

# The Living Church

November 6, 1966

30 cents



L. to R. (facing): Bishop Helmsing, Bishop Higgins, Fr. Tavard, Dr. Wolf, and Dr. Day

RNS

**Rhode Island: Anglican Roman Discussions**

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**Harrisburg and Virginia: Bishops Consecrated**

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

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## THINGS TO COME

November

6. Twenty-second Sunday after Trinity
7. Willibrord, B.
11. Martin, B.
12. Charles Simeon, P.
13. Twenty-third Sunday after Trinity

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

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## BOOKS

*Fishers of Men.* By William Barclay Westminster. Pp. 113. \$2.75.

*Fishers of Men* has particular appeal to those who teach and preach in the ordained ministry; at the same time, however, this brief book on evangelist teaching and preaching should be of practical value and interest to anyone who is serious about his Christian faith. Dr. William Barclay presents quite simply a stimulating treatment of what it really means to be an evangelist, a fisher of men, in the twentieth century. The design and purpose of this book is not to present a program and method for having successful campaigns based on acceptable and useful gimmicks. The purpose is rather, to remind us all that real evangelism is based on the fundamental love a man has for God. Dr. Barclay speaks truth that every would-be evangelist must learn, "No man can introduce others to Jesus Christ unless he has met Jesus Christ himself. No man can tell others of Jesus Christ unless he himself knows Jesus Christ. Only a man who is converted can convert others."

The author deals with certain characteristics of the twentieth century, for it is against this background that the teacher and preacher must proclaim his message. In this age of fear, pessimism, uncertainty, and ignorance of the Bible, the proclamation of the Good News must be intelligible, intelligent, and contemporary. The author insists that we must know the people to whom we preach and the One about whom we preach.

This is a stimulating book on an old subject. The command of our Blessed Lord is addressed to us today as it was to our forefathers: "Follow me and I will make you fishers of men." (Matt. 4:19)

(The Rev.) DORSEY G. SMITH, JR.  
St. John's Church  
Tampa, Fla.

\* \* \* \*

*God and the Human Condition*, Vol. 1 "God and the Human Mind." By F. J. Sheed. Sheed and Ward. Pp. 301. \$5.

Frank Sheed has long been known as a first-rate lay apologist in the Roman Church in England. But it is a far cry from the London Catholic Evidence Guild and their stands in Hyde Park Corner, London, to this his latest book, *God and the Human Condition, Vol. 1: "God and the Human Mind."* (The next, Vol. II, is to be called "God and the Human Race.")

In this book Mr. Sheed is still ably answering questions, but they don't seem to be the questions that are being asked at the present time. He apparently has not made much attempt at *aggiornamento*. He places much importance on the average man's understanding the Trinity, and

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... many words, indeed chapters, to clarify this doctrine of the highest truth of the Highest Being. But most men of our day who feel that they do not know God, want to find and understand Him, not a simple belief in God. Mr. Sheed could feed them words and concepts which are not always clear and able to be grasped. Perhaps the difficulty with this present book is that he is arguing with people who lived in the past. The folk of our day, who feel Him to be absent, yearn to find Him again, be He Unitarian, trinitarian, or what have you. I would say that perhaps this book is out-of-date.

(The Rev.) WILLIAM WARD, Ph.D.  
St. Saviour's Church  
Maspeth, N. Y.

\* \* \* \*

**Revelations of Divine Love.** By Julian of Norwich. Penguin. Pp. 213 paper. \$1.45.

Mother Julian was born in England about 1342. While still a young woman, she experienced revelations of a divine nature which she later recorded with her meditations, and these make up the context of *Revelations of Divine Love*.

Except that she lived for many years as an anchoress in Norwich, little is known about her historically. Yet, in her writing a strong personality is felt. Mother Julian was surely a gentle, loving person, but one senses that it would have been as impossible to dent her loyalties as to press a finger into hard cement.

Based on the same manuscript in the British Museum, the language of the 1901 edition has great charm, although it is difficult to interpret. The 1966 translation is therefore most welcome for its greater intelligibility.

LOIS WILLIAMS  
Churchwomen  
Diocese of New York

\* \* \* \*

**The Letter on Apologetics, and History and Dogma.** By Maurice Blondel. Trans. by Alexander Dru and Illyd Trethowan. Holt, Rinehart & Winston. Pp. 301. \$6.95.

Maurice Blondel was a French philosopher whose productive years extended from the 1890s to the 1940s. The last ten years have seen his fame and influence grow in France; this book contains the first of his works to be translated into English.

The book divides into three sections. The first is a long introduction locating Blondel's life and work for English-speaking readers. The author's fundamental and most famous work, *L'Action* (*Action*), has not yet been translated although so many references are here made to it. In a word, Blondel stresses the primacy of action over abstract thought and claims that the action of every man has an internal logic which

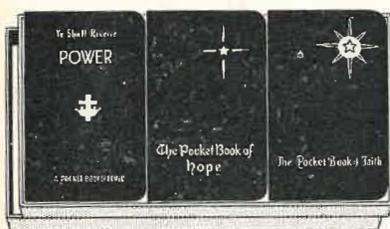
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reveals his need for the transcendent supernatural.

The *Letter on Apologetics* (written in 1896), which constitutes the second part of this volume, is Blondel's explanation of how the unspecified supernatural required by man's action is related to the specified supernatural of Christian revelation.

*History and Dogma* (written in 1897), constitutes the third part of the book. It is an excellent discussion of Christian tradition. Blondel's philosophy, the "science of action," is a dynamic one, well suited to explicate the dynamics of tradition. It is safe to say that this short treatise will be increasingly important in the future.

This book is not for the casual reader, but the serious student will find it an intriguing introduction to one of the truly seminal minds of the twentieth century.

(The Rev.) ARTHUR A. VOGEL, Ph.D.  
Nashotah House

\* \* \* \*

**The Acts of the Apostles.** By J. W. Pack-  
er. Cambridge. Pp. 233. \$3.50, and **The  
Pastoral Letters.** By Anthony Tyrrell Han-  
son. Cambridge. Pp. 126. \$3.00. (The  
Cambridge Bible Commentary on the  
New English Bible.)

These two volumes of the Cambridge Bible Commentary are also everything their editors say they are. Their chief virtue is to make the results of modern biblical scholarship available to the ordinary reader.

New insights fairly leap into one's mind as he reads these books—perhaps as many from the text itself (NEB) as from the commentary. One is grateful for the fact that many difficult problems are simply dealt with, e.g. harmonizing Acts and Galatians in respect to Paul's visits to Jerusalem, in the commentary on *The Acts of the Apostles*. One is grateful also for the maps, the outlines, and the summaries.

There is still much disagreement concerning the authorship of I-II Timothy and Titus. In this commentary on *The Pastoral Letters* various views are explained and the author opts for a moderate position. Happily he recognizes many sacramental and liturgical allusions. He also sheds light on the development of Church order and shows that the Pastorals are a valuable link between the apostles and St. Ignatius.

Clergymen, students, Church school teachers, and inquiring laymen will want these commentaries.

(The Rev.) M. FRED HIMMERICH  
St. Paul's Church  
Watertown, Wis.

\* \* \* \*

**The Life of Eric Gill.** By Robert Speaight.  
Kenedy. Pp. 302. \$6.95.

Eric Gill (1882-1940) was a man of complex character and colorful person-

ality. It cannot have been easy to compress his life and work within book covers, but Robert Speaight, a person friend and professional biographer, has been successful in writing a detailed and very interesting account of both in his *Life of Eric Gill*. His information was drawn from their mutual friendships, an Gill's own diaries and letters. It would be pleasant to have even more direct quotes from the letters, as those give are so lively and pertinent that they might have been written yesterday.

Gill himself was simply bursting with ideas about life, religion, and art. Known throughout Europe as a stone mason (he was then the only artist to cut directly in stone), he was also a woodcarver, type designer, and illustrator.

He was deeply religious, and quite early in life became an ardent convert to Roman Catholicism; yet he was in frequent disagreement with many of the Church's practices. Reading of the passion and freedom of his thought, the diversity of his artistic abilities, one thinks of the phrase "Renaissance Man." But that is a description that Gill himself would have detested because all his admiration was given to the craftsmanship of the Middle Ages. A faith in man's perfectibility through labor, particularly through manual labor, was one of his strongest beliefs; but in his expressions of this belief (sometimes with unintentional arrogance) he was often involved in controversy.

Mr. Speaight has given us some very nice background pictures of various artistic communities of the day. There are many photographs of Gill's carvings, and the book is set in the clear "Perpetua" type of his own design, for he disliked fancy lettering, saying "books are to be read, not looked at."

STELLA PIERSON  
St. Thomas Church  
New York City

## Booknotes

By Karl G. Layer

**Luther's Works: Vol. 8.** Trans. by Paul D. Pahl. Concordia. Pp. x, 360. \$6. The present volume of this excellent series includes the *Lectures on Genesis, Chapters 45-50*, as well as an index by Walter A. Hansen.

**The Reformation.** By Edith Simon and the Editors of Time-Life Books. Time, Inc. Pp. 191. \$3.95. Available from Time-Life Books, Time and Life Bldg., Chicago, Ill. 60611. Here is another in the Great Ages of Man series of Time-Life. As is the case with all the others, it is carefully done, aimed at the interested but untrained reader, and well supplied with illustrative material.

**The Work of the Usher.** By Alvin D. Johnson. Judson. Pp. 64 paper. \$1. A booklet, written from the point of view

of a Protestant Church, which contains some helpful hints for the individual who ushers in any church. Specifics would naturally have to be altered for particular situations.

**Meaningful Nonsense.** By Charles J. Ping. Westminster. Pp. 143 paper. \$2.25. The accuracy and value of the analysis of religious language as nonsense is examined, together with ways in which such language can be said to be meaningful. The thesis is that although the language of faith cannot claim to be literally sensible, as nonsense it is meaningful. Not everyone will profit from reading this volume.

**The Christian Parent Teaches About Sex.** By Edsel Schweizer. Augsburg. Pp. 102 paper. \$1.95. A manual designed to assist parents in this most important duty of theirs. The range of sex instruction material covers each age level, both as to method of instruction and terminology. Throughout the book the emphasis is on the Christian concept of sex.

**Money Management for Ministers.** By Manfred Holek, Jr. Augsburg. Pp. 150. \$4.75. The clergy are renowned for knowing little, if anything at all, about financial matters. Whether or not this is true, Mr. Holck has written a book which could well have some hints for practically all but the specifically financially-trained clergyman. Family finances, insurance, savings, and investments, among other things, are discussed. Some details will need to be altered for priests, because of certain individual financial practices and arrangements of the Episcopal Church; but this is not actually a drawback to the volume.

**How to Interpret the New Testament.** By Fred L. Fisher. Westminster. Pp. 172. \$3.95. Here is a good introductory book to the subject of biblical/New Testament interpretation. All the customary and persistent problems are presented and explained in an easily understandable manner. The book might well be used as a text for a church study group or the like. The author is professor of N.T. at Golden Gate Baptist Theological Seminary.

**Modern Man Reads the Old Testament.** By A. Stephan Hopkinson. Association. Pp. 190. \$3.95. Modern interpretations and applications of the teachings of the O.T. There has been a renewed interest in the study of the O.T. of late, and this volume would serve as an excellent introduction to the subject for any layman; and clergy will find here much good sermon material. Fr. Hopkinson, widely known in the United Kingdom, is prebendary of St. Paul's Cathedral, London.

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# The Living Church

For 88 Years:

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

November 6, 1966

Twenty-second Sunday after Trinity

## RHODE ISLAND

### Anglican-Roman Discussions

Episcopal and Roman Catholic clergy opened the third of the series on theological dialogues with Mass at St. Joseph's Roman Catholic Church, Providence, October 10th. Following, papers were presented by Dr. William J. Wolf, professor of theology at the Episcopal Theological School, Cambridge, Mass., and the Rev. George Tavad of the Center for Advanced Studies, Middletown, Conn., exploring the role of the priest in both Churches, as celebrant of the Eucharist.

At a concluding press conference, it was stated that the closed session opened with general agreement that while people offer their service of the Eucharist according to their position as persons of God, a special minister or priest should be present. A joint public statement issued by the group said that participants

*Continued on page 21*

## EPISCOPATE

### Impasse

Who is trying whom? This is the question to be faced now by the House of Bishops in the impasse it has reached in the Pike-Louttit controversy; and if the Rt. Rev. John E. Hines, Presiding Bishop, has his way, nothing will be done to break the impasse within the near future. He believes that a cooling-off period is in order, and consequently has said that he will take his time about appointing the investigating committee which Bishop Pike is now demanding to look into the charges against him.

Bishop Hines expressed disappointment at the turn of events. He had hoped that after the house had approved the report of the *ad hoc* committee, which reprimanded Bishop Pike but advised against an ecclesiastical trial, the case would be closed. But Bishop Pike counter-attacked by demanding an investigation of his critics, citing the canon which allows a bishop to call for such an investigation if he believes "there are in circulation rumors, reports, or allegations affecting his personal or official character." He explained that he had specifically in mind the heresy charges formulated by Bishop Louttit, some conclusions expressed in the *ad hoc* committee's report, and some charges made against him by the Rt. Rev. Chandler W. Sterling, Bishop of Mon-

tana. The *Chicago Tribune* had quoted Bishop Sterling as calling Bishop Pike a "double crosser" for not having lived up to agreements made with the House of Bishops a year ago.

The report of the *ad hoc* committee appointed by the Presiding Bishop to advise the house as to procedure was presented by the Rt. Rev. Angus Dun, retired Bishop of Washington, its chairman. Other members were Bishop Louttit, Bishop Sherman of Long Island, Bishop Bayne, vice-president of the Executive Council, Bishop Warnecke of Bethlehem, Bishop Klein of Northern Indiana, Bishop Mosley of Delaware, and Bishop Emrich of Michigan. Bishop Pike charges that because he was not given a chance to speak for himself before this committee, his right of due process was violated. The 1,000-word report expressed the view that a trial "would not solve the problem presented to the Church by this minister, but in fact would be detrimental to the Church's mission and witness," and cited several reasons in support of this conclusion. But it went on to say: "Having taken this position regarding a trial, nevertheless, we feel bound to reject the tone and manner of much that Bishop Pike has said as being offensive and highly disturbing within the communion and fellowship of the Church. . . . His writing and speaking on profound realities with which Christian faith and worship are concerned are too often marred by caricatures of treasured symbols and, at the worst, by cheap vulgarization of great expressions of faith." The report recalls that at the last meeting of the house, Bishop Pike had given assurance to his brother bishops of his loyalty to the doctrine and discipline of the Church, and the hope which this had given them that the Church would benefit from his great gifts of leadership. The report says: "Nothing so troubles us now as the sense shared by most of us that this hope was vain."

A group of supporters of Bishop Pike, calling themselves "The Association of Episcopal Clergy, Inc." for a "full scale investigation of Bishop Louttit's activity relating to the heresy charges" petitioned the bishops to make such an investigation. Hearing of this proposal, Bishop Louttit commented: "All I can say is investigate and be damned!" This petition cites the anti-Pike crusading of the Rev. Frank M. Brunton, 74, a retired priest of South Florida now living in Phoenix,

Ariz., and charges that Bishop Louttit has "chosen to use rather than depose Fr. Brunton." Bishop Louttit said of Fr. Brunton: "I know him—I can't control him."

After the house had approved the report of the *ad hoc* committee expressing sharp censure of Bishop Pike's manner of handling Church doctrines, Bishop Louttit and the 28 members of his Committee for the Defense of the Faith decided in a caucus to drop their demand for a trial, at least for the time being. But Bishop Louttit explained that he would keep the original presentment in case the issue might arise later.

In commenting upon the house's approval of the *ad hoc* committee's report, which was done by a vote of 103-36, Bishop Pike noted that the older bishops generally opposed him and the younger ones supported him. He charged that the older bishops lack the ability to participate in dialogue with the young people of today. "How can you talk catechism," he asked, "when they (the younger people) want to talk about smoking pot?"

Concerning Bishop Pike's complaint that he was not consulted by the *ad hoc* committee, Bishop Hines said: "I well understand how he might desire a more extensive hearing, and I certainly don't fault him for exercising his right to demand it." The Presiding Bishop was asked if in his opinion Bishop Pike might abandon the communion of the Episcopal Church, which is one of the few ways a bishop can leave the episcopate. He did not answer this question directly, but replied: "Someone with Bishop Pike's questioning mind is an asset to the life of the Church. This can be damaging if it goes beyond certain limits. I think the Church would prefer to risk damage to the limit than to risk expelling from its ranks a person who has inclinations to radical thinking and pursuing what he believes to be the truth."

Bishop Pike's last word—for the time being—was, "I put my miter on the line."

### Stevenson Consecrated in Harrisburg

A bishop referred to "death of God" adherents as "prophets of dark despair" who have much in common with faithless Christians. The Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, made the comment during his sermon at the

consecration of the Ven. Dean Theodore Stevenson, as fourth Bishop of Harrisburg, October 13th.

Bishop Warnecke said that "there is a sickeningly sweet odor of moral decay" in the world today but "there is not much true atheism. We are too busy worshipping our small self-made gods. So we are told that the God who is the Father of our Lord Jesus Christ is no more. Obviously, if that be so, His Church is in trouble; and indeed these prophets of dark despair without and within do not spare the Church. Its faith, we are told, is patently obsolete; its language archaic, its forms meaningless; its functioning irrelevant. . . . As I listen to and read the comments of these critics it often seems to me that cynical men outside the Church meet faithless Christians within the Church and discover that they have much in common."

He said that "God calls a bishop not only to be a bishop in the Church of God, but a bishop in the world of God."

Consecrator and celebrant of the Eucharist was the Presiding Bishop. The Rt. Rev. John Heistand, retired Bishop of

Harrisburg, was a co-consecrator. The Bishops of Maryland, Erie, Central New York, and Western New York also took part in the service, as well as the Suffragan Bishop of Harrisburg.

Music for the service held in Scottish Rite Cathedral, Harrisburg, Pa., was presented by the organist and choir of St. Stephen's Cathedral.

Bishop Stevenson, 51, began his ministry in the Diocese of Bethlehem, in 1940, and since 1957, had been archdeacon of the diocese.

## Hall Consecrated in Virginia

The consecration of the Rev. Robert Bruce Hall, 45, as Bishop Coadjutor of Virginia, was held October 21st, in St. Paul's Church, Richmond, Va. He had been rector of St. Chrysostom's, Chicago, since 1958.

In his sermon, the Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia, said that the primary responsibility of a bishop is being "to the flock of Christ a shepherd." He also said that people in many circles will listen to a bishop's

advice, "but he will be followed if his voice is that of a man of God, a shepherd of the Chief Shepherd, and not the pompous person Shakespeare described in *Measure for Measure*, 'dress'd in a little brief authority.'"

Consecrator and celebrant of the Eucharist was the Presiding Bishop. Co-consecrators were the Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia, and the Rt. Rev. Gerald F. Burrill, Bishop of Chicago. Eight other bishops took part in the ceremony.

Bishop Hall's first official act was attendance at the annual meeting of the House of Bishops held in Wheeling, W. Va., his home town.

## ATLANTA

### Baptists Use Episcopal Church

About 150 former members of the Tattnall Square Baptist Church near the campus of Mercer University, Macon, Ga., where a Negro student from Africa was turned away, have formed a new congregation. Their first service was held October 16th, in the chapel of St. Paul's (Episcopal) Church in Macon. The chapel is located in the parish house, and the new congregation met there at the same time Episcopalians were having a service in the church. Prior to the chapel service, parishioners assisted the new congregation in preparations for their service.

The Tattnall Square Church has been in the news because their pastor, Dr. Thomas J. Holmes; the assistant pastor, the Rev. Douglas Johnson; and the minister of music, Jack Jones, were dismissed by the congregation for insisting on an open door policy. Dr. Holmes stressed that he would not take an active part in organizing the new congregation.

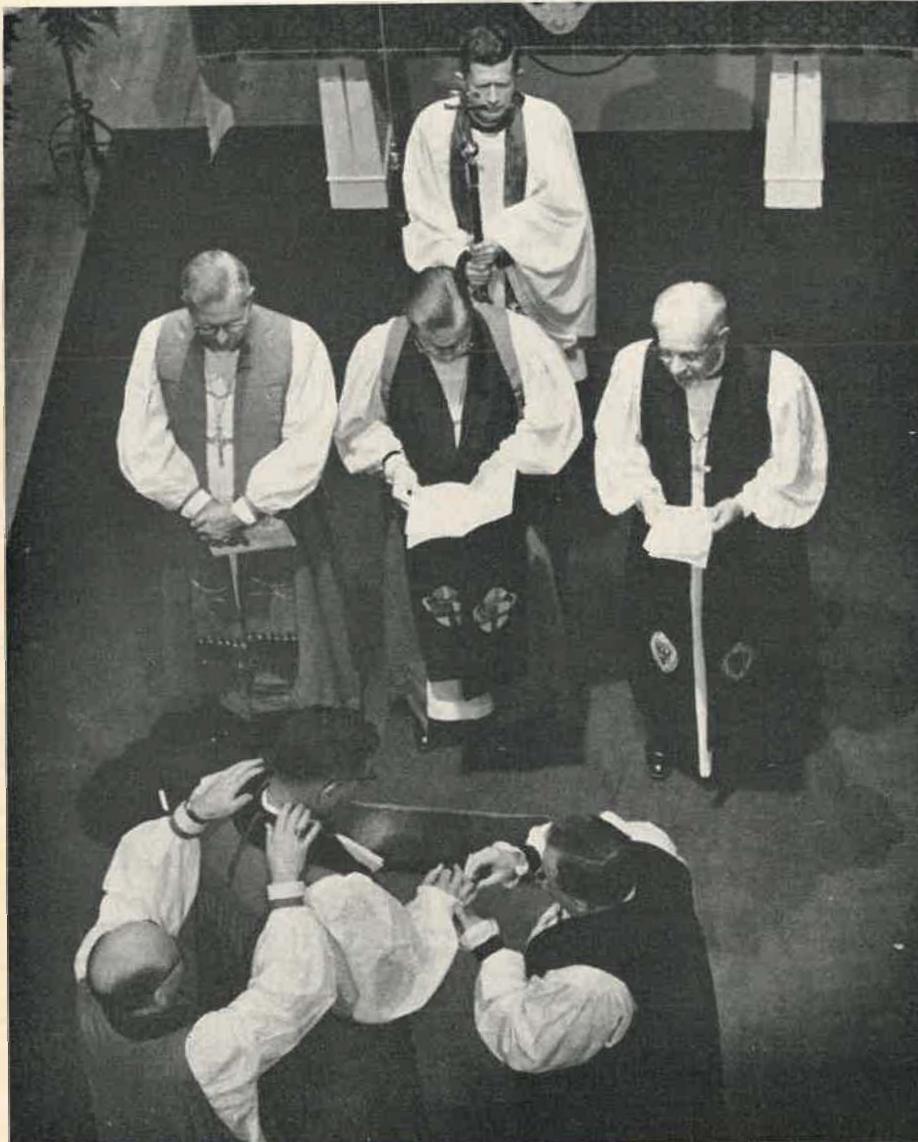
The Rev. Stewart Matthews, rector of St. Paul's, said that it was not unusual for other religious groups to use the chapel during organization sessions. "We simply extended a courtesy from one Christian group to another in answering their appeal for a meeting place."

## OHIO

### Theologian Brutally Murdered

The American religious world was shocked by the mysterious and brutal murder on the night of October 16th of Dr. Robert W. Spike, a minister of the United Church of Christ and a professor at the University of Chicago Divinity School who specialized in new forms of ministry. He was found beaten to death in the guest apartment of the United Christian Center at Ohio State University in Columbus.

The 42-year-old clergyman had become nationally known for his bold activity and leadership in the civil rights



At the consecration of Dean Stevenson



RNS

Dr. Spike

movement, and had served as the first director of the race commission of the National Council of Churches. In the initial stage of their investigation, police were unable to find any evidence that a civil rights motive was behind the murder.

In a joint statement, the Episcopal and United Presbyterian Churches joined Dr. Spike's own Church in gratefully recognizing his "highly commendable creative ministry" and describing him as "a pioneer in making the Church relevant to contemporary life, especially in putting the Church into the forefront of the struggle for civil rights."

#### INDIANAPOLIS

### Service Honoring Law Enforcement

A special ecumenical service honoring the function of law enforcement in Indianapolis and Marion County was held in St. Paul's, Indianapolis, October 9th. Approximately twenty clergy representing ten major Churches were in procession.

Law enforcement officials from the FBI, Indiana State Police, the county sheriff's department, U. S. marshal, and city and town police agencies throughout the county, were invited to attend the service, and almost 500 accepted the invitation. The Hon. John J. Barton, mayor of Indianapolis, was in procession. The Bishop of Indianapolis, the Rt. Rev. John P. Craine, officiated at the service.

Letters to the bishop, and comments in the public press indicate that the service and the idea behind it were well received and appreciated.

#### PENNSYLVANIA

### Laymen's Group Addressed

"It may be well that our generation will only set foundations and not live to see the 'penthouse' of Christian unity," said the Most Rev. John J. Krol, Roman Catholic Archbishop of Philadelphia, as he addressed the 71-year-old Episcopal diocesan laymen's group.

He praised the dialogues now going on between the Vatican secretariat for promoting Christian unity and the World Council of Churches; between U. S. Roman Catholic and non-Roman commissions; and increasing conversations on the local levels. He said that ecumenism could not be a euphemism, nor a weak, watered-down Christianity that could but lead it down the path toward secular humanism. He also urged each tradition to remain faithful to Christ and called for honest dialogue in the spirit of renewal and reappraisal, without ignoring or disguising the differences which exist.

Archbishop Krol was given the valuable "Philadelphia Bowl" by the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania. The foot-wide bowl has reproductions relating to historic Philadelphia, and the Liberty Bell's inscription: "Proclaim liberty throughout the land." [RNS]

#### SOUTH CAROLINA

### Construction for Children's Home

Work has begun on the new administration building, a cottage, and the addition to another cottage at the Episcopal Church Home for Children at York, S. C. The estimated date for completion is May 1967.

The administration building will be named in honor of Mr. and Mrs. F. D. MacLean. Mr. MacLean, who died last year, was superintendent of the Home, for many years.

The name Carruthers Cottage was selected for the new family-type cottage for brothers and sisters. It honors the late Rt. Rev. Thomas Neely Carruthers, Bishop Temple's predecessor as diocesan of South Carolina.

The superintendent, Mr. H. S. Howie, said that this construction will complete the building program for York, and that the next cottage will be constructed in Charleston, where property is being rented at present. This will be followed by cottage construction in other areas of the diocese.

#### LOS ANGELES

### Oldest Priest Dies

The oldest priest in the Episcopal Church died October 4th, in the Episcopal Home, Alhambra, Calif., where he had lived the past several years. The Rev. Waldo Farrington Chase was born February 12, 1862, in San Francisco, and moved with his family to San Diego in 1872. He studied at the Boston Conservatory of Music and abroad, furthering his career in piano, organ, and voice.

Fr. Chase may have been one of the last living Churchmen to have been confirmed by the first Bishop of California, the Rt. Rev. William J. Kip, in 1882.

At that time, the young musician was organist at St. Paul's, San Diego. In 1897, he married Susan W. Voight, who died just a few years later, leaving him with two small children.

Ordained a perpetual deacon in 1890, he then assisted with services in San Diego, and also at St. John's, Los Angeles. His music career extended over 30 years as head of the music department of Marlborough School, Los Angeles. He retired in 1942. He moved to Whittier in 1948, and in 1953, at the age of 91 he was ordained to the priesthood. He had served as a deacon of the Church for 62 years. Since 1953, Fr. Chase assisted with services at St. Matthias', Whittier, until a fall last winter curtailed some activities. In recent years he had also had services in the chapel of the Home.

Fr. Chase was the oldest living member of the Brotherhood of St. Andrew, and an honorary alumnus of the Episcopal Theological School, Cambridge, Mass.

The Burial Office and Eucharist were held in St. Matthias', with bishops and priests taking part.

Fr. Chase is survived by one daughter, Helen, and one son, Farrington.

#### NORTH CAROLINA

### Acolyte Festival

One thousand acolytes and crucifers from diocesan churches were honored guests of their own parishes on October 22nd. Sixty congregations were involved in the day that began with a Festival Holy Communion Service in Duke University's chapel. The Rt. Rev. Thomas A. Fraser, Bishop of North Carolina, addressed the group. The Rev. Charles Greene, diocesan director of program, was celebrant.

The boys had lunch on the grounds of the Episcopal, Methodist, and Presbyterian student centers at the university. After lunch the boys attended the Duke-State game.

*Continued on page 20*



Fr. Chase

By The Rt. Rev. George M. Murray, D.D.

The Bishop Coadjutor of Alabama

Of course God is concerned—and the Church must be concerned—for all of life: political, economic, social, technical, legal, medical—and all the rest. And Church leadership must raise theological questions and enunciate principles which throw light on all of these fields, and on specific questions in them. We must give lay people real help in making up their minds, and we must encourage them to follow through on their convictions. As citizens we must do what we encourage them to do. But when we begin to identify specific political or military decisions, or specific legislation with the will of God, and particularly when we try to get the

that the Church should remain free of control by, or identification with, the government, in order that it may speak freely on all questions, even when they become involved in politics. But I am convinced that the Church fulfills her role better, and remains more effective, when she speaks in terms of principles and goals.

I know there are those who cry that the Church must lead in social change and in all reform movements, as an activist group with specific programs. They seem to fear her failure otherwise. But I grow weary and embarrassed over dogmatic and simplistic pronouncements by some Church leaders on widely-varied

# Problems Answers & The Ministry

Church as a body to do so, then I am convinced that we have lost theological perspective and betrayed the Church.

This does not mean that the Church and its message are irrelevant. Quite the opposite. It means that the Church should not so tie itself to one secular group or program devised by sinful men that it loses its power to criticize that group or program, or loses its ability to be heard by the opponents of that group or program. "Separation of Church and State" does not mean that the Church cannot deal with political questions. It means

and complicated subjects in which they have no special competence whatever. I have heard the Church best described as an anvil—not as one of the hammers. And I read much more in the New Testament about our servanthood than about our call to leadership. I know that we shall be judged by our scars rather than by our medals. It is possible to seek status in more than one way.

Not only do we not know all the answers, we don't always know what questions our people are asking. So we need to conduct our ministries by listening—listening to our own people, and listening to others in the community—officials and leaders, the poor and underprivileged, the victims of discrimination and prejudice, the young people, the old people. We must resist the temptation to correct them or give them immediate answers; they may change for the better more

quickly if we don't. We must listen to people who have more experience than we have concerning the community and its needs. And we must listen not only at the beginning of our ministries, but at the middle and at the end of them. Bishop Bayne has said that to love is to listen.

Then as we listen to people, we must try to listen to God, try to hear what He is saying through people, try to discern what He is doing in His world. Not that whatever happens is His will—but He does have a will in relationship to what is happening.

So there comes a time to speak. Perhaps first of all to raise new questions, to teach our people some new questions. But there is also a time to speak out, to proclaim God's demands and His will, to pronounce God's judgments upon the ways of men, to say "Thus saith the Lord!" And our people need to know us and know we care about them before they can hear this from us. If the time ever comes that our people can always sit back comfortably when we begin to speak—sure that we will not disturb them—then we are failing in our prophetic ministry. Or if we are always at odds with our people—not even welcome in their homes in times of crisis—then we are failing in our pastoral ministry.

I understand the Christian ministry best as a ministry of reconciliation. But Christian reconciliation is not just quiet between men at the level of the lowest common denominator. It is the reconciliation of men to God and His way. So proclamation—the prophetic word—is primary to this ministry, even if it comes after listening and understanding in point of time. Proclamation is always met with resistance—reaction—and then the work of reconciliation begins. And it needs to be ministered by someone who cares—not just for principle, but for people. Those clergy who have really been most effective in dealing with our racial problems in the deep south have been those who are good pastors. I am sure this has also been true in other times of conflict and change.

The Christian ministry is a ministry of reconciliation. But it is only a sharing in Christ's ministry of reconciliation. We are not alone. If our ministry be not a sharing in Christ's ministry, we do not belong here. If we do not know Him and the power of His Resurrection, we have nothing to share. For we are bearers of good news—not just good news to the good, but very particularly good news to sinners. The good news is that He has laid down His life for us while we were yet sinners, and that because of what He has done for us, our lives are made new when they are lived in Him. So we are not alone as we face the world. Christ has gone before, and we only share His ministry. Neither are we alone as we face God, for we stand with our people as

This article is excerpted from Bishop Murray's commencement address delivered at the Virginia Seminary on May 26th. We present it to the readers of THE LIVING CHURCH in the belief that the ideas and concepts expressed herein are of more than purely local import.

By The Rev. Ernest Hunt

Vicar, St. Timothy's Church

St. Louis, Mo.

Lately, in more vociferous tones than usual, we hear of disillusionment with the Church and the notion of a Living God. In England a member of the Beatles singing group has stated that he is more popular among his peers than Jesus, and added that the Christian Church would soon lose its significance. In Russia 6000 youths stormed an Orthodox Church last Easter and chanted, "God is dead, God is dead." Here in the USA an issue of *Time* magazine had on the front cover this question, "Is God Dead?" Inside the editors explained that this issue was the first in history to exclude a front cover picture, since no pic-

their sense of failure is projected to God, as the boy projected his frustrations to his father. Yet the boy really wanted love and acceptance from his father, and our generation, as every generation in the history of man, wants the same. We need a Father's love and acceptance of our sins.

The apostles at the foot of the Cross on Good Friday asked the same question: "Is God dead?" There was the Lord, strung up on two pieces of wood, dead and lifeless, and the apostles and followers despaired in their hearts and returned home. Their despair at the foot of the Cross is our generation's despair. The ancient Greeks and Romans knew this

# Our Risen Responsibility

ture could adequately frame the question. At least in the USA we just ask the question, "Is God dead?" while in Russia the death of God is chanted as fact.

It seems to me that beneath this social surgery on the person of God the Father is a deep hunger, a real cry for help. In many ways the "God is Dead" movement is a smokescreen covering up man's basic need. Let me explain. Do you remember reading the news story of the teenage boy who killed his father in his home one day with a rifle? When apprehended he said that he hated his father, that his father rejected him, and that he was glad he shot his father. But later, when the boy was placed in jail, a guard said that every night, as he walked by the boy's cell, he heard the boy cry to himself, "I want my father, I want my father."

Because many good people are frustrated in relating the Church to the world,

despair in the face of sin and death. The Greeks expressed it in tragic drama, and were creative and articulate in doing so; but the Romans, in spite of their poetry, arts, and Empire building, expressed their despair in terms of cruelty against the helpless, especially Christians.

Yet we know that the apostles' despair at the death of hope on the Cross was lifted from their hearts three days later. On Easter, and during the period of the Resurrection appearances of Jesus, the apostles knew that God was alive and they were joyous. Thus, Resurrection ends tragedy, for it assures us of the forgiveness of sins and victory over death.

Our generation needs this Good News, just as much as the Greeks and Romans needed it nearly two thousand years ago; but the world has always found frustration in knowing God the Father, for He

*Continued on page 22*

orgiven sinners. That should help us. We are not meant to be little saviors, or even Christian heroes. We are simply forgiven sinners. The sooner we can share that with our people, the sooner we can accept ourselves and stand with our people in our shared ministry of the Gospel.

It is a great temptation in the ministry to become fully occupied with problems and solutions. But let us note that neither word is in the Bible. Nor is the word happiness. Dorothy Sayers, in *The Mind of The Maker*, quotes L. P. Jacks in his Stevenson Lectures of 1926-27 where he says that the words problem and solution "have deluded poor men with Messianic expectations . . . which are fatal to steadfast persistence in good workmanship and to well doing in general." "Let the valiant citizen," he says, "never be ashamed to confess that he has no 'solution of the social problem' to offer to his fellow men. Let him offer them rather the service of his skill, his vigilance, his fortitude and his probity. For the matter in question is not primarily, a 'problem,' nor the answer to it a 'solution.'" I partly understand those words to say that success is not required of us. What is required is faithfulness.

The fashion these days is to cry that we have not much time, that we must act, decisively and rapidly. And that sounds good. It has a New Testament ring about it, an urgency. "The night is far spent." But I cannot see this as a call to frenzied haste because not every change is good. Not every cause is worthy of the support of Christ's people and not every method is worthy even for good causes. I cannot understand that we should jump on every bandwagon which passes our way. Rather, the issues of our time are so important that I can see them requiring sound judgment and good workmanship. If this life is in any sense a preparation for the next, the quality of our lives is of utmost importance, perhaps more so than their length or their productiveness.

I believe we will all find times of great joy in our ministries, times when we know that God has been able to use us for really constructive help in the lives of others, times when our sense of direction and accomplishment are quite clear. We will also have times of disappointment and sadness, times when we know that we have failed in a clear duty, times when we find ourselves in opposition to the people we love and seek to serve in God's name, as we do our duty. And we will have dry times when our sense of direction and accomplishment is not clear at all, times when all we can do is endure—live through it. But for all these times I commend a prayer which is attributed to Reinhold Niebuhr: "O God, give me the serenity to accept what cannot and should not be changed, the courage to change what should be changed, and the wisdom to know the one from the other, through Jesus Christ our Lord. Amen."

## The Rt. Rev. Hamilton H. Kellogg, D.D.

The Bishop of Minnesota

**The Foundations of New Testament Christology.** By **Reginald H. Fuller.** Scribner's. The attention of the reader is arrested and held throughout the reading of this book. It probes deeply into the world of the spirit, and is successful in establishing a continuity between the historical Jesus and what Prof. Fuller himself calls the "christological kerygma of the Post-Resurrection Church." This is a book which deals with foundations.

**Joy in Holiness.** By **Alan G. Whittemore, O.H.C.** Holy Cross. Fr. Whittemore, through parochial missions, retreats, letters, and counselling, was known by thousands throughout the Anglican Communion as one of the truly great spiritual directors of the Church. Anyone who makes friends with this little volume will be richly rewarded.

**The Future of Religions.** By **Paul Tillich.** Harper and Row. This is a book for the ages, for it is on the march, and like Advent, proclaims that something great and unique is coming. As an historian of religions, Tillich is a towering figure. Whatever he writes is written magnificently.

John C. Pierson, M.D.

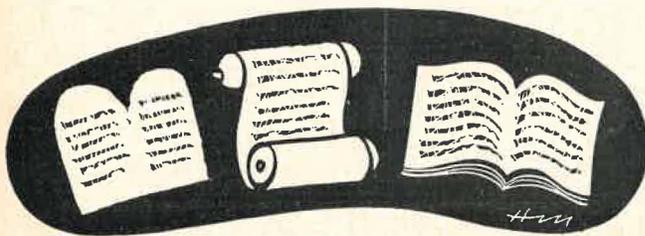
St. Thomas Church  
New York City

I believe that **The Temple** (Dutton) is probably the best of **William Orchard's** writings. It seems to me that these beautiful prayers should be on the bookshelf of every parish.

The **Manhood of the Master** (Association Press) is to me a classic, and I believe it has a message for all of us. Perhaps we must rethink our theology and bring it up to date, but **Harry Emerson Fosdick's** power of expression in this book is superb, and the work more valuable than anything I have read or heard about the New Theology.

Some of Dr. **Loren Eiseley's** writings are the most religious I know. And yet they are not written as such. So far as I know there has been no general recognition of the spiritual content of his essays.

**Roger Tennant**, a missionary of the S.P.G., was working in Korea when his book **Born of a Woman** (S.P.C.K.) was published. This man can write. Read page 16 of this book, and if it doesn't make your occipital hairs stand on end I'll be surprised.



## The Rev. Enrico S. Molnar, Th.D.

Canon Theologian  
Diocese of Los Angeles

Offhand I would say my three favorite classics would be **The Little Flowers of St. Francis of Assisi**, **Frederic Amiel's Intimate Journal**, and **William Orchard's The Temple** (Dutton). I like the *Little Flowers* for their naïve simplicity, profound faith, and radiant joyfulness. By contrast I like Amiel for his sophisticated education, yet ruthless objectivity in self-analysis. And I am fond of Orchard's *Temple* for the originality and beauty of expression. He is spiritually and esthetically satisfying.

## The Ven. Charles F. Rehkopf

The Archdeacon of Missouri

**A Serious Call to a Devout and Holy Life.** By **William Law.** Law was an early inspiration to John Wesley before the latter's conversion. The language may be of 18th-century England, as are the illustrations; but that was a great period. The author lashes with piercing satire and devastating frankness some respectable church-

# We Suggest

# Some Rel

going people who might very well be contemporaries of ours. He spoke to people expected to take society as they found it—practical, British middle class, busy with practical matters in dress, business, management of their estates, family relationships. In the midst of the 20th century these may well be some of our concerns too. Addressing an orthodox public, he takes the basis of faith for granted; his stress is ethical. The body of the book is concerned less with external behaviour than with internal discipline, with man's commerce with the unseen. His source of all strength for righteous conduct is to be found in prayer, and few treatises offer more enlightening guidance to practice of this supreme art.

**The Rule and Exercises of Holy Living.** By **Jeremy Taylor.** As Law was a spring of the 18th century, so may Taylor be called a living spirit of the 17th. As Law was not a monk, neither was Taylor. Both were in the world and of it; both knew temptation and both fought it within themselves. In his first chapter Taylor identifies three areas which need consideration if one is to live a holy life in the midst of a naughty world: time, purity

of intention, and the presence of God. This introduction is followed by many pages on practical helps for the earnest reader who wishes to live a devout and holy life. Having been a Church administrator for some fourteen years I am struck with the inclusions of sections on the law, business, and honesty in government. True, they were written for another time and in another political system, but the rules are still valid and applicable in the 20th century. Taylor intersperses his sections, or ends each one, with appropriate prayers.

**Meditations on the Holy Spirit.** By Toyohiko Kagawa. Cokesbury. From the 17th and 18th centuries I turn to the 20th, and to a modern saint who probably isn't read a great deal now. Yet a generation ago he was much in vogue. His words are as valuable today as they were in the 1930s. Born in an unhappy home, he first found the meaning of "love" in Christianity and, like St. Francis, sought above all to be like Christ. He sacrificed youth and health to live in the slums of his native city to bring Christ's love to its wretched people. Incurring an eye infection he nearly lost his sight. When the Japanese saw his leadership they demanded more of him as a writer, evangelist, and prophet. His uncompromising

## is Classics For Advent

zeal subjected him to imprisonment and persecution. But through it all he continued to stay close to Christ. His meditations come from his life in prison and out of prison, and his life in the world. May we take courage a generation later and meditate as he did.

### The Rt. Rev. Robert R. Brown, D.D. The Bishop of Arkansas

The books which I am recommending are suggested because of my own concern for evangelism and for MRI. I believe they are important contributions to these fields and worthy of the attention of our lay people as well as their clergy.

**Where In The World and What In The World.** By Colin W. Williams. National Council of Churches.

**Hope In Action.** By Hans Jochen Margull. Muhlenberg Press.

**The Secular City.** By Harvey Cox. Macmillan.

### The Rt. Rev. Clarence R. Haden, D.D. The Bishop of Northern California

**A Theological Introduction to the Thirty-Nine Articles.** By E. J. Bicknell. Longmans. The title is misleading as well as a hindrance for the book presents the Anglican theological position with awareness of differing viewpoints. For example, some moderns who do not believe in the Resurrection could read with profit the treatment herein of this vital subject.

**Elements of the Spiritual Life.** By F. P. Harton. S.P.C.K. Because it helped me to understand the obstacles to achieving the spiritual life and gave suggestions as to how to overcome or obviate the obstacles, I recommend this book.

**Premarital Counseling.** By J. K. Morris. Prentice-Hall. Here is a practical combination of the psychological and theological approach to counseling, by an experienced priest. The case studies are illustrative and helpful. The book fills a most important need for our people in this day of marital instability, and there is much good advice for our clergy.

### Mary Carman Rose, Ph.D. Professor of Philosophy Goucher College

**The Confessions of St. Augustine.** The well-known story of St. Augustine's conversion is, of course, a gold mine of Christian insights. For to return to it for a second, third, or fourth re-reading is inevitably to find in it such new depths of spiritual discernment—and moreover, of utterly timely discernment—as to give it the function of a new book within one's spiritual reading.

**Edifying Discourses.** By Soren Kierkegaard. Curiously, Kierkegaard has been a favorite with some of the New Theologians. Yet his thought could scarcely be further removed from their heresies than it is. This enigmatic and thoroughly orthodox Christian thinker is one of the best antidotes to the superficialities of the New Theology and also to a too-easy interpretation of the demands of the Christian life.

**The Autobiography of St. Therese of Lisieux.** As he grows in spiritual maturity, the reader cannot but conclude that this little French saint is a spiritual leader and teacher with an unusually extensive ministry. Central in her message to us—as it was central in her life—is her fine understanding of God's tender care for His creatures.



## Twentieth-Century Superstitions: V

**“Sex is natural, like eating.”**

The fact of sex is not, as some do vainly contend, a modern discovery. It was not entirely unknown to the Hivites and the Hittites. The idea that twentieth-century man is the first ever to face sex honestly is itself a massive twentieth-century superstition, closely related to the superstition that there was no psychology before Freud.

Sex has been around for quite a while, but not the superstition that sex is natural like eating. This is essentially new. A few eccentrics of earlier ages may have inclined to it. The philosophers known as Cynics, in the Roman era, took the dog as their example of how a wise man ought to behave—naturally, without affectation or hypocritical concealment. This splendid dog-like naturalness logically sanctions public copulation; and, if sex is natural like eating, why not? Their sane contemporaries regarded the Cynics as freaks; but the sex-naturalists of today ought to hail them as the morning stars of that great day coming when the sons of Adam and daughters of Eve, emancipated from prudery, will be as free, natural, and uninhibited about sex as they are about eating.

Many very intelligent people today take this naturalistic view of man, that he is simply, essentially, and only an animal. It has the appeal of a marvelous simplicity. But if it is true, Christianity is false and the Gospel of Christ's redemption is much ado about nothing. Therefore it is puzzling and disturbing to see good Christians toying thoughtfully with this doctrine of man as if maybe it can be put to Christian use.

Some twenty years ago, the late C. S. Lewis gave a series of talks on the BBC on Christian morality.\* His Christian sanity about sex is as fresh today, and as badly needed, as it was then. “There is no getting away from it,” he said; “the old Christian rule is, ‘Either marriage, with complete faithfulness to your partner, or else total abstinence.’ Now this is so difficult and so contrary to our instincts, that obviously either Christianity is wrong or our sexual instinct, as it now is, has gone wrong. One or the other. Of course, being a Christian, I think it is the instinct which has gone wrong.”

This induces in us what Gibbon used to call a “melancholy reflection.” How many Christian writers today would say, “Of course, being a Christian I think it is the instinct which has gone wrong”? All too many seem to be saying rather: “Of course, being a Christian I think it is Christianity which has gone wrong. The sexual instinct is fine. It is beautifully healthy, life-

enhancing, joy-giving as it is—just like eating, only more exquisite. Traditional Christian morality was manufactured by kill-joy eunuchs who, in rejecting this good and lovely world, rejected nature, and so rejected that natural thing called sex.” A prettier perversion of history than this it would be hard to find, but in an ahistorical culture it gets by even the professors without a challenge.

Mr. Lewis illustrates his point about the present warped state of the sexual instinct by noting that one can get a large crowd together to watch a girl undress on a stage. He goes on: “Now suppose you came to a country where you could fill a theater by simply bringing a covered plate on to the stage and then slowly lifting the cover up so as to let every one see, just before the lights went out, that it contained a mutton chop or a bit of bacon, wouldn't you think that in that country something had gone wrong with the appetite for food? And wouldn't anyone who had grown up in a different world think there was something equally queer about the state of the sex instinct among us?”

From the beginning, Christians have believed that something has gone wrong with man in all his body, parts, and passions—sex included. Our fathers in the Faith were bold to call this dark, mysterious catastrophe the Fall; and Christianity, a religion not of improvement but of redemption, makes no sense at all except on the premise that man is sick, in consequence of the Fall, and needs to be healed. Some instincts reveal man's fallenness more clearly than others, and perhaps the two of which this is most true are the acquisitive and the sexual instincts. The badge and sign of the fallen man is his egocentricity; in Augustinian phrase, his love of self to the contempt of God and others. In acquiring goods and in expressing sex he manifests a morbid determination to get what he wants, regardless of the cost or consequence to others. Because his nature is spoiled, warped, and the victim and tool of his autolatry, he cannot be healthily, wholesomely “natural” about anything; only sickly, destructively, predatorily “natural.”

It is appalling how little attention is paid to the Fall by most contemporary theologians. A generation ago, theologians like Reinhold Niebuhr and Karl Barth dealt seriously with the doctrine of the Fall, and with salutary effect upon the thinking of multitudes of Christians about all problems of human behavior. A renewal of this concern is necessary today. Whenever Christians see the fact of fallenness, see it and reckon with it in theory and in practice, they are given to see the divine answer to the human need. There is nothing wrong with man's sexual instinct, or any other part of him, that Christ the divine Healer and Restorer cannot cure. But today, as of old, He comes to call not the righteous but sinners to repentance—that is, to restoration from sickness to health. Healing can begin only when the sick man knows he is sick and cries for help. So long as fallen man is encouraged to believe, by his spiritual pastors and masters, that “sex is natural, like eating,” he is being fortified in the illusion that he's quite all right just the way he is: a natural, healthy, lovin' sort of guy who likes a little fun now and then.

*(To be continued.)*

\*Published in book form under the title, *Christian Behavior*, by The Macmillan Company, copyright 1944. The above passages are quoted by permission of the publisher.

# Are Snapshots Discriminatory?

We share the concern expressed by Robert O. Cross Jr. in his letter (page 17) about discriminatory advertising. As he notes, the several state laws forbidding the request of snapshots from job applicants are intended primarily for business establishments rather than churches. Mr. Cross believes that the demand for an application picture can serve no purpose other than racial discrimination. With this we disagree, and we submit that all such legislation is unrealistic. Undoubtedly some employers do use snapshots as a means of

screening out applicants on racial grounds. But can this practice be effectively outlawed? Sooner or later, any prospective employer is going to insist upon a personal interview with the applicant for any important job. Be the job that of automobile salesman, teacher, secretary, chef, curate, or church organist, the employing agent wants to know what the applicant looks like. He has a right to know; and he's going to know. Maybe a church wants a curate who doesn't wear a beard; or it may, somewhat less plausibly, want one who does. A photo reveals much more than one's racial identity.

Any law that can prevent unjust discrimination is commendable. But a law which, by forbidding snapshots, simply forces the employer to see all applicants in person is not going to accomplish anything in the long run for civil rights, and it may hurt the cause by irritating, and thus create resistance.

## Letter from London

The Sheffield Industrial Mission dispute drags on. Latest move is that 1500 employees at a steelworks have been advised by their trade union officials to withdraw their twopence a week contribution to its work. They have been told to give their money "to charity" instead.

The dispute, now more than a year old, began when the senior industrial chaplain, the Rev. Michael Jackson, asked the Rev. Ian Mackay, Chaplain (Anglican) at the works in question, to find other employment. Mr. Mackay resented his dismissal and got the works employees to back him in appealing against it. Six other Mission workers have subsequently left.

The employees appealed to the Bishop of Sheffield and the Archbishop of York, head of the province. A three-man committee was appointed to investigate the background and suggest future action. The committee found in favour of the senior chaplain. Its full report, however, has never been published and the steelworkers resent this.

A spokesman of a confederation representing seventeen unions has now said: "We are completely dissatisfied with the findings of the sub-committee set up by the Bishop of Sheffield to look into the Mission's work and the sacking of the padres. We are definitely not supporting the mission any more, and we are recommending our members to withdraw their financial aid. The findings may have appeased the hierarchy of the Church, but they did not solve the problem."

Such a withdrawal of support, according to the Rev. George Kirk, who has served in the Sheffield diocese for 25 years, means "the virtual collapse" of the Mission. In his parish magazine he writes that in running the Mission's affairs the Church of England has not managed its own industrial relations very well. "Both its management and its employees have

made mistakes and must share the blame. Those of us who call ourselves members of the Church of England cannot escape a share of the responsibility since the work of the Industrial Mission is carried out in our name. The Industrial Mission cannot be left in ruins. There must be some attempt to rebuild, but this is impossible without some act or gesture of reconciliation. I would hope that such a



gesture might be made at the next diocesan conference by the representatives of all the Churches."

The Archbishop of Canterbury has refused an invitation to go to Singapore for the consecration of the new bishop, the Rev. Chiu Ban It, at present on the staff of St. Augustine's College, Canterbury.

"I have carefully considered your suggestion" says Dr. Ramsey, "that I should come for the consecration myself. Apart, however, from the extreme difficulty of fitting in a visit at this short notice, I am very anxious that the consecration should be seen to be in the hands of the Churches of South East Asia, especially since the South East Asia Council of Churches has been developing so strongly in the last few years. My hope is therefore that the consecration will be in the hands

of the Bishop of Taiwan as Chairman of the South East Asia Council, together with the Bishops of Kuching and Jesselton, and I should hope the Lutheran Bishop Envall of the Church of Sweden also. I should prefer myself to visit Singapore after the new bishop has had time to settle in and to visit not only Singapore and Malaya, but also other dioceses in the area. I am sure you will understand this decision and will help others to understand it."

New Bishop of Mauritius, one of Anglicanism's lonely dioceses, is to be the Rev. Ernest Edwin Curtis, at present vicar of a parish near Southampton. Fifty-nine-years-old, he has a science degree, and after teaching mathematics he served for seven years as a missionary in Mauritius.

We are probably in for some future confusion between Bishop Ian Ramsey, now nominated to Durham which is one of England's senior bishoprics, and Archbishop Michael Ramsey. Like Dr. Michael, Dr. Ian is an outstanding theologian and is at present Nolloth Professor of the Philosophy of the Christian Religion at Oxford.

Dr. Ian, "the scholarship boy who made good," is the author of several books and has some reputation as a radical. He believes that interest in and concern with religion has "never been greater" than today; but the formal impact of the Church's ministrations "has never been less." "There are no copybook answers. Churchgoing, which has declined for sociological—there's more choice of things to do—as well as intellectual reasons, must take care of itself. The chief need is to make the Gospel have the impact it ought to have on belief and behaviour."

DEWI MORGAN

# LETTERS

Most letters are abridged by the editors.

## COCU

I have followed with interest the discussions in regard to COCU and gratefully accept your invitation to enter in.

The shades of George David Cummins, Charles Edward Cheney, Mason Gallagher, and other founders of the Reformed Episcopal Church in 1873 must be rejoicing. Doubtless they wish they had lived 100 years later, for they might not have felt the need of leaving the Protestant Episcopal Church. If the proposals of the Consultation on Church Union are adopted at the 1967 General Convention, these reformers might well have stayed where they were and been perfectly content. My first question is, why not invite the 7000 members of this Church to join in the discussion on church union?

What are we trying to do—reform the One, Holy, Catholic, and Apostolic Church, leaving out of it the precious doctrines of a historic episcopate, sacerdotalism, the Real Presence, baptismal regeneration, and incorporating what is left into a super Protestant Church? Will we receive bread and wine from a presbyter rather than a priest, and will we do this just in remembrance instead of meeting Him face to face; will



Holy Baptism be merely an initiatory rite rather than a regenerative experience? Can we consider compromising our fought and bled-for catholic doctrines by merging with a group of denominations, none of which has ever claimed to hold such? And if we agree in principle, but not in fact, and allow each of the constituents to hold its own interpretation of episcopacy and the two essential sacraments, will not this be a loose confederacy rather than a union?

I am fully aware that the Episcopal Church is broad enough to encompass within her fold those of varying degrees of churchmanship, but are we not, in effect, unchurching her if we give up the elements of that faith "as this Church hath received the same?" Pusey and Keble, as well as Ravenscroft, Whittingham, and Whitehouse, to name a few, may have already turned over in their graves, and Newman and Ives, with tongue in cheek, might well have said, "I told you so."

Lest I sound unecumenical, which seems to be anathema in the Church today, let me hasten to state that I am firmly convinced that one day there will be one Christian Church; but I pray we take care that it is not at the expense of the basic convictions of any of its components. I will add that I maintain the firm belief and certainty that this Church, which has withstood the onslaughts of would-be reformers through countless ages will, through her bishops,

clerical, and lay deputies, preserve the historic faith entire.

FRANCES KELLER SWINFORD  
Lexington, Ky.

I have read your splendid series of editorials entitled "Principles of Church Union." I agree wholeheartedly with your conclusion, and thank you for your forthright statement and courage. Episcopalians do not understand what some of our leaders are saying and promising. You are absolutely right in saying "no Christian man (or Church) should jettison what he believes to be God's truth and God's will for His people, simply for the sake of being agreeable to those of another mind." A schism in the Church would be inevitable should we try to organize on the basis of "Principles" as they appear now.

(The Rev.) ALLISTER C. ANDERSON  
Chaplain, U. S. Army  
Tripler Army Medical Center

Some time ago I made some discoveries (discoveries to me) which seem to me relevant to the purposes of COCU. I shall merely state them:

1.) A frequently-heard comment that "catholic" means "universal," and therefore applies to all who call themselves Christian, needs to be reconsidered. The word "catholic" comes from the Greek *kath'olon*, which word, I understand, was coined by Aristotle, and defined by him as "containing in one part the reality of the whole." This does not mean exactly the same as "universal."

2.) The word "memory" (and its derivatives *remembrance*, *memorial*, etc.) goes back to the same root as *martyr*: both *memory* and *martyr* have the root meaning of *witness*. Therefore "in remembrance of" means basically "in witness of." Webster's Unabridged Dictionary, Second Edition, gives this information, and also says that John Milton was the last person writing in English who is known to have used "memory" to mean "witness." This was about the same time as the King James Bible and the Book of Common Prayer were being compiled. Considering the English usage of that day we are entitled to ask whether the words in our Prayer Book, translated "in remembrance of" and "a perpetual memory of that his precious death and sacrifice" should not have been "witness" in both cases. This might somewhat alter our understanding of the Real Presence, and the Eucharistic Sacrifice. I think it was the late Rev. Frank Gavin who referred to "the word inadequately translated 'memorial' in our liturgy."

3.) We are not heirs of John Calvin; and we never have been united with Lutherans. Therefore we are not Protestant. To claim, as is often done, that we are "both Catholic and Protestant" is simply to tell a lie. (Such a hybrid would be an impossibility, anyhow.) We are members of that Church which was founded by our Lord Jesus Christ through His Apostles: the One, Holy, Catholic, and Apostolic Church, as our creeds attest.

MARGARET KEPHART  
Ithaca, N. Y.

It seems to me that enough has been said about COCU for us to realize that if union takes place, many will be forced by conscience to stay out. This has been the case with almost all union schemes since the turn of the century, with the result that "new ecclesiastical bodies" come into existence,

while some remain in their former groups. I doubt seriously if any future statements from COCU will satisfy those who are concerned about the Catholic Faith and its practice (such as myself), and those who come from traditions that would make it very difficult to be as specific as we are.

We Anglicans establish concordats of inter-communion with obviously Catholic Communion, and also find ourselves being drawn into unions in which everyone is practically free to interpret the Faith as they see fit. Let each Church group involved in COCU set out to make itself as truly Evangelical, Catholic, and Reformed as possible. Then we would be in positions to enter into relationships of full communion with each other, prior to any organic union. This would make more sense in the reunion of the total Church and not just that of a small portion.

It should be obvious from the Consultation so far in which directions each group needs to move. This would not preclude cooperation, but it would permit all of us to be honest with ourselves and with each other.

(The Rev.) DAVID C. KENNEDY  
Vicar, Church of the Guardian Angels  
Lantana, Fla.

Your instalments on "Principles of Church Union" have been greatly appreciated. The last editorial [L.C., September 4th] said exactly what I believe and would like to tell the whole world. I believe it to be true that many of us want to be and remain Anglicans. We have made this decision by free choice. I do not think that we wish to become Methodists, Presbyterians, Roman Catholics, or what have you. The fact that we have a voice calling us to the whole Faith brings cheers of rejoicing. We want and will stand firmly for the catholic beliefs, come what may. I sincerely hope that another split in our ranks does not happen; but playing loosely with uniting numbers of dissimilar Christians may produce more disunity than unity.

(The Rev.) GUY W. HOWARD  
Priest-in-charge, Church of the Incarnation  
Norwalk, Calif.

## The Faith on Campus

Contrary to the impression gained by some of your readers, the Church of the Epiphany does not seek to isolate Episcopal students at Northern Arizona University, either theologically or socially. This church, as Bishop Harte testified, has been a leader in ecumenical relationships in this diocese. We are proud of this fact, (humbly, I hope) and plan to increase our efforts in this area. Last year a Roman priest, a Presbyterian minister, and a Salvation Army brigadier spoke from our pulpit at regular Sunday services. Our Canterbury Club had numerous interesting exchanges and discussions with other campus groups.

We have no objection to (in fact, we court) joint projects with other religious bodies. At the moment, the Women of Epiphany are participating with six denominational groups in a ministry to the underprivileged children of this community.

Perhaps it is sinful, but we do not feel that we can enter into long-term arrangements with sects which (1) question the divinity of Christ, (2) denounce the apostolic succession of bishops, (3) do not ac-

cept the Apostle's Creed and (4) in some cases deny the necessity for and the efficacy of baptism. As far as I have been able to learn, these are matters of belief and have been pretty well established by the scriptures, the Apostolic Fathers, and/or Lambeth Quadrilateral issued by the bishops of the Anglican Communion, as necessary to the Catholic Faith. We did not receive them as reversible opinion, but as truths to be taught. In this parish we still think it is important what you believe—even critical.

I must admit that our program may not be quite so popular with some, and that an ecumenical campus center might draw more participants. But the command of Christ was not, "be popular," but "go and teach." And here I must make a confession. In this parish we have confirmation classes where we teach that the Protestant Episcopal Church in the United States of America believes, accepts, and within the limitations of its humanity, lives the Catholic Faith. But I fear we are approaching the time when we, like Esau, will sell our birthright for a mess of pottage.

(The Rev.) ROBERT LORD  
Rector, Church of the Epiphany  
Flagstaff, Ariz.

### Main Sunday Service

The Rev. David King has a point or more in his article on "The Holy Communion" [L.C., September 25th]. But his "solution" is certainly a liturgical *tour de force* and would seem to me utterly confusing. After all, what is in fact so lugubrious about the Prayer Book liturgy of the Eucharist? One does not have to read the Commandments every Sunday, which the late Bishop Johnson of Colorado described as "reading the Riot Act" at a service of love. Most sermons I have heard or preached myself can be just as good at fifteen as at twenty minutes. Why not dress up the Prayer Book Mass with the traditional things: incense, a joyful chant, and as much lay participation as possible?

Must we confuse joy with jollity, must we always be bubbling, is there no place in the modern soul for solemnity and mystery? Most modern adaptations of the Mass, like Fr. King's, don't improve much on what we have. It's a question of being converted to the Eucharist and the Eucharistic life that matters. People will respond to this more than such modern inventions.

(The Rev.) ROBERT F. SWEETSER  
Rector, Grace Church  
Sheboygan, Wis.

Thank you very much for printing the Rev. David R. King's article, "Holy Communion as the Main Sunday Service" [L.C., September 25th]. I felt this article was worth reading to my congregation in its entirety (excepting only the next to last paragraph which speaks in technical terms). Of course there had to be some explanatory comments, before and after the reading.

(The Rev.) ROY E. MACNAIR  
Rector, Trinity Church  
Washington, D. C.

The "Pragmatic Approach to the Holy Communion as the Main Sunday Service" [L.C., September 25th] seems to overlook some of the qualities of the Holy Eucharist.

The Sacrifice of the Mass is not something to be compromised as a means of its gain-

ing acceptance. Those who object to frequent celebrations of the Communion Service should not be granted a "make-do liturgy," but rather be taught to realize the assets that the Mass possesses. The Rev. David R. King states that the Office of Holy Communion lacks flexibility, joyousness, intercessory prayers, sermon time, and interest.

Proprs are provided for all Sundays and major feasts. One can supplement the Book of Common Prayer with the Lesser Feasts and Fasts for weekday services. Too many parishes glorify the presentation of alms at the Offertory. Would it not be better to use this time as an opportunity to offer ourselves and intercessory prayers along with the oblations? The function of the sermon is to expound the Scripture, not to present a view on a present-day public issue. A "fuller" sermon of this type might better be reserved for an after-church coffee hour. One ought not be bored by the same order which Christ used in instituting the Lord's Supper. And does one go to church to be entertained? There may be some minor details in our rite which could be corrected, but they cannot be remedied by a fattened-up form of Morning Prayer.

Finally, there is no lack of joy in the service of Holy Communion. What could be more joyous than to "give thanks to our Lord God" and then to greet Jesus Christ in the Blessed Sacrament? This is the summit of all earthly joy. I submit that the Eucharist, as it is, is as lively a service as any that could be formed to assuage our "Morning Prayer-and-Sermon" Episcopalians. I'm afraid they are missing out on the thrilling meaning behind the Mass.

RICHARD E. BARRETT  
Syracuse, N. Y.

### Re: Wenceslas

How encouraging it was to read Canon Molnar's article [L.C., September 25th] on "The Story of Wenceslas: Prince and Saint." For so many of us being unfamiliar with any but the main themes of Church history, articles like this help us to appreciate our history so much the more.

It would be a great help in our teaching of the Communion of Saints to have such accounts as these within our grasp. It is to be hoped that Canon Molnar (and others) could be persuaded to publish such a work—an aid to our devotion, teaching, and inspiration.

(The Rev.) DON MARSHALL DIXON  
Rector, St. Mark's Church  
South Milwaukee, Wis.

### Finds "G.O.D." Unedifying

I take exception to the article under the heading "G.O.D." about George Oliver Dixon [L.C., September 25th]. It seems to me that you could use that space to much better advantage to write something spiritual that would draw one closer to Christ. I could see no benefit from reading this article.

LORRAINE F. JONES, JR.  
St. Louis, Mo.

### Discriminatory Advertising

I noticed an advertisement [L.C., September 18th] under the classified section pertaining to positions offered ("Reply Box P-405"). The parish seeking a priest requested among other things a "snapshot."

The practice of requesting photographs

from job applicants is illegal in many states. While I am certain the legislation of the various states as it relates to discriminatory hiring practices, which includes advertising, was intended primarily for commercial and industrial establishments, it is my opinion in view of the Episcopal Church's stand regarding civil rights that such an ad in THE LIVING CHURCH could be construed as tacit approval of such practices. Although it is obvious the editorial policy of THE LIVING CHURCH is consistent with that of the National Church, it is equally as important, I feel, that your advertising policy be the same. Thus, since a "snapshot" shows no real purpose in selecting a candidate other than a discriminatory one, I urge you to establish a code for your advertising which will preclude a recurrence of such possible discriminatory recruiting.

Too often the Church is accused of lip service. Let it not be said the advertising policy of THE LIVING CHURCH permits discrimination.

ROBERT O. CROSS, JR.  
Layreader, St. Anselm's Church  
Garden Grove, Calif.

| Editor's comment. See editorial, page 15.

### Retirement Homes

The letter of Peter M. Dennis [L.C., October 9th] reminds me that we should have written this letter long ago. Your fine issue



on retirement homes left out our project in Oregon.

We do have Samaritan Village. It is available on a straight rental basis. It was built by and is operated by the Church, under the Federal Housing Act, Project No. SH-ORE-04. This is not a founder's fee; rents run from \$107.00 for a studio unit to \$144.50 for a one-bedroom unit. This does not include a required meal a day, eaten in a community center. This adds \$40 a month to the above figures. This price range is well within the living allotment of most people, and we are sorry we did not have our information available to you at the time you published your excellent edition.

(The Rev.) CHARLES S. NEVILLE  
Rector, Church of the Good Samaritan  
Corvallis, Ore.

### Ministry to Broadway

It is true that we are doing some experimenting with Eucharistic ceremonial here at St. Clement's, keeping in mind our primary ministry to the Broadway theatre community and to persons who have little interest in conventional Anglican procedures. We hope that the Church at large might find some of this interesting. We have a remarkable freedom here which most congregations do not have.

It would help us, therefore, if THE LIVING CHURCH would check news stories before they are taken, almost verbatim, from an-

other paper and presented to your readers as fact. The tone of the *New York Times* article from which you excerpted your copy [L.C., October 2d] was essentially accurate but it contained a number of inaccuracies which you picked up:

1. We do have a "contemporary epistle" here each Sunday, after the Creed. We did not use the *Time* magazine article in place of the liturgical epistle.

2. The play which we used served the function of the sermon and came at the place of the Introit.

3. The Pax is passed at the offertory, not at the close of the service. It is not "intoned" but spoken plainly.

4. The altar is not our coffee table, though it might well be. It is a portable, collapsible wooden frame which we cover with vestments and then move away to make room for coffee.

5. We sometimes use incense but as a matter of fact did not on September 18th.

Also note: Fr. Bane is not the rector of Christ Church, Bronxville. Raymond Ferris is. Fr. Bane is a curate there.

Our service here is unconventional. But it is not irresponsible, we think.

(The Rev.) EUGENE A. MONICK, JR.  
Vicar, St. Clement's Church  
New York City

### Going it Alone

I was quite thrilled by your editorial [L.C., September 11th], on "No Man, or Nation, or Church, can go it alone." Your criticism of the proposition is so very clear and true. And it is all the more important because it is far from being obvious. We are all somewhat affected by this modern heresy. It is so contagious because it is the perversion of a great truth, one of the devil's most powerful tricks. You indicate this when you say "This statement is literally true," and go on to show that the true sense is not the sense in which the statement is usually made.

We see the perversion in the misunderstanding of *tolerance*. In the best sense tolerance means respect for the integrity of another person's views. I may disagree with someone heartily but concede his honesty of purpose, and even agree intellectually that he may be right and I may be wrong. If I think his view pernicious and harmful, I may feel called upon to oppose it vigorously. The real triumph of tolerance is to love him even as I oppose him.

Unfortunately tolerance is generally thought of as indifference, so that I do not care very much whether his or my opinion is right. And from this, one goes easily to the sin you have scored, the conclusion that if so many people hold the view I oppose, I had better join them. Such a conclusion is largely influenced by laziness; it is much easier to go along. And then we rationalize the decision and hold that there is virtue in giving up our own opinions. We get Christian charity mixed up with indifference.

F. BRUCE GERHARD  
Summit, N. J.

### Salute to Ramsey

Your reports of the startling utterances of Archbishop Ramsey of Canterbury, regarding his views on the ultimate form of the one Christian Church, must bring a tidal wave of reassurance to those of us who

have feared the sale of our ancient spiritual heritage for a mess of ecumenical pottage. You report [L.C., September 25th] that Dr. Ramsey insisted that the one Church must hold to the four fundamentals of the Primitive Church, namely the Holy Scriptures, the Creeds, the Sacraments, and the Historic Episcopacy. If the word "Historic" is eliminated, this most likely is accurate prophesy.

If God could raise sons of Abraham from the stones of Jordan's course, I have no doubt that He could and has raised bishops to His episcopacy, regardless of historicity. Eventually we shall have to realize that humanity can not chain the Infinite, the Eternal.

Dr. Ramsey also rang the bell of truth when he assigned Roman Popes, in the united Church of the future, to places as presiding bishops among equals. This would seem rather to support the view that St. Peter never was a prince or primate of the apostles, but was no more and no less than leading authorities in the Primitive Church declared him to have been; namely, an apostle among apostles.

In short, the Archbishop of Canterbury is saying let us have done with pretense and fables and get about our Lord's business. Salute to Dr. Ramsey.

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

### First-class Mail

The Rev. A. Raymond Smith is being less than fair to the MRI Commission in accusing it [L.C., October 9th] of extravagance for sending its material by first-class mail, when, in his opinion, a cheaper rate of postage would have sufficed.

We must all be well aware of the quantity of printed material which pours in upon the clergy these days by every mail. If a communication is to be sure of receiving attention, the use of first-class postage is inescapable. Assuming the contents to be of real importance, as they were in this case, the extra cost is amply justified.

In arranging for the resettlement of Cuban refugees some years ago, I found that it was often best to use special delivery in writing to my fellow clergy. Although the cost was considerably higher than strictly necessary, it produced results which could not have been achieved by any cheaper method. Where vital issues are concerned, penny-pinching with regard to communication can be a very false economy.

(The Rev.) D. ALLAN EASTON  
World Relief Secretary  
Diocese of Newark  
Wood-Ridge, N. J.

### Ecumenical Monasticism

I read [L.C., September 25th] of the termination of that new ecumenical monastic community known as Brotherhood of Christian Unity, Wein, Mo. I am trying to understand the situation.

Did the community die because the original concept was or is impractical? What was the nature of the Vatican objection? Why did the community not say: OK we'll detach ourselves from the Roman Church and continue under changed circumstances? In a brotherhood where the laity were supposed to play an important part, why were the priest-members all we have heard from or about? Are we to assume that the ecumenical

concept of the Taizé community is better because that community survives and grows and B. C. U. does not?

On Holy Cross Day, September 14th, the Rev. Fr. Arthur Kreinheder, St. Augustine House, Oxford, Michigan . . . the only Lutheran Monastery in U.S.A. . . . was accepted into the Swedish Brotherhood of the Holy Cross, a new Lutheran monastic program. A Swedish Lutheran Bishop presided. After ten years . . . Fr. Arthur decided to have his solitariness become a part of a larger group.

I have the general impression that Roman Catholic monastic groups for men are losing members, are finding it increasingly difficult to recruit novices. This seems strikingly different from the time after World War II when USA monastic communities had a large influx of veterans and youth. Are many veterans from Vietnam seeking membership in religious communities?

CLARENCE C. CASE  
Lansing, Mich.

**Editor's comment.** We don't know the answers to these questions. Perhaps some of our readers can help.

### Warning: Phony Directories

Having received several billings from a directory company in New York City I have checked through our local chamber of commerce only to find that there are 70 or 80 such companies billing professional men and institutions, especially the Churches, for listings in directories which do not exist. The law requires, I am told, one copy of a directory. This they prepare and come within the letter of the law. My present bill is for \$35 and could well be mistaken for the annual billing for listing in the yellow pages of the telephone book.

Once in a while the federal government finds it possible to close one of these establishments. The bulk of them stay within the letter of the law and collect sums of money from unsuspecting people. I am quite sure the Churches are generous contributors to this hoax. I would appreciate it if you could use your magazine to warn our clergy.

(The Rev.) WARREN E. TRAUB  
Rector, St. John's Church  
Ithaca, N. Y.

### Religious Classics

Bless you for your marvelous October 9th issue on the Religious Classics. It came at just the right time for my sagging spirits, "when parched by the scorching winds of this heresy-cursed age," as Fr. Leigh-Pink so aptly puts it.

It was beginning to seem that anyone who might read religious classics must be crazy, square, a religious fanatic, or all three, to the general Episcopalian. And then came your magazine, with those three excellent articles which say so perfectly the very things I had always said to myself about the very same books. And also it seemed to say to me to take heart, that here and there, some Episcopalians *are* still reading these classics. Perhaps someone will *begin* to read them because of the excellent reports on them?

The editorial in this issue was also timed perfectly for me. This ridiculous Superstition III, that the age of 30 is the peak of wisdom, etc., applies not only to clergy, you

know, but to just about every walk of life these days. And it is ridiculous and it is a superstition!

AUDREY M. TIERNAN

Los Gatos, Calif.

Just would like to say "thank you" for your Book Number of October 9th. I am so pleased to see that Bishop Lickfield included in his list *Things That Matter: The Best of the Writings of Bishop Brent*.

A few years ago the Presiding Bishop recommended this little book of writings of Bishop Brent for Lenten reading, I believe, but I have yet to find a season when it does not give the reader comfort and inspiration. This little book, only 132 pages, is so timely it would seem to have the solution to many of our present-day problems, especially regarding Church unity.

MABEL ALLEN

Grand Rapids, Mich.

Your October 9th issue came and I was delighted to find an interesting and amusing editorial in the midst of an otherwise uninspiring treatment of religious classics. It has been said that not everything that is solemnly stated should be taken seriously. Conversely, your editorial shows that a little laughter can hammer home a telling point. Keep up the good work.

(The Rev.) WILLIAM A. EDDY, JR.  
Rector, Trinity Church

Bloomington, Ind.

### The God Who Is

Is it not nearly time we stop treating the Christian faith as a mental gymnastic for eggheads and screwballs? What is needed today is not the union of several old, dead Churches worshipping their old, dead god in old, dead language, but the emergence of a young, living Church worshipping the one, true, and ever-living God, in living, twentieth-century language that living souls can grasp and appreciate, whether doctors or ditchdiggers.

The one, true, living God never was and never will be; He IS, a million years ago, and a million years hence. "Before Abraham was, I AM." And after Pike and Robinson and all the rest will be dead, God the Father, God the Son, and God the Holy Spirit still IS.

If we go to the lost souls of Skid Row or Wall Street with such an appeal as: "Dearly beloved, the Scripture moveth us in sundry places. . .", how many do you think we are likely to draw into the fold? Yet, as Christians, that is what we are here for. Not to sit in our comfortable pews or armchairs quibbling about which of the 11, 12, 13, or 14 (according to how you count them) apostles which of our bishops is descended from.

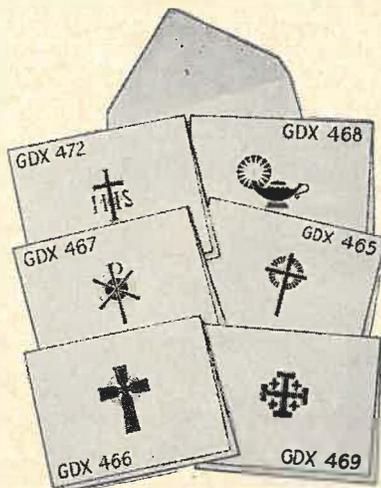
ALBERT E. PERKS

Ste. Agathe des Monts  
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## NEWS

Continued from page 9

Mr. Greene said that he was pleased with the response made by the diocesan churches who paid the expenses for "their boys." He said that clergy and acolytes form a very important team, and it is easy to criticize young people, forgetting the many good things that they do "regularly and with dignity."

### MISSOURI - WEST MISSOURI

## Ecumenical Religious Planning

Clergy and laity from 16 religious groups met for three days in Roach, Mo., for long-range planning of Church activities. Delegates concluded their sessions by urging the Missouri Council of Churches to convene a meeting of religious and civic leaders to form an inter-church planning agency for mission in Missouri, and that the meeting be set for a time within the next three months. More than thirty recommendations formulated by the delegates in discussion groups were adopted. They will be forwarded to the Missouri Council.

The Rt. Rev. Edward R. Welles, Bishop of West Missouri, urged delegates to take a personal interest in implementing the recommendations in their own Churches and communities.

Among the speakers were Dr. Cynthia Wedel, associate general secretary for Christian unity of the NCC, and the Ven. Charles F. Rehkopf, archdeacon of the Diocese of Missouri, who was program chairman.

Of the sixteen groups attending the planning consultation, thirteen are members of the NCC. The other representative groups in attendance were Roman Catholic, Southern Baptist, and Lutheran Church-Missouri Synod congregations.

### PROVINCES

## VI - Northwest: September 28th-30th

In an area composed of dioceses that stand to lose representation if General Convention adopts it, Province VI, meeting in Denver, Colo., went on record favoring proportional representation in the House of Deputies. Other resolutions calling for revision in the Church included one supporting the committee studying seminaries, urging that they seriously consider merger of several into a few, and a plea for strengthening the role of the province in the life of the Church.

Mr. Charles Crump, a member of the Joint Commission on Structure, spoke to a small group as well as the full synod, on the structure of the General Convention.

The Rt. Rev. John S. Higgins, Bishop

of Rhode Island, addressed the synod or practical applications to the problems of theological education. He spoke of the 11 present Episcopal seminaries, "three irregular seminaries, and one more on the way," a total of 15. In his opinion, three such schools would handle the present number of students and could be distributed geographically in a practical manner—one on each coast, and one in the mid-west. He questioned whether the Episcopal Church had enough theological faculty members to staff the present number of schools without sacrificing quality teaching. [See L.C., November 7, 1965.] He added that he did not blame bishops for starting their own seminaries. He did suggest that "the time has come to trust our universities," and that churches of a province might appoint a director of studies and a director of spiritual life, in a good, major university, to train men to serve in a secular society.

### TENNESSEE

## Rugby Restoration

The historic colony of Rugby, founded in Tennessee in 1880, by Sir Thomas Hughes, Queen's Councilor, a member of parliament, and author of the literary classic *Tom Brown's Schooldays*, may be on its way to becoming Tennessee's version of Williamsburg, Va.

Recently the Rugby Restoration Association had a day on the old Rugby grounds, a meeting of people who are interested in making the restoration a reality. The day began with an 11 a.m. service in Christ Church, which was filled for the first time in recent years. The original hangings made in England for Christ Church, were used for the service.

Following, the pilgrims spread picnic lunches at "Roslyn," an original Rugby home. There they heard plans for the work of restoration and how it can be accomplished.

### AROUND THE CHURCH

Alice Ballard, former pharmacist at Methodist Hospital, Dallas, and guitar player, artist, and ardent angler, is in deaconess training in Evanston, Ill. She said that she likes to think that she is "going from one field of precision to another—from the filling of prescriptions on which many lives hang to the equally careful guiding of lives." Prior to her departure to study at Seabury-Western and the Deaconess Training Center, she was active in the work of Christ Church, Dallas.

The \$80,000 building for St. Bede's, Bensenville, Ill., was dedicated October 9th, by the Rt. Rev. Gerald F. Burrill, Bishop of Chicago. The church, organized as a mission with 12 families in 1957, serves the area of Bensenville, Addison, Wooddale, and Itasca.

## DISCUSSIONS

*Continued from page 7*

were "agreed on the relationship between Holy Orders and the priestly ministry, according to the papers presented and discussed. . . .

"In official Roman Catholic terminology ordination is called a sacrament. While Anglicanism reserves the phrase 'sacrament of the Gospel' for Baptism and Holy Communion, the difference was found to be basically one of terminology, since Episcopalians believe in the sacramental nature of Holy Orders. Both Churches believe that men are set apart for the ministry of deacon, priest, and bishop, by an act of God in the Church through prayer and the laying on of hands by the bishop. It was agreed that ordination gives man grace and authority for a life-long ministry."

At the same time it was noted that the discussions brought out "the fact that some Episcopalians receive Holy Communion from non-Episcopal ministers at ecumenical gatherings . . . causing Roman Catholics to ask how this could be done without prior doctrinal agreement on ministry and sacraments." In his discussions, Fr. Tavad questioned Episcopal participation in Communion services where the celebrant is not recognized by the Episcopal Church as being validly ordained, wondering therefore how the service could be accepted as valid. Anglican members of the group "agreed to disagree on this point."

In the public statement, the group stressed that representatives of both Churches reported on their talks with other Churches and that "the entire meeting was conducted within the context of the whole ecumenical movement." "Obedience to Christ's prayer for the unity of His Church," it stated, "was seen as an urgent necessity for fulfilling the Church's mission in today's world." Each group attended the other's celebration of Holy Communion.

In addition to the Rt. Rev. John S. Higgins, the host for the Providence sessions and attendant at each of the previous gatherings, and Dr. Wolf, those representing the Episcopal Church included the Rt. Rev. Donald H. V. Hallock, the Rt. Rev. Edward R. Welles, Dr. Clifford Morehouse, Prof. George Shipman, Dr. Peter Day, and Dr. Arthur Vogel. Roman Catholics in attendance included the Rt. Rev. Charles H. Helmsing, the Rt. Rev. Cyril J. Vogel, the Rev. Lawrence Guillot, Prof. Thomas Neill, Msgr. William W. Baum, the Rev. Thomas Ambrogi, and Fr. Tavad.

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# HUNT

Continued from page 11

is a hidden God. He hasn't revealed Himself to everyone in every place; He isn't just nature or the pebbles that make a beach. He is not just the sun spots that produce the beauty and warmth of the sun, and He is not the busy mind and fingers of man that build a great city or a space capsule to the moon. These may be His works, but they are not Him. Christians know why God is hidden, for man would take advantage of Him if He were not. Man would strike out against the Father even more than that poor boy his own father if God were not hidden. Yet the Good News of the Church is that God took the risk of revealing Himself in Jesus, of being vulnerably open to all on the Cross and in the Resurrection. In Jesus do we see the fulness of God the Father, His point of view for man, His love, His pattern of action and behavior, His justice for all nations and peoples. This is why, as the author of Colossians says in one of the Easter Epistles, our "life is hid with Christ in God."

The Church has a "risen" responsibility to preach the Good News that God is alive, that sin is forgiven and death vanquished. The world needs this Good News, and it is the Church's task, despite frustration and challenge, to give the world what it really wants, and what the Father wants it to have—the assurance that God is alive.

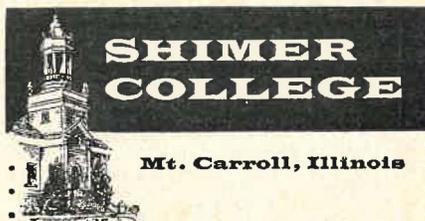
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The Rev. Thomas W. Campbell, former curate at Calvary Cathedral, Sioux Falls, S. D., is rector of All Angels', and Episcopal chaplain at Black Hills State College, both in Spearfish, S. D. Address: Box 566 (57783).

The Rev. Richard A. Clay, former curate at St. Thomas', Rochester, N. Y., is vicar of St. Peter's-on-the-Hill, Hamden, Conn.

The Rev. Austin R. Cooper, former case worker with the Cuyahoga Co. Welfare department and student at Cleveland-Marshall Law School, Cleveland, Ohio, is rector of St. Philip's, Jacksonville, Fla. Address: 321 W. Union St. (32202).

The Rev. William R. S. Donaghy is teaching at the Church Farm School, Box "S", Paoli, Pa. 19301.

The Rev. Harold A. Durando, former mathematics teacher at St. Mary's School, Peekskill, N. Y., is chaplain of the school.

The Rev. J. Bryan Hatchett, former assistant at Christ Church, Roanoke, Va., is rector of Emmanuel Church, Harrisonburg, Va. Address: 268 Newman Ave. (22801).

The Rev. Charles M. Hawes, former assistant at St. Paul's, Rochester, N. Y., is chaplain and religious studies master at St. Dunstan's Day School, Christiansted, St. Croix, Virgin Islands. Address: c/o the school.

The Rev. John Holman is priest in charge of All Saints', Rochester, N. Y., while the rector is on leave of absence.

The Rev. John G. Holton, former assistant at Ascension Church, Ipswich, Mass., is rector of St. Paul's, Peabody, Mass. Address: 16 Washington St. (01960).

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The Rev. Francis A. Park, former chaplain-resident at Indiana University Medical Center, Indianapolis, Ind., is the Protestant chaplain of the New York Corrections Reception Center, Elmira, N. Y. Address: 615 W. Clinton St. (14901).

The Rev. Roderic H. Pierce, Ph.D., associate professor of history and mission of the Church, at Bexley Hall, was on sabbatical leave 1965-1966, studying at Yale Divinity School. Address: Box 365, Gambier, Ohio 43022.

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The Rev. Francis C. Tatem, former assistant at Holy Trinity, Hicksville, L. I., is associate rector for religious education at St. Thomas', Rochester, N. Y. Address: 2000 Highland Ave.

The Rev. Barton W. Taylor, former vicar of the Church of the Resurrection, West Chicago, Ill., is vicar of Trinity Church, Portales, and St. John's, Fort Sumner, N. M., and Episcopal Chaplain at Eastern New Mexico University. Address: 312 South Ave. "A," Portales, N. M. 88130.

The Rev. John L. Thomson, former vicar of St. Philip's, Harrodsburg, Ky., is rector of Calvary Church, 225 Fourteenth St., Ashland, Ky. 41101.

The Rev. William T. Walker, former curate at St. Mark's, Ft. Lauderdale, Fla., is rector of St. John's, Eau Gallie, Fla. Address: 501 Teal Dr. (32935).

The Rev. Richard A. Watson, former teacher at Oldfields School, Glencoe, Md., is chaplain of All Saints' School, St. Thomas, V. I. Address: Box 689, Charlotte Amalie, St. Thomas, V. I. 00802.

The Rev. E. Walton Zelle, Jr., former curate at St. Luke's, Metuchen, N. J., is vicar of Emmanuel Church, Olathe, Kan. Address: 829 Hunter Dr. (66061).

## Ordinations

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South Florida—Bruce G. Leighton, Jr., assistant at St. Mary's, Stuart, Fla., address, 622 Osceola Ave. (83494).

## DEATHS

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

Mary Sparklin Jackson, 84, widow of the late Very Rev. Charles E. Jackson, and grandmother of the Rev. Charles Jackson Minifie, died in Brookline, Mass., September 22d, after a long illness.

Mrs. Jackson had lived in East Boston and Fall River, Mass., where her husband had served churches, and in Grand Rapids, Mich., when Fr. Jackson became dean of St. Mark's Pro-Cathedral. In later years, she was active in Church work in the Diocese of Massachusetts and also served as directress of Rest House, Swansea, for 10 years. The Burial Office was read in Trinity Church, Boston.

She is survived by two daughters, Mrs. Howard M. Lowell and Mrs. Benjamin Minifie, and eight grandchildren.

Josephine Hart Mayers, widow of the late Rev. David Campbell Mayers, died in her home, in Middleburg, Va., September 28th.

Mrs. Mayers lived most of her life in Virginia, where her husband spent 53 years in churches in the various three Dioceses of Virginia. Mr. Mayers retired in 1956, and died March 13, 1961.

The Burial Office was read in Grace Church, Casanova, Va., and interment was in the churchyard.

Gertrude Anna Morrison, widow of the late Rev. Lewis Chester Morrison, died in Miami, Fla., September 25th, after a brief post-surgery illness.

Fr. Morrison, who died in 1958, was a retired priest of the Diocese of New Jersey.

The Burial Office and Requiem were read in St. Philip's, Coral Gables, Fla.

She is survived by a son, Chester, and two daughters, Mrs. K. Bothwell, and Mrs. G. L. Wayrich, and two brothers.

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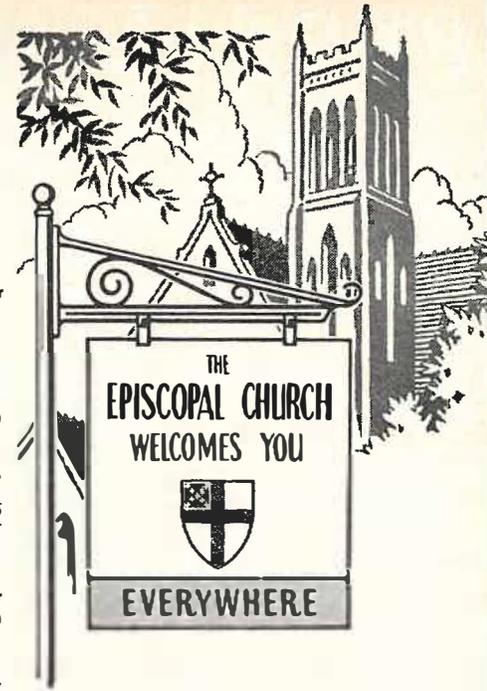
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THE LIVING CHURCH

# CHURCH DIRECTORY

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



## LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watseka Ave.  
The Rev. R. Worster; the Rev. H. Weitzel  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD  
7 & 6:30

## 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; 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 Very Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

## DAYTONA BEACH, FLA.

**HOLY TRINITY BY-THE-SEA** Grandview & Ora  
The Rev. David J. Dillon, Jr., r  
Sun 8 HC, 9:15, 11 MP & Ser (HC 15)

## 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 & HC 10; Fri C 4:30

## FORT MYERS, FLA.

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

## MIAMI, FLA.

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

## ORLANDO, FLA.

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

## ST. PETERSBURG BEACH, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; IS, 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)

**GRACE** 33 W. Jackson Blvd. — 5th Floor  
"Serving the Loop"  
Sun 10 MP, HC; Daily 12:10 HC

## 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 & Madison Sts.  
The Rev. R. L. Ranieri, r  
Sun Masses 8, 9:30 (Church school) & 11:15  
(Sung); Mon thru Fri Mass 7; Tues, Thurs & Sat  
Mass 9:30; C Sat 4:30-5:30

## 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  
Sun 8 HC, 11 MP (HC 1S & 3S); 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. Robert C. Dunlop, c  
Sun 7:30, 9, 11. HC daily

## NEW YORK, N. Y.

**CATHEDRAL OF ST. JOHN THE DIVINE**  
119th 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; Week-  
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;  
EP Tues & Thurs 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  
The Rev. J. Burton Thomas, D.D., r  
Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30;  
Thurs HC & LOH 12; HD HC 12

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

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

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler,  
the Rev. T. E. Campbell-Smith  
Sun Mass 7:30, 9, 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.  
The Rev. Leopold Damosch, r; the Rev. C. O.  
Moore, c; the Rev. B. G. Crouch  
Sun Mass 8, 9 (sung), 11 (Sol); 7:30 Daily ex Sat;  
Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex  
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex  
Mon 12:10. Church open daily 6 to midnight

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

**THE PARISH OF TRINITY CHURCH**  
**TRINITY** Broadway & Wall St.  
The Rev. Bernard C. Newman, S.T.D., acting r  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays  
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP 7:45,  
HC 8; Organ Recital Wed & Fri 12:45; 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 (ex Sat); Wed,  
Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15; Sat 12-1

**FORT WORTH, TEXAS**  
**ALL SAINTS'** 5001 Crestline Rd.  
The Rev. James P. DeWolfe, Jr., r  
Sun MP & HC 7:45, 9, 10:50 & HC 5; EP 6; Daily  
MP & HC 6:45 (ex Thurs 6:15); EP 6; C Sat 1

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

**PARYS, FRANCE**  
**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
The Very Rev. Sturgis Lee Riddle, D.D., dean; the  
Rev. James McNamee, c; the Rev. Jean Jacques  
d'Aoust  
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

**MONTERREY, N. L. MEXICO**  
**LA SAGRADA FAMILIA**  
Teotihuacan 122, Col. Las Mitras  
The Rev. George H. Brant (telephone 6-07-60)  
Sun 10 (Eng), 11:30 (Spanish); Wed & HD 6:30  
(bi-lingual)

**GENEVA, SWITZERLAND**  
**EMMANUEL** 4 rue Dr. Alfred Vincent  
The Rev. P. R. Williams, the Rev. K. H. Pinneo  
Mr. Stanley J. Smith, Lay Assistant  
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)