

# the living church

January 9, 1966

30 cents

*Are the Criticisms of C.P.F.  
Valid?*

THE  
FUND  
RESPONDS

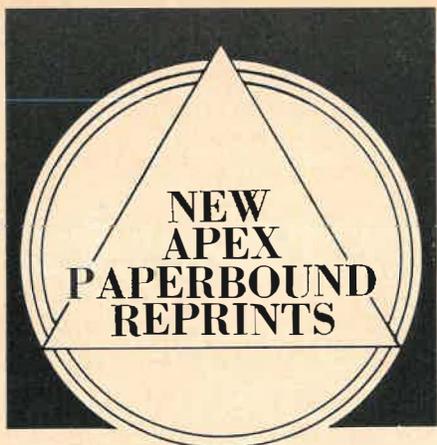
[see page 10]

*Controversial Pamphlet  
withdrawn "to be studied"  
and other*

NEWS FROM GREENWICH

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# BOOKS



## CHRISTIAN ATTITUDES TOWARD WAR AND PEACE

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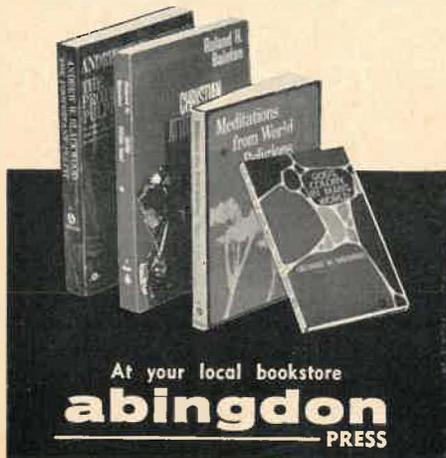
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## On Daily Meditation

**Meditations for Educators.** By **Lowrie J. Daly, S.J.** and **Sister Mary Virgene Daly, R.S.M.** Sheed & Ward. Pp. 176. \$3.95.

*Meditations for Educators* is written for members of religious orders who are educators. It presumes at the outset that these men and women are striving to pray and to worship more adequately. Daily meditation is here considered as a *sine qua non* of the prayer life.

The form of meditation offered herein begins with the imaginative picture in the first prelude. The absence of specific reference to Holy Scripture is a distinct loss, however, for in these days of renewal for all Christians, Holy Scripture is taking a place in the life of the Roman Church that it has long held in the devotional life of Anglicans and Protestants alike.

The subjects chosen for the 51 meditations offered are homely and practical: e.g., The Value of Obedience; Gratitude in My Life, etc. Brief and familiar though the material may be, there is nevertheless a distinct spiritual loss in the detailed engagement with the practical and personal — the "here and now" — without sufficient provision for "thinking on these things" at depth.

The meditations are in the modern mode. They will be useful, as suggestive guides for the less experienced as well as reminders to those who have made their meditations faithfully each day for years, that the deepest religious experiences whether personal or corporate must issue in fuller and richer and more loving Christian living and serving.

RUTH, C.H.S.

Reverend Mother,  
Community of the Holy Spirit,  
New York

## A Concept of Presence

**Thomas Cranmer's Doctrine of the Eucharist:** "An Essay in Historical Development." By **Peter Brooks.** Seabury. Pp. xviii; 134. \$3.75.

*Thomas Cranmer's Doctrine of the Eucharist* is an able essay not on Cranmer's eucharistic doctrine but on the development of his concept of eucharistic presence.

From a study of the Archbishop's Commonplace Books and another review of his published writings, the author, Dr. Peter Brooks, arrives at conclusions that are not wholly new. Thus Dix's insight finds verification in Brooks' reiteration that Cranmer's concept of the Eucharist cannot be understood apart from his prior acceptance of justification *sola fide* in the Reformation sense. Brooks holds that, in line with this acceptance, Cranmer's mature doctrine of the Eu-

charist ". . . thus carefully precluded any idea of the sacraments as instruments of divine grace:" it must then ". . . go without saying that his understanding also made it impossible for the Archbishop to believe in a presence in the elements themselves" (p. 96). Rather, the presence is spiritually in *man* by faith and only figuratively in the signs, as Cranmer himself wrote in his *Defence* of 1550. One may call this what one will: it is clearly neither Roman nor Lutheran nor pure Zwingli, but it is surely Swiss.

The essay would have been strengthened, and its value heightened, by a chapter in depth on Cranmer's consistent liturgical expression of this position. There is also little said of the many political pressures that bore on Cranmer, affecting the course of his development and the openness of his liturgical expression. There seems to be an error on p. 8 in dating Lambert's trial and execution to the summer of 1538: this is of some importance in constructing a chronology of Cranmer's development concerning the eucharistic presence. Some naïvete is apparent touching the historical content of the Roman Canon on p. 73, and the apologia on p. 112 for addending a vernacular "Real Presence Tract" written after Cranmer's death is curious from a point of historical methodology.

In sum, however, this essay will be welcomed by Cranmer scholars as a concise and more thorough exegesis of some important documents.

(The Rev.) D. AIDAN KAVANAGH,  
O.S.B., S.T.D.

## Booknotes

A book worthy of consideration as the new year begins (or, for that matter, any time) is *Prayers for a New World* (Scribner's, pp. 244, \$4.95) compiled and edited by **John Wallace Suter**, distinguished liturgical scholar and for 21 years custodian of the Book of Common Prayer.

Bishop Hall of New Hampshire says of the book in its foreword:

"It is historical. In one volume Dr. Suter has compiled triumphant Christian prayers of the ages. It is comprehensive. From Quaker to Catholic, the Christian prayer life of the world is reflected in this book. It is personal. Within moments of perusal you will find 'your prayer,' and share it with others."

Of special interest to readers of *THE LIVING CHURCH* may be six prayers, mostly in collect form, by the Rev. Francis C. Lightbourn, which appeared in *THE LIVING CHURCH* at various times during the past half dozen years over the initials "F.C.L."

It is ours to offer what we can,  
His to supply what we cannot. — *St. Jerome.*

# The Living Church

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

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## EDITORIAL AND BUSINESS OFFICES

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

## STAFF

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## THINGS TO COME

January

9. First Sunday after Epiphany
10. William Laud, B.
14. Hilary, B.
16. Second Sunday after Epiphany
17. Antony, Ab.
- 18-25. WEEK OF PRAYER FOR CHRISTIAN UNITY
19. Wulfstan, B.
20. Fabian, B.M.
21. Agnes, M.
22. Vincent, Dn.M.
23. Third Sunday after Epiphany, Phillips Brooks, B.

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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January 9, 1966

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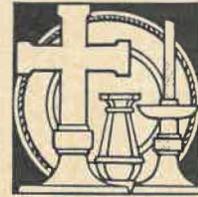
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"Jesus Thought Long;" painting by William Libby in St. Edmund's Academy, Pittsburgh.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

From the Gospel for the  
First Sunday after Epiphany  
in the Book of Common Prayer.

# the living church

January 9, 1966  
First Sunday after Epiphany

For 87 Years:

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

## EXECUTIVE COUNCIL

### Pamphlet Distribution Halted

Distribution of a controversial pamphlet, "Choosing your Draft Classification," dealing with conscientious objection, has been temporarily halted by action of the Executive Council pending a "review" of its contents by the Rt. Rev. John E. Hines, Presiding Bishop, and two other Council officials.

The stoppage is the result of verbal assurance given at the Executive Council meeting December 16th by members of the Department of Christian Social Relations that no further copies of the leaflet will be mailed out — 20,000 out of 40,000 have already been circulated — while Bishop Hines, the Rev. Canon Almon R. Pepper, department chairman, and the Rt. Rev. Arnold M. Lewis, Suffragan Bishop for the Armed Forces, check out several statements in it. These are said to give undue status to conscientious objection as an alternative to military service.

"Some re-writing" of the leaflet was asked editorially by THE LIVING CHURCH on December 5th as the result of an October 13th letter from the vestry of St. Luke's Church, Auburn, Calif., to both the Presiding Bishop and the magazine. The vestry asserted that the pamphlet "tends to promote" conscientious objection "as an escape from military service."

It was this letter that set off discussion and a procession of amendments to a resolution initiated by the Rt. Rev. George M. Murray, Bishop Coadjutor of Alabama asking originally that the distribution of the pamphlet be discontinued. A flurry of debate followed, during which references to a "temporary suspension" were deleted.

In final form, the Council resolution asked the three-man committee "to review the pamphlet . . . with power to amend the pamphlet if they feel amendment is desirable." The resolution was voted, however, only after department leaders gave the verbal assurance that orders for the 20,000 remaining copies would not be filled until after the reviewers had looked it over.

The C.O. debate was the news feature of a highly concentrated "instant Council" session at Seabury House. It lasted only four hours, during which time the Church's policy makers passed resolutions on subjects ranging from Rhodesia

to Church pensions. Department meetings had been held for two days previously.

Presenting his protest against the pamphlet, Bishop Murray cited as questionable two sentences in it: "They (conscientious objectors) believe that involvement in preparations for possible nuclear war can lead to the destruction of life on this planet and, therefore, choose not to serve in combatant positions . . ." and "The Episcopal Church and other Communion have supported the conscientious objector's position. . . ."

Bishop Murray also charged, supported by several councilors, that the leaflet was "misnamed" and "puts words into the mind" of the draft-age Episcopalian confronted with military call-up. Discussing the title, Prof. Wilbur G. Katz, of the University of Wisconsin and noted Church-state legal expert, commented that the continuation of conscientious objection "is by no means a foregone conclusion" in Congress. "This is a lively area in the minds of our young people right now," commented Mrs. Harold Sorg, of Berkeley, Calif., "and I think they should know that the Church stands ready to counsel. We must not seem to be afraid of the military buildup. We're not taking sides. But if the Church withdraws every time a national issue becomes controversial, we are indeed withdrawing from the world."

Two Council members reported they had already shown the pamphlet to draft-age sons, both of whom had chosen military service. One father, Dr. Peter M. Day, ecumenical officer, commented that "there's nothing to apologize for" in the pamphlet. The other, the Rt. Rev. Daniel Corrigan, chairman of the Home Department, said he felt it was important to make the alternatives known to Episcopal draftees, adding: "All the Corrigan's are conscientious objectors — until the battle starts."

In other major actions, the Executive Council:

✓ Tabled a motion to give "widest possible distribution" to a December 3d statement by the National Council of Churches' General Board calling for a halt in the bombing of North Vietnam for peace negotiations. The

document was to be sent to the clergy with another one, "Peace in Vietnam, the Christian Commitment," prepared by the department's International Peace Advisory Committee.

✓ Deplored the illegal resumption of power by the white supremacist regime of Prime Minister Ian Smith in Rhodesia, supported Christian leaders there, and urged political and economic measures by the U.S. and the U.N. to "bring a speedy end" to the Smith government.

✓ Established a 1966 Church and Race Fund appeal for \$100,000 to supplement a \$25,000 grant from the women of the Church. This measure carried with it a stipulation that Churchmen on race projects supported wholly or partly by the Fund should participate in conformity with the policy on Responsibility to Local Ecclesiastical Authorities adopted last February.

✓ Commended Social Security to clergy who have not chosen it, as self-employed persons, by the cutoff deadline of April 15, 1966. Another resolution asked trustees of the Church Pension Fund to study "the relation between Social Security and Pension Fund benefits, and the pension benefits which could be provided by the Church Pension Fund if participation in Social Security be presupposed."

✓ Heard the progress report of a committee studying the expansion of Seabury House, given by Stephen C. Shadegg, of Phoenix, Ariz., which included a proposal to sell 12 to 16 acres of the conference center grounds to help pay for a suggested \$130,000 improvement of dining and conference facilities. The continuing Committee was named after the Council in September shelved a \$582,000 renovation outlined by Philip Ives, New York architect.

The Rhodesia resolution occasioned eloquent appeals by two bishops on the Council. Preceding its passage the Rt. Rev. Stephen F. Bayne, Jr., director of the Overseas Department, reported that two Anglican bishops in the African country — the Rt. Rev. Kenneth Skelton of Matabeleland and the Rt. Rev. Cecil W. Alderson, Bishop of Mashonaland — were not sure of the effectiveness of economic sanctions. "But in time there will be suffering in the Church of Rhodesia," he continued. "What we are doing here is joining with them in that 'the tough way is the best way.'"

An hour after the measure passed, Bishop Murray rose quietly to say he had been meditating about Rhodesia and wondered if a preamble could be affixed to the resolution expressing "a spirit of penitence" over American failures to secure racial justice toward Indians and Negroes in its own past. The Alabama bishop's preamble said the Council was



"mindful of the great problems and difficulties in our national history caused by these misdeeds and failures. . . ." It was approved unanimously as the meeting was adjourned.

## Rhodesian Statement

. . . "Mindful of anomalies in our own national history, especially the dispossession and widespread destruction of many Indian nations by our own forebears (whom we now call heroes), and the forced importation into this country of African peoples as slaves;

. . . In a spirit of penitence for our failure adequately to correct the results of these injustices within our own borders; and

. . . Mindful of the great problems and difficulties in our national history caused by these misdeeds and failures;

We deplore the illegal assumption of power in Rhodesia by Ian Smith and his associates. It is a scandal to the Gospel of reconciliation that a fearful minority of 220,000 people seek to erect a society which excludes from human and political selfhood over four million people and to do it, as Mr. Smith maintains, 'in the name of Christianity, justice, and civilization.' Almost alone in the situation, the Anglican Bishops of Mashonaland and Matabeleland, the Christian Council of Rhodesia, and the Roman Catholic bishops of the country, seek to keep alive the hope of justice and equality in a multi-racial society.

How can Christians in America support the Church and the people of Rhodesia? The Executive Council of the Episcopal Church believes that our principal assistance at this time is to help create the conditions which will bring about the rapid restoration of constitutional government to that land. This will involve finding ways to apply economic as well as political pressures against Mr. Smith's regime. We call on Churchmen to take steps in their business dealings and communities to curtail economic transactions with Rhodesia. Whatever sacrifice this may mean on a temporary basis pales alongside the witness our brothers are called on to make within the country itself. We urge vigorous joint action to



demonstrate to our government and to the United Nations that we support the imposition of whatever political and economic measures are necessary, nationally and internationally, to bring a speedy end to the regime.

Only after the removal of the illegal Smith regime can the groundwork be laid for a multi-racial society based on full

participation in the affairs of government and an end to gross denials of human dignity."

## SEMINARIES

### Dean Rose to Retire

The Very Rev. Lawrence Rose, S.T.D., 64, dean of General Theological Seminary since 1947 has resigned for health reasons, effective at the end of the academic year and no later than July 31st.

His resignation was accepted with regret December 13th by the Standing Committee of the Board of Trustees, whose chairman is the Very Rev. John V. Butler, S.T.D., dean of the Cathedral of St. John the Divine.

Under Dean Rose's leadership, more than 1,000 men have studied at General Seminary and been ordained to the



Church's ministry. The graduate studies department has been expanded and the faculty increased to the greatest number since the school was established by General Convention May 27, 1817. Three new structures have been added to the Chelsea Square campus: a faculty residence, a library for the Seminary's 150,000 volumes and a residence for the dean. Three apartment buildings for married students and their families were purchased.

After his retirement, Dean and Mrs. Rose, the former Caroline Brownell Averill, plan to reside in Kent, Conn.

The Dean was born in Monterey, Mexico, of a clergy family, and was graduated in 1923 from Harvard University and in 1926 from General Seminary. He began his ministry as a fellow and tutor of the Seminary and Assistant at Christ Church, Bay Ridge, Brooklyn. His ministry took him to churches in Deer Lodge and Philipsburg, Mont., and to Tokyo, Japan. From 1934 to 1941 he was Professor of Christian Apologetics and Religious Education at Central Theological College, Tokyo. In 1941, he returned to the U. S., as assistant professor of theol-

ogy at Bexley Hall, Kenyon College, and in 1942 he became dean of Berkeley Divinity School, New Haven, Conn.

## CHICAGO

### Medicine and Morals

Does a Christian have the right to know that he is going to die? Is it morally right to withhold this knowledge until he is doped into unconsciousness? Is there a moral principle involved in prolonging life long after there is no hope left? Does the practice of clinical abortion pose a moral problem for the Christian doctor? In this day of specialized medicine are the doctor and patient deprived of the opportunity of knowing each other as persons? Has the medical profession become dehumanized?

These were among the questions discussed by 39 members of the medical profession at a conference called by the Rt. Rev. Gerald Francis Burrill, bishop of Chicago, and the Rt. Rev. James Winchester Montgomery, bishop coadjutor, December 6th in the parish house of the Cathedral of St. James.

The last of these questions, that of the impersonal attitude of many doctors, particularly specialists, was both denounced and defended. "If we are to be proficient in our specialty we cannot become more involved with patients and their families," said one doctor. "People cannot have their cake and eat it too. People demand specialization and the specialist cannot be both a specialist and an old-time family doctor." The opinion of another doctor was that doctors and clergy can and must work more closely together to help remove "this impersonal stigma." It was pointed out that the clergy and doctors are afraid to infringe on each other's time.

"This should never be," replied one doctor. "I think we must act more like professional individuals and assume that we have the time to listen to each other. Perhaps one sign of a Christian medical practitioner is being willing and able to listen to a clergyman about a patient. If this is done, the whole patient can be treated."

During the discussion of the relationship of the clergyman to the psychiatrist, a specialist in this field pointed out that psychiatry is just one aspect of medicine. "Because of the similarity in the emotional problems encountered by both the doctor and the clergyman in their dealing with people, there is much common ground that they can share." However, he added, "clergy need to know their limitations, just as psychiatrists need to know theirs."

In response to Bishop Montgomery's comment that sometimes clergy are tempted to be amateur psychiatrists, another psychiatrist replied, "and psychia-

*Continued on page 8*

## Where the Day Begins and Ends

by the Rt. Rev. R. S. DEAN  
Executive Officer, Anglican Communion



RNS

It is almost unbelievable that each and every day should begin and end in the same diocese — the diocese of Polynesia where I am as I write. Yet it is true. Perhaps it becomes more credible when you realize that the diocese straddles the International Date Line and also that it covers an area of eleven million square miles, even if, as has been often said, most of it is wind and water. Anglican worship begins its world-wide devotion each day in the lovely Holy Redeemer Church on the fabulous island of Levuka, beloved of Rudyard Kipling, and Anglican worship is brought to a close each day in Apia in Western Samoa. So all the rest of us are cradled each and every day by the prayers of the people of this tremendous diocese. It is an intriguing thought.

As I write, I am about to leave for Melanesia, and in the week I could spare here I have naturally seen only the tiniest fraction of Polynesia, visiting the main islands of the Fijian Group — Viti Levu, where the capital, Suva, is; Levuka, which was the original capital; and Vanua Levu, the second largest Fijian island. "Polynesia" means "many lands" and therefore many peoples. It is the first thing that strikes a visitor. Jolly mop-haired Fijians, Indians (who considerably outnumber the Fijians), paler brown Tongans and Samoans, darker-skinned Solomon Islanders — the descendants of the "blackbirded" Islanders of a generation or two ago, Chinese, Japanese, the descendants of the "Mutiny on the Bounty" episode, Europeans, Australians, and New Zealanders — all are to be found here.

It is utterly impossible to give any adequate picture in an article (that must wait for my book at the end of my period of service) so I can offer only a few verbal snapshots from the bewildering assortment that fills my mind. There are so many things I shall have to omit that I can only hope my new-found friends in Polynesia will forgive me. Somehow I feel sure they will, for they are a gentle, loving, and understanding people.

One snapshot is of the magnificently-unfinished cathedral in Suva, beautiful to my mind just because of its ugly unfinished condition. Of course, there are plans for its completion, but MRI and the Congress have changed all that. The finishing of the cathedral here is far down on the agenda. Ruefully I wished that this attitude were more common than it is. This is no time for vast cathedrals anywhere, and if that makes some of my friends angry, then I must express sorrow but not penitence.

A lovely sung Eucharist, an incredibly multi-racial congregation, the elements presented by two little girls—one Anglo-Saxon and one Indian, the wholehearted singing of the lilting and so singable

American Folk Mass, the sense of oneness in the most comfortable Sacrament of our Saviour's Body and Blood — an unforgettable memory.

Earlier in the day (at 7:30 a.m.) I had celebrated and preached at St. Luke's Laucala Bay, an astonishing congregation, mostly Indian, under the leadership of the even more astonishing Dr. George Hemming — for 30 years both priest and doctor, who runs not only the parish but the remarkable J. P. Bayley Clinic (which is always packed with patients, as I found — and for practically nothing) as well as organizing food distribution, family adoption, an unemployment scheme, a low-cost housing project, and a private practice as well! We talked a lot about professional men as priests and there could hardly be a better example.

A wonderful and stimulating day with the theological students at St. John's College, Suva, where a dozen or so men — Tongans, Fijians, Samoans, etc., — quizzed me keenly. As a Canadian bishop, I naturally rejoiced to see the Rev. Ralph McKim on the faculty of the college, to see his zest in his work, and to see his wife so charmingly grappling with a situation and a culture which is a far

We often long so much to become angels, that we forget to be good men. — St. Francis de Sales (1567-1622).

cry from Hamilton, Canada. The Bishop in Polynesia — a friendly and dynamic giant indeed — is determined on an indigenous ministry and St. John's must rejoice his heart.

And everyone must meet the arch-deacon, soon to retire. The Ven. C. W. Whonsbon-Aston has served 35 years in the South Pacific and must surely be the only man who has served from virtually end to end of this vast diocese, as well as in others in the South Pacific. He has written several little books (in one of which he only half-laughingly claims the moon as part of the diocese of Polynesia) and must one day surely write a *magnus opus*. He is a mine of fascinating, salty, realistic information.

Let's leave Suva and go by the good ship "Blue Lagoon" on a two hours' run to Levuka. Bede Frost served here years ago and the Church is dear to the people. It is full of the happiest memories for me but I must not stay for them, but mention one significant social and therefore evangelistic project which engages much of the attention and energy of the diocese. It concerns the descendants of the "indentured" Solomon Islanders of two generations ago, who were "black-birded" to work on the sugar-cane plantations which are totally predominant in the Fiji Islands. They have no land and therefore cannot grow crops, and are desperately poor. Thanks to the help of Inter-Church Aid and some of the results of MRI, the diocese has acquired a wonderful property of some 465 acres which will allow the building of houses for at least thirty families who will have ten acres each at virtually nominal rent and have room for a school, a church, and a community hall as well. It holds marvellous promise — and it needs help.

Meanwhile, the Church has bought a piece of rocky land (which no one wants) at least as steep as the sides of the Frazer Canyon in Cariboo, and here in meager little tin-roofed shacks the Solomon Islanders gratefully live. I climbed up all the way to this village of Wailailai, was signally honored by the villagers, and ate a feast which, coming from open-air wood fires in rainy weather (for there are no kitchens as such), was a masterpiece of culinary art — even if I wasn't sure what I was eating. The whole thing is the Gospel in action indeed. Anyone would be proud to have a share in it.

My space has gone. Last night in the little village of Rambhag near Labasa, at an evening service for Indian people (who have already provided one son for the priesthood) held in the open air and just before supper, a smiling little Indian girl garlanded me with a jasmine wreath. The fragrance lingers on. So does the fragrance of Polynesia. But it needs more than fragrance. What are we waiting for? Happy New Year!

## NEWS

Continued from page 6

trists also have a tendency to try to be omnipotent."

The consensus of the conference was that there are no pat answers, no quick solutions to the problems discussed. On the moral question concerning prolonging of life artificially, one doctor said, "How do we know when to pull the plug on some machine that is keeping a patient alive? Who is really responsible here?" A second doctor commented, "You can't make a blanket decision to cover every case in any of these questions. Each patient is different psychologically and each must be treated as an individual."

### KENTUCKY

#### Proposed Rights Bill

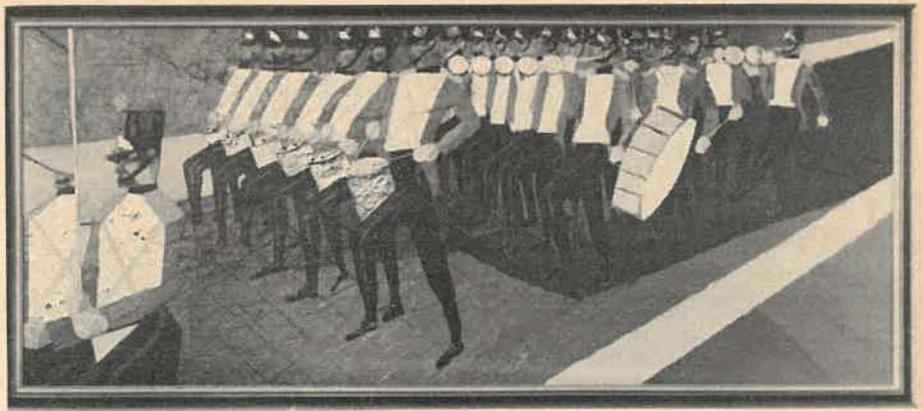
Some 200 religious, civic, and civil rights leaders who make up the Kentucky Conference on Human Rights met in Louisville to call for the strengthening of a state civil rights bill which even in its present form is stronger than the federal law. The proposed legislation has been prepared by the state Human Rights Commission, the chairman of which is the Very Rev. Robert Estill, dean of Christ Cathedral, Louisville. The Conference unanimously endorsed the Commission's proposals.

Governor Edward T. Breathitt of Kentucky has promised to give the proposed legislation his full backing.

Among speakers at the conference were Dr. Martin Luther King, Jr., president of the Southern Christian Leadership Conference, and James Farmer, executive director of the Congress of Racial Equality.

Mr. Farmer declared that all the new civil rights legislation to date has not "significantly raised the level of the average Negro." He pointed to a "growing gap between the Negro middle class and the Negro poor," and said "we must close this gap, and quickly."

Dr. King said that he agreed with those who say "the Negro must work to lift himself by his bootstraps;" but, he added, "it's a cruel jest to tell a bootless man to lift himself by his bootstraps." [RNS]



"The red, white, blue, and the green," by Royce Vaughn

### CALIFORNIA

#### Unusual Art Show

St. Aidan's Church, San Francisco, played host to an unusual art show recently — the title, "Variations on a Theme of Joy;" the aim, to show that the joys of human existence come in many packages.

### AUSTRALIA

#### Clergy Propose "Neutrality"

"Even a Communist government in Vietnam, with a measure of neutrality toward both the West and Communist China, would be better for the Vietnamese people than a continuation of the war." This was the opinion expressed by 24 Anglican and Protestant clergymen from all the states of Australia in a statement issued in Sydney. They said, "we are convinced that good diplomacy could achieve such relative neutrality."

Sounding a Christmas call to Australians to pray for peace with justice in Vietnam, they said "we believe the people of first concern in Vietnam are the Vietnamese people themselves."

"We believe," they added, "that the majority in both the north and south want a cessation of the war more than anything else. It is not fair to prolong the sufferings of the people in order to use them as a shield against the spread of communism, however undesirable such a spread may be."

The clergymen's statement followed swiftly a letter sent by the Australian Council of Churches to Prime Minister Sir Robert Menzies asking the government to assist in bringing about conditions for negotiating peace in Vietnam. [RNS]

### WASHINGTON

#### White House Chaplaincy?

A possibility that the White House might name an official chaplain, similar to a plan followed in the Senate and House of Representatives, appears to have been put aside for the time being.

First inkling that the matter had been

under discussion came when a group of Presbyterian ministers, who refused to identify themselves, related that a North Carolina clergyman was being considered for the post.

W. Marvin Watson, special assistant to the President, the clergymen said, discussed the possibility of naming the Rev. Calvin C. Thielman, Presbyterian minister from Montreat, N. C., as the White House chaplain, but opposition from within Presbyterian ranks developed, and Mr. Thielman's name was dropped.

Presumably the probability of creating such a post also was dropped, if it was clearly discussed at all.

The report from the ministers does not altogether tally with the way Press Secretary Bill D. Moyers understood the situation. He said White House aide Watson at one time suggested that Mr. Thielman be appointed to the White House, not as a chaplain, but as a special assistant.

According to one of the Presbyterian ministers, a plan was under discussion among Presbyterians to have the North Carolinian approved as a chaplain in the armed forces, taking the rank of lieutenant colonel or commander, and being assigned to the White House. [RNS]

### UN

#### Official Enters Priesthood

A veteran staff member of the United Nations, who in the last 20 years has been a key assistant to three Secretaries General of the international organization, launched a new career in late December as a priest of the Episcopal Church.

In what he called a "logical development," Leo Malania left his position as chief editor of publications at the U.N. and was ordained December 21st. He will serve at St. David's Church in Queens.

With the U.N. from its early days, the Russian-born Fr. Malania was a member of the executive office of the first Secretary General, Trygve Lie. He had an administrative role in effecting the Palestine armistice and later was involved in Kashmir cease-fire arrangements that ended India-Pakistan fighting.

Known as a man who "always is willing to hear out someone with a problem," Fr. Malania in recent years has been a student at the George F. Mercer, Jr., Memorial School of Theology at



RNS

Garden City, Long Island, a special "delayed vocations" seminary which conducts evening and weekend classes for older men.

Baptized in the Georgian (Russian) Orthodox Church, Fr. Malania was raised and educated in Canada, where he taught school and later entered government service in the Ministry of External Affairs. He became an Anglican in New York in 1955 and last February was ordained as a deacon. He was graduated from the Mercer School last June.

#### NEWS FEATURE

### Fairweather on Vatican II

by Canon C. M. GRAY-STACK

The Rev. Dr. Eugene Fairweather, Canadian Anglican observer at the Vatican Council, when interviewed in Rome said that the council represented a challenge to all of us. We must start now to plan for a Lambeth Conference at the end of this decade at which the bishops will devote a reasonable period to thinking out just where they stand. Like the Roman Catholic bishops at the council, our bishops ought to be assisted by theological experts, and it is most important that they do their episcopal homework before coming to England. Dr. Fairweather pointed out that whatever we might think about the Roman Church, we must admit that it had looked at itself seriously and critically, and that it was up to the rest of us to inspect ourselves with similar seriousness. And he stressed that the Roman renewal was not just a matter of bishops meeting in St. Peter's Basilica, but involved the whole Church — the People of God — re-considering itself.

In Dr. Fairweather's view the bishops must never shut themselves up again at Lambeth, but the next Conference, which will mark the centenary of Lambeth Conferences, must integrate the episcopate within the Church in looking for God's will for His People. He said that some theologians among the observers, who belonged definitely to the "reformed" tradition, had expressed the view that if Rome has jettisoned the Counter-reformation, we ought to stop talking about the Reformation! He pointed out that the genuine Reformation idea of the Church as always being reformed rather than as having been once perfectly reformed, allows us to hold dialogue with a Church of Rome that is also in process of reformation.

He went on to remark that if Lambeth Conferences sometimes fall rather flat it is due to a combination of lack of time and of lack of sharing their interests with the rest of their part of the whole Catholic Church.

When asked about the voting on the Decree on Religious Liberty, the observer mentioned that many bishops were not happy about the way the first paragraph was phrased as it seemed rather too redolent of old-fashioned Roman Catholic triumphalism. Some Canadian bishops found themselves voting against the first paragraph on these grounds, though they would vote for the whole decree. These are the sort of problems that make it difficult to interpret the votes on a document of this kind.

Before closing this report, your correspondent would like to support Fr. Fairweather. I have been greatly moved in the course of a short visit by the enthusiasm and life to be found among all those clergy, religious, and other Christians who had gathered for the Roman Council. It is easy just to view Vatican II in terms of theological formulation, for indeed much valuable work has been done. But something much deeper has struck the Roman Church. Pope John's open window is still letting in lots of fresh air! We may think that our air conditioning is working so well we do not need our windows opened. But are we quite sure? Might it be worthwhile trying? And anyway, should not our bishops operate in the setting of the Church of God? Who invented the expression "Constitutional Episcopate" to begin with? Or are they afraid of the redeemed people?

#### WASHINGTON

### Cathedral Celebration

Christ's Mass was observed in spirit and in truth on Christmas Day when the Washington Cathedral called Christians to its traditional annual Festival Celebration of Holy Communion. The service was televised nationally again this year.

Beginning with a service of lessons and carols, the program continued with

the observance of the Festival Celebration of Holy Communion. The Very Rev. Francis B. Sayre, Jr., dean of the cathedral, gave a Christmas address.

Lessons were drawn from both the Old and New Testaments and were read by persons representing a variety of occupations and age groups. Carols were sung by the 50-voice cathedral choir of men and boys under the direction of Dr. Paul Callaway, cathedral organist and choir-master.

After the service of lessons and carols, the choir moved into the cathedral chancel choir stalls, signifying the beginning of the Celebration of Holy Communion.

#### MILWAUKEE

### New School Protested

The Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee, was among 285 persons who staged a civil rights march to urge the Milwaukee School Board to adopt a policy of racial integration. About 100 Roman Catholic priests and



Bishop Hallock: A march in protest.

nuns participated. The long march was sponsored by the Marquette Faculty Association for Interracial Justice and the Marquette Students United for Racial Equality. Marquette is a Jesuit institution.

The march began at the site of an elementary school now under construction. Civil rights leaders have protested the building of this new school, contending that it will tend to perpetuate segregated patterns of school population. This is denied by the Milwaukee School Board.

We should be in charity with ourselves as with our neighbors. — Fénelon.

The authors of this article are three of the sixteen lay trustees of the Church Pension Fund. The article was written to answer the seven questions set out below which were posed in an article entitled "Information Please!" by the Rev. Messrs. Lester Kinsolving and George Ridgway, Jr., [L.C., November 14, 1965].

(1) Is the Church Pension Fund really "The best of all possible pension systems"?

The pension system of the Episcopal Church, like a good many other things in life, is a bundle of compromises. In common with industrial pension systems, the amount of a clerical pension is based on average salary. However, unlike industrial plans, ours is also a *balanced* system. Among other things we put a \$2,100 floor minimum on the amount of a retirement pension; provide for widows' benefits; disability benefits; and payments for children. In a sense all of the latter are provided for at the expense of the retirement pension. At present widows and children receive about 47% of our total outgo, retired clergy about 47% and disabled clergy about 6%. About half of the clerical pensions now being paid would, under the ordinary formula of 60% of average salary, fall below the \$2,100 minimum. These sub par pensions must be brought up to the minimum. The money needed to do it cannot be used to pay a larger percentage of average salary or any other benefit. People who believe that the amount of a pension should be directly related to the amount of contributions do not think that our plan is the best. Neither do those who believe all pensioners should receive equal benefits.

We have sometimes been taxed with the charge that such and such an insurance company could pay better pensions, but almost invariably it turns out that the objector is talking about some form of annuity where contributions to support minimum pensions and widows' and orphans' benefits are not involved. Assuming a *balanced* system, the trustees know of no commercial plan which can pay better benefits than the Church Pension Fund. Some time ago, after some study, the vice president and senior actuary of a large commercial insurance company concluded that their company could not support the Church Pension Fund's scale of benefits unless it received contributions of 18% rather than 15% of stipend.

Comparisons between the Church Pension Fund and the pension systems of other churches have been made. We believe that the Church Pension Fund provides a better scale of benefits than those of any other church. The following table shows a comparison of the Fund with the systems of the five Communion closest in size to the Episcopal Church. Since comparisons (see boxed chart) are invidious we have designated the various

funds by letter rather than name. Names will be revealed on a confidential basis upon request.

AVERAGE PENSIONS	
Funds	Retirement
CPF	\$1,920
A	1,250
B	985
C	650
D	N.A.
E	1,030

The most important thing that can be done to improve pensions in our church is to increase salary levels. Clerical salaries have been low — too low. There is recent evidence that clerical salary levels are being increased. This development should be encouraged by every clergyman, vestryman and communicant. It means better pensions and a stronger Church.

(2) Does the average Episcopal clergyman, or even a slim majority of clergy, really understand the Church Pension Fund?

Perhaps the trustees are subjected to justifiable criticism here. We have for a number of years retained professional assistance to aid us in the preparation of the *Annual Report* and *Protection Points*, a periodic circular. They admittedly do not make light reading. The subject we are dealing with is not a simple one to get across to even such a sophisticated audience as the clergy. Nevertheless, the Kinsolving-Ridgway article is evidence that there has been at least a partial failure of communications. A substantial effort will be made for greater clarity.

(3) Does the Church Pension Fund continue to send pension assessments to priests in monastic orders? How about unemployed clergy?

The Fund sends notices to all persons leaving the active ministry, calling attention to the fact that they can if they wish build up added protection by making certain minimum payments during their inactive period. These are not mandatory assessments and notices are discontinued after three months if there is no response. Pensions of inactive clergy are not cancelled, but obviously must be reduced to reflect the discontinuance of contributions. The right to continue payments by inactive clergy and thereby build up pensions is a valuable one to them and, because of the costs involved,

## three laymen answer seven questions

# INFORM

Daniel

Joseph F

Harris

Trustees of the

			PRESENCE
Retirement at age 68			
	25 yrs.	25 yrs.	40 yrs.
CPF	\$1,875	\$1,875	\$3,000
	(Up to 50% or \$1,400 for widow)		60% of average salary
A	\$1,094	\$1,563	\$2,500
	(50% for widow)		\$1,800 maximum
B	\$ 965	\$1,377	\$2,204
	(60% for widow)		\$1,200 maximum per child to
C	\$1,250	\$1,785	\$2,856
	(50% for widow)		\$1,200 maximum
D	\$ 921	\$1,316	\$2,722
	(60% for widow)		What does it provides
E	\$1,124	\$1,606	\$3,486
	(60% for widow)		What does it provides

# ns about the church pension fund

## ATION!

Davison

ggert, Jr.

Garrett

ch Pension Fund

### SCALES

	(At active clergy death)	
	Widows	Children
Salary if or-	\$1,400 min.	\$420 to 7
\$3,000 for		\$560 to 14
f \$5,000;		\$700 to 21
f ordained		
	\$ 300 min.	\$100 to 21 and education allow- ance for college
plus \$500	What dues accumulation provides	\$500 to 18
	\$ 300 min.	\$100 to 18 and education allow- ance for college
ation	What dues accumulation provides	Only if no wid- ow survives, then dues accu- mulation
ation	What dues accumulation provides	\$100 maximum for children

an expensive one to those who remain active and must contribute to this cost. The typical case of men leaving the ministry is that of a clergyman taking a job outside the ministry. In these cases the clergyman is usually able to pay pension assessments. Whatever the cause, our failure to notify men leaving the ministry of a valuable right would be a serious breach of fiduciary duty.

(4) Why are clergy and their widows penalized in pensions because their call to the ministry may have come late in life?

The Fund could provide that men ordained late receive pensions equal to those of men with forty years' service. This, however, can only be done at the expense of other benefits. The present scale of pensions for late ordinations is already costly, requiring substantial contributions from the pension assessments of other clergy. It does not seem fair further to penalize those who have been in the ministry for so many years.

The Church Pension Fund Committee at General Convention considered the proposal of equalized pensions in 1964 and recommended against it because it lacked merit and General Convention turned the proposal down. Frs. Kinsolving and Ridgway attribute this action to the domination of the Committee by one of its members, namely the Executive Vice President of the Church Pension Fund. Actually he has never served as a member of this Committee but has attended meetings of the Committee only at the request of the Chairman.

(5) Is it true that the Executive Vice-President of the Church Pension Fund is paid a salary of \$40,000 per year?

(6) Why does so much secrecy surround the amount of the salary of the Executive Vice-President of the Church Pension Fund?

Frs. Kinsolving and Ridgway have a valid point in criticizing the Fund for not revealing the salaries of top officers. This policy was adopted some time ago and the trustees have not focussed on it adequately in recent years. The policy has been reversed. Compensation of the three most highly paid officers is set out below. The cost of officers' salaries is shared in various proportions, depending on duties performed, between the Pension Fund and its profitable insurance and publishing subsidiaries. The Pension Fund share is in parenthesis.

Exec. V. P. . . . .	\$45,000	(\$25,000)
V. P., Church Life . . . .	23,000	( 8,250)
V. P., Church Fire . . .	21,000	( -0- )
All Officers . . . . .	169,000	( 61,700)

These salaries will hereafter be published each year in the Annual Report of the Fund.

If the authors of the article are raising a philosophical question as to why certain members of society are more handsomely rewarded than others, we have some difficulty in justifying the salaries paid to the officers of the Fund when they are compared to certain other Church salaries. We would have the same difficulty in explaining why football coaches get paid more than full professors, why college treasurers are paid more than college presidents, or why parish priests are overpaid compared to missionaries. The reason for the scale of Pension Fund salaries is that persons skilled in insurance, investment and pension administration command salaries commensurate with those paid by the Fund. The trustees of the Fund are charged with the duty of administering a fund with assets of \$156,000,000. To pay much less than the going rate for the people we hire could be the most expensive kind of folly.

Costs of operating the Fund are reasonable in terms of its assets. In fact they appear on the low side when compared to the five pension systems previously referred to.

### EXPENSES AS A PER CENT OF ASSETS

CPF . . . . .	.32
A . . . . .	.42
B . . . . .	.80
C . . . . .	.75
D . . . . .	.44
E . . . . .	N.A.

(7) Could there not be utilization of Church Pension Fund assets above and beyond actuarial reserve?

Frs. Kinsolving and Ridgway seem to be under the misapprehension that the trustees of the Fund are sitting on a mountain of sterile gold passing out meager payments to clergymen and their families in the most grudging kind of way. If this is a general picture, there has certainly been a failure of communications.

Our assets are entirely dedicated to the payment of present and future benefits. We, in common with almost every pension system outside of government, are on a funded basis. This means that contributions paid on behalf of active clergy, together with interest thereon, shall be sufficient to pay the benefits provided by the Plan when they become due. If we invade assets held in actuarial or security valuation or other reserves, we endanger promised benefit payments. This is unthinkable! Any change in the benefit structure can be made only at the expense of other benefits, except that from

Continued on page 17

# THEOLOGIAN OF REVELATION

## The Witness of Nathan Söderblom

by the Rev. C. J. Curtis, Ph.D.  
Pastor, Immanuel Lutheran Church, Chicago, Ill.

The theological climate of this century has been changed by the contributions of Lutheran Archbishop Nathan Söderblom of Sweden in a manner in which few other theologians can hope to rival in consequences.

In *The Nature of Revelation*, (first ed. 1903), he shocked the theological world with his effort to pass beyond a statement of the central issues of Christian faith which had been taken for granted for centuries. He sought an ecumenical Christianity which concentrates on the essentials of the Christian faith, behind the controversies between a humanizing liberalism and a scholastic orthodoxy. After the initial shock, his contribution to ecumenical theology has been eminently fruitful.

### Ecumenical Churchman

January 15th marks the centennial of Söderblom's birth. He studied at Uppsala and the Sorbonne. His acquaintance with the language of diplomacy, and his

experiences as pastor in Paris, prepared him for his leading role in the ecumenical movement. Later, as the world leader of the "Life and Work" movement, he spearheaded this effort to unite all Christians in coöperation aimed at the solution of ethical and social problems. Unlike many other thinkers, he never became an armchair theologian.

At the Sorbonne he studied as a doctoral candidate under the Reformed theologian Auguste Sabatier, who stressed the symbolical character of our knowledge of God, maintaining that the divine can never be fully expressed by human language and concepts. Another of his important teachers was the liberal theologian Albrecht Ritschl, who emphasized that Christian faith rests ultimately on the historical revelation of God fulfilled in Jesus Christ and his Kingdom, and not on the letters and pages of a book.

After completing his education, Söderblom was appointed professor of "Theological Pre-notions and Encyclopedia" at the University of Uppsala, Sweden. Al-

ready recognized as an authority in the history of religions, he spoke about "The History of Religions and the Theology of the Church" in his inaugural lecture of 1901. "Perhaps no theological inaugural lecture in Sweden has ever made a greater impression," his student, Gustaf Aulen, wrote. At a time when other thinkers proclaimed "The Decline of the West" (Oswald Spengler), Söderblom boldly opened new perspectives for Christian theology by directing the attention of the theological world to the ecumenical renewal of the Church and to the history of religions as one of the most important sources of knowledge of God.

In 1912 Söderblom became professor at the University of Leipzig in addition to his professorship at Uppsala. Leipzig was interested in his creative theological contribution, his ability to bring out more clearly the uniqueness of Christian revelation through the study of the history of religions. During his years of teaching, he was the driving force behind the conferences which led to the establishment of inter-communion between the Church of England and the Church of Sweden.

In 1914 Söderblom was appointed Archbishop of Sweden. During the seventeen years of his archiepiscopate, a remarkable renewal of the Church of Sweden took place. The see of Uppsala became the center of the ecumenical movement in its phase called "Life and Work." This movement culminated in the Stockholm Conference on Life and Work of 1925. The conference was an ecumenical triumph.

During these busy years as Swedish archbishop and world ecumenical leader, Söderblom still found time for writing. His great interest was the reality of God's revelation, as encountered in the Bible, and also in the history of religions, the history of the Church, and the lives of God-sent individuals in politics, art, music, and every walk and way of life. For this reason his theology may be called "the theology of revelation."

### Work for Peace

During and after World War I, Söderblom was deeply concerned about the division of the world into hostile camps. The universality of his mind permitted him to see that the divisions of the world and the animosities between nations are at the same time factors dividing the unity of Christendom and the Church. He therefore related his efforts for the realization of Christian unity to the quest for universal peace in a world united under one, just, and equitable law, enforced by one world government. Unlike the optimistic belief in inevitable progress which had blinded much of the liberal theology of his day, Söderblom's hope was ultimately founded upon God alone.

Söderblom's vision of peace, which he sought to bring about through the ecumenical unity of all Christian denomina-

tions with a common concern for the care of the earth, were in many ways ahead of his time.

### Theological Insights

Theology is, for Söderblom, the Christian response to the revelation of God. As Christians we must have the same respect for reality which Jesus and the prophets had, and which the great men of science today are demonstrating. We must be willing to give up cherished ideas if they do not square with the facts of life as God reveals them to us.

The study of Luther's writings helped Söderblom to perceive the simple essentials of Christianity. The central focus of these essentials is the redeeming power of God which works through vicarious suffering. Vicarious suffering always involves an element of mystery, something revealed to us but not completely clear to human reason. "How can a just and loving God permit this?" we ask. Söderblom points to the Cross as God's answer to our question. He wrote: "In our Christian fellowship there is continually reproduced something of the mystery of the Cross, whenever one suffers for another's sin, with a love that manifests something of God's power. This drama must in its degree be continued in the story of every human soul."

As an ecumenical theologian, Söderblom emphasized the need for Christian unity and cooperation. "Why are the disciples to be one in the Father and the Son?" he asked, and then went on to answer his own question: "The answer is, that the world may believe that God did send Christ. Why did Christ come, speak, suffer, work and die? So that the world might believe that God did send Him. Christian unity is imperatively needed that the world may see and acknowledge the Lord. Our divisions crucify Him anew." He was firmly convinced that "the desire for unity is not a fashion, a phenomenon of the time, nor a pious wish whereby men seek to conceal from themselves and others the hard reality, the cleft which history and the world crisis of our time have driven between men. No, unity is a sacred obligation."

### Continued Revelation

One of Söderblom's most famous emphases is his conviction that "it is absurd to look upon God's revelation as finished with Christ or the Bible." He shows that the witness of the Bible, as well as the history of the world's religions, demonstrates that the living God has revealed Himself before the Bible came into existence, outside of the Bible, and continues to reveal Himself from the time the Bible was finished until the present day.

*The Living God* (Söderblom's Gifford Lectures of 1931) may be considered his theological testament, for he died shortly after delivering the lectures. In this work he points out that it is impossible "to real-



ize and to maintain the conviction of a real revelation of God without applying it also to the present time. Take somebody who does not believe in any working of God; take a man for whom the Living God does not exist; how are you to convince him of the existence of a God who has once revealed Himself to mankind if God does not reveal Himself to that man as living and working His salvation? But there are pious people who believe in God, not only as law and principle, or as a great all-pervading mystery, but as Will, as Love, that has made itself known and perceptible to man, yet who consider that the Revelation in a proper sense was finished with Christ or with the Bible." The whole range of Söderblom's writings is pervaded by his concern to open the minds of his fellow-

men to the fact that God's revelation continues unabated from the first day of creation until the end of time, that there is no place and no time when God has left Himself without a witness and without revelation (cf. Acts 14:17), and that, therefore, we will do well to recognize quite humbly that we are not the only ones who have received the revelation of God.

Söderblom's view of revelation can help us to overcome prejudice and bigotry in our view of the Bible and other denominations. The ecumenical movement has drawn and continues to draw much inspiration from his life, work, and thought. He is one of the greatest and most influential representatives of Lutheran and ecumenical Christianity in the twentieth century.

## Christian Nonconformity

Is it a Christian's duty to be a nonconformist? This question, sometimes quiescent, is erupting all over the landscape today. Beatniks, peaceniks, draft-card burners, are either praised or damned as nonconformists. Some Churchmen pondering some words of St. Paul in this Sunday's Epistle will conclude that the Apostle was solidly for nonconformity. "Be not conformed to this world," he counsels. In other words: Be a nonconformist.

It is better to hear St. Paul all the way out on this issue. Be not conformed *to this world*, but rather be transformed by something else; such is his whole counsel. A Christian is indeed bound to be different from all other men, hence a nonconformist; but with a specifically Christian difference. His differentness will not be manifested in how he cuts his hair — or doesn't cut it; or whether he likes far-out poetry or prefers Longfellow; or whether he travels with the country club set or with the coffeehouse set. The glorious liberty of Christians includes freedom to follow one's own taste in all such matters. The Christian nonconformity is manifested in an altogether different realm — the realm of one's inner allegiance, habitual obedience, and decisive love. This Christian nonconformity is not a rebellion against "society" or "the world" or established laws and institutions; rather it is a transcendence of them. The anonymous writer of the Letter to Diognetus, in the second or third century, described the Christian nonconformity with immortal simplicity: "Christians are not different from other men in nationality, speech, or customs," he noted; "they do not live in states of their own, nor do they use a special language, or adopt a peculiar way of life. . . . Yet the character of their culture is most strange and unusual. . . . They dwell on earth, but they are citizens of heaven. They obey the laws that men make, but their lives are better than the laws. . . . In a word, what the soul is to the body, Christians are to the world. . . . The soul is locked up in the body, yet it holds the body together. And so Christians are held in the body as in a prison, yet it is they who hold the world together."

The modern Christian reader should not let himself be put off by the strange, outmoded concept of the relationship between body and soul which he finds here. The essential point is that Christians are to the world what the life which animates a body is to that body. Christ makes this point by calling his faithful the salt of the earth and the light of the world. The Christian nonconformist in the world is a nonconformist in the sense that the salt is different from that which it preserves.

There is a Christian nonconformity, different from all other nonconformity. It is created, not by the Christian's decision to defy the world and to renounce its conventions, but by his hidden life with Christ in God.

The writer of the letter to Diognetus, long ages ago, believed that the few Christians in his world actually held the world together. History supports his audacious claim. And we dare to believe that it is the same secret nonconformity of those who are being transformed in Christ which holds the world together today.

## Living Room Dialogue

This editorial may sound like a book review, or even a blurb on a book jacket, but it belongs in this department. The National Council of Churches and the Paulist Press have collaborated in the publication of a paper-bound booklet entitled *Living Room Dialogue*, the object of which is exactly what the title suggests — to carry the dialogue among separated Christians into the living rooms. It is explained in the introduction that laymen of various Churches who have already formed dialogue groups for common prayer, study, and discussion need good reliable source material. They certainly get it, for only one dollar, in this book. It is prepared with the need of any typical American lay group in mind: specifically, a group of 12 to 15 people of different Christian affiliations, and perhaps widely differing ages, races, and capacities, whose unity lies in their common allegiance to Christ and their desire to know each other better in love and charity.

It is hard to see how any such group could go wrong so long as it follows the program and uses the material provided in this book. Now, early in January, may be the right time for you who are reading this to plan some "living room dialogues" for your own, and your neighbors', living rooms this coming Lent. (Ash Wednesday this year is February 23d.)

*Living Room Dialogue* is available from either:  
Paulist Press  
21 Harristown Road  
Glen Rock, New Jersey 07452

or  
Department of Publication Services  
National Council of Churches  
475 Riverside Drive  
New York, N. Y. 10027.

It cannot be overstated that *any* group of Christians who want to learn more about the whole state of Christ's Church and to grow in their knowledge of what their "separated brethren" in Christ believe, and why, will be able to use this book effectively. The wayfaring man can hardly err therein, because the contents are set out with such admirable simplicity. Yet there is no oversimplification of issues here, and no dodging of delicate issues. And when the participant goes home from the dialogue he will still have in this pocket-size book a large supply of prime information to study and digest.

We hope that many living rooms throughout the land will become the scene of loving encounter and fruitful dialogue as this superb handbook is put to work; and we believe that readers of THE LIVING CHURCH are of the sort who can make it work.

## Meditations from Holy Scripture While Vesting

used in the Cathedral Church of St. Paul,  
Detroit, Mich.

- V. Thy Name, O Lord, endureth for ever;  
R. So doth thy memorial, O Lord, from one generation to another. Ps. 135  
V. Let thy priests be clothed with righteousness;  
R. And thy saints sing with joyfulness. Ps. 132

### THE AMICE

- V. Let us, who are of the day, be sober, putting on the breastplate of faith and love;  
R. And for an helmet, the hope of salvation. I Thess. 5:8

### THE ALB

- V. He that overcometh, the same shall be clothed in white raiment;  
R. And I will confess his name before my Father, and before his angels. Rev. 3:4

### THE CINCTURE

- V. It is God that girdeth me with strength;  
R. And maketh my way perfect. Ps. 18

### THE STOLE

- V. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.  
R. For my yoke is easy, and my burden is light. St. Matthew 11:29

### THE MANIPLE

- V. Lord, I have called daily upon thee, I have stretched forth mine hands unto thee. Ps. 87  
R. Let my prayer be set forth as the incense: and let the lifting up of my hands be an evening sacrifice. Ps. 141

### THE CHASUBLE

- V. I will greatly rejoice in the Lord, my soul shall be joyful in my God.  
R. For he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness. Isa. 61:10

## 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.

### "Man Come of Age"

Your editorial, "That we might have hope" [L.C., December 5th] is succinct and to the point.

I am grateful to Bishop Robinson, Paul Van Buren, Dietrich Bonhoeffer et al., for cudgelling my lazy brains into unaccustomed activity, even to trying to cope with existentialism. This latter keeps reminding me of Alice's "caucus race" — doubtless a shallow persiflage.

But as to "Man come of age" isn't that just what the prodigal son thought he was doing?

It is perhaps a necessary first step, which may or may not lead to the real "growing up" our Lord requires of us in Matthew 5:48. (The Rev.) WILLIAM B. STIMSON

Assistant, St. Mark's Church  
Mystic, Conn.

### "Protestant Episcopal"

Dr. N. H. Wooding, who pleads for the term "Protestant Episcopal" [L.C., November 28th] should take a lesson in semantics, for the sake of Christian unity within his own Communion. I am a Son of the American Revolution whose great-great-grandfather returned to the frontier in 1766 to settle on land from which he had been driven twice by the Indians during the elev-

\*



en years that he attempted to establish his colonial residence. It embarrasses me to have the doctor call attention to other children of these American colonists who would insist on the reading and writing of good English, point proudly to the English Bible on the lectern in their parish church, who turned their backs on their Mother Church, shunned the term "English Church" in the U.S.A., and preferred the term "Protestant Episcopal" which for about a century has plagued the American English Church with strife, confusion, inadequacy, and dishonor.

The word "Protestant" was given status by those in another generation who merely applauded those who paid for the English Reformation with their lives, who sat on the sidelines of history. The word was not used

### 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 .....\$12,055.20  
Receipts Nos. 6586-6596, Dec. 21-28 ..... 590.00

\$12,645.20

by those who died for the English Reformation. Their position was voiced by the Ven. John Philpot, archdeacon of Winchester, who was burned at the stake in Smithfield on December 18, 1555, with these words on his lips:

*I am, master, doctor, of the unfeigned  
Catholic Church,  
and will live and die therein: . . .*

(The Rev.) ENOCH JONES, JR.  
Los Angeles, Calif.

### Christmas 1965

May the choicest blessings of the New Born King be your daily portion!

Already the monastery lent us by the Roman Catholic bishop of Jefferson City is too small. In fact, we are greatly hampered in our work for Christian Unity by a lack of space.

Our Community now has three Roman Catholics, one of whom is a priest, one Anglican priest, and one Evangelical minister. We have had to postpone the reception of a number of candidates because of the lack of physical facilities. We have had numerous inquiries from both Catholic and Protestant clergy and laymen, but have had to postpone any definite action because of the lack of funds. Both Bishop Marling (Roman Catholic bishop of Jefferson City) and Bishop Cadigan (Episcopal bishop of Missouri) have been extremely generous, but they cannot be expected to bear the burden alone. We have inspected a great many sites for the building of our monastery which will be dedicated to a life of work, prayer and study for the unity of His Church, but are hampered at every turn by the lack of even so little as a down payment.

We would be pleased if you were able to visit us here at Wien and see "first-hand" what is being done. Be assured of our daily remembrance in prayer of each one of our benefactors and prayer warriors.

God bless you all!

THE BROTHERHOOD OF  
CHRISTIAN UNITY

Wien, New Cambria, Mo.

### Pleased

I was pleased to read your comment on the action taken by the vestry of St. Luke's Church, Auburn, Calif. [L.C., December 5th].

It should be remembered that no Church has been more entwined in the formation and development of our constitutional republic, than our Church. The Episcopal Church with most other Churches has supported our country in all of its wars. Our chaplains have ministered to all of our defense services.

I agree with you that the pamphlet needs re-writing.

RAYMOND MUNDT, M.D.  
Santa Clara, Calif.

**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.**

## Letter from London

Widespread pleasure is felt at the appointment of the Rt. Rev. Cyril K. Sansbury, bishop of Singapore and Malaya since 1961 as the new general secretary of the British Council of Churches.

"It is entirely appropriate and proper," says Bishop Oliver Tomkins, a former associate general secretary of the World Council of Churches, "that a man with Bishop Sansbury's experience should take a job like this, which definitely calls for pastoral and administrative gifts. It also shows significantly that the Anglican Communion takes these key posts with the seriousness that they merit."

Few people have had a wider experience than Dr. Sansbury. Now 60 years old, he was educated at St. Paul's School and Cambridge where he took degrees in classics and theology (a double first). After four years in a London curacy he went to Japan in 1932 under the auspices of the Society for the Propagation of the Gospel, and two years later became professor of New Testament Theology and Exegesis at the Central Theological College and chaplain of St. Andrew's Church, Tokyo. After war service as a chaplain in the Royal Canadian Air Force, he was appointed in 1945 to succeed the present dean of Westminster as warden of Lincoln Theological College. In 1952 he became warden of St. Augustine's College, Canterbury, which had been reopened as a central college for priest-students from all parts of the Anglican Communion.

As bishop of Singapore and Malaya, Dr. Sansbury has been at a Southeast Asian keystone and has had ample opportunity for getting to know the problems and joys of inter-racial Church relationships.

He has also had a wide experience of the Ecumenical Movement, spanning three continents. He was at the WCC assemblies at Evanston (1954) and New Delhi (1961), and for some years served on the governing board of the Ecumenical Institute at Bossey, near Geneva. During his time as a proctor in Convocation he was a member of the liturgical committee, and on the commission responsible for draft revisions of the Catechism.

Christmastide in London saw an unprecedented ecumenical event. The three choirs of St. Paul's Cathedral, Westminster Abbey and Westminster Cathedral sang together for the first time in a recital of carols given at the Guildhall in the presence of H.R.M. Princes Margaret and the Lord Mayor of London (Sir Lionel Denny) on Monday, December 20th.

The combined choirs were conducted in turn by Mr. John Dykes Bower, organ-

ist of St. Paul's, Mr. Douglas Guest, organist of Westminster Abbey, and Mr. Colin Mawby, organist of Westminster Cathedral. The program also included solos on the harp by Miss Marisa Robles. An invited audience of 700 attended.

Invitations were sent by the dean of St. Paul's (Dr. W. R. Matthews), the dean of Westminster Abbey (Dr. Eric Abbott) and the administrator of Westminster Cathedral (Monsignor G. Tomlinson). It is hoped that the concert served as what will be the first of several choral events in which the three choirs will perform together.

Abortion is one of the subjects among recent talking points here. It was brought to the fore when a bill, designed to reform the existing laws, was brought before the House of Lords.

In its present form it would make it legal for a registered medical practitioner to terminate pregnancy (i) where grave risks of the patient's death or serious physical or mental injury were likely to result either from the birth or from the strain of caring for the child; (ii) where there were grave possibilities of the child being grossly deformed or likely to suffer other serious physical or mental abnormalities; (iii) where the health of the patient or the social conditions in which she was living made her unsuitable to assume legal and moral responsibility for caring for a child; (iv) where pregnancy resulted from a sexual offense.

Among the critics of the bill was the bishop of Southwark who welcomed the



bringing of the subject into the open and also the basic aim of the bill, but thought that in its present form it was not well designed and placed too heavy a responsibility on the doctor.

The bishop of Exeter, Dr. Robert Mortimer, said that the bishops supported the bill in principle because the law on abortion needed clarification and some extension.

"If the law was clarified and extended any woman fearful and anxious about her pregnancy would be able to talk to her doctor without any shame and in no fear. The doctor, for his part, would be able to discuss the problem with her. If it is decided that nothing but an abortion would save her physical or mental health, or her family, then so be it. The rights of the mother, who is a full member of the human race, take preference over those of her unborn baby."

DEWI MORGAN

The Living Church

## INFORMATION

Continued from page 11

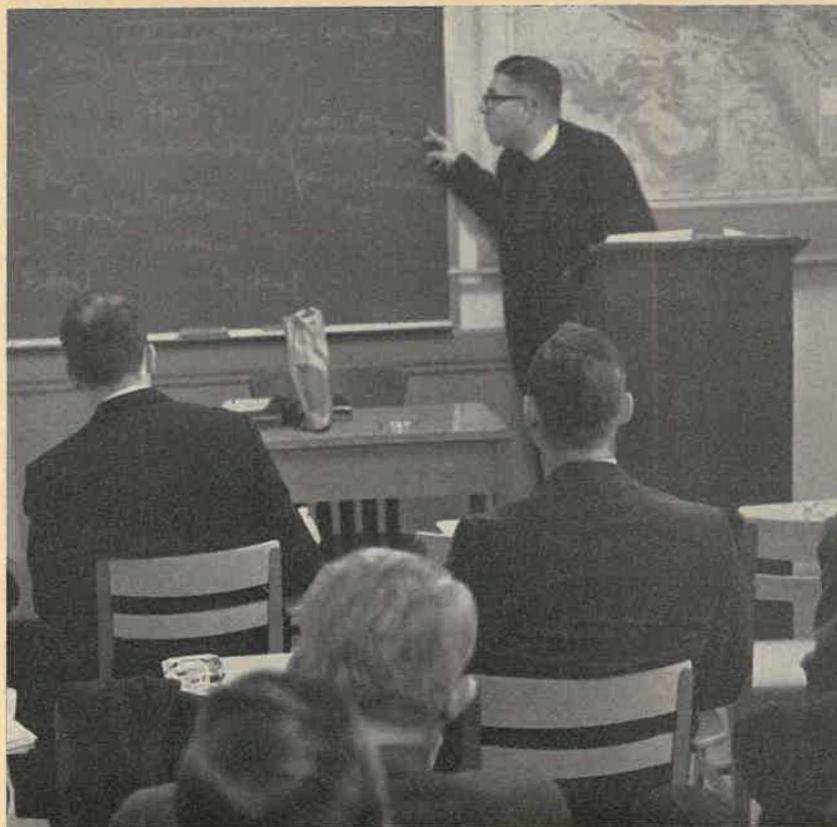
time to time because our interest and actuarial assumptions are on the conservative side (as they should be) modest excess funds are created. These are periodically dedicated to improved benefits. The most recent example was the 1965 improvement in minimum pensions from \$1,800 to \$2,100.

The Kinsolving-Ridgway article concludes with two recommendations. The first is that no employee of the Church Pension Fund be permitted on the Pension Fund Committee. This seems hardly necessary since to our knowledge no employee ever has sat on this Committee.

The second is that a new "efficient" pension fund on a voluntary basis be created by some insurance company or businessman. We have already declared our disbelief that any insurance company can approach the benefits paid by the Church Pension Fund. As for that hypothetical efficient businessman, may we point out that in addition to members of the clergy your present plan is administered by sixteen lay trustees drawn from many areas of business and the professions, all of whom serve without compensation. They include bankers, investment experts and the chairman of one of the nation's largest insurance companies.

If the Pension Fund or any other selected vehicle should become optional, the present system of benefits could not be continued. We must count on the contributions of the more affluent parishes to pay part of the cost of the benefits accruing to clergymen from less affluent churches. If the wealthy churches can shift to some other plan we obviously cannot pay the same kind of benefits.

To conclude, we believe the structure and format of the Church Pension Fund is sound and that the Fund is being administered efficiently. We acknowledge the weakness in our communications and are earnestly working to improve them. We have made a basic change in policy with regard to publication of officers' salaries. Most of all, we as trustees recognize that this is a changing world and that reassessments not only of our basic policies, but, more important, of our basic philosophy must be a continuing process. We are at present studying the long term benefits of clergy participation in the social security system, particularly for newly ordained ministers. Persistent long term inflationary trends demand a continual appraisal concerning the advisability of some form of protection against the diminishing value of the dollar. These are complex problems but we mention them here to emphasize that we are not just administering a "status quo" pension plan but are thinking about how to make it a better plan in the world as we see it change.



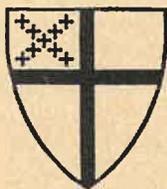
## "COMBAT TRAINING"

It is easy to learn how to take a man's life, but to learn how to win his soul is another matter. The highest form of "combat training" is required. Your parish priest had it. And other young men are getting it now in our Episcopal Seminaries.

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The other two thirds or more must come from you, your parish and your diocese.

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THE EPISCOPAL SEMINARIES, Div. of Christian Ministries L  
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Please send me more information about the needs of our seminaries.  
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## THE EPISCOPAL SEMINARIES

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Berkeley Divinity School, New Haven, Conn.  
Bexley Hall, the Divinity School of  
Kenyon College, Gambier, Ohio  
Church Divinity School of the Pacific,  
Berkeley, Calif.  
Divinity School of the Protestant Episcopal  
Church in Philadelphia, Philadelphia, Penna.  
Episcopal Theological School, Cambridge, Mass.  
Episcopal Theological Seminary of the Southwest,  
Austin, Texas

The General Theological Seminary,  
New York, New York  
Nashotah House, Nashotah, Wisconsin  
School of Theology of the University  
of the South, Sewanee, Tenn.  
Seabury-Western Theological Seminary,  
Evanston, Ill.  
Virginia Theological Seminary,  
Alexandria, Va.

# CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 20

**C**OLLEGE students need to be re-membered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

## CALIFORNIA

**CALIF. INSTITUTE OF TECHNOLOGY**  
**ALL SAINTS'** 132 No. Euclid Ave., Pasadena  
 The Rev. J. H. Burt, r; the Rev. T. Lynberg, chap.  
 Sun 8, 9:10, 11; College Group at Winnett Hall Tues noon; at Church Sun 7

**WHITTIER COLLEGE** Whittier  
**ST. MATTHIAS** 146 So. Washington Ave.  
 Rev. Messrs. A. E. Jenkins, A. L. Young, J. B. Grasso  
 Sun 8, 9, 10, 11; Canterbury Wed 7 and 5

## COLORADO

**COLORADO COLLEGE** Colorado Springs  
**GRACE CHURCH** 631 No. Tejon  
 The Rev. James A. Mills, chap. & assoc r  
 Wed 5:15 HC Shove Chapel. Canterbury activities

**UNIVERSITY OF COLORADO** Boulder  
**ST. AIDAN'S CHURCH** 2425 Pennsylvania  
**BISHOP INGLEY STUDENT CENTER**  
 The Rev. A. B. Patterson, Jr., r & chap.  
 Sun & daily Eu, vespers; full-time chaplaincy

## DISTRICT OF COLUMBIA

**HOWARD UNIVERSITY** Washington  
**CANTERBURY HOUSE** 2333 1st St., N.W.  
 The Rev. H. Albion Ferrell, chap.  
 HC Sun 9; Wed & HD 7; Thurs 12:15; Canterbury Association Mon 7:30

## FLORIDA

**UNIVERSITY OF MIAMI** Coral Gables  
**VENERABLE BEDE** On Campus  
 The Rev. Henry N. F. Minich, chap.  
 Sun Eu 9:30

## ILLINOIS

**KNOX COLLEGE** Galesburg  
**GRACE CHURCH** Prairie & Tompkins  
 The Rev. George W. DeGraff, r & chap.  
 Sun 7:30, 10; weekdays as announced

**LAKE FOREST COLLEGE** Lake Forest  
**HOLY SPIRIT** 400 Westminster Rd.  
 The Rev. Frederick Phinney, r  
 Sun 7:30, 9:15, 11; Tues 7; Wed 10

**SOUTHERN ILLINOIS UNIVERSITY**  
**ST. ANDREW'S** 404 W. Mill St., Carbondale  
 Rev. A. W. Hillestad, r; the Rev. C. F. Doyle, chap.  
 Sun 8, 9, 10:45; Canterbury Assoc. 6:30; Weekday Masses Mon 8, Tues 7, Wed 7 & 12, Thurs 7, Fri 9:30, Sat 8; Greater Feasts 5:15; EP daily 5:15

## ILLINOIS (Cont'd)

**UNIVERSITY OF ILLINOIS** Champaign-Urbana  
**ST. JOHN THE DIVINE** Champaign  
 Rev. F. S. Arvedson, chap., Rev. M. D. Pullins, ass't  
 Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;  
 Daily: MP, HC, EP

## MICHIGAN

**UNIVERSITY OF MICHIGAN** Ann Arbor  
**ST. ANDREW'S** 306 N. Division  
**CANTERBURY HOUSE** 218 N. Division  
 The Rev. Daniel Burke; the Rev. Martin Bell, chaps.  
 Sun 8, 9, 11, 7; Tues 10; Wed 7; Fri 12:10

## MINNESOTA

**UNIVERSITY OF MINNESOTA** Minneapolis  
**EPISCOPAL CENTER** 317 - 17th Ave., S.E.  
 The Rev. G. Russell Hatton, chap.  
 Sun 10 MP & HC, 11:30 HC, 7:30 EP, Daily MP, EP, HC

## MONTANA

**UNIVERSITY OF MONTANA** Missoula  
**HOLY SPIRIT PARISH** 130 S. 6th St. E.  
 The Rev. Claude C. Boydston, r;  
 The Rev. Harry R. Walrath, chap & assoc r  
 Sun 8, 9:15, 11, Wed 7 & 10; EP daily 5:30

## NEW JERSEY

**RIDER COLLEGE** Trenton  
**TRINITY CATHEDRAL** W. State & Overbrook  
 The Rev. Canon Gary Y. Canion, chap.  
 Sun 7:30, 8:30, 9:30, 11  
 J. Goodner Gill Chapel: Sun 11:45

## NEW YORK

**CORNELL MEDICAL SCHOOL**  
**ROCKEFELLER UNIVERSITY**  
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 (Studio Club; East End Hotel)  
**EPIPHANY** York & 74th, N. Y. 10021  
 Clergy: Hugh McCandless, John Fletcher, Lee Belford, John Danforth, Charles Patterson, Christopher Senyanjo  
 Sun 8, 9:30, 11; Thurs 11

**R.P.I. and RUSSELL SAGE COLLEGE** Troy  
**ST. PAUL'S** 3d & State Sts.  
 The Rev. Canon Frederick E. Thalman, r

**UNIVERSITY OF BUFFALO** Buffalo  
**ST. ANDREW'S** 3107 Main St. at Highgate  
 The Rev. Anthony P. Treasure, r  
 Sun 8, 10, 5:30; Tues, Wed, Fri 7; Thurs 10, Sat 8:30; C 10-11

**VASSAR COLLEGE** Poughkeepsie  
**CHRIST CHURCH** 105 Academy St.  
 The Rev. R. Rhys Williams, r & chap.  
 Sun 8, 10; Thurs 7:30 (Vassar Chapel)

## NORTH CAROLINA

**DUKE UNIVERSITY** Durham  
**EPISCOPAL UNIVERSITY CENTER**  
 The Rev. H. Bruce Shepherd, chap.  
 Sun 9:15 HC; Wed 7:10 HC; Thurs 5:15 HC

## PENNSYLVANIA

**WILKES COLLEGE, KING'S COLLEGE**  
**COLLEGE MISERICORDIA** Wilkes-Barre  
**ST. STEPHEN'S** S. Franklin St.  
 Rev. Burke Rivers, r; Rev. M. W. Edwards, chap.  
 Sun 8, 11; Wed 7:30 College Coffee House

## SOUTH CAROLINA

**STATE and CLAFLIN COLLEGE**  
**ST. PAUL'S** 186 Watson St., Orangeburg  
 The Rev. Rupert F. Taylor, p-in-c  
 HC 8:45; Cant. Cl. 15; Ep. Chwrmn 25; EYC 35, 4

## TEXAS

**SOUTHWEST TEXAS STATE COLLEGE**  
**ST. MARK'S** 124 E. Woods, San Marcos  
 The Rev. Carl Eugene Jennings, r & chap.  
 Sun 8, 9:30, 11; Wed 7, 10

## VIRGINIA

**MARY BALDWIN COLLEGE** Staunton  
**TRINITY**  
 The Rev. E. Guthrie Brown, r  
 Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

## WASHINGTON

**UNIVERSITY OF WASHINGTON** Seattle  
**EPISCOPAL CAMPUS MINISTRY** 4205 — 15th Ave., N.E.  
 Rev. F. A. Schilling, Rev. A. A. Cramer, chaps.

## WISCONSIN

**ALL MILWAUKEE Universities and Colleges**  
**International Student House**  
**ARMITAGE HOUSE** 1221 No. Marshall St.  
**ALL SAINTS' CATHEDRAL** 818 E. Juneau Ave.  
 The Rev. Canon Robert G. Carroon, provost  
 Sun 8, 10, EP & B 7:30; Daily Eu 7, EP 5:30; C Sat 4-4:30, 8-8:30

**DOWNTOWN COLLEGES** Milwaukee  
**MARQUETTE UNIVERSITY** Milwaukee  
**ST. JAMES'** 833 W. Wisconsin Ave.  
 The Rev. Harold O. Martin, r, the Rev. Donald D. Cole, student chap.  
 Sun 8, 9:15, 11; Daily 12:10

**MILTON COLLEGE** Milton  
**TRINITY** 403 East Court, Janesville  
 The Rev. R. E. Ortmyer, r; the Rev. C. R. Lewis  
 Sun 8, 9:15, 11; Weekdays as announced

**UNIVERSITY OF WISCONSIN** Madison  
**ST. FRANCIS' HOUSE** 1001 University Ave.  
 The Rev. Paul K. Abel, chap.  
 Sun 8, 10, 5:30 EP; other services as announced

**UNIVERSITY OF WISCONSIN** Milwaukee  
**Episcopal Campus Rectory; St. Bede Oratory**  
 3216 N. Downer Ave.  
 The Rev. Robert J. C. Brown, chap.  
 Weekdays: HC 8:30, Wed 12:30; HD 8:30 & 12:30;  
 MP 8:15, EP 3:30

This Directory is published

in all

January and September issues.

Write Advertising Manager

for the low rates and other details.

# PEOPLE and places

# CLASSIFIED

advertising in *The Living Church* gets results.

## Appointments Accepted

The Rev. David W. Brown, former rector of the Church of the Resurrection, Norwich, Conn., is rector of Christ Church, Montpelier, Vt. Address: 83 College St. (05601).

The Rev. E. Thomas Rodda, former rector of St. Mark's, Casper, Wyo., is vicar of St. Agnes, Sandpoint, and St. Mary's, Bonners Ferry, Idaho. Address: Box 644, Sandpoint (83864).

The Rev. Calvin Stuart, Jr., former assistant at Ascension Church, St. Louis, Mo., is rector of the parish. Address: 850 Goodfellow Blvd., St. Louis (63112).

The Rev. Herbert A. Vermilye, former associate at Trinity Church and chaplain at Syracuse State School, both in Syracuse, N. Y., is associate at Grace Church, Syracuse. He continues as part-time lecturer in sociology at Syracuse University, and as instructor in police science with the Police department. Address: 819 Madison St., Syracuse, N. Y. 13210.

The Rev. Macon B. Walton, former assistant rector of Galilee Church, Virginia Beach, Va., is associate rector of Ascension Church, Norfolk, Va. Address: 405 Talbot Hall Rd.

The Rev. John W. T. Weise, former curate at St. Paul's, Albany, Ga., is canon to the ordinary, diocese of Eau Claire. Address: 510 S. Farwell St., Eau Claire, Wis. 54701.

## Renunciation

On December 3d, the Rt. Rev. Horace W. B. Donegan, Bishop of New York, acting in accordance with the provision of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry, made in writing by Sidney Lanier.

# SCHOOLS

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

## Suspension

The Rt. Rev. John Thomas Heistand, Bishop of Harrisburg, acting in accordance with Canon 64, Section 3 (d), suspended Eugene Glass Smith, from the active ministry, until November 1, 1966, unless sooner terminated by the Bishop of Harrisburg. Date of notice — November 29th.

## New Addresses

The Rt. Rev. Goodrich R. Fenner, retired, 4601 Livingston, Dallas, Texas 75209.

The Rev. Canon J. E. Flinn, Box 1535, Travis AFB, Calif. 94535.

The Rev. Frank L. Levy, retired, 1550 Second St., Apt. 7E, New Orleans, La. 70130.

The Rev. James W. Rice, Box 5068, Security, Colo. St. Dunstan's, 4 Cedar Lane, Succasunna, N. J. 07876. The Rev. Thomas J. Henry is vicar.

The Rev. William S. Stoney, Box 217, Saluda, N. C. 28773.

## Laywomen

Miss Claire Bishop, D.R.E., is on the staff of Grace Church, Syracuse, N. Y. Address: 819 Madison St. (13210).

## Ordinations

### Priests

Long Island — The Rev. Blanchard Cain, vice president of the Arizona Gear and Manufacturing Co., and on the staff of St. Michael and All Angels, address, 6164 E. Rosewood, Tucson, Ariz.

New York — The Rev. Messrs. Arthur Robinson Boone, Charles Hamilton Brittain, Carlos Jose Caguat, David Edward Eylers, Charles Allan Ford, John Wesley Inman, Jr., Edward Clark Jackson, Franklin Andrew Mahlau, James Proud, Willis Herbert Scott, Jr., Nelson S. Talbot Thayer, Harold Hastings Weicker, and Richard Newton Wilmington.

West Virginia — The Rev. Frederick George Bannerot III, curate at St. Matthew's, Wheeling; the Rev. Frank Cady Cleveland, curate at Christ Church, Clarksburg; the Rev. Frederick Hogarth Dennis, vicar of St. Martin's-in-the-Fields, Summersville, the Church of the Redeemer, Ansted, St. John's, Marlinton, and Grace Church, Clover Lick; the Rev. John Ellington Thomas, Jr., vicar of St. Andrew's, Barboursville, the Rev. William Gray Galbreath, curate at Trinity, Huntington; and the Rev. Michael Jackson Paine, curate at St. Matthew's, Charleston, and vicar of St. David's, Cross Lanes (P.O. Nitro).

## DEATHS

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

The Rev. Malcolm Nelson Twiss, retired priest of the diocese of New Mexico and Southwest Texas, died in El Paso, Texas, December 16th, at the age of 74.

Mr. Twiss was a graduate of the Texas College of Mines, and was ordained to the priesthood in 1925; he served churches in Colorado; and was vicar then rector of St. Alban's, El Paso. He was a past editor of *The Southwest Churchman*, diocesan publication.

The Burial Office was read in St. Clement's, El Paso. Mr. Twiss is survived by his wife, Abigail A. Martin Twiss, three sons, and one daughter.

Zela Bohun Drayton-Grimke Roberts, wife of the Rev. Walter D. Roberts, rector of St. John-in-the-Wilderness, Flat Rock, N. C., died on October 22d, at the age of 44.

Mrs. Roberts was a native of Charleston, S. C., and a member of the Colonial Dames and the Junior League of Charleston. Besides her husband, she is survived by her parents, Mr. and Mrs. Glenn Drayton-Grimke, and three children.

## 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

COMPLETE "MISSA APPALACHIA," footnotes, "folk mass" commissioned by my Bishop. Single, \$1.00. Quantity rates. The Rev. William M. Hunter, Holy Trinity Church, Logan, West Virginia, 25601.

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

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.

## 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 3394-L, Davenport, Iowa 52808.

## POSITIONS OFFERED

PRIEST as Organist, Choir Director, and Sacristan. North Mid-West. State qualifications, experience, salary asked, and all data first letter. Reply Box P-300.\*

WANTED — Trained nurse past middle age to take charge of small ten bed infirmary in boys' school. Necessary for nurse to live in. Starr Commonwealth for Boys, Albion, Michigan.

## POSITIONS WANTED

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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## THE LIVING CHURCH

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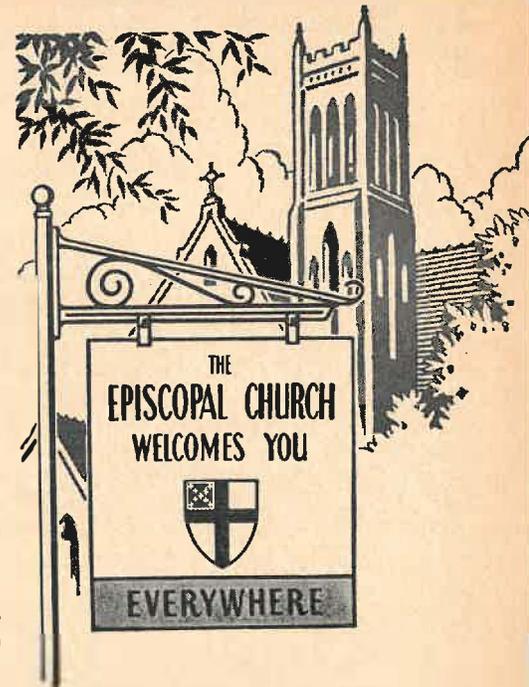
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THE LIVING CHURCH

# CHURCH DIRECTORY

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



## 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 Watsaka 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 6:30, 7:30, 9, 11; Daily 7:15, 5:30; also Tues, Thurs, HD 6; Fri & HD 10; HD 6; 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

## 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; Ev, 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 (& HC 10 Wed); EP 3:00

**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, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

**ST. MARY THE VIRGIN**  
45th 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; Noontdays 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

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.