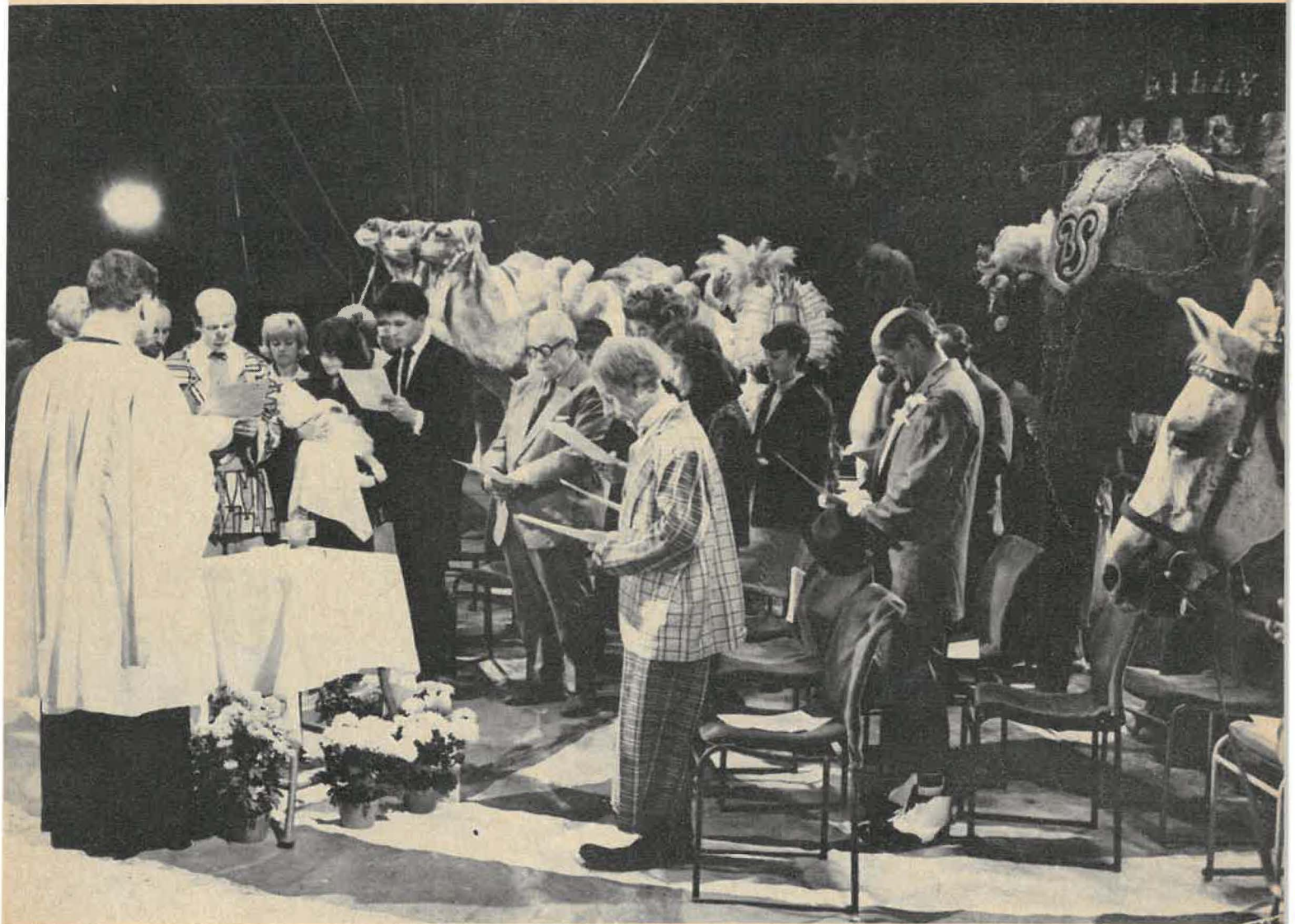


the living church

December 26, 1965

30 cents



RNS

Grant that we being regenerate, and made thy children by adoption
and grace, may daily be renewed by thy Holy Spirit.

From the Collect for Christmas Day
in the Book of Common Prayer.

LETTERS

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

Prayers Requested

May I beg the courtesy of your correspondence columns to ask the prayers of faithful people daily for urgent staff needs in this diocese of Polynesia and for the problems which have come to us through sickness?

For Suresh Kumar, office assistant, suffering from T.B.; for Ralph Ackland, diocesan treasurer, with eye trouble, and for two members of staff deeply distressed by worry over ailing parents in Australia.

For a priest for Western Samoa — vacant for one year.

For an additional priest for work amongst the Solomon Islanders, near Suva where one priest is at the moment over-burdened.

For a headmaster for St. Andrew's Secondary School, Tonga.

For a headmistress and an assistant for St. Mary's School, Labasa.

For ways of caring adequately for the Church's mission to seafarers in the port of Suva.

For provision in 1966 of housing for a second priest in Labasa (a very urgent need).

(The Rt. Rev.) JOHN C. VOCKLER
Bishop in Polynesia

Suva, Fiji Islands

The Primacy of Peter

Now that I have abated my curiosity as to what a recent correspondent of yours uses to bait his breath, while he waits "with baited breath," may I write of issues more vital than the putting on of stoles and maniples?

My bishop seldom uses the maniple. Nor do I. So, having discarded the maniple, I feel free to dismiss other relics of the Dark Ages.

If we hark back to the early centuries of our "Catholic and Apostolic Church," we find that the Christian world was not yet aware that the Apostle Peter was the Prince of the Apostles, nor aware that he was the first Bishop of Rome and, indeed, the first Pope. Even Saint Irenaeus, Bishop of Lyons, who died in 202 A.D., had not yet heard the good news, when he named the first five bishops of Rome, with no St. Peter among them.

Most of the Christian fathers, of the first five hundred years and more, seem to have

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.

cherished the naive idea that the Apostles were equal in the esteem of their Lord Jesus, equally possessed of the Keys of Heaven, equally possessed of the power to bind and to loose sins, as they had been equally the beloved companions of Christ our Saviour.

Present feverish strivings toward Christian ecumenicity, by seeking to build a new order of harmony on an old and tragically disruptive order of fabled Roman primacy, can be expected to accomplish little more than to thrust added millions into the abyss of atheistic materialism. Truth will not be mocked.

The fabled primacy of Peter stands squarely across the road to any true universality worthy of the name "Catholic." It must be disproved and forever discredited.

At the same time, some of the restrictive ideals of our non-Roman Apostolic Churches must be liberalized. In all ages, human records and actions must have been amenable to the purposes of Almighty God.

If John the Baptist was right when he told the crowds at Jordan that God could raise up sons of Abraham from the stones of Jordan's course, we can be well assured that God has raised up "Successors of the Apostles," when and as He has seen fit so to do.

Ultimately, the Catholic and Apostolic Church must be really catholic. It must include every faithful soul that bends the knee of adoration to Jesus Christ our Saviour. This is the truth that must rise again. Let us get about its rising. Let us enlist and



exalt all souls to a glorious healing of the wounds of our Lord.

It is the mystical body of Christ, that is the blessed company of all faithful people that calls us. Let us lift up our eyes to the hills and eschew all fables.

(The Rev.) CHARLES M. HALL
North Providence, R. I.

On Seminary Merging

In regard to the article by Bishop Higgins concerning the Church's Seminaries [L.C., November 7th], I feel that I must take exception.

To merge the seminaries and make a man living in a particular province go to the seminary in that province is purely dictatorial. Why do we not also make all the colleges of our land state controlled and make the students living in that state go to the state college?

Our seminaries as they are today, give each postulant — with the consent of his bishop — a chance to go to that seminary which, he feels, will best suit him and give him the training that he needs to be a priest of the Church.

A good friend of mine is a student in one of our seminaries at this time. His is a most varied background — born and raised in Southern California diocese of Los Angeles, he received his bachelor's degree from Dartmouth in New Hampshire, his master's degree from a university in Toronto, Canada, and is now enrolled at Nashotah House

in Wisconsin. What more varied and widely spaced education could a person have?

Why not merge all the churches in the city of Chicago and have one great parish with 40,000 members and 100 clergy on the staff, each a specialist in only one phase of the Church? This makes just as much sense as merging the seminaries.

KENNETH A. MOSS
Layman, St. Helena's Church
Pleasantdale, Ill.

Stewardship and Pensions

Always a stimulating publication, L.C., November 14th, was most provocative. I trust the crucial issue raised by the courageous vicars, Frs. Kinsolving and Ridgway, regarding the apparent pathetic and sinister nature of pensions in our Church, will not be bypassed or squelched. It appears that some windows in our part of the Holy Catholic Church need opening for fresh air.

It is difficult to empathize with the problems of meeting both non-parochial and local fiscal responsibilities. Our historic-materialist faith cannot and does not divorce Church finances from the rest of the Church's life and commitment, in spite of an Episcopal record to the contrary. The per-member contribution in 1964 (\$76.66) reveals a basic fault in the life and structure of the Episcopal Church. Apparently most of us Episcopalians see very little relation between "... all the blessings of this life. . ." and our assumed place in "... the Communion of Saints. . ."

If a long-range priority commitment were to be made by the national Church and the several dioceses and districts to an extensive and continuing educational effort in relating the place of Christian stewardship and mission to our personal and corporate life in Christ, not only would the serious problems of pensions, salaries and Church support move toward responsible solution, but truly our life in Christ in the Episcopal Church would be profoundly upgraded in depth and quality, as most tithers can attest.

Until stewardship education becomes a high priority, ongoing, integral part of each local Church's church school, Confirmation, preaching and parish meeting efforts, we will never be freed from the annual throes of "budget raising," the inequities of clergy and Church support; and our taste of that life in which Christ has made us free will continue to be excessively poisoned. For *Christian* stewardship is not budget raising, but an essential part of a man's (and a Church's) relationship to God in Christ.

NORMAN W. PILGRIM
Boulder, Colo.

The Cover

Like a scene from Noah's ark, animals and circus folk gather around a makeshift font under the circus tent as Canon Herbert Ockwell, vicar of Ascension, Balham Hill, London, performs a baptism. The new member of the Church is the great grand-daughter of circus impresario Billy Smart.

The Living Church

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THINGS TO COME

December

- 26. St. Stephen (Christmas I)
- 27. St. John Evangelist
- 28. Holy Innocents

January

- 1. The Circumcision of Christ
- 2. Second Sunday after Christmas
- 6. The Epiphany
- 9. First Sunday after Epiphany
- 10. William Laud, B.
- 14. Hilary, B.
- 16. Second Sunday after Epiphany

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

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

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BOOKS

Useful Anchors

Proverbs and Ecclesiastes. By R. B. Y. Scott. Pp. 255. **I Chronicles and II Chronicles.** Two volumes by J. M. Myers. Pp. 235 and 268. **Ezra-Nehemiah.** By J. M. Myers. Pp. 268. Doubleday: Anchor Bible. \$6 each.

If the Fourth Gospel is the key to the understanding of the other three then Ecclesiastes is the necessary prologue to the Old Testament. For the typical movement of the Bible is from God to man, and what Ecclesiastes is about is the apparent lack of that movement just when it is that movement which is most urgently needed. Where is God to be found in human life?

The book belongs to a group which we call the "Wisdom Literature," described as "the documents of Hebrew humanism" and as "the nearest thing to philosophy (in the Greek sense) that the Old Testament possesses." Like Job, it represents one side of that tradition in Israel and its neighbors — radical, questioning, sometimes sad and world weary.

Proverbs represents another side — it is a collection of collections of aphorisms embodying a practical down-to-earth morality, skill in day to day living.

The Anchor edition of these two books was entrusted to Prof. R. B. Y. Scott of Princeton, and he has given us an excellent new translation with explanatory notes. He prefaces this with an account of the background of the Wisdom Literature in Israel and beyond it, for what we have in the Bible is an offshoot of an international movement. Needless to say, this now becomes a standard work though wrongly, as I think, he sees in Prov. 8:22-31 only a personification of Wisdom for poetic effect rather than an hypostasis — an aspect of the divine reality having quasi-independent existence. And more might have been said about the significance of Wisdom as a female figure.

The other new Anchorman is Dr. J. M. Myers of Gettysburg Lutheran Seminary who is responsible for a two volume edition of *Chronicles*, and a single one of *Ezra-Nehemiah*. It is generally agreed that these four books, though now separate, were originally a single historical work for which the author drew on many sources, principally our biblical *Samuel* and *Kings*. Dr. Myers thinks he lived around 400 B.C. (others suggest 300-200) and that the work was undertaken to meet the needs of the time, to show that those who had returned from the Exile in Babylon were indeed the true successors of the Judah governed by David and his dynasty. Any history involves selection, and while *Chronicles* is perhaps not everyone's favorite light reading — the first nine chapters are solid

genealogies, and lists abound — it is instructive indeed under Prof. Meyers' guidance to see how the author has retold the pre-exilic history focusing attention on David, Solomon, and the Temple worship. *Ezra-Nehemiah* treat of the Return from Exile, and of the revival of life in Judah. Unhappily, the course of events in this critical period of the nation's history is not clear, and as the editor ruefully remarks, there is a host of problems associated with almost every aspect of the lives, work, and personalities of the two men. These problems are taken up by Dr. Myers and he clearly indicates his own positions while presenting alternative ones in fairness.

All of these volumes under review are worthy companions to their predecessors in this useful series.

(The Rev.) J. R. BROWN

Ecumenical Spirit

Theological Dictionary. By Karl Rahner and Herbert Vorgrimler; edited by Cornelius Ernst, O.P., translated by Richard Strachan. Herder and Herder. Pp. 493. \$6.50.

It is a proper cause for thanksgiving that *Theological Dictionary* is now in English, but I must record my regret that the English is not worthier of the work. Here, for a sad specimen, is a statement from the entry on Patripassianism: "one who denies the real Trinity of God in himself can only affirm — if he is not to deny the divinity of Jesus — that the only divine Person, the Father himself, suffered in Jesus." I think I catch the general drift of the assertion, but with language like that how can anybody be sure? One could find many other verbal and grammatical infelicities only too easily.

But despite this one flaw, here is a resource book of great value to the theological student. In evidence throughout is the solidly Catholic yet warmly ecumenical spirit of Karl Rahner. If the casual inspector of the book would like to know of a couple of check-points, I suggest the entries on *Natural Sacraments* and *Extra ecclesiam nulla salus*.

(The Rev.) CARROLL E. SIMCOX, Ph.D.

Books Received

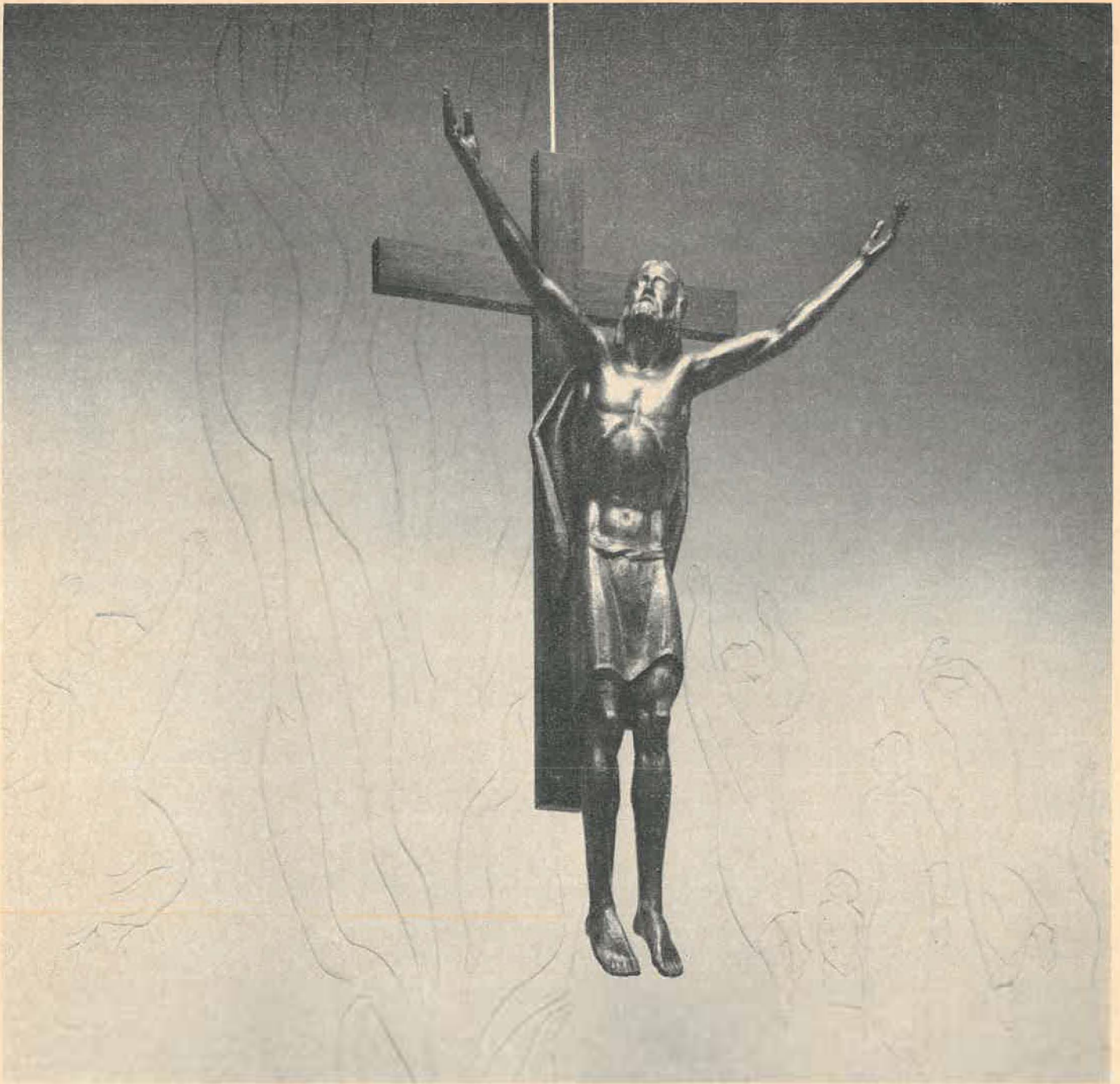
WHO DARE TO LIVE. A novel by Ruth Lucas. Houghton Mifflin. Pp. 335. \$4.95.

MINDFUL OF THE LOVE. Devotional meditations by Kathleen Jarvis. London: A. R. Mowbray. Pp. 80. 5s.net.

FUNDAMENTALS OF CHRISTIAN SOCIOLOGY. By Joseph Höffner. Translated by Geoffrey Stevens. Pp. 196. \$4.75.

WHO IS MAN? By Abraham J. Heschel. Stanford University Press. Pp. 119. \$3.95.

BETWEEN MAN AND MAN. By Martin Buber. Macmillan. Pp. 229. Paper, \$1.45.



"The Ascension," St. John the Baptist Church, W. Seattle, Wash.; photo by H. N. Stratford; Durham, Anderson, & Freed, Architects

O God, who upholdest the starry heavens, yet carest for man, whom thou hast made in thine image: Be present, we pray thee, with those who explore the mysteries of outer space; shield them from accident and peril; and in due time restore them to earth, where they may tell of thy wonders in the height; through him by whom all things were made, Jesus Christ our Redeemer. Amen.

Francis C. Lightbourn

the living church

December 26, 1965
First Sunday after Christmas

For 87 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

DEATHS

Two Bishops and a Dean

Bishop Whittemore

The Rt. Rev. Lewis Bliss Whittemore, retired bishop of Western Michigan, died on December 5th, at the age of 80.

Bishop Whittemore was a native of Hartford, Conn.; attended Yale University and the Episcopal Theological School and was ordained to the priesthood in 1916. Before entering the ministry, he was supervising teacher in government schools and master and acting headmaster of Brent School, The Philippines. After serving parishes in New York City, Pittsburgh, Detroit, and Grand Rapids, he was elected Bishop of Western Michigan in 1937, and served as such until his retirement in 1953. He preached the first radio sermon in broadcasting history over Station KDKA in Pittsburgh, in 1921.

He was active in all levels of projects concerned with mental health, vocational schools, juvenile delinquency and civil rights. He was president of the Michigan Mental Health Association. He was best known in the Church as one of the archi-

gle for Freedom: History of the Philippine Independent Church.

A funeral service was held at Grace Church, Vineyard Haven, Mass. Participating in the service were the Rev. Henry Bird, rector, the Rt. Rev. John Burgess, and the Rt. Rev. John Higgins. The latter represented the Presiding Bishop.

He is survived by his widow, Helen Crawford Whittemore, one son, the Rev. James R. Whittemore, two daughters, Mrs. Charles W. Packer and Mrs. Andrew F. Wisseman, and nine grandchildren.

Dean Hardman

The Very Rev. Alfred Hardman, dean of the Cathedral of St. Philip, Atlanta, Ga., died December 7th, at the age of 63.

Dean Hardman was born in Preston, England and educated at Carnegie Institute of Technology. He was an engineer with the Western Electric Co., and later the U.S. Corps of Engineers, before entering the ministry. He was a graduate of the seminary of the University of the South, and was ordained to the priesthood in 1946. He served in the diocese of Florida for several years, before being named dean of St. Philip's, in 1952.

A funeral service was held at the Cathedral, on December 9th. Participating were the Rt. Rev. Randolph R. Claiborne, Jr., Bishop of Atlanta, the Rev. Canon Henry A. Zinser, and Chaplain Samuel Hardman, Cmdr. USN. The Roman Catholic Archbishop Paul J. Hallinan was in procession with Bishop Claiborne.

He is survived by his widow, Ann Robinson Hardman, two daughters, Miss Mary Lee Hardman and Mrs. David N. Thomas, and one son, Chaplain Hardman.

Bishop Cross

The Rt. Rev. Edward Makin Cross, retired bishop of Spokane, died on December 7th, at the age of 85.

He was born in Philadelphia (he declined election as bishop coadjutor of Pennsylvania in 1928); was a graduate of Philadelphia Divinity School; and was ordained to the priesthood in 1907. He served in mission areas of South Dakota and Wyoming, and as rector of St. John the Evangelist, St. Paul, Minn., before he was consecrated as missionary bishop of Spokane in 1924.

Within a year of his consecration work was started on the cathedral building in Spokane. Bishop Cross retired officially in 1952, but continued as acting bishop for two more years. He was a member



Bishop Cross

of the first Forward Movement Commission, and author of *The Use of Religion*.

A funeral service was held in the Cathedral of St. John, Spokane, on December 10th.

In 1914 he was married to the former Miss Angela Ware who preceded him in death. He is survived by two daughters, Patricia Ford and Angela Sullivan, five grandchildren, a brother, and three sisters.

NEW YORK

On Narcotics Treatment

On December 2d, clergy of the diocese of New York, and guests from other communions, met for the first of Cathedral Conferences on narcotics addiction and treatment. The Church as well as private agencies, is interested in the counseling of the addict; recently the work of Samaritan Halfway House Society, Inc., diocese of Long Island, was commended; and General Convention had urged the necessity of an active ministry to addicts.

The Rev. Lynn Hageman, an Evangelical United Brethren minister at East Harlem Protestant Parish, said that the latest U.S. statistics listed 47,489 addicts, about half of whom are in New York; that youths, who are not accepted as economic producers, find a "function" in drugs; and that Black Muslims have been effective with addicts because they offer an intense community life, a new family,



Bishop Whittemore

fects of a new and revitalized program of Christian education, and for being one of the leaders in bringing about a concordat and intercommunion between the Episcopal and Philippine Independent Churches in 1961. Among his publications are *Ye Shall Live Also* and *Strug-*

and a new identity to believers, and they "exist in protest" against things as they are.

Mr. William Lane, a 23 year old ex-addict, is agent for Greens Farms, Conn., which is a reception center for the Synanom self-help treatment program. He spoke of his addicted youth, and his many sessions in hospitals and prisons. He thought that this was his way of life, but he was re-educated to a drug-free life, through Synanom. He called New York, "the junk capital of the West."

Dr. Joyce Lowenson, of Manhattan General Hospital, and Dr. Lonnie MacDonald, head of the Haryou-Act Narcotics Institute program, and director of social services of Harlem Hospital, also spoke. Dr. MacDonald urged a "comprehensive, integrated" approach of the type carried out by the Institute program. The meeting was so useful, that toward its close, the Rev. Tollie L. Caution, Sr., an associate secretary of the Home Department, Executive Council, said, "What is being done here today ought to be done in those factories that grind out our ministers."

SPACE

Episcopalian Ventures

Frank Borman and Jim Lovell, of the GT 7 flight, are active Churchmen in their home parishes in the diocese of Texas. Comdr. Lovell USN was confirmed in September, 1964, in St. John's, La Porte, where he is a member; Lt. Col. Borman USAF is a licensed lay reader at St. Christopher's, League City, where his two sons are acolytes. Captain Walter Schirra, USN, is also a communicant at

St. John's, La Porte. The flight director, Mr. Christopher C. Kraft, and six of the eight astronauts who are crew or back-up crew of Gemini 6 and Gemini 7, are Episcopalians.

The Gemini 7 astronauts had a church service transmitted to them on the Third Sunday in Advent. The 15 minute service of Ante-Communion was taped earlier in the Cathedral of St. James, Chicago, Ill., by the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago, Archdeacon J. Ralph Deppen, the Very Rev. William F. Maxwell, and the cathedral choir. Included in the service was a special prayer for the astronauts. The tape was flown to Houston, for the transmission to the men in space.

ESCRU

Protests Confusion

The Rev. John B. Morris, executive director of ESCRU, sent word to the board members that this particular civil rights unit "has taken no position on the Vietnam war issue, nor should we, in my estimation." He deplored the "unfortunate tendency" to yoke the civil rights movement with organized opposition to U.S. involvement in Vietnam. Furthermore, he regretted that pacifist rallies and draft card burnings have concluded by singing "We Shall Overcome," as that song has come to be accepted as the chief anthem of the civil rights movement.

Individual ESCRU members may express their convictions on Vietnam through groups reflecting totally different viewpoints. Mr. Morris said that his own position on Vietnam, "as a citizen

and a Churchman, and not in behalf of ESCRU," was full support of the present U.S. policy. "I pray, however, that our nation's leaders will ever remain open to the possibilities of negotiation and settlement. That one great world power refuses to acknowledge the plausibility of co-existence should provide no excuse for heeding the more militaristic spokesmen who hover at the fringes of our national life." [RNS]

MASSACHUSETTS

Memorial Fellowship

A Jonathan M. Daniels Fellowship has been established at the Episcopal Theological School, Cambridge, Mass. The school said that the fellowship would make possible "the continuing expression . . . of the spirit of Jonathan Daniels, who acted upon his conviction that God wanted him to make a Christian witness in the struggle of human rights and who in doing so lost his life."

The fellowship which will be ecumenical, will seek to raise \$100,000, to carry out its objectives. Honorary chairman is Mrs. Philip B. Daniels, the student's mother, and the Very Rev. John B. Curn, dean of the seminary, is chairman. [RNS]

VATICAN COUNCIL

Retrospect Begins Happily

In the immediate wake of the Second Vatican Council, the appraisals of the Council voiced by spokesmen of non-Roman Churches were overwhelmingly favorable.

The Council created a new climate in England, said a spokesman for Dr. Michael Ramsey, Archbishop of Canterbury, in which fraternal dialogue can now take place between the Church of England and the English Roman Catholic hierarchy.

The Rev. Dr. Eugene Carson Blake, chief administrative officer of the United Presbyterian Church U.S.A., was especially laudatory in his comments on the Council's declaration on religious liberty. "This nails down the floor for the kind of Church-to-Church relationship that the earlier schema on ecumenism had made theoretically possible," he said, and added: "I hope further that advances in the realm of seeking a just alternative to the threat of war may be possible through the creative coöperation of the Churches in the World Council of Churches with the Roman Catholic Church."

Peter Day, ecumenical officer of the Episcopal Church and former editor of THE LIVING CHURCH, declared that the Council "has accomplished a revolution in the relation of the Roman Catholic Church to other Churches, to other religions, and to mankind in general." He noted that "open discussion and even



World Book Encyclopedia Science Service, Inc.

Frank Borman, lay reader and astronaut, with his family.

criticism of official policies has replaced the old monolithic facade which often prevented needed reforms and hindered the Church from carrying on its mission in the modern world."

The balancing and accelerating effect of Vatican II upon the ecumenical movement is one of "the most interesting developments of recent years," in the view of Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches. He said that with the Council's passage of the declaration on religious liberty "there is now a common front on the basis of which all Christians can work together to strengthen the religious-liberty situation throughout the world."

Four days before the close of the Council, Pope Paul VI took part in a special prayer service for Christian unity with a group of Anglican, Protestant and Orthodox observers in Rome. At this service the Pope delivered a quiet, emotion-filled homily in French, expressing his "intimate impressions." He thanked the delegate-observers of non-Roman Churches for their courteous, devoted, patient and cheerful presence, and said that the friendship established was a permanent thing. "We have learned to know you a little better," he said, "not only as the persons representing your different Christian denominations but as Christian communities, living, praying, functioning in the name of Christ, as doctrinal systems and religious outlooks, and let us say it, as Christian treasures of high value." A reception followed the service, and the Rt. Rev. John Moorman, Anglican Bishop of Ripon, spoke on behalf of the delegate-observers, declaring that as a result of the Council "reunion is now a genuinely conceivable option."

ECUMENICAL RELATIONS

Catholics Visit Catholics

On December 8th, ecumenical history was made at St. Thomas', Plymouth, Ind. On that day all but one of the students of St. Mary's College Graduate School of Theology, South Bend, Ind., toured the Episcopal Church in Plymouth and had a colloquy on religious orders in the Anglican Church and the preparation of men for the priesthood in the Episcopal Church.

Not only was the Rev. William C. R. Sheridan, rector of St. Thomas', the host for this occasion which included luncheon, but he greeted the guests as classmates. He is the first Episcopal priest to study in the graduate school of theology, and is also the first non-Roman to be enrolled in St. Mary's College, which is run by the Sisters of the Holy Cross. Fr. Sheridan studies there in the winter, and at Nashotah House in the summer, where he is a candidate for the S.T.M. degree.

Following the colloquy, the guests returned to the church, to sing hymns of



Fr. Sheridan and friends.

praise and thanksgiving, and to pray for the reunion of Christendom.

CANADA

Censure Is Rejected

Thirteen priests and six laymen lost a bid to censure the Anglican Church General Synod for its recent approval of the principles of union with the United Church of Canada. They held that there should have been prior consultation with the ecclesiastical provinces and dioceses.

The Rev. C. C. Landon, warden of St. John's College, said that he was not opposed to union with the United Church of any other Christian body, but he was concerned with the "unaccountable haste" with which the principles were accepted. The Rev. Canon Fred Glover, St. Margaret's, Winnipeg, said that the General Synod had no mandate from the Anglican Church of Canada to commit the Church to the principles on union. He held that the Synod had done too much, too soon, too fast, and had thereby injured the cause of unity. A two hour debate preceded the vote. K. R. Pedrick, of St. Vital, Man., told the members that if the Church had waited for union proposals from the parish level, it would have waited "until Doomsday."

In his charge to the Synod, the Most Rev. Howard H. Clark, Archbishop of Ruperts Land and Primate of All Canada, said that he had been disturbed by the latest issue of the diocesan publication, the Rupert's Land News; though he wished editorial freedom for the editor, he found a cleavage of opinions based on serious misunderstandings of what the Synod had done. The General Synod did not decide irrevocably that the Anglican Church will unite with the United Church; neither did it accept a

plan for union, because no such plan exists. He stressed that it accepted the principles as a basis for a plan to be worked out and did commit the Anglican Church to work seriously for union. The archbishop believes a union must come, but he does not want one founded on mere expediency, or which compromised truth. He said "... there must be trust in a situation which could easily breed suspicion; instead of anger there must be patience and long-suffering love."

[RNS]

SOUTH FLORIDA

Cuban Refugees

An interreligious committee in Miami, Fla., has urged President Johnson to send a federal representative to Miami to direct a multi-agency program to meet the emergency caused by the influx of Cuban refugees. In a letter to the President, the committee asked for a massive effort to avoid racial, cultural, and economic tensions in the city. It stressed that the program must benefit the entire community and not only the Cuban refugees.

The appeal was made public by the Rt. Rev. James L. Duncan, suffragan bishop of South Florida, chairman of the Dade County Community Relations Board. It was endorsed by representatives of nine denominations, the Miami Roman Catholic diocese, and the Greater Miami Rabbinical Association.

Citing the problem as national in scope, the letter asked President Johnson to attack it with an expanding number of efforts, including vocational and language training and other adult educational activities.

Bishop Duncan, who expressed fears

Continued on page 12



The Abbey's new look.

A. F. Kersting

To look back, commemoration; to look round, celebration; to look forward, rededication. Thus has Dr. Eric Abbott, dean of Westminster, summarized the mood and intention of Westminster Abbey on the occasion of the 900th anniversary of the consecration of the abbey church of Edward the Confessor on December 28th, 1065. A triumphal year of festivities has been planned; but more importantly it will be a year when Westminster Abbey aims to use its unique situation to the glory of God and the welfare of man.

When Westminster Abbey began, no one knows. Quite certainly the Romans used the site, for remains have been found. Equally certainly the Saxons were familiar with it for remains of one of their settlements were discovered nearby. But the first known date clearly identifiable with the Abbey is 800 A.D. when Offa, king of the Mercians, made it a grant of land.

The event which inspires this 900th anniversary is the consecration of the church built by Edward the Confessor (of which no traces are now visible above ground) near his royal palace of Westminster. The Confessor had been in exile in Normandy before becoming king and he must have liked what he saw there for this Saxon king built a church in the Norman style of architecture, then unique in this country. "In its plan and proportions, Westminster Abbey is the most French of all English Gothic churches," says Nikolaus Pevsner of today's church, the building of which began in 1245. Thus did the Confessor influence the fabric of the Abbey as well as its piety.

Edward the Confessor died within a few days of the consecration of his church and was buried in it. On Christmas Day 1066 William the Conqueror had himself crowned in it near the Confessor's tomb, and every succeeding English monarch has followed his example



Medals have

Westmins

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while many of them have also been married and buried there.

In 1161 Edward was canonized by the Pope and the shrine of the royal saint became a place of pilgrimage — and became so popular that Henry III decided to pull down the church consecrated in 1065 and build the new and more splendid one begun in 1245. The work begun by Henry III was carried on by Edward I, and Richard II and Henry V as well as by various abbots. Another king who enriched the Abbey was Henry VII, the builder of the noble chapel which bears his name. It was not until his time (1485-1509) that the western end of the Abbey was substantially completed. The two western towers were added in the middle of the eighteenth century from designs by Sir Christopher Wren.

Westminster Abbey, then, is unique in its relationship with the people of Britain and their friends everywhere, and especially so with the British sovereign. The Confessor built his church within the precincts of the Palace of Westminster. Being in his own garden, so to speak, it was virtually a private royal chapel. Gradually it became the centerpiece of the Benedictine monastery. Then in 1561 it

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The Living Church



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was refounded by Elizabeth I as the Collegiate Church of St. Peter in Westminster which is still its official styling. Queen Elizabeth appointed herself visitor; that is, she had the power of visitation and inspection, and the monarch has retained that position ever since. The Abbey is thus a "Royal Peculiar" and is thus outside the jurisdiction of the bishop of London in whose diocese it stands. Even the Archbishop of Canterbury can attend services there only at the invitation of the dean.

This close link with the royal palace from the earliest times has given the Abbey a great independence (Dean Stanley in 1867 refused to let the first Lambeth Conference hold its thanksgiving service there because he disapproved of the idea of Lambeth Conferences) and it has a great flexibility in its constitution.

The character of a private royal chapel, however, has not dissuaded the public from visiting it — rather the opposite. It has as many as 8,000 visitors on an ordinary day and perhaps a total of four to five million a year. And they come from every nation and group in the world, and from every religion and none. The man who stands in Westminster

Abbey long enough can be sure of seeing every national costume on earth and hearing such a diversity of languages as would have made Babel appear monoglot. They come to the Abbey for every conceivable reason — just to see it, to worship, to seek silence, to admire it, because its on the itinerary, or whatever.

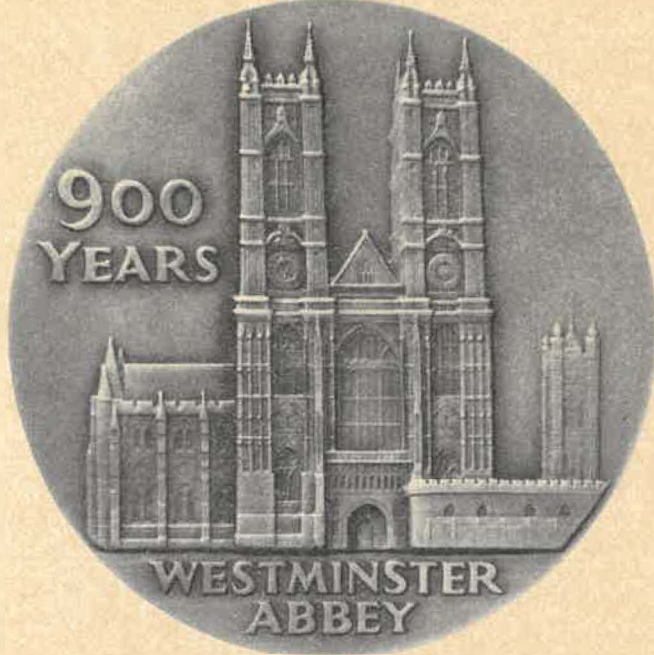
It is that fact, above all, which led the dean and chapter to identify this great anniversary and its year of celebrations with the theme "One People," because, as the dean said at the introductory press conference, "All the time we are dealing here with one people, the people of the world. We have a unique opportunity of proclaiming that all who come here are a focal point of the unity of mankind." Such is the comprehensive character of Westminster Abbey. The conference took place under the shadow of the flare-up between India and Pakistan and Dr. Abbott gave real point to his words by reminding newspaper men of those grave events. And — perhaps unprecedented at a press conference — all stood for a moment of silent prayer for peace.

During the course of the year the "One People" theme is to be communicated and developed in every possible way and by every possible medium. The events

being sent to Roman Catholic Benedictine and other communities both in this country and on the continent." Next will come the feast of St. Peter, patron of the Abbey, on June 29th, when the emphasis will move from commemoration to a proclamation of present relationships and responsibilities. "A looking around, not looking back," said the dean. The centerpiece of the day will be a great special service for Church and state. The third occasion will be October 13th, the feast of the Translation of St. Edward the Confessor, when the emphasis will be looking forward and rededication for the future. Highlight of this day will be a liturgical performance of Beethoven's *Missa Solemnis* — which is possibly unprecedented within Anglican formularies.

But these occasions are no more than particular peaks in a high plateau of worship. Daily throughout any year, Westminster Abbey has at least three services (and five on Sundays) while there are few weeks when it has no special services. The difference in the 900th anniversary year is that the majority of the special services have been coordinated around the great theme, and their aim is to touch every part of life.

Thus, to offer just a selection, they will



Birthday Commemoration.

will revolve around four special days. After the Day of Inauguration on December 28th, the next will be St. Benedict's Day, March 21st, a day for looking back and refreshing memories especially of the years when this was one of the great Benedictine foundations of Europe. For some hundreds of years a Benedictine community lived and prayed, worked and witnessed here. "The sung Eucharist on March 21st," said the dean, "will be truly ecumenical, and invitations are

begin with a service to commemorate the 250th anniversary of Westminster Hospital (January 14th) and continue with a special Christian unity service during the Octave of Prayer for Unity (January 23rd). Mothering Sunday (March 20th) will be marked by a special family service, and next comes an occasion for police, prison, probation and after-care personnel (March 26th). On Whitsunday (May 29th) the Archbishop of Canter-

Continued on page 14

Morgan

Two people remained at the altar after Communion: one for healing, the other to return thanks for healing. I was the second person.

Three weeks earlier I had kept an appointment with my surgeon for what I supposed would be a routine "check-up." After a short examination, he said, "You still have your tumor."

"What tumor?" I gasped.

"In your armpit. I've watched it for two months. It's still there. I thought at first it might be an infection, but it should have cleared up by this time. It could be scar tissue, though it seems rather late for that. I don't know what it is, but in view of your history, it's best to have it out."

My "history" to which the doctor referred had been radical surgery for cancer fourteen months previously. So I had another lump within a year's time. It was a shock! Also, I dreaded having my arm made sore all over again. I was told

by Margaret C. Bell

I said, "Maybe that lump isn't there anymore."

"You took the words out of my mouth," he answered.

"Will Dr. D— let me go home? Will you tell him?"

"I'll tell him. I don't know what he will do. He may want to go in and look around—"

"Oh no!"

The house doctor too, when he examined me later said that he could find nothing but muscle tissue! He told me that Dr. D— wanted to see me in the morning before I was sent to the operat-

His mighty wings as before. Perhaps because this was something done *for* me — wholly and completely a gift instead of adventurous participation. Like the blind man who, when asked what had happened, said, "Whereas I was blind, now I see," I only knew that lump was gone and "Thank You, oh, thank You!"

Beside the "how wonderful" response from people there were questions and attempts to understand and explain what had happened. One that I heard was, "You are so good." No! I am not. We are sinners continuously dependent on the forgiveness and mercy of God. "Goodness," I am sure, is *not* the answer or any part of it. But asking is important because it is *admitted need*. Our Lord already knows our needs, but we may be so self-sufficient or proud that we do not recognize our helplessness. Faith: quiet trust, putting yourself and your problems in His hands and *leaving* them there, must be part of it. But be-

Sequel to *Adventure in a Hospital*

that until this scar on my arm healed I should do no lifting or carry anything heavy as it would slow the healing process or might even open my incision. Since my mother had had two somewhat disabling "strokes" and often required help to rise from a chair or walk out-of-doors, all this posed a problem. Nevertheless, the doctor felt that he should schedule surgery in two weeks.

During this time of waiting to return to the hospital, I did several things beside arranging for someone to be with my mother and to do the cooking until such time as I could take over after surgery. I told my sister who alerted others for intercessory prayer for me. I told my parish prayer group to which I belonged. After the mid-week Holy Communion service each week I stayed at the altar for healing through the laying on of hands. But I quickly discovered that my biggest problem was how to cope with fear — fear which no amount of "reasoning" seemed to banish. But prayer helped, and with it came quietness inside — a sort of quiet *waiting*. It is very important not to run ahead of the Holy Spirit. In a telephone conversation with my sister near the end of the second week she said to me, "Some of us are praying that when you go back Thursday, that lump will be gone!"

An hour or so after being escorted to my room, the doctor who had assisted my surgeon the year before came to examine me. "Let's see this lump." Now was the time to put into words all my own faith and that of my sister and her friends, so as his fingers began to probe,

ing room and that he would be in between eight and eight-thirty.

By this time I was sure that lump was no longer there and I said all the thanksgivings I could find in the Prayer Book. Meanwhile the hospital went methodically ahead preparing me for surgery. From five o'clock in the morning the cart which was to take me to surgery sat across the hall from my door. Clearly I believed this lump had disappeared but the hospital had no such faith! Eight o'clock came and finally eight-thirty. What had happened? Fifteen minutes before I was due for surgery, Dr. D— walked in saying, "What are you pulling?"

"I don't believe I have a tumor anymore."

"Let's see." Whereas the other two doctors had probed relentlessly searching the whole area, Dr. D— lightly touched the spot where he knew the lump had been two weeks before.

"It's gone."

"May I go home?"

"Yep—"

"A lot of people have been praying this would happen."

"They've got influence!" His eyes twinkled, "Go out and celebrate. I want to see you in six months."

So I was free. No surgery. My heart sang. I felt I was in the center of something so much bigger than my comprehension that it was beyond me. This time the operation of the Holy Spirit had been very quiet — hardly more than a whisper. I could not pin-point His coming. I had no sense of the beat or sweep of

yond this? Many people of great and deep faith have found the answer to intercessory prayer a gentle "No" or "Not now." I wonder whether, in this world, we are meant to know the full answer to the "why" of undeserved suffering and pain.

However, several months before this I found what I believe to be one clue to the mystery of suffering generally. It was like this: One particular Wednesday our prayer group added ten new names to those in the hospital. Eight of these were admitted for a recurrence of cancer or for surgery due to the threat of cancer. Suddenly, in contemplating these new ones I was overwhelmed by the enormity of the pain and suffering involved. Why, oh why? This answering thought flashed through my mind: "Get under the load, Peggy. And 'bear ye one another's burdens and so fulfill the *Law of Christ*.'" His new law. His rule for redemptive living. Oh. So *this* was the way — one another's burdens! So we would begin to be made fit for heaven. Our Lord, by His cross and passion redeemed the world, but we earth creatures, self absorbed in our own interests, are not ready for heaven. We would not be at home in this "climate of otherness." As babies we were of necessity self-centered in order to survive. But how break this vicious circle and go from self to others and ultimately to Him?

Because of the opportunity for compassionate involvement in the troubles, sorrows, suffering of others, these things, while not sent by God, are part of the everlasting mercy!

Only an Idea?

How is the Christian who believes in God to view his fellow-Churchman who is a death-of-God theologian? Is he to deplore, to denounce, or to ignore his far-out brother? We don't profess to know the whole answer or the only right answer. Actually, it is a problem of conscience, and as such it can be dealt with only concretely, in each particular case. But one approach to it, which is deplorably common, strikes us as fatuous beyond all sufferance. This approach has been taken by Dr. Sanford Atwood, president of Emory University, a Methodist institution, in the case of Dr. Thomas J. J. Altizer, an Emory professor who teaches that the transcendent personal God of historic Christianity is an anachronism. "The new reality of Christ," as Altizer proclaims it, "becomes manifest only in conjunction with the death of an earlier, celestial God."

In brief: this "new reality" is Christ without God.

Some friends and alumni of Emory cannot get enthusiastic about this proposed restructuring of Christianity by the elimination of God, and have said so. Their saying so has annoyed Dr. Atwood, and he reprimands them for suggesting that he reprimand his professor. Says he: "It's unthinkable that any reprimand be brought against a man because of his ideas."

So — anything goes, so long as it's only an idea.

We have heard this argument raised by some Episcopalians defending some proponents of strange and erroneous doctrines in their own Church. (We share the benighted assumption of the Book of Common Prayer that a doctrine is to be regarded as strange and erroneous if it conflicts with the faith of the Bible and the Catholic Church.)

The argument, as it appears to us, is that the good Christian should never get excited about another Christian's idea so long as it's only an idea. If the argument is sound it should be able to withstand the test of experimental application to cases. Here are some ideas: God loves only white Anglo-Saxons, preferably Americans; unbaptized babies go to hell; the sun moves around the earth; the Pope is the great beast prophesied in Revelation; if a person is poor or sick or troubled he's being justly punished by God.

If one man should be allowed, as an authorized teacher of the Church, to teach the idea that God the Father is an anachronism like witchcraft, why shouldn't another man be allowed to teach that God loves only white Anglo-Saxons? In either case, it's only an idea.

American religious liberalism has warmly championed the cause of the idea as such. "Nothing can beat an idea whose time has come." "Ideas are weapons." "Principles prevail." There are many such fine liberal ideas about ideas — and we think they are all true. For this very reason we must conclude that this common liberal idea about the right of people to propagate ideas is wrong, and not true to liberalism itself. If ideas are profoundly important, if they ulti-

mately decide the issues of life, it is always a serious matter to teach any idea, or even to hold one. From this it follows that to say that a man has a right to advance any idea whatever and call it Christianity, so long as it's only an idea, is a flippancy of which no serious Christian has any right to be guilty, at any time, for any cause, about any idea.

CHRISTMAS HYMN

When Mary rode with Joseph
She knew her time was near
She carried clean new swaddling clothes
And nothing did she fear.

She went into the stable
And never thought it odd
That beasts should hear the birth-cry
of Christ, the Son of God.

She laid Him in a manger
Nor did she need a light
The halo round His infant head
Cleft the darkling night.

Wearily then she laid her down
And wondered at what she heard
The rafters rang as angels sang
Of the Incarnate Word.

BARBARA E. TIMBERLAKE
(Music: Hymn 39)

Vatican II

Some readers have been asking us throughout the past several months why this Episcopal magazine has devoted so much space and concern to the Roman Catholic Vatican Council II. We have deferred answering the question until now that the Council is over. Although it will be years before the achievements — and failures — of the Council will be fully manifest, we have been convinced from the outset that this event must influence the whole Christian community and the whole cause of the Gospel in this world, profoundly, decisively, and universally. Christendom cannot be the same after the Council as it was before.

The Second Vatican Council is often and appropriately compared to the Council of Trent, four centuries ago. Each was called as a council of war to work out strategy, and in each case an important part of the strategy was the interior reform and overhaul of the Roman Church itself. But the two Councils had different enemies in view. The enemy at Trent was the Protestant Reformation. The enemy at Vatican II was the coalition of the two great anti-Christian forces in this century: secularism, with its indifference to God, and atheistic Communism with its hostility to God.

In both Council the Roman Church was girding

itself for battle; but at Trent other Christians were the enemy, and at Vatican II other Christians were seen as brethren and allies. Trent was for one part of Christendom against another part of Christendom; Vatican II was for Christendom against anti-Christendom. Pope John XXIII, in setting up the Council, and Pope Paul VI, in seeing it through, demanded that the issues be faced as issues which all Christians must face together, and it is quite realistic to say that on the whole the Council's response to this summons was in the same open-hearted ecumenical spirit, as was manifest in its proceedings and its acts and decrees. But this spirit refused to be confined by the walls of the basilica or to be cribbed, cabined and confined in official Latin documents. As the Council proceeded, the new spirit which animated it went forth unto the ends of the earth, and has been seen and experienced in so many Church-to-Church and person-to-person relations that none but the most perverse sceptic can doubt its divine source.

We sum up our case for our high valuation of the Second Vatican Council in just these terms: it has been a faithful and fruitful instrument of Christ, the true and only Head of the Church. Through it, the Lord has strengthened all of His soldiers and servants for their common war against man's only ultimate foe, the Devil; and through it He has deepened the unity of His baptized members with Him and with one another in Him. And the end is not yet.

ST. JOHN'S COLLEGE CHAPEL, CAMBRIDGE

© by author, 1965

I heard the stained glass windows sing,
Smelled fragrance everywhere,
From rich, sonorous prose, well-read.

I watched with thoughtful stare
As organ melodies by Bach
Cavorted through the air.

I held the anthem in my hands
And touched with awed delight
Its convolutions, globes, and spires.

The sweet warm candle light
Lay lovely-luscious on my tongue.

This happened. I was there.

ELVA MCALLASTER

NEWS

Continued from page 7

of racial and cultural friction, said that "all government aid programs for Negroes are slow getting started and there is not enough money." Meanwhile, he said, "the emergency program for the refugees is rushed millions of dollars and the Negroes, who are American citizens, resent it."

The Community Relations Board is concerned with housing and work for the Cubans, while maintaining a good atmosphere between the refugees and other minority groups. Miami has to carry the real load of the resettlement program and its subsequent job competition. Currently, there are 15,000 children in Miami public schools despite resettlement.

The former diocesan organization, the Community and Family Services Agency in Miami, is now a part of the Community Christian Service Agency, which represents nine non-Roman Churches which aid the refugees as well as the needy in low income areas of the Miami area. Miss Joan Gross, former director of the diocesan agency is executive director of CCSA.

Bishop Duncan said that it is not easy to resettle the refugees as individuals, for there must be at least a small Spanish-speaking community in which to live. In most cases this means resettlement of groups rather than individuals. But these people have the rights of human dignity and should not be forced into unwanted settlement.

The Presiding Bishop's Fund for World

Relief must provide the additional monies for participation of Episcopalians in this work. But as the fund is already over-taxed contributions are needed. The bish-



Bishop Duncan

op further stated that every Cuban who leaves his native land and all he has possessed, must have financial assistance upon his arrival in the United States. He has exchanged all material goods for freedom.

To give our Lord a perfect hospitality, Mary and Martha must combine. — St. Teresa

NEWS FEATURE

Miami's Cubans

by TERRY JOHNSON KING

Four years ago, when the Cubans began fleeing from their homes, there was high-keyed drama in Miami. Nothing was bland. When tempers flared, rival groups shed blood on Flagler St.; when mediation between exiled political factions failed, each elected new provisional presidents-in-exile. But today it is low-keyed drama for the refugees who know that this is no temporary measure, that this can mean forever.

The Church's concern for the uprooted families in flight is expressed through the Christian Community Service Agency, an outgrowth of the Episcopal Community and Family Service Agency. The latter group was set up by the diocese of South Florida and the Executive Council, to work with Cubans in need. As the work expanded into counseling and casework in low income neighborhoods, a larger agency was needed. The CCSA, sponsored by the Episcopal Church, unifies the work of service groups from a number of churches.

Local authorities urged the U.S. government to move some of the Cubans from Miami, but this could be done only by cutting all aid to those who refused to take jobs elsewhere. Refugees have 72 hours in which to accept relocation or the cut in U.S. aid. "Resettlement without a good bit of counseling and investigation brings an inevitable



Fr. Salvador and parishioners: In exile, a community.

Terry King

breakdown in the plan," said the Rt. Rev. James L. Duncan, suffragan bishop of South Florida. He was the prime mover in offering the Episcopal agency as the center of CCSA.

Many exiles have settled into Miami. Holy Comforter Church has an exiled Cuban priest to work in that neighborhood, as has St. Margaret's, Hialeah. Iglesia Episcopal Todos los Santos, a mission for Spanish-speaking Episcopalians, is a result of Sunday Spanish services at Holy Cross. Over 100 families are under Fr. Max Salvador, an exiled priest, who is sometimes called the "Golden Fleecer," for his ability to turn conversation into help for the mission.

Mrs. Elpidio Gamboa, chairman of the E.C.W. at Todos los Santos, says that relocation is necessary, but that each



month organizations change as people leave and new ones come into the mission. She herself is awaiting her husband, whom she has not seen in four years.

The Cuban population explosion in Miami is more than a temporary problem, for it has housing and employment tensions that are real. If Castro were defeated overnight, Miami probably would not lose more than one-third of the Cubans.

SOUTH AFRICA

Synod Resolution

In a resolution on freedom of association, passed by the Provincial Synod, province of South Africa, at the November meeting, the clergy and laity were urged to take the initiative in providing opportunities for persons of different cultures and races to meet in conference, and for prayer and study of God's will. The statement made by the Christian Council of South Africa, in May, was endorsed . . . that the Church of Jesus Christ is as much the Church when it is in conference . . . as when it is at worship; the Church . . . alone has the right to regulate its own program of study, worship and conference, and to decide who may participate and how its program is to be organized." The resolution closed ". . . it is often both necessary and important that Christians of different races should be able to live under one roof and share a common board."

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WESTMINSTER ABBEY

Continued from page 9

bury will preach when Pentecost is remembered in a service of international Christian witness, while on June 2nd the mayor, aldermen and councillors of Westminster will attend in civic state (on December 28th, the Mayor of Westminster will throw the switch which will floodlight the Abbey). October will have a harvest festival service (1st), a service attended by the Lord Chancellor, judges, and other members of the legal profession (3rd), one for international welfare organizations (8th), for science and technology (18th), and another to mark the 21st anniversary of the United Nations (24th). On December 10th will come the service of silence for members of all the great faiths, when the unity of mankind will be above all in mind. "We shall all stand shoulder to shoulder before God the Creator," said the dean. And the year will culminate in a great service of thanksgiving and rededication on December 28th, 1966. And from Sunday, April 17th, to Sunday, May 1st inclusive, the Abbey services will be sung by the Washington Cathedral choir, while among the visiting organists will be Robert Baker, of the USA.

All that, of course, will happen at the Abbey's heart, in the great church. But commemorative events will spread further. Throughout the year the Government, through its Ministry of Works, has lent (glorious English anomaly — all the fabric of Westminster Abbey does not belong to Westminster Abbey!) the chapter House to the dean and chapter. It will be used for an exhibition throughout the whole year, drawing out the implications of "One People." There is planned, too, with the help of the Royal Society and the British Association, Britain's two top scientific organizations, a science exhibition, including items of space travel, "to show God is the God of the whole universe," said Dr. Edward Carpenter. For the Abbey on its birthday is determined to be forward looking, not merely nostalgic.

Meanwhile, Dean's Yard is to be the scene of a market and fair in July. The designs for this, thought up by John Lansdell, famous exhibition designer, suggest that "Merrie England" will be temporarily reborn and the connection between holydays and holidays re-established. The aim of the market and fair is also "One People," for it will bring together Roman, Protestant and Jewish organizations as well as Anglican in a common endeavor to raise funds for their various charities.

So much for those who can get to Westminster during this memorable year — and they will be millions. But those who cannot are also thought of. Spode, the famous china firm, has created a superb St. Edward Plate in bone china, and

the Queen has given her consent for the royal coat of arms to form the centerpiece in rich enamels, 22 carat gold and platinum. There is also a special Westminster Abbey plate, made to commemorate the occasion. These are also in fine bone china and 22 carat gold. In this case, however, the royal arms have been replaced by the great seal of the Abbey together with other arms related to the Abbey.

Medals, too, have not been forgotten. Designed by Michael Rizzello and struck by the royal mint, they show Westminster Abbey from the west end on the front, while on the reverse are the heads of people who throughout the nine centuries have made some special contribution.

Finally, the British post office will issue a special commemorative stamp early in 1966 and there will be special franking throughout the year.

Medals and plates, exhibitions and fairs. All the kaleidoscope of human activity will be caught up in Westminster Abbey's ninth centenary celebrations. And, as the dean and chapter repeatedly proclaim, worship, the Opus Dei, will be its lynch-pin.

Perhaps one of the most exciting things about the occasion is that that worship will take place in a context of beauty no previous generation has seen. Westminster Abbey took a long time to build and by the time the last part of the interior was completed the first part must have looked pretty grubby. The ninth centenary coincides with the conclusion of the great work of renovating the interior of the Abbey and relieving it of its long accumulation of London grime. For the first time the vivid color of the stonework can be seen. Newly glazed windows and polished Purbeck marble, together with the inspirations of a long procession of artists and artisans down the centuries, enshrine the memories of time in a timeless beauty. The 20th century has left its own gifts, not least the latest gift — chandeliers of Wexford glass. To stand in a small group in an empty Abbey late at night and have those chandeliers lit through every gradation, from mellow candle glow to an intensity adequate for television, is an unforgettable experience. Our day is the first to see all this in this way. During the peak season the nave will be cleared of chairs so that nothing will hinder the eye. For this, thanks are due to the million pound appeal launched 12 years ago by Sir Winston Churchill. And the dean and chapter have decided that nothing shall detract from the thanksgiving and rededication of this year so there will be no public appeal for funds.

So Westminster Abbey embarks on its tenth century as a living, jewelled proof of an eternal faith, once delivered to the fathers, now our contemporary treasure and a heritage to all who come in the future.

PEOPLE and places

Appointments Accepted

The Rev. Frederick A. Barnhill, rector of St. Paul's, Palm Springs, Calif., will become vicar of Emmanuel Mission, Kailua, Oahu, Hawaii, in January.

The Rev. M. Stanley Compton, formerly with Town and Country, Roanridge, Kansas City, Mo., is priest in charge of Trinity Church, DeRidder, and All Saints', DeQuincy, La. Address: c/o the church, DeRidder.

The Rev. Geoffrey Evans, former rector of Ascension Church, Mt. Sterling, Ky., is rector of St. Michael's, Lexington, Ky. Address: 2029 Bellefonte Dr.

The Rev. Eugene K. Fenninger will edit *The Messenger*, for the missionary district of the Panama Canal Zone, beginning January 1st. This will be in addition to his work at St. Simon's, Gamboa, C. Z. Address: Box 441, Gamboa, C. Z.

The Rev. Robert C. Kilbourn, former rector of the Church of the Transfiguration, Ironwood, Mich., is rector of the Church of the Nativity, Maysville, Ky. Address: 416 W. 2nd St. (41056).

The Rev. Gordon B. Davis, former assistant protem at Ascension Church, Norfolk, Va., is assistant at All Saints', Richmond, Va. Address: 1407 Wilmington Ave. (23227).

The Rev. Joel Treadwell, former priest in charge of St. Thomas', Hereford, Texas, is rector of Trinity Church, Natchitoches, La. Address: c/o the church.

The Rev. Richard N. Warren, former assistant rector of Emmanuel Church, La Grange, Ill., is vicar of St. Hillary's, Wheeling, Ill. Address: c/o the church.

Ordinations

Deacons

Texas — Dr. Alfred Traverse is a non-stipendiary curate at St. Matthew's, and assistant professor of geology, University of Texas, both in Austin, Texas. Address: 5508 Coventry (78723).

We Congratulate

The Rt. Rev. Harwood Sturtevant, retired bishop of Fond du Lac, who celebrated the 50th anniversary of his ordination to the priesthood, on December 15th. Address: 550 Severn Ave., Tampa, Fla. 33606.

Marriages

The Rev. John Hall, curate at St. John's, Barrington, R. I., and Miss Mary B. Chase, Bristol, R. I., were married in October. Fr. Hall also teaches at St. Andrew's School. On January 1st, he will become the chaplain to Episcopal students at the University of Rhode Island, and vicar of St. Augustine's Chapel, Kingston, R. I.

DEATHS

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

Col. Robert Howe Fletcher, (USA ret.), former vestryman of St. James', Leesburg, Va., died November 6th, at the age of 81.

Col. Fletcher, a 1908 graduate of West Point, served in the Philippines and in both world wars. He was active in numerous church and charitable affairs in Leesburg and Loudoun County, Va.

Following a service at St. James', he was buried in Arlington National Cemetery. He is survived by his wife, Lorraine Annette, a daughter, and three grandsons.

AROUND THE CHURCH

St. Katharine of Alexandria, patron saint of St. Katharine's School in Davenport, Iowa, was honored on November 23rd at special services in St. Mary's Chapel there. A choral Eucharist was celebrated in the morning with the Rev. John W. Kress, assistant headmaster and chaplain, the celebrant; the Rev. Jack M. Wolter, vicar of St. Alban's Church, Davenport, the deacon; and the Rev. James H. Fedosuk, curate of Trinity Church, Rock Island and choirmaster at St. Katharine's, the sub-deacon.

Dedication services were held September 12th at the new **Interfaith Chapel**, located just inside the grounds at Kalamazoo State Hospital, Kalamazoo, Mich. Representatives of the Citizens' Association of the hospital and clergy of Episcopal, Roman Catholic, Jewish, and Protestant Churches participated. The chapel, built to accommodate 350 persons is of early American design. Among the Churches providing services for the patients have been the rectors, curates, and laymen's groups at St. Luke's Church, Kalamazoo. The clergy have read services, celebrated Eucharists, and offered counseling when requested. Various groups of Churchpeople have donated altar furnishing and Prayer Books, and hymn books have provided therapeutic activities with selected patients.

The Rev. Albert T. Mollegen, professor of Christian Ethics at Virginia Theological Seminary, has said in Dallas that there is a "new morality" in society characterized partly by what is actually a breakdown in morality and absolute freedom of sexual relationships.

The keynote speaker for a school of religion and clergy conference at St. Matthew's Cathedral, Dallas, Dr. Mollegen said the dissolution of morality is sometimes called a "moral revolution." "It is a revolution rife with crime, promiscuous sexual relationships, unjustified civil disobedience, and spontaneous riots on a variety of issues."

Presiding Bishop Hines was one of the principal speakers at the recent advisory council of the American Bible Society. Delegates from 81 non-Roman and Orthodox communions designated 1966 as "the year of the Bible" in honor of the society's 150th anniversary.

At a recent service, the Rt. Rev. Horace W. B. Donegan, Bishop of New York, placed a stone from historic St. Hilda's Abbey, Whitby, England, into the foundation stone for the new building of St. Hilda's and St. Hugh's School, New York, N. Y.

CLASSIFIED

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POSITIONS OFFERED

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POSITIONS WANTED

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

PRIEST, age 36, experienced and well trained, large family, theological catholic, political and social liberal, seven years in present parish; under fire from right-wingers and desperately needs change. Reply Box C-297.*

PRIEST, mature, good pastor and preacher, rector of small parish in Southwest, solid Churchmanship, will consider change. Reply Box C-298.*

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

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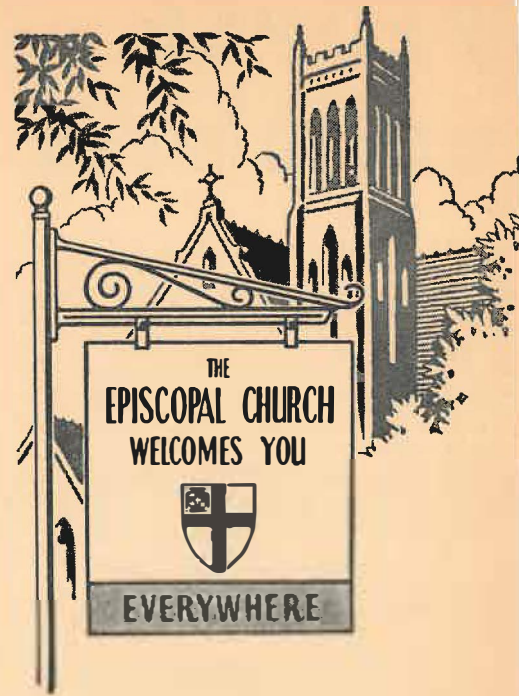
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CHURCH DIRECTORY

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



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 Watseka 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

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 9; Wed & HD 10, Fri & HD 7:30; C Sat 4:30

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

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road
Rev. John F. Hamblin, Jr.; Rev. Geo. P. Huntington
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

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; EYC, Episcopal Young Churchmen; 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.

CHICAGO, ILL. (Cont'd.)

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

EVANSTON, ILL.

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

BALTIMORE, MD.

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; Wkdays MP & HC 7:15 (6 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; HD HC 12

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

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

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

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

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Streets
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed & HD; 10 Tues, 7 Thurs; Cho Ev 5 Mon & Fri; C by appt

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun MP & HC 7:45; HC 9, 11, 5, EP 5; Daily MP & HC 6:45 (ex Thurs 6:15), EP 6

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

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