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by **Thomas Van Braam Barrett**

As long as they hear this story," Jubal Beadle whispered to himself angelically, "they will not lose hope."

Beadle had left his superior officer, the archangel, Tubal Bogle-Bray, at the Great Cathedral, and had winged his way to the little city of Centertown, where he was visiting the Church of the Incarnation. Tubal Bogle-Bray had said that Jubal ought to survey the Great Cathedral on such a feast day, because the Great Cathedral was the style-setter for everything from fiddle-back chasubles to existential theology in Göttingen, Tübingen, and Basel, to say nothing of Oz. But Jubal, after several instants of Christmas shopping observance along the crowded avenues of the metropolis, had asked permission to survey Christmas in a quieter place.

Bogle had given permission, though he had said he couldn't understand why Beadle should choose to miss the "big deal" at the Great Cathedral. "There will be five thousand people, thirty acolytes, and three bishops in living color; network TV," Bogle had pointed out.

But Jubal really preferred fewer people and more quiet in which to meditate on Christmas morning. To be perfectly honest, he preferred fewer acolytes and even fewer bishops. So he had fled from the metropolis and had sung his way to Centertown in the snowy night.

He had not forgotten to stop and bless a house or three, choosing them rather at random, one large, one small, and one middle-sized.

In the big living room there was a big red fire-engine under the tree, along with an HO train set and life-sized Diaper Doll. The HO train was self-electrifying and the fire-engine and the Diaper Doll were self-liquidating. For a moment Jubal yearned for the days of non-mechanized toys, popcorn balls, and paper chains. He had seen what luxury had done to Rome in ancient times.

But in the medium-sized living room he found only a slim little tree shedding its needles like tears, one by one through the silent night, and on a mantelpiece a small silver deer among the evergreen, listening to the song of a blue-glass bird perched in the treetop.

And in the tiny living room he found

a tiny tree with a gleam of tinsel and five ornaments and under it a small stocking with an orange, and a plastic doll. "Not many toys," said Jubal to himself, feeling a pang of sadness, "but who's to say what the day will mean to this family or the others?"

So he had blessed a house or three and made his way to church to greet the morning. He found a niche above the altar and rested there near a stone St. Luke in the reredos, listening and watching.

"Therefore with angels and archangels . . ." said the priest. Jubal shouted exultantly, "I'm here!" The dawn light broke through a window high above the altar, candles flickered, gleamed, and reflected in the wine-filled chalice. Jubal looked and saw a host of Beings dancing in a ruby field. Four blue stars held within the crescent of a copper moon, small angelic creatures of emerald-sapphire flame from who knew where.

"Angels and archangels," Jubal sang, "we laud and magnify Thy glorious name. Cherubim and seraphim shout upward on this imperishable morning, all creatures



of iridescence known in earth. Soap bubbles feather-falling on a Persian carpet, summery spider web silver in the dew, intrepid coquinas facing the slush of tide in pink-pearl armor, sea-spray tossed into sunset, Christmas tree faceted with diamonds glowing in perishable fire of fractured light, winter windows forested with frost, frenzied fairyland of ferns and fronds dazzling in sun, therefore with angels and archangels, all glory be to Thee who shook the stars out of the treetops and entered the rustic shed with beasts, beneath the soft rustling of invisible wings."

Jubal stopped singing and felt a mo-

ment of self-consciousness. He was a bit too enthusiastic with his music perhaps. Neither his rhythm nor his melody were easy, nor quite acceptable to earthly choirs. The priest seemed to be looking upward with unusual wonder. "As long as they have this story and listen to it," Jubal told himself quietly, "there must be hope."

"Having in remembrance His blessed passion . . ." said the creature priest.

"Ah, Passion," meditated Jubal, "a curious and burdened word. Passion of desire, for rivers lost, not quite forgotten, and gardens not quite hidden, yet not quite found. Passion of guilt, fear. Passion of forgiveness, sacrifice; passion of yearning over the hurt, wandering souls of earthfolk. Passion of pity, suffering, compassion, blessed passion. And precious death, mighty resurrection, glorious ascension. As long as they hear the story there is hope."

Jubal Beadle became still and forced himself to listen for a time, which was a measure of self-discipline, because he desired to sing out loud, fortissimo. "Not weighing our merits, but pardoning our offences. . ." said the priest.

"That's the story," piped in Jubal. "That's the news." He restrained himself again to hear the creature choir. They made a lovely sound, he judged, or could make a lovely sound when they were of a mind to do so. The tones came round and full and sweet from creature voices, lifting toward the reredos and the high window and the morning light.

"O Lamb of God that takest away the sins of the world, have mercy upon us."

"They know, or seem to know," whispered Jubal to the image of St. Luke, "in spite of failure and the suffering, they seem to know, don't you think?" St. Luke appeared to nod slightly in agreement but did not speak. Jubal looked down again. "As long as they listen to this story they will have hope," he said with growing confidence. "The hope may burn dim, flicker, die down, get almost suffocated in their grief, poor creatures. But for an instant now they know, or seem to know. Now for an instant joy is in them." Then he looked upward, arched his angelform toward the Church roof, flung himself up through the high window into the swirling snow and joined the creature choir in singing.

"Holy the morning, now, holy the land of pardoned offences. Holy the wine of the Lord, holy the cup in trembling hands, holy the Lamb earth-broken and slain, held in remembrance. Blood of the Lamb for the life of the world. Whiten the linen, whiten the snow, whiten the souls that Christmas cry: Lamb of God grant us Thy peace."

Jubal took out his cloud-plastic flute and played a jubilant obligato to the singing choir, as he sped westward to meet Tubal at the Great Cathedral, where no doubt the same story had been told.



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BOOKS

Needed, a Modern Noah

Cats of the World. World Wildlife Series, Volume I. By Armand Denis. Houghton Mifflin. Pp. 144. \$5.95.

In order to justify a review of a book about cats in a magazine about the Episcopal Church, one could quote Blake's "Tiger, tiger, burning bright" and offer a reminder that our Lord has been symbolized both in ancient writings and modern by the figure of the lion.

But there is an even better reason for calling the attention of the readers of THE LIVING CHURCH to *Cats of the World*. This magnificent book by Armand Denis is the first volume in a series dedicated to the work of the World Wildlife Fund, and to many a reader will be his first notice that such an organization exists. If we are to interpret the word, "stewardship," in any wider sense than that of a financial pledge to the local parish, then the purpose of this fund is a purpose which must be of deep concern to the Christian. In the beginning, God said to man, "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Man's stewardship of God's created world has been exercised in such a way that now at least 250 species of animal are in danger of extinction. If there is to be a modern Noah to preserve these creatures of God for the benefit and delight of generations to come, it cannot be one man building a boat — the flood of destruction which already endangers these animals can be avoided only by the concern of thousands of ordinary thoughtful Christians such as the readers of this magazine!

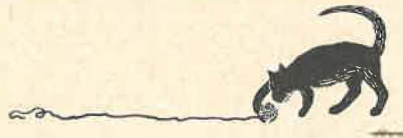
It is fortunate that the first notice of this fund should be such a superb presentation of one of the most interesting families — the *felidae*.

It has been said that the cat family is, from the evolutionary point of view, a more highly developed animal than man. At any rate, the better known cats, the lion, tiger, leopard, and that self-sufficient animal who consents to live in human habitations, are certainly among the most interesting and attractive of the world's fauna. Mr. Denis, however, tells in detail also about the lesser known species — the rare marbled cat; the low-eared Pallas's cat, who may be the Abominable Snowman; the bushy-tailed Scottish wildcat; the round-eared, big-eyed margay; Temminck's cat, whose photograph charmed me completely; the serval, who looks a little like a hyena; the caracal; and the jaguarundi, who looks a good deal like an otter.

In *Cats of the World*, the reader gets more than a dictionary description of these animals; he learns where they came

from, how they have developed to best live in their environment, how they live, and what are their chances for survival. We read, for example, about how the puma attacks his prey, how the leopard stores his kill in a tree, and how "lions the united by an affection that is too seldom found even in human families, and they are remarkably tolerant of each other."

These careful, detailed descriptions of the animals and their habits, plus over 70 truly remarkable photographs (ten in



color) and a few drawings, make this a valuable reference book. But you'll want to read it all through before you put it on the shelf with the encyclopedia.

Appendices give a checklist of all the members of the cat family and a list of source books. A full index is provided.

The American address of the World Wildlife Fund is 1816 Jefferson Place, N.W., Washington, D. C. 20036.

CHRISTINE FLEMING HEFFNER

Correction

In the November 29th Book Number of THE LIVING CHURCH, the article, "Books I'd Like for Christmas," by the Rev. William H. Baar, mentions *Anglican Odyssey*, by Howard Johnson. The title of the book is *Global Odyssey*. The book is available from the Living Church Book Club.

Books Received

RELIGIOUS ORDERS OF WOMEN. By Suzanne Cita-Malard. Hawthorn: "20th Century Encyclopedia of [Roman] Catholicism." Pp. 110. \$3.50.

PURITAN PROMENADE. "An amused portrait of some ladies out of step with their time." By Martha Bacon. Houghton Mifflin. Pp. 160. \$3.95.

LAW AND MORALS. By Norman St. John-Stevas. Hawthorn: "20th Century Encyclopedia of [Roman] Catholicism." Pp. 123. \$3.50.

LUTHER'S WORKS. Vol. 4: Lectures on Genesis, Chapters 21-25. Translated by George Schick. Concordia. Pp. 443. \$6.

FAITH WITHOUT DOGMA. In Quest of Meaning. By Margaret Isherwood. Harper & Row. Pp. 126. \$3.

WHAT IN THE WORLD? By Colin W. Williams. For follow-up study in connection with *Where in the World*, by same author. National Council of Churches. Pp. 105. Paper, 75¢, postpaid. Quantities of 50 or more, 40% discount plus postage.

LETTERS TO NANCY. From Father Andrew M. Greeley. Sheed & Ward. Pp. 182. \$3.95.

JESUS AND THE KINGDOM. By George Eldon Ladd. Harper & Row. Pp. 367. \$5.

TWO BIBLICAL FAITHS. Protestants and Catholic. By Franz J. Leenhardt. Westminster. Pp. 120. \$2.75.

THE DOCTRINAL TEACHING OF THE CHURCH. By Quentin de la Bedoyere. Vol. 7, "New Library of Catholic Knowledge." Hawthorn. Paged in series. \$45 net for 12-volume series.

LIFE PROBLEMS IN A CHANGING WORLD. Discussion Unit for High School Ages and Young Adults. By Sidney A. Weston. Whittemore Associates. Pp. 96. Paper, 75¢.

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

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.

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The Living Church

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.

"Welcome"

A sign outside the local Unitarian Church gives an eloquent commentary in few words. It announces as the sermon topic:

"WELCOME ABOARD,
BISHOP PIKE!"

(Rev.) CHARLES BRADSHAW
All Saints' Church

Belmont, Mass.

Choirboys

I would appreciate the aid of your readers. I am doing a book on Episcopal choirboys, stressing their training and its beneficial effects on their lives. I would be grateful for any information about former choirboys who have achieved moderate or great success in life both in the past and present.

Those who can supply such information need only list it on a postcard, giving the name of the former choirboy, his church, and his later life attainments—and address it to me as listed below. Thank you.

ROBERT WYNDHAM

Blackwell Avenue, Rt. 12

Morristown, N. J. 07960

Lay Deputies Pro

The article by Frank Starzel in your November 15th issue impels me to submit a defense of the lay deputies at the recent General Convention.

It is hard to conceive how circumstances could have better succeeded in getting the proceedings of a deliberative body off to an off-balance start. We began in the atmosphere of a sermon by a bishop of the Church, on the Sunday morning prior to opening day, in which he at least left a strong appearance of ridiculing a fundamental doctrine of the Church. There followed in a day or so the "Stringfellow incident," the repercussions of which had direct impact on the Convention. Next, came the *public* rebuke of the House of Deputies by the Presiding Bishop regarding the rejection by the lay order of the constitutional amendment, to permit women members.

If my memory serves me right, the decision by the House of Deputies not to reconsider its vote on this question was largely the consequence of a reaction to what many of the deputies felt was a challenge to the integrity of this House, not, as Mr. Starzel suggests, an objection to clerical dictation. This attitude was first articulated by a senior clerical deputy who prefaced his remarks by saying that he had voted in favor of the proposed amendment. The motion to reconsider lost by a vote of 288 Aye to 292 No. In the light of the much closer vote on the amendment itself, what the House of Deputies was asserting here seems obvious.

I do not recall that the resolution on civil disobedience was "rejected overwhelmingly" by the lay deputies. I do recall that insufficient time was given for the deputies to individually and collectively think through

the wording and import of such an important statement. Regardless of its theoretical correctness, it is not an easy matter to deal with in practice. I wonder how many of those who voted in favor of the resolution would be sufficiently objective in their thinking to agree that by such a rule a southern segregationist, convinced of the correctness of his position, has the God-given right to disobey the Federal Civil Rights Law (or must his conscience conform to mine)?

Finally, the "Open Communion Resolution" was sprung on us on the next to last day of the Convention. I do not believe there is any way of knowing (contra Mr. Starzel) whether the lay opposition was strong, moderate, or weak, nor what the situation on such score was among the clergy. I do know that there were strong feelings on both sides of the matter in both orders and that a large number felt that it could not be properly dealt with under the then circumstances of the Convention. If the lay order is to be charged with having headed off a vote on the resolution, it is my opinion that it did the Church a real favor. The atmosphere of the Deputies was such that a debate could have been quite violent and deep wounds to the fabric of the Church might have resulted. I am sure that many voted to deliver the problem to the Commission on Ecumenical Relations for just this reason.

Under this set of circumstances, although it has not been my privilege to experience participation in prior Conventions, I believe the House of Deputies in general, and its lay members in particular, did a good job. If the practice of using the occasion of the Convention for the purpose of extra-curricular "shock treatments" will cease, and important statements of policy are distributed to the Deputies in written form a sufficient number of days before action is scheduled to permit careful study and thought, much of what the critics have found distasteful might be eliminated. No good comes from trying to find someone to blame, but I do believe the House of Deputies, and particularly its lay order, was more victim than wrong-doer.

PAUL W. PHILIPS

Lay Deputy

Fort Wayne, Ind.

Laity Lack Logic

The lack of lay liberalism in General Convention [L.C., November 8th] stems, I think, primarily from the more emotional approach of most laymen to their Church and its problems. Compared with the clergy they lack the perspective that knowledge can give i.e., a base in logic for their opinions.

PAUL C. BAKER

Bloomington, Ill.

American Contradiction

May an avid reader of your publications approach you on a matter which might well be aired in THE LIVING CHURCH?

Originally a priest of the Church of Ireland, I have been serving in the United States for the past eight years. I love the United States and the Episcopal Church, but as a comparative newcomer I am horrified at something which Americans seem to have accepted as a matter of fact. It seems to me that they have accepted as part of the American "way of life" an unreal and artificial division of all our people under the terms

"Catholic, Protestant, and Jew." To me this is as unreal as "a people's democracy" behind the Iron Curtain.

This artificiality has been particularly obvious at the Air Force Academy. Here we have, out of 1,500 Protestants, 200 who are Episcopalian, and 250 Lutheran. This means that one third of the cadets are members of liturgical Churches, and are now subjected to a service which has no resemblance to their own form of worship. It is compounded by the fact that they are compelled to attend, unlike Annapolis.

I believe in the movement toward reunion, but on the terms of reunion at the highest level. How can an Episcopal chaplain compromise his ordination vows by becoming a chaplain under the present terms? He is ordained to preach the word of God, and administer the sacraments according to the rites of our Church. Of course he has to take general Protestant services, but this should never supersede the purpose of his ordination. When I was a chaplain in the British Army I held an Episcopal service for the troops. My Methodist neighbor did the same for his. Periodically we changed places, but at all times we were conducting the service for which we were ordained.

I have talked with cadets who would much prefer a service of a genuine denomination to the watered-down version in the general Protestant service. Voluntary services of this type may be all right, but I have no doubt that making them compulsory is a violation of the Constitution. Can our people not realize that this is in fact setting up a state Church?

There is a strange contradiction here in the United States. As I stated earlier, I was a priest of the Church of Ireland. This Church is ceremonially "low," but in doctrine thoroughly Catholic. I respect the customs of other types of Churchmanship, but I fail to understand how priests or bishops who so reverence the blessed sacrament, genuflect, and hear confessions, can ignore this compulsion for cadets in worship. Two years ago cadets were permitted in their second, third, and last years to sign up and attend their own denomination. Thirty-three came out each Sunday to an Episcopal church. Now they are compelled to attend general Protestant worship first, and as a result we have only eight attending their own church. How many young people will go to church twice on a Sunday morning?

In actual practice, this system is depriving our Episcopal cadets of practicing their faith for three years of their four at the Academy. There is a deadly disease abroad in this country which might be called "togetherness at any price." In answer to this may I quote the article a few years ago by Philip Wylie: "To hell with togetherness." I am a socially agreeable person, but not at the cost of my faith.

(Rev.) DESMOND C. O'CONNELL

Vicar, St. Michael the Archangel
and chaplain to Episcopal cadets

Colorado Springs, Colo.

THE ANGLICAN CYCLE OF PRAYER

December

20. Winchester, England
21. Windward Islands, West Indies
22. Worcester, England
23. Wyoming, U.S.A.
24. Yokohama (South Tokyo), Japan
25. (Christmas Day)
26. York, England

the living church

Fourth Sunday in Advent
December 20, 1964

For 85 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

EPISCOPATE

Texas Election

The Very Rev. J. Milton Richardson, 51, dean of Christ Church Cathedral, Houston, was elected Bishop of Texas on December 4th. His election came on the fifth ballot.

Currently the Bishop of Texas is the Rt. Rev. John E. Hines. Bishop Hines was elected to the post of Presiding Bishop of the Episcopal Church at its General Convention last October.

A total of 155 clergymen and 336 laymen voted in the Texas election, held at the cathedral in Houston. On the fourth ballot Dean Richardson polled 74 clergy votes and 187 lay votes. He won on the next ballot with 77 clergy votes and 210 lay votes.

In his acceptance (subject to the necessary consents) the bishop-elect said: "I shall tremendously need . . . sympathetic understanding, backing, support, and prayers . . . which I confidently expect. I pledge the best of me. I shall expect the best of you."

Bishop Hines termed the election a "testimony" to Dean Richardson's ministry in the diocese of Texas, and to his



Dean Richardson: "I shall expect the best."

person as a Christian gentleman. He is president of the standing committee of the diocese.

Ordained in 1939, Dean Richardson served parishes in Georgia, his native state, before coming to Houston in 1952.

He is married to the former Eugenia Brooks of Athens, Ga. They have four children: James Milton, Jr., a teacher at St. John's School, Houston; Eugenia Brooks, student at the University of Georgia; Joan Stewart, student at Stanford University; and Preston Brooks, nine years old.

Of the 15 clergymen nominated, the only others with strong backing were the Rt. Rev. Scott Field Bailey and the Rt. Rev. F. Percy Goddard, Suffragan Bishops of Texas.

Dean Richardson said that he will not resign the cathedral post until his election has been approved by the bishops and standing committees.

Native Son

Puerto Rico's first native-born Episcopal bishop was consecrated November 30th at St. John's Cathedral, Santurce. The Very Rev. Francisco Reus-Froylán became Bishop Coadjutor of Puerto Rico in the same cathedral where he served for the past 10 years. The newly consecrated bishop will serve as coadjutor until the departure of the Rt. Rev. Ervine Swift sometime before the fall of 1967. Bishop Reus-Froylán was elected at the 61st

The Presiding Bishop's Christmas Message

What is Christmas? It is the Child lying in the manger. It is a company of Shepherds keeping watch over their flock by night hearing suddenly a multitude of the heavenly host praising God and saying, "Glory to God in the highest. Peace on earth to men of good will." It is the visit of Wise Men bringing gifts to the Child. It is the Divine Love come to earth in a Man.

And because of all this we make the bells ring out in gladness; we sing in our churches and up and down our streets. These are good tidings of great joy. But Christmas does not stand alone; it has no

meaning in itself. The Christ who was born in Bethlehem grows into manhood, He does His work, He suffers, dies on a cross, He overcomes death, He lives as Lord. He is the Way, the Truth, and the Life. That is to say we cannot have Christmas without Christ; we cannot have the Babe in the manger without the Saviour on the cross, we cannot have the lovely Child without the Risen Lord.

So Christmas is God's merciful demand. We cannot have peace without surrender. At Christmas our final stronghold is under attack: our human pride, our assumption that ordinary human nature needs no saving and no Saviour, our belief that we can manage our own affairs, that together, if we only muster enough good will, we can rebuild our world. To keep Christmas is to put aside all such pretensions and in humility and joy open our hearts to Christ the Lord.

(Rt. Rev.) ARTHUR LICHTENBERGER
Presiding Bishop

General Convention [L.C., November 1st].

Consecrating the former dean was the Rt. Rev. Arthur Lichtenberger, Presiding Bishop. Co-consecrators were Bishop Swift of Puerto Rico and the Rt. Rev. Charles F. Boynton, formerly Bishop of Puerto Rico, now Suffragan Bishop of New York. Presenting bishops were the Rt. Rev. Charles Alfred Voegeli, Bishop of Haiti, and the Rt. Rev. Cedric Earl Mills, Bishop of the Virgin Islands. The Rt. Rev. Paul A. Kellogg, Bishop of the Dominican Republic, was preacher.

The new bishop, son of a priest, was born in 1919 in Santurce. He attended a business college, the DuBose Memorial Church Training School, and then received the B.A. degree from the University of Puerto Rico, where he also did graduate work. Bishop Reus began his ministry as curate at St. John's Cathedral, Santurce. In 1943 and 1944 he was curate at St. Andrew's Mission, Mayaguez. He was missionary in charge of St. Mark's Church, Ponce, in 1944 and 1945, and the next three years he was priest-in-charge of the Church of the Atonement, Ponce. From 1948 to 1954, he was priest-in-charge of the Church of the Holy Family and chaplain at *Colegio San Justo*. For five years before his appointment as dean, he was in charge of Spanish work at the Cathedral of St. John and headmaster of the cathedral school.

He has served as an examining chaplain since 1953, and edited the diocesan newspaper since 1954. He was a deputy to General Convention, chairman of the council of advisers, a delegate to the 1960 provincial synod meeting, a member of the executive council, and chairman of the department of diocesan affairs.

OLYMPIA

Dean Leffler Injured

The Very Rev. John Compton Leffler, dean of Seattle's St. Mark's Cathedral, and vice-president of the General Convention's House of Deputies, was seriously injured December 1st in a car-pedestrian accident.

The dean, crossing a street in front of the cathedral, was hurled 20 feet, according to an eyewitness account. Suffering from multiple fractures, Dean Leffler was reported out of danger at press time.

Dean Leffler, 64, was elected to the newly made post of vice-president of the House of Deputies at General Convention this year. At one time he was chairman of the Church's Department of Christian Social Relations.

NCC

Delta and Metropolis

The Rt. Rev. Paul Moore, Suffragan Bishop of Washington, was named chairman of a 25-member Commission on the Delta Ministry, at the meeting of the General Board of the National Council of Churches, in Des Moines, Iowa, December 3d and 4th.

The special ministry will include direct relief projects in which local communities determine existing need and distribute commodities, health education, literacy instruction, voter registration, and the establishment of community centers. The program is aimed at aiding both Negroes and whites, and is being supported around the world through the World Council of Churches.

Details of the program were outlined

in a report to the General Board from the NCC's Division of Home Missions, which administers the project. The report said that three community centers have been opened and building sites have been selected for two others. A medical health van will be headquartered in Jackson, Miss., staffed by three nurses. The van will also contain audio-visual equipment for instruction in hygiene and nutrition.

The board members were told that the relief program opened with a pilot collection project during the Thanksgiving season. Food and children's clothing gathered in Ohio, Pennsylvania, and Kansas will be distributed in three Mississippi communities at Christmas.

Plans described for the literacy program include a programmed teaching process being developed by Diebold Group, Inc., of New York, a data-processing research organization. Some \$250,000 was being sought to put the process into operation.

Plans for a companion program in the north — "metropolitan Chicago as a focal point of world mission" — were approved by the board and the project was assigned to the NCC Division of Christian Life and Mission. It will also seek support from Churches around the world through the World Council of Churches. The Church Federation of Greater Chicago has been working with the NCC in the proposal.

"The basic purpose of this proposal," a statement on the project said, "is to assist the churches in metropolitan Chicago to contribute to the development of an open society in which civil rights and the resources to utilize them are extended to all persons in the metropolis and to further explorations in the ministry of the

At the consecration in Puerto Rico . . .



The mayor of San Juan, Felisa Rincon de Gautier, Bishops Reus-Froylán and Swift.



From left: Bishops Boynton, Lichtenberger, and Swift.



Bishop Reus-Froylán and his father, the Rev. Esteban Reus-García.

laity in the metropolitan setting.

"The proposal is unique because it is asking the NCC and the WCC to identify the Churchmen of the world who have distinctive perspectives and capacities in a broad range of interests.

"Some of the recruits will know programs of adult literacy . . . others will have insights about economic programs . . . others will be able to discuss ecclesiastical issues generated by rapid social change." [RNS]

NEW YORK

5% for MRI

The diocese of New York's three bishops have all taken a five-percent salary cut to help the Church's program of Mutual Responsibility and Interdependence.

The Rt. Rev. Horace W. B. Donegan, Bishop of New York, announced the move December 3d at the first meeting of the diocesan commission on MRI. The pay cut will be in effect for three years, with the accumulated amounts going to a special diocesan MRI fund. Other contributions have already been made to the fund, Bishop Donegan added.

Affected by the salary reduction besides Bishop Donegan are the two suffragan bishops: the Rt. Rev. Charles F. Boynton and the Rt. Rev. J. Stuart Wetmore.

Proposal

A proposal by the Rev. Canon John Heuss that the Anglican Communion establish a stronger central government received mixed reactions from 300 bishops who commented on it.

Dr. Heuss, rector of Trinity Parish and a member of New York's diocesan commission on Mutual Responsibility and Interdependence told a December 3d



From left: Bishops Boynton, Donegan, and Wetmore: A cut in salary to help MRI.

commission meeting [column one] that he made his proposal during two addresses in London last summer.

Since the proposal — actually a number of specific suggestions — aroused notice here and abroad, Dr. Heuss said, he sent copies of his addresses to all 400 bishops of the Anglican Communion. He asked for comments; 300 replied.

In essence, Dr. Heuss proposed that there be an International Council composed of the Archbishops, plus one priest and one layman from each of the 19 Provinces. The Council, which would meet twice a year, would have a chief executive officer, who would have no other duties. For this post, he suggested the Archbishop of Canterbury. If he could not serve, Dr. Heuss proposed that the Archbishops elect one of themselves.

The rector of Trinity, a former direc-

tor of the Church's Department of Christian Education, also called for creation of an Anglican department of Christian education. Missionary efforts would also be centralized, under a single missionary center in London.

Dr. Heuss said that the 300 replies from bishops of the Anglican Communion fell into three broad categories: One-third were in general agreement with the plan. "They all think," Dr. Heuss said, "that we must have a stronger central government if we are to reach the goals of MRI." Another third "doesn't appear to want a real Anglican Communion," Dr. Heuss said. "They seem worried about the effects such a union would have on their ecumenical relationships, especially with Protestant bodies." The final third, Dr. Heuss said, gave replies that were "very discreet and that committed themselves to nothing."

CANADA

To Try Again

Voting on a new suffragan bishop for the Anglican diocese of Niagara continued for five ballots over five hours before delegates gave up and decided to try again at some future date.

When balloting ended, two names were still in the running: the Rev. Canon Michael Creal, 37, of Toronto, head of the General Synod's general board of religious education, and the Very Rev. H. R. Bagnall, 46, dean of Niagara.

The Rt. Rev. Walter E. Bagnall, Bishop of Niagara, who is not related to the dean, suspended the synod indefinitely, feeling it would be improper to insist on a sixth ballot in which the 118 clerical and 228 lay delegates would be under pressure to elect a bishop. [RNS]



At a service on November 18th, marking the 50th anniversary of the first Episcopal service ever held in Owen, Wis., the Rt. Rev. William W. Horstlick, Bishop of Eau Claire, blessed the icon of "St. Katherine and the Angels." The seven-foot painting was given to St. Katherine's Church, Owen, in memory of William and Myrta Sutter, charter members of the church. It was painted by Fr. Emilian Glocar of St. Mary's Russian Orthodox Church, Lublin, Wis.

"Many Initiatives"

Pope Paul VI, addressing Protestant, Anglican, and Orthodox leaders in India, hailed the "many initiatives" which are being taken to repair the "divisions which exist among Christians."

The occasion was an audience, on the second day of his visit to Bombay, to leaders of various Christian Churches.

Before addressing his visitors at the residence of Valerian Cardinal Gracias, Archbishop of Bombay, the pontiff led them in reciting the Lord's Prayer. The Pope prayed in Latin, the others in their own languages.

Pope Paul also gave a separate audience to 81-year-old Mar Baselios Ougen I, Catholicos of the East of the Malankra Jacobite Syrian Church, which claims direct descent from St. Thomas the Apostle, whose seat is at Kottayam, in Kerala State, one of India's largest Christian centers.

In addition, he gave an audience to a group of Hindu, Moslem, Sikh Parsee, Jain, and Jewish religious leaders in which he said, "We must come together with our hearts, in mutual understanding, esteem, and love."

The pontiff's Anglican and Protestant visitors included representatives of the Church of South India; the Church of India, Pakistan, Burma, and Ceylon; the Methodist Church in South India; the North India Provincial Synod of the Methodist Church in South India; the North India Provincial Synod of the Methodist Church; the Evangelical Lutheran Federation; and the National Christian Council of India. Saluting them as "my dear friends in Christ," the Pope told the group that "our meeting together today is an occasion of both joy and significance."

"We rejoice," he said, "in the fact that our pilgrimage to Bombay has made it possible to greet representatives of so many Christian Churches and communities of India. We rejoice, too, that our meeting takes place in an atmosphere of fraternal charity and mutual understanding, which is a sign that the Holy Spirit has been working in a special way in the minds and hearts of all those who hear the glorious name of Jesus Christ."

He went on to say that "if the divisions which exist among Christians are a cause of pain to all who desire to serve their Lord faithfully, the fact that so

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many initiatives have already been taken to repair these divisions is a source of joy and consolation."

"The Catholic Church," he said, "is also taking her own proper initiative toward the reconciliation of all Christians in the unity of the one and only Church of Christ." Pope Paul stressed, however, that "the initiatives which we are taking are not to be made in isolation."

"Rather," he said, "it is our hope that our efforts can accompany yours, can mingle with yours, so that, together in humility and charity and mutual understanding, we can seek out ways by which Christ's will that all may be one can one day be fully realized."

At his audience to the Hindu, Moslem, and Parsee representatives, the Pope said, "We must come closer together, and not only through the modern means of communications. . . ."

"We must," he added, "come together with our hearts in mutual understanding, esteem, and love. We must meet not merely as tourists, but as pilgrims who set out to find God — not in buildings of stone, but in human hearts. . . ."

"In this mutual understanding and friendship, in this sacred communion, we must also begin to work together to build the common future of the human race. We must find the concrete and practical way of organization and coöperation so that all resources be pooled and all efforts united toward achieving a true communion among all mankind."

The Pope warned that "such a union cannot be built on a universal terror or fear of mutual destruction."

Instead, he said, "it must be built on the common love that embraces all and has its roots in the God of love."

The Pope was described as "full of friendliness" by an Anglican bishop who was one of eight leaders of non-Roman Churches received by the pontiff.

The Rt. Rev. Christopher J. G. Robinson, Bishop of the Bombay diocese of the Church of India, Pakistan, Burma, and Ceylon, said the audience was "entirely informal" and was arranged "not so much to promote the ecumenical movement as to show the Holy Father's personal and great desire for amity and concord between the various Christian denominations."

Bishop Robinson said the Pope first shook hands with each of the eight Churchmen. He then delivered a talk in English to the gathering, which also included 32 other representatives of the Christian communities in India.

He said the Pope spoke in general terms, having "no time or any intention to treat of any particular matter."

Bishop Robinson noted that friendly meetings have been arranged in India between various Church representatives for more than two years out of a desire "to get to know one another."

"No religious point of doctrine or procedure is discussed at these meetings," he



Employees of the Church's Executive Council won the Bronze Merit Award for a high per capita contribution to the Greater New York Fund which benefits 425 community services in New York City. The Rt. Rev. Arthur Lichtenberger, Presiding Bishop accepted the award. Alice Gooch, his secretary, displays her Fund Medallion for her efforts as employee campaign chairman.

explained, adding, however, that every year in January a joint prayer meeting for Christian unity is held in Bombay.

The bishop was referring to the period from January 18th to 23d, when a "Week of Prayer for Christian Unity" is sponsored by the World Council of Churches and Roman Catholics observe the Chair of Unity Octave. [RNS]

EAST AFRICA

Bishop Named

The Rt. Rev. John Sepeku, an African who is assistant bishop in the East African diocese of Zanzibar and Dar-es-Salaam, has been elected to be bishop of the new Anglican diocese of Dar-es-Salaam, which will be established in 1965.

Dar-es-Salaam is the capital of Tanganyika. The new diocese is to be taken from the present see of Zanzibar (once a British protectorate but now an independent territory) and Dar-es-Salaam. The remaining part of this diocese will be renamed Zanzibar and Tanga.

Bishop Sepeku was ordained in 1938 and was archdeacon of Magila from 1960 to 1963, when he was named assistant bishop. An announcement in London said that when the new diocese is inaugurated the present Bishop of Zanzibar and Dar-es-Salaam, the Rt. Rev. W. S. Baker, will make a formal renunciation of jurisdiction over its area and will enthroned Bishop Sepeku in the pro-Cathedral of St. Nicholas, Ilala, Dar-es-Salaam. [RNS]

words -

for the Word

Song of Seven

Sing a song of One who came
When dew was cold on the morning;
A little Baby too new for a name,
With love for His adorning.

Sing a song of two who heard
The first faint cry in the manger
As softly in straw the Baby stirred,
Born to pain and danger.

Sing a song of three who stood
Close by to warm the stable:
Ox, sheep, and ass, in creaturehood
Humble and enviable.

Sing a song of four without,
The shepherds tending fold
While music filled the sky about
To warm the bitter cold.

Sing a song of six and five,
The Magi three and those who came,
The first of all the men alive
To magnify the Baby's Name.

Sing a song of one to seven,
Six of dust and One from sky,
Six of earth and One of Heaven:
Lullaby, O lullaby.

VIRGINIA HUNTINGTON

The Manger Mouse

He opened a window in the straw
And poked out his nose, two ears, and a paw,
And all of midnight filled the skies,
Dark as the dots that were his eyes.

He saw a glow around the manger,
And knew that something so much stranger
Than he had ever seen before
Had come in at the stable door.

The Light spread out to darker places,
And fired the garnets in the faces
Of the goats and sheep . . . and all the cows
Wore amber jewels at their brows.

He stared at eyes that watched from under
Horns and fleece, and gazed with wonder,
Unaware the Light had thrown
Starry diamonds into his own.

RALPH W. SEAGER

Christmas Song

A rose unfolding against the snow,
A blossoming cherry tree bending low
To Joseph as he walked troubled and slow —
Rosa coeli et Virgo
Rose of Heaven and Virgin!

The beating of curved and flashing wings,
The soaring chant of a host that sings
To credulous shepherds instead of to kings —
Cantus spei fideique,
Song of faith and hope!

The leaping gem of a strange new star,
A sign that is flaming sure and far
To show where the Child and His Mother are —
Lux aeterna mundi,
World's eternal light!

Bright wings yet beat in still, blue skies,
A rose may bloom to snow-dulled eyes,
For the mercy of God upon us lies —
Nobis puer Salvator,
For us the Child was Saviour!

KATHERINE EDSALL

The Coming

Mary holds Him,
Enfolds Him
In her love.

He enfolds her,
Holds her
In His love.

SISTER HILARY MARY, C.T.

Christmas

And is it true?
And is it true,
This most tremendous tale of all,
Seen in a stained glass window's hue,
A Baby in an ox's stall,
The Maker of the stars and sea
Become a Child on earth for me?
And is it true?
For if it is,
No loving fingers tying strings
Around those tissued frippories,
The sweet and silly Christmas things,
Bath salts and inexpensive scent,
And hideous ties, so kindly meant;
No love that in a family dwells,
No carolling in frosty air,
Nor all the steeple-shaking bells
Can with this single truth compare,
That God was Man in Palestine
And lives today in Bread and Wine.

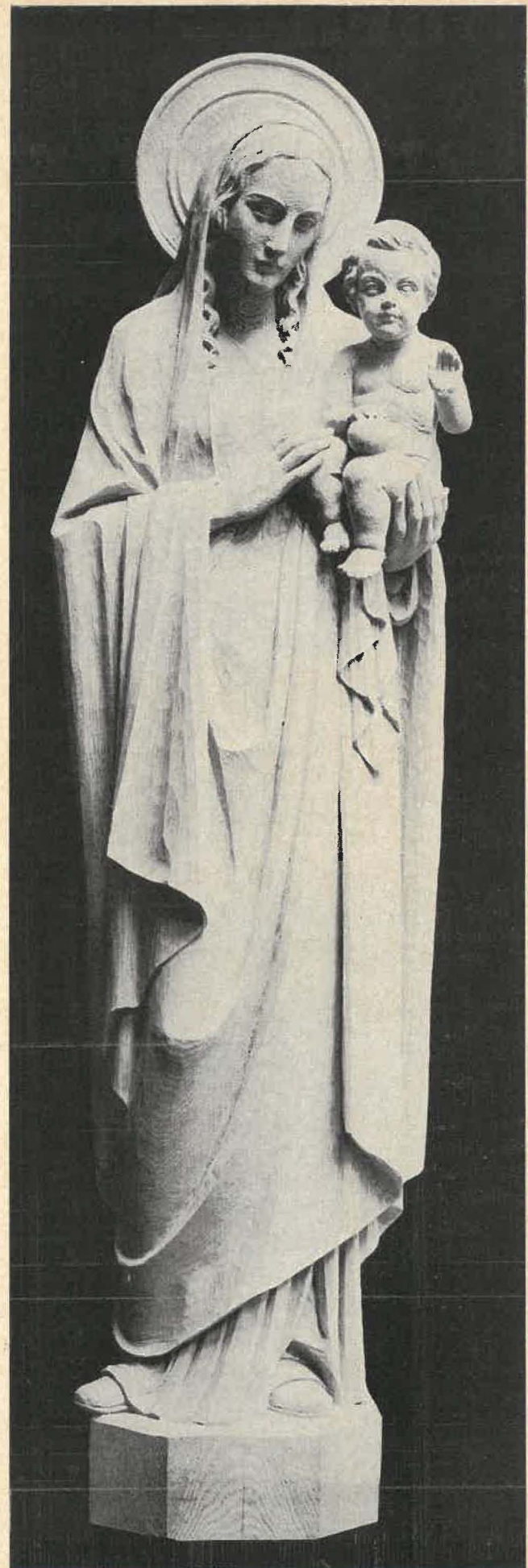
JOHN BETJEMAN

Madonna

Detail delete, for meet, artist, it seems
(Against the background black as any night)
But to impose a rose of virgin white
For her, the first of all her Son redeems.

HENRY HUTTO

Courtesy, American Seating
Co. Artist, the late Alois
Lang.



The Light from over the Wall

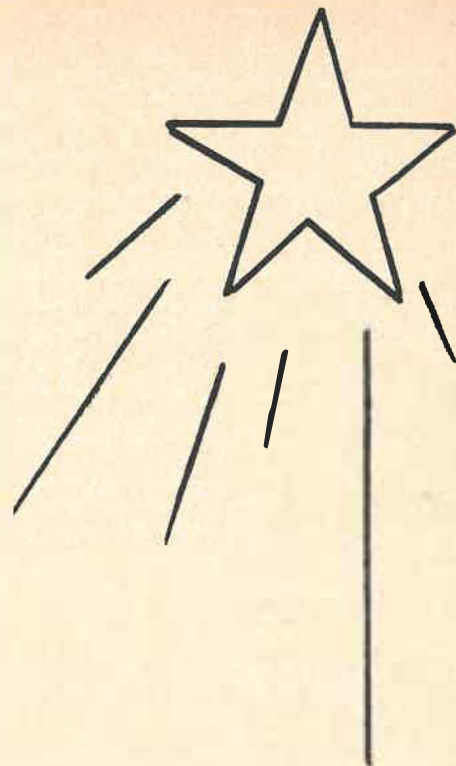
by Mardy Macdonald

I wonder why they keep talking about God — in this world walled in with the darkness of wars, prejudices, and greed?

What do we know of God really? We say God has revealed Himself to us in His Son. But all we have of the Son is a book, or group of books, written long ago and after His death. They have been translated enough times so that, along with language changes, it seems we can have no certainty that the words we read are true. Of course there is a possibility that God has intervened to keep all of truth in these writings — as there is a possibility that somehow somewhere good is served by a blizzard.

There's an old quotation picking at my mind. Something about winter and spring — oh well, never mind.

“But there is the Holy Spirit,” some say. How do they know when God is speaking to them? “There are tests,” they say. “Scripture is one.” Like statistics, Scripture can be twisted to prove anything. “Advice of God-seeking persons” is another suggestion. But we are not provided with clairvoyance to recognize true God-seekers. Too often those who appear to be seeking are either hiding a guilt complex or are such failures in human living that a religious avocation is their only “out.” One frequent answer is, “You will just *know*.” This is the same answer given to a young girl who asks, “How will I know when I have found true love?”



Somehow people find love though, and know it to be true. And I guess I do know some people who are truly seeking.

Good works. Now there's a thing of many sides. Why do people do good works? For God? Is not God capable of doing His own good works without our feeble efforts, that must often be as exasperating as a child “helping” cook dinner? Good works can be a sop to conscience. We can do good works in the hope of making a screen, to prevent the rest of the world from seeing us as we are — more, to prevent ourselves from seeing.

The spontaneous response of our hearts to the tears of a lost child — where does that fit in?

Sin is separation from God. We are, then, in an almost constant state of sin. We are not gods; we cannot live divinely. We can only live on the human level. But there are rare times when each of us is lifted out of ourselves onto a higher plane, making us sure that there does exist, sometime, somewhere, a higher level for us.

What am I saying!

Gifts to God — how insolent! To think we could ever give anything to God! All that we have, all that we are, belongs to God already. And here is the core of faith: the gift of ourselves. As a child might make a cake for his mother's birthday using all ingredients off his mother's shelf, so we might, through molding the material of our lives, off God's shelves and with His grace, make of ourselves an acceptable gift to God.

How deliciously warm is that light coming over the top of the wall.



Oberammergau wood carving owned by the Rev. Robert L. Evans, Denver, Colo. Photo courtesy the Colorado Episcopalian.

Salvation Is a Child

*"Peace upon earth!" we say, and sing it,
And pay a million priests to bring it.
After two thousand years of Mass
We've got as far as poison gas.*

Thus bitterly did Thomas Hardy "salute the blessed morn" of Christmas back in the days of World War I. Hardy was not a Christian believer and didn't pretend to be; but a Christian could understandably have written these lines in a moment of discouragement.

If Hardy were alive today would he change his tune? Or the question might better be put: Has our world improved sufficiently these past 40 years to warrant a change of tune? Few would dare to vote yes.

Progress, of course, is a most ambiguous concept and a most baffling phenomenon. When Hardy wrote, after some nearly two thousand years of Mass, we had got as far as poison gas — but this isn't all we had got. At that very moment we were fighting a war "to make the world safe for democracy," as Wilson put it. So it seems that we had got as far as something called democracy. There was that, along with the poison gas. To have hailed the democracy while ignoring the poison gas would have been just as wrong as to hail the poison gas while ignoring the democracy — but no more so, or no less. Progress is ambiguous, that's all.

A Thomas Hardy writing some lines for Christmas, 1964, might have the Republic of the Congo in mind and on his heart. Christian missionaries there, whose only business was that of bringing healing and salvation in the name of Christ to those who walk in darkness, have been beaten to death systematically "from the neck downward," as one eyewitness described it; Christian priests have been butchered and eaten for the potent *mana* in the flesh of a priest. So we've got as far as that! But we've got something besides cannibalism: We have people who are willing to go back as Christ's ambassadors to continue His ministry "till all the earth shall be filled with the knowledge of the Lord."

In an extraordinary sermon on the subject, "Has the Messiah Come?"* Dr. Paul Tillich declares that "the mystery of salvation is the mystery of a child." It is always so, he points out, and not in the Christian mystery only. The glory of old Simeon is that he was the first to see and to proclaim God's salvation in the holy Child (St. Luke 2:25-35). This saving mystery is perpetually renewed through the ages by the power of the Holy Spirit. Christ is perpetually being born anew in the hearts of His faithful, and being born for the first time in the hearts of His faithless (who are no less His than the faithful); and so "His kingdom spreads from shore to shore."

There are times when even Christ Himself seems to thoughtful observers to have outlived His era of dominion. Such a time was the early part of the 19th

century, in England, Europe, and even in young America. Thomas Carlyle, on a walking trip through France, stopped in front of a wayside shrine, gazed at the figure on the crucifix, and sighed gloomily, "Aye, poor fellow, your day is about over!" In Westminster Abbey, on Christmas Day in 1815, less than a dozen people bothered to receive the holy sacrament. But before that century was over the world was to see the most tremendous universal expansion of the Christian faith in all 19 centuries of Christian history — because Christ was born again.

Now, the knowledge of this is in a sense heartening, to those who *want* the kingdom of God and His Christ to be all in all. But it is also frustrating, and possibly even annoying. For God's salvation, the continuing rebirth of the Christ to His unending career of conquest, is something that goes on *entirely as God wills and without any direction and control from us*. This we may not like, especially if we are Americans, eager activists in the building of the Great Society. One would think that God would welcome our counsel and advice as to what should be given priority on the agenda and how we should proceed.

But He doesn't, apparently. He puts it into our hearts to work for a better human world, and He puts it into our minds to build after the pattern of Christ. He gives us a reasonably clear and positive idea of what would deserve to be called a Christian society. But the fate, the end, the consequence, of our effort He conceals from our sight. It has always been so. If the contemporary Christian reformer supposes that he and his school are the first ever to try to build a "Christian society" he is shockingly ignorant of Christian history since Constantine. In every generation for the past 16 centuries the best of Christians have worked as hard as anybody is working today to build the best Christian society conceivable to them. God has inspired them to do this; He has helped them in their efforts — and He has brought their efforts to conclusions very different from what they had hoped for and expected.

Christians always need this warning: What they are trying to do, as God's servants, will not turn out as they expect. If it is *really* God's work, rather than their own projects, it will turn out better, beyond all their wildest dreams. But God will decide.

Salvation is God's work, not man's. Hence to us it is always mysterious, inscrutable, unpredictable, and above all uncontrollable. The fact that there was no room for the holy family at the inn in Bethlehem may be taken as symbolic that man does not — indeed, cannot — make any provision for the birth of Christ, the birth of salvation. When and where God decides Christ shall be born anew, then and there He is born anew. And He does it all without benefit of our wisdom and counsel.

If we find this humiliating, it is because we need the humiliation for the sake of our own salvation; for (be it never for a moment forgotten) we Christians are not redeemers, we are sinners needing redemption.

If we find this total control of salvation by God an inspiring and gladdening fact, we may well rejoice at Christmas, 1964 — for it means that the holy Child of Bethlehem rides on conquering, and to conquer.

**The New Being*. Chas. Scribner's Sons.

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

[Concluded]

I want to devote most of this concluding installment to your views on the Holy Trinity. But I cannot pass over without some comment your view of Christian morality as set forth in your chapter entitled "Code." Here I think you do some rather quixotic tilting. Few literate Christians, surely, would argue that there is an absolute fixed Code, prescriptively covering every detail of life, which God enacted once-for-all a long time ago and which changes not from age to age. Your adversary in this argument seems to me a rather "ghostly" foe. I thought it was pretty much of a truism that "new occasions teach new duties."

There is something, however, that badly needs saying to all people, at all times and places, and you leave it unsaid. It is this: "When you, O man or woman or child, want to obey God and to do right, understand that there is one thing that is ultimate and absolute, and that is *your duty to do it.*" Here is a schoolboy tempted to cheat in an examination. Everybody's doing it; he must pass the exam or flunk the course; he owes it to his parents to come through; there's no chance of getting caught — "all systems are go." He needs a sound "situational ethic," one which will enable him to deal with that particular situational temptation in the only right way. A necessary part of that ethic must consist of a sense of ultimate, absolute obligation not to cheat — regardless of all other considerations. He must understand that there is an ultimate and absolute consequence of cheating — and that is to be a cheat.

Perhaps you simply take for granted that people will see the ultimate character of all moral obligation *per se*, and the ultimacy and inescapability of the law that we reap what we sow; but when an influential Christian moralist is as relaxed as you seem to be about the mutability and relativity of the details of Christian morality I think he should remind his readers that there *is* something ultimately binding upon us: the obligation to seek and to do God's will in every situation. If a "situational ethic" lacks this awareness of ultimate obligation it can't possibly be Christian.

We come at last to the most important of all subjects: God Himself. You contend that the traditional doctrine of God as three Persons in one Godhead is another of those outworn vessels we might better do without. About some new and better vessel to replace it you have almost nothing to say, although you seem to be suggesting (*A Time for Christian Candor*, p. 125 f.) that those qualities and functions which we have hitherto attributed to one or another of the divine Persons we henceforth attribute simply to God. This is a safe enough proposal, in a sense, since according to orthodox doctrine the triune God is always fully present and active

in any work of any of the three Persons. But you would eliminate any possibility of confusing the Persons — by eliminating the Persons themselves, as distinct beings within the Godhead. This is how I read you.

It all sounds so very sensible. But as I recall the history of the development of the doctrine of God from the apostolic age onward, I get the strange feeling that you are trying to lead us on to new and better things by leading us backward some 1900 years to the *status quo ante*. It is true, as you say, that "the Jews who became Christians came into the movement with an uncomplicated monotheism." They had a vision of God as Father, who made them and all mankind. This they got from their Jewish Scriptures and tradition. Then they saw God in Christ reconciling the world unto Himself, and they worshipped Christ as Lord and God. From Pentecost onward they experienced God within and among them as divine *Creator Spiritus*, life-giver and energizer. It all spelled God to them, before they got around to facing the philosophical problems of the three modes, or manifestations, or *prosopa*, or Persons, or whatever they were.

Such were the Christians before the world switched from persecuting them with sword and faggot to prosecuting them with questions about their bizarre beliefs. These Christians of the *status quo ante* were exactly where you'd like to have us to be now, theologically.

Of course, sometimes it is only wisdom to go back to the beginning of something and start it all over again, if and when that is possible. In the present case we are in the best of Anglican form when we make our appeal to antiquity and to the Scriptures. I think this is your intent, and that it is the right course. Any reconstruction of our Christian doctrine of God must start with the initial data, and this means a return to the biblical testimony to the Mighty Acts of God which are the original revelation.

So we go back to the Apostles and their contemporaries. You say that they "never heard of" the Holy Trinity. To be sure, they never heard of the developed form of the doctrine which was to emerge from the conciliar process several centuries later. But most assuredly they knew the one God; and they knew Father, Son, and Holy Spirit. The first Christians were Trinitarian Christians. Dr. C. B. Moss points out (*The Christian Faith*, p. 37) that the biblical evidence for the doctrine of the Holy Trinity is summed up in the following propositions:

There is one God (St. Mark 12:29; etc.).

The Father is God (St. John 6:27; etc.).

The Son is God (St. John 1:1; etc.).

The Holy Ghost is God (St. Mark 3:29; etc.).

The Father is personal (St. John, 15:9; etc.).
The Son is personal (St. Mark 14:62; etc.).
The Holy Ghost is personal (Romans 8:25; etc.).
The Three are One (St. Matt. 28:19; etc.).

If it be objected that this is resort to the old "proof-text" style of argument, I answer that if we are trying to assemble the biblical data on which a doctrine of God may be built there is no other way. On the basis of these data I consider irrelevant and dangerously misleading your statement that the first Christians never heard of the Holy Trinity.

There is no reason I can see why we should not seek new and more contemporaneous terms in which to present our Christian concept of God to our age. Admittedly, such terms as *hypostasis* and *substance* lack the "shock of recognition" which is essential to the most instantly effective communication of meaning. At the same time I would point out that in some other, *i.e.*, non-theological, idioms such as those of medicine, law, and



poker, some venerable technical terms seem to be irreplaceable and "concerned" people go right on learning what they mean without too much complaint.

I should have to write a whole book to set forth at all adequately my reasons for thinking that for the Church to abandon, or radically to alter, its doctrine of the Holy Trinity would be an act of unthinkable and devastating apostasy. I must try to express my feeling here in a few words; maybe I'll write the book later.

First, I thank God that He will not let this happen, believing that He preserves His Church from any such error as this would be. Why worry about it, then? What I worry about is the damage which I fear is done to the faith of many by the kind of public critical analysis of, if not attack upon, the Church's doctrine which you give us in *A Time for Christian Candor*. You are respected and admired by many thousands, I among them. However, I can take or leave any of your particular opinions. As a matter of fact, I gratefully take very many of them — even some I find in this most recent book of yours. But your way of handling, or manhandling, Church doctrine can only confuse very many as to what the Church itself believes and teaches.

When they hear you they think they hear the Church speaking. After all, they say, he is a bishop; and the Church must approve, or at least tolerate, his teachings, since it allows him to speak for the Church. As I see it, and I'm sure as you see it, the issue is not so simple as that. But in the eyes of the non-theological public it is. And this is why I feel that I have to say, through this open letter, "Bishop Pike speaks for Bishop Pike, and not for the Catholic Church, when he says that the Catholic doctrine of the Holy Trinity is not essential to the Christian faith."

The doctrine of the Holy Trinity is the schema of the New Life in Christ as I see it and by God's grace try to walk in it. If I speak personally about this it is only as a representative Christian and a spokesman for others. When I pray, I believe it is God within me, the Holy Spirit, moving me to lift up my heart to God above me, our Father, through Jesus Christ our Lord, who having taken our "manhood into God" forever now stands beside me as my Friend and Brother. Whatever I do as a Christian and a "partaker of the divine nature" (in the startling phrase of Second Peter) I do as one who has been raised to an exalted life in which I am a child of the Father, a brother of the Son by adoption and grace, and a temple of the Holy Spirit. In some sense which I do not have to understand or to define, I am gathered up into the very Life of the Holy Trinity, here and now, and "it doth not yet appear what we shall be."

The multiplicity of Persons in the one God troubles me not at all. It isn't a mathematical multiplicity anyway. As I see life, all life, the higher it goes the more manifold it becomes. I expect a manifoldness in God which is expressed in part by the Trinity of Persons. Because each of the divine Persons coinheres perfectly in the other two, when I address my thought or my prayer to any of the Persons I am addressing it to God — to God in His infinite triune wholeness and perfection.

Believing in the "social Trinity" of Persons whose mutual love is such that they are perfectly at one with each other, I am taught and re-assured that love, such love as Christ both reveals and gives to us, is the only way in which the separated fragments of life can be truly united. Only by contemplating the divine "Society" of the Holy Trinity do we get some inkling of what the perfect human society is meant to be here on earth even as it is in heaven.

I could go on and on speaking for myself and for the myriads of other Christians who cannot conceive of our religion being the same religion if we were to make the change in our concept of God which, as I read you, you consider desirable.

In closing, I want to express the hope that you and all readers of this open letter will understand that my only desire is to discuss these issues in a frank, open, and thoroughly Christian dialogue, as befits men and brethren in Christ. If I seem even obliquely to have attacked you as a person I apologize for even the appearance of having done so. But the particular views of yours which I have singled out for attack I *did* mean to attack, because I think they are either inadequate or misleading, or both.

With warmest regards,

Faithfully yours,

Carroll

According to the Scriptures

"Sharper than any two-edged sword"

© 1964, J. R. Brown

by the Rev. J. R. Brown

The Old Testament contains the message of three "major" prophets, Isaiah, Jeremiah, and Ezekiel, and of 12 "minor" ones such as Amos, Hosea, and Micah. We do not use the word minor here because we think of them as men of little significance, but simply because we do not have as much material from them as from the other three. No less than the major prophets did they proclaim without fear or favor the Word of God which was given them for their time.

It is a noble succession which extends from the eighth century, B.C., down to shortly after the return from exile in the sixth. But there were prophets before these, although what we have of them is historical narrative rather than collections of their utterances. Moses is presented as one such, just as he is also presented in royal terms, a kind of King-before-David. In the eleventh century there is Samuel; in the tenth Nathan and Ahijah; in the ninth, when there was a real threat to the Mosaic faith, there were Elijah, Micaiah, and Elisha (see, especially, I Kings 17-22).

We learn also not only of individual figures but of groups or guilds of prophets (I Samuel 10: 10-12; I Kings 22). The rabbis spoke of prophecy as having come to an end "when Haggai, Zechariah, and Malachi, the last prophets died," but after a long interval we hear in the New Testament of John the Baptist, who was widely regarded as a prophet, a greater than Elijah, in whose succession he came (Malachi 3:1-4; 4:5-6; Matthew 11:7-15). Like his predecessors, he called for repentance in view of an approaching judg-

ment, but we hear in addition the first note of the Gospel: a Coming One who should follow him, with greater power and authority (Mark 1:4-7).

Jesus, too, of whom the Baptist spoke, was held by many to be a prophet (Mark 6:15; 8:28). The Fourth Gospel presents it thus: He is from God, speaking God's words, and full of the Spirit without limit, so that it is a matter of life and death whether men believe on Him or not (John 3:31-36). On the Word Incarnate (1:14) the Holy Spirit "abides," not coming intermittently as on the prophets (1:33).

Often we think of the prophets as mere predictors, like astrologers or soothsayers. But they did not spend their time gazing into a kind of divine crystal ball and they have been described as "not foretellers, but forthtellers." Essentially, they spoke to the men and women of their own age, and when they refer to the future they speak less of *what* is to come than of *Who*: God Himself, saving, judging. The dictionaries tell us that our word "prophet" comes from a Greek one which means "one who speaks for another," but we are not sure of the real meaning of the Hebrew word *Navi* which the Greek translates. It is generally connected with a verb which in other Semitic languages means "to call" or "to announce." But is *Navi* an active form of the verb or a passive? The most widely accepted view is perhaps that it is passive — a *Navi* is "one who is called." But others of us prefer to take it as active, "one who announces," and in favor of this there are two verses in Exodus. In 4:16, Aaron is

to be Moses' spokesman. Then in 7:1 we read "Aaron shall be your *Navi*."

In any case, this is what the prophets were — those who were sent by God in the power of His Spirit, to speak His Word of judgment and salvation to His People Israel.

The major and minor prophets used to be spoken of as the "writing prophets." They were regarded as somewhat lonely figures who themselves committed their utterances to written form, authors in the modern sense. More recent studies — in part on prophecy outside the Old Testament — have forced us to change our viewpoint. The tendency is to think instead in most cases of a master prophet surrounded by disciples who treasured, preserved, and edited his words, which may not have been put into their present form until some, perhaps considerable, time after the master's death. The 66 chapters of Isaiah would be a good example here. The first 39 chapters by and large seem to come from the eighth-century prophet: their setting is Jerusalem, and the enemy is the Assyrians. Chapters 40-55 are anonymous; the Jews are in exile in Babylon in the sixth century, and the Persians under Cyrus are in view. Chapters 56-66 seem to be from several figures and to reflect different historical situations. Yet in these widely diverse 66 chapters covering several centuries are certain unities, such as the description of God as "the Holy One of Israel." It is suggested therefore that we think in terms of a long-continuing "Isaianic school," disciples of the eighth-century Isaiah of Jerusalem (Is. 8:16-17).

Letter from London

A few years ago it would have been largely true to say that the machinery through which PECUSA aims to fulfill its world missionary commitment was precisely the opposite of that through which the Church of England works. In the USA you operate through the assessment, and the money is disbursed through the Overseas Department. In England, on the contrary, our money for mission has been painstakingly raised and disbursed by missionary societies which are auto-

nous bodies. The Church Assembly has had no say in it.

Your system — if one dare say it — has been along socialist lines; ours has been purely private enterprise!

During the last couple of years some experts have been prophesying that these two systems, apparently poles apart, would one day meet.

To an outside observer it seems that awareness of the world task of the Church is steadily increasing in the United States.

And some of it is spilling over from 815 Second Avenue to societies and groups born of the vision of one or two people. The Overseas Missionary Society is the sort of thing I mean. And like its sisters — the Episcopal Churchmen of South Africa, for example — it looks to us like a first rate bit of private enterprise.

PECUSA then, has moved, however slightly, from its nationalized structure for mission. At the same time, the Church of England has taken a real step

away from the chaos of its once unbridled private enterprise.

The new move was announced when some 16,000 parish clergy received a letter signed — and this is perhaps without precedent — by the Archbishop of Canterbury and the Archbishop of York.

The archiepiscopal letter is, of course, a follow-up from Toronto and aims to give MRI the maximum amount of meaning and implementation. It calls for solid and earnest prayer. And it outlines the closer coöperation planned both among the missionary societies and between the societies and the appropriate bit of the Church Assembly machinery (which, being called the Missionary and Ecumenical Council of the Church Assembly, rejoices or otherwise in the name of MECCA). This coöperation will aim to take a joint look at the needs of the Church overseas and try to avoid overlapping action. The autonomy of the societies will still remain, however.

Meanwhile, it is worth quoting a MECCA statement about "urgent practical considerations in the implementation of MRI in England:

"(a) It must be the special responsibility of MECCA to ensure that at every level within the Church of England the implementation of MRI is planned in its ecumenical context. Otherwise fears that MRI may 'put the ecumenical clock back by 20 years' may be justified. . . .

"(b) It is impossible, given our present structures, to present an over-all plan (as distinct from an over-all campaign) to the Church of England. There can be no question of a central quota or of accepting a given sum as the total Church of England financial response to MRI, to be divided between dioceses. The task of MECCA is to encourage and assist each diocese to respond to MRI, in the way which is right and best in its own life, and to provide a machinery flexible enough to enable each diocese to implement its plans.

"(c) We must all the time be thinking of what we have to receive and learn from the overseas Churches, as well as what we must give. No doubt this will primarily be a matter of attitude — of sharing instead of giving, of humility instead of condescension. . . . Nor need we look overseas for the overseas Church. Everywhere in our midst there are overseas Christians, particularly students, from whose Christian zeal and enthusiasm the Church of England could learn a great deal: it is a matter not of extending kindly patronage to these fellow Christians but of inviting them to give something to our life."

Gutted by fire over three years ago, Walsingham Parish Church, known to many as the "Lourdes of England," has been rebuilt at the cost of £85,000. It was reconsecrated by the Bishop of Norwich.

Of interest and perhaps an example of ecumenical action in England (and perhaps it has no parallel anywhere else in the world) is the Religious Weekly Press Group.

This includes every sort of paper in that category, from Roman Catholic to Jewish. Astonishingly it is one of Hitler's unwitting presents to the ecumenical movement.

The war did grievous things to English paper supplies, and there was a period when it seemed that religious weeklies would have to abandon publishing. Had they approached the relevant government offices individually this would pretty certainly have happened. Instead, they had the ecumenical sense to get together and form an organization and approach on a united front.

Having discovered that unity was a good thing for ensuring paper supplies, they went on finding it also had other virtues. Not least of these is a monthly buffet luncheon. Editors and other representatives are then enabled to ply questions to distinguished people and also — and probably more importantly — get to know each other. It is a useful piece of ecumenism — or should one call it trades unionism?

The report on Anglican-Methodist conversations is due for acceptance or otherwise next year. The Church of England, the Church of Scotland, the Episcopal Church of Scotland and the Presbyterian Church of England have renewed their conversations after the setback to an earlier report in 1959. The Presbyterian Church of England began conversations in 1963 with the Congregational Union of England and Wales with a view to union. In Ireland, Scotland, and Wales varied negotiations are going on. The conference will consider what all this adds up to for the future shape of the Church in Britain, and whether it can help to renew the Church for its mission to a society that has largely rejected the Church.

The theme of Mutual Responsibility and Interdependence has resulted in one of the smaller dioceses of the Anglican Communion — Barbados — making a financial gift (£500) to one of the largest — Southwark. Along with the Southwark sum went another £500 to the Society for the Propagation of the Gospel, which will use the money in support of the 50 or more dioceses which look to it for support. S.P.G. has helped Barbados since 1703.

One of the chain of events which led to this gift was the visit to Barbados of the Rev. Wallace Harris, director of stewardship in the diocese of Southwark, to help organize a fund-raising project. This visit was jointly organized and subsidized by the diocese of Southwark and S.P.G.,

and culminated in a vast service in Barbados. It was the collection at this service which provided the £1,000 which was given away.

The gift was made at an especially significant moment. Up to the present the diocese of Barbados has been the last "established" Anglican diocese in the world outside England. This situation is not likely to last much longer and the diocese will be thrown upon its own resources — which makes its gifts the more impressive.

The Archbishop of Canterbury has shown that he believes in religious freedom in practice as well as in theory. He has sturdily resisted any attempt to put a ban on the activities of the "Exclusive Brethren" in England. These Exclusive Brethren have been the source of public comment, some of it being extremely angry and the visits of "Big Jim" Taylor, one of their American leaders, have given cause for trepidation. The accusation that the Exclusive Brethren breaks up families and communities seems to have been well substantiated. Accordingly there has been a demand that these Exclusive Brethren be banned and Mr. Taylor prevented from entering the United Kingdom.

Speaking at the meeting of the British Council of Churches, Dr. Ramsey said: "In the course of this year there has been growing concern about the activities of . . . the Exclusive Brethren. . . . It is upon a wide impression of the facts and without any exaggeration of them that the concern exists. Something has clearly gone very wrong when the reconciling Gospel of Christ is made the reason for broken marriages and divided homes. The error is to take certain texts out of the context of the whole New Testament teaching and then to apply them ruthlessly, and this can only lead to a real perversion of the Christian faith.

"I understand that appeals have been made to the Home Office to refuse admission to this country to Mr. Jim Taylor. . . . The British Council of Churches cannot at present support such appeals, as we believe that religious liberty is too precious to be impaired even in the case of a sect whose teaching may be abhorrent.

"We must, however, call on all in our Churches who have opportunity to give particular pastoral care to those who suffer from the consequences of the teaching of the Exclusive Brethren. Understanding and help must be offered to the members of that body who are perplexed by the pressures brought upon them and are yet anxious to remain within the Christian fellowship. We need to bring an understanding of the deep seriousness in the discipleship practiced by the Exclusive Brethren together with the spirit of reconciliation and compassion which must always mark the Christian Church."

Dewi Morgan

PEOPLE and places

Appointments Accepted

The Rev. Stuart N. Anderson, former associate rector, St. Peter's Church, Redwood City, Calif., is rector, St. John the Baptist, Lodi, Calif. Address: 1200 W. Locust St., Lodi, Calif. 95242.

The Rev. Theodore O. Atwood, former curate, Christ Church, Frederica, St. Simon's Island, Ga., is rector, St. John's, Bainbridge, and vicar, Holy Trinity, Blakley, Ga. Address: Box 271, Bainbridge, Ga.

The Rev. Carroll C. Barbour, former rector, St. Barnabas', Los Angeles, Calif., is rector, St. Anne's Church, Tifton, Ga.

The Rev. John W. Biggs, former vicar, Church of the Epiphany, Grandview, Mo., is vicar, St. Mary's, Tomah, Wis., and priest in charge, St. John's, Mauston, Wis. Address: 606 Pearl St., Tomah.

The Rev. B. DeFrees Brien, former rector, Christ Church, Denton, Md., is rector, St. Mary's, Waynesboro, Pa. Address: 112 E. Second St.

The Rev. Waldron Le Van Coon, former rector, Church of the Advent, Bloomfield, N. J., is rector, St. John's, Dover, N. J. Address: 61 Baker Ave.

The Rev. Richard B. Faxon, former vicar, Chapel of the Good Shepherd, Silver Springs, Md., is rector, St. Elizabeth's, Sudbury, Mass.

The Rev. Dwaine W. Filkins, former rector, St. Paul's, Marinette, Wis., is rector, Grace Church, Rice Lake, Wis., and vicar, St. Mark's, Barron, Wis. Address: 123 W. Humbird St., Rice Lake.

The Rev. J. William Flanders, Jr., former director, International Student Center, New Haven, Conn., is assistant, Christ Church, Winchester, Va. Address: 134 W. Boscawen St.

The Rev. John M. Galagan, former assistant, St. Luke's, Vancouver, Wash., is vicar, St. James', Tigard, Ore. Address: 11050 Fonner St.

The Rev. John G. Gray, former assistant minister, St. John's, York, Pa., is vicar, St. James' Church, Bedford, Pa. Address: 309 S. Richard St.

The Rev. Bruce Green, former priest in charge, St. Mark's, Copperhill, Tenn., is rector, St. Andrew's, Marianna, Ark.

The Rev. George W. Hall, Jr., formerly of St. Luke's Hospital, Manila, Philippines, is assistant, St. Paul's Church, Alexandria, Va. Address: 228 S. Pitt St.

The Rev. Walter A. Henricks, Jr., former chaplain, University Hospital, Charlottesville, Va., is rector, Christ Church, Creswell, N. C., and St. Andrew's, Columbia, N. C.

The Rev. Richard L. Hicks, Jr., former chaplain, A&T and Bennett Colleges, and priest in charge,

Church of the Redeemer, Greensboro, N. C., is rector, St. Andrew's Church (Evanston), Cincinnati, Ohio. Address: 3633 Forest Park Dr., Cincinnati, Ohio 45229.

The Rev. Stanley F. Imboden, former rector, St. Mary's, Waynesboro, Pa., is rector, St. Paul's, Harrisburg, Pa. Address: 2300 N. Second St.

The Rev. Andrew B. Jones, who has been priest in charge of the Church of Our Redeemer, Lexington, Mass., while the rector, the Rev. Harold Handley, was in England, studying under the Nash Fellowship (diocese of Massachusetts, continues on the staff as part-time pastoral assistant. The rest of his time is given to the promotion of the ministry of healing and to editing the *Eastern Massachusetts Healer*. He is convener of the Eastern Massachusetts chapter of the Order of St. Luke. Address: 6 Stevens Rd., Lexington, Mass. 02173.

The Rev. Hollinshead T. Knight, former vicar, Trinity, Gooding; St. Barnabas', Wendell; and Grace Church, Glens Ferry, Idaho, is assistant, St. Luke's Church, San Francisco. Address: 2155 Bay St., San Francisco, Calif. 94123.

The Rev. Calvin R. Miller, former vicar, St. Mark's, Northumberland, and All Saints', Selinsgrove, Pa., is rector, St. Luke's, Smethport, Pa.

The Rev. Lewis M. Mowdy, deacon, is vicar, Trinity Church, Jersey Shore, Pa. Address: 174 Mt. Pleasant Ave.

The Rev. Morgan C. Nichols, former secretary of convention, and executive secretary of bishop and council, diocese of Tennessee, is assistant, Church of the Good Shepherd, Lookout Mountain, Tenn. Address: 211 Franklin Rd.

The Rev. Auguste Pluvoise, former assistant minister, Cathedral Church of St. Paul, Detroit, is vicar, Church of the Resurrection, Ecorse, Mich. His address remains the same.

The Rev. George M. Sheldon, former curate, St. Paul's Church, Salt Lake City, Utah, is chaplain (Lt.), USNR. Address: Office of the Chaplain, Naval Mobile Construction X, c/o FPO, San Francisco, Calif.

The Rev. Harrison T. Simons, former assistant, St. Thomas' Church, Richmond, Va., is rector, Hanover and St. Paul's Parishes, King George County. Address: King George County, Va.

The Rev. Columbus B. Smith, former rector, Grace Church, West Palm Beach, Fla., is rector, All Saints', Grenada, Miss. Address: 1060 South Line St.

The Rev. George M. Thomson, former curate, Old St. Paul's, Edinburgh, Scotland, is curate, St. John's, Memphis, Tenn. Address: 322 S. Greer St.

Ordinations

Priests

Lexington — On October 30, the Rev. G. Wayne Craig, at St. Gabriel the Archangel, Lexington, Ky., where he is vicar. Address: 601 Tucson Dr.

Deacons

The Philippines — On November 14, Juanito Layag, at St. Andrew's, Kapañgan, where he is assistant. Address: St. Andrew's Mission, Kapañgan, Benguet, Mountain Province, Philippines.

Perpetual Deacons

West Virginia — On July 25, George DePue, Jr., was ordained to the perpetual diaconate. Address: c/o diocesan office for forwarding.

Renunciation

On November 2, the Rt. Rev. John Vander Horst, bishop of Tennessee, acting in accordance with the provisions of Canon 60, Section 1, of the Canons of the General Convention, with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry of William Randolph Baird. This action was taken for reasons not affecting his moral character.

Births

The Rev. David L. Watkins and Mrs. Watkins, Church of the Good Shepherd, Columbia, S. C., announce the birth of their second son, David LeMasters Watkins, Jr., on October 7.

The Rev. Neal H. Dow and Mrs. Dow, St. Matthew's Church, Kenosha, Wis., announce the birth of their fourth child and third son, Matthew Paul, on October 12.

The Rev. Christopher L. Webber and Mrs. Webber, Christ Church, Lynbrook, N. Y., announce the

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birth of their third child and second son, Lawrence Andrew on November 22. The Rt. Rev. Jonathan G. Sherman baptized the baby, on December 13. A christening dress, first worn by the baby's great-grandfather in 1808, was used. Grandparents are the Rev. Roy L. Webber and Mrs. Webber, and the Very Rev. Lawrence Rose and Mrs. Rose.

Marriage

Miss Patricia Nancy Scola of St. Paul's Church, Paterson, N. J., and the Rev. Robert E. Eggen-schiller were married in September. Fr. Eggen-schiller is curate at the Church of the Saviour, Denville, N. J.

Resignations

The Rev. Donn L. Wolf has resigned as assistant minister, Grace Church, Port Huron, Mich., and is now non-parochial. Address: 1710 Wall St., Port Huron.

The Rev. John R. Whitney, rector of St. Andrew's, State College, Pa., has resigned as of January 1. He will study toward the Ph.D. degree at Penn State University, and will be Episcopal advisor at the university.

Retirements

The Rev. Arthur K. Fenton, former vicar, Trinity Church, Jersey Shore, Pa., has retired from the active ministry and will continue to reside in Jersey Shore.

Laymen

Mr. Clifford B. Williams, former superintendent of the Special Casualty Accounts Division, Underwriting Dept., Hartford Branch, Aetna Casualty



and Surety Co., has been appointed general secretary, department of promotion, diocese of Connecticut. Address: 1335 Asylum Ave., Hartford, Conn. 06105.

Living Church Correspondents

Eau Claire — Mrs. Donna Howard is the correspondent for this diocese.

New Addresses

The Rev. Canon Lawrence H. Blackburn, Starrs Plain Rd., Danbury, Conn. 06810.

The Rev. F. H. Craighill, Rt. 1, Islamorada, Fla. 33086.

The Rev. C. J. Harriman, 15 Hicks St., Springfield 4, Mass.

The Rev. George V. Hewes, 615 E. Adams, Tucson, Ariz.

The Rev. Richard G. Jordan, Falcon Rd., Sagem's Head, Guilford, Conn. 06437.

The Rev. Bruce F. Pettett, 118 N. Walnut St., Pontiac, Ill.

The Rev. Paul R. Savanack, Box 507, Bucyrus, Ohio.

The Rev. John H. Smith, 7 Waites Landing Rd., Falmouth, Maine 04105.

The Rev. K. A. Stimpson, Christ Memorial Chapel, Hobe Sound, Fla. 33455.

Chap. (Maj.) Johnson E. West, Base Chaplain, Whiteman AFB, Knobnoster, Mo.

The Rt. Rev. Lewis Bliss Whittemore, 107 Riddell St., Greenfield, Mass., until April 15, 1965. Permanent address: Vineyard Haven, Mass.

Armed Forces

The Rev. W. Hubert Bierck, retired [L.C., November 8th], has held the rank of Lieutenant Colonel since 1953.

DEATHS

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

The Rev. Leonidas Ward Smith, retired priest of the diocese of Colorado, died November 1st in Greeley, Colo., where he had been living since his retirement in 1952.

Fr. Smith was born in Brooklyn, N. Y., in 1883. He received the B.A. degree from St. Stephen's College in 1905 and studied at the General Theological Seminary. He was ordained to the priesthood in 1909, and served churches in New York, Arizona, New Mexico, and Kansas, before going to the diocese of Colorado in 1939. He was rector of Calvary Church, Golden, Colo., from 1946 to 1952.

Fr. Smith was a deputy to General Convention in 1922, 1928, and 1934. He was an examining chaplain in the diocese of Kansas from 1917 to 1935, and registrar and historiographer in the diocese of Colorado from 1946 to 1954.

He was editor of the *New Mexico Churchman* from 1915 to 1917, and the author of *History of the Church of the Holy Faith, Santa Fe, New Mexico*, and *History of the Analysis of the City of Denver, Colorado*.

Fr. Smith is survived by his widow, Gertrude, and a daughter, Mrs. Virginia Costello.

The Rev. Charles Wesley Shreiner, founder and former headmaster of Church Farm School, Paoli, Pa., died October 28th, in Chester County Hospital, West Chester, Pa.

Dr. Shreiner was born in Mount Joy, Pa., in 1882. He was a graduate of the United States Naval Academy, and the Philadelphia Divinity School, where in 1948 he received the D.D. degree. He received the M.A. degree from the University of Pennsylvania in 1928, and the D.D. degree from Temple University in 1931. Dr. Shreiner was ordained to the priesthood in 1911. He served as deacon in charge and then rector of the Church of the Atonement, Philadelphia, from 1911 to 1918, when he became headmaster of the Church Farm School for Boys. He served the school until 1961. Dr. Shreiner was rector of St. Paul's Church, Glen Loch, Pa., from 1927 to 1956, when he retired. He was dean of the Chester (Pa.) convocation from 1931 to 1938, and from 1941 to 1949.

He is survived by his widow, Mary C. Shreiner; a daughter, Mrs. Thomas D. Brown; and a son, Charles W. Shreiner, Jr.

Hattie Winkler Longley, widow of the Rt. Rev. Harry S. Longley, Bishop of Iowa from 1912 to 1943, died November 4th at the age of 96.

Mrs. Longley was born in Waterford, N. Y. She attended St. Agnes School in Albany.

She is survived by her son, the Rev. Harry Longley, once rector of Holy Trinity Church, Philadelphia, from 1951 to 1962, now retired and living in Wallingford, Pa., and Nantucket; three grandchildren, Nancy Longley, New York City, Robert Fulton Longley, Philadelphia, and Mrs. Michael W. Conger, Staten Island, New York; and four great-grandchildren.

Oliver J. Sands, one of the founders of the system known as Church Schools in the Diocese of Virginia, and head of its executive committee until November 17th, died at his home in Richmond, on November 24th. He was 93.

Mr. Sands was a member of the board of trustees of St. Paul's College, Lawrenceville, Va., for half a century.

With the Rt. Rev. William Cabell Brown, he helped organize the Church Schools in the Diocese of Virginia in 1920. He served for 44 years as a trustee. There are now three schools for boys and four for girls in the system.

A native of Fairmont, W. Va., Mr. Sands moved to Richmond in 1899. He was a member of Grace and Holy Trinity Church, serving many years as a vestryman and Church school superintendent.

Surviving are his wife, Mrs. Edna Lea Sands; a son, Oliver J. Sands, Jr.; a sister, Mrs. Howard W. Showalter, Fairmont, W. Va.; and four grandchildren.

CLASSIFIED

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

FOR RENT

CHILDREN'S summer camp in the Adirondack Mountains, located on the shores of Long Lake. Full particulars will be sent on request. Reply Box B-173.*

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

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

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen Funeral Palls embroidered in wool. Write for our catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

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HOUSEKEEPER for a National Conference Center located near a large city. General housework and cooking for small groups. Pleasant living quarters and food provided. Position open immediately. Send full particulars to Mrs. Dorothy S. Goudie, Rural Route 28, Kansas City, Missouri 64154.

PRIEST to be Associate Rector with responsibility for college work and share in parish program. Northwest church with adequate salary and housing. Moderate Churchmanship. Resumé and references. Reply Box H-174.*

WANTED: An Assistant Director with executive ability and able to teach Pediatrics (preferably a graduate of a children's hospital), 40 - 50 years of age. Must live in. Good starting salary plus all maintenance. One month paid vacation and twelve sick days. A small Episcopal Home and Hospital for Children in Upstate New York. Good personnel practices and fringe benefits. Reply Box M-160.*

RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

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

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THE LIVING CHURCH

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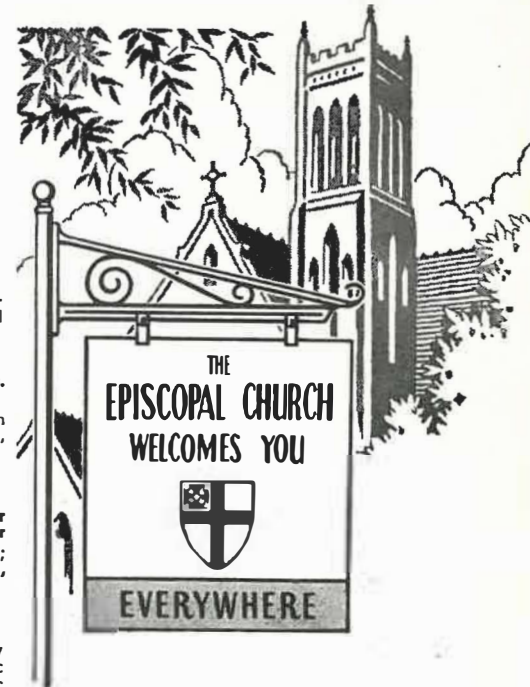
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THE LIVING CHURCH

CHURCH DIRECTORY

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



LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; 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 5:30; Daily services 8:30,
12:10, 5:15; Church open from 7 to 7

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

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues,
Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat
4:30-5:30, 6:30-7:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 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

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.
Sun 8, 9:30, 11, 12; LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

EVANSTON, ILL.

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

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

LOUISVILLE, KY.

GRACE (a bulwark of the Faith)
Rev. John S. Letherman, r 3319 Bardstown Rd.
Sun Masses 8 (Low), 10 (Sung); Daily as scheduled

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;
Wkdys MP & HC 7:15 (& HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S

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

SAINT ESPRIT

109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services 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. IGNATIUS'

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

ST. JOHN'S IN THE VILLAGE

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

ST. MARY THE VIRGIN

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 Damsch, 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, v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
& 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

WESTERLY, R. I.

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

RICHMOND, VA.

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

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.