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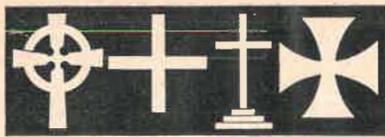
Pages 5 and 10:

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Harold Lambert

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on the front  
of the calendar . . .  
Dates from Him"  
[page 7].





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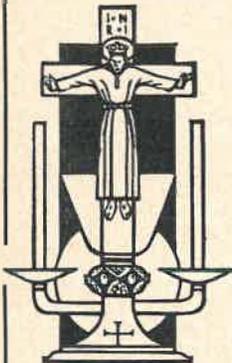


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## LETTERS

Most letters are abridged by the editors.

### On Letters to Missionaries

The letter from Mrs. Thomas, of New Jersey, concerning writing to ten mission priests, is one that I have been expecting for a long time to see.

Each spring, the missionaries, at home and abroad, receive a crop of letters written by 4th grade Sunday school classes — students and teachers — who want a full description of "the day-to-day life of a missionary and his people." They, the missionaries, seldom get letters telling them that they are being prayed for, that their work is appreciated, even if it is not fully understood (and no one who has not served in the mission field can really understand it), and that something is being sent for the discretionary fund or for whatever purpose the missionary feels it is needed.

Mrs. Thomas is quite right in stating that "most of these men have large territories to serve" — some of them are trying to do two or three persons' work. This means that one has to choose, many times, between the needs of many people: Answer the letter from New Jersey or visit the man sick in the hospital? Write to a Sunday School class (and here is one that wants "pen pals" arranged!) or prepare to teach one's own children's classes? Describe the "day-to-day life" (he may not be a very fascinating writer) or prepare the report to the bishop? At that point, there is a knock on the door or the phone rings — emergency help is needed and three to six hours are gone.

It is the belief of most missionaries that they are sent to the people in the mission field for their needs — not to write "interesting" letters in order to be "adopted" as "class projects." Few of them are worried about the "public relations" gambit, because their "public" is right at their doors and their final statement will be to one Jesus Christ, Judge of the living and the dead.

If Mrs. Thomas is truly interested in helping her students to learn about the mission fields, I suggest that she do what public school teachers do when their classes are studying life in other areas:

(1) Collect information that is available from magazines (especially Church magazines), books, libraries, etc.  
(2) Visit, in person, the area (there are nine missionary districts in the U.S.) and bring back her own pictures, souvenirs, and items of significance.

(3) Find someone nearby who has had close association with the area and invite him or her to talk to the class.

This approach will require a little more time and effort than a couple of class hours spent writing letters, but it will mean much more to her and to the class.

For how long does the class plan to "adopt" the missionary? Until the end of the Church school year? The missionary field and its needs will continue through the next year and the next year and the next year and the next year and . . .

If her class really wants to help the missionaries, I suggest that they send to them (or to one of them) some of the items which are always needed — new materials for Sunday school classes; good used clothing

for adults and children (new clothing, if they wish); gifts for children at Christmas; money for the ever-present needs that can be met only by cash. I'm confident that no gift will remain unacknowledged, unless it is stated that no acknowledgement is necessary.

If Mrs. Thomas wishes to help her children in learning to give, let them give first, then wait for a letter. There have been too many instances when a missionary took the time to reply at length to children and to adults, and that ended it — even when the writer had said he (or she) planned to "help."

I hope this letter (which I would not have taken time to write if I did not hope that you would print some of it so that other Sunday school teachers could read it, too) may be of some help in explaining "why letters to missionaries don't get answered." And if the adults in those parishes ever feel that they can help fill the greatest need of the missionary areas — more persons with the patience and perseverance to serve God and His people there — that would be the finest "help" of all.

May God's Christmas Gift to us remind us that His people are never poor when He is in their hearts.

(Miss) ALICIA THOMAS  
National Council appointee  
(i.e., missionary)

Missionary district of South Dakota  
McLaughlin, S. D.

The embarrassment of Mrs. Thomas [L.C., December 9th] over the failure of ten missionaries to reply to letters written by her fourth-graders in readily understood. Even more important is the negative impression gained by the children themselves, when their first missionary interest met with this rebuff. How will they respond later in life when they are urged to "personalize" the cause of the Church's mission?

Ten years ago, when the first courses in the Episcopal Church Fellowship Series were published, our advisory committee urged a strong emphasis upon the mission of the Church, and especially upon "personalizing missions." (This was an unofficial committee, of course; we have never had the slightest help from any national official agency of the Church.) The recommendation in Course 4 (introduced in 1957) that children write to missionaries was a part of this emphasis. This project proved very popular, and most missionaries responded gladly. But some, especially in foreign-language areas, found it

Continued on page 13

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# The Living CHURCH

Volume 145      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	
30. Christmas I	
January	
1. Circumcision	
6. The Epiphany	
13. Epiphany I	
20. Epiphany II	
25. Conversion of St. Paul	
27. Epiphany III	
Girls' Friendly Society Week, to February 3d	
February	
2. The Purification	
3. Epiphany IV	
10. Septuagesima	
17. Sexagesima	
24. Quinquagesima	

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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December 30, 1962

# BOOKS

## The Elite and the Masses

**Apologetics and Evangelism.** By the Rev. J. V. L. Casserley. Westminster Press: Pp. 185. \$4. Westminster Studies in Christian Communication.

How can we communicate the Christian faith with integrity and effectiveness in a fragmented society? This is one of the most important questions Christians face today, and it is the question that underlies *Apologetics and Evangelism*. Dr. J. V. L. Casserley approaches this problem from a sociological as well as a philosophical and theological point of view by discussing the breakdown of genuine communication between the "elite" and the "masses" of our society. "Apologetics" is the attempt to interpret Christianity in an intellectual manner to the elite, and "evangelism" is the characteristic way of presenting the Gospel to the masses.

"Mass thought" in its most natural form is an innocent responsiveness to life and the values of creation, an "intellectual comprehensiveness," although it is not articulated. But mass thought can lose this innocence and become brutalized and turn



the world into something to be used. "Elite thought," ideally, is the interpreter of mass thought and can integrate it into a systematic intellectual structure, giving it the articulation it lacks. More often, however, elite thought becomes a treasonable intellectualism, an ingrown sophistication that alienates the masses and is critical of everything but itself. But brutalization and sophistication are alike in one way; both try to oversimplify life and reality.

But how can Christianity restore the fullness of life and bridge the gap between the elite and the masses? And how can it do justice to the reality of nature, history, and human experience all at once? Dr. Casserley's critique shows the failure of liberalism in both respects. One of the chief failings of liberalism is that it seems to be embarrassed to affirm that events such as the Virgin Birth and the Empty Tomb are actual occurrences. Nor can we say that such events as these are merely "mythological." Although mythology may indeed be the proper language of religion, Christianity is not merely a religion, but it is based upon history and requires us to make historical affirmations on the ground of faith. But not only does liberalism fail in its understanding of history, it

*Continued on page 14*

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# A Small Shepherd's Gifting

© 1962, words, Elizabeth Searle Lamb; music, James J. Machan

Elizabeth Searle Lamb

James J. Machan



1. Here is my gift To the lit-tle Christ



Child, May Ma-ry His Mo-ther re-



ceive it; A lit-tle white lamb-skin To



keep Him from the cold in. May



Ma-ry His Mo-ther re- ceive it.

2. Here is my song  
To the little Christ Child,  
May Joseph beside Him receive it:  
A tune for His sleeping,  
A prayer for safekeeping,  
May Joseph beside Him receive it.

3. Here is my heart  
For the little Christ Child,  
May Jesus Himself now receive it:  
Such a small beating thing,  
But myself that I bring,  
May the Christ Child Himself now receive me.

# The Living Church

For 84 Years:

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

First Sunday after Christmas Day  
December 30, 1962

## EASTON

### Episcopal Operation

Bishop Miller of Easton recently underwent abdominal surgery. He is reported to be progressing nicely.

The 61-year-old bishop is in New England Baptist Hospital, Boston, and is expected to return home about the first of the year. Bishop McKinstry, retired, of Delaware is assisting the Easton diocese by taking Confirmations temporarily.

## THE ANNUAL

### Church's State

Figures published in the *Episcopal Church Annual* for 1963 show a 2.05% increase in Church membership over the previous year, according to a release from Morehouse-Barlow, publishers of the *Annual*. The figures are those reported this year, and reflect conditions in 1961.

The 1963 *Annual* also indicates an increase in the total number of clergy (5%); communicants (3.73%); Sunday school pupils (1.62% — with a decline of 0.81% in Sunday school staff); parish day school pupils (8.56% — but a decrease in staff of 2.25%); ordinations (deacons, 6.96%; priests, 0.95%); and Confirmations (0.5%). At the same time, decreases (besides those already noted) are shown in lay readers (0.65%); postulants and candidates (3.26% and 12.06%, respectively); Baptisms (2.06%); communicants received from other Churches (13.98%); marriages (1.29%); and burials (4.33%).

Says the *Annual's* editor, Clifford P. Morehouse, commenting on these statistics, the small increase in Church membership is "probably not more than the normal population growth. . . . The number of clergy has increased by 5%, but every year the proportion of retired clergy is growing, and the decrease of more than 12% in candidates is cause for some concern. . . . The question naturally arises, is the Episcopal Church doing its full share in the religious life of America, or is it losing ground to other religious bodies, and to the prevailing secularism?" He continues:

"Fortunately, statistics do not tell the whole story. There seems to be a new awakening of lay activity in the Church, and this is all to the good. The greatest hindrance to the growth of the Church is the indiffer-

ence of many of the clergy and laity alike with limitation of horizons to the parish or at best the diocese. There are, however, indications of growth of vision and of sound planning both in the home areas and in work overseas. . . . As we enter 1963, there is much ground for hope but none for complacency. We pray that the coming year may see a real awakening of the Church to its true mission in America and in the world, and a greater concern for the unity and Catholicity of the Church."

## BOOK CLUBS

### Fr. Crawford to L.C.

The Rev. William H. Crawford, Jr., who has been editor of the Seabury Press since September, 1956, has resigned that post as of January 1, 1963. Fr. Crawford will become the first editor of the new LIVING CHURCH BOOK CLUB, a service of the Church Literature Foundation. (The foundation also publishes THE LIVING CHURCH.) It is planned that the first book selection of the new club will be announced next spring.

Fr. Crawford began his publishing career in 1935 when he became head of the school department of Oxford University

Press, New York. A graduate of Harvard University, he first went into teaching. After four years at Oxford he became co-founder of a small school for boys in Williamstown, Mass. During World War II, he served for four years as a captain in the U.S. Army. Upon discharge from military service, he returned to Oxford University Press as associate editor in the trade department, a position which he held until he entered the General Theological Seminary in 1948. He was ordained to the priesthood in 1951, and became chaplain at Pomfret School, Pomfret, Conn., before assuming his duties at Seabury Press.

As editor of Seabury Press, Fr. Crawford has traveled widely throughout the Church, visiting seminaries and preaching in many parishes. The Most Rev. Henry Knox Sherrill, former Presiding Bishop, sent him to the Lambeth Conference in 1958, where he assisted in the preparation of Conference reports and helped arrange a partnership between Seabury Press and the Society for Promoting Christian Knowledge.

As editor of THE LIVING CHURCH BOOK CLUB, Fr. Crawford's responsibility will be to make the final selections of

The game is football, in case you were wondering, and the passer on the left is hoping he can get the ball away before he gets clobbered. But where is the intended receiver? Look closely and you'll see he's just slipping through the opponents' line.

The boys are playing on the lawn of the new St. Peter's Home for Boys, Detroit, which was dedicated by Bishop Crowley, Suffragan of Michigan, on

December 2d. "We begin a new era in the life of St. Peter's Home," said the bishop. "We now have the tools with which to work, plus the loyal support of so many friends. For these blessings we give heart-felt thanks and advance with sure confidence."

St. Peter's Home now will be able to house 24 boys instead of only 16, according to Marvin G. Pettit, executive director.

Detroit Free Press



titles to be distributed to the subscribers. He hopes to be able to combine this work with a teaching position to be assumed in the fall of 1963.

## RELIEF

### Drugs for Haiti

An epidemic of typhoid, affecting some 200 victims, has called for an emergency shipment of antibiotics to Haiti. Under the auspices of Church World Service, the shipment left Idlewild International Airport, New York, on December 4th.

The shipment — 25,000 capsules of Chloromycetin valued at \$4,375 — consisted of 15,000 capsules contributed by CWS members and 10,000 donated by Parke Davis and Company, which also paid the air freight.

Churches also are acting in another emergency by allocating more than 10,000 pounds of food for distribution in the St. Louis area of northwest Haiti, where severe floods have left 5,000 homeless and washed out many farms.

The Episcopal Church, through the Presiding Bishop's Fund for World Relief, is a participating member of CWS.

## SEMINARIES

### Two Out at S-W

Two faculty members of Seabury-Western Theological Seminary, Evanston, Ill., entered the hospital recently. Neither the Rev. J. V. Langmead Casserley, professor of apologetics, nor the Rev. E. Dargan Butt, associate professor of pastoral theology and lecturer in town and country work, is expected to return to active teaching for at least a month.

Dr. Casserley, who underwent gall bladder surgery, was reported by a spokesman at the seminary to be making a good recovery. He expects to be back in the classroom about February 1, 1963, it was reported.

Prof. Butt suffered a coronary attack. He was said to be "resting comfortably," but it was not expected that he would be back at work for several weeks.

## ACU CYCLE OF PRAYER

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

### December

30. Oratory of the Guardian Angels, North Bennington, Vt.
31. St. Andrew's, Cottage Grove, Ore.

### January

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

## MELANESIA

### Cross Grounded

The diocese of Melanesia's mission ship, "Southern Cross IX," put into commission only recently after the destruction, by tidal wave, of "Southern Cross VIII," ran aground this fall on the Alite Coral Reef near Malaita in the Solomon Islands.

More than two weeks later, after a channel had been blasted through the reef, the ship was reloaded. It has put into port for extensive repairs. The ship is about 85 feet long, and has a beam of 25 feet. It is used by the Bishop of Melanesia in getting about his extensive and wet diocese [L.C., December 2d].

## MICHIGAN

### PR Appointee

The Rev. F. Plummer Whipple has been appointed director of the diocese of Michigan's communications department, replacing John C. Chapin who is to be on the staff of the Washington Cathedral [L.C., December 2d]. Fr. Whipple also will continue as vicar of St. Paul's Mission, Romeo, Mich. His other present position, that of vicar of St. Alfred's Mission, Lake Orion, will be assumed by the Rev. Benaiah H. Crewe.

Fr. Whipple was ordained to the priesthood in 1959, after a decade on the personnel staff of General Motors Corp., and several years in newspaper and public relations work. He studied at the diocese of Michigan's School of Theology. He was general manager of the 1961 General Convention, which was held in Detroit. He will edit the diocese's newspaper, the *Record*, and handle other communications activities of the diocese.

His wife is head of the elementary art department of the Rochester, Mich., public schools. One daughter is art editor for a book publisher, and the other is a senior at Denison University, Granville, Ohio.

## NEWARK

### Merging With Its Mission

Merger negotiations lasting more than a year have resulted in the uniting, on December 9th, of St. John's Church and St. Mark's Church in Newark, N. J. This is reportedly the first merger of parishes in the history of the diocese of Newark.

The new parish will be known as St. John's and St. Mark's Church.

## LIVING CHURCH ENDOWMENT FUND

The amounts noted below have been received in response to The Church Literature Foundation's appeal for contributions toward a \$200,000 endowment fund to underwrite the costs of publishing THE LIVING CHURCH. (Contributions qualify as charitable deductions under federal income tax laws.)

Previously acknowledged .....\$10,029.60  
 Receipts Nos. 4148-4154, Dec. 13-19 ..... 255.00  
 \$10,284.60

The Rev. John Ner Borton, rector of St. Mark's for the past 33 years, will be rector until his retirement next month.

St. John's was organized in 1867, and St. Mark's started as the Mission of the Transfiguration (a mission of St. John's) in 1909, and became a parish in 1911.

St. Mark's will be the home of the united parish.

## PENNSYLVANIA

### Cachet for Christmas

A Philadelphia priest and members of his congregation were busy before Christmas stamping a cachet on each of thousands of greeting card envelopes sent by individuals to the church. [A cachet is a special commemorative imprint placed on an envelope.]

The priest was the Rev. Cuthbert Pratt, and the church was the Church of the Holy Trinity, Rittenhouse Square, Philadelphia, where Philips Brooks was rector when he wrote the words of "O Little Town of Bethlehem" in 1868. Dr. Pratt is present rector of the parish, and the cachet he and his parishioners were applying recalled the carol's composition.

Dr. Pratt said that the writer of the carol's words, who later became Bishop of Massachusetts, drew his inspiration for the poem from a visit he had made to the Holy Land. He asked the church organist, Lewis D. Redner, to set it to music, and Mr. Redner did so — awaking on the night before the music was needed to find that the melody had come to his mind while he was asleep. The tune later was named "St. Louis."

## MAINE

### Potato on the Tree

Again this year, a choice Aroostook County, Maine, blue spruce went to grace the residence of the Presiding Bishop in Greenwich, Conn.

Since 1960 the Northern Maine Clericus has sent the Most Rev. and Mrs. Arthur Lichtenberger the official tree for the quiet, family observance of the Nativity that they prefer.

This year's tree came from the Hodgdon, Maine, farm of Roland Tidd, south of Houlton and two miles from the Canadian border. It was appropriately wrapped and tagged with an engraved 3-by-5 inch plastic gift tag. Also, a tree ornament in the form of a "golden potato" accompanied the tree. The "golden potato" was the creation of Albert Daniels of Houlton.

Clergy who initiated the gift of the official tree in 1960 and sent it again this year were: the Rev. Messrs. Carl Russell of Winn and Lincoln; Ian Bockus of Caribou and Limestone; Harold Hopkins of Millinocket; Donald Corringham of Presque Isle and Ashland; Malcolm Sawtelle of Fort Fairfield and Mars Hill; and Robert Black of Houlton and Sherman.

## Return Visit

Plans for a group of Russian Church leaders — some 20 of them — to visit the U.S. next February were announced at a meeting of the General Board of the National Council of Churches, held recently in Louisville, Ky.

The group is expected to include representatives of the Russian Orthodox Church, the Armenian Apostolic Church, the Union of Evangelical Christian Baptists of the USSR, the Georgian Orthodox Church, the Evangelical Lutheran Church of Estonia, and the Trans-Carpathian Reformed Church, according to RNS.

The visitors will be returning a trip to Russia taken by U.S. Church leaders earlier this year [L.C., October 21st]. During the General Board meeting, Dr. Paul Anderson (L.C. associate editor) and others of the 13 American travelers reported on the trip.

Dr. R. H. Espy, associate general secretary of the NCC, said it is hoped that the delegation can visit a number of cities, including Denver, Colo. (as observers at the General Board meeting to be held there), perhaps by dividing the group into smaller units, so that the visitors can travel to several different parts of the country. A three-week visit is planned, and during the second half of the time, the visitors are to meet with U.S. Church leaders to discuss such topics as parish life, ecumenical relations, world peace, the relation of the Gospel to society, and possible future exchanges of theological students and professors, and religious literature, between the U.S. and the USSR.

At the General Board meeting, Dr. Roy G. Ross, general secretary of the NCC, said that the cordial reception of Protestant, Anglican, and Orthodox delegate-observers at the Roman Catholic Church's Second Vatican Council was encouraging.

"We shall all pray for outcomes of this conference which are in accordance with God's will," he said.

In his report to the General Board, Dr. Ross made the first public official announcement of actions taken by NCC leaders during the desegregation of the University of Mississippi, and discussed the Supreme Court prayer decision and the trend of the ecumenical movement in this country.

He said that J. Irwin Miller, president of the NCC, sent a message to Governor Barnett of Mississippi, "appealing to him on the basis of the Christian Gospel to which [the governor] had oftentimes subscribed publicly, and urging compliance with the law of the land." Mr. Miller also, said Dr. Ross, sent a letter to U.S. Attorney General Robert Kennedy expressing appreciation and support for his use of legal channels during the Mississippi controversy, and "urging the full complement of legal processes before considering the use of force."



## Anno Domini

December's clocks have struck their last. A new year comes  
 But the new year came before, long weeks ago  
 When *Glorias* disappeared and purple bloomed.  
 That told of God who stood before time's birth and ours,  
 And stands beyond time's death and ours.  
 This new calendar repeats the name  
 Of a god time-dead who looked both ways.  
 That was the year's beginning, it sprang from prophecy,  
 It sprang from creation and looked to the last destruction.  
 This springs but from a new ledger sheet and looks to the next.  
 That was beginning again at the front of an old book of named days;  
 While this begins at the front of a new tablet of numbered days.  
 That was the Christian's New Year, this is the world's —  
 And yet  
 The number on the front of the calendar,  
 At the top of our checks,  
 On the ledger sheet,  
 Dates from Him.  
 Not from the forward-backward god of business's graphs and charts,  
 But the birth-and-death-enduring God of before time,  
 And within time,  
 And beyond time.  
 His year is not bound with purple ribbons or red tape either —  
 All is His.

Christine Fleming Heffner

Dr. Ross noted that no reply was received from Governor Barnett, but that Mr. Kennedy expressed his appreciation for the encouragement and support of the NCC.

"There is need for profound considerations as to how the Churches and their members can, in Christian love, uphold the hands of those who are striving for justice, both through governmental channels and through unofficial forms of organized effort," said Dr. Ross.

Of the prayer decision [L.C., July 8th], Dr. Ross said the decision of the Supreme Court "revealed a situation in our member Churches which must have been embarrassing to many Church leaders. It revealed the wide differences of conviction in the Churches with respect to many questions of Church and state, and more particularly religion and public education, which render us impotent to make any united impact with respect to solutions of questions which are before the nation for decision."

He suggested that the lack of Churches' agreement on this subject might

leave the making of decisions in the area up to "persons and agencies which are unfriendly to religion."

Dr. Ross said that member Churches of the NCC are laying new stress on "strengthening the ecumenical movement at the local level."

### ENGLAND

## Feminine Scarcity

"Far too few women are devoting their gifts full-time to the work of the Church," wrote the Archbishop of York in a recent diocesan leaflet.

"This is not to underestimate the great contribution of the members of women's religious communities, of Church Army sisters, of deaconesses, and so on," Dr. Frederick D. Coggan continued. "It is simply to draw attention to the fact that many who might well be trained for this work are, in fact, seeking their life-work elsewhere. We are losing out."

The archbishop suggested immediate

*Continued on page 11*

# What Are

# We Here For?

**In a world  
of materialism  
and humanism,  
we must learn  
to satisfy  
our hidden  
hunger  
or perish,  
says  
the author**



Harold Lambert

**When our young people ask for bread,  
do we give them a stone?**

**by A. R. Patton**

Recently I read of the death of a 15-year-old high school student. She was found lying dead in a driveway near her home, with a bullet through her head and a pistol beside her body. Officers ruled her death a suicide. A notebook found beside her body carried the following message in her handwriting: "I ask one simple question: *What are we here for?*"

To this question, the standard American answer is the material answer, even in the churches. Our church bazaars, rummage sales, suppers, building drives, and fund campaigns have become an end rather than a means. To say prayer means to write a check. If you don't believe this just listen to a few of the so-called Gospel hours on the radio. "Hello, all our unseen friends out there in radioland. This is a time of crisis for us here at headquarters. We must have more money to stay on the air with this valuable ministry that is saving so many souls for Christ. We need your prayers. Remember to send us your prayers today. No post cards, please." The reason they say no post cards is that when you send a post card you can't enclose a check.

And so our young people, like this girl suicide, ask for bread and we give them a stone. The stone of material possessions and social advancement: sport cars and contact lenses. One of the most difficult tasks for a student today is to find out what Christianity really is. Many students are offered an imitation, and reject it, sadly thinking they have rejected Christianity. Many students decide they are too intelligent to believe, but never really find out *what it is* they are too intelligent to believe. Christianity is the pearl of great price, but it is hidden in a basket with a thousand plastic imitations which look like it.

*Dr. Patton is professor of chemistry at Colorado State University, Fort Collins, and a member of St. Paul's House, the Episcopal mission at the university. He is a faculty advisor to the Canterbury Club at the university. His article, "What Are We Here For?" appeared in the June, 1961, issue of the Colorado Episcopalian, official publication of the diocese, and is reprinted here by permission.*



A. R. Patton

In this age of cut-rate shops, we are surrounded by discount houses offering to sell cheap grace. Cheap grace means the justification of sin without the justification of the sinner. It is described by Dietrich Bonhoeffer in his book, *The Cost of Discipleship*. Cheap grace is the grace we bestow on ourselves. The so-called Christian with cheap grace continues to live like the rest of the world. Christianity is costly grace. It is the treasure hidden in the field for the sake of which a man will gladly go and sell all, but it is hard to find because the field has been paved and made into a parking lot for a new popular church in a respectable suburb of the City of Man.

From what I see, we are rather far gone on the road to materialism. Materialism is the belief that this world is all there is, or all there needs to be; it refuses on principle to ask questions that science cannot answer. It holds that this life, if not quite good enough, can be made so by further doses of the goods and services money

can buy. In the play "Cat on a Hot Tin Roof," a man is shown dying of cancer. His son scolds him for all the things he has bought on trips abroad, so useless to him now that he is dying. His father replies with pain-induced clarity of vision: "The human animal is a beast that dies, and if he's got money he buys and buys and buys . . . and I think the reason he buys . . . everything he can buy . . . is that in the back of his mind . . . he has the crazy hope . . . that one of his purchases will be life everlasting."

I think there may be scientists who feel some share of guilt for this materialism, because the growth of scientific knowledge must surely have been a major factor in the growth of mass production which led us into materialism. It was not so easy to be a materialist in the Middle Ages. And now science, through the release of atomic energy, has cut down God to our size in the eyes of many, resulting in an arrogant sort of humanism. The American Humanist Association, with about 2,000 dues-paying members, laments that perhaps 50,000,000 Church members really belong in their ranks. Humanism teaches us that the hope of man lies in democracy, science, and education; and all of these are man-made.

In the churches this has resulted in a shallow immanentism, an emphasis on the here and now, a pious naturalism which abounds in good works, replacing adoration with altruism and Christian love with humanitarian sentiment. Social fellowship and service have come to be regarded as the substance of Christianity, rather than its symptoms. We say we have faith, but often it is faith in the wrong place. We speak of having faith in our fellow man, faith in human nature.

And so we are surrounded by materialism, humanism, and Pelagianism, to name only a few of the isms in secular America. We hear there is a great revival of religion in America, and more people take time for the hour of segregation at 11 every Sunday than ever before, but a 15-year-old girl shoots herself because she can't find out what we are here for.

Each of us feels an inner hunger gnawing away at us, and we are so lost that we try to soothe it with material possessions. When are we going to learn, when are the churches going to tell us in a way that will communicate, that this inner hunger is man's need for God? Sören Kierkegaard really gets to the bottom of this in his very powerful essay, "Man's Need for God," to be found in the collection entitled *Edifying Discourses*. One should never feel embarrassed or ashamed to admit his personal need for God. In fact, to go through life so enslaved by attachment to material things, or the desire for them, that one never discovers the true nature of this hidden hunger, is the greatest of all tragedies. We must learn to satisfy this need, or perish. That is *what we are here for*.

## *Making*

# The Bidding Prayer

## *Usable*

*A useful and ancient  
form of intercessory prayer  
can be rescued from neglect*

by the Rev. A. Moody Burt

Assistant Rector, Christ Church, Raleigh, N. C.

**T**he Bidding Prayer, the most ancient form of intercessory prayer that we have in our Book of Common Prayer (p. 47), has fallen into widespread disuse. Many Churchmen who worship regularly in the Episcopal Church have never heard the Bidding Prayer used at all. Only the most observant of Prayer Book "browsers" among the laity know of its existence; and the clergy, although they are aware of its existence, tend to avoid using it in public worship. This is not because of any inferiority of a Bidding Prayer as a form of prayer, but it is rather due to the fact that the interminable verbosity of the Prayer Book version detracts from its obvious merits.

A bidding prayer is a form of silent intercessory prayer in which the minister

first "bids" the congregation to pray for a certain purpose and the people then unite in offering their prayers in silence to this end. After a series of biddings, each followed by a brief interval of silent prayer, the minister then "collects" or sums up the prayer of the whole church by saying an appropriate collect.

This form of prayer goes back to the earliest days of the Christian Church. It was customary for the people to unite in this form of intercession at the conclusion of the sermon at the Holy Eucharist. In the Middle Ages priests were directed to bid their people to prayers for the living and the dead after the sermon at High Mass. In England this was referred to as "Bidding the Bedes" (prayer). The exact

*Continued on page 12*

## For a Living Church

As reported on page 5, THE LIVING CHURCH has been fortunate to secure the services of one of the Church's foremost bookmen as editor of a new venture — THE LIVING CHURCH BOOK CLUB. Within a short time, a fuller announcement of the plans for the club will be made and all readers will be invited to use its services.

The leading principle of book selection will be to provide the books that make news — the books Church-people will be talking about — the books that help the Church to be truly a living Church. We plan to offer four books a year. This is only a fraction of the individual's total reading but we aim to make it the most significant fraction!

## What's Relevant?

Recently two theologians, a Roman Catholic and a Lutheran, in addressing a retreat for Minnesota Protestant Church executives, declared that "our great problem is not the opposition of Communism or of secularism but the threat of irrelevance." In the same week, a Lutheran clergyman told a meeting of the National Council of Churches' Division of Home Missions and Department of Stewardship and Benevolence that "the Church appears to many irrelevant and introverted." There is merit in reminding Church leaders that the Church's job is done in the world, but we wish they had used a different word.

"Irrelevant" is the new catchword — and in ecclesiastical circles bids fair to occupy a similar place as pet epithet to that of "Communitic" in political ones. There is no doubt that individual churches and individual preachers are sometimes somewhere out in left field, but the word is frequently a catch-all criticism of anything the speaker doesn't like.

With a new year before us, we think it might be a good idea for all Churchmen to stop, for one 24-hour-period, trying to decide how relevant the Church is to their lives, in order to take one good look at themselves in the context of the question, "How relevant is my life to the Church's message?"

We think that sometimes the Church gets accused of being irrelevant simply because it makes manifest the irrelevance of peoples' other concerns. Sometimes the Church gets accused of being irrelevant because it does not manage to stuff its eternal comprehensiveness into the small sack of someone's passing enthusiasm, or interest, or even need. Sometimes the Church seems irrelevant when it is really the speaker's own connection with the Church which has this quality. Sometimes it is that its very relevance hurts!

Much of our Lord's teaching was of the lack of relationship of people's daily lives to the Kingdom of God,

and most of the rest of the New Testament is the urging and the teaching how Christians might subordinate their ordinary concerns to the great urgency of the Kingdom. When the Church is truly irrelevant to human needs it can only be because — in that place and that time— she is being irrelevant to her own Gospel, to her own task. The Kingdom is the pearl of great price, the thing outside of ordinary life, which makes a man sell all that he has in order to buy it. If you'd rather wear dime-store pearls, you're not going to find the Gospel relevant!

The vehicle of God's eternal and infinite grace will never fit very handily into our temporary and circumscribed neighborhoods and concerns. Putting the Church into a community is like trying to put a fortress into a shoebox. Something has to give — but it will never be the fortress. The message of the ancient prophets was a warning to God's people to get their lives in shape to fit into the Kingdom. The Christian message is the same one, with the added but transforming message that God has come into the human condition Himself in order to make this possible. The question of how the Church fits into society is not a question that is going to bother Churchmen or anybody else for very long — at least no longer than a lifetime. The enduring question is going to be how well we fit ourselves into that of which the Church is the gateway and the herald.

Here's a New Year ahead of all of us Christians. May we suggest one single resolution: Get relevant!

## Unexpected Blooms

The statistics of Episcopal Church membership reported in the 1963 *Episcopal Church Annual* seem to us to show a healthy growth in most items [p. 5]. We shall reserve detailed comment until next week, when the trends for Churches in general as reported in the *Yearbook of American Churches* will be made public.

One rather dramatic decline is reported in the *Annual's* figures — the number "received" (from Roman Catholic and other episcopal Churches), which has dropped by 1,005, or 14%. In previous editions of the *Annual*, this figure has been lumped together with Confirmations, so that it is difficult to tell which year is the unusual one. But it is interesting to speculate that the "new look" in Roman Catholicism may have encouraged some Roman Catholics to stay in their Church instead of departing from it in search of a less stifling spiritual atmosphere.

The statistics in the 1963 *Annual* represent totals reported as of the end of 1961 in the reports of parishes and dioceses forwarded to the National Council in 1962. By 1961, the tide of renewal, the "flowering of an unexpected spring" set in motion by Pope John's 1959 announcement of the forthcoming Vatican Council, had swept over the entire Roman Catholic world. If we are right in our guess that this is the explanation for the drop in conversions from Rome to the Episcopal Church, it is undoubtedly a benefit that nobody expected. And it is one more indication that Catholicism thrives best, not in a spirit of rigid defensiveness, but in a spirit of openness and freedom.

attention be given to the payment and pensions of women Church workers, and added: "It is a spurious spirituality which says that these material things do not matter. They do. There is an ethic of finance which must be attended to. Why should a competent, fully-trained woman worker receive less than a man with similar qualifications?"

"A woman worker in a parish should be accorded the courtesies which belong to the curate. She should be expected to robe, and should be given a proper seat in the services of the Church. She should have her rightful place at ruridecanal [pertaining to rural deaneries] and diocesan gatherings. She should be allowed to do at least what a lay reader is allowed to do — and should not lay readership be open to women who pass the same examinations as do the men?"

"Attention should be given to the training of specialists for various kinds of work in the Church — in addition to parochial workers, I think (among a multitude of activities which call for a woman's gifts) of divinity specialists in colleges and schools (with time in their program for individual and group counseling); of lecturers in theological colleges (there are able women theologians who could lecture at men's colleges, and why should women be trained, in all parts of their work, apart from men?); of women chaplains in the universities; of women chaplains in hospitals and factories; of women in charge of Bible study and discussion groups. . . ."

[EPS]

## ORTHODOX

## Council Comments

The Most Rev. Archbishop Iakovos, head of the Greek [Orthodox] Archdiocese of North and South America, said recently that the door is not entirely closed on the possibility that Orthodox bodies besides the Russian Orthodox Church will have observers at the next session of the Second Vatican Council.

The archbishop said, in an interview in New York City, that at this moment he can see no change in the refusal of Ecumenical Patriarch Athenagoras to send delegate-observers to the Roman Catholic Council, but he hinted that there could be some change in the future.

If there are Orthodox observers, Archbishop Iakovos said that not more than five should go (representing the Patriarchates of Constantinople, Alexandria, Jerusalem, Antioch, and Moscow) and that "all of these must represent the Orthodox Church in its totality."

The archbishop revealed that he was to have gone to the Vatican Council as representative of the Ecumenical Patriarch. But the day before the Council opened both Patriarch Athenagoras and Archbishop Chrysostomos of Athens announced that they would not send delegate-observers.

Subsequently, Archbishop Iakovos issued a statement charging the Vatican's Secretariat for Promoting Christian Unity with tactics "apparently aimed at disrupting Orthodox unity and undermining the authority of the Ecumenical Patriarchate."

Instead of dealing only with the Ecumenical Patriarch on the matter of Ortho-

dox observers, Archbishop Iakovos said, the Secretariat sent representatives to the individual Orthodox Churches, thus creating a split in Orthodox ranks. (Of the major Orthodox Churches, only the Russian Orthodox sent delegate-observers to the Council's first session.)

The archbishop had words of praise for the Vatican Council itself.

He said that, in all the Council sessions, "we have seen not only a new spirit, but also a new spiritual strength. It is not a small thing or an insignificant event to see a Church accomplish in such a brief time, both in depth and height, a new theory about itself and about its future. And the new theory is that the Roman Catholic Church should not only cope with current events but lead the human mind, and moral thinking, and enable the modern man to gain a new view of spiritual and moral values as a vital element of life."

[RNS]

## American Born Bishop

An American-born bishop of the Syrian Antiochian Orthodox Church of North America was installed as head of the Church's 40,000-member Archdiocese of Toledo.

Recently Archbishop Michael H. Shaheen, who is a native of Canton, Ohio, had been serving as an aide to Metropolitan Antony Bashir of Brooklyn, N. Y., head of the Church in this country.

Archbishop Michael was elected to the rank of bishop earlier this year by the Church's Holy Synod in Damascus, Syria. He succeeds Archbishop Samuel David who died in 1958. The archdiocese had been without a permanent resident head.

## sorts and conditions

JANUARY 18th to 25th is the week of prayer for Christian unity, according to both the Roman Catholic Church Unity Octave and the World Council of Churches. The 18th is the feast of St. Peter's Chair, commemorating his founding of the see of Rome, by taking up residence there; the 25th is the feast of the Conversion of St. Paul, among whose many distinctions we find that he withstood St. Peter "face to face" over a question of the relationship between Jewish and Gentile Christians.

IT IS a truly important development that Anglicans, Orthodox, Protestants, and Roman Catholics will all be taking part in this observance. But *Unitas*, the quarterly organ of the leading Roman Catholic association interested in Christian unity, points out in its

current issue that we should not get too sentimental about this joint effort. We all may be praying at the same time, *Unitas* says, but we shall not be praying for the same thing. "The Catholic prays in his inner forum for that unity which the Church has defined and which he knows Christ wills" — i.e., submission to Rome.

FR. BOYER, S.J., editor of *Unitas*, is not arguing against the joint observance; on the contrary, he is strongly in favor of it — "God knows the depths of the heart. . . . It is this intention [of willing unity] which He loves and which He will answer. Then the same light will enlighten all consciences." But he insists that Roman Catholics will not be praying any better — indeed will not be praying as well — if they use what might be called expur-

gated prayers for unity, worded vaguely enough to cover the divergent views of different Churches. He quoted an Instruction of the Holy Office that a point of doctrine not to be passed over in silence or masked with ambiguous language is that "the only real union can be effectuated solely by a return of the dissidents to the one true Church of Christ," and comments: "We may rest assured that the Council will not change this doctrine."

SOMETIMES people deeply engaged in the ecumenical movement see the obstacles more clearly than those with a more casual relationship to it. Sometimes — perhaps wisely — they lean over backward to express their loyalty to the official position of their own Communion.

HOWEVER, it seems to me that the Roman Catholic who prays most truly according to the mind of his own

Church must pray not only for that unity which it "has defined," but also for that which it "will define." The process of reform, *aggiornamento* (renewal), and of further development, which has already been dramatically made visible to the world by the Vatican Council, has been going on in the Holy Catholic Church from the beginning, and it is as much a mistake to say that dogmatic and doctrinal development has stopped in the 20th century as it would have been to say that it had stopped with the Council of Nicea.

TO PRAY for that unity which is according to the mind of Christ would seem to me to be actually a deeper and more comprehensive statement of the Roman position than the very latest and most detailed statement of the Holy Office.

EVEN an absolute monarchy has within itself the power to become a constitutional monarchy, exercising its powers only through ministers and with the consent of a parliament. Even an infallible Pope can decide that the good of the Church requires that he exercise his infallibility only by declaring the consensus of the Church.

NATURALLY, if Church unity were to be negotiated today, it would have to be in the terms of today. But we are not telling God on what day He is to unite His Church, and we must leave room in our prayers for the conditions of tomorrow and the day after tomorrow.

IT IS reported that the Roman Catholic archdiocese of Chicago is about to hold its first diocesan synod in the 20th century. The Roman Church is flexing some muscles that it has not used for a long time, and perhaps they will be a little stiff the following morning. But many of us outside the Roman obedience look to the growth of internal dialogue and consultation within that Church as one of the most significant forces tending toward Christian unity. It is wonderful to have warmth and friendliness with the neighbors but it is even more wonderful to have free and easy relationships within the family.

THE KIND of unity that develops *within* Roman Catholicism under the impact of the new forces set in motion by the great events of recent years is the kind that we hope Roman Catholics will pray for — and it is not necessarily precisely the same as the kind of unity that seemed to be irrevocably and finally described in 1870. Even infallible spokesmen always have one more word to say.

PETER DAY

## BIDDING PRAYER

*Continued from page 9*

wording of these "biddings" differed in each locality, but all followed the same pattern, which is the same pattern we use today in the Daily Offices, the Litany, and the Prayer for the Church in Holy Communion (the Church, those in authority, the clergy, all of our countrymen, and those in special need).

There has always been a certain informality about bidding prayers. They have always been in the vernacular language of the people, and the right of the minister to adapt the bidding to special needs has always been recognized. The Rubric in the Prayer Book reads, "The Minister, in his discretion, may omit any of the clauses in this Prayer, or may add others, as occasion may require." This represents, according to the Rev. Dr. Massey Shepherd, "one of the few surviving relics in our liturgy of an informal, adaptable element, inherited from the earliest days of the Church."

Our present version of the Bidding Prayer was included in the 1928 revision

of the Prayer Book. It is attributed to Bishop Whitehead of Pittsburgh who adapted it from older materials. This version is magnificently worded and it follows the customary order for intercessory prayer. Its chief defect is its great length, occupying as it does two full pages of the Prayer Book. This is probably the only reason why it is not used any more than it is.

No doubt each clergyman will want to take advantage of his rubrical rights and make his own adaptation of this prayer. The following adaptation shortens each bidding and makes the whole prayer about one half as long. Many collects may be found which provide a suitable conclusion and "summing up," such as Trinity 12, 15, 22, and 23. Congregations must be prepared to *pray* in the silence between the several biddings and not just to wait uncomfortably for the minister to go on with the prayer. There are many places in the worship of the Church where the Bidding Prayer is suitable. It may be used as intercessions in Morning or Evening Prayer, or before a sermon, at preaching missions, or in prayer groups.

### A Bidding Prayer

Good Christian People, I bid your prayers for Christ's holy Catholic Church; that it may please God to confirm and strengthen it in purity of faith and in holiness of life, and to restore to it the witness of visible unity.

Ye shall pray for the President of the United States, for the Governor of this State, and for all that are in authority, that they may serve truly in their several callings, to the glory of God.

Ye shall also pray for the ministers of God's Holy Word and Sacraments, and especially for the Bishops and Clergy of this Diocese and of the Missionary District of [Panama] that they may shine as lights in the world, and in all things may adorn the doctrine of God our Saviour.

Ye shall pray for a due supply of persons fitted to serve God in the Ministry and in the State; and to that end ye shall pray for all schools, colleges, and seminaries, that true religion and useful learning may for ever flourish and abound.

Ye shall pray for all the people of these United States, that they may live in the true faith and fear of God, and in brotherly charity one towards another.

Ye shall pray also for all who travel — for all prisoners and captives — for all who are in sickness or in sorrow — for all who have fallen into grievous sin — for all who for any reason especially need our prayers — for all who do not know God as He is revealed in the Person of His Son.

Collect.

# The Church in West Africa

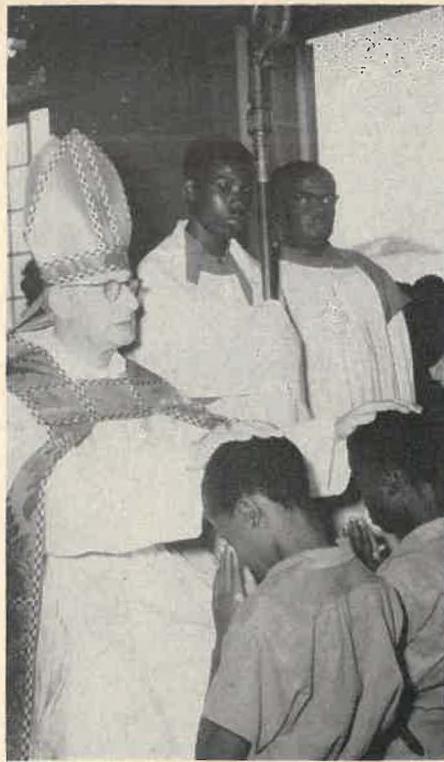
Most of the Church's Provinces are made up of single political entities, but the Province of West Africa shares only a geographical area. . . . It comprises a number of nations, many of them newly formed or newly independent. . . . The largest of them — Nigeria — contains nearly 35,000,000 people (most of them Moslems), and obtained its independence in 1960. The Nigerian government invited the Archbishop of Canterbury to be present on the occasion. . . .

Anglican work began on the Gold Coast in the early 1750s, and in Sierra Leone a few years later. . . . The Church was driven to the early development of a native ministry by the high mortality of European missionaries. . . . Many Europeans died of disease and some were martyred. . . . Fourah Bay College, at Freetown, Sierra Leone, was founded in the 1820s, with Samuel Crowther as its first student, and he later became the area's first native bishop. He was consecrated in 1864. . . .

In April of 1951, five missionary dioceses became the Church of the Province of West Africa, some 200 years after work was begun by the Society for the Propagation of the Gospel. . . . Six years later the Province was granted complete autonomy by the Church of England, and constituted a full Provincial Synod with three Houses: Bishops, Clergy, and Laity. . . . There are now 11 dioceses in the Province. . . .

Change is the order of the day in all of Africa, and nowhere more so than in the western part. . . . The Church is in most areas a minority — in fact, Christianity itself is all too often a minority faith — and it no longer has the protection and support of colonial governments. . . . The days of the Church's difficulties in Africa are not over, and again the importance of an indigenous ministry is made evident. . . . The 1962 Episcopal Synod of the Province had a membership of eleven diocesan bishops and five assistant bishops. . . . Of these, all but five bishops are African. . . .

One diocese in the area is not part of the Province, but is a missionary district of the American Episcopal Church. This is Liberia, whose bishop coadjutor was elected at the 1961 General Convention. . . . The Order of the Holy Cross



The Rt. Rev. Reginald R. Roseveare, Bishop of Accra, confirming in West Africa.

has long maintained a fruitful ministry in the northern area. . . . Many Churchmen feel that Liberia should take steps to become a member of the Province. . . .

The problems of the Church in West Africa are many. . . . One is the provision of worship in the vernacular, where so many dialects and languages exist. . . . Political ferment and change, political stresses have their effects on the life of the Church, and make its future insecure. . . . Because of his criticism of the Young Pioneers Movement in Ghana, the Rt. Rev. Reginald Richard Roseveare, Bishop of Accra, was deported last August. Archbishop Patterson of West Africa (who is also Bishop of the Niger) was visiting in Accra, and was also told to leave. Leaders of other Churches in the area joined the Archbishop in defending Bishop Roseveare and supported his criticism of the Young Pioneers Movement, which he said "deified" President Nkrumah of Ghana. . . . The bishop has recently been permitted to return to Ghana [L.C., November 25th].

Among the various Churches in West Africa there is close coöperation. . . . Nigeria, Ghana, and Sierra Leone have Christian Councils, responsible for such coöperative ventures as theological colleges, schools, hospitals, literature and literacy bureaus, etc., and in some areas there is a comity of missions. . . . In Nigeria conversations on Church union have been in progress for many years. Such conversations, of more recent origin, are also taking place in Ghana and Sierra Leone.

## LETTERS

*Continued from page 2*

impossible to comply with the requests, and in 1958, at the request of the Department of Christian Education, we agreed to modify the recommendation.

Recently we received a further complaint, this time — rather surprisingly — from an officer in the Overseas Department whose special assignment is "personalizing missions."

We are now taking steps to withdraw from courses in the Episcopal Church Fellowship Series all suggestions for writing letters to missionaries; but since textbooks are often printed long before they are sold, it will be a year or more before the changes are fully effective. Meanwhile, we urge teachers who read this letter to ignore such recommendations.

CLIFFORD P. MOREHOUSE  
Editor, Episcopal Church  
Fellowship Series

New York, N. Y.

### What Is "Protestant"?

Again you have, in an editorial article [December 9th], spoken admiringly of our cherished "Protestant tradition."

I do wish that you would explain what that "Protestant tradition" consists of? For decades I have wondered about this, and racked my brains, but no answer comes to me.

The Protestant sects possess much that is sound, true Christianity. But that is all Catholic. What seems to distinguish them is a good deal of negation and some heresy here and there. What is there of affirmation peculiarly Protestant that we Anglicans have?

What constitutes the Anglican Protestant tradition? No doubt you think you can answer the question. But try to do it specifically. Maybe you will not find it so easy.

EDWARD N. PERKINS

New York, N. Y.

**Editor's comment:** Mr. Perkins' point is that all the good affirmations of Protestantism have been things that the Church has stood for from the beginning, and therefore Catholic. But there are those who think that some of these things had been overlaid, obscured, ignored, or even denied and that the recapture of them necessitated the 16th-century Reformation, commonly called the Protestant Reformation. "Protestants" intended to recapture "Catholic"



principles by appeal to Scripture, conscience, and commonsense, against the current practice of the Catholic Church. Hence arose the Protestant element in Church life, which is, as we and Mr. Perkins think, a vital part of our Catholicity. Nobody, not even Luther or Calvin, claimed to be inventing a new religion with new principles. This distinction belongs to the writers of the Koran and the Book of Mormon.

## BOOKS

Continued from page 3

also fails on the philosophical level by often turning its back on reason, or by claiming that what may be true for philosophy need not be true for theology, or else by forcing Christianity into a currently fashionable philosophy (like existentialism), thereby trying to convince the followers of that particular philosophy that Christianity can be affirmed on their own terms. Thus liberalism offends the metaphysically oriented elite and the simple faith of the masses at once.

The gap between the masses and the elite can be bridged, however, and faith and reason are harmonious with one another if we approach Christianity from the traditional Catholic perspective. This involves theological orthodoxy and a philosophical point of view called the *philosophia perennis* (the "perennial philosophy"). This is not a philosophical system; rather it is a philosophical perspective. It allows us to deal with perennial questions as well as with new insights within the context of the living tradition of classical philosophy. And as the articulation of the positive aspects of mass thought,

it is the truly democratic philosophy. It requires that the philosopher do justice to all the aspects of life — nature, history, and human experience — at the same time, without allowing him to retreat into an "either or" position. In the *philosophia perennis*, as in orthodoxy, the basic wisdom of the masses and the insights of the elite are continuous with one another, and are not in opposition. "Thus the characteristic hypothesis of the Christian faith is formulated in terms of metaphysics, verified in terms of history, and entered into and enjoyed, translating itself into the immediacies of living experience. . . ." (p. 114).

Dr. Casserley's book, *I feel*, is an excellent corrective to the point of view which claims that orthodoxy is not really relevant to modern man, or the opinion that reason and faith are opposed to one another, or the attitude that if we are to be rational we must somehow be blind to human values.

CHARLES DON KEYES

*Fr. Keyes is vicar of St. Stephen's, Guymon, Okla. He has studied under Dr. Casserley at Seabury-Western both as a seminary undergraduate and presently as an extra-mural graduate student working toward the S.T.M. in the philosophy of religion.*

## Books Received

**THE MYSTERIOUS PRESENCE.** Communion Sermons. By the Rev. Edwin C. Munson, pastor, Gustavus Adolphus Lutheran Church, Chicago. Fortress Press, January 2, 1963. Pp. 112. \$2.95.

**THE UPPER ROOM DISCIPLINES, 1963.** A Devotional Manual for Ministers, Theological Students, and Other Church Workers. Daily meditations by writers from various Churches. Upper Room, fall, 1962. Pp. 373. Paper, \$1; \$10 a dozen.

**VATICAN IMPRESSIONS.** Edited by Francis Sweeney, S.J. Sheed and Ward, October 10th. Pp. xv, 266. \$5.95. (Compilation of vignettes of Vatican "not captured in either" history or guidebook, from such a variety of sources as Charles Dickens, H. L. Mencken, and Michel de Montaigne.)

**THE WORLD OF THE VATICAN.** By Robert Neville. Harper & Row, October 8th. Pp. 256. \$4.95. ("Inside report on intricate organization of Vatican and lively biography of Pope John XXII." Author is American foreign correspondent.)

**WHEN YOU ARE ASKED About Faith and Life.** Edited by Heinrich Giesen. Translated by Elmer Foelber, from the German *Wenn Man Dich Fragt* (2d edition, 1959). Fortress, March 21, 1963. Contains 168 answers to such questions as, "Why should God be of any concern to us? Are the creation accounts in the Bible reliable? Aren't atheists happy, too? What is biblical criticism? Are Christians permitted to strike? Does God disapprove of divorce even when a person simply cannot go on?" Pp. 190. \$3.75.

**THE AUTOBIOGRAPHY OF JESUS.** Edited by Frank C. Laubach. Harper & Row, December 5, 1962. Pp. 192. \$3. Paper, \$1.50.

**TRUMPETS IN THE MORNING.** A Book of Sermons. By the Rev. Reuben K. Youngdahl, senior pastor, Mount Olivet Lutheran Church, Minneapolis, Minn. Augustana, winter, 1962. Pp. 167. \$3.

**SAFARI BY JET through Africa and Asia.** By Sister Maria del Rey (director of public relations for Maryknoll Sisters). Charles Scribner's, October 15th. Pp. 308, plus photographs. \$5.95. ("Sister Maria del Rey has a way all her own of touching the nerve fibres of the exotic lands and peoples to which her vocation as a member of a uniquely American missionary group has introduced her.")

# PEOPLE and places

## Appointments Accepted

The Rev. Richard J. Brown, formerly assistant at St. Andrew's Church, Toledo, Ohio, is now rector of St. Peter's Church, Sheboygan Falls, Wis. Address: 627 Broadway.

The Rev. Carington R. Cariss, formerly rector of Trinity Church, Gouverneur, N. Y., will on January 1 become curate at Christ Church, Bloomfield and Glen Ridge, N. J. Address: 350 Berkeley Ave., Bloomfield (temporarily).

The Rev. Charles Eldon Davis, formerly canon on the staff of Trinity Cathedral, Omaha, Neb., will on January 1 become rector of St. Paul's Church, B-nicia, Calif. Fr. Davis, a former research librarian, has written magazine articles and book reviews, in addition to two books, *A Primer for Christians and Russia: Church and State*.

The Rev. Duane V. Fifer, formerly assistant at St. Paul's Church, Hammond, Ind., is now curate at Holy Trinity Church, Melbourne, Fla. Address: 2909 First St.

The Rev. Daniel Gerrard, formerly vicar at St. James' Church, Dalhart, Texas, and St. Paul's, Dumas, is now serving as the first rector of St. Alban's Church, Wickenburg, Ariz. The church recently became a parish. His address is 3 N. Oxbow Dr., Box 743, Wickenburg.

The Rev. John C. Harper, who has been serving as rector of St. Matthew's Church, B-dford, N. Y., will become rector of St. John's Church, Lafayette Square, Washington, D. C., early in February. St. John's, known as the "Church of the Presidents," is located opposite the White House. In the diocese of New York, the Rev. Mr. Harper is a member of the council and chairman of the department of promotion.

The Rev. George W. R. MacCray is now assistant at Christ Church, Short Hills, N. J. Address: 455 E. Fourteenth St., 12-D, New York City 9. He worked for a number of years as associate director of the Presiding Bishop's Committee on Laymen's Work and more recently as executive secretary of the Speakers Division of the National Council's Department of Promotion. He gave up this work some time ago.

The Rev. Robert Douglas Martin, formerly rector of St. Luke's Church, Fort Worth, Texas, is now rector of the Chapel of the Cross Parish, Rolling Fork, Miss. Address: 403 McLaurin Ave.

The Rev. John C. Tierney, formerly rector of



The Rev. John C. Harper  
Opposite the White House in February.

## SCHOOLS

### FOR GIRLS

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Episcopal school for girls. College prep. Boarding grades 6-12; day, kindergarten to college. 16-acre campus. Playing fields. Near Washington theatres, galleries. Student gov't. emphasizes responsibility.

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Sister Superior, St. Mary's School  
Peekskill 9, New York

### FOR BOYS

## VALLEY FORGE MILITARY ACADEMY

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St. Thomas' Church, Rawlins, Wyo., will on January 10 become archdeacon of the missionary district of Wyoming in charge of Indian work. Address: Box 1007, Laramie.

The Rev. Edwin S. Tomlinson, formerly curate at the Church of the Redeemer, Morristown, N. J., will on January 1 become rector of St. Luke's Church, Brighton, Md.

The Rev. Charles S. Tyler, formerly associate Episcopal chaplain at Cornell University, Ithaca, N. Y., will on January 1 become rector of St. Andrew's Church, New Berlin, N. Y., in charge of St. Matthew's, South New Berlin. Address: Box 386, New Berlin, N. Y.

The Rev. Philip S. Watters, Jr., formerly curate at St. Paul's Church, Morris Plains, N. J., will on January 1 become rector of St. Mark's Church, Mendham, N. J.

The Rev. Howard Lee Wilson, formerly archdeacon of Wyoming, will on January 1 become vicar at St. Stephen's Church, Casper, Wyo., and editor of the *Wyoming Churchman*. Address: Box 949, Casper.

St. Stephen's Mission was started only this summer. Services were at first held in a vacant store at a shopping center, but are now being conducted in the Jewish Temple. A building will soon be erected on land owned by the missionary district. St. Stephen's has been ministered to since its beginning by Archdeacon Wilson and other clergy, with the cooperation of St. Mark's Parish, Casper.

The Rev. Arthur E. Woolley, Jr., who has had temporary charge of St. Barnabas' Church, Haddington, Philadelphia, is now rector. He will continue with his graduate studies. Address as before: 3622 Baring St., Apt. 1, Philadelphia 4; his address will remain the same for some time because extensive work must be done on the rectory.

### Diocesan Positions

Two vice-chancellors have been appointed in the diocese of Pennsylvania: Mr. John Butterworth, of the Church of the Good Samaritan, Paoli, and Mr. Harry C. Barbin, of the Church of the Resurrection, Mayfair. They will assist the chancellor, William White, Jr., of Christ Church, Second St. above Market, Philadelphia; he is, incidentally, a descendant of the first bishop of Pennsylvania.

### Changes of Address

The Rev. William Dykes Dulaney, a perpetual deacon serving the Church of St. Mary the Virgin, San Francisco, may now be addressed at 125 Vasquez Ave., San Francisco 27.

The Rev. Dr. Whitney Hale, retired priest of the diocese of Massachusetts, whose permanent address remains at Box 354, Marlboro, N. H., may be addressed until April 1, 1963, at 91 Pinckney St., Boston 14, Mass.

The Rev. Robert Q. Kennaugh, priest of the diocese of Los Angeles, may be addressed at Box 936, Taos, N. M. He is headmaster of the Canoncito de Taos Academy.

The Rev. Dr. A. Grant Noble, formerly addressed at VTS, may now be addressed at the Cathedral Library, Mount St. Alban, Washington 16, D. C.

The Rev. Eldred C. Simkins, who is retiring January 1 from his work as rector of Emmanuel Church, Elmira, N. Y., may then be addressed at Box 18, North Eastham, Mass.

The Rev. Dr. George Stephenson, of All Saints' Church, Jackson, Miss., has had a change of address from Box 4463 to Box 6821, now Jackson 4, Miss.

### Adoptions

The Rev. Ronald Prinn and Mrs. Prinn, of St. James' Church, Amesbury, Mass., announce the adoption of a daughter, Margaret Leslie, on November 23. She is their fourth adopted child.

### Births

The Rev. Richard M. Morris and Mrs. Morris, of St. Thomas' Church, North Syracuse, N. Y., announce the birth of their sixth child, Jennifer, on November 27.

### Seminaries

Mr. Thomas M. Ireland, treasurer for the National Council in the missionary district of Puerto Rico, will also be an instructor in church business administration at the *Episcopal Theological Seminary of the Caribbean*, San Juan, P.R.

### Resignations

The Rev. Herbert H. Hill has retired as rector of St. John's Church, Far Rockaway, N. Y. Address: R.R. 2, Box 227, Neshanic Station, N. J.

### Marriages

Announcement was made of the coming marriage on December 15, of Ruby Bill Yaryan, daughter of the Rev. Canon and Mrs. John S. Yaryan, of Kentfield, Calif., and Mr. John F. Buenz, Jr., of San Antonio, Texas. The couple will live in Berkeley, Calif., where Mr. Buenz will attend CDSP, studying for holy orders.

The bride, an honor student in psychology, did graduate work at the University of London on a Rotary Foundation Fellowship for International Understanding.

### DEATHS

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

The Rev. Albert Edward Martin, retired priest of the diocese of Newark, died November 22d, in Pompton Plains, N. J., after a long illness. He was 52 years of age.

Fr. Martin was born in Selma, Ala. He was a graduate of Washington and Lee University, and studied at the General Theological Seminary. He was ordained to the priesthood in 1941, and was vicar at St. Matthias' Church, Baltimore, Md., from 1941 to 1946. Fr. Martin was rector of St. Matthew's Church, Sparrows Point, Baltimore in 1946 and 1947, and vicar of St. Stephen's Church, Mt. Carmel, Pa., from 1947 to 1949. He served as rector of St. Matthew's Church, Jersey City, N. J., from 1949 until 1960, when he became vicar of the Church of the Incarnation, West Milford, and the Church of the Good Shepherd, Ringwood, N. J. He retired in October because of illness.

Fr. Martin leaves his wife, the former Beulah Wilmer, and three sons.

Clara May Heintz Burke, widow of the Rev. Grafton Burke, M.D., died November 1st, in Los Angeles, Calif.

Mrs. Burke, who was born in 1887, served with her husband in Alaska for 30 years as a missionary. Dr. Burke, who founded a hospital north of the arctic circle, died in 1938, and Mrs. Burke continued for a time in Alaska and then went to New York City, where she was a member of the National Arts Club, and was active in the Seamen's Church Institute. She is the author of *Doctor Hap*, a story of her husband's work in Alaska.

Survivors include her sons, Dr. Grafton E. Burke, and Hudson Burke; seven grandchildren; and two sisters.

Jean Maria LaGuardia, formerly on the public relations staff of the National Council, and one-time New York correspondent for THE LIVING CHURCH, died December 12th, at her mother's home in Riverdale, N. Y., after an extended illness. She was 34 years old.

Miss LaGuardia was a graduate of Barnard College. At the time of her death, she was working toward a master's degree at New York University.

Friends and former associates of the National Council have initiated a memorial fund to be contributed toward the work of St. Peter's Church, Chelsea Square, where Miss LaGuardia was a volunteer worker for many years.

The daughter of the late New York mayor Fiorello LaGuardia, she is survived by her mother, Mrs. LaGuardia, and one brother, Eric LaGuardia of Seattle, Wash.

George Adams Shuford, former junior warden and vestryman of Trinity Church, Asheville, N. C., and former congressman for the 12th district of the U.S. Congress, died December 8th, at his home in Biltmore Forest, Asheville. He was 67.

Mr. Shuford served three terms in Congress and was noted for his efforts on behalf of veterans, national parks, and of the Cherokee Indians.

He is survived by his widow, two sons, a daughter, a sister, and two grandchildren.

# CLASSIFIED

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### BOOKS WANTED

WANTED: One or two copies of "The Lineage of The American Catholic Church" published by The Young Churchman Company, in 1911. Author: The Rt. Rev. C. C. Grafton, S.T.D., Bishop of Fond du Lac. Reply Box H-863.\*

### FOR SALE

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

### LINENS AND VESTMENTS

ALTAR GUILDS: Linens by the yard for the Altar, dachon and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

LINEN CHASUBLES, 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.

### POSITION OFFERED

MATURE PRIEST, east coast city parish (up-town), 400 communicants. Prefer married, 35-48. Stipend \$6,000, rectory, utilities, car allowance. Send complete resumé. Reply Box H-868.\*

### POSITIONS WANTED

MATURE PRIEST with broad experience who has served five years as assistant of a large eastern parish, now seeks a rectorship. Moderate Churchman, effective preacher and pastor. Reply Box M-861.\*

PRIEST, married, 32, sensible Catholic, desires rectorate. Strong teacher, preacher, pastor. Reply Box S-867.\*

\*In care of The Living Church, 407 E. Michigan St., Milwaukee 2, Wis.

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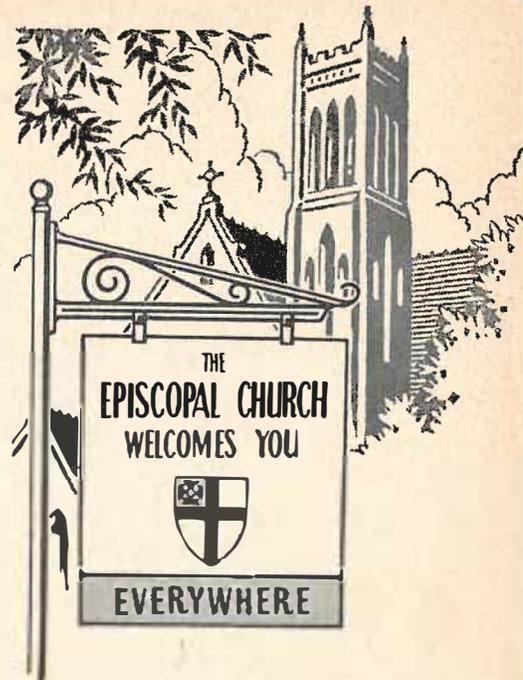
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THE LIVING CHURCH

# CHURCH DIRECTORY

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



## 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 (Sung), 11; Daily Mass Mon,  
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH  
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

## PALM SPRINGS, CALIF.

**ST. PAUL'S IN THE DESERT** 125 W. El Alameda  
Rev. Fredrick A. Barnhill, D.D.  
Sun 8, 9, 11; Thurs 10

## 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 8; 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 6:45; C Sat 4:30

## DAYTONA BEACH, FLA.

**ST. MARY'S** Ridgewood at Orange  
Rev. J. R. (Knox) Brumby, r; Rev. Robt. N.  
Huffman, c  
Sun 7:30, 9, 11; Daily 7 (ex Tues & Thurs 10);  
C Sat 5:30

## 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. Canon Don H. Copeland, D.D., r  
Sun HC 6:30, 7, 8, 9, 11; Daily 7:30, also Tues  
6:30, Fri 10; HD 6:30, 7:30, 11:15, 6; 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. Cald-  
well, Minister-Christian Education  
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;  
Daily MP 8; Wed HC 10

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

**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; Ev, Evening Prayer; Eu,  
Eucharist; Ev, Evensong; ex, except; 1S, first  
Sunday; HC, Holy Communion; HD, Holy Days;  
HH, Holy Hour; Instr, Instructions; Int, Inter-  
cessions; 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.

## CHICAGO, ILL. (Cont'd.)

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

## ST. PAUL'S

50th & Dorchester  
Sun HC 8, 9, MP 11 (1S HC 11); Daily EP 5:30;  
Daily HC Mon-Fri 7; Wed & Sat 9:30

## EVANSTON, ILL.

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

## BALTIMORE, MD.

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

## MOUNT CALVARY

N. Eutaw and Madison Sts.  
Rev. MacAllister Ellis; Rev. Robert Jaques  
Sun Masses 7, 8, 9 (Low Mass), 11 (High Mass);  
Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

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

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Tolly 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  
Rev. Anthony P. Treasure  
Sun 8 Low Mass, Family Mass & Ch S 9:30, Sung  
Mass 11; Mon 9 Low Mass; Tues, Wed & Fri 7  
Low Mass; Sat 8:30 Low Mass, C 10 to 11

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
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.

## SAINT ESPRIT

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

## 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 9 & 1S 11, MP Ser 11 ex 1S; Wed HC 7:30;  
Thurs HC & LOH 12 & 6; HD HC 12

## ST. JOHN'S IN THE VILLAGE

218 W. 11th St.  
Rev. Chas. H. Graf, r; Rev. A. MacKillop, c  
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,  
Wed, Fri 7:30, Tues, Thurs, Sat 10, HD 7:30 & 10

## ST. MARY THE VIRGIN

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

## RESURRECTION

Rev. C. O. Moore, p-in-c; Rev. C. L. Udell, asst.  
Sun Mass 8, 9:30 (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 12:10 Tues, Wed & Thurs,  
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

### ST. PAUL'S CHAPEL

Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays HC (with  
MP) 8, 12:05 (HD also at 7:30); Int & Bible  
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 8 HC, 8:45 MP, 9 Sol High Mass, 10:30 HC  
(Spanish), 6 EP; Weekdays Mon thru Thurs 7:30  
MP, 7:45 HC; Fri 7:45 MP, 9 HC; Sat 9:15 MP,  
9:30 HC; EP daily 6

### ST. CHRISTOPHER'S CHAPEL

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

### PEEKSKILL, N. Y.

**ST. PETER'S** 137 N. Division  
Rev. M. L. Foster, r; Rev. J. C. Anderson, c  
Sun MP 7:15, HC 7:30, 9 (Sung), 11 (Sol); Tues 7;  
Wed 9:30; Fri 6; C Sat 4

### SYRACUSE, N. Y.

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

### PHILADELPHIA, PA.

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

### 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 Unction 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 7:30, 9 H Eu, Mat & H Eu