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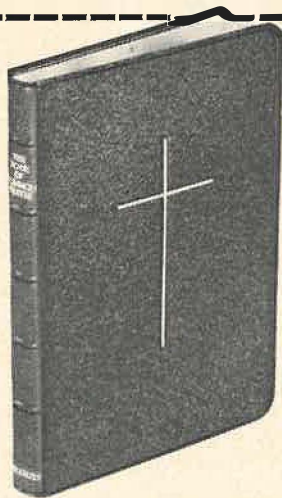
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John Fitzgerald Kennedy, 35th President of the United States,
Lyndon Baines Johnson, 36th President of the United States.

A Nation Prays

[Pp. 4ff and 9]

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The Living CHURCH

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

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THINGS TO COME

December

- 8. Second Sunday in Advent
- 10. National Council meeting, Greenwich, Conn., to 12th
- 15. Third Sunday in Advent
- 18. Ember Day
- 21. St. Thomas (Ember Day)
- 22. Fourth Sunday in Advent
- 25. Christmas Day
- 26. St. Stephen
- 27. St. John Evangelist
- 28. Holy Innocents
- 29. Christmas I

January

- 1. Circumcision
- 5. Christmas II
- 6. The Epiphany
- 12. Epiphany I
- 19. Epiphany II
- 25. Conversion of St. Paul
- 26. Septuagesima

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The Living Church

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

Second Sunday in Advent
December 8, 1963

NEWARK

Archdeacon Rath Accepts

The Ven. George Edward Rath, an archdeacon of the diocese of Newark, has accepted his election as Suffragan of Newark, subject to the necessary consents.

Archdeacon Rath was elected on the third ballot of a Newark diocesan convention held on November 23d [L.C., December 1st].

ENGLAND

C. S. Lewis

Clive Staples Lewis, 64, known to readers all over the world as C. S. Lewis, author of *The Screwtape Letters*, *The Great Divorce*, *Out of the Silent Planet*, *The Abolition of Man*, and many other works, died on November 22d.

Mr. Lewis had resigned his post as professor of medieval and renaissance literature at Cambridge University, England, in October, because of failing health, according to the *New York Herald Tribune*.

American Churchmen will remember him especially for *A Grief Observed*, published anonymously some months ago as a series of articles in the *Episcopalian*, and also published in book form. He was known as an astute and articulate lay theologian of the Anglican Church.

VATICAN COUNCIL

Anglicans are Different

Two French delegates to the Second Vatican Council made a plea for special consideration of Anglicanism, in discussion on the Council's *schema* on unity, on November 27th.

"The Anglican Church should be given special treatment," the Rt. Rev. Bernardin Collin, Bishop of Digne, France, told the Council, according to Associated Press.

The Rt. Rev. Paul Gouyon, Coadjutor of Rennes, suggested that "Anglicanism should be given special mention as distinct among Churches that arose out of the Reformation." He asked that there be three separate chapters in the Council's *schema* on Christian unity—one each devoted to the Anglican Communion, the Orthodox Communion, and the Protestant Churches.



Clive Staples Lewis
Out of the silent planet.

ORTHODOX

Friends of Mt. Athos

A world federation of Friends of Mt. Athos has been established to coordinate all activities for the preservation of the "treasure house of Orthodoxy." Representatives of national groups met recently at Stuttgart, Germany, to discuss the future of the Mt. Athos community.

Reports made by Ivan Michaelson Czap, president of the American Friends of Mt. Athos, and Mr. V. Washchenko, chairman of the European groups, seemed to indicate that recent civil laws of the Greek government prefer tourists to pilgrims and that Mt. Athos is no longer a haven for monastics.

Articles and various publications by Mr. Czap and Mr. Washchenko were approved for reprint, translation and distribution throughout the world federation.

[RNS]

ARKANSAS

Unity Discussed

In an address to Roman Catholic seminarians and faculty members at St. John's diocesan seminary, Little Rock, Ark., last month, Bishop Pike of California and Bishop Welles of West Missouri discussed

efforts toward greater Christian unity.

Bishop Pike, in Arkansas for sessions of the House of Bishops [L.C., November 24th], said that there are fewer barriers between Roman Catholics and Anglicans than previously suspected. He said that mutual concerns over liturgical reform and emphasis on biblical scholarship are contributing much to our being drawn closer together. Bishop Pike said Episcopalians are inspired by renewal efforts under way at the Second Vatican Council.

[RNS]

NATIONAL AFFAIRS

In the Procession

Bishop Creighton of Washington, representing the Presiding Bishop, marched in the funeral procession of the late President Kennedy on November 25th.

Presiding Bishop Lichtenberger received a telegram from Robert Kennedy, U.S. Attorney General and brother of the late President, on November 23d, asking that he participate in the funeral. Bishop Lichtenberger, who has been recovering from phlebitis [L.C., October 20th], asked Bishop Creighton to represent him. Bishop Creighton marched with a Roman Catholic priest in front of the caisson bearing the President's body, in the procession from the White House to St. Matthew's Roman Catholic Church, where the funeral was held.

Washington Cathedral

The newly installed, 12-ton bourdon bell of the National Cathedral's carillon tolled all afternoon on November 22d, the day President Kennedy was killed. That night, the cathedral was kept open and lighted, and thousands of people went in to pray.

As soon as news reached Washington that the President had been shot, the cathedral offices were closed and everyone went into the cathedral itself to pray for his recovery. In the middle of their prayers, word came that President Kennedy had died, and the bell began its tolling. Prayers then were offered for the repose of the soul of the dead President, and for God's guidance for the country and for the new President.

At 11:00 the next morning, the Council of Churches of Greater Washington

sponsored a memorial service at the cathedral. The Rev. David Cowell, president of the council, and the Very Rev. Francis B. Sayre, Jr., cathedral dean, officiated. The three major television networks banded together to provide complete, coast-to-coast television coverage.

On Sunday, November 24th, after an 11:00 a.m. memorial service at the cathedral, Dean Sayre, at a request from the White House, marched with a Roman Catholic priest and a Jewish rabbi in front of President Kennedy's coffin as it made the trip from the White House to the Capitol rotunda.

Monday noon, during the President's funeral (which was held at St. Matthew's Roman Catholic Church, Washington), a quiet service of Holy Communion was celebrated at the cathedral.

Episcopal Church Center

The President had just been struck down by a bullet, and as the news was rushed over the radio and television the many workers at the Episcopal Church Center, New York City, made their way, instinctively, to the center's chapel. Bishop Bentley, vice president of the National Council and head of the Overseas Department, recalls that the time was 2:30 p.m. EST.

The chapel filled almost immediately. Within minutes, the news reached the gathering: "The President is dead." In shock and dismay, the group, led by Bishop Bentley, began the Litany for the

Dying [Prayer Book, page 317]. Psalm 46 was read, as were prayers for the nation.

On Monday, November 25th, a special memorial service was held at the center. Virtually the entire staff of the Church Center was there. The chapel was completely full and people were standing in the rear and along the aisles. An overflow crowd heard the service from the ninth-floor auditorium. Bishop Bentley was the celebrant; Bishop Corrigan, head of the Home Department, read the Gospel; and the Rev. Tollie Caution, associate secretary of the Division of Domestic Mission, read the Epistle. The Rev. Canon Charles Guilbert assisted.

Hymns sung at the service were "For all the saints," "Jesus, Son of Mary," and "O God our help in ages past." Bishop Bentley read a statement by Presiding Bishop Lichtenberger [L.C., December 1st]. The organ prelude included the Navy Hymn ("Eternal Father, strong to save"), and the postlude included the "Battle Hymn of the Republic." The organist was the Rev. John C. W. Linsley, associate director of the Overseas Department.

After the service, an invitation was extended to everyone to attend a special tribute — a taped, 30-minute television program, titled: "John Fitzgerald Kennedy: Profile in Courage." The program, played in the center's auditorium, was narrated by Robert Young, and featured the Presiding Bishop's statement and tributes and reminiscences by Bishop

Bentley; Clifford Morehouse, president of the House of Deputies; Bishop Stokes of Massachusetts; the Very Rev. Francis B. Sayre, Jr., dean of the Washington Cathedral; actor Raymond Massey; entertainer Nat "King" Cole; Bishop Bloy of Los Angeles; Bishop Jones of West Texas; Bishop Donegan of New York; and Bishop Burrill of Chicago. Producer of the program was Thomas Freebairn-Smith, executive director of the National Academy of Television Arts and Sciences.

A Great City Mourns

by WILLIAM GRIFFITH

Written on the day of the President's death.

New York City is a portrait in mourning as the tragic death of President John Fitzgerald Kennedy has touched the hearts of everyone here.

As the news spread of the assassination of President Kennedy, New Yorkers everywhere united in grief and in prayers — handkerchiefs and red, tear-stained eyes became a part of the grief.

"The whole world is shocked and saddened at the news of the assassination of our President. May God in His infinite goodness receive him into the life abundant," said Presiding Bishop Lichtenberger. "He has given his life for his country."

Bishop Donegan of New York, hearing of the attack upon the President, went into the Cathedral Church of St. John the Divine and began to pray for the recovery of the President. When he heard that the President was dead he made this statement:

"I speak for all the clergy and laity of the diocese when I say that we are numbed with shock at the assassination of the President. He is now joined with Lincoln and McKinley in the ranks of the martyred leaders of our people. God grant him rest and give our citizens calmness and courage in the days which are immediately before us."

At St. Mark's Church in the Bowwerie, the Rev. Thomas Pike, curate, was listening to the radio in his office. The parish secretary and a few friends also listened. Over the radio came the announcement that President Kennedy was dead by an assassin's bullet. Fr. Pike, amazed and shocked, said, "I just can't believe it!"

At St. Thomas' Church, the carillon played "My country, 'tis of thee," announcing the sad news along Fifth Avenue.

Downtown at Trinity Church, two requiems were offered by the Rev. Canon Bernard C. Newman and the Rev. Canon Charles Thorley Bridgeman.

At the Episcopal Actors' Guild, Miss Lorraine Sherwood, the guild secretary, trying hard to hold back the tears, said, "Our hearts are torn with grief and our eyes have been blinded with tears. The



President Kennedy received the Archbishop of Canterbury, the Most Rev. Arthur Michael Ramsey, a year ago.

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President Kennedy [left] addressed congressional wives' prayer breakfast, with the then Vice President Lyndon Johnson [center], Mrs. Johnson [seated], and evangelist Billy Graham.

Advent

II

Making His Advent humbly Christ appeared —
To no polite Victorian drawing room,
No vicarage tea, nor band of gentles reared
In cultured kindness, but to certain doom
Upon a cross, upon a desolate hill,
Guarded by soldiers tougher than that wood
Which bore His body; and surrounding still,
Sharper than nails, the censures of the Good.
Shepherds were first His ministers, who came
With rough hands to His worship, and His friends
Were fisher-folk and sinners, and the same
Died for His service; so that Will which bends
Created worlds came down, and felt the rod
Of men who know too little of their God.

GARNER RANNEY

realization of this tragedy has left us cold and numb. But let us not forget that death has not extinguished his light, for he has left an imperishable memory and inspiration that will live in our hearts and minds forever."

The shock of the death of the President was felt at every Episcopal parish in the diocese of New York, from Staten Island to Westchester, and in other churches and synagogues all throughout New York.

Broadway, the "Great, White Way," also mourned the President's passing. Theater marquee lights went out, supper clubs and theaters closed, and hotels discontinued scheduled entertainment.

At the United Nations, Mrs. Marietta Tree, U.S. delegate to the U.N.'s Human Rights Commission, a close friend of the late President and the daughter of Bishop Peabody, retired, of Central New York, choked up and welling tears glittered in her eyes as she tried to keep composure.

The Rev. Michael Scott, an Anglican priest who is well known at the United Nations for his fight for the rights of the African people, was ashen-faced.

Exactly two weeks before his death, President Kennedy was awarded the first "Family of Man" award from the Protestant Council of the City of New York. The award was made for "outstanding contributions and distinguished service to the cause of human rights and democratic freedom." The New York bishops were present. Shown at right [front row] are the Rev. Arthur Lee Kinsolving, rector of St. James' Church and president of the Council; Dr. Ralph W. Sockman, minister emeritus of Christ Methodist Church; Mr. Kennedy; Mayor Wagner, and Dr. Dan M. Potter, executive director of the Council.

Meeting in Memory

A little after 3:00 p.m. on November 26th, the General Assembly of the United Nations had a most solemn meeting in memory of the late President of the United States, John Fitzgerald Kennedy.

The President of the Assembly, Carlos Sosa Rodriguez of Venezuela, opened the meeting by saying that President Kennedy "fell at his post, in the service of his country." He asked all members of the General Assembly to stand for a minute of silent prayer.

U Thant, Secretary-General of the U.N., then observed that the meeting was called "to pay solemn tribute to the memory of a martyr," and said, "All of us at the United Nations feel that we have lost a friend—not only a friend of the organization, not alone a friend of peace, but a friend of man." He added:

"It is human to feel sorrow at the passing away of anyone dear to us. . . . But when a young and dynamic leader of a great country, with his brilliant promise only half fulfilled, is felled in the prime of life by an utterly incomprehensible and senseless act, the loss is not only a loss to the bereaved family, whose head he was, nor even the country over whose destinies he presided with rare ability and distinction as head of state. It is a loss suffered by the entire world, by all humanity, for the late President embodied a rare and quite remarkable combination of intellect and courage, of vigor and

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A memorial service for the late President was held at the Greek Orthodox Cathedral of the Holy Trinity in New York City. Mr. Kennedy last year received one of the highest decorations bestowed by the Greek Orthodox Church.

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The Living Church

President Johnson, accompanied by Mrs. Johnson and their daughter, Lucy, attended a memorial service at St. Mark's Church.



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compassion, of devotion to the arts and sciences — all focused on serving his basic concern for the well-being of mankind. . . .

"Throughout his public career, President Kennedy sought to reduce tension, to uphold the law, and to discourage violence whether in word or deed. On a recent occasion he observed, and I quote: 'If we cannot end now our differences, at least we can help make the world safe for diversity.'"

Delegate after delegate, representing each of the free nations, in turn gave a brief statement in tribute to the late President.

Dallas, Texas, USA

by STEWART DOSS

The last few days here in Dallas, people of all races, religions, and political persuasions have joined in a unity they've never had before as they paid homage to the late President Kennedy. They've gathered in their houses of worship, from shanty-type to imposing, cathedral-type churches, to offer prayers for the family of the late President, and to ask divine guidance for the new executive.

There has been a kind of vague, indescribable sorrow over the death of the President and over all the other, inexplicable events—the sorrow has been compounded because it happened in Dallas. Monday, November 25th, the official, national day of mourning, was just a continuation of the profound outpouring of grief of the whole community.

Bishop Mason of Dallas was the celebrant at a requiem held at St. Matthew's Cathedral. In his remarks, he said:

"The assassination is but the evidence of an evil among us which is too lightly regarded and too frequently ignored. As citizens, we ask those in authority to carry out their appointed task. This task, however, cannot be carried out unless we, the citizenry, give full and heartfelt cooperation with government. Let the death of this Christian layman be the beginning of a return of this nation to moral law and to such Christian attributes as will make us a true leader among the people of the earth."

THE NEW PRESIDENT

They Stayed for Coffee

On his first Sunday in office, President Johnson attended St. Mark's Church, Washington, D. C., with his wife and one of his daughters. He stayed after the service for coffee, and shook hands with parishioners.

President Johnson is a member of the Christian Church [Disciples of Christ]. His wife and two daughters are Episcopalians.

The President was accompanied by Lady Bird Johnson, his wife; Lucy Baines Johnson, their daughter (who often attends St. Mark's); Congressman Homer Thornberry; and Churchman Robert Waldron, administrative assistant to Congressman Thornberry.

The Rev. William Baxter is rector of the church. His daughter, 16-year-old Grae Baxter, is a friend of Lucy Johnson.

SPACE

President at the Cape

by ELAINE MURRAY STONE

On November 16th, less than a week before he was assassinated, President Kennedy paid a visit to Cape Canaveral. This story by Elaine Stone was written before the tragic events of November 22d. By order of President Johnson, the Cape has been renamed Cape Kennedy.

The presidential plane flew directly from West Palm Beach to the skid strip on the Cape, arriving at 10:15 a.m. The handsome, young-looking President descended smiling from the plane and was met by Dr. James Webb, head of the National Aeronautics and Space Administration, Major General Leighton I. Davis (a Churchman), chief of the Air Force missile test center, and Brigadier General Harry L. Sands, second in command.

In charge of the press for the tour of

the Cape was NASA Information Officer Zack Strickland, a member of St. Mark's Church, Cocoa.

After the greetings and introductions a motorcade, including the President, NASA officials, White House security men, and the press, drove along the Cape's north shore where the president saw the various rockets being readied for launching. It was the President's first trip to the Cape since 1962, and tremendous advances have been made.

Arriving at Complex 37, the Saturn SV launch facility, the President was greeted by Astronauts Gus Grissom and Gordon Cooper who exhibited and explained the Gemini two-man space capsule located at the entrance to the blockhouse. Both astronauts are now in training for the Gemini launches which are expected to begin in 1965. The President asked them several questions and seemed interested in the capsule.

After this, we moved inside the Saturn blockhouse, where Dr. George Mueller, NASA's space flight chief, gave a 15-minute briefing on the manned lunar program, using a blackboard and models of various spacecraft to illustrate his talk. The President seemed a bit restless during the highly technical presentation.

Next, we went out into the bright Florida sun on Pad B of Complex 37, where we stood almost under the 171-foot-high Saturn being prepared for launching in December. Dr. Werner Von Braun discussed the Saturn, which will be used for manned-space exploration.

Dr. Von Braun and Dr. Mueller both flew in from the Marshall Space Flight Center in Huntsville, Ala. They were met and accompanied by NASA Protocol Officer Jay Viehman, who is also volunteer organist at the Church of Our Saviour, Palm Bay, Fla.

The presidential party continued to Pad A, from which three Marine helicopters carried the President, other officials, and the press pool over the Titan III area and the future moon port on Merrit Island. Then the President watched a Polaris A-3 missile launched from the submarine *Andrew Jackson*. After a few short holds, the missile arose from the sea, causing great joy among the crew of the *Andrew Jackson* and bringing smiles to the face of the President. This was reportedly only the second launching the President had seen, and the first from the Cape Canaveral area.

I had the opportunity to speak to several others while awaiting the President's return. Among them was G. Merrit Preston, pre-flight manager of the "man in space" program. His family all attend St. John's Church, Eau Gallie, where his son, John, is an acolyte. Mr. Preston was recently given an award by the President at the White House, following the successful flight of Gordon Cooper. Another was a fine young man, Harry Hendley,

Continued on page 11

A Sunday school teacher discusses
young people's

Biblical Illiteracy

and what to do about it

© 1963, Emily C. Harris

by Emily C. Harris

Television emcee Hal March, recalling some famous "bloopers" in the history of live TV, once told of his own embarrassing moment. It happened on a popular quiz program, now defunct, when a woman contestant had just won an astonishing amount of money for her detailed knowledge of Scripture. March, carried away with the excitement of the moment, blurted out happily, "Well, Mrs. ———, the Bible finally paid off!"

As one who occasionally drops a blooper of her own, I could imagine the feeling of utter horror which must have crept over Mr. March as he suddenly realized what he had said, but as a Church school teacher of several years' experience I felt the real impact of his remark. For it is the terrible truth that for millions of young people today, the Bible quite literally doesn't "pay off".

Many churches, recognizing that efforts toward Christian education too often missed the mark, have placed increasing emphasis on relating religion to the everyday life of today's young people. Gone are the days of the "memory verse" and reciting the books of the Bible to win a shiny gold star. Also gone are the days

Mrs. Harris writes from her experience teaching at Truro Church in Fairfax, Va., before she moved to Maryland last year. She is now a communicant of St. John's Church, Norwood Parish, Bethesda, Md. Articles by Mrs. Harris have appeared in magazines of other Churches.

when children were brought up on a steady diet of Scripture at home, in Sunday school, and at church. Even Church publications tend to shy away from Biblical themes in both fiction and non-fiction, stressing material of contemporary background and value.

The results of these changes are pleasant in many ways. Church youth groups show an upsurge in attendance and social activities, and an ever-widening interest in national and international affairs. But there are other consequences which I believe are neither as encouraging nor as easy to detect.

I speak as one of the heretics, in the field of Christian education — I like to teach the Bible. On the first day of class I like to introduce a kind of game to help break the ice and to guide my efforts in the year ahead. With blackboard and chalk handy, I simply ask the class to name as many Biblical characters as they can remember. Jesus, Ruth, Paul, David, Moses, Matthew, Isaiah, Peter — an occasional Absalom, Esau, or even Jezebel — and soon the blackboard is covered. Then, with pencil and paper for each student, I ask the class to list these characters in the order of their appearance in the Bible. A gasp of stunned bewilderment! Moses before Abraham, Paul before Peter, *Jesus before David* — these are common mistakes for a group of high-school-age youngsters.

Why the astonishing rate of biblical illiteracy? Everyone knows about David and Goliath, Daniel in the lion's den, Jonah and the whale, Peter's denial. The Bible is presented as a collection of short

stories, miracles, and words of wisdom — we have forgotten the glue that binds them all together into a reasonable and coherent whole. That glue is *biblical history*: the tremendous event of the Exodus, the precarious era of the Judges, the growth of a united kingdom under David, the division of the kingdom and the terror of the Assyrian and Babylonian invasions, the despair of the Exile, and the age-old dream of the Messiah. Against the background of history, the Bible comes to life. How can we hope to relate Scripture to the every-day life of our young people until they begin to grasp the Bible as a whole, God acting in history and calling through ages past to ages future!

There is tremendous excitement in the challenge of a well-nigh impossible task. For one hour each week, from September to June, I try to teach the whole of the Bible.

How well I have succeeded in this I cannot say. I doubt that any of my pupils will remember me as their favorite teacher, but I believe that many will go through life with a better understanding of what the Bible is all about.

I began my teaching experience with an eighth-grade class of nearly thirty boys and girls and a teacher's manual which delicately suggested that they would not be receptive to the frequent use of the Bible. For the first few weeks we floundered through a number of topics ranging from cheating on examinations to respecting parental authority. Mild disorder grew to near chaos as it became increasingly clear that 13-year-olds are no more anxious to unburden their souls to each other than are the members of my Wednesday evening bridge club. Finally, in sheer desperation, I introduced my blackboard game of biblical characters. Sorting Old Testament from New Testament, explaining a little about the period of history from which each character came, I was on familiar territory and the class responded with sudden interest.

The time of the Judges recalled the story of Gideon and the brave three hundred, unfamiliar to most of the students. The boys allowed themselves a chuckle of amusement at the thought of an army girded with trumpets, torches, and empty pitchers, but conceded the effectiveness of the element of surprise.

In moving from the Old Testament to the New Testament, I remarked that between the two there is a period of almost four hundred years.

"What followed the Persian Empire?" I asked hopefully.

A hand shot up and someone answered promptly, "Alexander the Great."

A ripple of surprised interest greeted this discovery, and I found myself talking about the Apocrypha, the "hidden books" which Dr. Robert Dentan has called the bridge of the Testaments —

Continued on page 14

EDITORIALS

December 7th—
November 22d

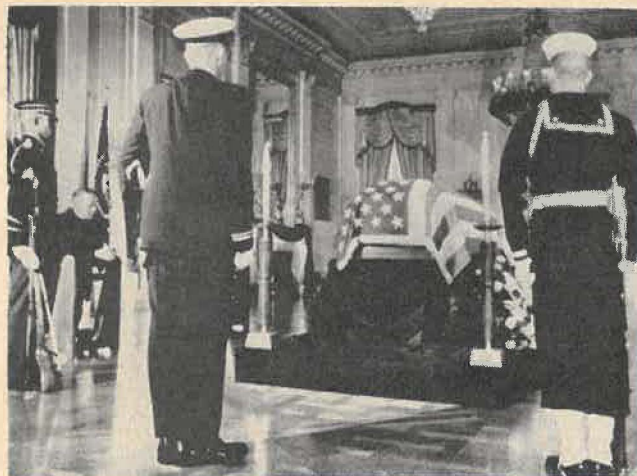
Americans, like the rest of the human race, seem to take their blessings for granted until they are threatened with the loss of them, seem to neglect and undervalue their country until they are shocked into an awareness of their essential oneness. Just 22 years ago, the attack on Pearl Harbor suddenly galvanized a nation into unity and determination. Aimed at weakness, the attack produced new strength. Two weeks ago, the assassination of the President welded what had been of late an increasingly divided nation into one people, a people bound together by the bonds of grief. Men who would not work together, who could not even laugh together, have in the last few days mourned together. It was not those who voted for Mr. Kennedy who lost their President—the loss was every citizen's, and we pray that that loss may be also the source of a new strength.

The loss was as well the world's loss, as evidenced by prayers and tears, eulogies and memorial services all over the world, and by the unprecedented number of the world's leaders who flew to Washington in order to pay in person their respect not only to the fallen leader of a great nation but to a great statesman and a great man.

Forgotten for the moment is the much-talked-of gulf between Church and state—a gulf which cannot exist in fact. Men's lives are lived in loyalty to family and to nation and to God, and none of these can be pushed into an airtight compartment and remain itself living. None of these can be kept separate in the lives of men because life is a complex thing, a thing physical and emotional and instinctual and spiritual. And the mystery that is man is a mystery largely because of this very complexity.

The President's martyrdom has had its deep consequences and effects in all these areas. Men looked at pictures of a young widow and two children and suddenly their own families became more dear—and somehow threatened. Men looked at the flag at half mast and saw it as a symbol more meaningful to them than perhaps at any time since it flew above a warring nation. Men turned to prayer, and went to church, who had not felt driven there by any inner need for many a year, for all that they may have gone there often out of convention.

A shocked and saddened nation mourns, and it may be the better for the mourning. But we cannot be sure of this, for every voice which said and every mind which thought, "Good enough for him," at the slaying of the accused assassin has fallen into the very attitudes of mind and heart which brought about the slaying of the President. Respect for law is one with respect for authority; the violence of vengeance is one with the



RNS

Flag-covered casket of the late President Kennedy in the Capitol rotunda.

violence of all hatred. This nation stands for some very important principles. These principles have been threatened, but there is no gun, no modern weapon which can defend them from the threat within. That threat can only be countered by the upholding of the principles, never by disregard for them.

A shocked and mourning nation fumbled for words and gestures to express its thoughts and feelings, and it was granted the satisfying expression of them by the one person who could do so, Mrs. Kennedy. By her courage and her supreme dignity she not only, as we are sure she intended, paid the greatest honor possible to her husband, she also honored and spoke for all of us. A British newspaper said that she had given the United States what it lacked, majesty. We think that the word needed is a greater one than either dignity or majesty or even honor—it is grace, the gift of God to her and, by her acceptance of it, to all of us. To Him and to her we offer thanks, and we pray that His grace may continue to sustain her in the days to come.

A Different Dimension

It used to be said that the Bible had achieved the status of a classic, in terms of the well-known definition—"a book that everybody praises but nobody reads." Today, however, Bible-reading appears to be increasing at every level of Church life, from the highest to the lowest. Theology is becoming biblical once again; parishes are experimenting with the inclusion of an Old Testament lesson in the Communion service, as provided by the rubrics in the Morning Prayer service; conferences and study groups make use of Bible sessions; and, with the aid of the new versions in modern English, individuals are reading the Bible on their own.

The generation now reading the Bible so industriously follows upon one which was, by and large, scripturally illiterate. And perhaps one of the causes of this illiteracy was the problem which is discussed by theologians under the heading of "demythologizing" and "re-mythologizing." The thought-world of the Bible—or rather, the

series of thought-worlds represented in various books stemming from different times and places—was not only different, but radically different, from the thought-world of the late 19th and early 20th centuries.

The “mythology” of this period—the effort to explain everything in the universe by the mechanics of lifeless matter in motion—simply left no room for an entire dimension of human experience. William G. Pollard, the well-known priest-scientist, calls it our contemporary “dark age,” in an essay in a highly significant book soon to be published (*Liturgy Is Mission*, edited by Frank Stephen Cellier, Seabury Press). “We are a people trapped and in bondage within the prison of space, time, and matter,” says Dr. Pollard. And such a people has no mental hooks upon which to hang the experience of God and His Lordship of history, of Christ, of salvation, of miracles and encounter with the things of the spirit, which is the main subject-matter of the Bible. The meaning of the Bible in such a world has been the problem of such men as the great German scholar,

Rudolf Bultmann. But the effort to understand the Bible *within* such a thought-world is doomed to failure. Rather, the Bible testifies to a different dimension of existence.

The present time in our century is not greatly different, as far as its scientific outlook is concerned, from that of 1914 when Bultmann wrote his classical essay. But there is one difference, and that is a new awareness of the existence and the intractability of sin. Men in general are no longer optimists.

Perhaps the new popularity of the Bible in our times, the thing which makes Bible reading a bringer of light the thing which makes Bible Reading a bringer of light, better. Perhaps it is simply that they have found out that they are sitting in darkness.

And to this, Advent speaks in the words of Isaiah applied by the First Gospel to Christ:

“The people who sat in darkness have seen a great light,
And for those who sat in the region and shadow of death, light has dawned.”

According to the Scriptures

What Is Man?

© 1968, J. R. Brown

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

We read in Gen. 1: 26 of the creation of man, and then in chapters 2 and 3 of the Garden of Eden and what Christian theology has called “the Fall.” But it is less a story of a particular place and of two particular individuals than it is a statement of what man anywhere by nature *is*, and what, in sin, he has unnaturally *become*. “Adam” is, in fact, not really a Hebrew proper name like David or Solomon, but a noun which means mankind. “Let us make Adam,” says God, “and let *them* have dominion. . . .”

We are told that God who made the world has created man in His own “image and likeness.” Christian theology has made much of this phrase, but what did it mean for its author? Some have denied that any spiritual resemblance to God was intended, and have pointed out that in the Old Testament the words always have a physical meaning so that the phrase would simply mean that man has the outward form of God. Others have suggested that it indicates man’s upright stature which distinguishes him from the beasts. A third, and widely accepted view is that it refers to man as the ruler over nature, as God is ruler over all. So in Ps. 8 we read, “Thou makest him to have dominion of the works of thy hands, and thou hast put all things in subjection under his feet.”

But the phrase is surely not meant as a precise, pin-point theological definition, but as a poetic, imaginative expression of the dignity of man as a human being,

distinct from God, yet akin to God, and of his position in the world in the midst of God’s creatures which are given him to use, and not to misuse.

What do these chapters in Genesis tell us about ourselves? It is beautifully summed up in some words of the 17th-century Bishop of Chichester, Lancelot Andrewes, “Two things, O Lord, I see in myself: the nature which Thou hast made; the sin which I have added.”

The nature which Thou hast made. Man is God’s creature, a rational being, called to know Him as Father, endowed with something of his Maker’s creative power, and capable of a free response to Him and His purpose, which is the way of life.

The sin which I have added. But man has misused his power of free will to choose instead the way of death. There are the two kinds of existence, the one which has its center in God and what is His, the other which has its center in “me” and what is “mine.” In a series of word pictures—pictorial theology, we may call them—we are shown something of the nature of sin and its consequences and how it snowballs in effect. Sin involves separation not only from God, but from one’s fellowmen, and in the story of Cain and Abel (Gen. 4:1-16), we see how it leads to violence and murder. Only very few generations later, Cain’s descendant Lamech not only commits murder but boasts of it, and exults in it (4:23-4). In the story of the Flood we

see man as thoroughly corrupted, “every imagination of the thoughts of his heart was only evil continually” (6:5). Then there is the story of the Tower of Babel: Sin is open rebellion against God, an attempt to dethrone Him and make the self the center of living. “Let us make a name for *ourselves*,” men say in Gen. 11:4.

There is the problem. We shall learn next how the history of salvation begins to take shape in the call of Abraham, a history which will culminate in Jesus, who is not merely the pattern individual man, but the new Adam in whom mankind makes a fresh start. In Him is seen the original pattern of what human nature was from the beginning meant to be (see Col. 3:10-11).

Two further points:

(1) There is a priesthood in which all men share. Man alone can praise God with his mind and voice and know what he is doing, and this gives him a priestly function in regard to the world in which he lives. It is through him that nature becomes articulate in praise of God. Therefore we use its simple things in our worship, and also to build and furnish our churches—stone, wood, oil, wax, and water. Hence at the Offertory we offer bread and wine.

(2) Again and again in the Bible we meet the same sense of the dignity and high vocation of the human person that Gen. 1:26 reveals. It is implied in the nature and structure of the Church. That man is not simply a part of nature, nor a bundle of instincts, nor a mere unit in a totalitarian state is set forth in the sacraments which treat him as a person, as in Baptism, where he is made a son of God by adoption. Other rites proclaim the sanctification of all his life and work, of his sex and his home, of his death and his burial.

NEWS

Continued from page 7

of St. David's Church, Cocoa Beach, who writes speeches for the NASA chiefs.

Something that struck me as strange, this being my first experience in covering the President's doings, was the lack of enthusiasm or patriotic demonstrations. When he arrived, the Air Force band played "Hail to the Chief," but no one cheered or clapped. When he boarded the plane to return to Palm Beach, he seemed a lonely figure as he climbed the stairs in a pall of silence.

PUBLISHERS

Change of Name

In a series of actions this fall, the directors of the Church Literature Foundation, publisher of *THE LIVING CHURCH*, changed the name of the organization to "The Living Church Foundation, Inc."

The change was made, according to Peter Day, secretary of the board of directors and editor of *THE LIVING CHURCH*, to make the name of the organization better reflect its chief function as publisher of the 85-year-old weekly news magazine.

CONNECTICUT

Place for Petition?

Is a church the proper place to circulate a petition asking for impeachment of Supreme Court Justice Earl Warren?

The Rev. Delmar S. Markle, rector of St. George's Church, Bridgeport, Conn., thinks not. "I do not believe that the house of God is the place for this kind of work," he said this month, after signatures to such a petition were solicited outside his church on a Sunday morning.

Thomas J. Davis, however, who is coordinator for the John Birch Society's New England region, said he thought a church was a "logical place" for such an activity. An estimated 1,000 signatures were secured by workers outside two Congregational Christian churches, an Evangelical Free church, and St. George's.

[RNS]

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 Communion, missionary societies, or emergencies.

December

8. Wangaratta, Australia
9. Washington, U.S.A.
10. Wellington, New Zealand
11. West Buganda, Uganda
12. Western Massachusetts, U.S.A.
13. Western Michigan, U.S.A.
14. Western New York, U.S.A.

December 8, 1963

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.

Great Need for All

The article, "The Private Room" [L.C., November 17th], by Frances Fowler Allen is excellent in calling attention to a great need for the aged.

For years I have battled in many ways for this cause, but the do-gooders for elderly people had and still have the ear of the public with games, dances, eats, trips, cards, plays, etc., and voices crying for a place for quietness and rest were not heard in the glitter and glamour of entertainment.

When will the Church and others realize the need for special care for this growing group in our society?

Yes, a private room with bathroom for every elderly person should be provided not only for those with means, but for all needing care. Thank you, Mrs. Allen, for your splendid article on such an important matter.

(Rev.) PETER M. DENNIS
Retired

Evansville, Ind.

In Agreement

Thank you for printing the letter of the Rev. Roy Pettway [L. C., November 17th]. It was clear and brave. A few more of us who agree with him should make ourselves just as expressive and not leave ourselves so wide open to be swept by the tide of emotion which is running rampant today.

(Rev.) ROBINS H. THATCHER
Houston Foundation

Philadelphia, Pa.

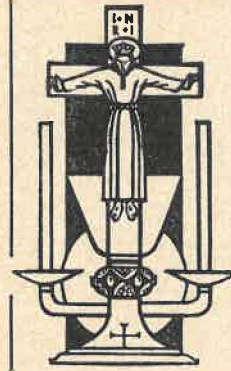
Bishop Rhea

The death of Bishop Rhea, retired, of Idaho [L. C., November 10th], and your fine editorial comment, "an apostle in the best sense of the word" [L. C., November 17th], recalls my last and delightful meeting with him in the Diocesan House in Charleston, S. C., about six years ago. I was there working with Bishop Carruthers on plans for retired Bishop Thomas' forthcoming 85th birthday dinner following publication of his *Historical Account of the Church in South Carolina*. It was during the traditional low-country three o'clock dinner hour that I was alone at the Diocesan House, when Bishop Rhea came in. It seems that it was his first visit to Charleston, and not recognizing me, he asked in his best tongue-in-cheek terms, "Is there anything of historic interest to see while in Charleston for three hours?" Fortunately Miss Ida Dwight, the then Bishop Carruthers' efficient and loyal secretary and right arm, returned from dinner and she started Bishop Rhea on his tour, which, of course, began with St. Philip's and St. Michael's Churches and ended around the Battery, enabling him to see everything south of Broad Street before continuing his journey.

Incidentally, I have long assumed that Bishop Rhea had the "distinction" of being

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the only Sewanee trained bishop (there are almost 50 now) who did not hold an honorary degree from the University of the South. Bishop Rhea attended only the Sewanee Military Academy and not the college of liberal arts or the School of Theology at Sewanee, perhaps the only one of the almost 50 Sewanee educated bishops who attended only S.M.A.; hence the board's failure to award him an honorary degree. He did hold honorary degrees from Berkeley Divinity School, the Church Divinity School of the Pacific, and the University of Idaho. Bishop Rhea was in the last class at the old Sewanee Grammar School before it changed its name to Sewanee Military Academy at the Advent term of 1908. He was on a mission for work among the deaf and blind when he visited Charleston and I last saw him in January, 1958. He was a great personality and a dedicated man of God.

CHARLES E. THOMAS
Greenville, S. C.

The IRS and Contributions

The Rev. Leland L. Harrison's letter appealing for medical supplies for the victims of Flora in the missionary district of Haiti [L. C., November 10th], prompts me to write this warning to the readers of THE LIVING CHURCH. Indeed, Haiti, an underprivileged, underdeveloped, backward country, needs our help in any way we can give it, but the Internal Revenue Service refuses to recognize cash or supplies contributed to Holy Trinity Cathedral as a legitimate, tax-deductible charitable contribution.

To make a contribution to the work of the Church in Haiti tax-deductible, the money must be given to a recognized diocese or Church foundation within the United States with the stipulation that the amount is to be either forwarded to Haiti or used to purchase supplies to be sent there. Any direct contributions, worthy as they may be, will be disallowed as a tax deduction by the Internal Revenue Service.

Some day, the United States government will recognize that the great work our Church is doing in Haiti deserves the fullest support of every thinking American but, at the moment, Bishop Voegeli heads a "Foreign Organization" in the minds of the Internal Revenue Service!

CHARLES MOUNTAIN
Member, Executive Committee,
The American Church Union
New York, N. Y.

Editor's comment: Contributions to THE LIVING CHURCH RELIEF FUND are, in our opinion, deductible on federal income tax returns, as one of the activities of The Living Church Foundation, Inc., a corporation qualifying as a recipient of charitable donations according to a ruling of the U.S. Treasury Department. THE LIVING CHURCH RELIEF FUND is currently accepting contributions for "Haiti Hurricane Relief," but does not accept gifts in kind or serve as a channel for meeting normal day-to-day needs of missionary areas.

This does not solve the problem of the medical supplies appealed for in the letter of the Rev. Leland L. Harrison. For these, Mr. Mountain's suggestion should be followed.

Perpetual Redundancy

Thank you for the editorial in the November 10th issue of THE LIVING CHURCH entitled "Holy Order."

"Perpetual deacons do, sometimes, become priests," you report. Yes, indeed! Every time a bishop says to a deacon, "Receive the Holy Ghost for the office and work of a priest. . . ."

Is it not true that in the evolution of the three-fold sacred ministry, a priest is a deacon who has been given much of the sacramental authority formerly restricted to the episcopate? The modern bishop is not the one usually (and I say regretfully) who baptizes, absolves, and celebrates the Holy Eucharist. The essential function of the Apostolate, however, is reserved for the bishop alone: the laying-on-of-hands in Confirmation and in ordination. The parish priest functions both as deacon and as priest. In the former order, he assists the bishop; in the latter, he represents him.

When, oh when, will we part with that redundant title, "perpetual deacon"? A deacon is a deacon, perpetually. A priest is a deacon and a priest, perpetually. A bishop is a deacon and a priest and a bishop, perpetually. Some "perpetual deacons" are ordered priests. Some "perpetual priests" are ordered bishops. Why all the verbiage?

(Rev.) GILBERT J. KEITHLY
Perpetual priest
Vicar, Holy Trinity Church
Grangerville, Idaho

Query

Can you tell me, please, what kept the Church alive in America before the days of Bishop Seabury? As there were no bishops, how were priests ordained or the sacraments of Confirmation and Holy Communion administered?

I am not a subscriber but I see, read, and admire THE LIVING CHURCH weekly.

E. BREEZE
Portsmouth, England

Editor's comment: In the 17th century, priests, teachers, and other people of learning or influence in the Colonies were generally born and educated in England. After that, the Society for the Propagation of the Gospel, founded in 1701, maintained the supply of clergy ordained in England for the colonies and helped to support them. They were technically under the jurisdiction of the Bishop of London. During the 18th century, anyone who wished to serve as a priest had to make the long sea voyage to England to receive ordination. While an episcopate for the colonies was actively supported by many English bishops and political leaders in the 17th and 18th centuries, there was also strong opposition from Puritan sources. (This was the period of Cromwell and the Dutch Calvinist William III as well as the Stuart Kings.) Confirmation and other functions requiring a bishop (such as consecration of churches) had to be dispensed with, and Communion was given to those who were "ready and desirous." Commissaries appointed by the Bishop of London exercised some supervisory functions over the clergy.

BOOKS

Mother's Influence

The Second Vatican Council: An Interim Report. By **Presbyter Anglicanus**. Morehouse-Barlow. Pp. 32. Paper, 95¢.

A brief, readable account of the first session of the Vatican Council and succeeding events up to the opening of session two is found in *The Second Vatican Council*. It will provide a good introduction to the subject for those who have not read the longer and larger books by Xavier Rynne and others. But it also adds comments from the Anglican point of view, which is shared by Protestants and Orthodox to some extent.

The Roman Catholic Church, if it succeeds in its *aggiornamento*, will have immense influence on the rest of Christendom. For example, the very debate over Scripture and Tradition, quite apart from the final decision, is shaking the foundations of Fundamentalism and reactionary Protestantism with their *sola scriptura*. The Church of Christ, His mystical Body, is certainly something more than an organization established for the purpose of safeguarding and transmitting a body of sacred books!

Protestant and Anglican scholars have already discarded this view; but the action of the great Mother Church of the West will have a wider influence than any group of scholars!

FREDERICK GRANT

The Rev. Dr. Grant was an official Anglican observer at the first session.

Reformation of Reformation of Reformation

Apostle and Bishop. By **A. G. Hebert**. Seabury. Pp. 159. \$4.

A Lutheran put this question to some Roman Catholics in Germany: "Do you desire that we should cease to celebrate our Lord's Supper since we are heretical, or do you rejoice in our sacramental life?"

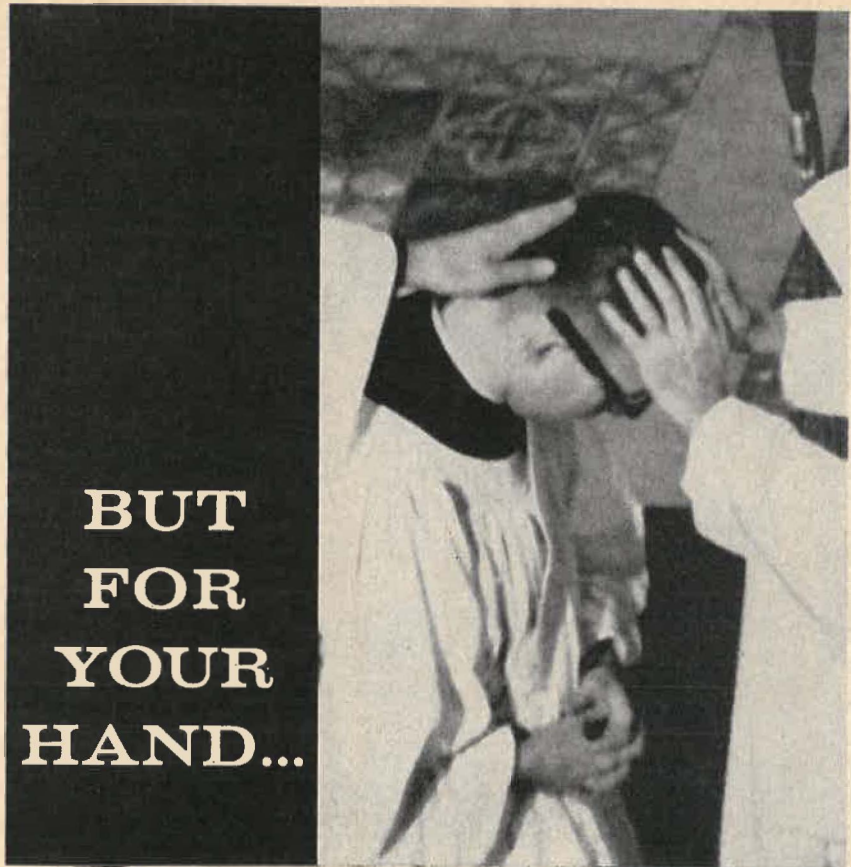
Apostle and Bishop is the inadequate title of a provocative and heart-warming book by one of this century's great Anglican liturgical scholars, the Rev. A. G. Hebert, of the Society of the Sacred

ACU CYCLE OF PRAYER

December

8. St. Mary's, Downsville, N. Y.; St. Andrew's, Kenosha, Wis.
9. The Rev. Howard C. Gale, Beverly, Mass.
10. St. Mary's, Stuart, Fla.
11. St. Patrick's, Dallas, Texas; the Rev. Ian L. Bockus, Caribou, Maine
12. Church of St. Mark the Evangelist, Fort Lauderdale, Fla.
13. St. Andrew's, Mastic Beach, N. Y.; Christ Church, Redondo Beach, Calif.; St. Alban's, Los Angeles, Calif.; Church of St. Michael and All Angels, South Bend, Ind.
14. Trinity, Utica, N. Y.

December 8, 1963



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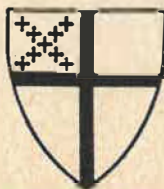
DIRECTORY

Berkeley Divinity School, New Haven, Conn.
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Church in Philadelphia, Philadelphia, Penna.
Episcopal Theological School, Cambridge, Mass.
Episcopal Theological Seminary of the Southwest,
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The General Theological Seminary,
New York, New York
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School of Theology of the University
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THE EPISCOPAL SEMINARIES

Division of Christian Ministries, Episcopal Church Center, 815 Second Ave., N. Y., N. Y. 10017



THE EPISCOPAL SEMINARIES, Div. of Christian Ministries
Episcopal Church Center, 815 Second Ave., New York, New York 10017

Please send me more information about the needs of our seminaries.

Name _____

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City _____ State _____

The Seminary I am most interested in is _____

Mission, Kelham, England. His pioneering masterpiece, *Liturgy and Society*, published in 1935, is still influencing the Church of the 60s.

This new volume, while upholding the Catholic view of valid orders and stressing the "Office of the Bishop as the only possible basis for a reunited Christendom," leads his readers out of the dreary static view of the Church in which the "various Churches resembled fortresses, guarded by theologians who vigorously refuted one another's contentions."

Fr. Hebert takes us from the New Testament to the present and in convincing manner shows that "the episcopate can claim by right the same degree of authority" as the canon of Scripture and the Apostles' Creed since all three were fixed and accepted by the Church at about the same time.

Today "there is a new Reformation

both of the Reformation and the Counter-reformation — a movement of mutual approach — with three outward marks: the new biblical study, the liturgical movement, and the ecumenical movement."

The best part of the book is the treatment of *episkopē*, the pastoral care of souls. Others than the ordained ministry share in *episkopē*: parents in the home, the teacher in school, foreman or manager in industry, the official in government, the nurse or doctor in sickness.

You'd better buy this book and read: answer to Lutheran question above (pp. 146-7); Roman re-interpretation of Sacrifice of Mass acceptable to Protestants (pp. 121-4); non-episcopal ministries must be reckoned real ministries (pp. 9, 148-150); and many more goodies.

✠ EDWARD R. WELLES

The reviewer is Bishop of West Missouri.

ILLITERACY

Continued from page 8

the tragic Judith, the ludicrous priests of Bel and the Dragon, and the dauntless Maccabees. When the parish bookstore reported the sale of two copies of the Apocrypha to members of my class, I put away the teacher's manual and thereafter concentrated on the Bible!

Our children learn ethics and moral responsibility at home, at school, in Boy Scouts, 4-H Club, and any number of fine organizations — or they should. They should learn the Christian approach to these things in Church, too. But who will tell the boy who collects fossils and Indian relics about the exciting archaeological discoveries in the Holy Land? Who will help the girl who plans to major in literature "discover" Second Isaiah? Who will show the boy who wants an Army career the daring campaigns of Judah Maccabee? And who will urge the budding astronomer to investigate the strange phenomenon in the skies two thousand years ago? We fail these children when we neglect to provide a sound biblical education, for in the light of modern scholarship the Bible is an adventure which cannot help but fire the imagination and the souls of restless young people.

Some of the responsibility for this failure lies, as always, with the parents. As the mother of four, I am constantly appalled at the infinite variety of accusations that are leveled at parents as the result of the shortcomings of their children! But most, alas, are not on sufficiently familiar terms with the Scripture to provide much guidance to their offspring, and many do not know where to turn for help. If a child doesn't know the meaning of a word, Dad points him to the dictionary. A school report on prehistoric life in the sea sends him hustling to the encyclopedia. There is help for questions involving the Bible, too, in any number of good commentaries, and no home should be without one! Even for serious students of the Bible there are times when, as John Casteel puts it, God does not say anything to us except "go read a commentary."

A seminary professor once bemoaned the fact that there are so many good biblical reference books that a student might pass all his examinations satisfactorily without ever opening the Bible. This, of course, has never been the intent of the Old and New Testament scholars, but it does emphasize the wealth of material available. The oft-heard complaint "I don't understand the Bible" is simply the cry of one who has never really tried.

If the Bible does not speak to young people of today it is because of our failure to communicate it to them in a meaningful way. Let the Church proclaim His word, for "His truth endureth from generation to generation!"

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Church Boarding School for Girls. 93rd year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

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Sister Superior, St. Mary's School
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Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

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A School for Boys Dependent on One Parent
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Catalogue. Box L, Wayne, Pa.

PEOPLE and places

Appointments Accepted

The Rev. Donald J. Davis, formerly rector of St. Christopher's Church, Carmel, Ind., is now rector of Trinity Church, Adams and St. Claire Sts., Toledo, Ohio.

The Rev. Richard W. Foster, formerly in charge of St. Luke's Church, Delta, Colo., and St. Michael's, Paonia, is now rector of St. Matthew's Church, Grand Junction, Colo. Address: 565 Orchard Ave.

The Rev. W. Gerald Lonergan, Jr., formerly rector of St. Stephen's Church, Spokane, Wash., and chairman of the commission on Christian education for the missionary district of Spokane, will on January 1 become executive secretary of the department of Christian education for the diocese of West Missouri. Address: 430 E. Fifty-Fifth St., Kansas City 10, Mo.

The Rev. Frederic McNeil, formerly vicar of St. Andrew's Church, Chariton, Iowa, and Grace Church, Albia, is now vicar of Holy Trinity of the Mountains, Kearny, Ariz.

The Rev. David C. Randles, formerly curate at St. Stephen's Church, Delmar, N. Y., is now rector of St. George's Church, Clifton Park, N. Y. Address: 21 Denim Dr., R. D. Elnora, N. Y.

The Rev. Nelson B. Skinner, formerly missionary at the Church of the Holy Apostles, Oneida, Wis., is now locum tenens at the Church of the Epiphany, 3285 Buffalo Rd., Rochester, N. Y.

The Rev. W. David Woodruff, formerly rector of the Church of the Good Shepherd, Asheboro, N. C., is now rector of St. Andrew's Church, Charlotte, N. C. Address: 1638 Flynnwood Dr., Charlotte 5.

The Rev. Robert J. Yonkman, formerly vicar of Trinity Church, Gladstone, Mich., will on January 1 become rector of St. John's Church, Negaunee, Mich. Address: 116 E. Main St.

Church Army

Captain Kenneth Ballinger, formerly at the Church Army training center in Brooklyn while between assignments, is now working among the Indians in South Dakota. Address: c/o the Ven. V. V. Deloria, 501 N. Huron St., Pierre, S. D.

Captain William Eckroth has a new address in Little Rock, Ark.: 1612 S. Spring St.

Captain and Mrs. Wesley Janke, formerly in Hillsboro, Ore., may now be addressed at 2405 Gales Way, Forest Grove, Ore.

Captain and Mrs. Page Kent, formerly in Alaska, are presently unassigned. Address: 2912 Oakhill Ave., Baltimore 7, Md.

Births

The Rev. Albert Lee Clark and Mrs. Clark, of St. George's Church, Arlington, Va., announce the birth of their third child and first son, Alan Lee, on November 13.

The Rev. Thomas G. Keithly, Jr. and Mrs. Keithly announce the birth of their third child and second son, Mark Dennon. Mark's father is assistant to the dean of St. Matthew's Cathedral, Dallas, Texas.

The Rev. Leon R. McDougall and Mrs. McDougall, of St. Matthew's Mission, San Andreas, Calif., announce the birth of a son, Andrew Mark, on November 13.

The Rev. Frederick S. Wandall and Mrs. Wandall, of St. Andrew's Church, New Paltz, N. Y., announce the birth of their first child, Patricia Louise, on November 3.

Women

Miss Mary Linda Francis, who has been serving as director of Christian education at the Church of the Ascension, Lafayette, La., will on January 1 become director of Christian education at St. Stephen's Church, Richmond, Va. Address: 6004 Three Chopt Rd., Richmond 26.

Changes of Address

The Rev. Frederick C. Fox, who recently became rector of the Church of St. Mary the Virgin, Ridgefield Park, N. J., may be addressed at 150 Preston St.

The Rev. David R. Hunter, Ed. D., associate general secretary of the National Council of Churches, may be addressed at the NCC offices at 475 Riverside Dr., New York 27.

The Very Rev. Ledie I. Laughlin, Jr., dean of Trinity Cathedral, Newark, N. J., may be addressed at 515 Parker St., Newark 4.

The Rev. Leonard F. Nichols, retired priest of

the diocese of Newark, formerly addressed in Lake Worth, Fla., may now be addressed at 131 S.W. Thirteenth Ave., Boynton Beach, Fla.

The Rev. Roland Thorwaldsen is now a doctoral candidate in the department of the history of religions of Harvard's graduate school of arts and sciences and a resident in the Center for the Study of World Religions. He may be addressed: Center for the Study of World Religions, Harvard University, 42 Francis Ave., Cambridge 38, Mass.

The Rev. Joseph E. Trimble, Jr., vicar of St. Christopher's Church, Oxford, Pa., may be addressed at 272 Penn Ave.

The Rev. William B. Van Valkenburgh, curate at the Church of the Redeemer, Morristown, N. J., may be addressed at 39 Dogwood Rd.

The Rev. Harold B. Whitehead, rector of St. John's Church, Springfield, Mo., has moved from 1608 Benton Ave. to a new rectory at 1526 Benton Ave.

Living Church Correspondents

Mr. John Sherwood, 412 Sycamore St., Cincinnati, Ohio, 45201, is now correspondent for the diocese of Southern Ohio.

Seminaries

The Rev. Henry Lee Hobart Myers, who has been serving as executive secretary for the Leadership Training Division of the National Council's Department of Christian Education, will join the faculty of the School of Theology of the University of the South next semester. He will be assistant professor of Christian education and homiletics.

DEATHS

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

William Breithaupt Benjamin, lifelong member of Grace Parish, Lake Providence, La., died on October 15th, at the age of 89.

Mr. Benjamin, who was a civil engineer, attended the University of the South, Sewanee, and was graduated in 1895.

He is survived by three daughters, a brother, a sister, grandchildren, and great-grandchildren.

CLASSIFIED

advertising in **The Living Church** gets results.

CAUTION

TOOLE — O'TOOL — Caution is urged in dealing with a man using the name of Daniel Toole or O'Tool, traveling through the Midwest and South in an old model Pontiac with Michigan license plates. He claims discharge from Leavenworth Penitentiary and close association with St. Leonard's House, Chicago, but is not known there.

Caution is also recommended in dealing with a man in the New York area who is posing as an Episcopal priest and using the name of the Rev. James G. Jones, director of St. Leonard's House, Chicago, to cash checks. This is his third offense of the same nature in seven years.

FOR RENT

BOYS CAMP: Located on Long Lake, Adirondack Mountains, New York. Full information available. Reply Box B-993.*

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MEMORIALS SPECIALLY CRAFTED. Altar Brasses, Paschal Candles, Sanctuary Lamps, Dossal Rods. Also repairing, cleaning, polishing. David McClintock, 5126 Germantown Ave., Philadelphia, Pa.

100 COLLINS KNEELERS. oval, maroon vinyl. \$4.00 each plus postage. Will sell 1 or 100. Episcopal Book Store, Greenville, Alabama.

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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.

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MAGAZINES

WHO WANTS old Reader's Digests, etc. for isolated groups? Reply Box B-996.*

POSITIONS OFFERED

COMPANION-HOUSEKEEPER who would like to share home with retired couple in North Carolina. Must be refined and intelligent, furnish references and health certificate. Would pay moderate salary. Prefer Episcopalian. Write Box 391, Greensboro, N. C.

CORRESPONDENCE invited with priest, Prayer Book Catholic, married, to assist rector in eastern parish. Reply Box J-991.*

PRIEST for fieldwork. Large field, many assignments, long hours, urban and Reservation communities. Salary \$4,200; modern new house, utilities and mileage covered. Single, Catholic, stable, mature, older individual preferred. Reply Box S-988.*

POSITIONS WANTED

PRIEST, 37, single, B.D., Th.M., seeks assistantship. Reply Box F-995.*

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

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407 East Michigan Street Milwaukee, Wis., 53202

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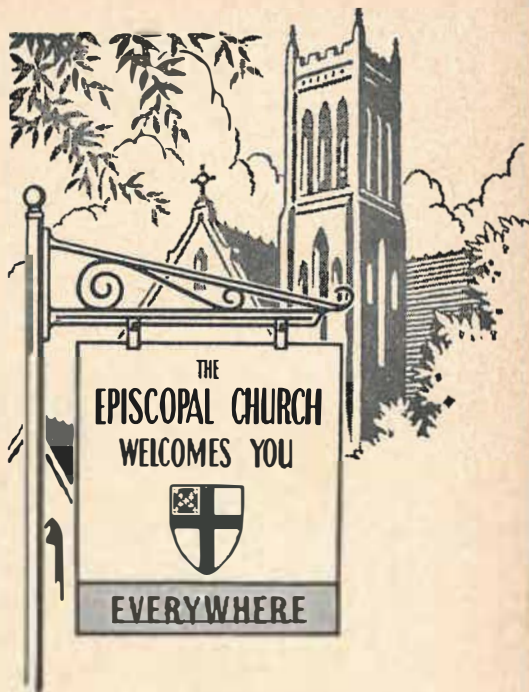
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CHURCH DIRECTORY

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. MARY'S

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

ST. MATTHIAS

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French
Service 4, EP & Ser 7:30; Daily services at 12:10.
Church open from 7 to 7.

ST. PAUL'S

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

ST. THOMAS'

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

ORLANDO, FLA.

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

PALM BEACH, FLA.

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

WEST PALM BEACH, FLA.

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

ATLANTA, GA.

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

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, Evenson; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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.

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

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Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8, 12:15 (Low Mass), 9 (Sung
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. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon,
Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10;
EP daily 5:30

EAST MEADOW, LONG ISLAND, N. Y.

CHRIST THE KING DeWolfe at 5th St.
Rev. Marlin L. Bowman, v
Sun 8, 10, 12

NEW YORK, N. Y.

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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.

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

HEAVENLY REST

5th Ave. at 90th Street
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. IGNATIUS'

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

ST. JOHN'S IN THE VILLAGE

218 W. 111th St.
Rev. Chas. H. Graf, D.D., r; Rev. Alan MacKillop, c
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,
Wed, Fri 7:30, Tues, Thurs, Sat 10; HD 7:30 & 10.

ST. MARY THE VIRGIN

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

RESURRECTION

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

SAINT ESPRIT

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Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

ST. THOMAS

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

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

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

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

ST. CHRISTOPHER'S CHAPEL

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

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

COLUMBUS, OHIO

ST. JOHN'S "Across the River"
Rev. L. M. Phillips, r
Sun 8 H Eu, 10 7AP; HD, regular

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17 Sts.
Sun HC 8, 9, 11; EP 5:15; Weekdays 7:45, 5:30;
Wed, Thurs, Fri 12:10; Sat 9; C Fri 4:30-5:30,
Sat 12-1

WESTERLY, R. I.

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

RICHMOND, VA.

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

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