

the

living church

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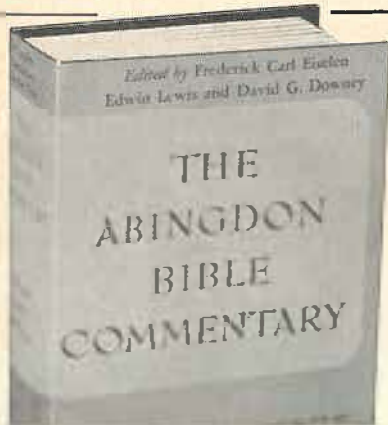
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Fr. Moran, Fr. Kelley, and the Rev. Miguel Senta of the Franciscan retreat house:
Surprised by English texts [page 5].

From 1611 Translators to 1964 Reader [page 8]

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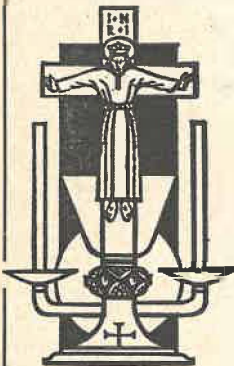
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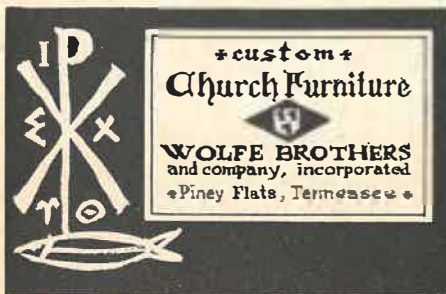
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LETTERS

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

Reappraisal Overdue

In the issue of November 15th, Christine Fleming Heffner has given us an analysis of General Convention that is particularly gratifying. Her opinions are much more rational than the tearful assertions of "we were rejected" that several feminine commentators have expressed.

General Convention must come to terms with the facts of professional women Church workers when the lay side of the House of Deputies is opened to women. The principle of electing lay deputies who are not professionally related to the Church has been largely forgotten since the Canon preventing laymen who are candidates for the ministry was written.

The number of lay deputies at St. Louis who are employed by the Church indicates, entirely aside from considerations of sex, that a reappraisal of the qualifications of deputies is overdue. Since the Church probably provides the living for 250 lay women to every layman, the fears of some deputies who want the House of Deputies to maintain the balance between professionals and non-professionals is understandable. The possible reduction of true lay representation in the House of Deputies and the consequent silencing of 95% of the membership of the Church is an alarming prospect.

(Very Rev.) CHARLES A. HIGGINS
Dean, Trinity Cathedral

Little Rock, Ark.

Bewildered!

Many laymen are bewildered by the participation of Episcopal ministers in CORE picket lines and the espousal of the secular civil rights movement by our Church officials. According to the lessons we learned in Church school, this movement does not run parallel to Christian thought but counter to it. For example: (1) Jesus, who taught humility, never intruded, rather winning his followers by precept and example. Status is not what Christianity is about.

(2) CORE pushers wish to reform their white brethren, but Christ taught that each of us should attend to the beam in his own eye.

(3) Demonstrators use the house of God, even the Lord's Supper, to further their politico-economic program. Christ saved his anger for money changers in the Temple. What is the difference between money-changers and power-seekers?

(4) Civil rights spokesmen excuse looting, arson, and mayhem on the grounds that slums breed crime. Such a concept, relieving man of moral responsibility because he is totally a product of his environment, is characteristic of materialistic atheism—the very opposite of Christianity.

(5) These same spokesmen use every propaganda technique, including distorted news, specious editorials, and accusation by

Continued on page 14

the living church

Volume 149 Established 1878 Number 24

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

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DEPARTMENTS

Books	3	Letters	2
Editorials	10	News	4
		People and Places	15

FEATURE

The "Unknown" Preface	Harry Leigh-Pink	8
Dear Jim (Part II)	Carroll E. Simcox	11

THINGS TO COME

December

13. Third Sunday in Advent
16. Ember Day
18. Ember Day
19. Ember Day
20. Fourth Sunday in Advent
21. St. Thomas
25. Christmas Day
26. St. Stephen
27. St. John Evangelist (First Sunday after Christmas)
28. Holy Innocents

January

1. The Circumcision of Christ
3. Second Sunday after Christmas Day
6. The Epiphany
10. First Sunday after the Epiphany
17. Second Sunday after the Epiphany

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

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

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BOOKS

Between Testaments, a Bridge

The Method and Message of Jewish Apocalyptic. By D. S. Russell. Westminster. Pp. 464. \$7.50.

The apocalyptic literature of Judaism consists of those books, or parts of books, which claim to reveal the hidden future and, in particular, the events which would usher in the Messianic Age. (The word "apocalyptic," from the Greek, means "revealing" or "uncovering.")

This literature is characteristic of the two centuries before our Lord and the century after; bridging the gap between the two Testaments, it reveals significant developments in religious belief.

Apocalyptic ideas, of course, have played a part in Christianity. In fact, it was Christianity, not Judaism, which preserved so many of the old books, while adding new ones of its own such as Revelation. It was fashionable some years ago (following the lead of G. F. Moore's great *Judaism*) to minimize the importance of apocalyptic for the "normative Judaism" of the rabbis, but, against this, we now see that it was "a most significant development" (p. 21) and "a fairly strong current in the mainstream of Judaism" at the time of Jesus (p. 28).

Dr. D. S. Russell's *Jewish Apocalyptic* is the latest volume to appear in the "Old Testament Library" issued by the West-



minster Press, and it is not the least in that distinguished series.

Dr. Russell's book is divided into three parts. The first (pp. 15-72) surveys the general historical and religious background of the literature, and passes on to a comprehensive survey of the books themselves. Here he includes, as one must now, the Dead Sea Scrolls, and he conveniently lists other works now known to us largely by name and only from references in the early Christian fathers.

The second part (pp. 73-204) deals with the method of apocalyptic, and here the author takes up such questions as its relation to prophecy, its formal and literary characteristics, and the way in which the writers regarded man's nature and personality.

The third and longest section (pp. 205-390) studies the message of apocalyptic: This involves the meaning of history for the writers, angelology, the Messiah and His Kingdom, life after death. A chapter

on the enduring values of apocalyptic might have been an asset here, for the literature has been too often dismissed as the bizarre product of a lunatic fringe, and, for all its preoccupation with the future, it had a message for the time in which it appeared — and for us too, as H. H. Rowley showed in his *The Relevance of Apocalyptic*.

It is not every book of which it can be said on its appearance that it is indispensable, but so it is here. For its comprehensive scope, its learning, and its balanced judgment, it will not only be read but used continually for many years to come by students of both Testaments.

J. R. BROWN

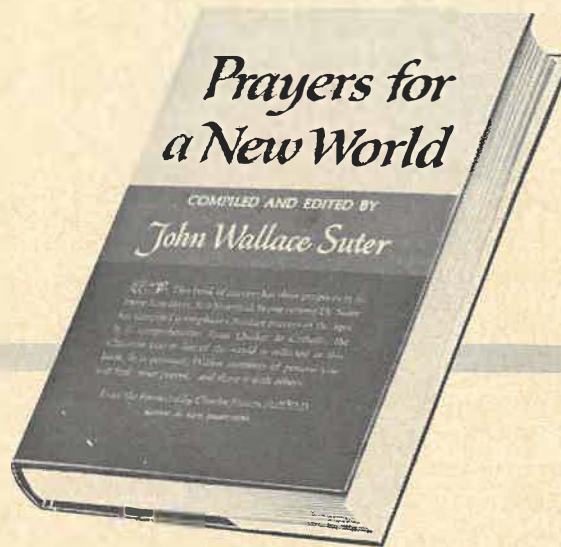
Booknotes

Never Mind the Vicar. By Reginald Frary. Mowbray. London. Pp. 64. 8s. 6d. A bit of relief from tomes is good for anyone. Here the "gentle reader" shares the problems of vicar and choir, when they meet — "an irresistible force and an immovable object." GEORGIANA SIMCOX

Books Received

OPINIONS AND PERSPECTIVES from The New York Times Book Review. Edited and introduced by Francis Brown. Houghton Mifflin. Pp. 441. \$6.95.

THE LOCAL CHURCH IN TRANSITION: Theology, Education, and Ministry. By Gerald H. Slusser. Westminster. Pp. 204. \$4.75.



This compilation of prayers, old and new, from East and West, has been made with the pressure of contemporary problems in mind and the needs of the modern day. Suitable for both public and private use, they range from simple spontaneous expressions to the artistry of a John Donne, Bishop Brent or John Baillie.

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SCRIBNERS

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Third Sunday in Advent
December 13, 1964

For 85 Years:

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

EPISCOPATE

Anniversary

The Rt. Rev. S. Harrington Littell, retired Bishop of Honolulu, observed the 65th anniversary of his ordination to the priesthood on Advent Sunday by assisting at Evening Prayer at the chapel of St. Barnabas Hospital for Chronic Diseases in New York City. Bishop Littell, at the age of 91, is a patient at St. Barnabas and is confined to a wheel-chair, but is able to assist the Rev. Albert E. Champion, chaplain, in the services. Fr. Champion reports: "Mrs. Littell is also a patient here, and the bishop is most grateful that he and his wife are able to be together in these days."

NEW YORK

Canon Johnson Resigns

The Rt. Rev. Horace W. B. Donegan, Bishop of New York, has announced the resignation of the Rev. Canon Howard A. Johnson as canon theologian of the Cathedral Church of St. John the Divine, New York City. The resignation will allow Dr. Johnson to devote full time to writing and research.

Dr. Johnson has been canon theologian since 1954. In 1959 he began a two-year trip around the world to gather material for a book on the Anglican Communion. The book — *Global Odyssey* — was published in 1963, and was a Living Church Book Club selection. He is the author or editor of several other books and has written numerous articles for theological journals.

Before his appointment at the cathedral, he taught theology at the seminary of the University of the South, Sewanee, Tenn.

PUBLIC AFFAIRS

Social Danger; Heavy Responsibility

In a hearing in New York City on proposed revision of the state of New York's Penal Law and Criminal Code, Mr. Charles Tobin, who spoke for the statewide Catholic Welfare Society, and Mr. Joseph V. P. Lassoe, Jr., director of Christian social relations for the diocese of New York, disagreed on a revision

which would exempt from criminal prosecution "competent and consenting" adults who engage in homosexual acts.

Mr. Tobin said, "Homosexuality is an increasing threat to sound family life in our community. We must take every reasonable step to inhibit its spread and to eradicate it. A determining factor is the social danger which arises in part from the fact that such deviates are frequently proselytizers among the young."

Mr. Lassoe, speaking for the Christian social relations department, said that the proposed exemption of homosexuality from the criminal category is "a significant and enlightened advance over existing laws. . . . There is no need to restate here the 'modern sociological and psychiatric principles' that led the Commission to suggest this change. Obviously we accept these as part of God's continuing and progressive revelation of truths about man's nature, and it is clear that they have done much to reshape a view once held by religious groups.

"The Church bears heavy responsibility for our present attitude toward sex deviates and their problems, and for the severe penalties with which the law has required them for their offenses. . . .

"There will be those who will cry out that the state, by no longer punishing, is condoning; that by removing the stigma of crime, it is rendering favorable moral judgment. This is, of course, absurd. The legislature cannot eliminate the sinfulness of acts by repealing laws that once held these acts to be crimes. In this case, the sinfulness simply returns to its proper context: no harm having been done another person, the individuals involved are rightly freed of the state's judgment and punishment — and are returned to the exclusive judgment of God, with

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

13. Western Kansas, U.S.A.
14. Western Massachusetts, U.S.A.
15. Western Michigan, U.S.A.
16. Western New York, U.S.A.
17. Western North Carolina, U.S.A.
18. Western Szechwan, China
19. Willochra, Australia

whom they will seek to make their peace according to the dictates of their faith and conscience.

"It goes without saying that we support the protection that the law continues to seek to give to the young, the incompetent, and the unwilling, even to the sensibilities of the public. We are impressed by some of the new distinctions that have been drawn to delineate the severity of crimes in this area, as we are impressed by the clear recognition of illness in instances of bestiality. We hope that one day greater elements of rehabilitation may be written into all of these laws governing sex offenses, but, in any event and for the moment, we welcome the significant advance that this revised article represents."

COLLEGES

Close to Re-open?

Okolona College, a 62-year-old junior college in Mississippi for Negroes, will close its doors next June because "it no longer serves a particular need in the state." However, it may be re-opened in the fall with an expanded curriculum for Negroes.

These decisions were made earlier this month by the college's board of trustees, meeting in Okolona. The board's action was announced by Mr. Marvin C. Josephson, a trustee of the college and director of the American Church Institute. The ACI is an Episcopal Church organization that promotes education in the southern states and under whose aegis Okolona partially has been supported.

In explaining the board's action, Mr. Josephson said that the college "has always responded to new and changing concepts of education as reflected in its transition from a trade school to a junior college. At this time the board feels that the college facilities should be used in a more significant way."

An example of this, he said, would be to turn the nine buildings on the 380-acre campus into an institution for remedial education with a built-in program for adult education or as a preparatory school for junior and senior high school Negro students. A committee has been appointed by the Rt. Rev. John M. Allin, Bishop Coadjutor of Mississippi and vice-chairman of the board, to study ways in which the institution may be re-opened.

In appointing the committee, Bishop Allin voiced the hope that a revamped educational program might be offered as early as the fall of 1965.

Okolona College was founded by Dr. Wallace A. Battle, a Negro educator, in 1902 as a "non-sectarian institution to provide normal and industrial training for young men and women of the Negro race." Later, in an attempt to meet changing community needs, the college geared its curriculum to high school students. In 1921, it became affiliated with the American Church Institute, which oversees three other colleges in predominantly Negro areas of the south.

To its member colleges — St. Augustine's, Raleigh, N. C.; St. Paul's, Lawrenceville, Va.; Voorhees, Denmark, S. C.; and Okolona — the American Church Institute provides more than \$500,000 annually for general operating expenses and scholarships. During 1963-64 more than \$80,000 went to Okolona.

At present Okolona has an enrollment of 153 students; the school's program is administered by President H. P. Wilburn.

ECUMENICAL

Retreat Together

What may well have been a very important first in Anglican-Roman Catholic relations took place the first weekend of November at the Holy Cross Retreat of the Franciscan Fathers, near Las Cruces, New Mexico, when 17 couples from Episcopal churches in the area participated in a "married couples' retreat."

The Rev. B. R. Moran, Franciscan retreat master, and the Rev. Konrad Kelley, Jr., rector of St. James' Church in Mesilla Park, N. M., alternated as retreat masters and meditation leaders.

The theme of the joint retreat was "Sacramental Life in the Church and the World." In the meditations the Episcopal Church's teachings concerning Holy Baptism, Holy Matrimony, and Burial were explained. Explanation of the Roman Catholic liturgy now being conducted in English was also given.

The retreat had the blessing of Roman Catholic Bishop Metzger of El Paso and Episcopal Bishop Kinsolving of New Mexico and Southwest Texas.

Fr. Kelley, the Episcopal leader of the retreat, issued a statement later in which he said:

"One of the interesting aspects of the retreat . . . is the fact that there was joint participation in the services. Also, the services were all held in the chapel of the retreat house. We read our own services of Morning and Evening Prayer, Litany, and Family [prayer] from the Prayer Book, for these occasions. We attended with the members of the order their services of Benediction and Holy Communion. In the case of Benediction, it was understood that the Anglican po-

sition is not that of the Roman Church about this use; nevertheless we provided the hymns for these services from the Episcopal Hymnal. (And I might say parenthetically, surprised them with the English texts of the ancient Latin they were used to doing!) Some of the retreatants attended the early morning celebrations of the Mass by members of the Order, but only those who were Roman communicated. We held no celebrations since it was one of the intentions of the retreat to have our people complete the exercise by communicating in their own parishes in the week that followed the retreat. . . .

"One of the results of this retreat, and our long preparation for it, has been the opening of many other conversations. We have learned in the past week that various Lutheran, Christian Church, and Orthodox groups are considering similar retreats with the Franciscans both here and at other retreat houses in the southwest.

"Our working out of a way to work together while respecting our differences may have set something of a pattern for similar events. Certainly the success of the experiment has commended it to others. Finally, we had the joy of having worked out our accommodation to one another in the retreat with episcopal sanction on both sides *ahead of* the pronouncements of the recent Vatican Ecumenical Council. We had the joy of entering upon the first day of this retreat in the knowledge that the accommodations of our experiment were being approved even as we met. We may have played some small role at the very beginning of a whole change of atmosphere in the relationships between Rome and rest of the Christian Church."

Root at Home

Christ Church, Cambridge, Mass., was filled to overflowing with Anglican and Roman Catholic worshippers on Sunday afternoon, November 29th, at an ecumenical Advent service of Christ Church (Episcopal) and St. Paul's Church (Roman Catholic). Many heard the service in the parish house, and hundreds of people had to be turned away because there was no room for them anywhere in the church.

The special service was authorized by Richard Cardinal Cushing, of the Roman Catholic archdiocese of Boston, and the Rt. Rev. Anson Phelps Stokes, Episcopal Bishop of Massachusetts.

Hymns used in the service were from the official hymnals of both Churches. They were *O come, O come Emmanuel, Creator of the stars of night, Of the Father's love begotten, Wake, awake for night is flying, and Now thank we all our God.*

Choirs from both parishes sang special anthems.

The clergy who participated were Bish-

op Stokes; the Most Rev. Thomas J. Riley, Auxiliary Roman Catholic Bishop of Boston; the Rt. Rev. Augustine F. Hickey, vicar general of the Archdiocese of Boston (Roman Catholic) and pastor of St. Paul's Church; the Rev. Gardiner M. Day, rector of Christ Church; the Rev. Joseph I. Collins, Roman Catholic chaplain of Harvard and Radcliffe; and the Rev. William J. Schneider, Episcopal chaplain of Harvard and Radcliffe. Bishop Riley officially represented Cardinal Cushing, who was unable to be present.

Brief homilies were delivered by Bishop Stokes and Bishop Riley.

The first of the service consisted of a bidding prayer, led by Dr. Day, with a period of silent intercession after each supplication.

The Old and New Testament Lessons were read from the Revised Standard Version, and the collects were from the New Roman Missal.

A statement prepared by representatives of both Churches and printed on the fly-leaf of the service leaflet said that "the Ecumenical Movement has for many Christian people been somewhat remote; for Roman Catholics its expression centers in the Vatican Council in Rome, and for Protestants in the World Council of Churches in Geneva. But all too seldom have we seen manifestations of it in our own local communities, in our own parish churches. Yet, if this movement is to have real impact on the life of the world, then it is precisely here at home that it must take root. It is doubtful whether the service in which we are now about to participate would have been possible a few years ago. But the Holy Spirit has breathed a breath of new life into us, has created a new atmosphere for us, has given us new vision to see one another more clearly, and new voices that we might speak to one another with more understanding."

AFRICA

Construction Completed

A Eucharist of Thanksgiving on December 20th will mark the completion of construction of the cathedral at Salisbury, capital city of Southern Rhodesia, in Africa. Salisbury, the see city of the Bishop of Mashonaland, was founded in 1890.

For 20 years a little brick church served the needs of the small community, but in 1913 the foundation stone was laid for the cathedral. The chancel was finished in 1914 and was used with a temporary nave of corrugated iron. Transepts and one bay of the nave were added in 1937, and the building now stands completed with the addition of five more bays to the nave, the west front, a public garden in the heart of the city, and the tower with a peal of 10 bells.

The completion of the cathedral at a cost of £100,000 was made possible by gifts of the British South Africa Co. (who

gave the roof of Rhodesian copper), the Anglo-American Corp., the Rhodesian Selection Trust, the Beit Trustees, and the Dulverton Trust in England (who gave the tower). The bells were given by an anonymous donor.

Consecration of the cathedral is scheduled in about a year, when the furnishing of the interior is complete.

LONG ISLAND

Liturgy, Church and Race

A Liturgical Day and Conference on Church and Race was held on November 7th at St. Joseph's Church, Queens Village, New York, sponsored by the parishes and missions of Queens in the diocese of Long Island. The day was designed to witness to the centrality of the Eucharist in the Christian life and its revolutionary implications for man's social life. About 250 clergy and lay people attended.

The Rev. William G. Penny, rector of St. Joseph's Church and co-chairman of the conference, was the celebrant at the Eucharist. The other co-chairman was the Rev. Phillip Lewis, rector of Grace Church, Jamaica.

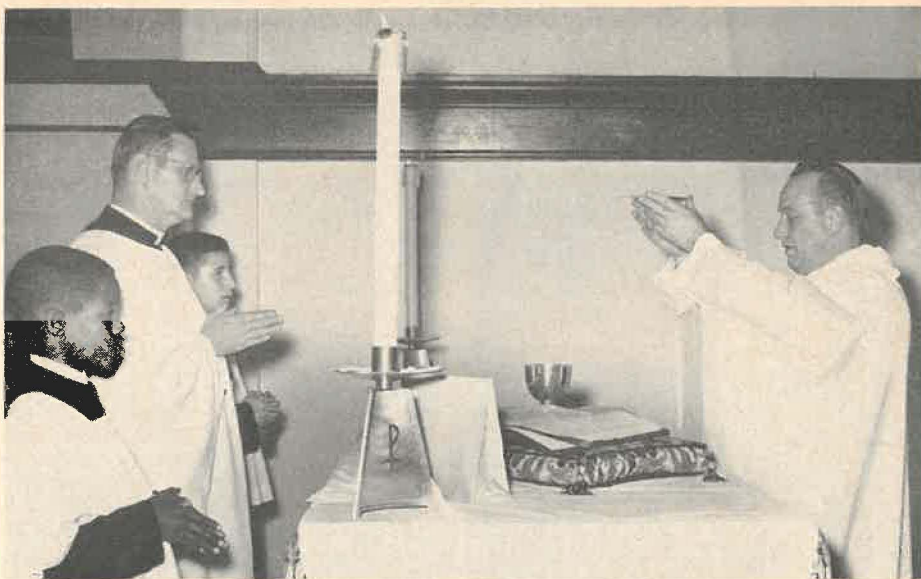
Also attending the conference were Msgr. Archibald McLees, pastor of Saint Pascal Baylon Roman Catholic Church, and Mr. Paul Gibson, Jr., who is legal redress chairman of the NAACP for the state of New York. Fr. McLees and Mr. Gibson participated in the panel on housing.

Dr. Charles Laffin, president of the New York State University Agricultural and Technical Institute in Farmingdale, chaired an educational panel which included the Rev. Harold Wright, rector of the Church of the Resurrection in East Elmhurst and a member of a local school board, and the Rev. Louis Ferrara, priest-in-charge of St. John's, Springfield Gardens, and also a member of a school board.

Participants in another panel were Mrs. Phyllis Grunauer, a member of the Commission on Human Rights in New York City; Dr. Peter Day, Ecumenical Officer of the Episcopal Church; Mr. John Lassoe, chairman of the department of Christian social relations of the diocese of New York; and the Rev. Arthur Walmsley, executive secretary of the Division of Christian Citizenship of the Executive Council.

The Rt. Rev. Jonathan G. Sherman, Suffragan Bishop of Long Island, moderated the seminars.

The luncheon address was delivered by Dr. John A. Morsell, assistant executive director of the NAACP. Dr. Morsell interpreted the national election as a release of tension every four years. He attributed the passage of the civil rights legislation to the efforts of Christians of various Churches, involving themselves in the major social and moral concern of our day.



Fr. Penny, who celebrated the Eucharist during the Liturgical Day and Conference.

The Rev. Daisuke Kitagawa, of the Home Department of the Executive Council, preached the sermon at the Eucharist. He described minority groups as "little less than exiles in their own land" in a racially divided society. He concluded with this exhortation: "Leave your gift where it is before the altar and go to the exiles and sit where they sit, overwhelmed among them for seven days, and know the true meaning of your sins. Repent and be in love and charity with those whom you have alienated from yourself and then you will hear them exactly as they should be heard."

MISSOURI

"Dummy" Practice Protested

No longer will "dummy" graves be used for interments at Jefferson Barracks National Cemetery, St. Louis, Mo., thanks to the alert protest of the Rev. William L. Lahey, rector of St. Paul's Church, East St. Louis, Ill. The practice had apparently been in use for more than a year at the cemetery, where many thousands of veterans are buried.

The protest from Fr. Lahey was contained in a letter to the superintendent of the cemetery. Fr. Lahey said he was appalled at the practice of using a simulated grave when weather conditions did not demand it and when the actual grave was finished and ready for use. His protest was occasioned by a recent funeral of a veteran of World War II who had died with no relatives in the area. Arrangements were made through the office of the public administrator, who asked Fr. Lahey to officiate. Fr. Lahey said when he arrived at the cemetery he found the casket placed on a lowering device over a simulated grave with the usual bank of earth covered with artificial grass. When he discovered no hole in the

earth beneath the device he made inquiry and was told that this was the custom in not only Jefferson Barracks National Cemetery but in other national cemeteries also. He was told that the large number of burials scheduled on the same day made the practice necessary. Fr. Lahey in his letter to the superintendent said the official in charge of the particular service was short tempered, crass, and indifferent.

Fr. Lahey's letter was printed in part in both St. Louis daily newspapers and elicited a great deal of interest. U.S. Rep. Frank M. Karsten, of St. Louis, announced a few days later that he, too, had had protests about the custom and that he had conferred with Col. James McFarland, chief of the Army's Memorial Division in Washington. Mr. Karsten said he was told that Arlington National Cemetery follows the custom but that instructions had now been given to halt it. When Mr. Karsten was asked about the particular complaint of Fr. Lahey that one cemetery employee had treated the deceased at one funeral like a "stray dog" he replied: "I don't know about that, but when you're putting a loved one in his final resting place, you don't expect him to be disturbed."

Jefferson Barracks Cemetery officials have promised to use the "dummy" grave practice in the future only when relatives give permission, or when weather conditions, such as snow on the ground, require it.

Postlude

Visitors and others who attended the recent General Convention in St. Louis will remember the small pipe organ installed in Kiel Auditorium's Opera House for use during the Convention. Used mainly for the Missionary Service and the Service of Evangelism it was played occasionally to accompany the singing of a hymn during a joint session.

After Convention closed the organ was left in place to be used during a concert of the St. Louis Symphony Orchestra, on November 7th. The feature of that concert was the playing of Symphony No. 3 by Camille Saint-Saëns, often referred to as the "Organ Symphony." Soloist for the organ portion of the work was Ronald Arnatt, organist and choirmaster of Christ Church Cathedral, St. Louis. The concert was well received by the audience.

The organ used was designed and built by Charles W. McManis of Kansas City, who installed the instrument in Kiel Auditorium as his contribution to the General Convention. It is described as an eight-rank instrument with 560 pipes, and most usable in a church or hall seating about 500 persons. After the symphony concert the organ was moved to Lincoln, Neb., for permanent installation in a Lutheran church.

TENNESSEE

Science and Religion

More than 500 people crowded the First Presbyterian Church fellowship hall, in Kingsport, Tenn., on November 1st, to hear an interchurch panel discuss "Science and Religion."

Participants were the Rev. Dr. William G. Pollard, nuclear physicist and Episcopal priest of Oak Ridge, present by invitation of St. Timothy's Episcopal Church, Kingsport; the Rev. William Wallace, Jesuit priest-scientist of the Catholic University, Washington, D. C., invited by St. Dominic's Roman Catholic parish; and Lee G. Davy, Ph.D., Presbyterian research scientist of the Tennessee Eastman Company, Kingsport. Panel moderator was Joseph K. Maloy, M.D., of Kingsport, a Methodist.

Dr. Pollard explained that one arrives at the truths of Christianity by the same paths the scientific seeker follows—by commitment first to the value of the

search, and then by immersing one's self in diligent work in the community where the truths are believed and practiced.

"Both bodies of truth are objective rather than subjective," Dr. Pollard continued, "and it is just as preposterous to speak of a 'personal' set of religious truths as it would be to speak of a 'personal' physics or chemistry."

He described his own conversion as a process of "being drawn not to any individual interpretation of the mysteries of life, but rather to classic Catholic Christianity, the faith once delivered to the saints."

Fr. Wallace, who is currently at work on the revision of the science portion of "The Catholic Encyclopedia," described the scientific explosion of the 20th century as "a possible new Goliath, a technology which without the Christian concept could turn people into a mere standardized mass." Stating that there was no cause to fear this unlikely outcome, he said, "We do not condemn science; rather we see in it, as in all of history, the unfolding of the divine design of creation."

He forecasted that, as cybernetics free mankind from the need to labor constantly for the necessities of life, the time will come when man can be remotivated toward work that consists of self-giving in the service of others. "Science and technology are not of themselves evil or good, but morally neutral; it is man who is saint or sinner."

Dr. Davy interpreted scientific humanism at length, pointing out its fatal flaws. "To fail to know God is not to negate His existence," he continued. "Humanism has no answer to the irreducible mystery of existence, of life itself; only Christianity can interpret this basic mystery."

He warned against settling for a humanistic philosophy, and against the dangers of the bigotry which can be "a far more serious deterrent to religion than can science."

AROUND THE CHURCH

The Rev. Clarence W. Sickles, president and executive director of Heath Village and vicar of St. James' Church, Hackettstown, N. J., has announced that the Federal Housing Administration has issued a mortgage commitment for \$2,363,000 to construct **Heath Village**, a housing community for people who are over 61.

Focal point of the project will be a three-story community building containing a central living and dining room, snack bar, chapel, library, beauty parlor, hobby and craft room, dispensary, administrative offices, and 45 studio rooms. Easily accessible to the community building will be 19 units containing 135 apartments. Heath Village is endorsed by the diocese of Newark.

A bishop, a federal court judge, and a well known labor leader have been elected to four-year terms on the chapter of **Washington Cathedral**. Elected by chapter members on November 19th were the Rt. Rev. **Robert Lionne DeWitt**, Bishop of Pennsylvania; the Hon. **Russell E. Train**, judge of the U.S. Tax Court in Washington, D. C.; and **Victor G. Reuther**, director of the international affairs department of the United Auto Workers.

Ground breaking ceremonies took place at **Nashotah House**, Nashotah, Wis., November 9th. The Very Rev. Donald J. Parsons, dean of the seminary, turned the first spade of dirt signifying the commencement of the new \$300,000 dining hall.

The new refectory is the first major building project to be undertaken in the \$5,000,000 development program inaugurated in 1960.



Dean Parsons turns the first spadeful of dirt for new refectory at Nashotah House.



Salty Sayings,

Words of Warning,

Vivid Eulogy

of Holy Scriptures,

found in—

The Unknown Preface

by the Rev. Harry Leigh-Pink

There is an underworld, non-criminal yet mysterious, not without perils, full of hopes and fears, fraught with hairsbreadth escapes and sudden stumblings upon hidden hoards, sought by the few — the fascinating shadowland where prowls the collector of antique books and ancient manuscripts.

In my own excursions into this dim and wistful realm, often I have emerged empty-handed. But recently I came home clutching a prize.

The discovery was a sheaf of the magnificent stately black-letter folio pages from the extremely rare first issue of the first edition of the book which more than any other has formed the character and public institutions of the English-speaking nations down the past three hundred years — the 1611 A.D. King James Version of the Holy Bible, the best-known book in the world. A find indeed!

The first and second issues of the "Authorized" Version first edition are spoken of respectively as the "Great HE Bible" and the "Great SHE Bible." My pages are from the first edition's first issue, the "Great HE Bible," so called because of a strange error in the 15th verse of the third chapter, Book of Ruth.

In the first issue the clause reads "He measured five measures of barley . . . and he went into the citie." The word "he" should have read "she," and this appears correctly in the second issue of

the first edition and in all subsequent editions.

This printer's error makes the first issue of the first edition one of the most eagerly-sought, hard-to-find books in all literature. The last copy auctioned in New York in 1959 brought a price of \$7,000, and such a copy in fine condition if for sale now would command at least \$10,000.

I was pleased beyond words to be the owner of even a few of these individual leaves from the rare "Great HE Bible." They are large — 16 x 10½" — and beautifully printed in ink as black and vivid now as when it came wet from the press of Richard Barker of London, "Printer to the King's Most Excellent Maiestie," in 1611, when Shakespeare was alive in London and at age 47 was writing his last play, *The Tempest*, before retiring later in the year to his home at Stratford-on-Avon.

Poor Barker! His work was magnificent, but he became involved in financial difficulty in his old age, was arrested for debt, and died a prisoner in the King's Bench Prison. It is said that after his death his son Matthew, fighting a lawsuit to protect printing rights, stated that Richard Barker had paid the enormous sum of £3,500 for an "exclusive" on the right to print the King James Version. If this is true, to whom was the great price paid? The 47 scholars who made the translation were given the barest of bare expenses.

Delighted with my find, I threw up my

hat when I discovered, tucked in with the leaves, six shabby pages bearing the large-type heading, "The Translators To The Reader."

Crumpled into indignity though they were, I had in my hands original first-issue first-edition pages of the famous "unknown preface"!

The great preface, more than 11,000 words, introduced and commended the first edition of King James Bible to the English nation. It was omitted from later editions, and the lack of it has made it the "unknown preface" to the great majority of Bible readers.

A few years ago Brooke Crutchley, printer for the University of Cambridge, England, printed an edition of the King James Version which put the missing preface back into its proper place; the edition was released in the United States by Seabury Press, Greenwich, Conn., bound in cloth and including the Apocrypha, and with the delightful "Jacobean" English somewhat moderised.

Examine with me the ancient first-issue pages of the preface. It contains many salty sayings, quaint words, deep knowledge of the frequent perversities of human nature, a fascinating wealth of information about the Bible translators of early and middle Christian centuries, and a glowing eulogy of Holy Scripture which deserves to be framed for display on the walls of all Christian homes.

The author was Dr. Miles Smith of Brasenose College, Oxford University, one of the translators, an Anglican clergy-

Fr. Leigh-Pink is associate rector of St. Paul's Church, Bakersfield, Calif., and a college chaplain, as well as a former editor, biographer, novelist.

man distinguished for sound knowledge of ancient languages.

The reason why the translation was made, states the preface, was the decision made by King James in 1604:

"The very historical truth is that upon the importunate petitions of the Puritans, at his Maiestie's coming to this crown, the conference at Hampton Court having been appointed for hearing their complaints: when by force of reasons they were put from all other grounds, they had recourse at the last to this shift, that they could not with good conscience subscribe to the Communion-book, since it maintained the Bible as it was there translated, which was, as they said, a most corrupted translation. And although this was judged to be but a very poor and empty shift, yet even hereupon did his Maiestie begin to bethink himself of the good that might ensue by a new translation, and presently after gave order for this translation. . . ."

On July 22, 1604, the King wrote to the Bishop of London, who was then acting as representative of the vacant see of Canterbury, requesting him to take measures whereby James might recompense the translators by Church preferment. It is said that James also offered to defray their immediate expenses from his own purse, that the bishops demurred, whereupon the monarch asked bishops and chapters for gifts toward these expenses. So far as can be ascertained, nothing was subscribed, and from the biography of one of them (Mr. Boys, fellow of St. John's College, Cambridge) it would seem that the translators received only free board and lodging in colleges until some of them gathered in London for final revision of the work. The 47 toiled on the translation for an actual two years and nine months, working in six groups, two at Oxford University, two at Cambridge, two at Westminster.

The preface-writer wrote on behalf of his fellow-translators, and, while we know little about them except their names, from his own writings we can assess at once the character and temperament of Miles Smith, whose reward for labors was later appointment as Bishop of Gloucester. He was witty, bold, fluent, persuasive, pious, aggressive, a realist, a man of vivid imagination; above all he was in dead earnest.

"Zeal" was Miles Smith's watchword, and right zealously he begins: "Zeal to promote the common good, whether by devising anything ourselves or revising that which hath been laboured by others,

deserveth certainly much respect and esteem" — then, pausing to consider this pat on the back for his fellow-workers, he comments wryly that such efforts find "but cold intertainment" in the world.

For the next 1,700 words the "cold intertainment" which an England steering a tortuous religious course between stubborn Romanists on the one hand and image-smashing Puritans on the other, was likely to give to this new Authorized Version, is his major and alarming theme!

Dr. Smith warned darkly the version would be "welcomed with suspicion instead of love, and if there be any hole left for cavil to enter (and cavil, if it doe not find a hole, will make one) it is sure to be misconstrued."

In a leaping phrase the doctor waxed proverbial: "Happy is he that is least tossed upon tongues, for utterly to escape the snatch of them is impossible."

Even kings and princes were in for trouble! Miles Smith cited the obloquy hurled at seven rulers, from David of Israel to the Emperor Justinian, as a danger signal to King James I of England, that "whosoever attempteth anything for the publike . . . the same setteth himself upon a stage to be glouted upon by every evil eye, yea he casteth himself headlong upon pikes, to be gored by every sharpe tongue. For he that medleth with men's Religion in any part, medleth with their custome, nay, with their freehold; and though they finde no content in that which they have, yet they cannot abide to heare of altering."

After much warning, abruptly the preface-writer asks, "But now what piety without truth? What truth (what saving truth) without the Word of God? What word of God (whereof we may be sure) without the Scripture?"

Answering his own questions, he musters the ancient Fathers of the Church — Augustine, Hierome (Jerome), Cyril, Tertullian, Justin Martyr, Basil — to assert the supremacy of Holy Scriptures and the constant need of clergy and laity alike for serious meditation upon the words of the Bible.

"But how shall men meditate in that, which they cannot understand?" demands Dr. Smith. "How shall they understand that which is kept close in an unknowen tongue?"

He echoes here the trumpet cry of the English Reformers, such as John Wycliffe, who defied a Pope long before Luther

was born and produced the first hand-written English translation of the complete New Testament in 1380 A.D., William Tyndale, who was hounded out of England by Henry VIII for daring to print in English his (Tyndale's) translation of the New Testament and parts of the Old and who was strangled to death in Europe, Archbishop Cranmer of Canterbury, burned to death at Oxford.

The greatest accomplishment of the English Reformers was to put the Holy Bible into the hands of their nation, printed in the everyday language of the people; for this, many brave souls endured dreadful agonies and gave their lives.

It is a cause for rejoicing that leaders of the Roman Church, in its Vatican Council session of 1962-1963, came out strongly in favor of vernacular versions of Holy Scripture and the Roman Church liturgy, so that adherents of their Communion may hear the word of God in speech they can all understand. After four centuries, Rome finally is catching up with the Reformation!

Because "all of us in those tongues which wee doe not understand, are plainly deafe," Miles Smith presses home the dire need of translators of the Bible. In support of his argument, his method is to pile up a vast array of pertinent facts — just as a grocer, selling oranges, displays not six but 306 and convinces the buyer by mass-saturation!

Starting with "Ptolome Philadelph King of Egypt," who procured the translating of the "Booke of God out of Hebrew into Greeke . . . which prepared the way for our Saviour among the Gentiles by written preaching, as Saint John Baptist did among the Jewes by vocall," Dr. Smith carries us at breathless pace through the history of scriptural translation by Aquila, Theodotion, and Symmachus, to the times "within a few hundreth yeares after Christ" when the Latin translations of Scripture were so numerous they "were too many to be all good, for they were infinite."

Here the preface-writer takes off his Oxford cap and makes a low deep bow in the direction of Saint Jerome, who was "moved . . . to undertake the translating of the Old Testament out of the very fountains" (original Hebrew scriptures) into Latin, instead of out of "the Greeke streame" which was "not altogether cleare."

Higher and higher he piles the evidence of many translations — citing Jerome's translation into the Dalmatian language, quoting Chrysostom's assertion that in Jerome's time the "Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations being barbarous people" translated the Bible into their mother tongues and became Christians, and quoting the sweeping statement of Theodorit that "every Country that is

Continued on page 13



The Model Minister

There is a sense in which the prototype and model of the Christian ministry is not Jesus Christ but St. John Baptist. The sense in which this is true is quite clearly brought out in the Collect, the Epistle, and the holy Gospel for this Third Sunday in Advent. The Collect is a prayer that “the ministers and stewards of [God’s] mysteries” — the ministers of His Church — may, like John the Forerunner, “so prepare and make ready” the way of the Lord that at Christ’s second coming “we may be found an acceptable people” in His sight.

Some of the details in these propers may be puzzling to the modern mind. And the great but stern prophet who was God’s messenger to prepare the way of Christ before Him, John Baptist, is not only a baffling but an unattractive figure to many. We thank God that the usually gentle Jesus, not the usually stern John, is the founder and lord of our religion.

John, bless him, thanked God for it, too. But he didn’t see himself as being in any way a rival or competitor of Christ for the hearts of men; and this is true notwithstanding his bewilderment at Christ’s tactics, which he considered (at least for a spell) quite injudicious and what we should call today irrelevant.

The great Forerunner and Preparer of the Way saw himself as one whose God-given task it was to *prepare people for Christ*. And this remains, and will continue forever, the task of the minister of Christ.

It may well be that John was tempted to depart from the role which God had assigned to him, that of being strictly a preparer of the way for Christ, and to take on himself the task of trying to save the souls and redeem the lives of men in his own way — to be, in short, a self-constituted Christ. No temptation comes more readily and inevitably to the minister of Christ, because the minister is a man and a fallen man; and the mark and sign of the Fall in man is his passion for overreaching himself and playing at being God. Almost certainly John knew this temptation.

So does every minister. Here is a man who has been through college and seminary, has read many books and has prayed earnestly, has attended innumerable conferences on pastoral theology and psychology and sociology, who knows that he is well and favorably known for his eloquent sermons, godly counsel, and recognized place in the ranks of the progressive and enlightened leaders and helpers of mankind. Why shouldn’t he simply tell people what ails them and help them to stand on their feet and to walk in the right way — *his* way, the way *he* shows them?

The temptation thus to constitute oneself in some way as the Christ is inevitable and almost irresistible to the clergy, and above all to the better qualified clergy. Here is a case where the higher you stand on Jacob’s ladder the harder the wind blows.

But the godly minister who would himself be Christ



John the Baptist by Geertgen tot Sing Jans: Preparing the way.

to others is, literally, Antichrist, which means not *against Christ* but *in-the-place-of-Christ*.

The greatest word spoken by John is a word which somehow suggests that it came after awful travail of temptation to be Antichrist. Speaking of Christ, he said: “He must increase, but I must decrease.” (St. John 3:30.) What a golden text that is for the ordination or consecration of any deacon, priest, or bishop! And for daily recollection throughout his days!

When a minister has reached that stage of true self-oblation in which his whole life is a decreasing so that Christ might increase, he is beginning to be a “success” in the only sense of that word which ultimately matters.

The Lord of the Church and Saviour of the world does not need clerical colleagues. He needs preparers of His Way in the hearts of men, who gladly decrease that He might increase. During the Embertide that falls this week we shall do well to pray that God may raise up to serve Him in the sacred ministry a host of men who are possessed by John’s holy humility in order that they might be agents of Christ’s holy charity.

Getting Ready

The article on the “missing preface” to the Authorized Version of the Bible, by the Rev. Harry Leigh-Pink [page 8] might seem more suitable for last week and the “Bible Sunday” issue, but here it is in the issue of Advent III. After all, the Bible is a quite important book even in the third week in Advent — or any other.

This whole season of Advent is devoted, or should be, to getting ready for the Judgment Day. A little boy was visiting his friend, and asked his young host, “How come your Grandmother is always reading the Bible?” Came the reply, “I think she’s cramming for her finals.”

She had a sound idea at that. If we are really interested in getting ready for our final exams, the Bible is the book for us. Or the Collect for Advent III makes it sound that way.

An Open Letter
to the Rt. Rev. James A. Pike,
Bishop of California,
from the Rev. Carroll E. Simcox,
editor of *The Living Church*

Dear Jim

[Continued]

I take it that you favor a radical reconstruction of Christian doctrine in our time because, in your judgment, the traditional vessels are no longer adequate to convey the Treasure. You feel that the Christian faith can and must be made plausible to people of modern mind by being purged of whatever we think they will find implausible. I would offer one or two comments on this.

To begin with, one does not have to be of the *credo quia absurdum* school to believe, as I do, that the Gospel is always going to be "unto the Greeks foolishness" anyway. I have read somewhere of an ancient anti-Christian cartoon, on the wall of a catacomb, which has as its target a Christian named Anaximenes. The picture is of a donkey nailed to a cross, with a man kneeling below; and the caption reads "Anaximenes worships his God." This Gospel was foolishness then, and it is now. Whatever it was that drew Anaximenes to the crucified Saviour, it wasn't essentially a rationally plausible doctrine of some sort. Almost certainly the faith came to him by what C. S. Lewis called "good infection" rather than by plausible propaganda. (I don't use this word pejoratively.)

It is always so. We don't need to worry nearly so much about our semantics, our myths, and our metaphors by which we proclaim the Gospel to a perishing world as we need to worry about our commitment and love. Dr. Marcus Dods was a fine theologian, but an even finer Christian. Somebody once said that whenever he had doubts about the truth of Christianity he took another good look at Marcus Dods. "Talk about arguments for Christianity — Dods is it!" he said. You agree, I know, that there's no substitute for this kind of witnessing. But you neglect it in your book, and so doing you fall into the error, as I think, of greatly exaggerating the importance of the myths, metaphors, and symbolic vessels which we must employ in communicating the Gospel.

I am not afraid of demythologizing. It is the unending task of Christian theology to demythologize and to remythologize. But I would offer one or two comments on your particular position.

It seems to me that you, along with Bishop Robinson and some others, do less than justice to the intelligence, and the capacity to think mythopoetically, of the modern person. You think he is put off by the traditional metaphorical terms of Christianity, or is incapable of using them. I believe your estimate falls very far wide of the mark. Any normal child of ten can readily learn what we mean, and what we don't mean, by the assertion that Christ sitteth on the right hand of the Father. This venerable metaphor is still perfectly good for its

purpose. Why fuss so about the old images of God and heaven drawn from the dimensions of space and height? It is as natural to think of holiness, love, truth, and beauty as being somehow "up" as it used to be in the pre-Copernican universe to think of heaven as "up."

Then, if we must remythologize, surely we want to be certain that the new myth will really do a better job than the one it replaces. In this connection I want to ask you if you seriously believe that the God-image contained in the phrase "Ultimate Ground of all being," which is so meaningful to you, is an improvement upon such old metaphors as "Father," "Shepherd," "King," and "Lord of hosts." Evidently you do, or you wouldn't adopt it. I must say that "Ultimate Ground of all being," as a God-image, leaves me very cold. Philosophically, as a label for the Absolute or for what Pascal calls the God of the Philosophers, it is meaningful enough. But it whispers to me no tones, however faint, of the Ultimate Love of which I and all men are the creatures and the dear children. It is as schematic, bloodless, lifeless, as Freud's Super Ego.

To be sure, this is only one person's reaction to the term. But if ever the preachers of Christianity to our world of today go forth in apostolic rapture to proclaim the Good News that man is invited to become the vehicle of the Reality of the Ultimate Ground of all being, they will find, I'm afraid, that their word will fall fruitless to the ground. I don't mean to be rude about this; but since you are so critical of the old metaphors and God-images, I feel justified in raising the question about this one which you think would better serve the truth of God. I am convinced that this God-as-Ultimate-Ground image is foredoomed to failure as a new vessel, because symbolically there is no love in it and it doesn't begin to convey what people of the biblical inheritance mean by the living God.

Now, having said all this in criticism of your innovating ways, I must acknowledge a strong preference for old things and old ways. I am a traditionalist *au fond*. I try dutifully to get on with Faulkner, but wind up the evening back in Dickens. My attachment to the Authorized Version is such that I can hardly endure hearing one of the new translations read in Church. You are of the opposite taste. One must make allowances for these strictly subjective factors in one's theological judgments. I can argue, for my side, that the fact that a myth or metaphor has served God's people well for a thousand years is good reason for continuing to use it. I can see the danger here, however. A thousand years may be the right running-time for the thing; a thousand years and six months may be too long. I interject this acknowledgment of preference for the old ways to make clear that if you have prejudices so have I.

To recapitulate: As we consider how the Gospel can be made more plausible and persuasive to men, I think that we should be mindful of these people, like Marcus Dods, who in the Prayer Book phrase have been "the lights of the world in their several generations." You yourself have written an excellent book on *doing* the truth. Our Lord's most effective ambassadors to every age have been those whose own lives gave meaning and plausibility to the words, myths, metaphors, and other vessels which they used. It is not for us to convert the world anyway; that is for the Holy Spirit. Our work is to witness, and to love and to serve as best we can. New vessels we always need; but we need to be sure

that the new vessels are really better than the old ones.

Now we must take up a very much more serious issue than that of semantics: your Christology. "What think ye of Christ?" is the fitting title of your chapter on this subject. I don't know when I have read a more *reverent* treatment of Jesus than yours, in its tone. I feel the same way about Bishop Robinson's treatment of Christ as "the man for others" in *Honest to God*, and I take it that your Christological reconstruction has been deeply influenced by his.

In a statement issued in St. Louis you acknowledged the necessity of "faithfulness to the Treasure itself, the Catholic faith — a Treasure which should not be adulterated." Clearly, in your own mind you are sure that you have not adulterated it.

I submit that you have, disastrously.

We probably agree that this Treasure, the Catholic faith, is the Apostolic "faith once delivered to the saints" (Jude 3). We probably agree that the New Testament writings as a whole faithfully report and reproduce this faith. We agree that Christ was true man, born of a woman, growing in wisdom and stature, subject to pain, temptation, and death.

Having walked thus far together we must part company. As one who maintains that he holds the Catholic faith without diminution, but who denies that Christ is not only true man but true God, you are bound to hold that the deity of Christ is not in truth a part of the Catholic faith. The burden of demonstration is surely yours.

The Nicene Creed does not go beyond the New Testament in affirming the pre-existence and the deity of Christ. From the beginning, Christians have seen not only God *in* Christ but God *as* Christ, God made flesh in the womb of Mary. This, surely, is of the Catholic faith. The Gospels and other New Testament writings



testify that Christ came *into* this world, not *out of* it as a mere product of biological process. While dwelling among us in our flesh He spoke and acted as only God incarnate could speak and act. As William Temple put it, "No one can say 'Come unto me and I will give you rest' except one who can say 'I and the Father are one,' for it is only in the Eternal God that the souls of men find rest." (*Christus Veritas*, p. 119.)

What think you of Christ? You describe Him as a man who "so emptied Himself of self-centeredness" that He could be the "perfect vehicle" of the divine Reality. And you quote the great *kenosis* passage, Philippians 2:5-11. But you do not quote it all. What you omit is in fact the major thesis of the passage — that this great Lover of our souls who humbles Himself unto death out of love for us is *God* so loving the world. You make Him *man* so loving the world.

You begin your quotation (from the New English Bible translation) in the middle of verse 6, with

St. Paul's assertion that Christ "did not think to snatch at equality with God, but made himself nothing, assuming the nature of a slave. Bearing the human likeness, revealed in human shape, he humbled himself, and in obedience accepted even death — death upon a cross."

All of this could be descriptive of a uniquely loving, heroically selfless man, which is exactly what you want to convey.

But you omit the opening words of the passage which contain the major thesis: "Let your bearing towards one another arise out of your life in Christ Jesus. For *the divine nature was his from the first . . .*" (italics mine).

Consider some other translations of the thesis:

"Who, being in the form of God. . . ." *KJV*.

"Who, though he was in the form of God. . . ." *RSV*.

"Though he possessed the nature of God. . . ." *Goodspeed*.

"Though he was divine by nature. . . ." *Moffatt*.

Grant that the Greek word (*morphe*) which St. Paul uses and which must be translated as "form" or "nature" is a rather puzzling one, still the sense of it is quite clearly as Dr. E. F. Scott defines it in *The Interpreter's Bible* (*ad loc.*): "When (Paul) says that Christ existed in the form of God, he implies that Christ was of the same nature as God, that the principle of His being was essentially divine."

This stands pretty squarely in the way of your position that Christ was the *man* for others. St. Paul calls Him the *God* for others. Who maintains the Catholic faith here — St. Paul, or you?

You do, however, affirm Christ's divinity. But how? In what terms? "His divinity is in the fullness of His true humanity, His total readiness to be a man, that is, the full, active vehicle of God's meaning and love. But this possibility is in all men." (*A Time for Christian Candor*, p. 113.) On this showing, any man is divine in proportion to his "readiness to be a man."

By re-defining the term "divine" to make it mean "perfectly human" you simply wipe out the difference between God and man, Creator and creature, divine and human. You revise both our Christology and our language.

Christ, then, in your view, was a man who became a better vehicle of God's meaning and love than are the rest of us because He went farther with His self-emptying. I am willing to consider quite seriously that this may have been God's way of redeeming the world. I have asked myself as honestly and thoroughly as I can: Is this not enough? And if not, why not?

The answer which keeps coming to me is this: The Gospel, the Good News from heaven, is that it is *God Himself* who so loves the world that He stoops to save His lost creation; that His seeking love, His *agape*, is such that He has to become one of us and one with us to unite us to Himself on our lowly level of being. The Good News is that this man for us is — Almighty God. When I gaze upon a crucifix and say "That is God loving me!" I know how seriously He takes me, and also the least of my brethren. This is the Good News we have to proclaim to the world; and what makes it unspeakably good is that the Hero whose blood cleanses the world is King of kings, Lord of lords, very God of very God. [*To be concluded.*]

Carroll

The Living Church

"UNKNOWN" PREFACE

Continued from page 9

under the Sunne is full of these wordes."

The Bible, we are told, was translated in "Gothicke" by Ulpilas; into "Arabicke" about 717 A.D. by John, Bishop of Seville; into Saxon by "Beda" (Bede).

"Efnard" abridged the French Psalter "about the yeere 800." "King Alured" (Alfred) translated the Psalter into Saxon; Methodious "turned the Scriptures into Slavonian"; Valdo, Bishop of Frising, made a translation in "Dutch-rithme."

So the list runs on and on, and after a sideglance at Romanist opponents of English Bible versions the preface-writer brings us full circle to the 47 translators of James the First's reign and their purpose.

They "did not run over the work with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in seventy-two days." Translation of the King James Version took "twice seven times seventy-two days, and more" — actually the time taken was just three months short of three years.

Bishop Bancroft may have drawn up the firm set of 15 rules accurately defining duties of the translators. The first rule states, "The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the original will permit." The 14th rule insists, "These translations to be used when they agree better with the text than the Bishops' Bible: Tindale's, Matthew's, Coverdale's, Whitchurch's, Geneva."

Says Smith in his preface, "Truly, good Christian reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one . . . but to make a good one better, or out of many good ones one principal good one."

Great pains were taken to ensure accuracy. "Neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered."

Miles Smith was one of the seven eminent scholars who undertook translation of the 17 books of the Prophets, from Isaiah to Malachi. He was also one of the six men selected to make the final revision, before the King James Version went to press. Writing the preface, it is as though suddenly he sits back in his chair, lets the quill pen fall from his weary hand, and pours forth his whole soul in praise of the Scriptures.

"It (Holy Scripture) is not only an armour, but a whole armourie of weapons, both offensive and defensive; whereby we may save ourselves and put the enemy to flight.

"It is not an herbe, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every moneth, and the fruit thereof is for meate, and

the leaves for medicine.

"It is not a pot of Manna, or a cruse of oyle, which were for memorie only, or for a meales meate or two, but as it were a showre of heavenly bread sufficient for a whole host, be it never so great; and as it were a whole cellar full of oyle vessels; whereby all our necessities may be provided for, and our debts discharged.

"In a word, it is a Panary of wholesome food . . . a Physions-shop (Saint Basil calleth it) of preservatives against poisoned heresies . . . a treasure of most costly jewels, against beggarly rudiments. Finally, a fountaine of most pure water springing up into everlasting life.

"And what marvaile? The originall thereof being from heaven, not from earth; the authour being God, not man; the enditer, the holy spirit, not the wit of the Apostles or Prophets; the Pen-men such as were sanctified from the wombe, and endowed with a principall portion of God's spirit; the matter, veritie, pietie, puritie, uprightnesse; the forme, God's word, God's testimonie, God's oracles, the word of trueth, the word of salvation . . . the effects, light of understanding, stablesse of persuasion, repentance from dead workes, newnesse of life, holinesse, peace, joy in the holy Ghost; lastly, the end and reward of the studie thereof, fellowship with the Saints, participation in the heavenly nature, fruition of an inheritance immortal. . . . Happie is the man that delighteth in the Scripture, and thrice happie that meditateth in it day and night."

Down three and a half centuries his voice comes to us, rising in a shout of praise to our Redeemer —

"It remaineth that we commend thee to God . . . He removeth the scales from our eyes, the vail from our hearts, opening our wits that we may understand his word, enlarging our hearts. . . .

"Ye are brought unto fountains of living water which ye digged not; do not cast earth into them, with the Philistines, neither prefer broken pits before them, with the wicked Jews . . . O receive not so great things in vain; O despise not so great salvation.

"It is a fearful thing to fall into the hands of the living God; but a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when he setteth his word before us, to read it; when he stretcheth out his hand and calleth, to answer, Here am I, here are we to do thy will, O God."

We feel the deep sincerity of his voice as this splendid fellow-Anglican, to whom with others we owe so much, closes with a prayer:

"The Lord work a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord JESUS CHRIST, to whom with the Holy Ghost be all praise and thanksgiving. Amen."



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LETTERS

Continued from page 2

innuendo. They impute all "hatred" and "bigotry" to segregationists, magnifying white violence, minimizing the provocations. Should Christians bear false witness?

We in the laity who withdraw from the revolution all sympathize with the Negroes' aspirations, but their problem is a vast, complex one that cannot be solved by the catchwords of politicians and tinhorn journalists. Nor do we admire the zealots in so-called "freedom marches." Enjoying simultaneously a spurious martyrdom and tremendous power, they are a common historical type that has never done civilization any service.

We doubt that any end can be more moral than the means, or that the results of the racial revolution can be better than its methods. Already we see a bad effect on our Church: Parts of congregations are separating from the rest, and some of our ministers are intolerant of large segments of the membership.

What are we coming to, when the shepherd turns his back on any of his flock?

JENNIE GARDNER

(Mrs. Andrew Gardner)

Atlanta, Ga.

Confused Shepherds

In regard to the "new image" being advocated by Bishop Pike in place of the doctrine of the Trinity, I can only yell HURRAY to Fr. Hogben's letter [L.C., November 1st]. But there is one small factor that Fr. Hogben has overlooked. He wrote: "It may be necessary for an aroused and militant laity to come to the forefront of the fray, and insist upon the re-assertion of the faith 'once delivered to the saints.'"

Need I remind Fr. Hogben that Bishop Pike was not the only one in St. Louis dropping "golden eggs." For it would seem that the laity did their share also [L.C., November 1st, page 14]. It would seem that some of the sheep are as bewildered and confused about the Christian faith as are some of the shepherds. I'm all for an aroused laity who will fight for the faith "once delivered to the saints." But where are they?

Part of the answer it seems to me is found in the letter that immediately followed Fr. Hogben's, by Fr. Simkin. The sheep and some of the shepherds are still racing around wildly over the trivia, like, what candle do we light first?

The sheep will hear and follow the steps of the shepherds. If the shepherds are not willing to protest the "new image" projected by the Bishop of California, how can we expect the sheep to do the job?

(Rev.) CHARLES E. WALLING

Vicar, The Church of Our Saviour
Cheesequake, N. J.

Tribute to a Priest

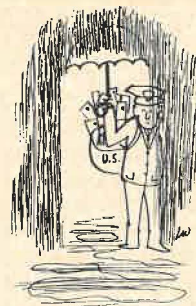
When I looked at the cover of the October 11th LIVING CHURCH my eyes fastened on a face above a round collar in the back of what was obviously a parish hall. Immediately I thought, "At last somebody is going to tell about the Episcopal Church's 'secret weapon'!" I turned to the text of the wonderful story about the volunteer tutorial program entitled, "Any Church Could Do It,"

and found that the one main reason why Otey Parish did what it did was carefully concealed. Knowing my man I divined that it was because the story had been written by the rector, David W. Yates. Any parish could do what they have done with such a pastor.

First of all, he went there because the Church needed him rather than he "needing" it. He was called in spite of reservations about his political and social convictions because more than anything else those responsible knew that his life "was hid with Christ in God." When a vestry will call such a man for such reasons they can do anything.

Ponder on the fact that after a few years in an east Tennessee "town" parish in a university community, Negro members of a local mission are worshiping in what was once a "white" church, probably because it was not assumed that all the Negroes would want to leave their church, and so services are still held for those who prefer it. Ponder also that after improving property, meeting all diocesan and national obligations, this small congregation for one of its "extra" projects sent \$5,000 to Bishop Trevor Huddleston for his diocese in South Africa. This is "for real." It is not strange that such a community raised \$50,000 on voluntary subscription to build four new classrooms in the Sewanee school so that all the village children could go to school together.

I feel duty-bound to make a testimony in the name of hundreds of people who would not be Episcopalians or even Christians without the self-emptying ministry of David Yates. Year after year at the Chapel of the Cross in Chapel Hill, N. C., he presented more "hard sell" atheists, fallen-away Protestants, Catholics, and Jews after a rigorous instruction course than all the other Churches did by their on-the-spot "confessing of



Christ." Every time any Episcopalian receives instruction before the Baptism of his child it is because David Yates in his only chance as deputy to a General Convention got the Canon requiring it passed. This is the sort of quiet "grass roots" commonsense that characterizes his ministry.

Finally, ponder on the fact that Mr. Yates was 53 years old when he was called to Otey Parish. This is 18 years past the "deadline" that congregations, no matter how desperate, set as the age limit for a new incumbent, and eight years after all clergy should "go somewhere else" because they are all worn out. My prayer as only one of David Yates many "sons" in the priesthood is that I may never forget that only the grace of God and the fellowship of the Holy Spirit, and not programs and gimmicks can feed the sheep.

(Rev.) MAURICE A. KIDDER

Vicar, All Saints' Church
Chaplain, Lawrence House
South Hadley, Mass.

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The Rev. E. W. Andrews, former rector, Trinity Church, Pierre, S. D., is rector, Trinity Church, Plainfield, Ind. Address: 420 N. Gibbs.

The Rev. W. Ross Baley, vicar, St. George's Church, Asheville, N. C., will be vicar, Trinity Church, Spruce Pine, N. C., on Jan. 1.

The Rev. William R. Cook is priest in charge, St. James' Church, Cleveland, Ohio. Address: c/o the church, East 55th St. at Payne Ave.

The Rev. Richard A. Curtis, former assistant, St. James' Cathedral, South Bend, Ind., is canon pastor of the cathedral.

The Rev. Philip J. Daunton, former rector, St. Michael and All Angels, Concord, Calif., is rector, Christ Church, Los Altos, Calif. Address: 24400 Border Rd.

The Rev. A. Donald Davies, former chaplain, USA, is professor of Christian education, Seabury-Western Seminary. Address: 2145 Orrington Ave., Evanston, Ill.

The Rev. E. Robert Dickson, former assistant minister, Zion Church, Rome, N. Y., is rector, St. John's Church, Holbrook, Mass. Address: 45 King Rd.

The Rev. William L. Dols, Jr., in charge, St. John's Mission, Arlington, Va., will be rector, St. James' Church, Wilmington, N. C., on Jan. 1.

The Rev. John S. DuBois, former canon pastor, Christ Church Cathedral, Indianapolis, Ind., is vicar, St. Thomas' Church, Auburn, Mass. Address: 7 Ridgewood Dr.

The Rev. David P. Ellms is associate rector, St. Martin's Church, New Bedford, Mass. Address: 506 W. Rodney French Blvd.

The Rev. Donald Lothrop Garfield, rector, St. Peter's Church, Springfield, Mass., will be rector, Church of St. Mary the Virgin, New York, N. Y., on Feb. 1.

The Rev. Henry B. Getz, former rector, St. Barnabas on the Desert, Scottsdale, Ariz., is rector, St. Luke's, San Antonio, Texas. Address Jan. 1: 215 Cardinal Ave., San Antonio, Texas 78209.

The Rev. Charles Jarvis Harriman, retired, is resident assistant, St. Luke's, Springfield, Mass. Address: 15 Hicks St., Springfield 4.

The Rev. Robert T. Hogden, former vicar, Good Shepherd, Federal Way, Wash., is vicar, Trinity Church, Gillette, Wyo., and St. Francis, Reno Junction, Wyo. Address: Gillette, Wyo.

The Rev. Robert H. Hutchinson, Jr., former rector, St. John's Church, Jim Thorpe, Pa., is rector, St. James' Church, Prospect Park, Pa.

The Rev. William Lockhart Jacobs, rector, Christ Church, Springfield, Ill., is rector, St. Paul's Church, Des Moines, Ia. Address: 815 High St.

The Rev. Thomas M. Magruder, former administrative assistant to the Bishop of Nevada, is attending school full-time. Address: 5540 Alameda Ave., Richmond, Calif. 94804.

The Rev. Luther D. Miller, Jr., former rector, St. James' Parish, Lothian, Md., is rector, St. David's Church, Washington, D. C. Address: 5150 Macomb St., N.W., Washington, D. C. 20016.

The Rev. Leonel L. Mitchell, former rector, Christ Church, Warwick, N. Y., is rector, St. Luke's Church, Beacon, N. Y. Address: 534 Walcot Ave.

The Rev. Robert M. Olton, rector, All Saints' Church, Richmond, Va., will be rector, Grace Church, Cismont, Va., on Jan. 1.

The Rev. Gordon Scovell, former vicar, Church of the Holy Spirit, Sunnyslope, Ariz., is vicar, St. Matthew's, Price, Utah, and vicar, Trinity Church, Dragerton, Utah. Address: c/o Trinity, Dragerton.

The Rev. George R. Siener, former curate, St. John's Church, Stamford, Conn., is vicar, St. David's Mission, Gales Ferry, Conn. Address: Box 296.

The Rev. John M. Smith, former assistant, Trinity Church, Morgantown, chaplain, West Virginia University, and diocesan director of college work, is curate, Christ Church, Exeter, N. H., and a member of the Exeter Academy faculty.

The Rev. Alan Taylor, former associate rector, St. Michael and All Angels, Concord, Calif., is associate rector, Christ Church, Los Altos, Calif. Address: 24400 Border Rd.

The Rev. Paul Tracy, former rector, Good Shepherd Mission, Fort Hall, Idaho, is rector, Church of the Redeemer, Salmon, Idaho. Address: Box K95.

The Rev. Peter J. Vandercook, former curate, St. Luke's, Evanston, Ill., is vicar, St. Chad's, Rockford, Ill. Address: 519 Theodore St., Rockford (Loves Park), Ill. 61111.

The Rev. William James Walker, former curate, St. Matthew's, Detroit, Mich., is rector, St. Philip's Parish, Jacksonville, Fla. Address: 321 W. Union St., Jacksonville 2.

Ordination

Priest

Massachusetts — On September 13, the Rev. Robert M. Durkee, at Grace Church, Medford, where he was instituted as rector, September 20. He is a former Methodist minister, was with the Navy Amphibians during WW II, and is a chaplain in the 26th Infantry Division, Massachusetts National Guard. Address: c/o the church, Medford, Mass.

New Addresses

The Rev. Duane S. Alvord, 4135 N. E. Alameda St., Portland, Ore. 97212.

The Rev. A. Gillett Bechtel, 5319 Saxon Street, San Diego, Calif. 92115.

The Rev. Allan R. Chalfant, 326 Casa Linda Dr., Woodland, Calif.

The Rev. George F. Conger, 52 Irving St., Cambridge, Mass.

The Rev. James M. Dick, 200 Calvert Ave., Clinton, S. C.

The Rev. Fred-Munro Ferguson, Little Portion Monastery, Mount Sinai, N. Y.

The Rev. Robert N. Huffman, P.O. Box 775, Bartow, Fla. 33830.

The Rev. Harold H. Kelley, 1116 Park Terrace Drive, Alexandria, Va.

The Rev. Harold K. Lawrence, So. 5414 Ivory (rectory), Spokane, Wash.

The Rev. Lynde E. May III, 3270 Kenmore Road, Cleveland, Ohio 44122.

The Rev. John M. Mills, c/o A. C. Mills, 3601 Belle Vista Drive, St. Petersburg Beach 6, Fla.

The Rev. William K. Martini, 549 Riverside Dr., Apt. 4D, N. Y. 10027.

The Rev. Jules Moreau, 644 Haven St., Evanston, Ill. 60201.

The Rev. Morgan C. Nichols, 211 Franklin Ave., Lookout Mountain, Tenn.

The Rev. George C. Perkins, 112 So. Oak St., Lake City, Minn. 55041.

The Rev. Everett P. Smith, 94, was the guest of honor at a party given at Pine Forest Nursing Home, Asheville, N. C., by members of All Souls' Church, Biltmore, N. C., before he left town. He was a member of All Souls'. His new address is Franklin County Nursing Home, Winchester, Tenn.

Marriages

On June 30, Miss Deanna Gustafson and the Rev. William J. Barnds were married in Fridhem Lutheran Church, Funk, Neb. The Rev. Philip Youngquist, Funk, and the Rev. William P. Barnds, Fort Worth, Texas, officiated at the ceremony. The Rt. Rev. Russell T. Rauscher was celebrant at a Nuptial Eucharist, at St. Elizabeth's Church, Hodrege, Neb.

Adoption

The Rev. Cyril F. Coverley and Mrs. Coverley, St. Timothy's Church, Littleton, Colo., announce the adoption and Baptism of their youngest child, six-month-old Geoffrey Arnold Coverley, on September 13.

Retirement

The Rev. Herbert E. P. Pressey, assistant, Grace Church, Kirkwood, Mo., has retired and is living at #8 Pinewood Dr., Cumberland Center, Maine 04021.

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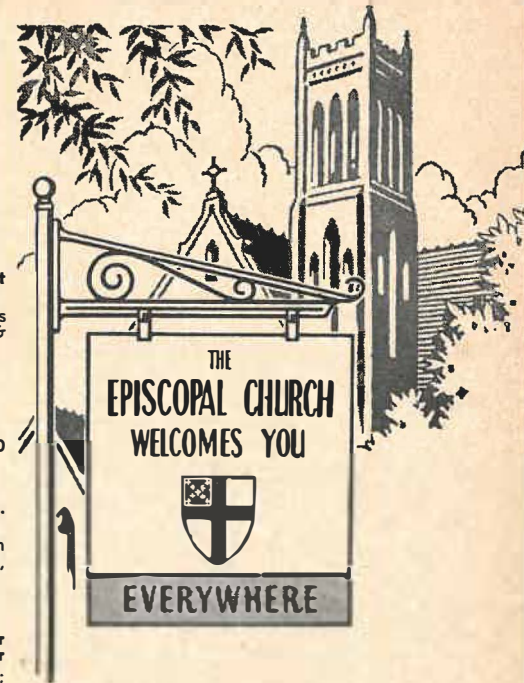
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of religious education; EP, Evening Prayer; Eu;
Eucharist; Ev, Evensong; ex, except; 1S, first
Sunday; hol, holiday; HC, Holy Communion;
HD, Holy Days, HH, Holy Hour; HU, Holy Unction;
Instr, Instructions; Int, Intercessions;
LOH, Laying On of Hands; Lit, Litany; Mat,
Matins; MP, Morning Prayer; P, Penance;
r, rector; r-em, rector-emeritus; Ser, Sermon;
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SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. William L. Jones
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High
Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6,
Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

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

DETROIT, MICH.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. 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

NEW YORK, N. Y.

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

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

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

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

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex
Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN
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, Wed & HD 9:30;
Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, 7-8, Sat
2-3, 4-5, 7:30-8:30

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

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. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

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

PHILADELPHIA, PA.

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

FORT WORTH, TEXAS
ALL SAINTS' 5001 Crestline Rd.
Sun MP & HC 7:45; HC 9, 11, 5, EP 8; Daily MP &
HC 6:45 (ex Thurs 6:15), EP 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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby, r
Sun 7:30, 9 H Eu, 11 Mat & H Eu

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in the promotion of church attendance by all
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from home. Write to our advertising department
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