understanding of certain decisions of the Supreme Court in the matter of prayer, and, more especially, the reading of the Bible in public schools. The National Council seems to have shown such a lack of under-

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Austin P. Montgomery, Jr., Lynchburg, Va.

standing, in their resolution quoted in your issue of 14 June. While certain cases, involving prayer, have been set aside, as being compulsory acts of religion, we, in Pennsylvania, are faced with the Supreme Court ruling of 17 June, 1963, setting aside a Bible reading law, which was on a voluntary basis!

The law of this commonwealth read, before the court decision: "At least ten verses from the Holy Bible shall be read, without comment, at the opening of each public school on each school day. Any child shall be excused from such Bible reading, or attending such Bible reading, upon the written request of his parent or guardian."

This is not an establishment of religion, nor the prohibition of the free exercise of religion. If judge-made law can set aside even voluntary expressions of religious nature, then we are at the mercy of the courts to order the matter of religion in any aspect of our lives. This is not the doctrine of the framers of our Constitution, nor of any serious proponent of religion in this country. Rather than humor, we need dedication; rather than letters to periodicals, we need letters to the officials of our federal government. The lay members of my two small



congregations have so expressed themselves. The lay deputies to our diocesan convention have done likewise.

Where is the leadership of the flock, entrusted to the hands of the ordained pastors? Our local Congressman has written me that he also has noted a great majority of the laity in favor of setting aside the recent Supreme Court ruling, with the clergy against. This fact surely must have a great deal to say, as regarding our spiritual leadership as priests and bishops. Or, do we, with our many years of education, know so much, or are so very wise, that we may judge the laity wrong?

Where, also, is the leadership of the press, both public and private, or religious, in this matter? Do the editors really support the suppression of voluntary religious acts, or are they, too, ignorant of all the facts? It would seem that a case which involves the third most populous state of the Union would be important enough to present in a factual manner, showing the law, which was judged in violation of the First Amendment. I hope and pray that your publication will do so.

Many will say that a newly enacted Amendment will "tamper" with the Constitution. Has not, rather, the tampering already been done? The duty is to set right this tampering.

(Rev.) ROBERT F. UNDERWOOD
Rector, St. John Baptist and
St. David's Churches

Scranton, Pa.

NEWS

Continued from page 11

white students immediately withdrew their children. The Cathedral School foresees that its enrollment will be up to capacity by next semester, and expects to refund part of the emergency grant.

MAINE

Minimum Stipend

The annual convention of the diocese of Maine was held on May 20th, at the Cathedral Church of St. Luke, Portland, Maine. The delegates accepted a record budget of \$162,296 for 1965. They also endorsed the Civil Rights Bill then before Congress. Other resolutions adopted were: ✓ A study made for the 1965 convention on the status of women and their eligibility to serve on vestries and as convention delegates. ✓ Setting clerical stipends at a minimum starting figure of \$4,300 beginning in 1965.

ELECTIONS. Standing committee: clergy, W. E. Hogg, C. O. Brown, H. S. Craig; laity, F. C. Scribner, Jr., D. D. Lancaster, R. G. Kennison. Diocesan council: clergy, C. O. Brown, C. E. Karsten, Jr.; laity, R. E. Ross, Jr., R. C. O'Connor. Alternate deputies to the General Convention: clerical, D. K. Montgomery, W. E. Hogg, H. A. Hopkins, Jr., L. O. Diplock; lay, C. H. Clark, J. M. Beward, M. G. Henry, Roger Ray.

SOUTH AFRICA

Bishop Elected

The South African diocese of Grahamston has elected a new bishop, the Rev. Canon Gordon Leslie Tindall, a priest of the diocese who is noted for his work in administration. He is to be consecrated in the Grahamston Cathedral on August 30th.

Canon Tindall has worked in South Africa for the past 27 years, and has had experience with African, Coloured [mixed], and white congregations.

AFRICA

The Bishop of the Niger

On July 8th, Nigerian Churchmen celebrated the centenary of the consecration of the Rt. Rev. Samuel Crowther, the Anglican Church's first African bishop. Special services held in the Cathedral Church of Christ, Lagos, were attended by leaders from throughout West Africa, including 11 African bishops.

The cathedral overlooks the lagoon where, at the age of 15, Samuel Crowther was herded with others aboard a slave ship and sold into slavery in the West Indies. A year later, he was freed and sent to Sierra Leone, which had been established as a haven for former slaves. He was the first student at the Fourah Bay College when it opened in Freetown in 1827. He became a teacher, and studied for the priesthood. He was ordained priest at the age of 37.

In 1864, Samuel Crowther was conse-

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crated Bishop of the Niger in Canterbury Cathedral. He was bishop until his death in 1891 at the age of 85.

Revered as one of the early leaders of Sierra Leone, he was honored by a series of postage stamps issued shortly after that country gained its independence. [RNS]

CONTESTS

Lit-lit Art

The NCC Committee on World Literacy and Christian Literature has announced its World Christmas Art Competition for 1965. Entries are to be exhibited in the Interchurch Center in New York City, winning contributions will be reproduced as Christmas cards, and awarded \$100 prizes.

Designs submitted must be the original work of a foreign national, may be in any medium, and should interpret the Christmas story in terms of the artist's own culture.

Entries must be carefully packaged and sent by insured mail to "Lit-Lit," Room 670, 475 Riverside Drive, New York, N. Y. 10027. Deadline for the competition is November 1st, 1964. Non-winning entries will be returned to the artist at the expense of the committee.

GEORGIA

In Black and White

The Rt. Rev. Albert Rhett Stuart, Bishop of Georgia, and seven of his clergy from the Savannah area were among the signers of a statement backing the newly passed Civil Rights Bill. The statement, signed by 38 Savannah Protestant, Roman Catholic, and Jewish lead-



Newly elected officers of the Churchmen of the fourth province chat after their election. They are, left to right: treasurer, John Flanigen; vice-chairman, William H. Harris (squatting); secretary, Irle R. Hicks; chairman, T. Fitzhugh Wilson; and vice-chairman, Maj. Gen. Charles H. Gerhardt. Another vice-chairman, William F. Orr, is not shown.

ers, was run as quarter-page advertisements in the Savannah *Morning News* and *Evening Post* on July 8th.

Saying that the Civil Rights Bill "is now the law of our nation," the statement commended local citizens and leaders for "the excellent example they have shown to the nation in the progress which has been made in the area of human relations," and called upon all to recognize that "all human rights and freedoms are given by God Almighty to be shared equally among all men, to be preserved, guaranteed, and protected by government, and to be upheld by all persons for their mutual benefit and enjoyment."

The one reported adverse response to the statement was a small advertisement in the next day's papers by a candidate for the state senate.

ROMAN CATHOLICS

Dr. Ramsey to Visit Pope?

Although no arrangements have been confirmed, sources in Rome and in London say that the Archbishop of Canterbury will visit Pope Paul VI in the near future. In a recent interview the Archbishop said that the visit was "more than likely."

Asked what form a possible "reunion" with Rome might take, Dr. Ramsey said, "Given the solution of the major dogmatic difficulties, unity would take the form of the Provinces of the Anglican Communion being in communion with Rome . . . accepting the Pope as the Presiding Bishop of all Christendom, being allowed to have our own liturgy and married clergy and a great deal of existing Anglican customs; that is to say, it would be a position rather like the Eastern Uniate Churches in relation to the See of Rome." The Archbishop also said that there would have to be some method of appointing bishops in the Provinces, other than through Rome. This statement drew a sternly negative response from a leading Roman Catholic newspaper in London.

(In London, charges in Parliament that the Church of England is moving closer to Roman Catholicism were vigorously refuted in a pamphlet published by the Church. "No Drift to Rome" the pamphlet was called. It dealt with objections to customs now prevalent in many parts of the Anglican Communion which are only now being re-introduced into the Church of England.) [RNS]

Justifiable Suicide?

Writing in an Italian magazine published for Roman Catholic families, a German Redemptorist priest has offered the thesis that a spy in wartime is justified in committing suicide if that is the only way he can fulfill his moral obligations to his country.

"In volunteering to spy," Fr. Bernhard Haring wrote, "the Roman Catholic must

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know that it might require the sacrifice of his own life." The noted theologian numbered the circumstances in which a spy would be justified in taking his own life. These include occasions when a spy is obeying his superiors' orders, when suicide is the only way to safeguard state secrets, and when it contributes to his country's welfare. Excluded were "selfish or arbitrary reasons."

"When one takes up espionage," Fr. Haring said, "the first question one must ask oneself is whether one is spying in the service of a just cause." [RNS]

Protestants in Spain

The Vatican and the Spanish Roman Catholic hierarchy have informed the Franco government that they have no objection to passage of the proposed "bill of rights" for Protestants in Spain. Under terms of a 1953 concordat, the Franco government is unable to take the initiative in proposing new laws relating to minority religious groups without prior approval of the Spanish hierarchy.

The proposed law would give legal recognition to Protestant congregations, allow them to hold property, permit them to operate schools and publishing houses, allow Protestants and Roman Catholics to be married in a civil service, and would free Protestant soldiers from having to attend Roman Catholic services in the armed forces.

The new law would not lift the ban on "proselytizing" by Protestants. [EPS]

To Vatican II

At the Geneva headquarters of the Protestant-Orthodox agency four WCC delegate-observers to the third session of the Second Vatican Council were named. They are: Dr. Lucas Vischer and Professor Nikos A. Nissiotis, who observed the second session; and Dr. Zachariah K. Matthews and Dr. Jerald C. Brauer, just appointed to serve consecutively in a third observer post. Dr. Nissiotis, a noted lay theologian, is a member of the Greek Orthodox Church, which has thus far not itself appointed delegate-observers to the Vatican Council.

Relic Returned

Pope Paul has announced that a relic of St. Andrew the Apostle (said to be a skull) will be entrusted to the Orthodox Church in Greece as a token of his "brotherly love in the faith and charity of the Lord." The relic has been preserved for about 500 years in St. Peter's, after having been removed from Patras, Greece, in 1462, to safeguard it from invading Turks. It is being returned at the suggestion of Greek Orthodox Metropolitan Constantine of Patras. The Pope has said that the relic is of "immeasurable value." [RNS]

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EDUCATION NEWS

Church-related schools and colleges across the country are embarking on programs of expansion and enrichment as various as the schools themselves.

Voorhees College, Denmark, S. C., will begin the "technical conversion" into a four-year liberal arts school in September. A two-million-dollar expansion and development program has been approved by the board of trustees, and the school has already received a \$289,000 loan from the Federal Housing and Home Finance Agency to build a new men's dormitory. By 1970, the school intends to be a fully accredited four-year college with the distinct purpose of closing "the culture gap" and strengthening pre-professional training.

A parish day school in California will continue its program of "cultural enrichment." **St. Stephen's School, Orinda**, last year invited a biological researcher and several musicians to meet its students, and arranged many excursions to museums and historic spots. The school's enrollment has increased fivefold since its founding two years ago.

Also in California, the **San Rafael Military Academy**, "adopted" by the diocese of California in 1958, will celebrate its diamond jubilee, beginning in September. The school has a faculty of 27, including



a full-time chaplain and a professor of military science. Its 255 boys, in grades seven through twelve, are all considered college-bound.

Another Church-related military academy, **St. James School, Faribault, Minn.**, has completed a new dormitory building. This has enabled the school to increase its enrollment, while an increase in faculty has maintained its program of individualized attention.

St. Michael's School, the parish school of Trinity Church, **Newport, R. I.**, will add a ninth grade in September, and will expand its curriculum to include classes in Japanese.

A total of 49 men have received grants of approximately \$21,370 to enable them to continue their theological education. This aid is from the **Evangelical Education Society of the Protestant Episcopal Church**, and is available from the income of its endowment funds. Further information may be obtained by writing the society's headquarters at 215 S. Broad St., Philadelphia, Pa. 19107.

The appointment of Hamilton H. Bookhout as headmaster of **St. Agnes School, Albany, N. Y.**, and of the Rev.

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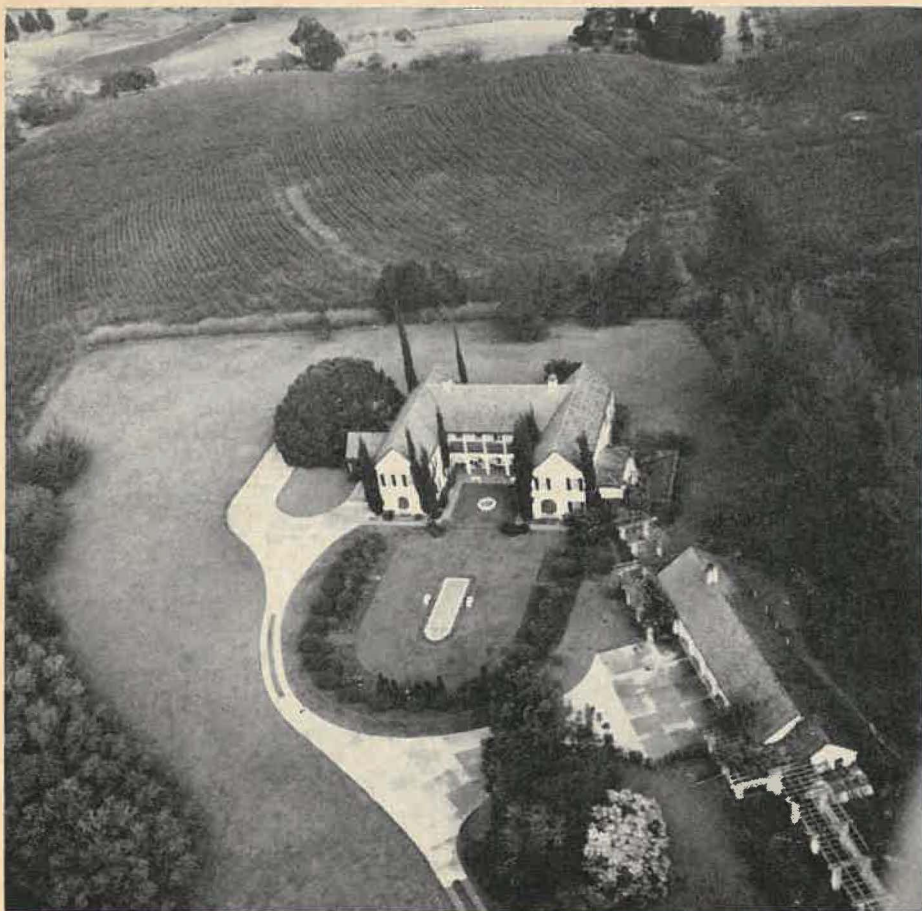
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Aerial view of Seabury Hall, Makawao, Maui, Hawaii.

A. Orley Swartzentruber as assistant headmaster and chaplain has been announced by the Rt. Rev. Allen W. Brown, Bishop of Albany, and president of the school's board of governors. Mr. Bookhout is the first headmaster in the 92-year history of the school.

Trinity School, New York City, has elected a new headmaster; he is Mr. Richard M. Garten.

Seabury Hall, a new girls' boarding school at Makawao, Maui, Hawaii, will

open in September on the grounds of an estate given to the district of Honolulu. The school is situated on the slopes of Haleakala, in the midst of sugar, pineapple, and ranch country.

This fall, St. John Baptist School for girls, Mendham, N. J., will begin construction of a new chapel, which, when completed, will be the first building to be seen upon approaching the school. The convent of the Community of St. John Baptist adjoins the school.



Proposed design for chapel at St. John Baptist School, Mendham, N. J.

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AROUND THE CHURCH

On September 1st, the Rev. Robert A. Mayo, now the assistant at St. John's, Saugus, Mass., will join the staff of the diocese of Missouri, as a member of the team ministry working in a low-rent public housing development in St. Louis, Mo. The other members of the team are United Presbyterian, Methodist, Baptist, and Mennonite. The Mennonite has been at work in the project for several years. The Presbyterian and Methodist joined him in July, and the Baptist and Episcopalian — Fr. Mayo — will become resident in September. These men provide a pastoral ministry that is not attached to a building-centered program.

Mrs. Robert B. Allen, Sr., of Cushing, Okla., has resigned after more than 13 years of working for the Mission of the Good Shepherd, diocese of Oklahoma. She has been secretary of this ministry-by-mail to some 250 Episcopalians in remote areas. She started her work in 1951 as a substitute, and has held the position ever since. She herself was a "scattered communicant" for years. Mailings included *Forward Day by Day* booklets each season, and Easter and Christmas greetings from the bishops — the late Bishop Casady, and his successor, the Rt. Rev. Chilton Powell. Mrs. Charles H. Mee, All Souls' Church, Oklahoma City, Okla., succeeds Mrs. Allen.

The Rev. Canon William Oliver Leslie, Jr., marked the 50th anniversary of his ordination, at a service held in St. Mary's Church, Sparta, N. J. Canon Leslie retired four years ago although he is still active in diocesan work and as a supply priest.

Miss Mildred Andrews, currently on leave of absence as organist and choir-master of St. John's Church in Norman, Okla., has been named David Ross Boyd Professor of Music at the University of Oklahoma.

The Rev. Charles R. Jaekle, professor of pastoral care, Episcopal Theological Seminary, Austin, Texas, has been named coördinator of the post-ordination pastoral training programs at the Pastoral Institute Clinic, Washington, D. C. As director of training at the clinic, he will aid in the development of "the type of training designed to increase the skills of ministers in dealing with troubled people."

The Kentucky Council of Churches has its headquarters in Christ Church, Lexington, Ky. The offices of the Greater Lexington Council of Churches are in the Episcopal Theological Seminary.

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DAY SCHOOL

Continued from page 14

student relation presents many opportunities for fruitful dialogue. The small ratio also gives the teacher time to attend to individual student problems which inevitably arise, and to give just that additional instruction which so often makes the difference between a good student and a fair student.

Another teaching advantage in the parish day school is the freedom for sound experimentation. We begin departmentalization in our fourth grade. It is never too early to introduce the student to several personalities and approaches. This also eases them into junior high school, where they will find complete departmentalization. Our students have been used to this for years when they get to the seventh grade, so it is no traumatic change for them.

I think it fair to say that, because of all this, teachers are happier in parish day schools. Because they are happier, so are the students, and they learn more. The mushrooming growth of day-school education in the Episcopal Church reflects the deep and growing respect parents have for the values of good Church-governed education.

What other things should parishes look for if they enter the field? Adequate financing is one. Every school should become self-supporting if possible and as soon as possible. The formation of a non-profit corporation structure will free the parish and vestry from the burdens of just these problems. But whatever method is used, the aim always should be that the parish day school will educate children and train them for Christian living—and will pay its own way.

Buildings and physical equipment are very important. Classrooms should be built and furnished around the physical size of the users. Rest-room facilities (that bugabear of almost every school) call for much thought. If lunch is to be served, cafeteria equipment must be carefully planned. Florida custom is for all schools to furnish books for students. We do this at St. Mary's—and this means that stor-

age, library, and distribution space is necessary.

What kind of religious instruction is offered? At St. Mary's, each day Morning Prayer is read by the headmaster, assisted by students. Once a week, the whole school attends a special Eucharist, often instructed and always aimed at teaching worship and theology through the development of liturgical understanding. The rector teaches sacred studies to the entire school. Beyond that, all classes begin and continue with the constant surrounding ethos of the Church—implicit and explicit—in the total process.

How much and what kind of Christian training is incorporated in a parish day-school program can be decided by rector, school board, and the vestry in consultation with the headmaster. In the final analysis, we believe in heeding carefully the wise words of our suffragan bishop, the Rt. Rev. William Hargrave, who made parochial schools the first concern of his convention address to the diocese this year. He pinpointed the whole problem when he emphasized that Christian educational institutions must first of all be sound educational institutions, and that high standards of teaching and training must be maintained as our first aim. Just as religious art must be good art before it can be good religious art, so must the parochial school be a good school or it will not be a good parochial school. He spoke the truth for all Christian educators.

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John's, St. Johns, Mich., and the parochial mis-
sion of St. Anne's, De Witt. Address: 404 E.
Walker St., St. Johns, Mich.

The Rev. Donald Baustian, priest in charge of
Trinity, Emmetsburg, and St. Thomas' Church,
Algona, Iowa, will be priest in charge of St.
Peter's Church, Fairfield, and chaplain to the
Episcopal students at Parsons College, Fairfield.
Address September 1: c/o St. Peter's Church,
Fairfield, Iowa.

The Rev. Ian L. Bockus, former rector of St.
Luke's Church, Caribou, and vicar of the Church
of the Advent, Limestone, Maine, is assistant
rector of Christ Church, Kensington, Md. Address:
4001 Franklin St., Box 145, Kensington, Md. 20795.

The Rev. William S. Brettmann, former curate
of Trinity Church, Mobile, Ala., will study at
Yale University. Address August 25: c/o the
University.

The Rev. Thomas H. Carson, Jr., former rector
of St. Peter's Church, Chattanooga, Tenn., is
rector of Christ Church, Greenville, S. C. Address:
Box 10228 Fed. Sta., Greenville.

The Rev. Wallace B. Clift, Jr., and Mrs. Clift
have received grants for a year's study at Jung
Institute, Zurich, Switzerland. He will also work
toward a doctorate in theology at the University
of Zurich. Address September 1: c/o Jung Insti-
tute.

The Rev. James L. Considine, former curate of
St. Christopher's Church, Houston, Texas, will
be rector of St. Nicholas' Church, Midland, Texas.
Address September 1: Box 5121, Midland.

The Rev. Richard Crews, former curate of St.
John's Church, New Milford, Conn., is rector of
St. Andrew's Church, Marble Dale, Conn. Address:
Box 7, Marble Dale.

The Rev. William Cunningham, former assistant
at St. Paul's, Cleveland Heights, Ohio, is rector
of Emmanuel Church, Cleveland. Address: 8614
Euclid Ave., Cleveland 6, Ohio.

The Rev. C. Lee Gilbertson, former vicar of
Holy Trinity, Platteville, Wis., and Grace Church,
Galena, Ill., is curate of St. Paul's, Winter Haven,
Fla. Address: Box 1441, Winter Haven.

The Rev. Ellwood Hannum, former chaplain
to the Sisters of St. Margaret, New Hartford,
N. Y., is executive director, department of Christian
social relations, diocese of Dallas. Address:
2220 Main St., Dallas 1, Texas.

The Rev. Harry Hart, rector of St. John in the
Wilderness, Copake Falls, N. Y., will be rector of
St. Luke's, Altoona, Pa. 16601. Address August 1:
c/o the church.

The Rev. William L. Hicks, rector of Christ
Episcopal Church, Lancaster, S. C., will be rector
of the Church of the Resurrection, Greenwood,
S. C. Address August 24: Box 163, Greenwood.

The Rev. Bertrand N. Honea, Jr., St. Paul's
School, Concord, N. H., has been appointed head-
master of Groton School, Groton, Mass. He will
succeed the Rev. John Crocker in June, 1965.

The Rev. Robert E. Hood, of the diocese of
New York, is rector of St. Augustine's, Gary, Ind.
He will continue his work toward the Ph.D. in
theology, University of Chicago. Address: 2406
Madison St., Gary, Ind.

The Rev. Charles K. Horn has resigned the
curacy of All Saints' Church, Birmingham, Ala.,
but continues as vicar of St. Alban's Mission,
Birmingham. Address: Box 5985, Birmingham,
Ala. 35209.

The Rev. John L. Knapp, former rector of St.
Mary's, Dade City, Fla., is rector of Redeemer,
Avon Park, Fla., and rector of Camp Wingmann
and the Bishop of Louttit Conference Center of the
diocese of South Florida. Address: 20 E. Pleasant
St., Avon Park, Fla.

The Rev. Jack L. Leighton, former vicar of St.
Luke's, El Campo, Texas, is the second assistant

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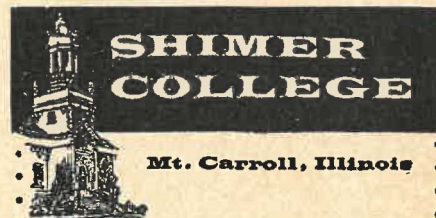
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Rudolph Devik
In Olympia, a new archdeacon; in Port Angeles, Wash., a new rector.



Walter A. McNeil, Jr.

rector, St. Mark's, Houston, Texas. Address: 4514 Holt, Bellaire, Texas 77401.

The Rev. E. Thomas Leyba, former curate of Trinity Cathedral, Phoenix, Ariz., is vicar of St. Michael and All Angels Mission, Paradise Valley, Ariz. Address: 2927 N. 47th St., Phoenix, Ariz. 85018.

The Rev. John J. Lloyd, of St. Andrew's Church and Christian Centre, Yokkaichi, Japan, is on a year's study-furlough. His family is with him, and they may be addressed c/o St. John's Church of Lattingtown, Box 316, Locust Valley, L. I., N. Y.

The Rev. David C. Lord, former rector of St. Bartholomew's, Laytonsville, Md., and administrative assistant to the Bishop of Washington, is vicar of St. James' Mission, Rockville, Md. Address: 6712 Tildenwood Lane, Rockville, Md. 20852.

The Rev. Laurence C. Maud, a recent graduate of the Philadelphia Divinity School, is curate at Fox Chapel Community Chapel (Episcopal), Pitts-

burgh. Address: c/o the Chapel, Squaw Run Rd., Pittsburgh 38, Pa.

The Rev. William M. MacMillan, Episcopal chaplain at Kansas State University, has accepted the appointment as graduate assistant in the Counseling Center at the university beginning September 1. In addition to these two positions, he is supply priest for St. Paul's, Manhattan, Kan. Address: the same.

The Rev. Jay B. McLaughlin, former assistant rector of Trinity, Columbia, S. C., is rector of the Whittle and Piedmont Parishes, Va.: Grace Church, The Plains; Emmanuel, Delaplane; Trinity, Marshall. Address: Grace Church, Whittle Parish, The Plains, Va.

The Ven. Walter W. McNeil, Jr., chairman of the department of missions, diocese of Olympia, is now rector of St. Andrew's, Port Angeles, Wash. Address: 206 S. Peabody.

(The Rev. Canon Rudolf Devik, canon to the Ordinary, succeeds Fr. McNeil as the new arch-

deacon of the diocese of Olympia. Address: the same as before.)

The Rev. William E. Mitchell, former associate rector of St. Andrew's, Kansas City, Mo., is rector of Christ Church, Red Wing, Minn. Address: 706 East Ave.

The Rev. James U. Norwood, former vicar of St. Michael and All Angels' Church, Lindsay, Okla., is rector of St. James' Church, Oklahoma City. Address: 3612 S. Olive.

The Rev. A. Appleton Packard, OHC, has returned from two years on the staff of the Holy Cross Liberian Mission. Address: Holy Cross Monastery, West Park, N. Y.

Laymen

Mrs. Ruth Cole, a recent graduate of St. Margaret's House, is director of Christian education, Grace Church, Kirkwood, Mo. Address: 514 E. Argonne Dr., Kirkwood.

Miss Martha Jo Davis, former college worker at the University of South Carolina, where she was an assistant to the Rev. Philip G. Porcher, is director of Christian education on the Wind River Indian Reservation. Address: Ethete Station, Lander, Wyo.

Mr. Warren P. Elmer, Jr., former director of Princeton University Placement Bureau, is headmaster of St. Christopher's School, Richmond, Va., which is a part of the diocesan preparatory school system. Address: c/o the school.

Miss Barbara Miller, a recent graduate of the Yale Graduate School, is director of Christian education for Emmanuel Church, Webster Groves, Mo. Her father is the Rev. Randolph Crump Miller, professor at Yale. Address: c/o the church, Lockwood and Bompert Sts., Webster Groves.

Mr. Philip J. Olin, former senior associate administrator of the Miners Memorial Hospital Association, Washington, D. C., has been appointed diocesan administrator by the Rt. Rev. William F. Creighton, Bishop of Washington. Address: Church House, Mount St. Alban, Washington, D. C.

Religious Orders

Sister Mary Lucille was clothed as a novice in the Sisterhood of the Holy Nativity, Fond du Lac, Wis., in the convent chapel, on June 3. The Rt. Rev. William H. Brady, Bishop of Fond du Lac, officiated.

Marriages

The Very Rev. Otis G. Jackson and Mrs. Jackson, of Laramie, Wyo., announce the marriage of

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their daughter, Eleanor Jackson, and John Holley Clark III, son of John Holley Clark, Jr., and the late Mrs. Clark, of New York. Dean Jackson officiated at the wedding in St. Matthew's Cathedral, Laramie, on June 4.

Miss Patricia Ann Swanson, Littleton, Colo., and the Rev. William Harrison Minnis, vicar of St. Andrew's, Manitou Springs, Colo., were married in St. Martin's Chapel of St. John's Cathedral, Denver, on June 6. The Rev. Joseph A. Minnis was best man for his brother. The Rt. Rev. Joseph S. Minnis, Bishop of Colorado, officiated.

Mr. and Mrs. William Hicks Thrower announce the marriage of their daughter, Rebecca Godfrey Thrower, and James Wilson Hunter, Jr., at St. David's Church, Cheraw, S. C., on June 6. Mr. Hunter is the son of the Rt. Rev. J. Wilson Hunter, Bishop of Wyoming, and Mrs. Hunter. Bishop Hunter officiated.

On June 13, at St. John's, Alamogordo, N. M., Miss Jeanette Sullivant and Thomas E. Seddon were married. They will live in Boston while he completes his work at M.I.T. After the wedding reception, their nephew, Jonathan, son of Mr. and Mrs. F. Richard Seddon and grandson of the Rev. Frederick Seddon and Mrs. Seddon, Orlando, Fla., was baptized by his grandfather, who had officiated at the wedding.

Births

The Rev. Donald W. Kimmick and Mrs. Kimmick, of the Church of the Good Shepherd, Midland Park, N. J., announce the birth of their son, Adam, on June 22.

The Rev. Ralph E. Merrill and Mrs. Merrill, of St. Paul's Church, Huntington, Conn., announce the birth of their third child and second daughter, Sarah Anne, on May 25.

The Rev. Franz A. Ollerman and Mrs. Ollerman, of St. Paul's Church, Gladwin, Mich., announce the birth of their second child and first son, Franz Alexander, on May 29.

The Rev. Edwin R. Sumner, Jr., and Mrs. Sumner, of St. Luke's, Woodstown, N. J., announce the birth of their third child and second daughter, Elizabeth Master.

The Rev. Webster A. Two Hawk and Mrs. Two Hawk, of St. Elizabeth's Mission, Wakpala, S. D., announce the birth of their daughter, Naomi Ann, on June 13.

The Rev. Norman Van Walterop and Mrs. Van Walterop of St. Dunstan's Mission, Modesto, Calif., announce the birth of their first child, Gretchen

Ann, on December 13. It was a busy season, for on December 21 the young lady's father was ordained to the priesthood by the Rt. Rev. Sumner Walters, in Fresno, Calif.

The Rev. Jonas E. White and Mrs. White of the Church of St. Alban, Bogota 2, Colombia, announce the birth of their second son, Frederick Tandy, on June 3.

Adoptions

The Rev. Frank F. Fagan and Mrs. Fagan of Trinity Church, Statesville, N. C., announce the adoption of their second child on June 5. Dorothy Gray Fagan was born on April 29.

The Rev. F. Albert Frost and Mrs. Frost, of All Saints' Church, Boston, Mass., announce the adoption of their son, Paul Christopher, age 6½.

DEATHS

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

The Rev. Benjamin Duvall Chambers, retired priest of the diocese of Upper South Carolina, died in a Columbia, S. C., hospital on June 13th. He was 89.

He was born in Frederick, Md. He was a graduate of St. John's College, Annapolis, Md., and of the Virginia Theological Seminary, and was ordained to the priesthood in 1909.

Mr. Chambers served parishes in Maryland, Virginia, and South Carolina. He was assistant rector of Calvary Church, New York City. He was rector of Christ Church, Millwood, Va., and rector of Westover Parish, Charles City, Va. He was rector of St. John's Church, Columbia, S. C., and priest-in-charge and rector of St. John's Church in Congaree, S. C. After his retirement in 1954, he continued to assist in churches in the diocese of Upper South Carolina.

He was the author of *Old Chapel and the Parish in Clark County*, and *Brief History of St. Paul's Church, Frederick County, Maryland*.

The Rev. Frank Lewis Cross, former assistant to the rector of All Saints' Church, Portland, Ore., died on June

18th, in Seal Beach, Calif.

He was born in East Orange, N. J., in 1891. He was active as a teacher, lay reader, and vestryman in California and Oregon churches. Fr. Cross was ordained priest in 1961. He served as finance officer for the diocese of Oregon until moving to the Leisure World Retirement Village in Seal Beach, in 1963.

He was priest-in-charge of St. Theodore of Canterbury, a mission organized at the retirement development.

Fr. Cross is survived by his wife, Almira; and two daughters, Mrs. Mary Wonacott, of Glendale, Calif., and Mrs. Marguerite Snow, of Fallon, Nev.

The Rev. Peter Ritte Deckenbach, rector emeritus of Christ Church, Belleville, N. J., died of pneumonia in a New Jersey hospital on June 24th. He was 74.

He was born in Orange, N. J. A graduate of St. Stephen's College, Mr. Deckenbach's first career was in a New York brokerage office. He was graduated from the General Theological Seminary, was made a deacon in 1918, and ordained priest a year later.

Until his retirement in 1958, he was rector of Christ Church, Belleville, N. J., for 34 years. In Belleville he founded a minister's club, and served as a president of the Rotary Club.

Mr. Deckenbach is survived by his wife, Elenor Conover Deckenbach; two sons, the Rev. Paul C. Deckenbach, of Newark, N. J., and Peter Ritte Deckenbach, Jr., of Hazlet, N. J.; and a sister, Mrs. David Fernsler, of Washington, D. C.

Elsie Emelia Maceo, widow of the Rev. Jaime Roberto Maceo, died on June 14th, in a Dallas, Texas, hospital.

Mrs. Maceo was born in St. Louis, Mo., in 1891. Her late husband had served as rector of All Saints', Dallas, and at various missions in the diocese of Dallas prior to his death in 1949. She was a member of St. Matthew's Cathedral, Dallas, and had been secretary of the diocese and secretary to the Rt. Rev. C. Avery Mason, Bishop of Dallas. She is survived by a son, the Rev. J. R. Maceo, Jr., of Dallas; a daughter, Mrs. Elida Louise Diekman, of Dallas; two sisters, Mrs. Sophia Smith, of Dallas, and Mrs. Tilley Allen of San Diego, Calif.; a brother, Wesley Dreyer, of St. Louis; and eight grandchildren.

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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

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, 10; Weekdays as posted; 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 8:30,
12:10, 5:15. Church open from 7 to 7

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

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

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 7:15, 5:30; also Tues,
Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat
4:30-5:30, 6:30-7:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 10; Daily 6:45; C Sat 4:30

Continued on next page

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



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

ATTEND SUMMER CHURCH SERVICES

Continued from previous page

FORT LAUDERDALE, FLA.

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

ORLANDO, FLA.

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

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. Lisle B. Caldwell
Sun 8 HC, 10 MP & Ser; Daily MP 8; Wed HC 10

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

ST. MARGARET'S 73rd St. at Coles Ave.
(1 block west of Route 41)
The Episcopal Church of South Shore
Rev. Albert F. Peters, r
Sun HC 8, 9, 11

LEXINGTON, KY.

ST. RAPHAEL'S
James Lane Allen School — Appomattox Rd.
Sun 9

PORTLAND, ME.

CATHEDRAL CHURCH OF ST. LUKE 143 State St.
Sun HC 7:30, 9, 11, EP 5:30; Daily MP & HC 7:30
ex Thurs 9:30, Mon 10:30; Daily EP 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

CHEVY CHASE, MD.

ALL SAINTS' Chevy Chase Circle, Rt. 240
Rev. C. E. Berger, Th.D., D.D., r
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC
11; Daily MP 10, HC Wed & HD 10

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. F. A. Frost, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (Sung), 10:40 Mat; 11 Low Mass &
Address; Daily 7 ex Mon 5:30, Wed 10, Sat 9;
EP Sat only 5; C Sat 5, Sun 8:30

DETROIT, MICH.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarratt
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

ATLANTIC CITY, N. J.

ALL SAINTS' 10 S. Chelsea Ave.
Rev. Arthur McKay Ackerson, r
Sun HC 8, Family Eu 9:30, MP 11, 1S HC 11

NEWARK, N. J.

GRACE CHURCH Cor. Broad & Walnut Sts.
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex
Fri 9:30)

SEA GIRT, N. J.

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

TRENTON, N. J.

TRINITY CATHEDRAL West State & Overbrook
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing
Service); HD 6:30

The Living Church

BRONX, N. Y.

HOLY NATIVITY Bainbridge Ave. & 204th St.
Rev. Herald C. Swezy, r
Sun 8, 10, Thurs 10

EAST MEADOW, LONG ISLAND, N. Y.

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

FLUSHING, N. Y.

ST. MARGARET OF SCOTLAND
L. I. Xpy. & 193 St. (5 min. E. of World Fair)
Rev. Arthur A. Archer, r
Sun Masses 8:30, 10; Daily Masses Mon, Tues,
Fri 7; Thurs, Sat 9; Wed 9:30; C Sat 7-8

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;
Wkdys 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

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. M. R. Harrison, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex
Sat; Sat 10; Thurs & HD 7:30 & 10

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

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

ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun MP 8:40, 9:30, 11 (1S), MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt.
Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

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

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Mass, 9 Mass & Ser, 10:45 MP, 11 bilingual
Mass & Ser, 5 EP; Daily: 7:45 Matins, 8 Mass, 5 EP

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

NIAGARA FALLS, N. Y.

ST. PETER'S Jefferson Ave. & 2d St.
Rev. Canon Richard B. Townsend, r
Sun HC 8, MP 11, 1S HC 11

SYRACUSE, N. Y.

CALVARY James St. at Durston
Sun 7:30, 9, 11; Mon, Wed, Fri 7; Tues 6:30;
Thurs 10; Sat 9; EP 5:30; C Sat 4:30

PHILADELPHIA, PA.

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

RICHMOND, VA.

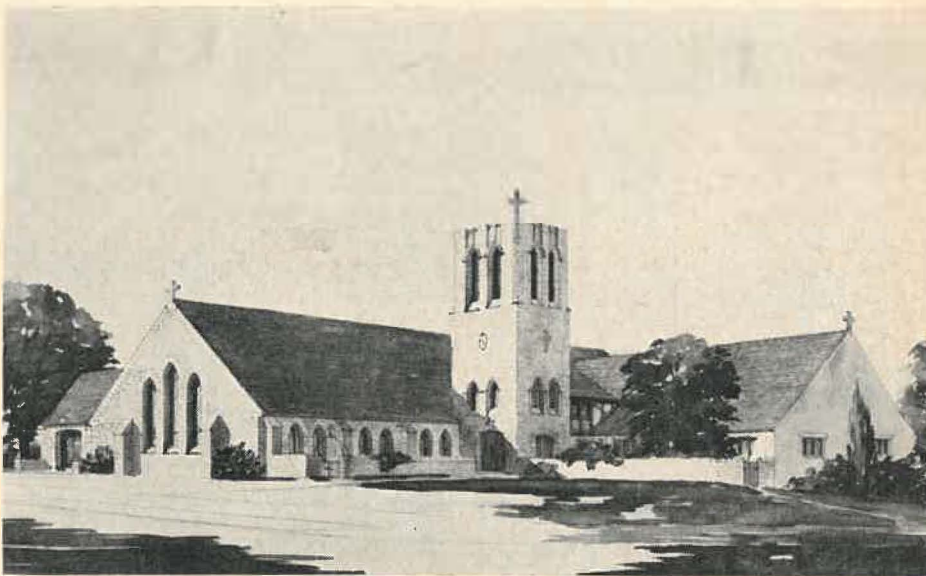
ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7
ex Tues & Thurs 10; C Sat 4-5

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, 10 MP & Ser (HC 1S) July & Aug only



THE CHURCH OF THE HOLY COMMUNION
ST. LOUIS, MISSOURI