

The Living Church

December 18, 1966

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THE LIVING CHURCH
407 E. Michigan St., Milwaukee, Wis. 53202

The Living Church

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

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THINGS TO COME

December

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- 21. St. Thomas, Ap.
- 25. The Nativity of Our Lord Jesus Christ

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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LETTERS

Most letters are abridged by the editors:

Canadian Church Union

Your news item Canada: Church Union [L.C., October 16th] has just come to my attention and I would respectfully suggest that your coverage misrepresents the present situation and the action taken by the United Church of Canada.

As your report states the United Church met and considered the recommendations presented to them by their committee of ten. There were seven resolutions in their report and numbers 2 and 3 were the determinative ones. They read as follows: 2. "That the General Council approve the Principles of Union between the Anglican Church of Canada and the United Church of Canada as a Basis of agreement on which to proceed in working out the details of organic union with the Anglican Church." and 3. "That this General Council does not consider that the Principles of Union constitutes a legal document but recognizes that every phrase is open to re-examination and if need be to modification and change. Nevertheless the General Council does affirm that the Principles of Union does constitute a sufficient basis of agreement between the two churches for negotiations to be carried forward with a firm intent to enter into organic union."

These resolutions were introduced on September 8th; on September 9th it became obvious that they would not pass General Council and the new moderator appointed a special committee to bring in a substitute which subsequently passed with a large majority. The substitute resolution read as follows: "That this General Council approves the document—the Principles of Union between the Anglican Church of Canada and the United Church of Canada—as a *working document* upon which to proceed in negotiating union with the Anglican Church of Canada. As a working document it is subject to such revision and additions as may become necessary during the negotiations." The italics are mine. The Anglican Church regarded the Principles as a *basis of agreement*, an irreducible minimum; the General Council endorsed them only as a working document.

W. RORKE

Scarborough, Ont., Canada

Clergy Salaries

Re: Prof. Charles E. Whipple's letter on clergy salaries [L.C., November 13th]:

Having had ten years with my husband in secular employment and almost ten more years since he was ordained, I can honestly say we are not as well off now. He had just reached his first year with a salary of \$6,000 when he became a deacon and was assigned to two mission churches. We were obliged to sell our own home in which we had some 6½ years' equity and which would have been paid for long before retirement. Now, if my husband should die or be incapacitated, I would be obliged to find and finance housing within 30 days. Is Mr. Whipple really aware of the *kind* of post-retirement housing many of our clerical friends can afford? Does he think they are in one of the lovely Church retirement homes with beautiful brochures and high down payments and monthly

The Living Church

charges? Among our friends, one couple is in a nearby county welfare home and another is building a small retirement home financed by their businessman son.

Mr. Whipple mentions telephone bills. Does he think we don't pay our own personal calls? Obviously the church-vicarage phone is primarily a business one and the base cost ought to be financed by the church. Does the average car allowance *really* pay for more than the daily running of the car? Who finances the new one when the old one gives out six years and 125,000 miles later? Who, in a mission church, receives holiday and anniversary purses? A Christmas gift—yes.

Pay and allowances sounds good, at first glance, *but* retirement is based on average income throughout the years. Therefore, he with lowest pay will have the least opportunity to save towards retirement yet will receive the smallest retirement income in the end. Who's kidding whom? We don't earn enough to pay income tax and yet must pay all our own social security because clergymen are classified as self-employed. What kind of bargain travel fares is Mr. Whipple talking about? No one gave my husband a reduced fare when he went home to his father's deathbed. No one helps us contribute towards his mother's living, but we love her and wish we could do more.

What about the education of clergy children? We can only help our college freshman son by the amount his absence from home saves on our monthly food bill. Is that really right? What about dental and drug bills, children's and parent's glasses, etc., not to mention orthodontic and orthopedic care. Specialists have been kind enough to make a discount and a couple of general practitioners donate their services to us and other clergy families in the small towns. Otherwise we should be hopelessly in debt.

Mrs. ARLO L. LEINBACK

Englewood, Fla.

Wonderful Dreamer

May I just say to Fr. Black [L.C., November 13th]: what a *dreamer!* But what a wonderful dream! And with God *all* things are possible, so I've heard.

AUDREY M. TIERNAN

Los Gatos, Calif.

Negro Bishop

To correct the record as published in Arthur Ben Chitty's letter listing the names of the ten Negroes who have been elected bishops [L.C., November 20th]: Edwin T. Demby was Suffragan for *Arkansas* (with the additional designation "and the South-west" usually appended). Henry B. Delany was Suffragan for North Carolina.

I appreciate your good work with THE LIVING CHURCH.

(The Rev.) FRED C. WOLF, JR.
Assistant, St. Andrew's Church

Fort Worth, Texas

On "Saving" the Church

I agree wholeheartedly with the Rev. M. John Bywater in his letter [L.C., November 20th.] I, too, say shame on the bishops. They claim their stand was motivated by a desire to "save" the Church. The Church is not important; the faith is.

GEORGE A. J. FROBERGER

Portland, Me.

IT TAKES A SPECIAL KIND OF BALANCE



A FRANKE KEATING PHOTO

to cope with today's world . . . a balance of faith and learning. Nowhere in the academic community is this balance more readily available than in the eight Episcopal colleges.

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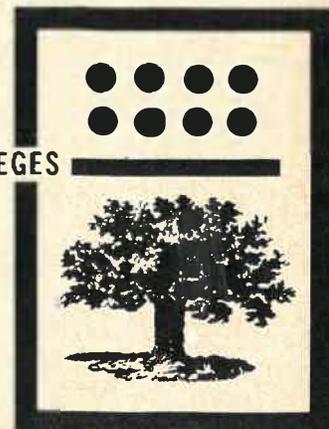
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- University of the South Sewanee, Tenn.



THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hands into his side, I will not believe. And after eight days again his disciples were within, and



RNS

Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God.

From the Gospel for
St. Thomas the Apostle

The Living Church

December 18, 1966
Fourth Sunday in Advent

For 88 Years:

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NEW YORK

Birth Control Support

The Rt. Rev. Horace W. B. Donegan, Bishop of New York, released on December 2d the text of a letter of support to Hugh R. Jones, chairman of the New York state board of social welfare, urging the liberalization of state birth control information policy. The change, under consideration by the board, would allow welfare workers to take the initiative in recommending family planning to their clients. Those opposing birth control by other than "natural means," however, would not be coerced into accepting family planning advice. The present policy of making birth control information available upon request, the bishop said, "seems to operate against families who may not have the knowledge or initiative or temerity to bring up the subject of birth control."

Reaction to Pike

After a week when the Rt. Rev. James A. Pike preached for four successive noon-hours to increasing crowds at St. Thomas Church, Manhattan, its rector, the Rev. Dr. Frederick M. Morris, gave his analysis of the controversial bishop's views from the same pulpit on December 4th.

Entitled "Pike's pique," Dr. Morris's discourse found the former Bishop of California to be "entirely justified in his demands that the Church keep her values in proper order." But Dr. Morris reprimanded Bishop Pike for not being more "moderate" in his speech, for "demagoguery and catering to the religious illiteracy 'of the crowd,'" for criticizing the Church for obscure reasons, and for "implying that the problem of evil can be lessened by cutting God down to size."

Dr. Morris said that the behavior of the House of Bishops in October in Wheeling, W. Va., at which Bishop Pike was publicly described as "irresponsible" in an *ad hoc* committee report, was "a sad spectacle" in the Episcopal Church and a "tempest in a teapot." The bishop's "excursions into heresy are not important enough to cause all that turmoil," the rector said.

"Pike's pique is partially justified and partially concocted," Dr. Morris observed. "Like all of us, he has his strong points and his weak ones. . . . On balance we find him to be a contemporary phenome-

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If your are subscriber, please look at the mailing label on this copy to see if it bears your zip code — the right one. If so, thanks, and skip the rest of this paragraph. If not, please send us your correct number at once, with the label from a recent issue. We are now in the process of "zipping" our mailing list. There's no time to waste. After January 1, 1967, the United States P.O. will not deliver this kind of mail unless it is zipped. The only way we can be sure to get our mailing list all set for that judgment day is to have your zip code number now. Please!

non of great interest and value. He has bitter enemies and zealous supporters. He is forcing people to decide what they really do believe and he is forcing the Episcopal Church to do some healthy self-analysis."

WCC

Leadership Changes

On December 1st, the general direction of the World Council of Churches passed from the hands of a distinguished Dutch theologian and ecumenical statesman to those of one of America's leading proponents of Church union. After 18 years as head of the WCC, Dr. W. A. Visser 't Hooft retired as general secretary, and the post has been assumed by Dr. Eugene Carson Blake, former stated clerk or chief elected officer of the United Presbyterian Church in the USA.

Dr. Blake said that "the WCC is not interested in unity for the sake of unity, but in unity combined with reformation and renewal of structures and life of the Church, so that Jesus Christ may be presented with power everywhere."

In speaking of areas of immediate concern to the WCC, Dr. Blake said that the first area involves making the council "truly ecumenical. . . ." Secondly, he spoke of the relationship arising from Vatican II: "At the world level I would guess there are many things on which we need studies that are totally Christian rather than either WCC or Roman Catholic." One example cited was peace and the necessity for the two groups to study the problem together.

About the third area, Dr. Blake said,

"The Church must get out of itself and into the world." He also said that he believed the council should work with those responsible Church leaders who have this concern so that they can break new ground.

Dr. Blake is widely known as the architect of a plan to unite major non-Roman Churches, which was the forerunner of the Consultation on Church Unity — COCU.

MARYLAND

Community Assistance

The several churches maintaining the Mid-Town Churches Community Association, Inc., offer a wide range of programs geared to the needs of largely rural Negro groups settled in what was once a middle class neighborhood of Baltimore.

The inter-Church coöperation began more than two years ago with community-wide Lenten services. This start and other efforts led to the formation of the association last summer. John Haraughty, former business man and a member of the Church Army, directs the program from property owned by the Seventh Baptist Church.

Remedial reading and tutoring groups are basic parts of the programs that include camping in season and day care for the mentally retarded. A particularly important service is directing neighborhood residents, most of whom are newcomers to urban living, to agencies in Baltimore, equipped to help with various problems.

The annual budget for the association is \$10,000. Policy is determined by a board composed of the priest or pastor, and two members from each of the churches—St. Michael and All Angels', St. Ann's Roman Catholic Church, Ebenezer and Seventh Baptist, St. John's and St. Matthew's Methodist, and St. Mark's Lutheran Churches. [RNS]

CANADA

"Psychedelic Worship"

University Hill United Church sponsored "psychedelic worship" as an experiment in liturgy. Combining electronic music, swirling lights, go-go girls, and poetry readings, the experimental service was billed by its clerical co-sponsors as "a trip without acid."

The psychedelic service, believed to

be the first of its kind in Canada, was the joint project of the Rev. Harold McKay of University Hill Church, and the Rev. Jim McKibbon of St. Anselm's Anglican Church. "We're trying to demonstrate that you can have a trip without acid," said Fr. McKibbon, adding that the service was designed to duplicate the lights, sounds, and verbal images of a psychedelic experience. (Acid is slang for the psychedelic, or mind-expanding drug, LSD.)

A congregation of 300, mostly teenagers, attended the service that included readings of Ferlinghetti, Eliot, and Auden, by the Anglican priest. He was accompanied by guitars, organ, and drums of a band from a local cabaret. A blonde go-go girl did an improvised dance near the altar, and at one point in the service about 100 people frugged in the aisles.

The clergy emphasized that it was a liturgical experiment and not intended as a gimmick. [RNS]



W. C. Frey

The Very Rev. Ramón Taibo

SPAIN

New Prime Bishop

The Very Rev. Ramón Taibo, dean of the Cathedral Church of the Redeemer, Madrid, has been elected Bishop of the Spanish Reformed Episcopal Church. The election on November 12th, in Madrid, was held during a special synod meeting. [L.C., August 21st] The former bishop, the Rt. Rev. Santos Molina, died in August.

The Rt. Rev. Luis C. Pereira, Bishop of the Lusitanian Church (Portugal), addressed the synod on the theme of the Church as the community of reconciliation. He also was the celebrant of the Eucharist on the morning of the election.

The next synod will be held in May, and it is reported that the consecration

of Dean Taibo will be held at the same time.

CONNECTICUT

Clergy Take "the Plunge"

Chicago has its Urban Training Center, founded in 1963 by leaders of several religious faiths, where clergy and laity are trained for work with all strata of urban life.

In New Haven, the first step in a similar program was drafted by the Church Mission Association of Greater New Haven, whose coördinator is the Rev. Harry Shadden, a former vicar of St. Luke's, Chattanooga, and a recent "alum" of Chicago's Urban Center.

On two recent weekends, nine Episcopal clergy from Greater New Haven, took "the plunge," a term used to describe immersion into the daily life of the urban poor. The nine went to Hartford for 2½ days, each fortified with \$5 and instructions on where to find derelict hangouts. Each was dressed in shabby clothing.

One of the priests emphasized that mingling with Hartford's derelicts was not intended to be a slumming expedition, but to approximate a down-and-outer's life and to feel his experiences. Isolation was the sharpest impression the men felt. People moved aside in their paths. But others were kind. One priest stopped in a religious supply house to ask for a hand-out. One elderly woman worker gave him food and money. The man in charge also gave money.

Included in the instructions were those pertaining to sleep—one night was to be spent outdoors, and one night in Hartford's shelter for homeless men. The night in the shelter was uniform for all clergy. Each felt coerced and shamed for the reward of a meal and a "flop." One priest said that it was no wonder so many bums slept out. Before anyone was allowed to get into bed at the shelter he had to attend a religious service, where he was told he was damned and would continue to be if he did not change "the evil ways" of his life.

All participants agreed the sojourn was a vital first step in the Church's search for better ways to reach and serve the city.

DELAWARE

Ignorance No Excuse

The gulf between the rich and the poor in the world continues to widen because Christians don't have the will to act effectively in changing the conditions which allow poverty to exist. The Rt. Rev. J. Brooke Mosley, Bishop of Delaware, said that "formerly the Christian could plead that he didn't know how to eliminate poverty and that poverty was an inevitable situation, but this can no longer be an excuse."

The bishop, who was addressing the annual meeting of the Council of Churches

of Wilmington and New Castle County, called for an active Church apostolate to help make a new world. He cited the council's metropolitan ministry as an example of Christian witness in its service to the local urban population by pooling resources of the various congregations.

AROUND THE CHURCH

A friend to people in hospitals and jails and to the down and out has been named **the outstanding priest of the year** by the **Diocese of Dallas**. More than 300 clergy and lay people paid honor to the Rev. **Donald G. Smith**, associate rector of the Church of the Incarnation, Dallas, at a dinner held in St. Matthew's Cathedral House. Mr. Smith, 71 years old, has been in Dallas since 1949, and is credited as one of the early supporters of St. Jude's House, the Episcopal agency assisting alcoholics. He served in both World Wars, the second as a chaplain. For his action in WW II, he received five battle stars and the Bronze Star.

At the conclusion of the diocesan council of the Church in Iran, **four deacons were advanced to the priesthood**. One had been born in the Armenian Church, the others were converts from Islam and Zoroastrianism. The service was held in St. Luke's Pro-Cathedral, Isfahan.

From October 12th through 19th, **the Bishop of North Dakota**, the Rt. Rev. George Masuda, **visited each of the eight deaneries in the district**. With the bishop were the Rev. David Cochran, priest in charge of the Standing Rock Indian reservation, and Mrs. Frederick Bond, director of promotion for the Diocese of Ohio. Fr. Cochran spoke of his work and the problems of the Indians who have no opportunity for higher education. Mrs. Bond, who had traveled recently in Brazil, presented material and information of the work of the church in that country.

With \$60,000 from the general United Thank Offering and the gift of land from the son of the late Rev. Aaron Beede, the new **St. Luke's, Fort Yates, N. D., has been built and dedicated**. The old church was lost when the government claimed land to create the gigantic Oahe reservoir. St. Luke's now stands near the Missouri River at Fort Yates. The Bishop of North Dakota, the Rt. Rev. George Masuda, Fr. Kills Crow, and Mr. Ferdinand Luger, senior warden, reached the church for the dedication in Mr. Luger's small cruiser, crossing the Missouri in a wind storm that produced waves four feet high.

At the close of the year-long celebration of the 400th anniversary of St. Augustine, Fla., the Beacon of Faith was blessed on October 30th. The beacon, a cross of stainless steel 208 feet high, is a gift from the St. Augustine Foundation,

established by Roman Catholics. The cross stands on the site of the 1565 landing of Gen. Pedro Menendez de Aviles. The service was an ecumenical one with Roman Catholic, Episcopal, and Lutheran clergy, and Methodist and Baptist choirs participating. The Rt. Rev. Henry I. Louttit, Bishop of South Florida, was seated just below the Archbishop of Madrid at the Mass.

The president of Bard College, the Rev. Reamer Kline, spoke at the **installation of Mr. Donn D. Wright as headmaster of Hoosac School, Hoosick, N. Y.** Mr. Wright is only the second layman to head the 78-year-old school. Previously he had been on the staff of Blair Academy. The service of institution followed a celebration of Holy Communion. Several clergy from the area took part. Mr. Wright also is a lay reader licensed to preach by the Bishop of Newark.

The **story of Christ Church, Whitehaven, Tenn., appearing in the August 21st LIVING CHURCH, has had repercussions** felt "round the world," or at least half way 'round the world. A long time friend of the rector sent a \$100 gift from her home in Kentucky, requesting it be used for a special foreign mission project. The money was sent to Bishop Solomon, Moderator and Bishop in Dornakal, South India, with the request that it be used to aid Mme. Pulmoni, lay worker, whose \$150 yearly salary is paid by Christ Church. The money is now being used in the construction of a house for Mme. Pulmoni.

A **senior at St. Mary's Hall, Faribault, Minn., is a 1966 national winner in the annual achievements awards competition held by the National Council of Teachers of English.** Miss Jean Coffin, daughter of the Rev. and Mrs. Lewis Coffin, Pipestone, Minn., was one of approximately 8,300 nominated for the citation. Some 800 finalists from 620 schools were chosen. The council recommends the winners for college scholarships and sends the names to every college and university admission officer in the country. In previous years 88 percent of those applying for scholarships received financial aid.

Holy Cross Church, Acapulco, Mexico, started as a preaching station in 1962 with services once a month, **was organized as a mission** in 1965, holding its first public service on Christmas Eve that same year. Services, unadvertised in keeping with government regulations, also were held in homes. In March 1966 a loan from the Episcopal Church Center made possible the purchase of land and the construction of the parish house. The mission has held a successful building fund campaign, too. The church proper will be constructed sometime prior to the 1968 Olympics, but until that time daily and Sunday services are held in Wilson

Hall. The parish register shows over 500 participants from 18 different Christian traditions, from 11 different nations. The Rev. John P. Black is vicar of this English-speaking mission.

Directors of Bishop Clarkson Hospital, Omaha, Neb., have announced a \$13 million building program that will nearly double the present bed capacity, provide for many more facilities, and expand the Schools of Nursing and Medical Technology in pathology to include radiological techniques. The Rt. Rev. Robert Harper Clarkson was Bishop of the Missionary District of Nebraska from 1865 to 1870 and Bishop of the Diocese of Nebraska from 1870 to 1884.

A piece of limestone, reportedly used as a building block in Jarrow, England, as early as 120 A.D., will be part of future construction of St. Bede's, Santa Fe, N.M. The stone, first used in a Roman fort along the Tyne River, much later, about 680 A.D., became part of a monastery built on the site of the old fort. Still later, the Venerable Bede became vicar of the mission. Miss Catherine Chaytor, a resident of Jarrow, made the presentation of the stone, having brought it with her from England to Santa Fe.

The clergy of the Episcopal and Lutheran Churches in Miami, Fla., have worked out an exchange of meetings whereby Lutherans will witness the Eucharist and the Episcopalians will witness the Lutheran liturgy. The program began in December with the Eucharist being celebrated in St. Philip's, Coral Gables. Liturgical dialogue is also a part of the meetings.

The Bishop for the Armed Forces, the Rt. Rev. Arnold M. Lewis, confirmed a class of 15 during his visit to the Ramstein Air Base, Germany, November 16th. He also presented the Armed Forces Bishop's medallion for lay readers to 1st Sgt. Charles R. Rehberg of Pirmassens Army Sub-Post. The sergeant is the fourth layman of the Ramstein-Pirmassens congregation to receive this award.

For over a year, **members of the Brotherhood of St. Andrew at St. Augustine's, Wilmette, Ill., have worked with the residents of St. Leonard's House,** the Episcopal halfway house for ex-convicts in Chicago. The training began with dinner on a regular basis at the house and an eight-week orientation course for the brotherhood members who work under the direction of the house director, the Rev. Robert P. Taylor.

All Souls' Walk, the columbarium on the grounds of St. John's Cathedral, Denver, was dedicated November 6th, following the late morning service. The date was 105 years after the granting of the charter to St. John's Church-in-the-Wilderness (St. John's Cathedral) by the

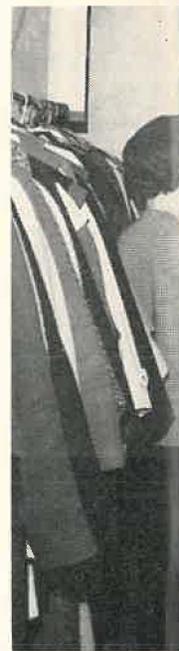
territorial government of Colorado. One need not be an Episcopalian to be buried in the columbarium, and no one is to be refused because of the lack of purchase price. The space is bought individually and/or by families.

Twenty-nine men were formally admitted November 30th, as members of the Nashotah House community. These men bring the total number of seminarians at the House to 86 for the current academic year. Represented are 24 dioceses and 68 colleges or universities here and abroad. As part of the matriculation ceremony held before the St. Andrew's Day celebration of Holy Communion, the new students signed the House book that contains signatures of several generations of Nashotah graduates.



The restored Jenny Lind chalice and paten of St. Francis' Church, Chicago, recalls the colorful history of St. Ansgarius', organized in 1849. The set, the first chalice and paten made by Tiffany's, New York, was presented to St. Ansgarius' in 1852 by Jenny Lind, the "Swedish Nightingale," with the declaration "that in event of dissolution of said congregation (the Swedes and the Norwegians separating), the cup and paten . . . shall belong exclusively to the Swedish portion of the congregation." The Norwegians did depart the congregation. Later, as the Swedish members moved to other parts of the city, the parish lost its national identification and in 1942 changed its name to St. Francis' Church.

For Service: time, talent, and treasure at the grass-roots level



Owning
provide

Louise Hoyt photo



Fr. Abbott counsels with
an unemployed transient.

“Time, talent, and treasure,” were given at the grass-roots level by Episcopal laymen over one year ago in the Diocese of Oregon, and in return they saw a unique Church-centered, counseling and rehabilitation center spring up. Answering the call of the Rt. Rev. James W. F. Carman, D.D., the Bishop of Oregon, for Mutual Responsibility and Interdependence in the Body of Christ, William Temple House was established in metropolitan Portland entirely on the donations and work of interested laypeople. It opened in June of 1965. The Rev. C. T. Abbott left his

vicarage post in Cottage Grove, Ore., to come—on faith alone—as priest-director of Temple House.

This project, probably a first in the nation, is a multiple service agency set up to assist people, regardless of their religion, race, or creed. Problems brought range from marital and emotional to alcohol and vocational. Aid and counseling is given without charge. Shortly after the center's inception Fr. Abbott was asked by a local welfare worker, “Why the need for another social agency duplicating services?” As he and his staff responded to more and more cries of help from desperate people, the answer came readily: “We can emphasize God and they cannot.”

William Temple House was named in honor of the late Archbishop of Canterbury who served in that capacity from the early days of WW II until his death in 1944. He was a leader in Christian concern for social justice and in the ecumenical movement towards Christian unity. Temple House was formally blessed and dedicated on October 15, 1965, the anniversary birthdate of the Archbishop.

Groundwork for Temple House began in the Spring of 1965 when laymen from 22 Portland parishes and mission churches took up the MRI call. They met

in member homes and founded the Episcopal Laymen's Mission Society (ELMS) which is the sponsoring organization for the facility. The group was incorporated as an Oregon non-profit association. Elected representatives form the Temple House board of directors. The present board includes two physicians, a clinical psychologist, an attorney, social worker, hospital administrator, and several business executives. Only one layman is permitted from each parish and mission. Fr. Abbott was appointed director because of his training and experience in counseling. In addition to his Temple House duties he serves as a therapist at the University of Oregon Medical School psychiatric out-patient clinic.

Quarters for the center were found in an old house provided by the Good Samaritan Hospital. Laymen broadcast an appeal by mail and word of mouth throughout the diocese prior to the opening, for food and clothing to be used by the indigent, and for desks, chairs, laundry equipment, and other furnishings. They also asked for manpower to help clean and paint and to stand by the phones. Their pleas were well met. The first month that the house was in operation, 226 men, women, and young people had donated their time and work.

William

Temple

House



Louise Hoyt photo

ess often
ary lift.

Miss Jean MacArthur,
counseling and listening.



Louise Hoyt photo

From the initial moment the doors were spread wide in welcome to those in trouble, the center's energetic director and volunteer staff were busy. Within hours Fr. Abbott was counseling on an emotional problem. And in the following months he assisted in stopping a suicide attempt; worked with men and women in locating job opportunities, giving them "new suits of clothes" from the donated clothes closet in order for them to look their best in job interviews; and followed up on their placement. He referred cases to appropriate agencies who gave specialized assistance, such as for unwed mothers, abandoned children, and delinquent youths. He visited jails and half-way houses. And for those who came to Temple House feeling forgotten and bereft of comfort from the outside world, solace and respite was found in the little upstairs chapel.

Area parish clergy also find William Temple House useful in their own pastoral ministering. They utilize its services when they have an unusual problem with an individual whom they feel needs additional professional attention.

Pacing the director through a day's activities will find him not only engaged in counseling, but also speaking on Temple House before luncheon gatherings,

attending community interaction agency meetings, and acting as priest to out-of-town communicants confined to Portland area hospitals. He has administered the sacraments to some 400 people in 18 different institutions. To lighten the heavy load of speaking engagements, local laypeople have formed a Temple House speakers' bureau, available to guilds, clubs, and organizations.

When the first anniversary of William Temple House passed by in June, the ranks of the ELMS had grown to almost 800. In the year-end report it was noted that there were 704 cases of counseling conducted, 1,800 visitors had toured Temple House, and volunteers numbered 407. This included a steady volunteer secretarial staff of laywomen who worked on three-hour shifts. Enthusiasm for the Temple House project transcends denominational lines, and many who give of their time now are members of other Churches.

William Temple House stepped into its second year still functioning solely from donations and volunteer help. Its success has been clearly demonstrated, and those who come in contact with the center come away with renewed zeal. They feel it is fulfilling a vital role in the call for

more religious social responsibility in today's society. ELMS members and Fr. Abbott hope that William Temple House will be a pilot program for others to follow wherever the need arises. Several west coast cities have already expressed interest in establishing similar centers. The spirit which has typified this MRI movement in Portland is limitless and knows no geographic boundaries. It is embodied in the response Fr. Abbott gives to the frequent question: "Why did you leave the security of the parochial ministry to undertake this work?" . . . "Simply for the love of God."

Faithful Doubting

Seemingly by liturgical accident the Church commemorates St. Thomas the Doubter just four days before Christmas. It is a happy accident because it turns the minds of the faithful to the meaning of doubt and faith during the season of Advent expectancy. Today especially, when some eminent theologians proclaim the necessity of "secularizing" the Gospel—by which they mean taking the living God out of it—Christians need to remember the saint and apostle who once said that he would not believe what he could not see with his own eyes.

The secularizer holds that any assertion about anything beyond the realm of human observation, understanding, and verification is simply meaningless. This rules out the living God. His ways are not as man's ways, nor His thoughts as man's thoughts; so, if man is allowed to believe only in what is within his own range of comprehension, the God of Abraham and of Jesus, the living God, is simply out. This is the fundamental premise of contemporary secular Christianity, commonly known by its "God is dead" slogan. The only real difference between the present-day secularizer and the "rationalist" or "free-thinker" or "atheist" of yesterday is one of terminology, and perhaps of honesty. A rabble-rousing free-thinker of the old school like Robert Ingersoll didn't claim to be a Christian theologian representing a new and superior kind of Christianity; the secularizer does. Ingersoll claimed to be what in fact he was, an atheist; and the God of truth must have given him a few merit points for honesty. In our opinion, any theologian who calls himself a Christian, holds orders and position in the Christian Church, and teaches that all statements about God must be meaningless, is an impostor. Having said that, we leave him to the living God for judgment and pass on to state our own conviction as follows:

Any man who has an honest doubt about any par-

Prayer on a Sunday Afternoon

Dear Lord . . . now listen,
 I'm going to pray . . .
 I'd like . . . be careful, Self,
 what you ask; He may give it you . . .
 I'd like what's best for me and
 only You know that.
 But still . . . well, no.
 It's not for me to say
 how this or that should be or
 whatever's best will be.
 I ask . . . well,
 Thy will be done.
 That's safe.
 You taught us that.
 Thy will, Lord . . .
 but I have a few suggestions.

R. deGolikov Bozarth

Church Bulletin

There's a sermon in the morning.
 There'll be seminars at noon.
 Dress and hat adorning classes
 Will be open very soon.
 There will be a reading given.
 There's instruction with the tea.
 Lord, I'm really being driven —
 Driven by them back to Thee!

Words explaining — words instructing —
 Maybe words do the obstructing.
 Of too many words I'm leary;
 Of too many words I'm weary.
 From Thy devotees so zealous
 And so full of wordy care,
 Lord, protect Thy word-worn servant
 As he hides in wordless prayer!

— Gloria Morse

ticular alleged work of God, who at the same time does not close his mind against it but humbly asks God to show him the truth, is in a state of faith even as he doubts. It is only when a man says that God *cannot* have done this work that he becomes faithless. And we must frankly declare our belief that the secularizer with his talk about the meaninglessness of belief in the transcendent living God is not only a doubter and a disbeliever but a faithless one.

St. Thomas's doubting was a faithful doubting. This is clearly demonstrated in the story of his momentary disbelief told in the Holy Gospel for his day (St. John 20:24-29). There was nothing of intellectual arrogance in Thomas's difficulty in believing that the Lord is risen. He lived in a world (as we and all men do) in which dead men don't rise living from their graves and in which poor mortals in their misery are constantly tempted to believe what they want to believe in the face of all evidence and logic. The desire to be realistic, to keep in touch with reality however painful, was what made Thomas a doubter, even a disbeliever, for a moment. He knew that the resurrection of Christ was humanly impossible, and had he been a secularizer he would have said that this was all he needed to know. But he knew also the living God, with whom all things are possible. He said, 'Unless I see the Master's wounds with my eyes, and feel them with my hands, I shall not believe.' But if God would show him this—and God could if He chose—that would be enough.

Thomas was gently rebuked for insisting upon such physical evidence. But through all his doubting and disbelieving he did not doubt God's power and God's purpose to bring to pass good things beyond all human understanding. He who patiently and trustingly waits for God to do what He wills to do, and for God to show what He wants His people to see of His purpose and His working, has faith. If he doubts, he doubts faithfully, simply waiting for God to do His work and to speak His word. Such faith is openness to God. And the glorious Gospel, the Good News from heaven, is that God *is*, God *works*, and God *reigns*.

The Scale of Perfection and the English Mystical Tradition. By Joseph E. Milosh. University of Wisconsin Press. Pp. 216. \$6.50.

Joseph E. Milosh, associate professor of English at the University of Wisconsin, presents us with what I consider the most adequate and full treatment of Walter Hilton's famous fourteenth-century English treatise on contemplation, *The Scale of Perfection*, which has yet appeared. Its price is a bit steep, even in these days of high printing costs; but for clergy and laity who are concerned with Catholic and (to throw back the term into earlier days) Anglican spirituality it is well worth the price. The book's immediate and continuing popularity in medieval England, with revived interest also among seventeenth-century divines and Churchmen, and nineteenth and twentieth-century editions of and studies concerning it, have led to Roman Catholic appraisals as well as those of Anglicanism. This particular presentation, while smacking of the thesis style, is balanced, objective, and fully aware of all the other accounts of this great work of theology and spiritual development.

"The *Scala Perfectionis* presents a staircase or ladder or even a scaling ladder to attain perfection with, and like a ladder it has levels or rungs which enable one to ascend and at the same time which hold the total process or the side-pieces, together. The entire point of the ladder image is that divisions do exist, but that they all lead, one by one, to the top." And "Hilton makes strikingly clear . . . the scale idea: that a painful effort is necessary to go from rung to rung, but that each achieved rung brings greater satisfaction." Hence one grows in attraction towards God and eventual union with Him. Thus Dr. Milosh summarizes the method Hilton used to draw out and expound that advancement in the deepest Christian perfection, mysticism, and contemplative prayer which was to constitute an invaluable guide to set-apart "anchorites" or religious. Yet a final note by this author assures us: that Hilton addresses *The Scale* to contemplatives does not mean, of course, that much in it cannot be valuable to anyone else, or as (a modern writer) very carefully says, 'though perhaps it was composed for a recluse, its doctrine is capable of broader application.'"

(The Rev.) A. A. PACKARD, O.H.C.
West Park, N.Y.

* * *

Caring for the Elderly. By H. P. Steer. S.P.C.K. Pp. 106. 12s. 6d. (\$1.75).

Caring for the Elderly by H. P. Steer, chaplain of St. Monica Home of Rest and of Bentry Hospital, Bristol (England), is a little volume of some 100 finely-printed pages. Yet between its cov-

ers the author has included a great deal of material drawn from considerable experience. He considers the characteristic restrictions and opportunities of old age; he discusses the conditions under which older people live, and does so with sympathetic understanding. Written from the pastoral point of view, this book is a welcome addition to the growing but still short list of "religious" books written since "aging" became a recognized concern of society. Most of the literature has come from medicine and social science.

Without being sentimental, Chaplain Steer gives us some good insights into old age most helpful for ministering to the elderly. For example, he reminds us that it is important that older persons should be treated with the respect due their years and not addressed as if they were naughty children. A lack of respect aggravates a sense of security and undermines a right kind of self confidence. Old age poses problems for many older persons. For instance, the feeling of uselessness troubles large numbers of elderly. The author maintains that this is fundamentally a spiritual condition, for as long as life lasts, existence is purposeful. To glorify God includes accepting restrictions.

Some important questions related to old age have to do with theology — a theology of loss, a theology of pain, of suffering, a theology of death. The author reminds us how Christian faith answers these questions.

Those who are concerned about the aged will find Chaplain Steer's contributions and advice practical and helpful, especially for the Christian clergyman who must minister in the face of sickness and death.

(The Rev.) GREGORY D. M. MALETTA
Episcopal Church Home and Ministry
to the Aging, Diocese of Washington

* * *

Youth In Crisis. Ed. by Peter C. Moore. Seabury. Pp. 146. \$2.

The emergent youth sub-culture is not only here to stay, it is being escalated, by the mass media into a sensational and lucrative source of profit. However, this book is not a product of such vested interests. *Youth In Crisis*, edited by Peter C. Moore, is directed to those who wish to give serious, creative, and effective thought to the problems connected with the education of young people. Within this book is an intriguing collection of often disparate opinions held by some of the most concerned and responsible educators of our time. Far from being a monochrome presentation by "special interests," it is Coffin, Malik, Stringfellow, et al at their down-to-earth, catalytic best.

It is obvious that apathy and aimlessness are widespread among young people. How does one present enduring values in order to elicit an enthusiastic response from youth? Our dependence upon religious curricula and social conventions

and ideals has failed to produce stability, a sense of vocation, spiritual renewal, and personal commitment among young people.

The currently popular topics "treasure" and "earthen vessels" are explored with rewarding freshness and honesty of expression. By no means is lively controversy suppressed in the interest of "cheap peace." On the contrary, a relentless search for reality is found on almost every page. This is a forthright book, avoiding sensationalism, and exhibiting the innermost thoughts of solid, experienced, and perceptive educators.

Perhaps the deepest note sounded in this book is that there is, despite any obstacle, always hope. "Our hope is to become more and more the kind of persons through whom young people can find meaning, purpose, and involvement, that they may have life to the full." An excellent, comprehensive bibliography is provided.

(The Rev.) DERALD W. STUMP
Pennsylvania State University

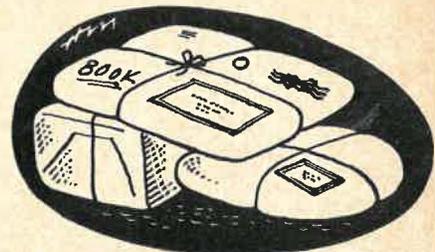
* * *

The Anonymous Christian. By Anita Röper. Sheed and Ward. Pp. 179. \$4.50.

The Anonymous Christian, the work of German-born Frau Anita Röper, takes as its theme the belief that God's saving, illuminating, and transforming grace is offered freely to all persons whatsoever, Christians and non-Christians alike. The book is a development of one aspect of the work of Karl Rahner, S.J., for whom the anonymous Christian is the person who does not think of himself as a Christian (who may even conceive of himself as explicitly opposed to Christianity) but who has received, accepted, and attempted to live up to the redeeming, supernatural grace of God, although, of course, as long as he remains the anonymous Christian he is unaware of the source of his moral and spiritual insight and strength.

The Anglican cannot but be heartened by the appearance of this book which is written by a Roman Catholic and which bears the *Imprimatur*. And Christians of whatever denomination will welcome—or at least ought to welcome—the book as a competent and thorough-going defense of a point of view which, properly appropriated by the Christian community, cannot but become an effective instrument of the furtherance of Christian ecumenical goals. Of course, how effective a book

Continued on page 14



We noted in a previous article that, according to the oldest and most reliable strands of the Gospel narratives, Jesus believed and clearly taught that not one, but two, eternal possibilities confront the human soul; and that He did not hesitate to call them "heaven" and "hell." But, according to the evangelists, Jesus used certain words and phrases which sincere and thoughtful Christians still find difficult and troublesome. For example: "It is better for thee to enter into life halt or maimed, than, having two hands or two feet, to be cast into hell-fire." "Whosoever shall say, Thou fool, shall be in danger of hell-fire." "Fear him who can destroy both soul and body in hell." "You serpents, you brood of vipers, how can you escape the damnation of hell?" "Depart from me ye cursed into everlasting fire prepared for the devil and his angels." "And these shall go away into everlasting punishment." And, of course, there are sundry other expressions such as: "The fire that never shall be quenched," "outer darkness," "weeping and gnashing of teeth." Perhaps the most troublesome word of all is "everlasting" when it is applied to "fire" and "punishment." This is something we find impossible to reconcile with our belief in a God whose very nature is love. And so there is the temptation to solve the problem by simply throwing the whole conception of hell overboard. But we really have no better reason for doing this than we have for discarding the Beatitudes. We must have a better basis for our biblical criticism than our feelings. Let us, therefore, look a little more closely at these troublesome expressions.

They are quite obviously figures of speech, and it may help us to understand them better if we remember that fire is used primarily for two purposes—either to refine and purify as with metals, or else to destroy as with discarded refuse which would otherwise become an insanitary danger to health. Moreover, the word translated "hell" in our English Bible is a reference to the gorge or valley of Hinnom (Gehenna) on the west side of Jerusalem where the refuse of the city was (and still is) burned in fires which, quite literally, never went out. The thought behind this metaphor, therefore, is not torture but either purification or destruction; and unless we assume, quite unwarrantably, that what is cast into the fire is indestructible, then it will not burn for ever but will be destroyed. As for "everlasting punishment," obviously utter destruction or annihilation is an everlasting punishment in the sense of loss of being; but it is not an unending torment, which is quite another thing. These passages have not the least necessary reference to unending torment, but rather to utter destruction.

But why, we may ask, did Jesus use such vivid, dramatic, even shocking sayings on this subject? Some of the early

The 4 Last Things



Fathers of the Church suggested that we should understand them as we do the warnings of the physician or the threats of the law. The physician warns us of the possible consequences of disregarding his directions and the judge threatens us with the penalties of breaking the law; and if they do so in the strongest possible terms it is with the purpose of so impressing us that the threatened penalty or prognosticated suffering may *not*, in fact, be inflicted. In colloquial terms, they try not to "scare hell out of us" but to scare us out of hell! Such a view is, at any rate, not incompatible with Christian orthodoxy.

Yet, even so, and when all has been said that can be said in explanation of

own image and gave him the god-like gift of freedom, free will, as determined by its own apparent good. This is the essence and the supreme significance of human personality and it involves, of necessity, at least the possibility for every human soul that it may utterly and finally reject the love of God. We may indeed *hope* that no soul has ever, in fact, made that final rejection; but unless it is possible for man to make this great refusal, then man simply is not free. Nothing could be shallower than the oft-repeated assertion that the idea of hell is only a nightmare born of superstitious fear of a vindictive god.

"Men argue that there is a hell because they are convinced on moral grounds that

By The Very Rev. Henry N. Hancock, D.D.

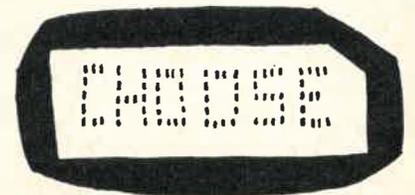
Dean, St. Mark's Cathedral
Minneapolis, Minn.

such sayings in the Gospels, a serious problem still remains. Let me put it in the form of the usual dilemma. If God is love, and if it is His will that none should perish but that all should be saved and come to the knowledge of the truth, then, so long as one single soul remains in hell, remains lost, excluded from the presence of God, or is utterly destroyed in the nothingness of eternal oblivion, the purpose of God's love in creation has failed. So far as that one soul is concerned, for whom Christ died, the love and declared will of God have been finally frustrated. And this, for many people, is an intolerable thought. This, they say, can never be. It is unthinkable. But the other horn of the dilemma is this. The Bible begins by telling us that God created man in His

there ought to be, if eternal justice is not to be mocked. . . . What is felt to be intolerable is that by the mere fact of dying betimes the impenitent wrong-doer should triumphantly escape the operation of a law of universal justice." [A. E. Taylor, *The Faith of a Moralist*, 325]

There, then, is the dilemma. One soul in hell, one soul for whom Christ died left in the outer darkness of eternal oblivion and utter nothingness means that, for that soul, the love of God has failed. Perhaps this was the agony in the heart of God which was symbolized in Gethsemane. And yet, if such a destiny is not at least a possibility, then the freedom of human personality is indeed a pathetic illusion. It may well be that this dilemma is beyond our present ability to

IV: Hell



resolve. But, in the words of the late Archbishop William Temple:

"There is no necessary contradiction in principle between asserting the full measure of human freedom and believing that, in the end, the grace of God will win (but not compel) its way with every human heart." [William Temple, *Nature, Man, and God*, 470]

But this must be clearly distinguished from the superficial optimism with its demoralizing influence which says: "Never mind; it will all come right in the end." A genuinely ethical faith must insist that the way of transgressors, in a rationally ordered universe, is, of necessity hard. A creed constructed to comfort the careless cannot be a morally sound creed. We need to contemplate the possibility of hell, not for others but for ourselves, as a warning of the spiritual risks we run whenever we are deliberately disloyal to what we know to be the best. For if hell is indeed nothing but the figment of frightened human imagination, if the final great refusal of the love of God and the consequent eternal loss is not at least a possibility, what can be the reason, the necessity or purpose why God "for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man"? Surely it is not without the prompting of divine wisdom that Holy Church uses the purple solemnity of Advent to throw into sharper relief the white and shining glory of Christmas.

Advent warns us with unsentimental realism of the deadly peril of our freedom. Christmas comes to tell us the good news of how God has made it possible for us to escape it. "For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life." *Venite, adoremus Dominum!*

Our successors will speak of "the Neo-Elizabethans" precisely as we speak of "the Victorians," and in the same tone of voice; "Depth-psychology" will take its place in their museums alongside of "faculty-psychology"; "faith in the future" will seem to them as reprehensible as "nostalgia for the past" does to us; and their journalists will use "twentieth century," as ours use "medieval," by way of a handy term for such crudities, cruelties, and superstitions as they may happen to disapprove. We cannot, after all, have it both ways.

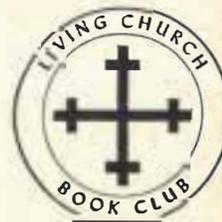
Dorothy Sayers, Dante,
The Divine Comedy
(Penguin edition, II, 45.)

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BOOKS

Continued from page 11

like this can be in this role will depend upon the extent to which we Christians are willing to open the door to a theological point of view which, if it is not really new, at least receives here one of its initial and clear twentieth-century expositions. The book is a reminder of the fact that often some of what we require for the achievement of our ends is already at hand if only we have sufficient humility to listen to suggestions that come from outside our own spiritual community, and sufficient freedom from preconceptions to be willing to open the door to what initially may appear to be alien to our convictions.

Like a good many of the most valuable intellectual works, *The Anonymous Christian* is offered in a form that is not without its faults. There is what to some of us, at least, will appear to be a provincial and outmoded appeal to the efficacy and superiority of *a priori* reasoning; the notion of what constitutes a fact is too loosely handled; and, in the first few chapters there are arguments which are either not cogent or which presuppose prior beliefs which need not be accepted. But as the work progresses the author picks up philosophical finesse, and the last few chapters are brilliant.

MARY CARMAN ROSE, Ph.D.
Goucher College

Booknotes

By Karl G. Layer

The Evolving Society. Edit. by Alice Mary Hilton. ICR Press. Pp. xiv, 410. No price given. The proceedings of the First Annual Conference on the Cybercultural Revolution — Cybernetics and Automation held this year.

Pioneers In Mission. By R. Bruce Beaver. Eerdmans. Pp. vi, 291. \$6.95. This source book brings together a body of original missionary documents consisting of early missionary ordination sermons, charges, and instructions. Much material hitherto generally unavailable to the general reader is presented. The book will be a valuable student's tool in the field of Protestant missionary activity.

Christian in the Market Place. By Karl Rahner, S.J. Sheed and Ward. Pp. 184. \$4. The author returns to the theme which was central to *The Christian Commitment*: the responsibility of the Christian destined to fulfill his nature in the historical conditions of the modern world in transition. Although the subjects of his meditations are various, there is a unity deriving from the preoccupations which he brings to bear upon each of them: the ultimate questions which face man in his openness toward God.

**PEOPLE
and places**

Appointments Accepted

The Rev. William T. Armitage, rector of the Church of the Transfiguration, Cranston, R. I., will be vicar of St. Matthias', Coventry, R. I. 02816, January 1st.

The Rev. Robert Black, former rector of the Church of the Good Shepherd, Houlton, Maine, is rector of St. John the Evangelist, Yalesville, Conn. 06492.

The Rev. Charles Bowyer, former curate at St. Mary's, Big Spring, Texas, is vicar of St. John's, Snyder, Texas. Address: 2214-42nd St. (79549).

The Rev. James Carey, former vicar of the Associated Churches of Southwest Baltimore—All Saints', Holy Cross, and St. John's (Relay), is rector of St. John's and St. Stephen's, both in Fall River, Mass. Address: 496 S. Almond St. (02724). He resigned from the Maryland National Guard as chaplain (Capt.).

The Rev. Curtis G. Fralick, former assistant missionary of the Tomkins-Seneca Co. mission field, N. Y., is assistant to the rector of St. Martin's-in-the-Fields, Severna Park, Md. Address: Box 362. (21146).

The Rev. J. F. G. Hopper, rector of Grace Church, Paducah, Ky., will be rector of Holy Trinity Church, Decatur, Ga. Address January 15th: Box 927.

The Rev. Kenneth E. Hulme, former vicar of St. Matthias', Coventry, R. I., is rector of the Church of the Ascension, 390 Pontiac Ave., Cranston, R. I. 02910.

The Rev. George R. Laedlein, former vicar of St. Christopher's Chapel, Linthicum Heights, Md., is rector of Emmanuel Church, Weston, Conn. Address: Lyons Plains Rd. (06880).

The Rev. Lawrence B. Larsen, Jr., former vicar of All Saints', East Hartford, Conn., is assistant to the rector of Trinity Parish, Southport, Conn. Address: 678 Pequot Rd. (06490).

The Rev. Jack Leather, former curate at All Souls', Oklahoma City, Okla., is rector of Holy Trinity, Midland, Texas. Address: 3207 Golf Course Rd. (79701).

The Rev. William W. Lipscomb, former curate at Trinity Church, Fort Worth, Texas, is vicar of St. Philip's Mission, Benzie County, Mich. Address: Box 190, Benzonia, Mich. 49616.

The Rev. Canon G. Ralph Madson, canon missionary of the Diocese of South Florida, is also editor of *The Palm Branch*, a diocesan publication.

The Rev. Odén Marichal, former assistant at Holy Trinity Cathedral, Havana, Cuba, is priest in charge of St. Francis of Assisi, Cárdenas, Cuba. Address: Ayllón No. 1074, Cárdenas, Matanzas, Cuba.

The Rev. Juan E. Martin, former priest in charge of St. Francis of Assisi, Cárdenas, Cuba, is priest in charge of All Saints', Guantánamo, Cuba. Address: Apartado No. 152, Guantánamo, Oriente, Cuba.

The Rev. Edwin G. Molnar, former rector of St. John the Evangelist, Oswego, N. Y., is missionary at St. Paul's, Utica, N. Y. On January 1st, he will also become director of the diocesan summer camp. Address: 190 Riverside Dr. (13502).

The Rev. George O. Nagle, priest in charge of Christ Church, Jordan, N. Y., will be rector of St. Stephen's, New Hartford, N. Y. He is also chairman of the diocesan department of Christian social relations. Address January 9th: 25 Oxford Rd., New Hartford, N. Y. 13413.

The Rev. John Payne, Jr., former rector of St. Andrew's, Seguin, Texas, is rector of St. Mary's, Big Spring, Texas. Address: Box 888.

The Rev. H. Austin Pellett, former chaplain of Starr Commonwealth for Boys, Albion, Mich., is vicar of St. Peter's-by-the-Lake, Montague, Mich. Address: 8732 Meade (49437).

The Rev. John C. Stone, former priest in charge of St. Andrew's, Haw River, N. C., is priest in charge of New Plaza Mission, Charlotte, N. C. Address: 4023 Lubbock Place (28205).

The Rev. William P. Weeks, rector of St. Peter's, Kerrville, Texas, will be rector of Grace Church,

Tucson, Ariz. Address January 1st: 2331 E. Adams St. (85719).

The Rev. Ivan Weiser, former curate at St. Paul's and vicar of St. Timothy's Chapel, Fairfield, Conn., is rector of the Church of the Epiphany, Tempe, Ariz. Address: Rt. 1, Box 457 (85281).

The Rev. Canon Edward N. West of the Cathedral of St. John the Divine, New York, has been named sub-dean of the Cathedral.

The Rev. Charles R. Wilson, former pilot diocese coordinator of the District of Idaho, is associate secretary of the joint urban program of the Home Department of the Executive Council. Address: The Executive Council, 815 2nd Ave., New York, N. Y. 10017.

Retirement

The Rev. Aronah H. MacDonell, assistant rector of St. Mary's, Eugene, Ore., since 1960, and examining chaplain of the Diocese of Oregon, retired December 1st. Address: 125 N.W. 20th Place, Apt. 504, Portland, Ore. 97209.

The Rev. Jerry Wallace, rector of Grace Church, Tucson, Ariz., since 1946, will retire January 1st. He was ordained to the priesthood in 1918, in the Diocese of Arkansas.

Liaity

Mr. Luther Bennett, communicant of Grace Church, Alexandria, Va., and supervisory auditor in NASA, has been appointed executive secretary for Christian stewardship for the Diocese of Virginia.

Mr. David A. Bouterse, executive director of Pennsylvania Citizens' Council since 1948, is re-

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December 18, 1966

sponsible for the contributions of a model state-wide public welfare program and the PCC's commission on aging, the only state level planning agency involving both governmental and voluntary groups.

Mr. Edgar Hartley, Jr., assistant manager, acting director, or manager of Kanuga Conferences, Inc., Hendersonville, N. C., has been appointed executive director of Kanuga.

Miss Dorothy Kimball, former DCE at St. Paul's, Minneapolis, Minn., is DCE for the District of North Dakota.

New Addresses

The Ven. Vine V. Deloria, Box 191, Suffern, N. Y. 10901.

Resignation

The Rev. Alexander M. Rodger, rector of St. Elizabeth's, Ridgewood, N. J., has resigned as secretary to the House of Bishops effective June 30th.

Renunciations

On November 19th, the Rt. Rev. William H. Marmion, Bishop of Southwestern Virginia, acting in accordance with the provisions of Canon 60, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry made in writing August 1st, by George Strother Bunn III. This is for causes which do not affect his moral character.

On November 30th, the Rt. Rev. Alfred L. Ban-yard, Bishop of New Jersey, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry made in writing by Howard F. Klein. This action was taken for causes which do not affect his moral character.

Ordinations

Priests

West Texas—The Rev. David Douglas, assistant at St. David's, 901 Canterbury Hill, San Antonio, Texas 78209.

Deacons

Virginia—Benjamin P. Campbell, assistant at Christ Church, Lancaster Co., curate at Trinity Church, Lancaster, and St. Mary's, Whitechapel, Lively, Va. Address: Lancaster, Va. 22503.

West Texas—Everett Harrison Cain, Jr., assistant at St. Luke's, 11 St. Luke's Lane, San Antonio, Texas 78209.

DEATHS

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

Sister Columba, CSM, 73, died in St. Mary's Convent, Peekskill, N.Y., November 3rd, in the 46th year of her profession.

In 1923, she was sent to the Mission of St. Mary the Virgin, Sagada, Philippines, and in 1934 was appointed Sister Superior of the work. For more than 20 years she taught and conducted retreats, and spent much time in the St. Andrew's Training Center, the forerunner of St. Andrew's Seminary, Manila. During WW II she was interned with two other sisters, first in Baguio and later in Manila. She returned to the United States for just a year after liberation then went back to the Philippines, returning again to the motherhouse in 1949. In 1952, she was appointed assistant superior of the Eastern Province and the next year was elected Mother Provincial. She retired from that office this past September.

The Requiem Mass was celebrated in the convent chapel and interment was in the Sisters' Cemetery, Peekskill.

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CURATE, 3rd man on staff. Not an errand boy.

Full ministry with concentration on youth. Solid, healthy parish. Cooperative team. Contact: Fr. Paul Hoonstra, rector, 116 West Washington Avenue, Madison, Wisconsin 53703.

SUBURBAN CHURCH in Virginia seeks an assistant minister for educational responsibilities and other parish work. Snapshot, biography and references requested. Reply Box S-414.*

WANTED: Housemother or housefather for boys' school in eastern Pennsylvania. Reply Box G-416.*

POSITIONS WANTED

MATURE, alert, hardworking priest desires contact with a parish looking for a rector. Centrality of the Eucharist preferred, and willing to make parish vital part of the Kingdom of God. Reply Box W-419.*

ORGANIST CHOIRMASTER, fourteen years at present post, desires change to Low Church parish having good pipe organ. Twenty-six years' experience adult, junior choirs. Will consider any worthwhile offer; slight preference for Florida. Reply Box S-422.*

RECTOR desires change. Will have completed 10 years as rector in present parish on January 1st. Have finished three million dollar building program. Reply Box C-418.*

RECTOR of large suburban parish, 50, excellent health, moderate Churchman, seeks correspondence with a smaller parish seeking rector or parish wishing an associate rector. Reply Box F-420.*

SINGLE WELSH PRIEST (U.S. citizen) desires living in any American metropolis. Am 58 years old with 29 years' experience in West Indies, Wales and New York. Moderate Churchmanship. Integrated parish preferred but not essential. Reply Box D-421.*

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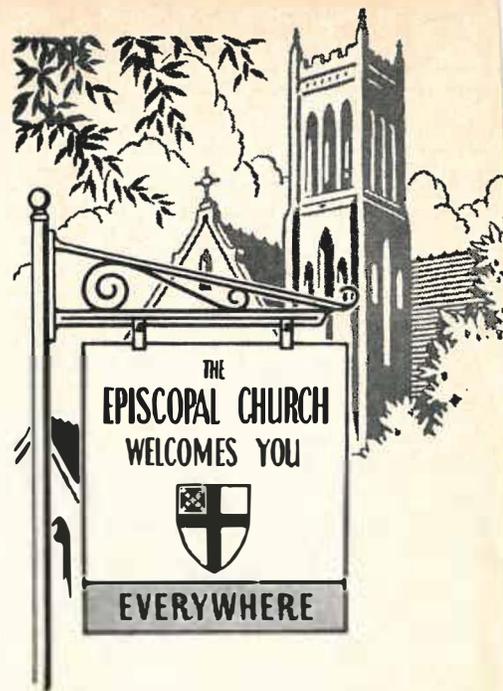
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LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
The Rev. R. Worster; the Rev. H. Weitzel
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdys 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

CHRIST CHURCH (Georgetown) 31st & O Sts., N.W.

The Rev. John R. Anschutz, D.D., r
Sun HC 8; Services 9:15, 11; Wed HC 7:30, 11

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 7:30, 9, 11; Daily 7:15, 5:30; also Weds
HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

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

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

CHICAGO, ILL. (Cont'd)

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EVANSTON, ILL.

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Mon Thru Fri Daily MP & HC 7:15; Cha 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
7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
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. 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)
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Sun 7:30, 9, 11. HC daily

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys MP & HC 7:15 (& HC 10 Wed); EP 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

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Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

HEAVENLY REST

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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'

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The Rev. Chas H. Graf, D.D., r; Rev. C. N. Arlin, c
Sun HC 8, Ch S 10, Cha 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 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10, Wed & HD 9:30; EP 6.
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, 7:30-8:30

RESURRECTION

115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. B. G.
Crouch
Sun Mass 8, 9 (sung), 11 (Sol); 7:30 Daily ex Sat;
Wed & Sat 10; C Sat 5-6

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

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

THE PARISH OF TRINITY CHURCH

Trinity Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Canon Bernard C. Newmon, S.T.D., v
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. Long, 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

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

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