

The

Living Church

MRS D STEWART TEMPLETON
617 COCHRAN DR
GREENSBURG PA
SEP 15-66 REN-2 LC4

December 19, 1965

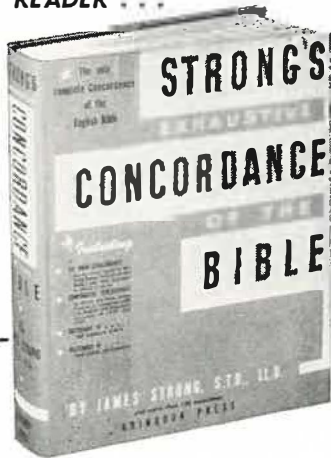
30 cents

Adonemus



Dominus

BRINGS A SCHOLAR'S
KNOWLEDGE TO EVERY
READER . . .



The most complete concordance of the King James Version of the Bible. Lists every word in the Bible. Also includes a comparative concordance, a Bible lexicon, and a guide to the original Hebrew and Greek.

Regular edition, \$15.75
Thumb-indexed, \$17

Order from your bookstore

ABINGDON PRESS



15" x 9" x 5" high. Made of new resilient granulated cork, foam rubber, and durable Naugahyde. Oval or rectangular. Choice of colors.



Collins Cushions
by Samuel Collins

3 SEARINGTOWN RD.
ALBERTSON, L.I., NEW YORK 11507

OSBORNE

117 Gower St. London, W.C. 1, England



CHALICES and
ALL CHURCH
SILVER AND
METALWARE

Illustrated books
sent free surface mail

BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Book Shops

14 E. 41st Street, New York, N. Y. 10017
29 E. Madison Street, Chicago, Ill. 60602
276 Golden Gate Ave., San Francisco, Calif. 94102
4400 Melrose Ave., Los Angeles, Calif. 90029

The Living Church

Volume 151 Established 1878 Number 25

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

The Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,*† vice president; The Rev. Carroll E. Simcox,*† secretary; Robert Hall,*† treasurer; Warren J. Debus,* assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac, The Rt. Rev. John P. Craine,† Bishop of Indianapolis, The Rt. Rev. John S. Higgins,† Bishop of Rhode Island. The Rev. William E. Craig,† The Rev. John Heuss,† The Rev. Curtis W. V. Junker,† Messrs. Jackson Bruce, Jr.,*† Arthur Ben Chitty,† Charles M. Crump,† Peter Day,† Neal Kaye,*† Francis J. Starzel,†
*Director †Member

EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE: 414-276-5420

STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Lauer, assistant editor. Alice Kelley, book editor. The Rev. Lewis M. Kirby, Jr. (St. George's Parish, Box 22, Perryman, Md.), music and records editor. The Rev. William S. Lea, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. The Rev. James Considine, Jo-ann Price, contributing editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager, Georgiana M. Simcox, People and Places editor. Josephine Carter, editorial assistant. Roman Bahr, subscription manager.

DEPARTMENTS

Around the Church	16	Letters	14
Big Picture	4	Music and Records	13
Books	2	News	5
Deaths	19	People and Places	19
Editorials	12	Vestryman's Diary	14

FEATURES

Advent Letters-IV	William Goddard	17
Carol of a lady mystic	Vincent Edwards	9
Nativity: 1965	Chandler Sterling	10

THINGS TO COME

December

19. Fourth Sunday in Advent
21. St. Thomas
25. Christmas Day
26. St. Stephen (Christmas I)
27. St. John Evangelist
28. Holy Innocents

January

1. The Circumcision of Christ
2. First Sunday after Christmas
6. The Epiphany

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

BOOKS

Church-Spread Hatred

The Anguish of the Jews. By Edward Flannery. Macmillan. Pp. 332. Hardbound, \$5.95. Paper, \$1.25.

The Anguish of the Jews is an important book on a topic much in the news in connection with Vatican II deliberations, and I hope it will have a wide circulation especially among the clergy and teachers. It is a concise history of anti-semitism from pre-Christian times in Egypt right down to our own day and in this country. The author, Edward Flannery, a Roman Catholic priest and theologian, rightly indicates the non-Christian roots of much modern anti-semitism — which needed saying — but what also emerges is the role of the Church down the ages in spreading hatred and persecution despite its own Jewish heritage.

The sober and balanced presentation century by century and country by country is all the more effective in that Fr. Flannery does not attempt to ghost-write the reader's emotions of shame and horror for him.

But at the end of it the Christian will understand why the Cross which is to him the symbol of life and peace has become in fact to the Jew the symbol of persecution and death; and thus the Christian will be led to ponder his own responsibility and involvement.

(The Rev.) J. R. BROWN

Bishop's Diary Revisited

Little Malice in Blunderland. By Chandler W. Sterling. With illustrations by Bolte Gibson. Morehouse-Barlow. Pp. 176. \$4.95. L.C., Book Club Selection.

The Bishop of Montana has written an amusing and enjoyable book which would make an ideal present for the rectory family. I say family for Chandler Sterling's *Little Malice in Blunderland* is the sort of book the rector's wife and children will enjoy. Consequently it is likely to be found in the living room or on the bedside table rather than on the shelves of the rector's office.

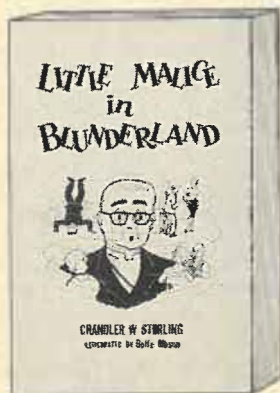
Blunderland is an imaginary diocese "In The Land of Shining Mountains And On The Rolling Plains Of The Great Northwest During The Early Reign Of The Mass-Man." The narrator is the Rt. Rev. Albert Chatworthy, D.D., a dedicated punster, who proves to be an amiable, tolerant, and often perceptive observer of the people, situations, and concerns which occupy his attention during an episcopate of some duration. Fortunately, the bishop has the grace of humor which enables him to avoid taking either himself or his work with painful serious-

The Living Church

ness. Bolte Gibson's illustrations add to the amusement.

If you are a part of the Church gathered, this is certainly a book which will provide many a chuckle. I hope the hard cover edition sells out rapidly so that its publisher is encouraged to bring out a paperback edition and more people can share the fun. However, \$4.95 is not perhaps too much for an evening's entertainment in Blunderland.

The book is written not only for amusement but also "For The Edification Of The Concerned, Disquieted, And The Curious" by a man "Awaiting In Reasonably Quiet Confidence The Manifestation Of The Spirit In A Dozing Church." On



this level we have a fairly accurate portrait of the Episcopal Church as it exists in many places today. To be sure there is a measure of caricature and exaggeration. At the same time the Church really is Blunderland.

Bishop Chatworthy is a 20th-century man ministering to Mass-Man with a fair amount of archaic machinery, presuppositions, and institutions. In Blunderland the obvious problems are clerical eccentricity and false pietism, overly important vestrymen and cardinal rectors, lay ignorance and apathy. Bishop and diocese are over-busy and undernourished theologically and spiritually. There is little learning, little relevant piety, little sense of mission, little consciousness of the Church as the People of God in this God's world. Here then is the familiar Church we know and love, and sometimes despair of, still "lost in the old miasmal mist." We can be grateful to Bishop Sterling for helping us to see ourselves as others see us, and doing so in such an amusing manner.

(The Rev.) ROBERT J. PAGE, Ph.D.

Quit Talking, and Walk

Living the Love of God. By the Rev. Carroll E. Simcox, Ph.D. Morehouse-Barlow. Pp. 141. \$3.75.

In his book, *Living the Love of God*, Carroll Simcox tells of the bear cub, in the children's parable, who asks his mother how one learns to walk. Her

answer was brief, "Set your paws on the ground, quit talking and start walking." This is the good advice which this book gives to earnest Christians who want to live the love of God. In short scintillating chapters, the author contends that love is the way through which knowledge and understanding of God comes. Love becomes the eye and the ear through which we see Him and hear what He has to say to us in our life situation. Grief, fear, anxiety, even our sin, can be vehicles through which we learn to find His love.

The author does not attempt to present a balanced picture, and for this reason in the first few chapters the reader might share my reaction in wishing to argue about what seems an unnecessary pitting of logic against love and the emotional against the intellectual. However, the book reads like a conversation, and the reader is soon disarmed in finding himself engaged in dialogue rather than argumentation. And great dialogue it can become!

The author has profound things to say about orphanhood, grief, and worship, and before long the reader is caught up in his profound thinking and finds some very deep rewards. Even while plumbing the depth, Fr. Simcox gives the impression that a sturdy common-sense permeates his interpretation of all the experiences and observations which must have led up to the writing of this book. For

an evening of fascinating reading in which you will feel that you have found a new friend in the author, I recommend for laity and clergy, alike, *Living the Love of God*.

(The Rev.) WILLIAM H. BAAR, Ph.D.

Booknotes

A reviewer writes: "Once I picked up Dr. John Trever's *The Untold Story of Qumran* I found it hard to put it down until the end. Dr. Trever was preparing a study of the flora of the Bible when he was caught up in events which led to his becoming the first American to see, study, date, and photograph the Dead Sea Scrolls. The story of those early days is told very vividly, and it is not without its elements of adventure and intrigue. Published by Revell Co. at \$7.95 until January 1, 1966; thereafter \$8.95. Pp. 214 with many plates by the author, also an expert photographer."

Books Received

WESTMINSTER STUDY BIBLE, REVISED STANDARD VERSION. Collins. Pp. 434, plus maps.

THEY WELCOMED THE CHILD. Sermons for Advent and Christmas. By John Schmidt. Augsburg. Pp. 127. Paper, \$1.95.

THE COMING OF THE NEW DEAL. By Arthur M. Schlesinger, Jr. Houghton Mifflin: Sentry Edition. Pp. 669. \$2.65.

THE DARTMOUTH BIBLE. Second Edition, Revised and Enlarged. Houghton Mifflin: Sentry Edition. Pp. 1257. \$3.95.



We Extend

Christmas Greetings

To all of our friends

and

Best Wishes For The Coming Year

MOREHOUSE-BARLOW Co.

Chicago • New York • San Francisco • Los Angeles



Nelson M. Gilbert

THE RINGING: NORWICH

© by author, 1965

And the bells rang.
Sprinkling the autumn twilight with purple and mauve
melody;
Swinging their censers of audible incense.

Winsome bells,
Reminiscent,
Singing.
Sending their peals all over the city
Like troops of ecstatic little angels
Turning somersaults down from the belfry,

Over the chimney pots and roof-tops,
Down toward the fields by the quiet river.

Part of the time
They sang in Latin
(With a very British accent):
Gloria.
Gloria.
In excelsis gloria.

And still the bells rang.

ELVA McALLASTER

The Living Church

The Living Church

December 19, 1965
Fourth Sunday in Advent

For 87 Years:

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

SPOKANE

Retired Bishop Dies

THE LIVING CHURCH has just been informed of the death on December 7th, in Spokane, Wash., of the Rt. Rev. Edward Makin Cross, retired bishop of the (now) diocese of Spokane. He was bishop from 1924 until 1952. Further details were not available at press time.

NCC

Various Matters at Madison

by CARROLL E. SIMCOX

The most widely publicized action of the general board of the National Council of Churches at its December meeting, held in Madison, Wis., early in December, was the issuance of its policy statement on the war in Vietnam. It was a moderate statement in spirit and in content, and the closest it came to a criticism of current American policy was in this sentence: "We believe that if the United States follows a unilateral policy in Vietnam, no conceivable victory there can compensate for the distrust and hatred of the United States that is being generated each day throughout much of the world because we are seen as a predominantly white nation using our overwhelming military strength to kill more and more Asians."

The policy statement offered these further recommendations to the U.S. government: that it should not tolerate the bombing of population centers in North Vietnam; that it should request the United Nations to begin negotiations at the earliest possible opportunity for a cease-fire agreement under UN supervision; that it should favor a "phased withdrawal" of all United States troops and bases from Vietnam territory "if and when they can be replaced by adequate international peace-keeping forces;" and that it should make available immediately a reconstruction assistance and long-range economic development program for Southeast Asia.

In another major development, plans for a "first exchange of views" between representatives of the member Communion of the NCC and the Roman Catholic Church in the U.S.A. were announced. Dr. R. H. Edwin Espy, general secretary of the NCC, reported that "in-

stances of Protestant-Roman Catholic cooperation in the United States are multiplying so fast that there appears to be no one source of information which is able to keep abreast of the developments." He added that "planning for Church cooperation and unity in the future will have to include the Roman Catholic Church just as surely as the present member Communion of the National Council had to plan with one another when they sought to establish a National Council of Churches."

In the same report to the general board, Dr. Espy considered what he called "the public image" of the NCC, and dealt with "the organized efforts to arouse distrust of the National Council in local churches." He charged that such attacks are not really against the Council as such, but are efforts "to embarrass and punish the denominations for policies which are disapproved" by the critics.

The Rev. Canon Theodore O. Wedel, Episcopalian and member of the NCC's executive committee of the division of Christian education, presented a resolu-



Canon Wedel

tion aimed at promoting the continuing education of ministers, which resolution was adopted by the board. In the resolution the ministry was referred to as a "distressed profession." In adopting the resolution the board committed itself to a program of expanding the scope of its

present program on continuing education for the clergy.

In an eloquent valedictory address, Dr. Robert W. Spike, 42-year-old minister of the United Church of Christ, announced his resignation from the directorship of the Council's commission on religion and race, to join the faculty of the University of Chicago Divinity School. Dr. Spike has headed this commission since it was created in June, 1963, and has played a key role in the Council's involvement in the civil rights struggle. He concluded his address with these words: "The results of the battles for social change are never in the hands of the contenders. There are always forces and factors more powerful than the precise dreams of the reformers. And the human capacity for sin is boundless. Pride and vanity and triviality are giants never really brought low. But the human spirit, molded by the plan of God, is more indomitable than that. What is asked of us is obedience to the moment, every new moment. God will take care of the centuries."

The Hon. Brooks Hays, former Congressman from Arkansas and ex-president of the Southern Baptist Convention, was appointed by Bishop Reuben H. Mueller, president of the Council, to head a new committee to evaluate the program of the Council's Delta Ministry in Mississippi and to recommend guidelines for its future operation.

The general board decided to help several of its member Communion to create a "not-for-profit housing corporation" designed to assist participation in federal housing programs in local communities throughout the nation. The corporation will help establish housing projects for such disadvantaged citizens as the aged, the handicapped, the poor and the underprivileged.

LOUISIANA

160th Anniversary

At a festival Eucharist celebrated on November 17th, Bishop Stuart of Georgia returned to the cathedral where he was once dean to assist the diocese of Louisiana to celebrate the 160th anniversary of the first service of an organized congregation of the Anglican Communion in the Louisiana Purchase Territory. Deacon for the Eucharist was the Very Rev. Richard W. Rowland, dean of

Christ Church Cathedral; sub-deacon for the event was the Rev. Julian W. Jones, rector of the Church of the Holy Comforter in New Orleans. Attending were Bishop Jones of Louisiana, and Bishop Noland, Coadjutor of Louisiana. Special organist for the occasion was the Rev. W. Donald George, chaplain of the Chapel of the Holy Spirit of Tulane University and Newcomb College.

WESTERN MICHIGAN

Kalamazoo Job Corps

When the Kalamazoo Job Corps Committee was organized in the early fall, as a means of integrating the boys of the Fort Custer Job Corps Center into the Kalamazoo community, and to help them feel an attachment with a real commu-

nity experience, little did they realize the needs for such a program or its far-reaching effects. Nor did they anticipate a riot within two months in the city caused by several job corpsmen who had been invited to attend a dance at one of the city schools. After a scuffle at the dance over the loss of a coat owned by one of the job corpsmen, they rooted and looted their way down to the business section of the city, resulting in a loss of between two and three thousand dollars in damage to store buildings and amount of stolen goods before some 100 policemen could stop them.

One of the steps planned by the Kalamazoo Job Corps Committee which was in the process of completion when the riot broke out, had been a program for a "visitation day" involving the hosting of several of the job corpsmen by fam-

ilies of various downtown churches. After the riot of November 12th, this program was speeded up by the committee and the time for the "visitation day" was set for November 28th. It was hoped that the day's activities would help mend the damage done in the relations between the community and the job corpsmen in the wake of the November 12th disturbance.

Kalamazoo's St. Luke's Church, with six hosting families, was one of eight churches participating in the program. The families met the 34 young men from the Fort Custer Job Corps Center at the Red Cross Chapter Headquarters on Sunday morning, entertained them at dinner and took them to church. The group taking part in the Sunday program was a racially-mixed group and religious preference was the only factor in matching the corpsmen with their hosts.

Other participating Churches in the project included: First Presbyterian, First Methodist, First Baptist, Second Baptist, St. Augustine's Roman Catholic, First Congregational, and Central Christian. All in all 32 church families hosted the group.

The Rev. James C. Holt, rector of St. Luke's Church, who was host of a Mexican lad, described the valuable experience for his own family. Said he: "They were able to learn at first-hand some of the things too often hidden in the lives of the boys living in a totally different world from theirs."

ECUMENICAL RELATIONS

"Working Group"

Members of the joint "working group" set up last year by the Vatican and the World Council of Churches to formulate "practical collaboration" in fields of common interest held their second meeting at Ariccia near Rome, Italy. The first meeting took place last May in Geneva, Switzerland.

The four-day meeting was concerned mainly with drawing up a report on the progress of the joint group's work to date. The report, it was announced, would be presented to the Vatican and the WCC's central committee, when the latter meets at Geneva in February.

Among matters discussed were the nature of ecumenism, the character of the ecumenical dialogue, and forms of practical cooperation in various spheres of Christian service. [RNS]

Okinawa

The Rt. Rev. Charles P. Gilson, suffragan bishop of Honolulu residing on Okinawa, headed the Anglican delegation attending the Christ the King Solemn High Mass sponsored by the Roman Catholic Chaplains on Okinawa. Walking in the procession just before the celebrants, the bishop was escorted by the Venerable William Hio, Archdeacon of



New York Times Photo

HOSE STREAMS FROM ADJOINING BUILDINGS tried to douse flames that destroyed the Church of St. Matthew and St. Timothy, New York City, N. Y., on December 1st. Five days later, the Rev. James A. Gusweller, rector, and the parishioners celebrated the Eucharist at three services held at the Reform Synagogue of Congregation of Rodeph Sholom. The cross for the altar was plucked from the ruins of the fire. The E.C.W. met at the West Park Presbyterian Church. Rabbi Gunter Hirschberg said, "No House of God can stand in isolation today." The Straus Broadcasting Co. (radio station WMCA) donated \$10,000, the Temple's congregants made an initial contribution, and others have given toward the rebuilding of the church.

CHRISTMAS MESSAGE—1965

If I should tell you that I know a family which on the anniversary of the birth of Ludwig Von Beethoven burn candles in the windows of their house, read from some biography of that composer, and then for hours plays music he gave to the world, you would likely say, "That is powerful influence. For any man who, nearly a century and a half after his death, can elicit such discipleship, and such devotion, must have been a durable personality indeed!" But when I say I know a man on the occasion of the anniversary of whose birth millions of people burn candles in their windows, and millions read from some account of his life upon this earth, and millions give gifts in his name — you would say, "That is Christmas!" And you would be right! For it is a lordly story with the slow pace of its agrarian life, the regularity of taxes, and brutal thrust of tyranny, the promise of a singularly brilliant star, the trials of a chosen family, and the baby lying in a manger! Few indeed are the hearts that such an appealing picture cannot move to once-a-year deeds of deep compassion and joyous thanksgiving.

But — dare we look ahead? Dare we lift our eyes to discern the "shape of things to come" for this innocent child: the temptations, the call to son-ship, the dialogue with the world in the interest of the Kingdom's demands, the conflict it inevitably produces, the rejection by the good people of the world, desertion by

by the Presiding Bishop

his closest friends, and death as one who blasphemed and stirred up the people against recognized authority. The thought occurs to us, "What a shame! That sweet innocent children have to grow up into men and women . . . whose will-to-power disclaims . . . yea, destroys . . . the inno-



cence with which they began their life." How much kinder to leave the babe in the manger, unharmed, uninformed, and uninvolved!

One year, it has been said, the principal of Mansfield College, Oxford, surprised the congregation by reading one of the Passion narratives on the Sun-

day before Christmas. The congregation thought the good doctor had made an "absent-minded" mistake. But, when questioned concerning it, Dr. Selbie pointed out that he had not made a mistake. He had read the Good Friday story as a reminder of what lay in store for the baby whose birth the worshipers might otherwise have celebrated sentimentally! Later, someone commenting on the story, said: "By the same token, it might be appropriate for us to read the Passion narrative on Easter, and the Easter story on Good Friday! If we did so, we might be saved from the twin heresies of unrelieved pessimism and unwarranted optimism."

The message of Christmas is the joyous proclamation that "God so loved the world that He gave his only begotten Son. . ." The brutal fact is that when love moves out into a sinful world it meets a cross! Were it only a brave and good man who is the symbol of this tragedy we would be forced to greet the Christmas story with unrelieved tears. But it is because the symbol of this tragedy is God incarnate . . . freely choosing to take upon Himself the limitations of human flesh . . . that moves the story beyond tragedy into the realm of joyous hope! This is why, even in a world in peril of its very existence, we can say, and mean it, too, "Merry Christmas!" "God rest you merry gentlemen, let nothing you dismay!"

(The Rt. Rev.) JOHN E. HINES

the Episcopal Church's mission on Okinawa, and Chaplain (Capt.) Edward A. Cobden, Jr., the Episcopal Army Chaplain serving on Okinawa. Extending great respect and courtesy to the bishop, the Roman Catholics provided him and his chaplains seats of honor on a platform adjacent to the altar.

Sisters of the Nippon Seikokai working on Okinawa were placed with their Roman Catholic counterparts.

Another notable Anglican attending the celebration was Lt. Gen. Albert Watson, II High Commissioner of the Ryukyu Islands and Commanding General USARYIS and IX Corps.

The theme of the mass was unity in Christ. Symbolizing the theme Roman Catholic chaplains and missionary priests were con-celebrants symbolizing the oneness of all people in Christ. This occasion marked the first use of concelebration in Okinawa.

NEW YORK

Dedications

In a week of dedications, two edifices in the diocese of New York were beauti-

fied by new additions to their structures.

On Thanksgiving Day, Bishop Horace W. B. Donegan dedicated a 44-foot-high window in the Missionary Bay of the Cathedral of St. John the Divine. It was given by Mr. and Mrs. Harold M. Landon, distant relatives of the Rev. Canon Harold R. Landon, in memory of their son, Newbold Rhinelander Landon and Mrs. Landon's brother, Philip Newbold Rhinelander. Both were pilots, aged 22. The latter died in France in 1918 and the other in Guam in 1944.

And on Nov. 28, Grace Church had a dedication of its first completely new pipe organ in 63 years. The \$135,000 instrument was three years in the making for the stately Gothic building.

CANADA

Unhealthy Duplication

Unhealthy duplication of missionary work would be eliminated by a union of the Anglican Church of Canada and other Churches holding the same basic beliefs, Bishop Reginald Pierce of Athabasca has said.

He charged there is a particularly

wasteful duplication in Canadian areas which are thinly populated and where resources are limited. Sometimes, two Churches maintain buildings and ministers when one establishment would be more than adequate for propagation of the faith. [RNS]

LITURGICAL MOVEMENT

Associated Parishes Meeting

A conference on a parish program for liturgy and mission for the membership of Associated Parishes, Inc., an unofficial organization of Episcopal clergy and laity concerned with the relationship of liturgy to life, met at the Thompson House, St. Louis, Mo., November 8th-10th.

"Working" papers were presented in six areas of concern by the Rev. Samuel West (Liturgical Worship), the Rev. Paul Hoornstra (Parish Organization), the Rev. William Spicer (Christian Education), the Rev. Nicholas Kouletsis (Social Action), Mr. Francis Bowman (the Lay Apostolate), and the Rev. Carl Sayers (Ecumenical Concerns). All of these areas together with a seventh, Pastoral

Ministrations, make up the program for parishes and clergy who desire to affiliate with Associated Parishes.

Aside from semi-annual membership meetings, the organization has sponsored four national liturgical conferences and publishes a series of pamphlets on the various aspects of liturgical worship.

NEBRASKA

Liturgical Conference

"Why not have a Prayer Book for the Church in North America?" This question was asked the clergy of Nebraska by the Rev. John C. Kirby, Ph.D., during a series of lectures at a liturgical conference held at the Church of Our Savior, North Platte, November 9th to 11th. He pointed out that the Church in Africa seems to feel this is the practical thing to do, but the Anglican Church in Canada and the Episcopal Church in the United States did not have a joint meeting of their committees on Prayer Book study until two years ago.

Dr. Kirby is professor of New Testament and instructor in Liturgics on the Faculty of Divinity, McGill University, Montreal. He serves as a member of the committee on Prayer Book revision in the Anglican Church of Canada, and has recently completed a French translation of the Canadian Prayer Book.

Thirty-two clergy from the diocese of Nebraska attended the three-day conference which was sponsored by the bishop and the Department of Christian Education, and arranged by the Rev. Samuel R.

Boman, rector of the Church of Our Savior. Dr. Kirby gave six lectures covering the liturgy and lectionary in the New Testament period, initiatory rites, and the problems of the liturgy in today's society.

NEW ZEALAND

Take Off Your Shoes!

St. Paul's Cathedral, Dunedin, N. Z., has a new rule for women parishioners. They must take off their shoes at the chancel steps before going to the altar rail.

The rule was adopted because a royal blue carpet used in Westminster Abbey for the coronation of Queen Elizabeth II, now gracing the chancel floor of the cathedral, had begun to show signs of wear from the heels of women's shoes.

Explained the parish magazine: "The carpet, with the gold one in the sanctuary, was used at the Abbey for the coronation, but even now it is showing signs of undue wear under these fashionable instruments of destruction. And the carpet is irreplaceable." [RNS]

NEWARK

Cuban Resettlement

New Jersey Episcopalians have been urged to cooperate in the government's Cuban refugee resettlement program, described as likely to become "one of history's greatest exoduses."

In a letter published in the current

Newark Churchman, diocesan monthly mailed to 32,000 homes in northeastern New Jersey, Bishop Stark and Suffragan Bishop Rath make appreciative reference to President Johnson's promise of refuge to all Cubans who desire it. "As your Bishops we desire to express our wholehearted support of the President in this regard, and especially to record our deep satisfaction at the fact that first priority is to be given to family reunions," the letter emphasizes. The letter was sent on the eve of the first of the daily flights from Cuba, expected to bring to the United States 3,000 to 4,000 refugees a month for some time to come.

Canon Benedict Hanson, diocesan director of Christian social relations, pointed out that there was no means of knowing how many refugees would arrive at Miami as a result of the recent agreement between Washington and Havana. Past experience suggested that very many of them would wish to come to New Jersey. The Canon explained that housing and employment for most would be found in Jersey City, Newark, and Union City, where there were already large Spanish-speaking communities.

All 157 congregations in the diocese were being asked to contribute warm clothing, furniture, and money.

Cubans of all faiths and of none are being resettled, and the diocesan authorities have always stressed that their sole aim is to give help where it is urgently required.

WASHINGTON

No Contract Renewal

by CLYDE C. HALL

Two indomitable Episcopalians who were almost literally run out of their home in McComb, Miss., for upholding the second Great Commandment to love their neighbors as themselves have now been almost as literally run out of their jobs in the U. S. Government for, apparently, the same reason.

No one in Washington will quite say that political pressure was brought to bear upon Albert and Malva Heffner in his removal from the Community Relations Service and hers from the Office of Economic Opportunity. In fact, each agency denies the influence of "outside pressure" in the Heffner dismissals. At lunch with me the other day, however, Albert told me that his superiors had told him that "an undisclosed outside agent was the reason why my appointment could not be extended beyond six months." The six months have now expired.

The home of the Heffners in McComb had become the last bastion of protection for civil rights workers during the bitter persecution of Negroes in the summer of 1964. The tension of those

Continued on page 15



News American Staff Photo

Church and State join efforts in breaking ground for a 286-unit apartment house project in Baltimore. Turning the first spadefuls of ground are (l. to r.) Mayor McKeldin, Bishop Doll of Maryland, Urban Renewal director Eugene M. Feinblatt, Rev. John R. Cooper, rector of Memorial Church. Watching in the background are Congressmen Carlton Sickles and Edward A. Garmatz.

Carol



of a lady mystic

The Rossetti fireside in London must have bewildered many callers more than a century ago. While the father and his friends argued politics on one side over heaping bowls of spaghetti, the mother and the four children listened in a dead silence on the other.

It was a strange household in which genius also came to dwell. The son Dante Gabriel and the daughter Christina would sit ever so quietly while dear Pa-pa told again with flashing eyes about his hair-breadth escape. Gabrielle had been an Italian professor and a revolutionary, so a price had been put on his head. His dramatic capture and sentencing were climaxed by a thrilling escape to a British warship in the harbor of Naples. In gratitude to the nation that had saved him from the firing squad, he forthwith became a British citizen and threw his doors wide open to other refugees.

The exciting atmosphere and all that talk about freedom kindled something in the minds of the young people. At an early age both Dante and Christina started to write poetry. The boy also took up the study of art. As the sister was really lovely of form and feature, Dante and his friends, Holman Hunt and John Millais, sometimes asked her to sit for them as a model. Her grave, classical face may still be seen in a number of famous paintings of that time.

But Christina cared nothing for fame. It was no wonder that so good-looking a young woman should be sought in marriage; she had two suitors, but turned both down. To the first, James Collinson, she was betrothed, but she abruptly broke off when her fiance became a convert to the Roman Catholic Church. Her second admirer, for whom she professed affection to her dying day, was the scholarly translator, Charles Bagot Cayley, but in her later years she was too absorbed

*"In the bleak mid-winter
Frosty wind made moan,
Earth stood hard as iron,
Water like a stone;
Snow had fallen, snow on snow,
Snow on snow,
In the bleak mid-winter,
Long ago.*

*"Our God, heaven cannot hold Him,
Nor earth sustain;
Heaven and earth shall flee away
When He comes to reign;
In the bleak mid-winter
A stable-place sufficed
The Lord God Almighty
Jesus Christ.*

*"Angels and archangels
May have gathered there,
Cherubim and Seraphim
Thronged the air;
But only His mother
In her maiden bliss
Worshipped the Beloved
With a kiss.*

*"What can I give Him,
Poor as I am?
If I were a shepherd,
I would bring a lamb;
If I were a wise man,
I would do my part;
Yet what I can I give Him —
Give my heart."*

in religious mysticism ever to consider matrimony seriously.

No daughter was ever more fondly attached to a mother. Christina had never gone to public school, since Mrs.

Rossetti had taught her herself. When the mother's health began to fail, the daughter was unsparing in her care and devotion. But this was not easy, for Christina became an invalid when only in her thirties.

Toward the last there were many days when she was bedridden. Nevertheless, despite that long invalidism, this gifted lady gave the world four notable books of verse. Shy and elusive as some rare bird, she all but withdrew from the world. Shortly before the end she had become a complete recluse; she was seeing almost nobody.

Her one solace was her religion. Her faith in immortality was so steadfast and unwavering that she looked forward to the time when death would release her from suffering. The world had slipped away from her consciousness, and heaven had become a shining reality.

In these latter days many persons must be glad because Christina Rossetti found such joy in Christmas. How astonished this lady mystic would have been if she could have heard those lovely poems she wrote hailing the year's most blessed season now being sung as carols by wandering choirs, visiting lonely shut-ins and invalids on Christmas Eve!

Two of her poems have become favorite carols for children — "Love Came Down at Christmas" and "The Shepherds Had an Angel." They are unique in their simplicity and quiet fervor of devotion. But the Christmas carol that has become Christina Rossetti's most impressive monument to fame is "In the Bleak Mid-winter." Given a perfect musical setting by Gustav Holst, it is now sung widely during the Yuletide. Today these ingenious stanzas, so typical of this lady mystic's mood of adoration, are found in most hymnals. No holiday season comes and goes but what this carol is not given a place in many musical programs.

by Vincent Edwards

Caesar Augustus, Emperor Divine, issued a decree.
He required the registration of all non-Roman citizens.
There had been a population explosion, a knowledge explosion, too.
The government required expansion.
A larger income was needed immediately.
So, Caesar Augustus, Emperor Divine, broadened the tax base.

Everyone was ordered to return to the place of family origin.

This decree required Joseph to return to Bethlehem.
He was a member of the line of David by inheritance and descent.

His wife, Mary, was forced to go, even though expecting a baby.

Passport identification would be given to all.

Caesar Augustus, Emperor Divine, wished to know their business and address.

This was an inconvenient way, but an efficient way, that Rome did things.

There was only one state. That was Rome.

There was only one master. He was Caesar Augustus, Emperor Divine.

There was civil order everywhere. The arm of the law was long.

There was outward stability, too. The military saw to that.

Caesar Augustus, Emperor Divine, ordered that it be so.

There were other things, too, besides order and stability.

There was oppression for those who were not citizens of Rome.

There was suffering for those who were not friends of Caesar.

There was slavery for those who failed to heed his call.

There was death for his enemies.

Was not Augustus the Caesar, Emperor Divine?

There was the ever-present internal revenue agent to supervise.

He checked the grain as it was brought in from the field.

He measured the flax for the spindle.

He inventoried the cloth from the loom.

He took Caesar's share of every business transaction.

These things did he require, Caesar Augustus, Emperor Divine.

The great needs of the new society increased each day.

It cost money to maintain order.

It cost money to feed the military.

It cost money to have the Screaming Eagle of Rome police the world.

It cost money for Caesar to give riches to his friends.

For where would Augustus be, were it not for his defenders?

The talent scout was everywhere, armed with Caesar's order.

He must find recruits for the Coliseum.

He must gain replacements for the gladiatorial combats.

He must discover new names and faces, rising stars, for the games.

He must produce new charioteers for the holidays.

Caesar required distractions for himself and for his friends.

N
a
t
i
v
i
t
y



And the deputy was everywhere, too, authorized by Caesar himself.

He it was who freed prisoners for the local jails.

Were not victims required for the arenas?

Was it not prudent to destroy enemies of law and order?

It was necessary to reduce the costs of maintaining jails, too.

So Caesar authorized men to quiet those who displeased the Emperor Divine.

There was enslavement of men who were not eligible to be citizens.

Scorn for those who did not have the Roman pedigree.

Persecution of men who dared to think.

Torture for the man who dared to act alone.

Death for the man who raised questions.

Supreme contempt. What is one man, more or less, in a crowded world?

The men who lived in darkness and in the shadow of death were afraid.

They built a wall of treasonous accusation around the Voice.

They hid the Light in a cave hewn of stone that It may not shine.

They believed the masses were born for darkness.

They thought they would be blinded by light.

Besides, does not man's salvation lie in the hands of the Emperor Divine?

But the Emperor Divine made two mistakes that he could not correct.

He ordered the building of roads throughout the empire.

He required everyone to speak the one official language.

Now the Voice could be understood by all.

Now the Light could shine even to the dark corners.

The Voice and the Light spread throughout the land of Caesar.

There was a growing unrest throughout the land that could not be contained.

Men of darkness strangled the strong Voice until it whispered.

Men of darkness caused the night to settle over the land again.

They sought to drown that Voice and that Light with fire.

There was burning of buildings, of books, and of men.

Think only of food, clothes, status, and attention to Caesar!

And so, men still raise the black smoke of tyranny,

That it may come to pass that men would no longer look upwards,

Even to see a pinpoint of Light,

Even to hear a whispered Voice.

Not even to glimpse a winter's star,

For man must only serve Caesar, Emperor Divine.

. . .

Yet, to all men who would listen, spoke the Voice to them.

To all who would look, shone the Light upon them.

To them gave HE power to become the sons of God.

Look, brothers, far above this darksome circus, still shines the star.

Through the long corridors of time you can hear the Voice.

Through the ranging sweep of the years you can see that Light.

You are given the Power to become one of the sons of God!

(The Rt. Rev.) CHANDLER W. STERLING



Carl Papaleo

1
9
6
5

Then out of the darkness there was a light in the world.

Out of the Light there came a Voice which defied Caesar.

The Light and the Voice cried out from Galilee.

Give Caesar the things he thinks he has coming to him.

Give to God the things that you know are His.

The face of the waters of the sloughs of suffering rippled with hope.

“Our Courteous Lord”

The Lord did not come to make a display,” wrote St. Athanasius 16 centuries ago. “He came to heal and to teach suffering men. For one who wanted to make a display, the right course would have been to burst upon the scene dazzling the beholders. But for Him who came to heal and to teach, the right way was to come and to put Himself at the disposal of those who needed Him. And He had to manifest Himself to them in such a way that they could bear it.”

A thousand years later, in England, Lady Julian of Norwich remarked: “Our courteous Lord willeth that we should be as homely with Him as heart may think or soul may desire. But let us beware that we take not recklessly this homeliness so as to leave courtesy.”

Six centuries after Lady Julian, a German Christian named Dietrich Bonhoeffer declared: “What matters in the Church is not religion but the form of Christ, and its taking form amidst a band of men.”

In all these widely diverse testimonies the Christmas Gospel is proclaimed. Athanasius and Lady Julian fix upon the paradox of the mighty Lord’s coming in great humility. He so came, with no fanfare and in all the weakness and vulnerability of human flesh, to heal and to teach and to touch suffering men on their level—to put them lovingly and trustingly at home (Lady Julian’s sense of the word “homely”) with Him, and thus with God. This is the divine courtesy, as Lady Julian speaks of it. The courtesy of God is His pitying love in the action which is seen in the Birth in Bethlehem. And this divine courtesy, as she rightly points out, calls for a return of courtesy from man. The courtesy man owes to God is answering love, the love which says with St. John “We love Him because He first loved us.”

So these two earlier Christians in our chain of witnesses proclaim the Christmas Gospel as a revelation of the character of God, “our courteous Lord.” This is indeed the first truth of the Christmas Gospel, and it changes not from age to age. If Mary’s babe is not both true God and true Man, if He is only another human babe, there is no Christmas Gospel, no Good News from heaven at Bethlehem. If He was only a man, albeit the best of men, He can do nothing to save or even to help poor sinners. Indeed, His own perfect example of how a human life should be lived can only break their hearts and destroy their will to overcome their frailty.

To give to men the power to become sons of God, the Saviour must have that power to give: He must be God.

Dietrich Bonhoeffer’s Christian orthodoxy is highly disputable at several points, but his testimony to the purpose of Christ’s coming among men is unimpeachable. Christ comes to men to conform men to Himself. “What matters in the Church is not religion” — that is,

pious and good works in themselves — “but the form of Christ, and its taking form amidst a band of men.” If the works of “religion” — prayers, vows, sacraments, creeds, acts of self-denial — are such as to advance this formation of Christ in the faithful and of them in Christ, such religion is a means of grace and of salvation. That must be the test of all religion. If it advances the conformation of the faithful to Christ it is true religion and of God; if not, it is false religion and of the devil.

Whether Bonhoeffer would have accepted this interpretation of his words we cannot be sure. He died untimely and had no opportunity to explain his “religionless Christianity.” But the testimony from his heart and pen to what matters in the Church — the formation of Christ in the faithful — is as orthodox, as catholic, and as true as any word of Athanasius or any other doctor of the Church.

With each passing year there seems to be more heart-searching, more re-appraisal, more disputation even among committed Christians as to what the Gospel is all about — even what the Gospel itself is. The most conscientious and responsible Christians commonly ask in an anxious sweat whether they are presenting the Gospel to their contemporary world in a “relevant” way. There is nothing wrong, certainly, with trying to find clearer, more cogent ways of communicating the everlasting Gospel. But the moment the Gospel itself — this Good News of “our courteous Lord” and the power-to-become which He brings — becomes irrelevant to man in his need, it will be because man no longer needs salvation; or perhaps because man no longer exists.

Until that most wonderful or most dreadful day comes, “our courteous Lord” unflinchingly comes to meek souls who receive Him still, and, entering in, saves His people by becoming what they are in order to make them what He is.

Fourth Sunday in Advent

*“Rejoice in the Lord always: and again I say
Rejoice . . . The Lord is at hand.”*

— [Philippians 4:4-5]

There is throbbing in my heart tonight;
As if I felt a stirring of the spheres,
A rending of the gate-locks of the years,
Beyond the last horizon’s dying light.
This night could be the ending, blinding-white,
Of this orb’s exiled whirling, and its tears.
Eternity might fall about my ears . . .
Infinitude incarcerate my sight!
But there is that within me which denies
My soul’s surmise of such apocalypse.
There is too radiant shining in the skies —
A citizen of Tarsus seals my lips
With words of wonder — while before my eyes,
God’s Heaven touches earth with Finger Tips!

— JOSEPH FORSTER HOGBEN

MUSIC AND RECORDS

by the Rev. Lewis M. Kirby, Jr.

Disc Noel

HYMNS AND CAROLS—Choir of the Christchurch Harmonic Society, Christchurch, New Zealand; William R. Hawkey, conductor. (Available on special order from Seminary Book Service, Quaker Lane, Alexandria, Virginia.)

Kiwi LC-15 \$5.95

Contents:

- Fierce Raged the Tempest — St. Aelred
Jesus, Lover of My Soul—Hollingside Pleasant are Thy Courts Above — Maidstone
Hail, Thou Once Despised Jesus — Austria
Guide Me, O Thou Great Jehovah — Cwm Rhondda
Love Divine, All Loves Excelling — Love Divine
The Lord's My Shepherd — Crimond
A Child This Day is Born — arr. Geoffrey Shaw
The Cherry-Tree Carol — arr. Malcolm Sargent
A Merry Christmas — arr. Arthur Warrell
Hurry, Little Pony — arr. William R. Hawkey
Mary Had a Baby—arr. Hall Johnson
Poverty — Caradog Roberts
To a Baby — arr. Malcolm Sargent
The Shepherd's Cradle Song — arr. Charles MacPherson
A Cowboy Carol — arr. Malcolm Sargent

This imported record from New Zealand contains fine, straightforward singing by this mixed choir founded in 1927. Some of the hymn tunes are unfamiliar. Maybe this is an advantage. How often the familiarity of a tune acts as a barrier to our understanding of the words. The ensemble is good. The choir sings with verve.

The recording is a little on the "dry" side, but this is not objectionable.

This is a thoroughly enjoyable recital.

MORE CAROLS — The Royal Choral Society; Malcolm Sargent, conductor. (Available on order from Seminary Book Service, Quaker Lane, Alexandria, Virginia.)

(Import) HMV ALP 2018 \$5.95
stereo HMV ASD 568 \$6.95

This is the second album of Christmas music featuring the Royal Choral Society issued by British His Master's Voice. It is an interesting collection of material. Included are French, Korean, Filipino, Welsh, Mongolian, Hawaiian, and English carols plus music by Beethoven, Parry, and Berlioz. Most of the carol arrangements are by Mr. Sargent and

have been published by Oxford University Press. Much of the music is unavailable elsewhere on records.

The chorus is a large one which sings pleasantly enough, but there is a certain lack of dynamic variety. The British engineers provide good sound, though with some tape "hiss" evident. Looking for the unusual in Christmas fare? Try this.

THE NATIVITY TO CANDLEMAS—The Choir of King's College, Cambridge; David Willcocks, conductor.

Angel 36275 \$4.79
stereo Angel S36275 \$5.79

Contents:

- Ecce Concipies — Jakob Handl (1550-1591)
Hosanna to the Son of David — Orlando Gibbons (1583-1625)
Hosanna to the Son of David — Thomas Weelkes (1574-1623)
O Magnum Mysterium — Tomas Luis de Victoria (c. 1540-1611)
Gloria in Excelsis Deo — Thomas Weelkes
Hodie Christus Natus Est — G. P. Palestrina (1525-1594)
Hodie Christus Natus Est — Jan Pieterszoon Swellinck (1562-1621)
Hodie Beata Virgo Maria — William Byrd (1543-1623)
Quem Vidistis, Pastores? — Richard Dering (d. 1630)
Omnes De Saba — Jakob Handl
Senex Puerum Portabat — Tomas Luis de Victoria
Senex Puerum Portabat — William Byrd

This is, to my knowledge, the choir's first recording on a label other than London-Argo. It is an auspicious beginning. The music covers the period from Christmas to the Purification (February 2).

Need we comment any more on this choir's singing? It can be summed up in one word, superb! The engineering is also excellent and the surfaces virtually flawless.

A MERRY CHRISTMAS AND A HAPPY NEW YEAR — The World Vision Korean Orphan Choir.

Word 3361 \$3.98

The disc is a delightful and refreshing experience. The 37 children in the choir range from eight to sixteen. The group is sponsored by Dr. Bob Pierce's World Vision, Inc., an organization which cares for orphans and needy children and carries on an extensive relief program in many areas of the world.

With only a couple of exceptions the music is very familiar. What makes the record a delight is the purity of tone and the spirit in which the carols are presented. The boys and girls handle the English texts amazingly well too. Our Lord must have had children like these

in mind when He admonished us to have a child-like faith.

Word has provided clear, sparkling sound.

THIS IS CHRISTMAS — The Alfred S. Burt Carols sung by the Voices of Juning Joyce.

Warner Brothers W1566 \$3.79
stereo Warner Brothers WS1566 \$4.79

Finally, after many years of trying to get Columbia to release its recording rights, the devotees of this music have found a way for these delightful carols to live again.

Alfred S. Burt was a jazz trumpeter, the son of an Episcopal priest, the Rev. Bates Burt. It was Al's father who began the family tradition of writing and sending a carol each year to friends and family in lieu of Christmas cards. Eventually, Al began writing the music for his dad's lyrics. (A friend of the family, organist-composer Wilha Hutson, also wrote some of the lyrics.) Both father and son are now dead. Al died of lung cancer at the age of 34. The spirit of the family tradition, however, lives on in these marvelous carols.

Each year, these carols find an increasing place in concert, on radio and television. I predict you will find that the Burt carols are in a favorite spot in your collection of Christmas recordings.

SING NOWELL — The Elizabethan Singers; Simon Preston, organist; Louis Halsey, conductor.

London Argo RG399 \$5.98
stereo London Argo ZRG5399 \$5.98

Sing Nowell is the title of a new compilation of 51 carols, published last year by Novello. Fourteen of them are contained in this album. They are all presented in arrangements by contemporary British composers — Rubbra, Williamson, Britten — to name a few. Some of them are original compositions.

Many of the carols are familiar to me, but the arrangements give them a new twist. I especially liked John Joubert's *God Rest You Merry Gentlemen*, Malcolm Williamson's (a member of the 20th Century Light Church Music Group) *Ding! Dong! Merrily on High*, Benjamin Britten's *The Holly and the Ivy*, and Williamson's *Good King Wenceslas*. *O Leave Your Sheep* by Kenneth Leighton is quite nice.

The Elizabethan Singers do get around! We last heard them singing *The Mass of Five Melodies* by Patrick Appleford and a swinging group they turned out to be. Here they are, of course, more conservative in style, as befits the music at hand. Their singing is tasteful and their diction is excellent. Mr. Preston's accompaniments are just right. Argo has enhanced the performances with crystal clear reproduction.

Spirit and Fabric

(fiction)

by Bill Andrews

I hope that I do not have an edifice complex, but I readily plead guilty to being very conscious of the state of the parish buildings.

In the debates of the vestry and diocesan Christian Social Relations Department, I often feel that I am floundering in a mound of jelly, and that no matter how often I and my colleagues try to arrange things sensibly and efficiently, our concerns are a quivering, slithering confusion. Everything depends upon the human equation, and I have no slide rule capable of working that equation.

But when I return, as I did this Tuesday night, to a careful inspection of the church structure, I feel that I have a problem I can come to grips with.

There are, for example, six of the kneelers whose anchor bolts have come loose. Five of them can be repaired easily with plastic wood. The sixth is the result of a major crack in the flooring. The carpeting will have to be removed in that area, and one strip of flooring will have to be replaced. When I take it up, I will learn whether I am dealing with one piece of bad wood, or whether the sub-floor is improperly laid and leaves the flooring subject to unreasonable stress. In either case, the solution is a matter of plain carpentry, possibly arduous, but not complicated.

I make no apologies for this concern with such a material detail of Church life, for I know from experience that a wobbly kneeler can effectively disrupt a worshipper's efforts to turn his mind to God.

Then there is the matter of wiring. Last Christmas, the Church school brought in some extra flood lights to illuminate the Christmas pageant. The result was an overload of certain circuits, blown fuses, and a major impairment of the presentation of the drama of Bethlehem. Since no extra lights have been used since last Christmas, nothing has been done about revising the circuitry. Also, somebody has removed the chart showing which fuses control which outlets from the fuse box, so I have had to test the whole system and produce a new chart. In doing so, I discovered that the baseboard outlets in the nave are on the same circuit with the overhead lights, and that one 300 watt flood would over-

load the circuit, to say nothing of the four floods they want to use.

So I've redesigned the circuitry and left a detailed memo for the rector to pass on to an electrician — if he can find one who will do the work. Otherwise, I'll have to violate the local building code and do it myself.

In the course of jiggering with the lights, I caused some distress to three different meetings in the church building — the Daughters of the King, the St. Francis Prayer Group, and the finance committee. All three complained with varying degrees of bitterness.

To the Daughters I replied that I, like them, am bound by a duty of obedience to the rector in advancing the work of the Church, and if my duty interfered with theirs, I was giving them an opportunity to practice Christian patience. To the finance committee, I pointed out that, since half the 1966 pledges aren't in yet, they are working in the dark anyway. "You are," I told them, "the blind led by the blind."

The Prayer Group contains some of my best friends in the parish. So I was harsher with them than with the others.

Mary Hastings accused me of a materialistic indifference to spiritual things, and a crass over-emphasis on the mechanics of Church life.

My reply was, "What would our Lord have done if, instead of running out of wine, they had overloaded the electrical circuits during the wedding at Cana?"

"Don't be stupid," Mary told me. "They didn't have electricity then."

"But we have electricity now, and electricity matters to the life of the Church," I stated.

Mary snapped back, "If you'd pray more and fiddle around with the lights less, you'd be a better Christian."

"And when," I asked her, "was the last time the Prayer Group offered intercessory prayer for the improvement of our electrical wiring?"

And on that cheery exchange, I packed up my tool kit, washed my hands, and drank a cup of coffee while the curate tried to explain to me what the current series in the *New Yorker* on the new theologians is all about. I fear that the gap between his erudition and my ignorance is too great to be bridged on such a weighty topic.

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.

Correction

AFTER ATTENDING A MEETING OF THE CHURCH PENSION FUND COMMITTEE OF THE HOUSE OF DEPUTIES FOR TWO HOURS IN ST LOUIS THE CONSIDERABLE AMOUNT OF PARTICIPATION BY THE EXECUTIVE VICE PRESIDENT OF THE CHURCH PENSION FUND GAVE ME THE DISTINCT IMPRESSION THAT HE WAS NO DOUBT A MEMBER IF NOT AN OFFICER I AM GRATEFUL INDEED FOR A VERY COURTEOUS LETTER FROM DR CLIFFORD MOREHOUSE POINTING OUT THIS ERROR WHICH IS MY RESPONSIBILITY ENTIRELY RATHER THAN THAT OF MY CO AUTHOR THE REV GEORGE RIDGWAY IN YOUR ISSUE OF NOVEMBER 14TH THERE IS ALSO A TYPOGRAPHICAL ERROR AS TO THE NUMBER OF BENEFICIARIES WHICH ARE THREE THOUSAND INSTEAD OF THREE MILLION I AM ALSO GRATEFUL THAT IN THE FIRST WEEK AFTER PUBLICATION CLERGY AND LAITY IN 14 DIOCESES HAVE WRITTEN LETTERS OF EMPHATIC AGREEMENT ANY SUGGESTIONS FOR FURTHER ACTION

(THE REV.) LESTER KINSOLVING
CHURCH OF THE HOLY SPIRIT
SALINAS CALIF

Situation Ethics

What Dr. Fletcher says in his article [L.C., November 21st] may well be true. The puzzling thing is that this and so many similar articles seem to by-pass the serious trouble in which we find ourselves. Dr. Fletcher speaks of the new freedom made possible by the removal of the fear of pregnancy and disease. But high school pregnancies multiply and we are told that syphilis among teen-agers has increased by 20%. Unhappy marriages, broken homes, unwanted children, delinquency and emotional upheavals among young people have not diminished. Suicide ranks next to accident and cancer as the cause of teenage deaths and is second only to accidents among college students. Dr. Fletcher's article appears to assume that we must accept the recent change of behavior in sexual relations. Must we also accept the results of it? There is a new freedom. "The pill" has brought a release from certain fears. But we have released one of the strongest forces in human nature, a force which, when controlled, has produced the highest known standards of marriage and family life, but which, when uncontrolled, has also produced every kind of unhappiness, rape, perversion, murder and sexual crime.

Our major problem is not how to accept a new standard of behavior, but whether we need to accept it and whether it is doing us much good. Our major concern is not whether what we once considered wrong may now be considered right. It is how we are to escape from the unhappiness which we find all about us among parentless children, in broken homes, in nervous breakdowns and in the fear of criminal assault

Continued on page 18

NEWS

Continued from page 8

days is revealed in a letter written by Bishop Moore, Suffragan of Washington, to the editor of the *Washington Post*, deploring the dismissal of the Heffners from Federal work.

"In early August 1964, I spent an evening in their home. Vigilantes circled the house all evening. The only safe way back to my motel was in the company of the FBI. Even at this time, we hoped they could stay in Mississippi and continue to moderate the struggles, but soon it became clear that they could not stay.

"At tremendous personal sacrifice of property and with deep tearing of spirit, they came to Washington and offered their services to the government in the field of civil rights. Now, a year later, they have been let go by the government for no clear reason. One can only infer that 'outside' pressure has been brought to bear."

Bishop Moore declared that the Heffners' dismissal was "the most recent and flagrant indication of what seems to be a real slowdown on the part of the administration in the field of civil rights." He asked that congress, on its return in January, demand that its "mandate for freedom be carried out with integrity lest Americans lose faith in the democratic process."

Mr. Heffner expressed his gratitude for the support he had received from Bishop Moore and his friends in the Episcopal community, although he did not know at the time we lunched together what the future held for him. George Culbertson, head of the conciliation section of the Community Relations Service where Albert was employed, said that other agencies of government were interested in Mr. Heffner and he will get a "good recommendation from us."

SCHOOLS

New President

The Rev. Charles Martin, D.D., headmaster of St. Alban's School and canon of the Washington Cathedral, was elected president of the Middle States Association of Colleges and Secondary Schools at its annual convention recently held at Atlantic City.

Widely respected throughout the scholastic community, the Association has played a leading role in educational circles since its establishment in 1887. It rose quickly to a position of leadership under the direction of one of its early presidents, the late Nicholas Murray Butler, formerly president of Columbia University. Through its influence, the school accreditation movement gained new status, and as a result of the Association's efforts the present College Entrance Board was established.

Born in Philadelphia, Dr. Martin grad-



V. Finnigan

Canon Martin

uated from the University of Pennsylvania in 1928. He later served as instructor, chaplain, and assistant headmaster of Episcopal Academy in Philadelphia. Following ordination in 1933, he served as assistant rector of the Church of the Redeemer, Bryn Mawr, Pa., and rector of St. Paul's Church, Burlington, Vt., before going to St. Alban's School as headmaster in 1949.

NEWS FEATURE

Anglican Chaplaincy In Naples

by the Rev. Canon C. GRAY-STACK

In Naples I found an Anglican chaplaincy that seemed to have heard about my own little church, but then the chaplain comes from it. So here we have a chaplaincy of the diocese of Gibraltar, served by an Irish priest with a largely American congregation. From 1841 Church of England services were held here in the English legation and were attended by Americans. (Presumably under the American rule of the separation of Church and State, this could not be provided in the American legation.) At this time Naples was the capital of the Kingdom of the two Sicilies, so there were both American and English legations there.

When in 1860, after conquering Sicily, Garibaldi proceeded to Naples, the king, Francis II, withdrew to Gaeta, where he held out for some months. With the incorporation of the Kingdom of the two Sicilies in a united Italy, there would obviously be no further legations in Naples and the Anglican congregation was faced with extinction. When Garibaldi established himself in the royal palace at Caserta, some English ladies disregarding early Victorian conventions,

went to call on him and to appeal for his help. In the rather narrow-minded religious atmosphere of the Naples of that period, it took some courage for the Italian patriot to come to their assistance. But he did this in words which were this year read in the original Italian at a great centenary service by His Excellency Judge Favara, an Anglican judge of the highest court in Italy.

"Grateful for the powerful and generous sympathy of the English people, I, Dictator, considering it a very small recognition of such benefits received from them in support of the noble Italian cause—do decree: that not only permission be given for a church on the territory of this capital city to men who worship the same God as the Italians, but do beg them to accept as a national gift—the small space necessary for the holy work to which they wish to dedicate it."

The First Pre-Fab Church

In those days few Neapolitans would have agreed that Anglicans worshipped "the same God" as they did and in fact no local workmen could be found to labor at such a wicked enterprise, so the stone-work was prepared in Malta and brought ready for erection by sea. From Malta to Naples. Thus "Christ's Church" or the Church of the Holy Redeemer, was not consecrated till 1865. Just before I reached Naples, this October—the present bishop of Gibraltar had arrived and dedicated a stone carved in Italian and English with this inscription.

In grateful memory
of
GIUSEPPE GARIBALDI
who on Oct. 23rd, 1860
gave the British Community
The Land for this Church
Dedicated to our Lord Jesus Christ
Naples 1965.

This stone stands against the west wall of the Church, south of the porch and Italians can frequently be seen reading this tribute to their national hero. Over the church door there is an inscription

Christ † Church
Church of England
(Anglican and Episcopalian)

I was not able to find out how old it is but, with its use of the word "Episcopalian" it makes it clear that this church has always had American as well as English connexions. Sometimes Ameri-

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged\$10,250.35
Receipts Nos. 6465-6536, Nov. 30-Dec. 6 954.45

\$11,204.80

cans call it the "Anglican Episcopal Church!" This link was pleasantly symbolized when at the Centenary Admiral Griffin USN, Commander in Chief, Allied Forces in South East Europe, and Mrs. Griffin presented the church with a solid silver ciborium. At Matins one lesson is always read by an American and another by an Englishman, the American Consul, Mr. Alfred Denis, is one of the churchwardens, and the two licensed readers are both American soldiers, Col. Jaffé and Major Hutchinson.

Nor are all these points unimportant. They show that under the Irish "Father Willie" a real piece of Anglicanism is developing. One of these days we are going to have to start being Anglicans in Europe as well as elsewhere, not just American or English churchmen. Here incidentally was an Anglican chaplaincy that asked a wandering Irish priest to celebrate, which was a pleasant change after Rome! But perhaps that is not quite fair since the Rev. W. O. A. Passmore and I were at Trinity College, Dublin together long ago. Yet somehow I think any priest from any one of our provinces would have been welcome. Indeed my wife and I enjoyed not only his hospitality but that of many members of his flock, and that without distinction of nation.

This is the sort of thing from the stone about Garibaldi to the way the high altar has been moved forward so that the Eucharist can be celebrated facing the people, that shows that Naples Anglicanism has moved into the twentieth century. Obviously the success of what is going on in Naples is linked to the fact that the "Protestant" American Chaplains in Naples are really Protestant and this has led to throwing the Anglicans together, in my judgment a good thing too! No doubt Episcopal members of the American chaplaincy service are drafted where they are more needed.



When Moses threw the wand into the Red Sea, the sea, quite contrary to the expected miracle, did not divide itself to leave a dry passage for the Jews. Not until the first man had jumped into the sea did the promised miracle happen and the waves recede.—Jewish legend, quoted by *Erich Fromm*.



Bill Rodgers

On November 14th, a jazz concert was held in the Cathedral of Saint James, Chicago, for the benefit of the work of Chicago's "Night Pastor," the Rev. Robert H. Owen. Groups participating in the concert included the Robert Lewis Brass Quartet, the Seven Friends, Art Hodes, the Pieces of Eight, the Dave Remington Trio, and the Brothers Fourteen.

AROUND THE CHURCH

Seven clergymen, Episcopal, Orthodox, and Protestant, joined members of **St. Paul's Church, Milwaukee, Wis.**, on November 21st, in a service thought to be patterned after **second-century forms of Christian worship**. Participating in the production were the Rev. James Caldwell, of St. Christopher's Church, Milwaukee, and Presbyterian, Lutheran, Congregational, Baptist, Methodist, and Greek Orthodox clergy, who appeared in the roles of a bishop, elders, and deacons.

"Ask not what the Church can do for you, but ask, "What can I do for the Church?" This is one of a set of brief statements which have been prepared in the form of posters by the **department of Christian education of the diocese of Nebraska**.

The **diocese of New Hampshire** and the Anglican **diocese of Hong Kong** have become **partners in mutual responsibility**, according to the **Rt. Rev. Charles F. Hall, bishop of New Hampshire**. "We in New Hampshire look forward to a close

association with the courageous Christians of Hong Kong. We will learn and teach; give and receive; and, we pray, we will strengthen and be strengthened," Bishop Hall said.

The **Korean Government**, represented by its Ambassador to the United States, his Excellency **Hyun Chul Kim**, honored **Bishop Pardue of Pittsburgh** on November 20th before 900 Episcopalians and friends.

At a concert by "The Little Angels" co-sponsored by 13 parishes in the Pittsburgh-South region of the diocese, the Ambassador told of his nation's appreciation for the bishop's continuing interest in the Korean people and the free nation.

On November 15th, **Bishop Welles of West Missouri**, was invited to breakfast with the faculty of **Central Bible College, Springfield, Mo.**, and address them, and later in the morning to address the 500 member student body in their morning chapel worship attended also by the faculty and a number of area **ministers of the Assemblies of God**. At both the faculty breakfast and the chapel service four of the eight executive presbyters (top world leadership of the Assemblies of God) were present.



Advent Letters to a Young Churchman—IV

by the Rev. William Goddard
Rector, St. John's Church, Minneapolis, Minn.

Thank you for your long letter. I must say thank you because of your criticism of the carol service; thank you in the way the English school-boy must thank the master who 'canes' him! Am I kidding? Well, partly; and your sketch of the choir practice was without a sour note!

However, I do think that on the parish level — which can't help being a bit parochial, be easy on us poor mortals — "Christmas Sunday" must have a little fling. Once again I think the collect defines and expresses well. What do we pray for? Power. Not what we can manufacture but God's power, that "most excellent" gift: better than best, don't you see. You will if you remember your grammar.

And power is more than a Christmas carol. And we do need all that Advent can give us, if we're to celebrate the Nativity with anything of the splendor that the occasion demands. Yet the old leit-motif of the fourth Sunday helps us here. On the brink of heaven, heavenly reality, we must shout a little even if only with nervous excitement. Rejoice in the Lord. So says the Epistle. Dr. Shepherd in his *Prayer Book Commentary* quotes Harnack: "He would bring God near; He would do justice; and He would deliver men from the burden of torment within our hearts." So if we burst into an anticipatory carol, let's relax and enjoy it.

Of course you're right about keeping Advent in such a way that we can really turn from purple to white or violet or blue or whatever. Anyway it's the chiascuro business we were saying the first week: the white needs the violet border. So I get a great traditional thrill when we

are able to get the children's party on Holy Innocents'; and I'm still less than excited about the youth convention right then at a time when Christmas pageants might have greater meaning. Or why not turn the whole convention into a worship experience? Now there's an old-fashioned idea, with a vengeance.

Anyway, it's late and I'm wandering. Let me recapitulate if only to keep myself awake. We are on the very edge of a glorious act of love and memory. "There standeth one among you." Please God we shall know Him better this year. Please God we shall know more about opening that present and savoring that pleasure and receiving that gift.

Not the least of which for me, dear child of God, is to know that you will be here for the Mass on Christmas Eve. Dear me, I do sound avuncular and sentimental. I must be too tired. I have to confess. Tonight was the "Christmas party" of the Pew and Pillar Club. Maybe you're right after all; too many carols and cordials, too soon!

A happy Advent to you too!
(The end)

An aged man, whom Abraham hospitably invited to his tent, refused to join him in prayer to the one spiritual God. Learning that he was a fire-worshiper, Abraham drove him from his door. That night God appeared to him in a vision and said: "I have borne with that ignorant man for seventy years; could you not have patiently suffered him one night?" — *The Talmud*

Jm
HALL

VESTMENTS
ALTAR LINENS
CHURCH APPOINTMENTS

14 WEST 40TH STREET
NEW YORK, N.Y. 10018
(212) 244-1070

AFTER JULY 1st 1965
16 EAST 52ND STREET
NEW YORK, N.Y. 10022

R. GEISSLER, INC.
252-17 Northern Boulevard
Little Neck 63, N. Y.
Church Furnishings
IN CARVED WOOD AND
MARBLE BRASS SILVER
FABRICS + WINDOWS
NEW CATALOG AVAILABLE

ATTENTION: CHURCHES, SCHOOLS,
ALL ORGANIZATIONS



- Excellent Profits
 - Little Effort
 - Effective Results
 - Does Usual Tasks Better
- SELL SUNFLOWER DISH-CLOTHS to Build Clubs, Churches, Help Needy, Etc. Write

SANGAMON MILLS, Inc.
COHOES, NEW YORK 12047

KNEELING HASSOCKS



Oval or oblong style. Vinyl leather or velour cover — cork or long stapled fiber filling. Foam rubber top. Free samples and prices on request.

BERNARD-SMITHLINE CO.
252-17 Northern Blvd.
Little Neck, N.Y. 11363

Wippell's
FOR

ROBES • COMMUNION SILVER
ALTARWARE • VESTMENTS
STAINED GLASS & EMBROIDERIES
BOX 456, FAIRLAWN 45, NEW JERSEY

CHURCH CANDLES

Beeswax Candles
Vesper Lights
Sanctuary Lights and Lamps
Votive Lights



Write for price list and illustrated folder

WILL & BAUMER
CANDLE CO., INC.
Syracuse, N. Y.

The Pioneer Church Candle Manufacturers of America

GIFTS

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH. A suitable form of bequest is: "I give, devise, and bequeath to the LIVING CHURCH FOUNDATION, a non-profit religious corporation organized under the laws of the State of Wisconsin."

LETTERS

Continued from page 14

upon our wives and our children. The problem is how to restore the sanctity of marriage and family life in which we fundamentally believe but which we seem to be so rapidly losing.

(The Rt. Rev.) **FREDERIC C. LAWRENCE**
Suffragan Bishop of Massachusetts
Boston, Mass.

I heartily applaud your willingness to print the views of the Rev. Dr. Fletcher [L.C., November 21st] even though you express editorially your disagreement with those views. Fr. Fletcher is to be congratulated for writing so forthrightly on controversial matters. In the same issue and in recent issues we have seen letters calling for the indictment for heresy of Bishop Pike and the deposition of the Rev. Mr. Paul van Buren, presumably because they dared to exercise their intellects beyond certain arbitrarily proscribed limits. As a lifelong Episcopalian, I am distressed to see these

servants of the Church attacked by those who look only to the past.

Rather than being concerned with doctrinal hair-splitting, Fr. Fletcher is making an effort to replace some aspects of our traditionally muddled ethical concepts with his enlightened concept of situation ethics. His "new morality" has meaning and purpose in that it requires service to God, to man, and to conscience without demanding blind allegiance to a framework of decrees constructed by our forefathers. Our traditional code of sexual morality effectively produces an unreasoning guilt that in turn sustains and nurtures the code. It has been said that the Church points out to man everything in his basic nature and inclination that he should feel guilty about and then tells him what he must do to get rid of the guilt.

Dr. Fletcher's "ethical personalism" recognizes that it is man's foremost duty to act responsibly and lovingly toward his fellow man, and this responsibility is not vitiated by rules. THE LIVING CHURCH has performed a valuable service in making Fr. Fletcher's work available to its readers.

LLOYD G. HYNDMAN, M.D.
Denver, Colo.

Pre-Episcopalian Living

Re your answer in Question Box [L.C., Oct. 17, 1965] to the question, what is a life-long Episcopalian? Your answer while it does not say so in words seems to suggest a living person and there is no one living who has been an Episcopalian all his life.

PERCY MILLETT

Foxburg, Pa.

Transubstantiation

Re: The Orthodox belief in transubstantiation (Question Box, L.C., Nov. 21).

That the Orthodox Church believes in the Real Presence cannot be doubted. However, that she teaches transubstantiation I cannot accept.

John Meyendorff, a prominent Orthodox scholar and theologian, in his book *The Orthodox Church*, says that the reality of the sacramental change or transformation (*metabole*) has always been emphasized in Orthodox teaching. The term "transubstantiation" (*metousiosis*), found in neither the liturgy nor the Fathers nor any pre-sixteenth century authentic Orthodox text, was, as a reaction to the Protestant concepts, incorporated in later Orthodox confessions of faith. Fr. Meyendorff says, however, as Dr. Nicolas Zernov, in *Orthodox Encounter*, implies, that the term is only one of several alternatives, and does not imply acceptance of the Aristotelian philosophical concepts of form and matter (accident and *substance*) on the part of the Orthodox Church.

Ernst Benz, a German theologian, in his book *The Eastern Orthodox Church*, speaking of the nature of the liturgy and the lack of adoration of the elements apart from the Eucharistic liturgy, says that the dynamic, spiritual, and personalized conception of the Orthodox Eucharist shows how far apart it is from the Roman doctrine of transubstantiation.

At a time when Roman theologians are beginning to question the outmoded philosophical concepts of the doctrine of transubstantiation and to propose alternatives such as "transignification," we should not burden our Orthodox brethren by ascribing to them a belief which their Church apparently does not teach.

ERIC E. KEPPELER

East Lansing, Mich.

Editor's comment: Under the entry Transubstantiation, in George H. Demetrakopoulos's *Dictionary of Orthodox Theology*, we read: "The Orthodox belief is that through the Holy Spirit the bread and wine are transubstantiated, changed or transformed, into the True Body and Blood of Christ." It seems that transubstantiation can be understood in non-Aristotelian terms.

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

CHURCH SCHOOLS

FOR GIRLS

KEMPER HALL

Church Boarding School for Girls. 95th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

Write for catalog:

Box LC Kenosha, Wis.

SAINT AGNES SCHOOL

Jefferson Park Alexandria, Virginia
Episcopal college preparatory school for girls on 16 acre campus near Washington libraries, theatres, galleries. High academic standards with varied supplementary program for development of individual interest and responsibility. Boarding grades 8-12; day school kindergarten through 12.

Roberta C. McBride, Headmistress

St. John Baptist School

An Episcopal School for Girls, Grades 9-12
Accredited college preparation to meet highest standards. Strong faculty. Individual programs, advanced courses. New gym, all sports. Music and Art. Beautiful 30-acre campus, 35 miles from New York. Established 1880.
Sister Superior, Box 755, Mendham, New Jersey

ST. MARY'S SCHOOL

Established 1868 — Episcopal
Grades 9-12. Fully accredited. Small classes.
Music, Art, Dramatics, Sports, Pool.
Sister Superior, C.S.M., St. Mary's School
Peekskill, N. Y. 10566

FOR BOYS

THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for Boys Dependent on One Parent
Grades — 5th through 12th

College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track, Cross-Country
Learn to study, work, play on 1600 acre farm
in historic Chester Valley.

Boys' Choir Religious Training

Charles W. Shreiner, Jr.

Headmaster

Post Office: Box S, Paoli, Pa.

San Rafael MILITARY ACADEMY

Founded 1890

COLLEGE PREPARATORY FULLY ACCREDITED
Member: California Association of
Independent Schools

Episcopal boarding and day school. Grades 7-12.
Small classes. Exceptional science facilities.
NON-MILITARY SUMMER SESSIONS: Grades 5-12.

For information, write:

The Rev. Sumner Walters, Ph.D., Headmaster
Fifth & Cottage Avenue, San Rafael, Calif. 94901

When writing to advertisers
please tell them you saw their
advertisement in

The
Living Church

PEOPLE and places

Appointments Accepted

The Rev. Lee M. Adams, former curate at Heavenly Rest, Abilene, Texas, is rector of St. John's, West Point, Ga. Address: 501 Avenue C.

The Rev. Charles P. Boes, guidance counselor in the school system, Superior, Ariz., is assistant rector and consultant in Christian education at St. Stephen's, Scottsdale, Ariz. Address: Box 297.

The Rev. Richard T. Clark, former curate at Good Shepherd, Nashua, N. H., is curate at St. Martin's, New Bedford, Mass. Address: 368 Farm St. (02740).

The Rev. Robert H. Delgado, rector of Christ Church, New Brighton, and in charge of St. Mary's, Beaver Falls, Pa., will be rector of only St. Mary's, Beaver Falls, on December 1st. Address: 1221 Third Ave., New Brighton, Pa. 15066.

The Rev. J. Seymour Flinn, sub-dean of St. Andrew's Cathedral Church, Mbale, Uganda, E.A., is a missionary teacher for six months, in the diocese of Delaware. This project is a missionary education experiment by the diocesan MRI committee and the Overseas Mission Society. Address until June 1966: 2610 W. 16th St., Wilmington, Del. 19806.

The Rev. Masao Fujita, former member of the personnel department of the General Electric Co., Phoenix, Ariz., is vicar of St. Matthew's, Chandler, Ariz. Address: 901 W. Erie (85224).

The Rev. J. Ogden Hoffman, Jr., executive director of the department of Christian education, diocese of Los Angeles, will be dean of Trinity Cathedral, Sacramento, Calif. Address December 15th: 4050 Wycombe Dr.

The Rev. Richard C. Nevius is assistant at St. Ignatius', New York, N. Y.

The Rev. Dyson V. Nickle, former rector of Calvary Church, Menard, and priest in charge of Good Shepherd, Eden, Texas, is rector of the Church of the Annunciation, Luling, Texas. Address: 301 S. Walnut.

The Rev. Alexander T. Patience is rector of St. Mark's, Durango, Colo.

The Rev. David W. Plumer is on two months' terminal leave from the overseas mission field, Colón, Panama. He has been the LIVING CHURCH correspondent for that area for some time. Temporary address: 1505 Golden Ave., Ann Arbor, Mich. 48104. On January 1st, he will become rector of Trinity Church, corner of Bridge and Main Sts., Elkton, Md. 21921.

The Rev. Carleton J. Sweetser is chaplain at St. Luke's Hospital Center, New York, N. Y.

The Rev. William J. Winterrowd is chaplain at St. Barnabas House, New York, N. Y. Address: c/o the House, 304 Mulberry St. (10012).

The Rev. Lorch Woodson, former assistant at the Chapel of the Intercession, New York, N. Y., is rector of St. Simon's, New Rochelle, N. Y.

The Rev. Richard F. Van Wely, former curate at St. Andrew's, Albany, N. Y., is rector of Grace Church, Canton, N. Y. Address: 9 E. Main St. (13617).

DEATHS

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

The Rev. Pablo Muñoz, retired priest of the missionary district of Cuba, died in Santa del Norte, Cuba, on October 31st, at the age of 80.

Fr. Muñoz was born in Spain, and ordained as a priest in the Roman Catholic Church. In 1915, he was received into the Episcopal Church by the Rt. Rev. Hiram R. Hulse, Bishop of Cuba. He retired from the active ministry in 1957.

He is survived by his wife, the former Amelia Bairoling-Delima, and two daughters.

The Rev. Francis Joseph Smith, retired priest of the diocese of Connecticut, died November 4th, in Hartford, at the age of 81.

Fr. Smith was born in Orange, Conn., where he attended school. As an active member of the Brotherhood of St. Andrew, he served wherever needed. He was lay reader and student pastor at St. John's, North Guilford, Conn., later adding Zion Church, North Branford, and St. Andrew's, Northford, to his cure; he attended Berkeley Divinity School, and was ordained to the priesthood at the age of 46. He remained in charge of those same parishes throughout his ministry. After his retirement, he continued to serve as supply priest in many areas of the diocese.

He is survived by his wife, the former Miss Jennie Katherine Schmidt, and more than 80 God-children.



The Rev. Robert Horatio Thomas III, retired priest of the diocese of Southern Virginia, died October 1st, in a Richmond, Va., hospital after a short illness. He was 74.

The Rev. Mr. Thomas was born in Mechanicsburg, Pa. He attended Mercersburg Academy, the University of Virginia, and the Virginia Theological Seminary. He was ordained a priest in 1934 after a successful career in business and in the newspaper field. From 1934 to 1938 he was rector of Trinity Parish, Mineral, Va. He was vicar of St. Mary's Church, Waynesboro, and Prince of Peace Church, Gettysburg, Pa., from 1938 to 1941 when he became rector of St. John's Church, Bellefonte, Pa. From 1942 until his retirement in 1960 he was rector of Brandon Parish, consisting of Christ Church, Waverley, and Brandon Church, Burrowsville, Va. For several years he edited and published *More*, a periodical concerned with Christian education in the diocese of Southern Virginia.

He was the author of *Trail Blazers of the Way*. After his retirement in 1960 he made his home in Waverley, Va.

Besides his wife, the former Adelaide Mason Hardesty, he is survived by one child.

CLASSIFIED

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

FOR RENT

IDEALLY located children's summer camp in the Adirondack Mountains on the shores of Long Lake, N. Y. Reasonable rental. Full particulars will be sent on request. Reply B-296.*

FOR SALE

VESTMENTS, Copes, etc., of good quality at less than average prices. Chalice, Private Communion Sets and other Church silver. State interests. Pax House, 29 Lower Brook Street, Ipswich, England.

INVITATION

CORRESPONDENCE invited from Churchmen interested in Academic Year Abroad in Switzerland — freshman, sophomore and junior years. Second semester begins February 2; fall group September, 1967. Reply Box A-299.*

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: Linen by the yard for the Altar, dacron 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.

POSITIONS OFFERED

FAMILY CASEWORKER: Counseling with families and individuals about their marital, parent-child and social-adjustment problems. Work can include experimental reaching-out to families with children in poverty areas, with research component. Psychiatric and research consultation. ACSW supervision. Student training program. Member of FSAA. Progressive personnel policies and fringe benefits. MSW required. Salary to \$8275, according to experience. Write: Miss Milo Upjohn, Director Family Counseling Service of Episcopal Community Services, 225 South Third Street, Philadelphia, Pa. 19106.

WANTED, a mature person, preferably a man who is retired or about to retire, who would like to assist with pastoral work in a large growing parish near Washington, D. C. Correspondence invited. Reply Box T-291.*

POSITIONS WANTED

EXPERIENCED PRIEST. Capable pastor-teacher. Well read and conservative in theology. Likes people more than programs. Present parish ten years. Would consider change. Reply Box C-290.*

EXPERIENCED PRIEST seeks specialty in pastoral counseling and/or adult education. Reply Box T-292.*

MATURE college educated Churchwoman desires position as secretary-housekeeper-companion for adults. Personal interview arranged. Reply Box M-294.*

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.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 50 cts. service charge for first insertion and 25 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

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.

PHOENIX, ARIZ.

TRINITY CATHEDRAL 100 W. Roosevelt St.
Sun 7:30, 9, 11; Tues 12:10; Wed 10, Thurs 7; HD 12:10

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watsoka Ave.
The Rev. R. Worster; the Rev. H. Weitzel
Sun Masses 7, 9 & 11; Daily Mon, Tues 7; Wed, Thurs, Fri 7 & 9; Sat 9; C Sat 5-6

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

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

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
The 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

ST. MARK'S

1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP & HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. J. Valdes, asst
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The 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

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.

EVANSTON, ILL.

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Sts.
The Rev. MacAllister Ellis; the Rev. R. L. Jacoby
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
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon 5:30, Wed 10, Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the 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
The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu, & EP

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c
Sun 7:30, 9, 11. HC daily.

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.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Ev 4; Weekdays HC Mon, Tues, Thur, & Fri 12:10; Wed 8 & 5:15; Organ Rec Wed 12:10; EP daily 5:45. Church open daily for prayer

SAINT ESPRIT

109 E. 60 (Just E. of Park Ave.)
The 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'

The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE

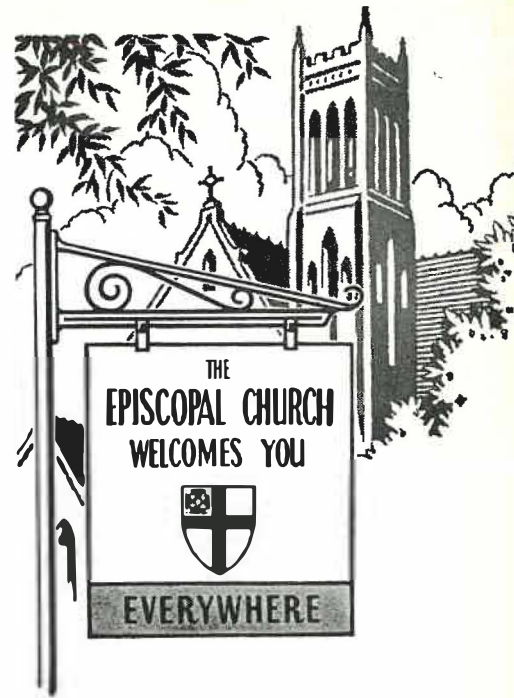
218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
Sun HC 8, Ch S 10:30, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler
Sisters of the Holy Nativity
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6; Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30, 12:10; EP 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6, 7:30-8:30

RESURRECTION

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



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

ST. THOMAS 5th Avenue & 53d Street
The 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

THE PARISH OF TRINITY CHURCH

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

ST. PAUL'S CHAPEL

Broadway & Fulton St.
The 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.
The 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.
The 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; Weekdays 7:30, 5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15, Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The 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.