

The Living CHURCH

December 31, 1961

25 cents



CBS Photo

Leonard Bernstein and boys of St. Thomas' choir
at TV rehearsal: A program of the less familiar [page 6].

Rule For Rejoicing [page 10]

BOOKS

A Costly Journey

ENTER WITH JOY. By **Stephen F. Bayne, Jr.** Seabury Press. Pp. 139. \$3.50.

This little book, which a lot of people ought to read, is about Worship and Word. It is for modern Christians in today's world. It consists of the "Easter lectures" given at Kenyon College, and the George Craig Stewart lectures delivered at Seabury-Western.

Enter With Joy deals with what is presently being debated in the fields of worship and preaching: the family service; the theatrical in liturgy; "Matins vs. Mass"; worship as divine movement and human art; Eucharist as Christ's offertory and ours; relevance and "contact" in sermons; "establishing the congregation"; the preacher as the thoroughly-involved listener among persons under God.

Jewel-studded writing like this, by one of the quickest minds and imaginations of our day, could be merely wonderfully quotable (which it is), merely useful for the support of favorite positions and prejudices, merely impressive with the author's scope of insight. But it is more. One feels the author is really aware that

we live in an age of lost religious language, and that we are all tempted to hypnotize by incantation — a pattern endorsed by many a notable fundamentalist, creedal or ritual, in our Episcopal tribe these days.

But the task of those responsible for word and worship is incarnational. One must go down to a kind of death for men, in a land of risk and conflict, where meaning is being born all over again, in order to win men's whole welcome to the Good News. Along some of the steps on this costly, exciting journey we are led in this book with few banalities, and with never a doubt about whom we are following, whose footsteps we trace.

And the book is a delight — never artificial; finely, unlaboriously balanced with quote, brilliant wit, paraphrased parable, the gentle spoof, the good-humored partisan opinion, the autobiographical anecdote; written by a gifted Christian communicator whose mind is every moment sobered by the sub- and post-Christian working-faiths of today.

Who should read it? Countless thoughtful lay Churchmen who are trying to find what motivated the "changes" taking place under their younger clergymen; every seminary senior; and veteran clergymen who are willing to reexamine some of the clergy-centered axioms taught in an earlier day.

G. F. TITTMANN

BISHOP'S WIFE — BUT STILL MYSELF. By **Cicely Williams.** Doubleday. Pp. 259. \$3.95.

This is a chatty, lively story of the wife of the Bishop of Leicester, written by herself. Basically, it is the story of a happy woman interested in people, music, writing, sports, and mountain climbing.

Before becoming bishop, Mrs. Williams' husband held positions chiefly in the educational world — at Cambridge University, for example, and at St. John's College, Durham. Hence she had no experience with parish life or with Church organizations. The account of her travels around the diocese with her husband makes amusing reading. Adjustments were often difficult and sometimes very funny.

Not a profound book, but delightful reading, with many anecdotes.

MARION V. LIGHTBOURN

In Brief

FIVE REMARKABLE ENGLISHMEN. By **Denis Meadows.** Devin-Adair. Pp. 245. \$5. Described by subtitle as "A New Look at the Lives and Times of Walter Raleigh, Captain John Smith, John Winthrop, William Penn, James Oglethorpe. Author is a Roman Catholic.

THEOLOGICAL EDUCATION SUNDAY — *January 28, 1962*

We are beginning to understand that ministry is the privilege and responsibility of the whole Church. Each of us is to bear witness to the Lord in his own life.

Within the total ministry of the Church, however, there must be a body of men to do the work of the ordained ministry. The task of educating and training our clergy is the responsibility of the Seminaries — a responsibility they can meet adequately only with the interest and support of us all.

It is my hope that every one of our congregations will observe Theological Education Sunday this year and so strengthen the Seminaries and the total ministry of the Church

Arthur Lichtenberger
PRESIDING BISHOP

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The Living Church

Volume 143 Established 1878 Number 27

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

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THINGS TO COME

December

31. Christmas I
1. Circumcision
6. The Epiphany
7. First Sunday after Epiphany
Church in Human Affairs Sunday
12. Meeting of Episcopal Society for Cultural and Racial Unity, Greenwich, Conn., to 13th
14. Second Sunday after Epiphany
21. Third Sunday after Epiphany
25. Conversion of St. Paul
28. Fourth Sunday after Epiphany
Theological Education Sunday
Girls' Friendly Society Week

February

2. The Purification
4. Fifth Sunday after Epiphany

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.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wis. SUBSCRIPTION RATES: \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

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LETTERS

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

From Personal Experience

Your review of Bishop Pike's book, *Our Christmas Challenge*, states, "Bishop Pike and his 'alert and devoted office staff' manage to answer every complaint he receives about his views . . . he claims a high record of replies to these letters, and, furthermore, that the reply is nearly always 'softer' than the original letter."

I would like to testify to the truth of this statement in my own personal experience.

Some months ago I took sharp issue with Bishop Pike in parish newsletters and in correspondence with him. He took the time to answer and explain his views at considerable length and with great charity.

As a result, although I may continue at times to disagree with the bishop on some of his views or the way in which they are presented, I feel sure I shall never again attempt anything like a crusade against him.

My experience is that Bishop Pike practices what he preaches, namely, he accords to others the same right he claims for himself, i.e., the right to speak in love the truth as he sees it.

(Rev.) ALBERT COLBOURNE

Rector, Church of the Ascension Vallejo, Calif.

I am astounded to read, in Fr. Lightbourn's review of the collection just published of Bishop Pike's notorious essays which appeared in secular mass-circulation media [L.C., December 10th], the bishop's seemingly arrogant designation of those who, differing with his views, write letters of complaint to him: ". . . the writer, desperately trying to become a person. . ."

Now I differ sharply with the bishop's views, not only from a theological, but just as sharply from a philosophical and intellectual point of view, in both of which latter areas I think I am reasonably competent.

Does the bishop's statement mean to imply that I, and those who share my views about his statements, am somewhat less than a person, and just "trying desperately to become" one? If so, I must also differ sharply with Fr. Lightbourn's comment that the bishop's statement is a "tip for the rest of us." I prefer not to follow through with such tips in my attitudes toward those who differ with me.

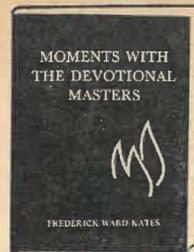
(Rev.) BENJAMIN W. SAUNDERS

Rector, St. Stephen's Church Racine, Wis.

The Enclosed Life

Regarding your editorial on the proposal of Fr. Tiedemann, OHC, that an enclosed contemplative order for women be established in the American Church [L.C., December 3d], doesn't such an order already exist in the United States in the Poor Clares

Continued on page 14



Moments with the Devotional Masters

Compiled by Frederick Ward Kates

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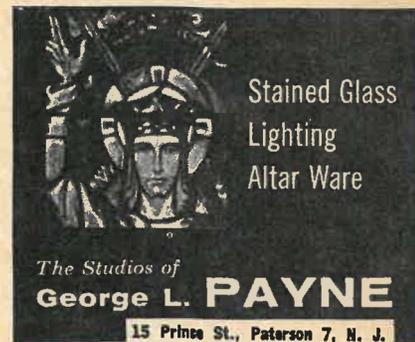
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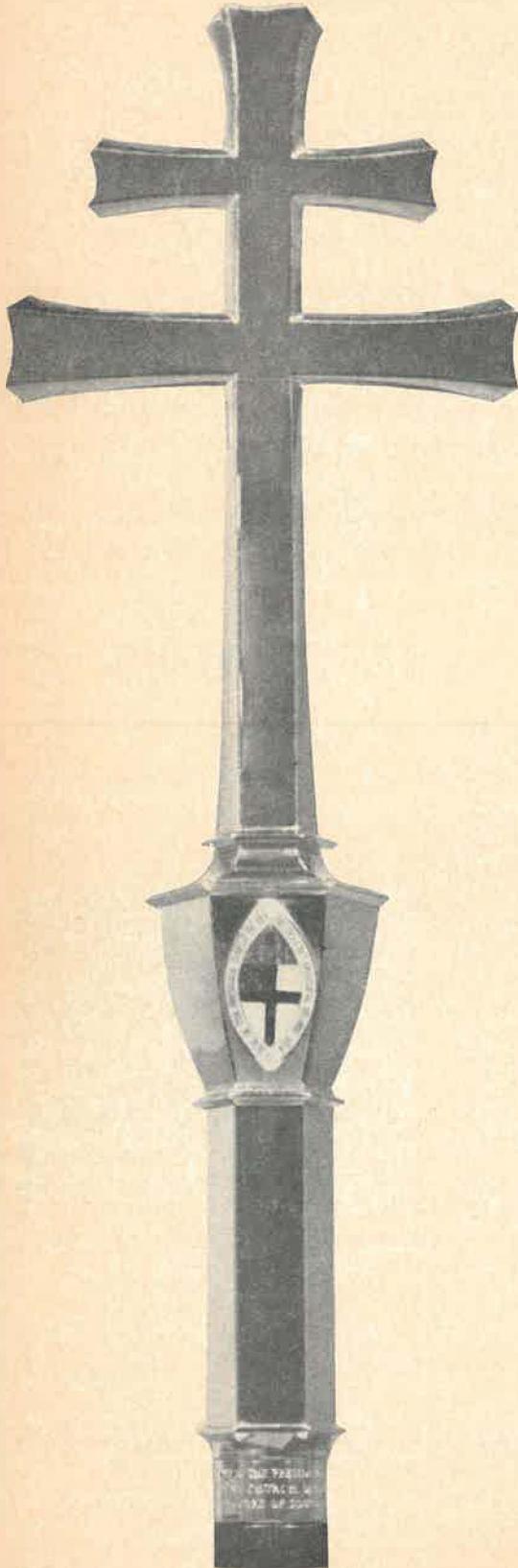
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THE LIVING CHURCH

Primal Staff

A primate's staff (and a cope and mitre) were presented by the diocese of South Florida to the Presiding Bishop, at a dinner honoring the two suffragan bishops-elect [see p. 5] in St. Petersburg, Fla., December 19th. Bishop Louttit of South Florida made the presentation on behalf of his diocese.

The staff consists of a sterling silver cross mounted on ebony. The seal of the Presiding Bishop, in red, white, and blue enamel, reads: "Seal of the Presiding Bishop of the Protestant Episcopal Church in the U.S.A." On the ebony base, ringed with sterling silver, are inscribed the words: "Presented to the Presiding Bishop — December 19th, 1961, by the diocese of South Florida."

A double-barred cross is usually regarded as patriarchal, but some precedent seems to exist for the use of such a cross by primates or heads of national Churches.



O God, who hast called thy servant Arthur to the office of Presiding Bishop: Strengthen him, we pray thee, for the work which thou hast laid upon him; guide him with thy counsel, that he may counsel and guide thy people; and after this life bestow upon him the everlasting reward of the faithful; through Jesus Christ our Lord. *Amen.*

The Living Church

Sunday after Christmas
December 31, 1961

For 83 Years:

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

EPISCOPATE

Presentations, Consecrations

The Most Rev. Arthur Lichtenberger, Presiding Bishop, was guest of honor at a dinner given by the diocese of South Florida and St. Peter's Church, St. Petersburg, on December 19th, and received a primatial cross from the diocese [see p. 4].

Other guests at the dinner included suffragan bishops-elect James Duncan and William Hargrave, who had been elected to the South Florida suffragancies last October [L.C., November 5th]. Bishop Duncan was consecrated at St. Peter's Church, St. Petersburg, on December 20th, and Bishop Hargrave was consecrated at St. Luke's Cathedral, Orlando, on December 21st.

Bishop Louttit of South Florida presented the Presiding Bishop with his "proper primatial staff," along with a cope and mitre. He also presented the two bishops-elect with luggage, the gift of the diocesan office staff. The dinner was attended by 15 bishops, as well as the members of the South Florida standing committee and their wives, the Rev. Alexander M. Rodger (secretary of the House of Deputies), the vestrymen of St. Peter's Church and their wives, the parish clergy, and friends of the guests.

Bishop Hargrave's first confirmand was James Allen Whittington, 73, his father-in-law. Mr. Whittington was presented by the Rev. Robert J. McCloskey, rector of St. Mark's Church, Cocoa, Fla. The confirmation took place in the cathedral.

NATIONAL COUNCIL

The World in the Council Room

(For other National Council news, see last week's LIVING CHURCH.)

As seems to happen more and more, world affairs reached into the actions of National Council at its meeting December 12th-14th at Seabury House in Greenwich, Conn. Of immediate concern was the situation of refugees from Cuba and the strain upon the diocese of South Florida in caring for them, and the increasing needs of the Presiding Bishop's Fund for World Relief.

On Wednesday evening, members of

the Council watched a film on the plight of refugees.

Council adopted a resolution regarding the Cuban refugees, with a preamble that said:

"The presence of Cuban refugees in our country demands of our Church, for some of them, pastoral care, assistance in obtaining relief, resettlement, and, in some cases, permanent establishment. The diocese of South Florida has accepted responsibility for this ministry with energy and intelligence, and the Division of World Relief and Interchurch Aid under the experienced guidance of Mr. Jurisson has maintained the resettlement program.

"The Overseas Department, to which many of the Cubans feel attached, is trying through Mr. Tate and several others to render support where it seems the Department can be more helpful and the Home Department now faces the need to assist those jurisdictions, beginning with South Florida, where Cubans are establishing residence. The Cuban people here may turn out to be the first of many Latin peoples who will turn to us for shelter.

"No real financial provision has been made for any part of this responsibility but that of resettlement."

It was accordingly resolved that

"(a) The Council approve in principle such collaboration of the three Departments in program and use of funds as to promote a sense of continuous concern to the refugees and a willingness to help the jurisdictions as they take up the new task.

"(b) To assist the diocese of South Florida and other areas where the situation becomes critical, a sum of \$12,000 for each year for the next triennium be appropriated.

"(c) Of this amount, \$9,000 be specifically designated for the diocese of South Florida, which is half the amount that the diocese spent for clergy salaries, travel, pension premiums, rent, and utilities for work with refugees."

The Rev. Canon Almon Pepper, reporting for the Presiding Bishop's Committee on **World Relief and Interchurch Aid**, said that more requests had been received by the Presiding Bishop's Fund in this year than in any previous one and such requests are expected to continue and increase, in view of world events. Recognizing the necessity to promote the Fund, the Council voted that the Department of Christian Social Relations be requested to "establish under the auspices of the Presiding Bishop's Fund" our "participation in 'One Great Hour of Shar-

ing,'" and that dioceses, parishes, and individual Churchmen be called upon to support it with prayers and gifts to the Presiding Bishop's Fund for World Relief. Dr. Pepper expressed the intention that the voluntary aspect of such participation in the interChurch relief program should be emphasized and that the Council should "help people realize they can choose any Sunday" rather than having to take part on the assigned Sunday. This was brought out in response to the comments of some members of the Council that the program usually falls on a Sunday in Lent which is not always convenient for this Church. To this the Presiding Bishop commented, "Evidently there will be several great hours of sharing."

The President announced the addition of Bishop Bayne to the Presiding Bishop's Committee for World Relief.

The Department of **Christian Social Relations** announced its soon-to-be forthcoming packet on the Church and Communism and displayed its already-available pamphlet on the subject.

Bishop Hallock, reporting for the Department of **Promotion**, expressed the Department's concern for relations with the expanding diocesan press, which has an estimated circulation of 600,000 to 700,000. The Department, he said, is studying ways in which it may help.

According to plans, six or seven Latin American Churchmen, lay and clerical, will go to Miami in February for preparation and then speak in some 21 dioceses, telling Churchmen about the Church's work in their native countries.

Mrs. Jeanne Anderson reported on the Division of **Radio and Television** showing the variety and amount of Church radio-TV programming in use by 4,558 stations at an air time equivalent of \$5,440,249. Bishop Hallock pointed out that this has been accomplished on a budget of less than \$200,000.

Bishop Warnecke of Bethlehem reported on the state of the **new headquarters building**, saying that excavation is complete and that in January it is expected that the erection of steel will be begun. (He remarked that of course it would be Bethlehem steel.)

National Council granted approval to **companion diocese relationships** of the diocese of Michigan and the district of Alaska, and of the diocese of North

Carolina and the district of the Panama Canal Zone.

The General Division of **Women's Work**, was reported for the first time by a member, Mrs. John Foster, rather than an officer, since only now is a member of the Council also a member of the Division. Mrs. Foster said that requests for United Thank Offering Grants at this meeting exceeded the total to be administered in the three years. The Council approved the statement of functions and responsibilities of the Division.

Mr. Hugh Laughlin, for the General Division of **Laymen's Work**, told of the Florence, S. C., production of a course on evangelism for use in parishes.

The Presiding Bishop announced that he had appointed the following Committee on the Autonomous Church in Brazil: Bishop Donegan of New York, chairman; Bishop Gray of Connecticut; Bishop Wright of East Carolina; Bishop Gooden of the Panama Canal Zone; the Ven. David R. Thornberry; Mr. Harrison Garrett.

Appointments of additional members to Departments and General Divisions were: to the Overseas Department, Bishop Creighton, Coadjutor of Washington; to the Home Department, the Rev. H. Boone Porter, Jr., the Very Rev. Paul Moore, Jr.; to the General Division of Laymen's Work, Mr. John E. Murphy and Dr. F. Edward Lund as members-at-large, and as provincial chairmen the Messrs. Julian H. Lines (II), J. Rutledge Clark (III), Grover C. Williams, Jr. (IV), Edward A. Dougherty (V), Andrew D. Mapes (VI), A. T. Barrett, Jr. (VII), and L. Dale Pederson (VIII). The Rev. Joseph Young and Messrs. Laughlin, Shadegg, Murphy, and Lines were named Executive Committee of the Division.

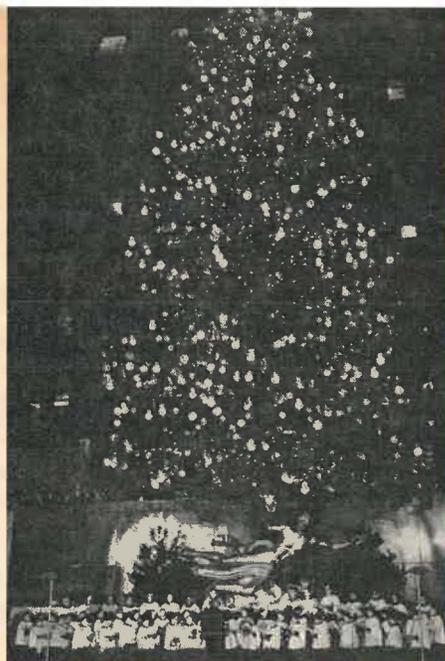
THE DEAF

Gallaudet Workshop

What government rehabilitation services can do for the deaf, and what the Episcopal Church is doing and hopes to do for them, were emphasized at the Workshop for Episcopal Workers for the Deaf, held recently at Gallaudet College in Washington, D. C.

A mutual exchange of information, the three-day workshop was the second annual conference held at the college for religious workers, under a grant from the U.S. Office of Vocational Rehabilitation. More than 100 clergy, members of religious orders, seminarians, and lay people participated. Among them were five bishops.

Only 19 Episcopal priests are now at work among the deaf, and they must cover huge geographical areas. Lay readers and others also work with the deaf in diocesan programs. Continuing today is the program of the Conference of (Episcopal) Church Workers Among the Deaf,



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St. Thomas' choir at Rockefeller Center
Ornaments and lights.

organized in 1888 and financed by individual dioceses.

When the National Council, in 1958, delegated the Home Department to minister to the deaf, some funds were provided for clergy in this field and for Christian education materials prepared especially for the deaf, and this program is now growing. Home Department scholarships are available for clergymen training to go into deaf work. Similar aid is furnished by CCWAD for others to enter seminary training in order to go into such work.

Of the seminarians attending the workshop, all had learned sign language in preparation for the deaf ministry. One was himself deaf. Several clergymen said their interest in the field began through knowing deaf people while at seminary.

Those attending the workshop enjoyed a modern dance recital given by the Canterbury Club of Gallaudet College. While an instructor spoke the Lord's Prayer, deaf students interpreted it by dancing to music, in rhythm, conveyed to them by vibrations. Sign language expressions for the prayer concepts were extended into the dance.

The Rt. Rev. George M. Murray, Coadjutor of Alabama, gave the benediction by the simultaneous method — orally and in sign language.

NEW YORK

Joyful Noises

A neighborhood church choir sang under a community Christmas tree, and a nationally known group of choristers made a coast-to-coast television appearance during December. The neighborhood was that of Rockefeller Center, New York City, and the tree was an 85-

foot Norway spruce estimated to weigh six tons. The singers in both cases were from St. Thomas' Church, on Fifth Avenue.

The choir's work at Rockefeller Center, which was televised over WNBC-TV, ornamented the traditional lighting of the center's Christmas tree, on December 7th. Boys of the Choir School of St. Thomas' Church, together with the men of the church's choir, sang familiar Christmas music for the half hour program. William Self, organist and choirmaster at St. Thomas', directed.

On December 14th, 20 boys of the choir sang with Leonard Bernstein and the New York Philharmonic orchestra in a program of less familiar music. The program, titled "A Joyful Noise," was broadcast by the CBS television network, and featured music by Poulenc, Messiaen, Foss, Handel, Bach, and Benjamin Britten. The boys sang selections from Britten's, "A Ceremony of Carols."

A less-publicized December appearance of the St. Thomas' boys was at St. Luke's Hospital in New York City, where they went in groups through the wards singing Christmas carols to the patients.

Mr. Robert H. Porter, headmaster of the choir school, said, "It is their Christmas gift to the patients at St. Luke's Hospital."

Forty-four boys from 12 states, ranging in age from 10 to 14, attend the choir school. Most of them receive scholarship grants. Each boy is selected according to his academic achievements as well as his ability to sing. The school, founded in 1919, provides an academic curriculum as well as training in the singing of sacred music.

"Noel," a long-playing record of 20 Christmas carols, presented by the choir of men and boys with the tower bells of St. Thomas' Church, is available for private release through St. Thomas' Church. Proceeds from the sale of the record go directly to funds which provide the choir school scholarships. The record will not be distributed commercially until next season.

ORTHODOX

Archbishop Nikolai Dies

Archbishop Nikolai, long a controversial figure in the Russian Orthodox Church, died in Moscow on December 13th, of a heart attack, at the age of 69. For years the Moscow Patriarchate's chief liaison with the Churches of the West, he had been frequently criticized abroad for his apparent stand in support of the Communist regime.

Metropolitan of Krutitsky and Kolomna until his relinquishment of the post last year, Archbishop Nikolai had for 16 years been the top-ranking prelate of the Church next to Patriarch Alexei of Moscow.

As Metropolitan, Archbishop Nikolai

was replaced by Archbishop Pitirim, former Metropolitan of Leningrad. Meanwhile, his other duties as chairman of the Russian Church's Department for External Church Relations were taken over by Archbishop Nicodim, who previously had been head of the Russian Orthodox Mission in Jerusalem.

Archbishop Nikolai's death came three weeks after the Russian Church had been admitted to membership in the World Council of Churches at the Council's Third Assembly at New Delhi, India.

The archbishop repeated last May many previous condemnations of American "imperialist policies" by denouncing the United States for "aggressive acts

which have nothing in common with Christianity," and the "hypocritical devotion which is used by the American military to cover up their actions." He was referring at that time to the U-2 incident involving U.S. military flights over Soviet Union territory.

In August, 1949, Metropolitan Nikolai denounced the late Pope Pius XII as "anti-Christian," and "agent of American imperialism," and an "ardent enemy of the USSR."

However, in June, 1956, while head of a delegation of Russian Churchmen visiting the United States, he told a press conference in Washington, D. C., that his statement, widely circulated in the Soviet

press, was made in "a period of high tensions and misunderstandings."

The metropolitan said: "One side or another says unpleasant things at such a time. We are all living through a period of high tensions and misunderstandings."

Metropolitan Nikolai was an accomplished mathematician. He played the piano and was noted for his interest in medical journals. He was one of several leaders of the Church who received from Stalin medals "for the defense of Moscow" when it was under close German attack in World War II.

He was born Nikolai Dorofeyevich Yarushevich at Kovno, Lithuania, on January 13th, 1892.

W C C

NEWS FEATURE

Official Message

The Third Assembly of the World Council of Churches, which met in New Delhi, India, recently, adopted the following message. The Most Rev. Arthur Lichtenberger, Presiding Bishop, has suggested it be read in Episcopal churches.

The Third Assembly of the WCC, meeting in New Delhi, addresses this letter to the member Churches and their congregations. We rejoice and thank God that we experience here a fellowship as deep as before and now wider. New member Churches coming in considerable numbers and strength both from the ancient Orthodox tradition of Eastern Christendom and from Africa, Asia, Latin America, and other parts of the world visibly demonstrate that Christianity now has a home in every part of the world. In this fellowship we are able to speak and act freely, for we are all partakers together with Christ. Together we have sought to understand our common calling to witness, service, and unity.

We are deeply grateful for the prayers of countless Christian people and for the study of our theme, "Jesus Christ the Light of the World," by which many of you have shared in our work. Now we return to our Churches to do, with you, the things that have been shown to us here.

All over the world new possibilities of life, freedom, and prosperity are being actively, even passionately pursued. In some lands there is disillusionment with the benefits that a technically expert society can produce; and over all there hangs the shadow of vast destruction through war. Nevertheless mankind is not paralyzed by these threats. The momentum of change is not reduced. We Christians share men's eager quest for life; for freedom from poverty, oppression, and disease. God is at work in the opening possibilities for mankind in our day. He is at work even when the powers of evil rebel against Him and call down His judgment. We do not know by what ways God will lead us: but our trust is in Jesus Christ who is now and always our eternal Life.

When we speak to men as Christians we must speak the truth of our Faith: that there is only one Way to the Father, namely

Jesus Christ His Son. On that one Way we are bound to meet our brother. We meet our brother Christian. We meet also our brother man; and before we speak to him of Christ, Christ has already sought him.

Christ is the Way and therefore we have to walk together witnessing to Him and serving all men. This is His commandment. There is no greater service to men than to tell them of the living Christ and no more effective witness than a life offered in service. The indifference or hostility of men may check our open speaking, But God is not silenced. He speaks through the worship and the sufferings of His Church. Her prayers and patience are, by His gracious acceptance of them, made part of the witness He bears to Christ.

We need to think out together in concrete terms the form of Christian service for today and together act upon them. In no field has Christian coöperation been more massive and effective than in service to people in every kind of distress. There is no more urgent task for Christians than to work together for community within nations and for peace with justice and freedom among them, so that the causes of much contemporary misery may be rooted out. We have to take our stand against injustice caused to any race, or to any man on account of his race. We have to learn to make a Christian contribution to the service of men through secular agencies. Christian love requires not only the sharing of worldly goods but costly personal service. All over the world young people are giving an example in their spontaneous offering of themselves.

We must together seek the fulness of Christian unity. We need for this purpose every member of the Christian family, of Eastern and Western tradition, ancient Churches and younger Churches, men and women, young and old, of every race and every nation. Our brethren in Christ are given to us, not chosen by us. In some things our convictions do not yet permit us to act together, but we have made progress in giving content to the unity we seek. Let us therefore find out the things which in each place we can do together now; and faithfully do them, praying and working always for that fuller unity which Christ wills for His Church.

This letter is written from the World Council of Churches' Assembly. But the real letter written to the world today does not consist of words. We Christian people,

wherever we are, are a letter from Christ to His world "written not with ink but with the spirit of the living God, not on tablets of stone but on tablets of human hearts." The message is that God in Christ has reconciled the world to Himself. Let us speak it and live it with joy and confidence "for it is the God who said 'Let light shine out of darkness' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

The message committee drafted this letter in the hope that it might be read in churches during worship. The Archbishops of Canterbury and York have given permission for it to be read in the Church of England.

IMPRESSIONS

The Cause of Christ

by the Rev. DEWI MORGAN

The great Councils of the Church took months, even years, to digest and transact their business. What's more, they ranged over a relatively narrow field of operations on each occasion.

The Third Assembly of the World Council of Churches in New Delhi, India, succeeded in getting through its schedule in 17 days — though with only a matter of minutes to spare — and for subjects it ranged over all the earth, the things under the earth, and to heaven itself.

The great Councils of the Church had few if any linguistic difficulties. The Third Assembly had constant cause to rue the Babel story. English, French, and German are at present the official WCC languages; Russian and Spanish (for the South Americans) follow closely on their heels. And communication will be hesitant until many dozens more tongues are available at the flick of an intercom switch.

There are many other contrasts between the Third Assembly and the ecclesiastical meeting points of earlier centuries, and any attempt to compare the two is impossible.

With what can the WCC and its gather-

Continued on page 12



Christmas service at Engelbrekt Church, Stockholm, Sweden.

Yuletide is the loveliest

time of the year in Scandinavia,

Where Christmas

Lasts A Month

by the Rev. Franklyn K. Morris

In the northern lands of Sweden, Norway, and Denmark, ancient customs add a charm and glow to the season which makes the Christmas celebration like none other in the world. Nature and men conspire to make of Christmastime an extended holiday, and in lands where one needs to spend no time "dreaming of a white Christmas," snow-covered village churches provide a picturesque setting as Scandinavians gather to herald the birth of Christ. Many of the seasonal traditions have their roots in the ancient Nordic past, and some come even from the days before Christianity's beams first brightened the Northern nations. Today, however, Christmas would not be so grand without the traditional dishes on the festive board or the time-honored holiday customs of St. Lucia's Day and Epiphany, or of sleeping on the straw-strewn floor and placing porridge in the barn loft for the "Christmas goblin."

The "Lucia Fest"

Christmas in Scandinavia begins with the lovely "Lucia Festival" on St. Lucy's Day, December 13th, and lasts until past Epiphany, ending on St. Knut's Day, January 13th, providing a full month of happy days in the midst of wintry dark.

Mr. Morris is pastor of Emmanuel Lutheran Church, Pittsburgh, Pa.

Lucia was a Christian maiden martyred under the Roman Emperor Diocletian, and the story of her death was carried to Scandinavia, where the Christianized Vikings heard of her. They imagined her shining figure, crowned with a halo of light. Since her saint's day falls at a



American Swedish News Exchange
© Oscar Norberg

Swedish children bake ginger cookies in their home a few miles outside of Stockholm. The cookies are made of fanciful shapes: men, women, crescent moons, stars, and hearts.

time when daylight soon will increase after the dark winter months, she became a favorite with the people of the North. In city homes and farmhouses alike, early in the dark morning, the family is awakened by the daughter of the house, who serves coffee and newly baked buns to the other members in bed. She is attired in a white, flowing gown, and on her head she wears a wreath of greenery from which stands a circle of lighted candles. The song she sings, "Santa Lucia," is a lilting old Italian melody which still lingers in the Northland. Swedish Americans still perpetuate the custom and annually in Swedish Lutheran churches the "Lucia Fest" is held, to commemorate the martyred maid whose white-robed figure, with a halo of fire, brings joy and peace.

Christmas Eve is a Busy Time

As in America, the day before Christmas is a hectic one. However, as though by a legal decree, all work must cease at 4 p.m., and every city worker and shopper, and every farmer in the fields, hurries homeward to the cozy confines of hearth and family. In rural areas, the last bit of work is done in the placing of the largest sheaf of grain from the year's harvest high on a pole or on the gable of the house as a treat for the winter birds. This practice, common today, goes back to old heathen rites in which the last scythe-swing of grain from the har-



American Swedish News Exchange
© Refot

The straw goat, a braided creature with long horns and the ancient symbol of the god Thor, is found with almost every Christmas tree.

vest was offered up to the pagan god of growth. There are other than earthly creatures abroad this evening, some say, and there are those who put a bowl of Christmas porridge in the hayloft as a special treat for the family's "barn Brownie," who is said to claim the stable for his domain. If the Brownie is overlooked, it may mean dire consequences during the coming year: A harness strap may break just as the heavy sled begins to move, a cow might kick over a nearly full pail of milk, or any of a number of things might happen at the wrong time. On Christmas morn the porridge bowl is always found empty, though it is possible the barn cat may have enjoyed an unexpected Christmas present.

A good scrubbing from head to toe is part of the Yuletide preparation. This custom is accompanied by the practice of wearing something new on Christmas, and folk everywhere in Scandinavia have a good bath and a complete change of clothes for every member of the household on the afternoon of Christmas Eve. On farms which had a bath-house in which steam was produced by pouring water over red-hot stones, it was customary in times past for the last man out of the bathhouse to fire up well before he left; there might be others abroad that night who wished to make use of it.

When supper time arrives the first course on "Julafuton" always occurs in the kitchen. On the stove simmers a large iron pot of collected drippings of pork, sausage, and corned beef. Slices of wort bread are speared on forks and dipped into the liquid until saturated. It is lucky to have the last dip, for this will insure a good year. When the "dipping" is over, dinner is served in the dining room, and the traditional menu is seldom varied. It

is usually preceded by a smorgasbord, and lutfisk, or lye-cured codfish, follows. Ham or pork is always served, and on the farm the slaughtering of the Christmas pig is a veritable ritual. Rice pudding or porridge is also a traditional Christmas Eve dish, and in its midst lies hidden an almond, and legend would have us believe that whoever finds it will marry before the next Christmas. No less than 14 varieties of Christmas cookies and pastries adorn most Yuletide tables, and a cook needed a good memory in times past when few recipes were written down. The baking of the endless Christmas delights was done in the light of a new moon and under no circumstances when the winter sun stood above the horizon. If the dough rose well, a good year was in prospect, but if the maid forgot to cream a cake she would be a spinster for life. Is there any wonder that many a Swedish swain has been admonished by an old proverb: "Watch a young girl at the dough pot rather than at the dance."

In rural areas the ancient custom of sleeping on the floor on Christmas Eve still persists. All the family, including the servants, sleep this night on the floor before the great fireplace of the home, for the spirits of the dead would be abroad and might want a resting place, and to deny them a bed is an ill omen. Fresh straw is laid upon the floor with great care, for the direction of the strands determines the luck of the year to follow. Later, the straw is saved and strewn on the fields to insure a good crop.

The ancient Norse Christians did not include a decorated fir tree in their Yuletide decorations, though the "Yule Log," which is customary in England, was to be found everywhere. Only as late as the 17th century did the Christmas tree make its appearance. However, in the land of the spruce this German custom soon became the rule, and today the candle-decked Christmas tree is to be found in homes and churches alike. The use of candles, even in the electrified 20th century, is everywhere preferred, and in Denmark red or white candles with small paper flags are found on every tree. For weeks before Christmas it is usual for Nordic children to spend their evenings making paper chains, cones, and bells for the trees. Red apples and gilded pine cones are to be found on almost every tree, along with the straw goat, a braided creature with long horns. This is the ancient symbol of the god Thor. In Denmark ginger cookies in the form of a man and woman called "Nisse" and "Nasse" decorate the trees. At the topmost branch, of course, is the Christmas star.

"Christmas Day in the Morning . . ."

Very early on Christmas the family rises in the dark of dawn to dress for the sunrise services in church. Each greets the other with "Merry Christmas and

God be with you." Driving toward the churches throughout the countryside, the farmers carry torches on their sleighs, and over the snow-covered fields can be seen the lights coming from every direction through the darkness toward the candle-lighted churches. The flares are stuck in the snow outside the church as the worshippers enter, and there seem to be two candle-decked altars, one outside and one inside. The glistening candles on each pew-end and surrounding the ancient altars provide a majestic setting for heralding the birth of the Saviour.

"Second Christmas Day"

On December 26th, the "Staffan's Ride" is an annual game in farming regions, and takes its name from St. Stephen, the first Christian martyr. After chores are done, the hired hands have a wild ride on horseback to see who can reach the spring or stream first. The victor has the privilege of drinking the "Staffan's Water" or "Christmas Foam," the first draught from the spring, which is thought to insure health and progress during the year, and the real purpose of watering the horses is overlooked.

The days between "Staffandag" and New Year's are spent visiting friends, and it is told that in some Swedish districts one must stop for a visit and refreshment at every house on the way, and hosts must receive all who come. It is impolite to have food in short supply, and though it is part of convention to ply each guest with food and drink, it is thought rude not to refuse.

The "Star Boys" of Epiphany

On January 6th, the Feast of the Epiphany, when the three Wise Men were supposed to have arrived at Bethlehem, a procession of boys traditionally went the rounds of towns, singing and carrying before them a large, lighted star on a pole. Three would be dressed as the Magi Kings, while all sorts of costumes would be found in the retinue, including a Judas with a purse and a Herod as well. Epiphany means the end of the Christmas season in Scandinavia, but the Nordic folk are slow to discard the trappings of a festival so affectionately held by all. Not until St. Hilary's Day, on January 13th, called St. Knud's Day, is the Christmas table dismantled, and the straw swept from the floor. This gives a fine chance for another party, and at the "Knud's Party" appears a person in showy rags who plays pranks and comes to "sweep Christmas out."

For Norwegians, Swedes, and Danes, Christmas is said to last a month, and whether we celebrate the Birth of Christ the Infant King on but one day or through an extended holiday, the message of the Christ-Child's Birth sheds its holy light over many months, and indeed has brightened many centuries, while its beams shine on to illumine with peace and joy the years yet to come.

*Unless we prepare and plan,
the way of the world can rob us
of the deeper meaning of the Christmas season*

The Twelve Days Of Christmas

Each year, the wonderful meaning of the Advent season grows upon us more and more. Many churches are using the Advent wreath, and many homes are using Advent calendars. Family prayers are especially encouraged during the season, and the Scripture lessons and the sermons in church portray the beauty and majesty of this great portion of the Church year. This is, of course, as it should be. The way of the world can easily rob us of the deeper meaning of Christmas, unless we take time — time to prepare ourselves for the central event of our Faith and (although the world may not know it) the central event of the history of all mankind.

But what of the days which follow Christmas? Traditionally, there have been the "Twelve Days of Christmas," but too few of us, clergy and laity alike, keep the full Christmas festival — keep the 12 days of Christmas as a holy time.

When I was a young boy, my Christmas observance lasted about an hour and a half. We were up at six-thirty or seven. I ploughed into the gifts around seven-thirty, and by nine o'clock, when it was all over, I was looking around to see if by any chance I had overlooked a gift which was for me. I felt empty, let-down, and sad. Where is the true Christ-

by the Rev. Lewis Towler
Vicar, St. Matthew's
Church, Saginaw, Mich.

mas spirit in that? Or where is it in the way the world (and many a Christian) keeps the twelve days of Christmas: December 26th: Recover from the "Christmas blues." December 27th: Take gifts back to the store — mad rush. December 28th: Find something to do to keep the children from getting bored. December 29th: Find something to do to keep yourself from getting bored. December 30th: Buy liquor for New Year's Eve. December 31st: Feel guilty about last year's New Year's resolutions. January 1st: Recover from the night before. January 2d: Make a list of New Year's resolutions for the coming year in order to remove your guilt about forgetting last year's resolutions. January 3d: Watch television for 2½ straight hours. January 4th: Wonder if it isn't time to take down the decorations. January 5th: Wonder if all this Christmas fuss is worth it. January 6th: Worry about how the Christmas bills will be paid.

This kind of typical, hectic post-Christ-



St. Stephen: As a bare minimum, read the Gospel for the day, says the author.

mas activity can cancel out all the deeper meaning of the Advent season unless we can prepare ourselves to keep not only the pre-Christmas season but the 12 days of Christmas as well. Such a keeping of the 12 days should include emphasis upon our family, our home, our Church, our neighborhood, and our community. It should focus attention upon our own spiritual lives and the lives of those close to us as well as other people (known and unknown to us).

You can easily work out your own 12-day observance with a lot of creative fun and imagination. Here is one which may serve as a guide:

December 26th, 27th, 28th (St. Ste-

Continued on page 13

*Statue of St. Stephen which stands above the north-east entrance of Grace Church, Colorado Springs, Colo.

EDITORIALS

Sense of Smell

The Eastern College Athletic Conference wants newspapers to give up publishing the point spreads in college basketball games, but a number of eminent and respectable newspapers seem to think that this gambling information is legitimate news. Point spreads represent the expert opinion of the gambling fraternity as to how many more points one team ought to make than another in a particular game.

Armed with this information, the newspaper reader is in a position to place his bet wisely. Also, the professional gambler is in a position to try to influence key basketball players, not necessarily to lose the game for their school, but perhaps to win it by a smaller score than expected.

As in every other area of life, the assistance of the newspapers in the corruption of college athletics is not a matter of solid black versus solid white. Probably the great majority of newspapers report the gambling odds on such events as the World Series, the heavyweight boxing championship, or a presidential election. The respectable political polls are not irrelevant to the latter question. Only the human nose can tell the difference between a piece of properly aged beef and a piece of spoiled beef.

Our nose tells us that some newspapers need to sharpen up their own sense of smell about the purposes for which they are given point-spread information. We hope they will give heed to the request of the Eastern College Athletic Conference.

Goa

A serious blow to the concept of world peace through law was dealt by the government of India in its invasion of the tiny Portuguese province of Goa during the week before Christmas. There is no special reason, historical or otherwise, for regarding Goa as a part of India except the fact of geographical proximity. It was conquered from the Moslems in 16th century, and today it contains at least as many Portuguese-speaking Christians as Hindus. Popular agitation for its union with India seems to have come mostly from outside Goa rather than from within.

To be sure, there is little that is attractive about Portuguese rule either in Europe or in its overseas possessions. The prevalence of poverty, illiteracy, and dictatorial government lends some color to India's claim that it is liberating an oppressed colony. Yet there are equally good reasons why the United States might feel that it was bestowing comparable benefits on the people of Cuba if it followed India's example of armed intervention in the affairs of a small neighbor.

This further example of aggressive warfare by a nation that is so eager to lecture other countries on their

international responsibilities is a severe setback to the slow and painful process of bringing the nations of the world to renounce aggression as a means of settling international disputes. A Soviet veto has blocked action in the UN Security Council on the matter. We hope that the Assembly will not hesitate to brand the aggression for what it is.

53 Weeks

This issue of THE LIVING CHURCH, dated December 31st, is the 53d issue of 1961. Approximately one year in seven contains an extra Sunday, and in that year the subscribers of THE LIVING CHURCH receive an extra issue of the magazine. A Merry First Sunday after Christmas to all!

The extra expenses of the additional issue, which runs into four figures, is one of the hazards of the present calendar with its incommensurable weeks and months and years. A calendar of 364 days plus one day, which is not a weekday, has been approved by many governments and by a goodly array of religious leaders, including the General Convention of the Episcopal Church. Leap day, like the annual "year-end day," would be a holiday and not counted as a weekday. The successive months would contain 30, 30, and 31 days, so that the year would be divided into equal quarters. We wonder whether this admirable idea will ever be put into effect.

New Year

THE LIVING CHURCH has already wished its readers a Happy New Year, on the cover of our issue of the first Sunday in Advent. But we can take this occasion, on the last day of the secular year, to wish you all a good, and fruitful, and holy, and joyous 1962.

In this present world, we hesitate to use the word, "happy." Happiness is such fragile stuff it seems that only children can hold it in their hands successfully, and they do not succeed as often as grownups think they do. But goodness, and fruitfulness, and holiness,



and joy — these are made of sturdier stuff, of eternal stuff, and it was for these that a Child born in a stable was obedient to the Law to the shedding of His blood at His circumcision in the temple; it was the recognition of the value of these that brought Wise Men from the East to offer Him gifts.

The Feast of the Circumcision and the Feast of the Epiphany begin the world's year in the Church's Calendar with solemnity and even a certain amount of grimness. Well, it's a grim world, and it always has been. That is, it's a grim world to those who have not heard the angels sing, nor looked on the face of a Baby who came to bring it joy with His anguish.

WCC

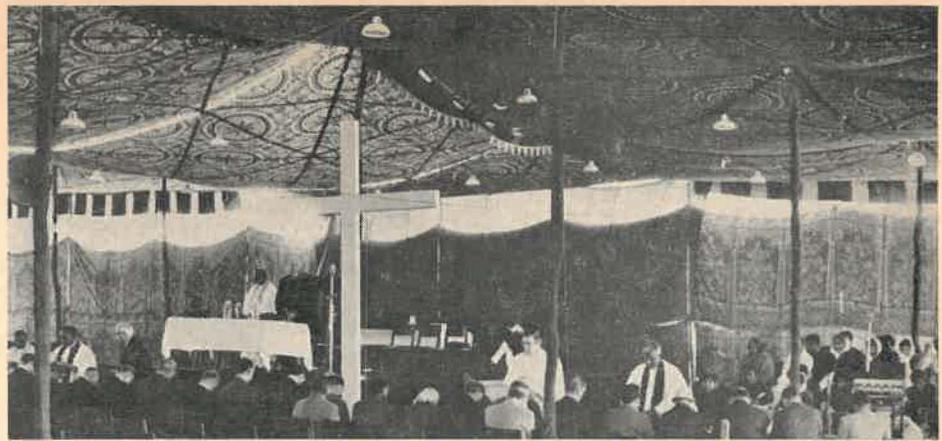
Continued from page 7

ings be compared? There is no answer. The WCC is indeed a new thing. That it is of God, no one who sat through the New Delhi Assembly can doubt. That it is subject to many of the failings of sinful men is equally obvious. Is it then possible to weigh in the balance the pros and cons of New Delhi and emerge with some Olympian judgment? Was it a "successful" affair? One could answer that only if the vision of God Himself were available. Success must be His decision, not ours. Yet it would certainly not be true to describe this Third Assembly as in any way a failure.

However, all that happened at New Delhi will count for little if it merely furnishes more fodder for the maws of "ecumaniacs." Unless — and this is where we come in, every one of us — unless it is going to become known to and prayed about by all who call themselves Christians then it will not accomplish its purpose.

Its purpose? Not, as so many think, to devise some slick formula for an easily gained unity of all Christians. Union negotiations are the business of the Churches themselves. The WCC exists to provide an atmosphere in which unity can be discussed, a body of experience which can be drawn upon when unity is sought. The WCC, as its authorities so tirelessly repeat, is not a super-Church but a gathering of the Churches. And a WCC Assembly happens so that the Churches can review the activities of the staff and the Central Committee over past years and produce their marching orders for the immediate future. In that respect, at least, New Delhi was a great success; for the staff have certainly been given enough to be going on with for quite a time.

Perhaps that was one respect in which



RNS

In New Delhi, the subjects ranged over the earth, under the earth, and to heaven itself.*

ecumenical veterans saw contrasts with previous Assemblies. It was felt that at Amsterdam and Evanston ecumenical participants were just getting to know each other, hammering out some basic ideas, and acquiring a vocabulary. This Assembly was characterized, so those who study form averred, by a quiet determination to go forward and *do* things. In that sense New Delhi was a time of fruition and also a time of new beginnings.

One aspect of fruition, of course, was the merging of the two rivers of mission and unity which have flowed in parallel beds for half a century and now have become one. That integration raised quite a few unsolved problems.

That same integration gave the whole Assembly a preoccupation — greatly enhanced by the presence of so many Asian Churches — with the relationship between the Christ and all the world's religions. How far is God active, in what way is God active, in His world before the Christian revelation is vouchsafed? This is the sort of question — in oversimplified form — which was constantly being heard.

The great access of Asian and African Churches along with the great access of Orthodox Churches in recent years is showing some absorbing and perhaps unexpected patterns. For example, who would have expected the ancient Orthodox Churches to find much in common with very new Asian Churches? Yet where such Churches are under persecution they have much experience to share. Furthermore, the riches of mysticism which have been preserved in the Russian and Mediterranean Orthodox Churches evoke a ready chord from those Asian Churches set in countries where mysticism has perhaps a couple of thousand years of history already. The West, which speaks out of its materialist culture and speaks, too, out of easy Christian majorities in its own countries, has been dominating the WCC for a long time. That pattern is changing. And in the change the ecumenical movement is becoming more mature.

The voice of the Orthodox Churches is at last being heard on a steadier note. And those who were able to pierce the depth of some of the Orthodox contribution to the debate realized that here was a new element, a new insight. So, too, of the Churches of Asia and Africa and, to some degree, of Latin America. They speak without the accents of Canterbury or Connecticut. We may find it a little hard at first to understand their dialects, but they are saying something and, for our own sakes, we need to listen.

Perhaps these new voices, new accents, new ideas necessarily mean a period when the WCC must seem a bit indecisive. Such a situation must, too, be exacerbated by the size of the Assembly. How big can it get before, like the ancient mastodon, it grows itself into ineptness and perhaps extinction? That was a state of affairs many expected to find when they went to Delhi. Had not the whole thing grown so big, they said, that the Assembly could be little more than a rubber stamp giving a bewildered okay to the



Evangelist Billy Graham (left), Archbishop Athanasius Y. Samuel of the Syrian (Jacobite) Church, and Archbishop Ramsey of Canterbury chat in an informal moment at New Delhi.

*Photo shows the *shamiana* (a large tent) under which services were held.

smart operators in the back room? The Assembly itself disabused that idea rapidly. Reports would come from committees and get sent back stingingly — sometimes three times. The Assembly was quite certainly a thinking and acting body, and no one was refused the floor except on obviously justified grounds of time.

Nevertheless, this whole matter of size is something which will have to be carefully looked at, especially since one might safely prophesy more new members in the future.

Along with size goes the problem of frequency. The next Assembly is due in about six years. To have Assemblies oftener would be difficult. It takes the WCC staff several years to carry out all the commands of any Assembly and several years to prepare the ground for the next. Yet if the Assemblies are to be of any value they must be the democratic voice of all the Churches. Divergencies must not be concealed. That calls for ample debating time.

So the Assembly in New Delhi came to an end. Those who had the privilege of being there certainly won't forget it.

And the Assembly must have had some effect on India. The reporting in the Indian Press — even by non-Christian journalists — was of a consistently high standard, and those who were at the Press Conferences (8:15 a.m. daily!) will long remember the trouble Indian journalists took to get a true picture.

There is one last thing. As debate after debate came to an end one realized more and more forcibly that the great majority of people there were not really concerned with the WCC. They were preoccupied with Christ and how to advance His cause in God's world. As long as WCC Assemblies go on like that they deserve the thought and prayer of every Christian.

BRIEFS

WHAT'S COOKING? When Hodding Carter, a Churchman and a Pulitzer Prize-winning newspaperman, was burned in effigy at Glen Allan, Miss., December 8th, he remarked that it was "proof that we're getting mighty civilized in these parts." He explained, according to the *New York Times*, that "in the old days the Mississippians used to burn people in the flesh. Now they just do it in effigy." Mr. Carter is unpopular among some rabid segregationists because of his views.



A HUNDRED FROM CREATION: Unique in the Southwest is the new chancel screen of St. John's Church, Alamogordo, N. M., where improved facilities were recently dedicated by Bishop Kinsolving of New Mexico and Southwest Texas. New additions include sanctuary, sacristy, kitchen, study, and several classrooms, designed by Edwin French, architect and communicant of St. Andrew's Church in Roswell, N. M. The 40' chancel screen displays symbols which tell a story beginning with the creation and extending to the last things. Composed of 100 ash panels, the screen was designed by John Midsovic and executed by Richard Woodcock and several assistants, all communicants of St. John's Church.

A booklet with photographs and detailed description is available from Mr. A. T. Hibben, 1504 Mountain View Ave., Alamogordo, N. M.



CONSIDER THE SOURCE: A Devon, England, church is reported to have put up a notice: "If you must put buttons in the collection, please don't tear them off the hassocks."

THE TWELVE DAYS

Continued from page 10

phen, St. John, Holy Innocents): Try to arrange your post-Christmas activities so that you can share in the Church's celebration of the Holy Communion of these great Holy Days. As a bare minimum, read the Gospel for the day aloud at some appropriate time during the day. December 29th: Call on someone who is sick or shut in. December 30th: Read carefully one of the pamphlets or tracts from the tract rack of your church. December 31st: Visit your local museum or library. Take as many members of the family as possible. January 1st: Begin the New Year at the altar with Holy Communion. (You won't miss much by leaving the party a little early the night before, so you'll be in shape for this.) January 2d: Write a letter to someone who is lonely and may feel forgotten. January 3d: Go for a walk with your family. January 4th: Take time to look through and read some of your Christmas cards again. January 5th: Pay a friendly call on one of your neighbors. (What do you mean, nobody does that anymore?) January 6th: Conclude the 12 days of Christmas in your church. Visit it for the celebration of the Holy Communion or read quietly the Gospel for the day. Offer thanks to God for leading you to a joyous observance of this holy season of the year.

Or work out your own plan. But let it include a few of the concerns and activities mentioned. At any rate, let your post-Christmas season be an expression of your Christmas joy rather than a let-down from it. It can be, if you will plan not only for the wonderful Advent season, but for the joyous 12 days which follow Christmas. Such an observance can be both challenging and exciting.

You and I have often made plans for penitence in the observance of Advent and Lent. Perhaps this year we can begin to establish a rule for rejoicing in Christmastide. Both the seasons of penitence and of rejoicing need planning and preparation, and both are essential to the wholeness and completeness of our spiritual life. How did you observe the "Twelve Days" last year, and how are you observing them this season?

ACU CYCLE OF PRAYER

December

31. St. Andrew's, Cottage Grove, Ore.

January

1. The Rt. Rev. Spence Burton, Cambridge, Mass.; St. Andrew's, Thompsonville, Conn.
2. Church of the Annunciation, Anna Maria, Fla.
3. Church of the Holy Redeemer, Denver, Colo.
4. Christ, Joliet, Ill.
5. All Saints', Orange, N. J.; Church of the Advent of Christ the King, San Francisco, Calif.
6. Church of the Epiphany, Chicago, Ill.



St. John's Church, Alamogordo, N. M.: In the chancel screen, a story in symbols.

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When Writing Schools Please Mention
THE LIVING CHURCH

LETTERS

Continued from page 3

of the Reparation and Adoration on Long Island? In so far as I know, the Poor Clares are enclosed and contemplative. Nothing has happened to them, has it?

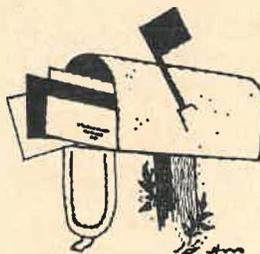
On quite a different subject, your Christmas Book Number is always excellent, but I am surprised that you never seem to mention C. S. Lewis's remarkable children's books. C. S. Lewis has written at least seven books for children, among them *The Lion, the Witch, and the Wardrobe*, *The Voyage of the Dawn Treader*, and *The Magician's Nephew*, and my experience has been that almost all children who come in contact with them are delighted with them. I have never understood why they are not better known among Anglicans in this country.

J. WALTON FERGUSON

Philadelphia, Pa.

Teaching Candidates

Chaplain Krumm in his letter [L.C., December 3d] infers that William Temple would not have been ordained if he had been subject to the action taken by the Bishop of New Jersey. Fr. Krumm might meditate profitably on the consequences of



reaching hasty conclusions or of reading too hastily. He has lost sight of the matter which was the subject of Bishop Banyard's action — approval of a complaint by his examining chaplains that candidates were not adequately taught the fundamentals of the orthodox Faith and were unable to recognize the unorthodoxy of their views, much less able to support them by any authority. The Virgin Birth was only one of the doctrines at issue and not the chief reason for the action taken.

Actually, Bishop Banyard's and Archbishop Davidson's procedures were closely parallel. In giving the candidates an opportunity for further study and rethinking, 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.

December

31. Zululand, South Africa

January

1. The Church of England
2. The Church in Wales
3. The Church of Ireland
4. The Episcopal Church in Scotland
5. The Episcopal Church in the U.S.A.
6. The Anglican Church of Canada

Bishop of New Jersey afforded them the means of demonstrating the tendency of their minds. Two of the candidates were able to convince him that their tendency was "in an orthodox direction." They were ordained. The third was not able so to convince him.

Had Archbishop Temple not initially been rejected one might speculate whether his "tentative" acceptance of the Virgin Birth would not have degenerated to the Bethune-Baker creed so bluntly disclaimed by the present Archbishop of Canterbury in the very section of his book, *An Era in Anglican Theology*, quoted in Chaplain Krumm's letter. The fact is that his views did not so degenerate but developed into one of the most remarkable demonstrations of the realizations of the Catholic Faith the Church has witnessed in this century. That Faith can risk "untidiness and rough edges and apparently insecure fences — in the intellectual turmoil of the time" but it cannot risk ignorance and individual subjective speculations concerning that which priests vow to minister as the Church has received it.

One thing is certain in this age of uncertainties, tension and anxieties, and that is that the Church cannot afford the luxury of prolonged controversy about matters on which long ago the Church declared its mind. Given the right tendencies those who are beset with honest difficulties in comprehending completely the creedal articles of faith can be led to commit themselves to the truths they see affirmed in the lives of those who accept and follow Christ as the Church through its Holy Scripture reveals Him. They can hardly be led to this commitment by those who think the priesthood is a playground for personal speculation about the Faith and man's so-called predicament.

Clergy have a literally awful responsibility to convey the principles and values which are the bases of the ideals and standards toward which Christians aspire. They will find these bases are supported not only by Archbishops Davidson and Temple, but by Bishop Banyard and Prof. Casserley, and all who value the Creed for what it says and the values it supports.

(Rev. Canon) EDWIN W. TUCKER
Executive Secretary, Field
and Publicity Department,
Editor, *Church News*
Diocese of New Jersey

Trenton, N. J.

In His Service

I wonder if Mr. Ernest W. May [L.C., November 26th] has ever heard of the High Priesthood of Jesus Christ, who was able effectually to "concern Himself with all that affects men's lives." The chains and shackles, resulting from that priesthood, we Episcopalians willingly put on as servants of the Lord, in whose service we find perfect freedom.

We acknowledge Jesus Christ to be the Head of the Church, which must, therefore, in His name be concerned with economics, and politics, and public morality.

Regarding "true patriotism," we manifest that as citizens of the Kingdom of Heaven. Such a statement has meaning only if one acknowledges Jesus Christ to be the King of the Universe. Amen. (Rev.) OLIVER NIXON

St. Peter's Church
San Francisco, Calif.

PEOPLE and places

Appointments Accepted

The Rev. Henry P. Auffrey, who formerly served Trinity Church, Carroll, Iowa, is now rector of Trinity Church, Muscatine, Iowa.

The Rev. John Q. Beckwith, formerly assistant rector of Trinity Church, Columbia, S. C., will on January 1 become rector of St. John's Church, Marion, N. C. (He was married this summer to a daughter of Mr. George F. Wiese, superintendent of the Patterson School for Boys in Lenoir, N. C.)

The Rev. Herbert N. Conley, formerly rector of Emmanuel Church, Shawnee, Okla., will on January 1 become rector of St. John's Church, Oklahoma City, Okla.

The Rev. Keith R. Dean, a non-parochial priest formerly at work in the diocese of Olympia, is now serving five missions in Western Kansas at Anthony, Kinsley, Larned, Medicine Lodge, and Pratt, Address: 1203 Eisenhower St., Great Bend, Kan.

The Rev. Lee A. Hanes, rector emeritus of Holy Trinity Church, Hillsdale, N. J., is now in charge of the Church of the Messiah, Winter Garden, Fla.

The Rev. Conrad Kimbrough, formerly rector of St. Augustine's Church, Rhinelander, Wis., is now assistant at St. Joseph's House, Sherry, Wis. The Rev. Philip I. Livingston, canon to the ordinary of the diocese of Fond du Lac, has become director. St. Joseph's House is being established by the diocese as a place for small retreats and study groups for clergy and laymen.

The Rev. J. David McCallum, formerly rector of the Church of the Epiphany, Grandview, Mo., will on January 1 become rector of St. Mary's Church, Kansas City, Mo.

The Rev. Wilson W. Sneed, formerly rector of St. Luke's Church, Atlanta, Ga., will on January 1 become rector of the Church of the Holy Cross, Tryon, N. C.

Ordinations

Priests

New Hampshire — On December 13, the Rev. James G. Estes, curate, St. James' Church, Keene, and vicar, St. John's, Walpole. On December 16, the Rev. Herbert Skelly, curate, Church of the Good Shepherd, Nashua, N. H. On December 20, the Rev. Edmund Richter, faculty, Berkeley Divinity School, New Haven, Conn.

Newark — On December 10, the Rev. Thomas A. Moneymaker, Jr., curate, St. Peter's, Morristown, N. J., and the Rev. H. David Sox, curate, St. James' Church, Upper Montclair, N. J.

Spokane — On December 12, the Rev. Gilbert Keithly, assistant, Church of the Nativity, Lewiston, Idaho.

West Missouri — On December 9, the Rev. Warren DeFay Jackson, vicar, Christ Church, Boonville, in charge of St. Mary's, Fayette.

Deacons

Spokane — On December 12, Leonard W. Bond, vicar, St. Peter's Church, Pomeroy, Wash.; and Grace Church, Dayton, Wash.

Wyoming — On December 7, E. Marshall Bevins, vicar, Church of Our Saviour, Hartville-Sunrise, and the Church of St. John the Baptist, Glendo.

Births

The Rev. David S. Duncombe and Mrs. Duncombe, of the Church of St. Michael and All Angels, Tucson, Ariz., announce the birth of their fourth child and second son, David Eliot, on November 21.

The Rev. Richard L. Shacklett and Mrs. Shacklett, of All Saints' Church, Wheatland, Wyo., announce the birth of their second child and first son, David Andrew, on November 27.

Church Army

Cadet Kenneth Slater is now at work in the diocese of Central New York as assistant to the Rev. William M. Lange, Jr. (missionary to the deaf for the dioceses of Central New York, Albany, Western New York, and Rochester). Cadet Slater's address is 507 Cleveland Blvd., Fayetteville, N. Y.

Resignations

The Rev. Hugh G. E. Crosby, rector of St. Andrew's Church, Scotia, N. Y., for 17 years, has retired on the advice of his physician. Address: Mooretown, Ont.

The Rev. Condit N. Eddy, rector of Christ Church, Binghamton, N. Y., for about 17 years, will retire on January 1, 1962. Born of missionary parents in Sidon, Syria, he has served most of his ministry in the diocese of Central New York.

The Rev. Robert B. Gribbon, canon vicar of Trinity Cathedral, Easton, Md., has retired from the active ministry and will now be canon emeritus. He will continue to serve as editor of the *Eastern Shore Churchman*. Address: "Ballinderry," Landing Neck Rd., R. D. 3, Easton, Md.

Present plans do not call for a resident priest at the cathedral, and the deanery at 305 North St. has been put up for sale. Services at the cathedral will be conducted by the Rev. Thomas Madden,

of the diocese of Easton, who was received from the Roman Catholic Church a year or two ago. Fr. Madden will continue his work as rector of St. Stephen's Church, East New Market, Md.

The Rev. W. Bruce MacHenry, vicar of St. Agnes' Church, Sandpoint, Idaho, in charge of St. Mary's, Bonners Ferry, Idaho, has resigned because of ill health. He will do supply work temporarily. Address: N. 6619 Adams, Trentwood, Wash.

Other Changes

The Rev. Frederic S. Eastman, founder of St. Philip's Society, an organization dedicated to visual education, celebrated his 90th birthday on November 30. One of his two clergymen sons, the Rev. Frederic J. Eastman, of Troy, N. Y., came to Massachusetts to be celebrant at a special service of Holy Communion on that day. On the Sunday after his birthday the 90-year-old clergyman assisted at services at St. Stephen's Church, Pittsfield, Mass., and was honored at a reception after each service. He has been active at St. Stephen's since his retirement in 1940.

DEATHS

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

Leo Sherman Lucas, M.D., for 18 years chief surgeon at the Shriners' Hospital for Crippled Children, and former vestryman of Trinity Church, Portland, Ore., died on November 11th, at Portland.

Dr. Lucas was born in Asotin, Wash., in 1894. He was graduated from Pacific University, Forest Grove, Ore. He received the M.D. degree in 1923 from the University of Oregon, where, in 1924, he began a professional affiliation with the medical school and in 1943 he was made head of the school's division of orthopedic surgery. He was the first resident surgeon at Shriners' Hospital. In



1960 he was named Portland's "First Citizen." During World War II he served as a signal corpsman.

Dr. Lucas is survived by his wife, Dorris Lucas; three daughters, and nine grandchildren.

CLASSIFIED

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ORDERS promptly filled. St. Mary's Convent, Altar Bread Department, Box 311, Kenosha, Wisconsin.

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ANTIQUÉ SANCTUARY-LAMPs. Robert Robbins, 1755 Broadway, New York City.

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CAMP suitable for children or adults on Long Lake in the Adirondack Mountains, New York. Large house, four cabins, tennis court and other facilities. Rent for the season \$1,650. Reply Box B-680.*

FOR SALE

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

LINEN CHASABLES, Fair Linens and other Church Linens exquisitely hand embroidered. Linens by the yard, including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

PRIEST, temporary vacancy, immediately, 3-4 months. Staff large, midwest city. Principal duties assist week-day services; quarters and stipend. Retired man suitable if physically active. Reference required. Reply Box K-683.*

POSITIONS WANTED

EXPERIENCED HOUSEMOTHER seeks position in nurses home, Church school, or other Church institution. Reply Box S-682.*

OFFICE MANAGER, secretary, bookkeeper — parish experience, also Council of Churches. Go anywhere for any position. Reply Box M-681.*

PRIEST, 46, married, good health, capable. Prayer Book Churchman, interested in Liturgical Movement, organist, desires change. Reply Box B-678.*

PRIEST, 49, family, no Churchmanship extremes, available for parish, missions or staff. Twenty years' pastoral experience: calling, teaching, preaching, organizations, WWII chaplain, building rehabilitation. Reply Box E-679.*

*In care of **The Living Church, Milwaukee 2, Wis.**

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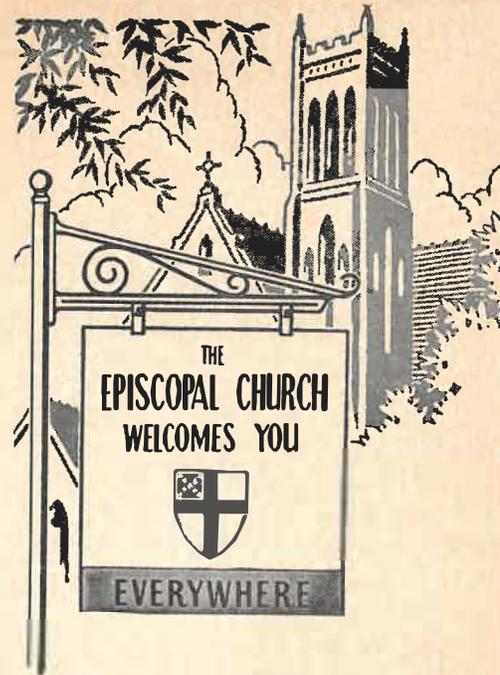
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THE LIVING CHURCH

CHURCH DIRECTORY

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TUCSON, ARIZ.

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

LOS ANGELES, CALIF.

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

ST. MATTHIAS

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs &
HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun HC 6:30, 7, 8, 9:15, 11; Daily 7:30, also
Mon 11:30; Tues 6:30; Fri 10; HD 6:30, 7:30,
11:30; C Sat 4:30

ORLANDO, FLA.

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

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B.
Caldwell, Minister-Christian Education
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;
Daily MP 8; Wed HC 10

WEST PALM BEACH, FLA.

HOLY SPIRIT AND DAY SCHOOL
1003 Allendale Road
Rev. Peter F. Watterson, r
Sun HC 7:30, 9, 11, EP 6:30; Daily Mass; C Sat 4:30

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri
10:30; Other days 7:30; C Sat 5

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; 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.

CHICAGO, ILL.

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

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri
(Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;
C Sat 4:30-5:30, 7:30-8:30 & by appt

SEABURY-WESTERN THEOLOGICAL SEMINARY

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses: 7, 8, 9 (Low Mass), 11 (High Mass);
Daily: 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Sun: Low Mass 8, Sol High 10; Daily Mass 7
ex Thurs 10; C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays: MP & HC 7:15 (6 10 Wed); EP 5

ST. BARTHOLOMEW'S

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

SAINT ESPRIT

109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave., & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
Sun HC 8 & 9, MP Ser 11; Thurs HC 12; Wed
HC 7:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN

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

RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 9 (Sung), 11 (Sol); Daily 7:30 ex
Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

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

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

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

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays: HC (with
MP) 8, 12:05 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30; Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;
Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat
9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat
9:15, EP daily 5; C Sat 4-5 & by appt

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon-Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30; C Thurs
8:45, Sat 4:30-5:30

PHILADELPHIA, PA.

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

RICHMOND, VA.

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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 8, 9 H Eu, 11 Mat & H Eu