

the living church

February 20, 1966

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O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. Amen.

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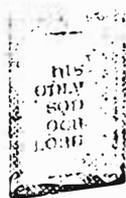
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BOOKS

Prayer Unmasked

Are You Running With Me, Jesus? By Malcolm Boyd. Holt, Rinehart & Winston. Pp. 119. \$3.95.

There can be few people left in the Episcopal Church by now who have never heard of Fr. Malcolm Boyd and formed some opinion about the man and the validity of his witness.

Most Churchmen tend to be enthusiastically "pro" or violently "anti" Boyd depending largely on whether or not his latest newspaper publicity or television appearance has upset their sensibilities or prejudices. Yet the man has a right to be appraised objectively and nowhere can this be done more fairly than in surveying his written work *along with* his public ministry. Brought together these reveal a unity and coherence, a purpose and direction which is all the more remarkable because of its radiant simplicity. The man is not difficult to understand at all; it is rather our own hesitation to express our deepest emotions and unmet needs which causes so many of us to recoil in shock from Fr. Boyd even though we may be equally committed to the causes he champions.

Take the latest book from his pen, *Are You Running With Me, Jesus?* Very few of us would have the courage, I think, to spread before our contemporaries so intimate a part of our lives, with our masks removed, as our private prayers, our confessions of pride and failure as well as aspirations for a better self, revealed for all to see. In this book Malcolm Boyd does exactly this and more. In the introduction, the key to the man's sense of purpose and direction in the cultural apostolate is laid bare to the gaze of friend and foe alike. He writes ". . . my prayer life, as the state of my spirituality is neither very respectable nor quite correct . . . (the book) . . . accurately reflects the grounding motivation and style of my prayer life and spirituality as I grapple with imperfections and ambiguities in myself and my society."

Whatever our point of view on Boyd, however skeptical we may be about prayers written by others, those of us concerned about the authenticity and depth of our prayer lives can learn much from *Are You Running With Me, Jesus?* Raw, naked, in the best sense "vulgar," the prayers knit together what men call the "sacred" and the "secular" in a marvelous way. There are prayers for sexual freedom, a litany for racial unity, prayers for war and peace, the campus, the city, side by side with prayers on traditional themes; a whole section of meditations on films is printed along with meditations on the Cross.

In short, while I might hesitate to give the book to Aunt Fannie, age 80, in East

Dubuque, there is scarcely a priest or layman I know who would not profit greatly from having read it. Those of us in inner city, cross cultural and interracial parishes, would do well to use it for Lenten study groups. And if not, why not?

(The Rev. Canon) FRANK V. H. CARTHY

30 Years In the Supermarket

Minister's Shop-Talk. By James W. Kennedy. Harper & Row. Pp. 211. \$3.95.

Minister's Shop-Talk is about no small shop. It is a report of one minister's responsible spiritual concern in the supermarket of today's world, where the buying and selling of ideas about persons' needs, values, and destiny are at stake. It is a report of what the Rev. James W. Kennedy's vital mind and spirit have been about in his ministry of over 30 years.

This book speaks from experience to men who have pastoral concern, and who strive for higher standards of effectiveness. Even though it is about the priesthood, especially one man's experience in it, it sensitively delineates the relation of Christian values to "all sorts and conditions of men," and to their institutions and behavior patterns. Consequently the book will reward lay Christians who wish to witness as people of God in the daily round.

A heartening emphasis in *Minister's Shop-Talk* is Fr. Kennedy's presentation of the ideas of the creeds in functional terms, as he at once emphasizes their contemporary relevance and their faithful expression of our central Christian faith. As he does this he is not mired in old thought forms of an out-moded cosmology, nor does he blow a fuse with heavy voltage from a new theology.

Minister's Shop-Talk deserves to be widely read, deeply pondered in spots, and returned to for stimulation and reflection.

We are glad that the author's experience in Texas and in New York's Church of the Ascension is now being put to use as he directs and edits Forward Movement Publications.

(The Rev.) C. CLYDE HOGGARD

Booknotes

Birth Control in the Modern World By Elizabeth Draper. Penguin Books. Pp. 333, \$1.25, paper. A remarkably comprehensive survey and discussion of the problem of imminent overpopulation of the earth. The author is an English woman who is universally recognized as an authority.

Psychological Studies of Clergymen By Robert J. Menges and James E. Dittes. Thomas Nelson and Sons. Pp. 202. \$5. A survey of abstracts of research done on this subject. No lengthy details of any one study are given.

The Living Church

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THINGS TO COME

February

20. Quinquagesima Sunday
23. Ash Wednesday
24. St. Matthias, Ap.
25. Friday after Ash Wednesday
27. First Sunday in Lent (George Herbert, P.)

March

1. David, B.
2. Ember Day
Chad, B.
3. John and Charles Wesley, PP.
4. Ember Day
5. Ember Day
6. Second Sunday in Lent
7. Perpetua and Companions, MM.
8. Thomas Aquinas, F.

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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Gardner Boyd

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us.

Daniel 9:9-10

the living church

Quinquagesima Sunday
February 20, 1966

For 87 Years:

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

EPISCOPATE

Bishop DeWolfe Dies

The Rt. Rev. James Pernette DeWolfe, fourth Bishop of Long Island, died at St. John's Hospital, Brooklyn, February 6th, at the age of 70.

Bishop DeWolfe, who was born in Kansas City, Kan., was a graduate of Kenyon College, and Bexley Hall, and was ordained to the priesthood in 1919. He received honorary degrees from Kenyon and Adelphi Colleges, and from Columbia University. He began his ministry at St. Peter's, Pittsburg, Kan., then spent twelve years at St. Andrew's, Kansas City, Mo.; he was a clerical deputy from West Missouri for three General Conventions. In 1934 he became rector of Christ Church, Houston, Texas. While there, he founded and served as president of a home for aged women, a day nursery, a social settlement for young people, a clinic for mothers, and a family service bureau, all housed on Church property. He became dean of the Cathedral of St. John the Divine, New York in 1940, and was consecrated Bishop of Long Island, May 1, 1942.

During the following years the establishment of Camp DeWolfe, the diocesan youth center, the reorganization of St. John's Hospital, Brooklyn the organization of a second diocesan hospital to be known as St. John's Hospital, Smithtown, were accomplished. Missionary work among the Spanish-speaking people in Brooklyn, and a missionary program on

the waterfront were inaugurated. The diocesan School of Theology was opened in the spring of 1955. Also established was the annual appeal for Episcopal Charities.

The bishop was chairman of the Joint Commission on Church Music, and served as president of the Second Province. He was also a trustee of the General Theological Seminary, and president of the Long Island School of Theology. He was the Bishop Visitor for several religious orders.

A clergy watch was kept at the Cathedral of the Incarnation, Garden City, L. I., until the time of the service. The Burial Office was read and Requiem celebrated at the Cathedral, on February 9th.

Bishop DeWolfe was preceded in death by his wife, the former Elizabeth Spittler Owen. He is survived by a daughter, Mrs. Robert L. Boardman, two sons, the Rev. James P. DeWolfe, Jr., and Dr. Philip W. DeWolfe, and thirteen grandchildren.

CONVENTIONS

Delaware

The annual convention of the Diocese of Delaware met at Christ Church, Dover, January 25th-26th.

The Rt. Rev. John E. Hines was the dinner speaker. He urged the laity to engage in a continuing education on the theological basis of their faith.

The convention voted withdrawal from the third provincial synod, unless the General Convention "radically revises" or abolishes the provincial system as it now exists. Until the change is made, there will be no election of delegates to the 1968 synod and thereafter, and payment of further provincial assessments will be withheld after 1967. The Rev. Rodney Reid, chairman of the special committee for the resolution, explained that a synod "has no authority and no responsibility." The diocese is one of thirteen in the synod.

A resolution "recognizing the legitimacy of dissent" to the government's Viet Nam policies was passed, but in no way was it to be "interpreted by our fighting men as minimizing the value of their service or their right to be in Viet Nam."

Also resolved, was that all contract agreements entered into by churches or the diocese, in so far as possible, would be only with those who offer equal opportunity. The convention endorsed support of planned parenthood and population control, and the distribution of infor-

mation on the subject throughout the world. The diocesan stand on open housing was reaffirmed.

Missions were brought up to equal voting status with parishes. Each will now have two voting lay delegates. A budget of \$295,405 was adopted. It was \$16,543 more than pledged. Of the total \$120,000 was designated for the Executive Council.

Atlanta

The annual council of the Diocese of Atlanta met on January 26th-27th.

Both the Rt. Rev. Randolph R. Claiborne, diocesan, and the Rt. Rev. F. Reus-Froylan, Bishop of Puerto Rico, the companion diocese, addressed the convention.

A budget of over \$480,000 was adopted. A resolution concerned with the revision of the Prayer Book was presented to the council. A memorial and a resolution concerning the Church's relationship to the NCC were also presented to convention.

Cadet Daniel S. Bryan, Church Army, was commissioned a Captain in the Army at the Holy Communion service for the convention. He is stationed at Kirkwood Center in a jointly sponsored effort of the diocese and the Presbyterian Church.

Virginia

The annual council of the Diocese of Virginia was held at St. Paul's, Charlottesville, Va., January 26th-27th. The Rt. Rev. Robert F. Gibson, diocesan, requested that a coadjutor be elected, and announced the retirement in the spring of 1968, of the Rt. Rev. Samuel B. Chilton, Suffragan.

A total budget of \$873,587.44 was adopted. This includes an amount of not less than \$280,578 as a general church item, \$253,449 for Virginia missions, and \$242,595 for expenses. Through extra giving to Anglican World Mission needs in 1965, \$15,000 had been sent to St. Michael's Seminary, Seoul, Korea, \$5,000 for a printing press to the Province of West Africa, and \$3,000 to the Philippine Independent Church for a building site in Batangas. The bishop asked for at least \$55,000 in gifts, to apply to the World Mission this year.

The Church of the Resurrection, Alexandria, was admitted as a mission; St. James', Mount Vernon, and St. Thomas', McLean, were received as self-supporting congregations. Women delegates may be seated at the council, but the canonical



change to permit women to serve on vestries failed to carry in the lay order.

A resolution querying the Executive Council on the progress of the General Convention's 1964 resolution seeking to restrain the NCC from efforts to influence specific legislation, except where issues are involved on which this Church has taken an official stand, was passed by a large majority.

NEW YORK

Church Club

The Rt. Rev. John E. Hines, the Presiding Bishop, warned members of the Church Club of New York on January 24th of "the Church's greatest internal problem and task." It is, he told the club's 79th annual dinner at the Plaza Hotel in New York, the task of raising the laity "from preoccupation with Church finances to witnessing for Christ."

The Presiding Bishop criticized "religious gadgeteering" and cited as an example the Church's "going into the entertainment business" to keep people financially interested. He called instead for a "lay ministry in depth, come what may in terms of financial support. Although the layman is not 'set apart' as is the clergyman," Bishop Hines advised, "he must be as well prepared to make his witness for Christ."

The Presiding Bishop was introduced by the Rt. Rev. Horace W. B. Donegan, Bishop of New York, who also offered the benediction. The Rt. Rev. Charles F. Boynton, Suffragan Bishop of New York, gave the invocation, and Edward Everett Watts, Jr., president of the club, was master of ceremonies.

COLORADO

Cathedral Columbarium

For two years, a committee under the direction of the Very Rev. Herbert Barrall, dean of St. John's Cathedral, Denver, Colo., has been studying the possibility of a columbarium on the cathedral grounds. It has now been decided that an All Souls' Walk will be constructed outside the eastern wall of the nave, linking the north porch and the south entry. At the present time there is a narrow walk that passes the graves of two former deans, on the location.

All Souls' Walk will be constructed over concrete vaults placed to receive ashes or burial urns. It will be paved with unmarked granite stones. If desired, names will be placed on a bronze plaque in the eastern tower room. The present cost of \$250 will go in part toward perpetual maintenance.

FLORIDA

Day Care Center

\$14,000 in gifts, each year, is the suggested minimum required to maintain a

very necessary diocesan child day care center, at St. Mary's, Jacksonville, Fla. Buildings at St. Mary's have been approved. A limited survey of the immediate neighborhood showed 87 children at home. The mothers of 46 of them expressed interest because they could then be employed, earning enough for a decent living. This type of child care is made more evident by the fact that 70% of the children in the area of St. Mary's, fall short of readiness for first grade, according to the public school curriculum.

Parents of children enrolled will be told that it is a Christian school. Christian nurture, supervision, scholastic skills,



emotional security, hot lunches, morning and afternoon snacks will all be found at the center.

An after-school recreational and remedial study for 15 to 20 elementary school children ages six to eight, is planned, because 35% of the families in the area earn less than \$3000 annually, and 186 families receive aid to dependent children.

A teaching staff of regular volunteers is sought to serve in the same way that many now work in hospital auxiliaries. Two practical nurses will be needed for the nursery, which is set up for children of two weeks to two years.

The diocese hopes to have scholarship aid available. The families will be expected to pay as they are able, such as an average of \$5 a week, though the cost will be from \$11 to \$14. The diocese of Florida has also asked of its people, prayer and involvement.

DELAWARE

More on MRI

An educational program to assist the Churchmen in the Diocese of Delaware is in its first phase. The Rev. Seymour Flinn, sub-dean of St. Andrew's Cathedral, Mbale, Uganda [L.C., December 19th], and Mr. Henry Kyeyune are meeting each day with clergy and MRI chairmen from four to six congregations through February 10th, at the diocesan conference center, to talk informally of the Church's missionary task here and abroad. Following these initial conferences, Mr. Flinn will spend several months visiting parishes and missions, as the diocesan missionary teacher.

All clergy and lay leaders receive the Overseas Mission Review, *Compass* and the Church Mission Society *Newsletter*.

All parishes receive a subscription to *Our Response to God — Far and Near*, which is the North American Cycle of Prayer. A "book of the year" with study guides will be sent to parish leaders for use, as they see fit.

ECUMENICAL RELATIONS

Paris

During the Church Unity week, a joint Episcopal, Roman Catholic, and Orthodox service was held at St. Pierre de Chaillot Roman Catholic Church, Paris. Canon Pieplu, of the staff of St. Pierre, gave the address; the Very Rev. Sturgis L. Riddle, dean of the American Pro-Cathedral Church of the Holy Trinity, and the Rev. Roger Greenacre, of St. George's Anglican Church, read the prayers, and Metropolitan Meletios of the Greek Orthodox Church pronounced the benediction. Choirs of Holy Trinity and the Greek Cathedrals sang. Following the service, a reception was held in the crypt.

Dallas

The Rev. Homer F. Rogers, rector of St. Francis', Dallas, the Rt. Rev. Thomas K. Gorman, of the Dallas-Fort Worth Roman Catholic diocese, and the Rev. W. Kenneth Pone, Bishop of the Dallas-Fort Worth Methodist area lead the prayer for Christian unity at the second interfaith service held in the Dallas area. The Rt. Rev. Msgr. W. J. Bender, of Christ the King Church, Dallas, was the preacher.

MRI

Long Island and Southern Ohio

The Rev. Charles R. Supin, rector of St. John's, Far Rockaway, L. I., N. Y., and chairman of the communications section of the Long Island (diocesan) commission on MRI, has prepared a report conveying some of the "excitement of a recent twenty-four conference" with a small group in the Diocese of Southern Ohio.

Thirty people including the Rt. Rev. Jonathan G. Sherman, Suffragan Bishop of Long Island, and the Rt. Rev. Roger Blanchard, Bishop of Southern Ohio, worked on two questions: 1) What are the unexamined assumptions and practices which regulate the laity? 2) Do we maintain structures and institutional processes in the Church that obstruct the mission of the Church?

From this meeting of questions and hopeful discussions, the Long Island delegation has asked, "Are we to be a comfort station or a launching pad?" To further understanding within the Church, a revamped diocesan convention (Long Island) for participation rather than observation on the part of the laity espe-

cially, and a new candor within the Church — a whole new approach to mission, will be developed. The report concludes, "As Bishop Blanchard remarked, 'Could you just see a Long Island-Southern Ohio block at General Convention?' And why not? By the grace of God, we will continue to speak to the changing attitudes within a changing Church."

ROMAN CATHOLICS

Ban on Folk Mass

When the Roman Catholic Archdiocese of Detroit banned the use of the "American Folk Mass" composed by the Rev. Ian Douglas Mitchell, fifty students from the University of Detroit, a Roman Catholic school, picketed a downtown church and the Chancery building. They were orderly, said prayers, and sang portions of the Mass to the accompaniment of guitars.

The Very Rev. Laurence V. Britt, S.J., president of the university, said that he would seek an appointment with Archbishop Dearden, to ask that the archdiocesan music commission reconsider its ban. The Rev. Thomas A. Blackburn, S.J., student counselor and director of religious activities, said he thought that there would be no more picketing, as the students are now writing letters to the Archbishop. The Rev. Robert Ryan, chairman of the music commission, said that the commission was "ready to approve any folk setting of the Mass, or folk song hymns for use at Low Mass, that meet the standards of good music." He said that the ban affected only the "Mitchell Mass," and that the commission had reported two objections — 1) the text had not been approved by the National Conference of Bishops of the U.S., and 2) the musical setting was poor by acceptable folk music standards.

Fr. Blackburn, on the other hand, defended Fr. Mitchell's Mass, as "beautiful and reverent," and said that the commission members had never heard it in its proper context. Reportedly some faculty members agree with the students, holding that their "competence" on musical taste "is at least on a par with the chancery's."

[RNS]

ANGLICAN COMMUNION

Grounded in Guadalcanal

by the Rt. Rev. R. S. DEAN

Executive Officer, Anglican Communion

My flying visit to the South Pacific region took me first to Polynesia and then to the Diocese of Melanesia. This diocese

The figure of the Crucified invalidates all thought which takes success for its standard. — Dietrich Bonhoeffer, *Ethics*, 16. (The Macmillan Company, 1955.)

is a great deal smaller — only a mere three quarters of a million square miles in area — but its problems and challenges are no less great, and those of communications are probably even greater. The islands in the Diocese of Polynesia for the most part are linked by air transportation, while those in Melanesia depend almost entirely on ocean going transportation. This means that in the Diocese of Melanesia there is an Anglican fleet of which we may well be proud. There is what might be called the flag ship — "The Southern Cross," 85 ft. long, and displacing 100 tons — which is used for the most part by the diocesan bishop, the Rt. Rev. A. T. Hill, and his Melanesian suffragans, the Rt. Rev. Leonard Alufurai and the Rt. Rev. Dudley Tuti — and it might be said in passing that Bishop Tuti is seasick almost every time he goes to sea. There is the 55 ft. long "Baddeley" used for cargo, the 70 ft. medical ship called the "Faubu Toomey," and the 55 ft. "Selwyn" which sails round the distant New Hebrides. Quite a fleet! For my part I sailed in the "Southern Cross" and so I am able to say that



while the show "South Pacific" may seem to be very romantic, the reality is anything but that. Work in the Diocese of Melanesia is hard, tough, and demanding, and is not nearly so well known as it should be. There are heroes of the Cross, unhonored and unsung in this diocese. I think of the bishop, Alfred Hill, who owns a mariner's ticket, and has worked for 35 years in the diocese, 11 of them as the bishop. I think of Archdeacon Harry Reynolds who also has served for 35 years, and it was truly astonishing to meet Canon C. E. Fox, aged 83, who has served in the diocese for no less than 62 years! This "do it yourself" diocese as Howard Johnson called it in "Global Odyssey" has 124 clergy of whom 112 are Melanesians. It also has no less than 850 Melanesian catechists who are paid up to about £5 per year, and also 55 members of the famous Melanesian Brothers and 15 novices in training. There are also 50 students training to be catechists, and in the fine schools of Pawa, and Alangauna, I saw evidence of many other young men who no doubt

one day will find their places in the service of Christ in this diocese. I spent 13 days in this diocese, although 8 of them were in hospital on Guadalcanal where I was grounded for 8 days having been attacked by a virus pneumonia. I was not the first to discover that God often puts a man on his back in order that he may look up, and I had time to think and reflect. To be entirely dependent on other people is a great way of finding out exactly what kind of people they are, and certainly the European and Solomon Island doctors and nurses treated me with kindness that could not have been surpassed anywhere. The 5 days during which I was mobile provided me with unforgettable experiences. The Melanesian Brotherhood, for example, is perhaps the organization closest to the pattern of the New Testament that I have so far seen. Started in 1925 by a Melanesian — Ini Kopuria — the Brothers bind themselves by annual vows to abstain from marriage and other such commitments, and after a period of training become wandering evangelists, visiting island after island. I visited their headquarters on Guadalcanal, and understood what Canon Fox had said to me when he had told me that for 11 years he had been a member of that Brotherhood and, as he said, owned nothing but a singlet and a loin cloth, and yet "I felt I owned the world." It all seemed a far cry from our Western organization and our dependence on possessions.

Since my views on the building of cathedrals are apparently well-known, my critics may be surprised to read that I feel that the Diocese of Melanesia *does* need a new cathedral! The present one at Honiara is in fact 2 war surplus Quonset huts put together, and is a totally inadequate structure for the crowds of people who attend worship not only on Sunday but on weekdays too. So plans are afoot for the building of a new cathedral, but the authorities have turned down an architect's scheme which calls for a cathedral costing £40,000! The cathedral chapter had decided that £25,000 is the maximum that ought to be spent on a building! No wonder I felt at home in the joyful contagious happiness of this remarkable diocese. Thinking about the need of a cathedral, surely there must be a number of Episcopal G.I.'s who slogged it out in the "living green hell" of Guadalcanal who would be prepared to make a new cathedral possible.

My space is gone and I have said nothing about the 4 European staffed hospitals, the 2 leper colonies, the schools scattered throughout the diocese, the printing press, and the little ships which make up the means of transport in this remarkable diocese. It is a great adventure to go to the Diocese of Melanesia and I eagerly look forward to the chance of going there again.

The Most Rev. Arthur Michael Ramsey

The Archbishop of Canterbury

The Rock and the River. By **Martin Thornton**. Morehouse Barlow. This book shows in a practical way the bearing of traditional spirituality upon questions raised by the New Theology.

Life and Fire of Love. By **Herbert Waddams**. S.P.C.K. This book draws upon some of the classical writers of many epochs.

A Lectionary of Christian Prose. By **A. C. Bouquet**. Peter Smith. An anthology of instructional, devotional, and biographical pieces of the highest value.

The Very Rev. John B. Coburn

Dean, the Episcopal Theological School

Markings. By **Dag Hammarskjöld**. Knopf. Here is a book that is on its way to becoming a modern classic. Dag Hammarskjöld is the modern man par excellence who affirms that "the road to holiness necessarily passes through the world of action." This book consists of, in the author's words, "a 'kind of white paper' concerning my negotiations with myself and God." The key to the book is found in his entry for Whitsunday, 1961:

"I don't know Who — or what — put the question, I don't know when it was put. I don't even remember answering. But at some moment I did answer Yes to Someone — or Something — and from that hour I was certain that existence is meaningful and that, therefore, my life, in self-surrender, had a goal."

Encounters with Silence. By **Karl Rahner, S.J.** Newman. Fr. Rahner is one of the outstanding theologians of the Roman Catholic Church and has exercised a position of leadership in all of the sessions of the Vatican Council. He is one of the most distinguished and sophisticated theologians of our age. This little book combines the profundity of a theologian with the direct form of address of a simple believer. It combines to an unusual degree theological scholarship and personal religion. For one who is seriously concerned about how one may worship God with all one's mind in a secular world this book is particularly recommended.

Creative Brooding. By **Robert A. Raines**. Macmillan. This book represents a form of spirituality for the modern man — perhaps particularly the modern, well-educated, middle-class Episcopalian man of the suburbs. The book draws on current literature, and together with appropriate biblical passages provides raw material upon which one's spirit might brood.

The Rt. Rev. Horace W. B. Donegan

The Bishop of New York

The Magnificent Defeat. By **Frederick Buechner**. Seabury.

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

How the Church Can Minister to the World Without Losing Itself. By **Langdon Gilkey**. Harper and Row.

Clifford P. Morehouse

President of the House of Deputies

Sacred and Secular. By the Most Rev. **Arthur Michael Ramsey**. Harper and Row. This is a book which considers the Christian paradox of concern for this world and a will to renounce it for the sake of something beyond. Marxism, and contemporary secularism as well, renounces that "something beyond," and can never understand how Christians who believe in it can nevertheless have a burning concern for the social issues of the day. Archbishop Ramsey cuts through this seeming ambivalence, and restates some basic theological concepts that make it clear that the committed Christian must live in both worlds, and have a genuine commitment to each. This is fundamental theology that a layman can understand, and that will clarify his own thinking and Christian conviction.

for lentes

We

Recommend

from clergy and

Bed and Board. By the Very Rev. **Robert F. Capon**. Simon and Schuster. Here we have a book that some may consider too rollicking and joyous for Lenten reading; but I find nothing in the Book of Common Prayer to indicate that the observance of Lent should be a gloomy affair. Dean Capon subtitles his book, "Plain Talk About Marriage," but it has nothing in common with those expensive books on sexual adjustment that are advertised in full-page displays and mailed out under plain wrappers. The author claims no special qualifications except that he is the father of a healthy, happy family of six, who enjoy a hearty and wholesome Christian family life. We are yet to find a learned tome by a "sex technician" with a string of sociological degrees that can come anywhere near doing the job that

Dean Capon accomplishes in less than 200 pages of delightful reading.

If you like a good historical novel that is true to facts and that doesn't just use "olden times" as a setting for supposed bedroom intrigues, I highly recommend **Thomas**. By **Shelly Mydans**. Doubleday. The life of Thomas Becket is a true story of Christian conversion and martyrdom, set in a time when the issues of Church and state, which are so perplexing a problem in our own day, were just beginning to be defined. In the hands of Mrs. Mydans this becomes a fascinating story with implications for the present that are not spelled out. But that will be apparent to the discerning reader.

Mrs. Theodore O. Wedel

Member, Joint Commission on M.R.I.

God In My Unbelief. By **J. W. Stevenson**. Harper & Row. An absorbing story of one man's ministry among

Reading

Some

Selections

of the church

real people of today. A refreshing antidote to pessimistic views of the Church and religion.

Doors of Eternity. By **Sibyl Harton**. Morehouse-Barlow. This is a treasure of devotional reading, full of wisdom on the deep problems of human existence. The chapter on death is superb.

The Feminine Crisis In Christian Faith. By **Elizabeth Achtemeier**. Abingdon Press. Mrs. Achtemeier is a very good biblical scholar, but she is also a woman who knows modern Churchwomen all too well. This is an indictment of the fuzzy, sentimental faith of many modern Christian women and a clear, strong, understandable presentation of the real Gospel.

The Ven. Stanley Atkins

The Archdeacon of Milwaukee

The first book I recommend is **St. John's Gospel**. This choice should need no defense. Scripture should be the native soil of a Christian, his lamp, his staff, his daily bread. Whatever else a Christian should read during Lent, a book of the Bible should be part of his daily study and devotion. Scripture should always be read with a guide, and I shall recommend a little known commentary, **The Gospel according to St. John** by **R. V. G. Tasker** (Tyndale Series. Eerdmans.) There is no attempt here at a verse by verse commentary. The author divides the Gospel into sections, comments on each as a whole, and adds further notes on points of interest in the section. He works from the King James Version.

My second choice is **The Sacrifice of Christ**. By **C. F. D. Moule**. Seabury. The subject of the book is the relation between the sacrifice of Calvary and the sacrifice of the Eucharist. The rapid spread of the Parish Communion and the popularity of some of the "new" liturgical practices, make the subject of this book a matter of urgency. We must have a doctrine of sacrifice which is neither magical nor Pelagian, and Dr. Moule's book is critical, scriptural, and ecumenical. He begins by considering the uniqueness and finality of the sacrifice of Christ. He then goes on to consider a correlated truth — that the doctrine of the Church as the Body of Christ means that in some sense the sufferings of the limbs are the sufferings of the Head, and vice-versa. His last Chapter is called "The Eucharistic Sacrifice," and here he draws together the threads of his argument into a rich pattern. This book must be read with one's Bible in hand, and it will greatly reward the careful reader.

My third choice is a very old book, it is **Pensées**. By **Blaise Pascal**. Pascal was born in 1623. In 1654 he underwent a great mystical experience; it was what he called his "definitive conversion," and it colors all his thinking. From the time of his conversion Pascal seems to have planned a "vindication" of the truth of Christianity, but he did not live to write it. Instead he left us the raw materials in his **Pensées** which are short paragraphs, sometimes only a sentence long, in which Pascal wrestles with the mysteries of God and man, sin and grace. He is truly the first of the Existentialists, looking with steady eyes on the glory and the misery of man, and yet is never a mere spectator of the human predicament. Nobody can sit down and read through the **Pensées** at one sitting. The book is suitable for Lent in that it is for day to day brooding over.

The Rt. Rev. Roger W. Blanchard

The Bishop of Southern Ohio

The Church in Metropolis. By **Perry Norton**. Seabury.
On Being the Church in the World. By the Rt. Rev. **John A. T. Robinson**. Westminster.
Where in the World. What in the World. Both by **Colin Williams**. Epworth.

This article on the Second Vatican Council is the second in a series of four by Dr. Grant which will be published in *The Living Church*. Those remaining will appear in the March 6th, and March 27th issues.

The Second Vatican Council

by the Rev. Frederick C. Grant, Th.D.

Anglican observer at the Second Vatican Council

II. The Opening Session

The Second Vatican Council, convoked by Pope John XXIII in October, 1962, was designed to "update" the Roman Catholic Church and bring it into closer contact with the modern world and its problems. In his opening sermon on October 11th, the Pope took issue with those pessimists who think our age is growing steadily worse, and look back to the earlier councils (Roman Catholics count 21 of them, in all, from Nicaea in 325 to the present Council) as examples of "the triumph of the Christian idea and way of life." Instead, "Divine Providence is leading us on to a new order of human relations." But the Church must "bring herself up to date" wherever this is needed, and must devote herself to serve and convey her message to all men everywhere: the Church's mission is not limited to those within her portals, but is to all mankind. New conditions and new ways of life only open new doors of approach for "the Catholic Apostolate." The language of the Church's teaching must be simplified and made more direct. The Church's faith does not change, but its mode of expression must be made more intelligible to men of today. Above all, the Church's approach to the world must be "pastoral," not judicial. She must win, not repel; heal the world's sicknesses, not condemn the guilty or those who have passed on the infection. Finally, the Church must embrace all men in her concern — not only the multitudes of non-Catholic Christians, but also the vast masses of non-Christians. In a word, the mission and responsibility of the Church is *world-wide*.

This was a bold new message to be

heard from papal lips, reversing the attitudes hitherto assumed by many Roman Catholic leaders. As Xavier Rynne described it, the sermon "marked the end of the closed mentality that has characterized not a few [Roman] Catholic bishops and theologians since the sixteenth century" (*Letters from Vatican City*, New York 1963, p. 73. See the full text of Pope John's address in the Appendix, pp. 262 ff.).

The Latin text of the opening *schemata* (draft decrees, for study and revision), given out at the beginning of the first session, included one on the Liturgy. Presumably this was to have followed the one on Sources of Revelation, in good theological sequence. But someone (Pope John?) must have foreseen the difficulties involved in the latter, and welcomed the probability of wide agreement on the former, and so the order was reversed, and the Council began with the schema on Liturgy. The working days from October 22d to November 13th were devoted to this schema, with great unanimity and enthusiasm. It was obvious that the language of this decree was largely that of the Liturgical Movement, which had been preparing the way for an updating in Catholic worship for many years, not only in the Roman Catholic Church but also throughout Christendom. Even in our American Episcopal Church we early felt the pressure of this fresh movement. Dean William Palmer Ladd of Berkeley Divinity School, back in the 20's, was an earnest and persuasive representative of the movement, and he had many disciples, among them several of the most eminent of our present-day liturgical scholars and teachers.



RNS

How vital and how central is the Church's concern for worship was clear from the beginning of the discussion. For example, how much authority may the bishops exercise, either individually or *in collegio*? What is the *ius liturgicum*, and how is it limited, how does it function? (The question is also asked in our Church.) The eventual Roman Catholic solution is that groups of bishops may act; the authorities in Rome are supervisory, but apparently may not reverse the action of the bishops, e.g. in authorizing a vernacular version of the sacred liturgy or other rites. Some of the German bishops told us that their authorization of the use of the vernacular had resulted in a great improvement of public worship. The singing of German hymns had carried over the same zest and enthusiasm to the singing of the Latin!

But the problems of a vernacular version were not simple. We Episcopalians assume that Cranmer's translations and compositions in the Book of Common Prayer are adequate for all purposes. If other versions are needed in the mission field, let us translate the Book of Common Prayer into the requisite language! (The Latin services in some college chapels in England are not ancient, but simply expert translations of the Prayer Book!) But an archbishop from India told the Council that there are more languages (not dialects but languages) spoken in his archdiocese than in all of Europe! In one German diocese there were four languages in use. Pleas were naturally advanced for retaining the Latin, but the overwhelming needs of modern men and women, and especially children, carried

Amidst all the great revolutions enticing or threatening the Church these days, there is a minor one which appears well on the way to quiet success. By February of 1967 the Executive Council of the Church will decide whether to recommend to the 1967 General Convention the adoption of this revolution, and assign a full-time staff member to promote it throughout the Church in the meantime. The revolution is in the manner of financing the work of the dioceses and National Church, and it consists of the substitution of the "Partnership Plan" for the quota-and-assessment system now in operation. Although truly minor in comparison with some questions, this revolution is significant and worthy of close attention.

The Partnership Plan substitutes for fixed assessments and quotas an *ideal*: the ideal of having each parish give one-half of its income to the diocese, and each diocese one-half of its income to the National Church. The plan is presently in operation in 21 dioceses. The proposal before the Executive Council would make it *the* method by which the dioceses finance the National Church.

In a report to the September, 1965 meeting of the Executive Council, a committee charged with the study of the plan presented the following facts resulting from the experience of the dioceses using it: (1) No notable overall increases or decreases in giving have resulted from its use. (2) "A marked improvement in the spirit of giving" has resulted. (3) "The success of the plan seems to depend on the diocese's working closely with, and making its own needs clear to parish vestries, even to the extent of having an every-parish visitation." The word "success" is not defined, but it seems to mean the accomplishment of points one and two — the maintenance of the old level of giving, but with a better spirit. The committee requested that the Executive Council recommend adoption of the plan to the 1967 General Convention and assign someone to full-time promotion of it in the interim.

When the facts given are considered, however, they would seem to indicate anything but the actual recommendations of the committee. Put together do they not say: "Dioceses using the partnership plan are managing to get about the same amount of money that they used to, but with less griping. AND AT CONSIDERABLY MORE EXPENSE ON THE PART OF THE DIOCESE (Number 3 above)." No improvement in giving — more expense — greater satisfaction with the bad situation: is this what we need?

One would expect to find some skepticism regarding a plan that accomplished this, if not in the committee, at least in the council itself. So it is shocking to read that "Council members showed that they all agreed in principle with the position reached by the joint committee."

what about the PARTNERSHIP PLAN?

The only question appears to have been whether the Church is ready for this great leap forward. One committee member urged the adoption of its recommendations on the ground that in contrast to the quota-assessment system, the new plan calls for "total commitment . . . in terms of an infinite need" — this in the face of the fact that no marked improvement of financial commitment has resulted from it. He was not challenged!

On practical grounds alone, then, the very facts presented would seem to condemn the Partnership Plan. Its effect is simply to increase the amount of time, energy and resources spent just to keep the organizational machinery of the Church going, with no corresponding financial increase to carry forward the Church's work.

But what about the theology of giving? Is the new plan better in this way? Does it proceed from and teach Christian principles better than the old ways? These questions, too, must be considered in an evaluation of the plan, for although Church financing has partly been a practical matter, the method of financing does teach either good or bad principles. For example, although neither pew-rental nor bingo is immoral, the Church has decided both are unfitting methods of financing its work. What, then, is the theological bearing of the Partnership Plan in comparison with the older methods?

The Plan seems to have two chief foundations: (1) Its witness (by the combination of a large ideal with an indefinite minimum requirement) that the need is vast, even infinite, and that there must be no limit to the commitment of Christians, parishes, and dioceses to that need; and (2) "Voluntary Giving."

With regard to the first idea, it is true that a Christian's commitment to Christ and His Church must be unlimited. But

this does *not* mean that his *financial* obligation for the support of the Church is unlimited. Indeed, it is stated by many authorities, including the highest, to be limited to 10% of one's income — unless of course Christ calls a man personally to sell all to follow Him. But even in that case, Christ mentions the poor, not the Church, as the recipient of a man's total wealth. There is no general obligation of unlimited financial responsibility toward the Church in Christian principle. Even the new plan sets a definite portion — 50% of parochial or diocesan income. Thus the idea of unlimited responsibility is unsound theologically as well as impractical. It is not seriously maintained in the plan itself.

Secondly, with regard to "Voluntary Giving," it may be asked what giving in this day and age is NOT voluntary? Who is there who is giving involuntarily, or under real compulsion? But to consider it more deeply, there is confusion between the case of the individual Christian on the one hand, and the Episcopal parish or diocese on the other in this plan. By his giving, of course, the individual partly reveals the real extent and depth of his Christianity and churchmanship; and he may be extremely world-and-self-centered indeed under a Christian veneer. The Church corporately seeks, through the Word and Sacraments, to lead him to become more thoroughly that which he is by baptism; but he himself must voluntarily determine that matter. (Even so the Church does have some definite requirements she lays on him.)

But is the parish or diocese *corporately* in the same position? Is it up to them to *decide* voluntarily whether and to what extent they are committed (financially and otherwise) to the Church's faith and work? Are they not rather the Body of

by the Rev. Raymond E. Bierlein
Rector, St. John's Church, Ionia, Mich.

The Only Creativity

We're glad somebody has said it openly at last. Dr. Michael Wyschogrod, who teaches philosophy at the College of the City of New York, is fed up with the overuse and misuse of the term "creativity;" and, all stops open, he let his annoyance flow freely at a recent meeting of psychologists. Creativity, he said, must be served for its own sake, not for psychological needs. "We cannot pretend that dabbling with creativity is the solution to the problem of the housewife and the salesman who find their lives empty. The only result we will achieve is to cheapen creativity without solving our problems." He added this statement: "The person who attempts to create in order to find a meaning in his life, to convert a pointless existence into one that is no longer pointless is using creativity to his own end and that cannot be done."

Everybody concerned with the cure of souls — his own, or others — should ponder these carefully measured words. Too rarely is the term "creativity" thought about, in the course of its being incessantly bandied about. For Christians, at any rate, creativity is an essentially theological concept. Ultimately, only God can create — that is, cause something to exist that did not exist before. When "doing something creative" is prescribed as therapy, the counselor is usually not thinking theologically; hooking a rug or writing a poem or painting a picture is being uncritically classified as a creative act. This slovenly use of the word could be overlooked if its only victim were precise language; but the issue is much more serious.

Dr. Wyschogrod asserts that a person cannot convert a pointless existence into a meaningful one by dabbling with creativity and trying to use it to his own end. He would say that the trouble with trying one's hand at writing poetry as a cure for what ails one, rather than for the sake of the poetry, is that it doesn't work; one's life is not redeemed thereby from pointlessness. The only result is bad poetry and bad therapy. It was written of somebody who tried that way:

*He tried to paint a black cat white,
He tried to lure a moth with camphor.
He made an honest, hopeless fight
For things he didn't care a damphor.*

But, it may be objected, isn't it a plain clinical fact that very many mentally sick people are helped by various forms of occupational therapy — by being given "something creative" to do with their minds, hands, and time? Unquestionably they are, in some degree. And the

hitherto apathetic soul who has been set to hooking rugs or writing poetry and suddenly comes to life may well be on his way toward the real treatment, which is God's therapy. There is no limit to God's power to make use of any device man may use in his striving for "saving health." What we are most concerned to say is that the quest for meaning and value in one's own existence involves an operation far more profound and radical than any dabbling with creativity. A person begins to find meaning and value in himself when he sees God as the only Creator and himself as a child and partner of the living God.

A man's true creativity, if he has it at all, is an instrumental rather than an original creativity. And any hu-



man being is one through whom the Creator can create. Herein lies the marvelous — and only — originality of every human being: the fact that he is the only person through whom God can do some particular things most precious to God Himself. Only God creates. But the human person can choose, must choose, and is at every moment choosing, whether he will be, in St. Paul's phrase, one of "God's fellow-workers" or will only stand in God's way.

To abound in the triumphant sense of being used by God in His continuing, unceasing, invincible work of creating His unfinished world — this is to know the true meaning, value, purpose, and nature of one's own existence.

Here then is another job for contemporary Christian theologians: to reformulate the Christian doctrine of creation in such a way as to show the simplest soul how he can become truly creative and enter into the joy of the Lord of life.

Here and There

Alcoholics Anonymous continues to set a high standard of consecrated common sense in its rules and maxims. One which we read about recently (it may be a venerable maxim which we had hitherto missed) is this: "I don't care who stole my little red wagon when I was three. My problem is right now." Good medicine, that, and not for alcoholics only.

PARTNERSHIP PLAN

Continued

Christ which must confront the individual with Christ's message and standards, call him to His service, and mediate to him the grace necessary for him to fulfil his calling? Is a parish or a diocese simply an association of Christians com-

mitted only to what they democratically and voluntarily commit themselves to? The Catholic doctrine of the Church, the Anglican Prayer Books, our canon laws, all say *No*: the Church corporately is already committed irrevocably by its very nature. It asks participation in that commitment of all its members personally. But by asking vestries and dioceses to

determine their giving only in the light of an *ideal* rather than a definite *requirement*, the Partnership Plan reverses this. In principle it makes a parish or diocese structurally an extension of the state of soul of its members at any given time rather than the extension of the Body of Christ bearing His requirements to its members. The extension of "voluntary

giving" from the individual to the parish and diocese undermines the doctrine of the Church.

The present quota system is a hybrid. A quota is morally weighty, but not actually binding on a vestry or a diocese. The weight produces the feeling that it ought to be fulfilled; the optional character suggests that it's not too important ultimately; and the result is grudging acceptance, or self-justifying reduction.

It seems to me that the assessment system actually corresponds to and expresses most adequately the doctrine of the Church. For many years this system has supported the episcopate nicely, and has witnessed to vestries that if a parish is to consider itself "Episcopal" it is going to support the "episcopos." There has been no noticeable anti-episcopacy movement in the Church as a result, and generations of Churchmen have had the Church's teaching about the importance and centrality of episcopacy brought home to them in a clear and simple way.

A number of dioceses have transformed the old assessment-and-quota system into a single assessment for the whole diocesan budget. These dioceses are saying simply and unmistakably that support of diocesan and world-wide Church work is not an optional part of a Christian parish's job, but of the very essence. If a parish is to consider itself Episcopal it is going to support the Episcopal Church's work. This is sound in principle. It lays definite obligations on parishes and dioceses. If it creates resentment, it could only be due to parochial or diocesan unwillingness to recognize OBLIGATIONS where they really exist.

But does it create resentment? What is its administrative expense compared with the quota system or the new plan? If the Executive Council is going to devote someone full-time to the matter, which seems premature in any case, should he not study the whole picture carefully and critically, investigating theory and practice alike of all three methods, and then present a report that can be studied and discussed by the Church generally as well as the Executive Council, before General Convention is called upon to make a decision?

It is more than questionable whether any mere manipulation of the method of parochial or diocesan support of the Church's work can solve the basic problem of poor Episcopal stewardship. The constant teaching of tithing on principle, and the clear example and personal witness of Church leaders, clerical and lay, from the "top" on down, would seem the sound approach to the basic problem. But the method of parochial and diocesan "giving" does teach and influence. The straightforward, unambiguous declaration of clear obligation which the assessment system makes is most consonant with both the nature of the Church and the importance of its work.

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Continued from page 10

the day. In the United States the bishops have already authorized the preparation of an English version of the Mass and propers, all but the central core of the Canon. For my part, I rejoice. Those ancient prayers, in simple, direct Latin that anyone can learn or follow with the help of a parallel-column translation, are too precious to be abandoned!

Other features in the revision of the Liturgy were the provision for concelebration, i.e. a number of priests sharing in the same service rather than "saying" Mass privately or in little groups at the same time. The whole ethos of the Liturgy is the ancient celebration of Christ's memorial and real presence in the midst of His people, God's household. Like a family meal it must be as intimate, sincere, and frank as a happy gathering of parents and children about their common board. The "table of the Lord" is no pagan altar where sacrifices are offered to some distant deity; Christ is really present, and the priest, as *pater familias*, head of the family, stands facing his flock. Christ is "in the midst." The sacrifice, and the supper, are shared and offered by all. This is perhaps the most revolutionary idea of any that the Council espoused, and the one which will be the most appealing and effective to all Christians everywhere, if not immediately, certainly in the years to come.

In an appendix to the finished *Constitution on the Liturgy*, provision is made for possible adoption of a fixed perpetual calendar and for the assignment of Easter to one fixed Sunday in the year, regardless of the phases of the moon. This simplification of the ecclesiastical calendar, if adopted by the world generally, would be a great help to all concerned, on both religious and secular grounds.

The following week the Council took up the schema on sources of Revelation, but did not reach a consensus — or even a large enough majority. In fact, seeing the diversity of views represented, Pope John intervened and ordered the schema withdrawn and rewritten by an enlarged committee. The trouble with the original draft was not only that it was reactionary in outlook, with language and ideas derived from antiquated and outmoded biblical scholarship, but also that it was too modern (i.e. late nineteenth century, not twentieth) in its assumption that there are *two sources* of revelation, namely Scripture and Tradition. This is not even the language of the Council of Trent in the sixteenth century, or of Vatican I in 1870, for both of whom there was one source of revelation, that is God, but two modes of its transmission, i.e. in writing and orally, by tradition. In fact, the tradition was there first, in many instances, and the books of the Bible were what Gilbert Murray once called "traditional books."

Since a large number of Council fathers objected to this schema, the Pope very wisely withdrew the document and recommitted it to a new and mixed drafting committee. The Curia alone was not the best group to handle the document; the biblical scholars must be included.

The brief schema on communications media received little more than passing notice and adoption in principle. It seemed rather platitudinous: radio and TV *may* be useful, if rightly managed! But there may be areas in a world-wide Church where such an affirmation is important.

Similarly, the schema on the unity of the Church took only a brief period, four days. It dealt exclusively with the problems of reunion in the East, where the problem of reunion has been compounded for centuries, beginning with the fifth century division of Nestorians and Monophysites in Egypt, Syria, and Persia, and continuing with the Byzantine Church and the separation between Constantinople and Rome, and the separation of the Melchite wing in the East. The great rift took place between Rome and Constantinople in 1054, and spread to the separation in Russia, the Balkans, and Greece. The split in the 16th century between Rome and Protestantism is really modern!

Valiant efforts have been made by both Pope John and Pope Paul — especially in Paul's dramatic visits to the East and his meeting with the Ecumenical Patriarch, finally resulting in the rescinding of the mutual excommunication of East and West, a happy ending of the Council's final session. But the progress in this direction had long been prepared, especially by Cardinal Bea and his commission on Reunion. Such leaders as Msgr. (now Archbishop) Willebrands and the American Paulist, Fr. Thomas Stransky, have borne good fruit, not only in renewed fellowship but also and especially in the choice of language for use in communication and discussion. The fine, sensitive diplomacy of Archbishop Willebrands is seen, e.g., in his preference for "return to unity" rather than "return to the Catholic Church," which is really impossible in addressing the Orthodox, and is irritating to Anglicans and many Protestants. (See Dr. Douglas Horton's *Vatican Diary 1962*, p. 150.)

The great debate on the Church barely got under way at the close of Session I. But there was no more important document to occupy the Council's private study and deliberation during the adjournment until the following autumn. This and its cognate schemata and related subjects were to occupy almost the whole of Sessions II and III.

Our Lord never thought of
being original. — George Mac-
donald (1824-1905)

PEOPLE and places

Appointments Accepted

The Rev. Fleetwood J. Albrecht, former rector of Good Shepherd, North Charleston, S. C., is assistant rector of St. Philip's, Charleston, S. C. Address: 15 Formosa Dr.

The Rev. Donald F. Ball has been appointed chaplain at Eastern Correctional Institution, Napanoch, N. Y.

The Rev. Robert B. Cope, former rector of St. Paul's, Staten Island, N. Y., is vicar of St. Andrew's, York Rd. and Main St., Lambertville, N. J.

The Rev. Alvin B. Hart, former chaplain at Bellevue Hospital, New York, is chaplain at St. Luke's Hospital Center, New York, N. Y.

The Rev. James B. Jeffrey is chaplain for the Youth Consultation Service, diocese of New York, New York, N. Y.

The Rev. George F. Kempell, former rector of St. Michael and All Angels', Dallas, Texas, is rector of Christ the King, Arvada, Col. Address: 6490 Carr (80002).

The Rev. Charles E. Lange is assistant at Christ Church, Pelham Manor, N. Y.

The Rev. Phil Porter, Jr., former rector of Epiphany Church, Cleveland, Ohio, is rector of St. Mark's, Mt. Kisco, N. Y.

The Rev. Francis B. Rhein, former rector of Emmanuel Church, Harrisonburg, Va., is rector of Trinity Church, Upperville, Va. 22176.

The Rev. Edward W. Schmidt, former assistant at Christ Church, Poughkeepsie, N. Y., is vicar of St. Gregory's, Woodstock, N. Y.

The Rev. Willis H. Scott, is assistant at Christ Church, Riverdale, N. Y. He remains on the Executive Council.

The Rev. Edward I. Swanson, former rector of Emmanuel Church, Roslindale, Mass., is civilian co-ordinator in the office of the Bishop of the Armed Forces. Address: 815 Second Ave., New York, N. Y. 10017.

The Rev. Stewart C. Zabriskie, former assistant at Incarnation, New York, N. Y., is rector of St. Mary's, Albany Post Rd., Scarborough, N. Y.

Ordinations

Priests

California — The Rev. David C. Barnette, assistant at Calvary Church, Santa Cruz, address, 532 Center St.; the Rev. John F. Buenz, Jr., assistant at St. Mark's, Santa Clara, address, 1957 Pruneridge Ave.; the Rev. West Richard Davis, assistant at St. Andrew's, Saratoga, Calif., address, Box 7; and the Rev. Alvin W. Pevehouse, vicar of St. Joseph's Mission, Milpitas, Calif., address, 100 N. Park Victoria Ave.

Colorado — The Rev. Gustav F. Brunston, Jr., vicar of St. Joseph's Chapel, Green Mountain, address, 11600 W. Jewell Ave., Denver (80228); the Rev. Stewart H. Jones, Jr., curate at St. Philip and St. James, Denver, address, 2310 S. Quitman, (80219); the Rev. James B. Wilson, curate at St. Paul's, Lakewood, address, 45 S. Dudley, Denver (80215); the Rev. Richard C. Zollner, curate at St. Timothy's, Littleton, address, 6616 Kit Carson St., Littleton, Colo. 80120.

Harrisburg — The Rev. Richard Charles Peel, curate at St. John's, York, Pa., address, 715 Manor St.

Lexington — The Rev. Ralph S. Carpenter, chaplain at the University Medical Center, Lexington, Ky., address, 2307 Briarcliffe Circle.

Mexico — The Rev. Atenodoro Roman, to work in Sonora and Sinola, in the large resettlement areas, address, c/o the Rt. Rev. Melchor Saucedo, Calle Ley 2735, Circumvalacion, Jalisco, Mexico, for forwarding.

Michigan — The Rev. William F. Kehrer, vicar of Good Shepherd, Lexington, and Christ Church, Crosswell, address, 121 N. Howard St., Crosswell, Mich. 48422; the Rev. William D. Ladkau, part-time assistant at St. Clare of Assisi Mission, Ann Arbor, address, 1725-4 Cram Circle (48105).

Southern Ohio — The Rev. Messrs. John Edward Bowers, assistant at St. James, Cincinnati; Harold Raymond Deeth, assistant at Christ Church, Dayton, Ohio; Edward Archer Dougherty, Jr., assistant at Good Shepherd, Athens, Ohio; David Rogers Beebe, assistant at Grace Church, Cincinnati; Thomas Kent Turnbull, assistant at St. Andrew's, Dayton; and Stephen Edward Weissman, assistant at St. Edward's, Columbus, Ohio.

Deacons

Dallas — Guy Randolph Usher, student at Nashotah House, Nashotah, Wis. He is the son of the Rev. Guy Samuel Usher, Dallas, Texas.

Reception

California — The Rev. Salvador J. Vincent, former Roman Catholic priest, by the Rt. Rev. G. Richard Millard, Suffragan Bishop of California, on November 1, 1965, to serve as a deacon (under Canon 36) on the staff of the Inner-city Mission of San Francisco. Address: 1292 Potrero Ave. (94110).

New Addresses

The Rev. William Coles, 2514 Olive St., Huntington Park, Calif. 90257.

The Rev. Oliver B. Garver, Jr., 5 W. 63d St., New York, N. Y. 10023. (Sabbatical leave.)

The Rev. Canon George R. Kahlbaugh, 5 Mercer St., Albany, N. Y. 12203.

The Rev. Robert Kley, Box 465, Breckenridge, Col. 80424.

The Rev. Lorentho Wooden, 26 Boulevard, Apt. 2, New Rochelle, N. Y. 10801.

DEATHS

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

The Rev. Harold Belshaw, retired priest of the diocese of Connecticut, and father of the Rev. G. P. Mellick Belshaw, rector of St. George's, Rumson, N. J., died in Greenwich, Conn., January 26th, at the age of 73.

He was a graduate of Western Reserve University, and Episcopal Theological School, and was ordained to the priesthood in 1920. He received an honorary S.T.D. degree from Berkeley Divinity School where he was professor of pastoral theology from 1937-1952. During those same years he was vicar of Holy Innocents, West Orange, N. J. Previous to that period, he had served the American Churches in Munich and Paris.

He is survived by his wife, Edith Mellick Belshaw, and three grandchildren, in addition to his son.

CLASSIFIED

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BENEFIT

GALA BENEFIT — Metropolitan Opera National Company "Madame Butterfly" April 21, Civic Opera House. Benefit Women's Guild Bishop Anderson Foundation. Tickets from \$8.50. 714 South Marshfield, Chicago.

NOTICE

MISSING since January 26, two girls, age 15 and 17; names Donna Colwell and Suzanne Phelps. Long brown hair, blue eyes. Call Trinity Church, Watertown, N. Y.

FOR SALE

COMPLETE interior church building furnishings: oak pews, pipe organ, pulpit, lectern, altar with colored hangings, retables, prayer desks, communion rail. Sale proceeds would assist New England parish with expenses of new church. Reply Box G-311.*

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

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard for the Altar, dachon and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Palls embroidered in wool. Write for our catalogue. Mary Moore, Box 3394-L, Davenport, Iowa 52808.

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SUNDAY duty during the month of August in return for house. St. Bede's, Santa Fe, New Mexico.

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CHOIRMASTER-ORGANIST, married, desires High Church parish, Cathedral music. Presently employed. Reply Box B-312.*

PRIEST, age 35, rector of small southern parish, will consider change to a city. GTS graduate, married, 3 children, Prayer Book Catholic. Reply Box B-310.*

PRIEST, mature, widely qualified, pastoral, Christian education, youth; to serve real need. Anywhere. Reply Box L-309.*

PRIEST, 42, intellectual, ex-missionary, good teacher, serious Biblical preacher, Prayer Book Catholic worship, desires chaplaincy, teaching or parish where concern is *Aggiornamento*, Biblical and Liturgical Renewal. Relevant Ministry to the World. Reply Box T-307.*

PRIEST, 41, seeks teaching-chaplaincy in Church related school or college; B.A., B.D., S.T.M., 13 years' pastoral and part-time college teaching experience. Reply Box D-313.*

SCHOOLMASTER, M.S. degree, age 43, unmarried. Five years' experience in elementary science and mathematics, social studies, and related subjects. Available immediately. Reply Box B-308.*

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

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

LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 & 12; MP 6:45, EP 6; C Sat 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 6:30, 7:30, 9, 11; Daily 7:15, 5:30; also Tues, Thurs, HD 6; Fri & HD 10; HD 6; C Fri 4:30-5:30, Sat 4:30-5:30, 6:30-7:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs & HD 9; C Fri & Sat 5-5:25

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

FORT MYERS, FLA.

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

HOLLY HILL (DAYTONA BEACH), FLA.

HOLY CHILD 1445 Fiomich Ave.
The Rev. Frederick R. Trumbore, v
Sun 7:30, 9 HC; Tues 7:30 EP; Wed 9:30 HC

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
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

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

EVANSTON, ILL.

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Sts.
The Rev. MacAllister Ellis; the Rev. R. L. Jacoby
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6, Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon 5:30, Wed 10, Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. R. S. Shank, Jr., c
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu, & EP

BROOKLYN, N. Y.

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

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; Wkdays MP & HC 7:15 (& HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Ev 4; Weekdays HC Mon, Tues, Thur, & Fri 12:10; Wed 8 & 5:15; Organ Rec Wed 12:10; EP daily 5:45. Church open daily for prayer

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
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Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7 (7:30 Sat & hall); 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 15; Wed HC 7:30; Thurs HC & LOH 12; HD HC 12

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
Sun HC 8, Ch 5 10:30, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

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

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

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

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

THE PARISH OF TRINITY CHURCH

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt. Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
The Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9. Tues 8, Wed 10, Thurs 7; Int noon

ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Coffey, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat 9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low Mass

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP 5:30; Daily; 7:45 Matins, 8 Mass, 5 EP

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; Weekdays 7:30, 5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15, Sat 12-1

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

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

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

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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.