

# the

# living church

March 27, 1966

30 cents

## Laud's Highest Theme



**I** praise Him most, I love Him best,  
all praise and love is His;  
While Him I love, in Him I live,  
and cannot live amiss.  
Love's sweetest mark, laud's highest theme,  
man's most desired light,  
To love Him life, to leave Him death,  
to live in Him delight.  
He mine by gift, I His by debt,  
thus to each other due,  
First Friend He was, best Friend He is,  
all times will try Him true;  
His knowledge rules, His strength defends,  
His love doth cherish all;  
His birth our joy, His life our light,  
His death our end of thrall.



Robert Southwell (1561?-1595)



**Let us pray  
for peace**

Wars, police actions and hostilities of all kinds flourish across the world. More and more young men and their families are facing these difficult and unsettled times, even the hour of ultimate sacrifice.

What can anyone do? We can all join together in lifting our prayers for peace to the Prince of Peace.

Use of **THE UPPER ROOM** as a devotional guide encourages prayer. We urge you to join us in daily devotions and add your own prayers for peace.

If you are not now getting **THE UPPER ROOM**, we will be glad to send you a sample copy on request, or you may enter a year's subscription for \$1.00, or order ten or more copies sent to one address at 10 cents per copy, postpaid.

Order ten, give them to friends you love.

Address:

**The Upper Room**

The world's most widely used devotional guide  
36 Languages — 42 Editions  
1908 Grand Ave. Nashville, Tenn. 37203



## LETTERS

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

### The Rector's Job

Your issue for January 30th is superb in every respect. The articles, the editorials, the letters and even most of the news items!

I wish that I had had the intestinal fortitude to make a rector's report like the one written by the Rev. William Marvin, when I had been a rector for two and a half years. I often found myself wishing that the bishop or someone would tell me what my job was and whether or not I was doing it adequately. I am sure that I then thought that my effectiveness could be justified on the basis of quantity of work. Fr. Marvin is clearly a dedicated, sincere, and honest priest. "Am I a good minister, priest, rector?" he asks as must all young men like him. Is it not a reflection on the development of the episcopate referred to elsewhere in the issue that his bishop does not give him some answers at least to these questions? Since he and I and others like us are given the practical local cure of souls is there any other function a bishop performs which is potentially more valuable than this?

A couple of suggestions I offer in real humility from the experience of over sixteen years in a parish which seems not dissimilar to that in Towanda. With an endowment of half a million dollars the rector should have someone to cut stencils for him and stuff mailings. He has a sexton, why should he not be responsible for doors, thermostat, soda machine, etc.? I, too, read the Daily Office as, I think, should every priest, but when, years ago, I complained to the vestry of being overbusy it was seriously suggested that I wasted too much time in prayer! The ability to delegate jobs and enlist the real assistance of committees of the vestry and use the personnel available not only allows the priest time for his real job but effectively builds up the Body of Christ as well. Quality in work and not quantity is what, in the long run, bears fruit.

Keeping a similar but less detailed record of the use of time is not too difficult if one keeps up a daily service register in the sacristy. Each day I note down the calls, hospital calls, meetings and the like that have taken place. In a quiet way, therefore, I have been able to make such an annual self-evaluation as Fr. Marvin made each time I make up the parochial report.

(The Rev.) ROBERT S. S. WHITMAN  
Rector, Trinity Parish

Lenox, Mass.

### U.S. and U.N.

In your editorial "American Christians and Viet Nam" [L.C., February 6th] it is unfortunate that in what is in many ways a strong and helpful statement you should overlook entirely the document "A Message to Churches on Viet Nam" and the accompanying "Policy Statement" issued by the National Council of Churches on December 3, 1965. There are too many points in these statements to summarize here, but your

readers may obtain a copy by writing to the National Council of Churches, c/o International Affairs Committee, 475 Riverside Drive, New York, New York 10027. The "Message" makes one point which must be weighed against your defense of United States policy, and that is that the United States has pursued a unilateral policy in South Viet Nam and has resisted—until recently—taking the matter to the United Nations.

Certainly as Christians who know something of the power of original sin—even in the lives of the redeemed—we ought to realize the impossibility of any man or nation making a fair judgment of his own motives and actions. The United Nations is an organ to express collective judgment and to take collective responsibility. If we take this issue to the United Nations we must, of course, expect that many of our policies will be severely criticized—perhaps overruled. This is what collective judgment means—as a wise labor negotiator said about mediation—one must bring to it a "consent to lose." This risk is less appalling than the risk of further escalation of the war. Christians ought to be urging our government to submit its aims and purposes in this struggle which threatens the peace of the world, to the world's only organ for collective judgment and action. I realize that the Peking and Hanoi governments will not recognize United Nations authority, but they have not said they would refuse to attend a reconvened Geneva conference. The United Nations can bring pressure on Russia and Britain to reconvene this conference. These are matters of serious omission in your editorial. (The Rev.) JOHN M. KRUMM

Rector, Church of the Ascension  
New York City

### Soak that Collar!

May I share a useful tip with fellow clergy?

Plastic collars pick up stains from black shirts and/or rabats, which no amount of scrubbing with "gritty soap" will efface. Nest several such stained collars (top edge down) in a glass or ceramic mixing bowl and pour on Chlorox solution (a third to half a cup to a quart of cold water), sufficient to cover the collars. A dish smaller in diameter than the bowl will sit on top of the nest of collars holding them under the surface of the liquid and also preventing evaporation. After a week or ten days, rinse and dry.

Bleach weaker than Chlorox (or that type) will not affect the stains. You do get a very faintly yellow tint, but it is not noticeable until after several such treatments. Meanwhile, you have several good weeks or months of extra service from each collar.

Well-heeled clergy can just throw offending collars away, but for most of us this is a device worth knowing.

(The Rev.) LEWIS E. COFFIN  
Vicar, St. Paul's Church

Pipestone, Minn.

**The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.**

# The Living Church

Volume 152      Established 1878      Number 13

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

The Rt. Rev. Donald H. V. Hallock,\*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,\*† vice president; The Rev. Carroll E. Simcox,\*† secretary; Robert Hall,\*† treasurer; Warren J. Debus,\*† assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac, The Rt. Rev. John P. Craine,† Bishop of Indianapolis, The Rt. Rev. John S. Higgins,† Bishop of Rhode Island. The Rev. William E. Craig,† The Rev. John Heuss,† The Rev. Curtis W. V. Junker,† Messrs. Jackson Bruce, Jr.,\*† Arthur Ben Chitty,† Charles M. Crump,† Peter Day,† Neal Kaye,\*† Francis J. Starzel,†  
\*Director †Member

## EDITORIAL AND BUSINESS OFFICES

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

## STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Layer, assistant editor. The Rev. Lewis M. Kirby, Jr., music and records editor. The Rev. William S. Lea, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. The Rev. James Considine, Jo-ann Price, contributing editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Georgiana M. Simcox, People and Places editor. Josephine Carter, editorial assistant. Donald Bruns, circulation manager.

## DEPARTMENTS

Big Picture	4	Editorials	10
Books	3	Letters	2
Deaths	15	News	5
People and Places	15		

## FEATURES

The Cross — Our Victory	E. R. Sims	8
The Second Vatican Council: Part IV	F. C. Grant	11

## THINGS TO COME

### March

- 27. Passion Sunday
- 29. John Keble, P.
- 30. Wednesday in the Fifth Week in Lent
- 31. John Donne, P.

### April

- 1. Friday in the Fifth Week in Lent  
John F. D. Maurice, P.
- 3. Palm Sunday  
(Richard, B.)

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

March 27, 1966

## BOOKS

**Lent with William Temple.** Edited by G. P. Mellick Belshaw. Morehouse-Barlow. Pp. 110. Paper, \$1.95.

William Temple is surely quoted in sermons as much as anyone short of our Lord Himself, or St. Paul. He had a way with the words of the Faith that is unsurpassed. Yet very few laymen have read his books; and not nearly enough clergy, for that matter. Do the titles (*Mens Creatrix; Christus Veritas; Nature, Man, and God*, etc.) seem to them ponderous and dull in this day of catchy tags like *Honest to God* and *Are You Running With Me, Jesus?*

G. P. Mellick Belshaw, the editor of *Lent with William Temple*, passages selected from twelve of the Archbishop's works, has described their author as "a great twentieth-century Christian, much of whose greatness stemmed from his ability to exemplify and communicate the perfect blend of the devotional life and the practical life." The passages selected as readings for every day in Lent are well-chosen examples of that "perfect blend."

While this little book is primarily designed for use during Lent it is to be hoped that the title will not prevent its being used throughout the year. It will surely bring many "browsers" to a determination to plunge more deeply into the spiritual well created by the mind and pen of William Temple.

(The Rev.) ALBERT H. HATCH

\* \* \* \*

**The Anchor Bible: Psalms I (1-50).** By Mitchell Dahood S.J. Pp. 384. Doubleday. \$6.

The author, Mitchell Dahood, is Professor of Ugaritic at Rome's Pontifical Biblical Institute and a former student of W. F. Albright, the eminent American orientalist and archaeologist to whom this volume, *Psalms I*, is dedicated. It is a worthy tribute, and takes its place at once as indispensable to serious students of the O.T. What we are given is a fresh translation of Psalms 1-50 with extensive notes on each, including a statement of what Fr. Dahood takes to have been its original purpose. There is a brief introduction to the subject: a full one is promised for the second volume. What are the noteworthy points of this volume?

(1) It is the first attempt to apply in depth the Ugaritic material to the Psalms. Ugarit—on the coast of N. Syria, and now called Ras Shamra—was an old city state destroyed in the twelfth century B.C. and now excavated since 1929. Very many of the texts discovered were in a hitherto unknown script which was speedily deciphered; the language was found to be closely related to Hebrew, and the

*Continued on page 14*

11th Printing  
90,000 COPIES IN PRINT

## A Physician Examines Medicine in the Bible



by ROBERT B. GREENBLATT, M.D.

WHY did Esau sell his birth-right for a mess of pottage? Could Reuben's mandrakes possibly have promoted Rachel's fertility? Was it Joseph's virtue alone that made him flee Potiphar's wife? Why is scarlet the color of sin? Are fasting and circumcision so much religious practices as they are health measures? Was King David's guilt the cause of his impotence in later life?

You will find answers to scores of intriguing questions like these in *SEARCH THE SCRIPTURES*. This eye-opening book by a distinguished endocrinologist brings the light of modern scientific medicine to bear on events in the Bible. He links the Bible's very old with today's very new medicine to prove that the more we know of the past, the wiser we can be in the present.

The critics say:

- Holy wisdom and humor — beguiling — rewarding beyond expectation
  - Compassionate, literary, medical
  - Not devotional yet inspiring
  - A book for all humanity — the layman, the physician, the student
- \$4.00 at bookstores, or

**SEND FOR YOUR COPY TODAY**

J. B. Lippincott Company LC-1  
E. Washington Sq., Phila., Pa. 19105

Please send me at once, postage paid, a copy of *SEARCH THE SCRIPTURES: A Physician Examines Medicine in the Bible* by Robert B. Greenblatt, M.D.

I enclose \$4.00     Check     Money Order

Name \_\_\_\_\_

Address \_\_\_\_\_

City & Stat \_\_\_\_\_



"Crown of Thorns" by Alfred Mannesier

**C**hrist being come an high priest of good things to come,  
by a greater and more perfect tabernacle, not made with hands,  
that is to say, not of this building; neither by the blood of  
goats and calves, but by his own blood he entered in once  
into the holy place, having obtained eternal redemption for us.

From the Epistle for  
Passion Sunday.

# the living church

March 27, 1966  
Passion Sunday

For 87 Years:

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

## RHODE ISLAND

### Suspension for Pre-Marital Agreement

Episcopalians who make a pre-marital agreement to have their children raised in the Roman Catholic Church, are subject to suspension from communicant status, the Rt. Rev. John S. Higgins, Bishop of Rhode Island, has declared in a statement issued throughout the diocese. Suspension would remove such Episcopalians from good standing and bar them from receiving Holy Communion.

The statement, discussing one of the thorniest issues involved in the entire mixed marriage question, reportedly was the result of several requests from priests to the bishop for specific guidelines in counseling parishioners. Bishop Higgins directed that the statement, "On Mixed Marriages," be read at one or more public Sunday services. Priests were also told to give parishioners, especially the young parishioners, instruction on the matter.

The bishop specified that suspension action would be at the discretion of the local priests, who may then "refer the matter to the bishop for his Godly judgment." He also advised parents in good standing in the Church that they "may quite properly withdraw from all wedding arrangements if a son or daughter attempts to make such pre-marital agreement."

Immediate reaction from several clergy included general agreement with the bishop and comment that he "is not introducing new rules of procedure but is affirming what the Canons have stated."

On a world-wide scale, the Rhode Island document called new attention to the visit of Dr. Arthur Michael Ramsey, Archbishop of Canterbury, to the Vatican. The archbishop has stated that his talks with Pope Paul VI would include both doctrinal and practical matters. It was widely agreed that the positions of the Churches on mixed marriages would be a logical topic.

Bishop Higgins stressed in his statement that Anglicans "are members of the Catholic Church founded by Jesus Christ and the Sacraments they receive in Baptism, Confirmation, and the Holy Eucharist are Catholic Sacraments and true means of grace. They must, therefore, expect to be treated as members of the Catholic Church; but in any case they are bound to conduct themselves as such. "Therefore it is necessary to state once

again, and clearly, that an Anglican cannot in good conscience surrender the obligation to supervise the Christian nurture of his children, nor may he make pre-marital promises, whether verbal or written, that appear to give the other party to the marriage sole charge of the Christian upbringing of their children."

The bishop said that an Episcopalian saying the Creed, proclaims quite clearly that he is a member of and believes in the Holy Catholic Church. Therefore, he added, that to make a pledge describing



Bishop Higgins

himself as a non-Catholic, as is required in mixed marriages by the Roman Catholic Church, would be "an act of bad faith."

In regard to the Roman Catholic position, Bishop Higgins said that "contrary to the hopes of millions of Christians" the Second Vatican Council produced only slight modification of mixed marriage procedures. The pre-marital pledge remains "a principal point of tension for some Anglicans" whether it is in written form or made verbally.

Bishop Higgins commented that because partners to a marriage are under "emotional duress . . . such an apparent promise" to raise children in the Roman Catholic Church "is of no effect." At the same time, he added, even the appearance of making the pledge "dishonors an Anglican, and members of this Church who make such a promise commit a grievous sin for they appear to abandon their God-given right and duty to take

active part in the Christian nurture of their children."

## ECUMENICAL RELATIONS

### Wolf Proposes "United Church"

A detailed plan for the merger of seven non-Roman Churches into a 23 million member United Church has been proposed by an Episcopal delegate to the Consultation on Church Union, so Mr. Edward B. Fiske reported in the *New York Times* for March 6th.

In a lengthy document that represents the first specific plan for the merger of several major American Churches, the Rev. Dr. William J. Wolf suggested that divisive issues such as the correct form for Baptism and Ordination be bypassed for the moment permitting varying practices and interpretations.

Dr. Wolf, professor of theology at the Episcopal Theological School, Cambridge, Mass., said, "No one would be deprived of the forms of worship that he has known. But we would hope that the members would grow together and that appropriate new forms would emerge."

The proposal was directed to the Consultation, which grew out of a merger proposed in 1960, by the Rev. Dr. Eugene Carson Blake, now general secretary-elect of the World Council of Churches. Participating in the Consultation are: the Episcopal, United Church of Christ, the United Presbyterian, U.S.A., the Methodist, the Disciples of Christ, the Evangelical United Brethren, and the African Methodist Churches.

In the preface Dr. Wolf states that his proposal, which has been circulated quietly in theological circles in recent weeks, "carries no authority in the American scene other than my own suggestion."

The Consultation will meet in Dallas, May 2nd-5th, to discuss the outline of a possible plan of union. Dr. Wolf's plan goes considerably further than what will be on the Consultation agenda. It contains not only the basic principles of a possible union but also the details of the theological base and the form of government for a United Church, the kinds of committees that should be formed during the transition period, and even the worship services that would effect the unification. Dr. Wolf said that the somewhat bland title "United Church" was chosen to avoid a name debate at this stage.

He said, "The United Church would not be a merger of a number of ecclesi-

astical bodies but rather, through the grace of God, a new embodiment of the One Church of God. It is our intention not to create a new Church, but rather to seek a new visible expression in structure, in worship, in life and witness, for that Oneness of the Church which already exists."

The organization of the United Church would have its ministry based on the traditional Biblical categories of bishop, presbyter or priest, and deacon; its geographical divisions would be dioceses each with at least one bishop, responsible to a diocesan council of equal number of laity and presbyters. There would be a national General Council. Basic to the plan is a stipulation that the merging Churches would acknowledge the validity of the orders of all clergymen involved. Dr. Wolf's plan defines the theological basis of the United Church in terms of the Scriptures, traditional and historic creeds, and forms of worship. Baptism and Holy Communion would be "signs, but more than signs, for they not only signify, but also convey that which they signify."

#### **WESTERN MICHIGAN**

### **Drinking, "Grassers," and a Protest**

Conducting a one-man campaign, and stirring up the community against juvenile delinquency, the Rev. G. William Brumbaugh, rector of St. Timothy's, Richland, Mich., told 200 members of the Gull Lake PTA (Richland) that he intends to continue the campaign against the serious problem of teen-age drinkers. He placed the blame on the parents, but said that if the parents did not care enough to stop the problem, the community will and must assume the responsibility of caring for the well-being of the children. He also said that the children were committing felonies when they break into someplace to get alcoholic beverages.

In citing some of the problems, he told of teen-age "grassers," outdoor drinking parties that were reported by members of the Kalamazoo sheriff's department and the state police after their investigations. The "grassers" are held in the wooded lots around the Gull Lake area, accessible only by a two-rut track leading off through a field. According to the investigators, two adult men, one on either side of the road, were greeting cars and charging \$1.00 a head for admission. Admission was denied to cars with passengers under 16. However, the drivers were told to "get rid of the kids and then return." The officers indicated that some 150 to 200 attended the "grasser."

Fr. Brumbaugh said to the parents, "It seems that you have forgotten your vocation. I think that you are beginning to misjudge what an adolescent is. You tend to let your teen-agers' appearance mis-



**Fr. Brumbaugh**

lead you. They may grow tall and their voices may change and they may have big feet; but at that age a child is only starting to learn who he is and what the world we live in is all about."

The interest of the rector in the community problem, came to light as he has been counseling with parents concerned with drinking problems of their own teenagers. In approaching the problem, the vestry of St. Timothy's was concerned enough to offer its facilities to young people to keep them from the back streets.

Since his talk to the PTA, early in March, Fr. Brumbaugh has received many calls and letters, some commending him, and others criticizing him. He declared: "I shall and am prepared to carry on with the campaign against juvenile delinquency and the drinking problem in this area."

#### **SOUTH FLORIDA**

### **Bishop Robbed**

Returning from confirmation services on the west coast of Florida, Monday, February 28th, the Rt. Rev. William Hargrave, Suffragan Bishop of South Florida, found his home had been robbed in his absence. Bishop Hargrave lives on Snell Isle, St. Petersburg, Fla. and has been the victim of several robberies in that area, according to local detectives. The Hargrave losses included wedding and antique silver valued at more than \$1,000.

#### **NEW YORK**

### **Endorsement of Bill**

Flat endorsement of the proposals for the New York divorce law reform recommended by the joint legislative committee on matrimonial and family law, was voted by the department of Christian social relations of the Diocese of New York. The endorsement also has the support of the Rt. Rev. Horace W. B. Donegan, Diocesan. The vote endorsing the Wilson-Sutton bill was unanimous.

A statement issued by the department

reiterated the doctrine of the Church that marriage is a life-long union of husband and wife, and called attention to the fact that the grounds on which civil divorce is granted in no way affects the application of the Church's canon law regarding the remarriage of divorced persons. Also stressed was the department's belief that enactment of the proposed divorce statute would enhance general respect for the sanctity of marriage by eliminating the tendency to deceit and collusion fostered by the laws now in force.

Although the Diocese of New York as such has not acted on the divorce reform bill now before the legislature, the department of Christian social relations based its action on a resolution adopted by the diocesan convention of 1965, which held that "laws presently governing divorce are inadequate and in need of revision" because they have "... operated to impose undue hardships on individuals and families, and have engendered widespread fraud and collusion in divorce proceedings."

The Diocese of Western New York, and the Protestant Council of New York City also have voted outright endorsement of the reform bill.

#### **ANGLICAN COMMUNION**

### **Center in Rome**

The Church of England is establishing a special center in Rome so that Roman Catholics will be able to obtain more information about the Anglican Communion. The project was revealed when the Rt. Rev. John Moorman, Bishop of Ripon made an appeal for books and money for what he termed "a most useful Anglican library in Rome."

Bishop Moorman, who was the senior delegate-observer throughout Vatican II, said that the project stemmed from the Council decree on ecumenism which stated that among Communions not under the jurisdiction of the Roman See, in which Catholic traditions and institutions, in part, continue to exist, "the Anglican Communion occupies a special place."

It is to meet the demand for information from Roman Catholics, that the Anglican Center in Rome is being created. An apartment has been found to accommodate space for a chapel, conference rooms, private rooms, a room for an accredited student, and two rooms for the library, which will be built up to 10,000 volumes, representing Anglican history and thought in all ages and in all countries. [RNS]

#### **SEMINARIES**

### **Bexley's Future**

An announcement has been made by the Rt. Rev. Roger W. Blanchard, Bishop of Southern Ohio, and chairman of the board of trustees of Kenyon College, that

Bexley Hall, the divinity school of Kenyon, will be given an independent board of trustees. The bishop is also chairman of the five member *ad hoc* committee which recently completed a study on the future of the two schools. The committee subscribed to the 1958 Lichtenberger report, which recommended an independ-

ment on the principle of separation of the two institutions in order that both be given the opportunity of becoming stronger. The committee also emphasized that the Very Rev. Almus Thorp, dean of Bexley, and the faculty as presently constituted, were superior in quality and that the move should in no way be interpreted as a dissatisfaction with the Bexley people or their ability.

#### **NCC PROGRAM**

### **Anti-Hunger Program Intensified**

The international welfare arm of the National Council of Churches has announced a two-pronged program aimed at relieving famine emergencies and assisting starvation victims, and stemming over-population of the world community.

The National Council's Division of Overseas Ministries released its statement coupled with a detailed study of worldwide Church relief programs; and called for use of birth control methods in heavily populated nations. In its 70-page report, the agency revealed that 80 of 96 denominations that replied to an extensive questionnaire spent a total of \$14 million in aid projects last year. This, said the report, falls far below the amount required to meet only current emergency food needs in Church relief operations around the world.

Further, the study called for revision of the NCC's 1965 world hunger program. The report said that the Council's five-year emergency plan whereby food, funds, and other aid would be geared to prevent mass starvation expected by 1970, was outdated, and that five to ten million persons face starvation in India alone this year "unless remedial measures are undertaken."

The Council queried 96 Churches and organizations to learn of the total aid effort. The data gathered covers work in the fields of food distribution, agriculture, maternal and child clinics, and nutritional therapy.

The National Council of Churches' resolution on World Hunger last June called for "a strategy of world economic and social development" to wage war against hunger. New findings released today in the text entitled "Food With Dignity," showed that U. S. non-Roman Churches last year fed five million people using a total of \$32 million in U. S. government food and \$2 million in food donated or purchased by American Church members. The largest of the relief and rehabilitation agencies, Church World Service, is a unit of the NCC's Division of Overseas Ministries, and serves 35 Churches. Last year 85 percent of its overseas personnel and 60 percent of its program budget were engaged in operations to combat hunger. Total value of food provided by Church World Service in 1965 was more than \$23 million.

The report showed the Churches have 1,634 persons employed full and part time in combatting world hunger. One third of these were reported to have special training, 401 in agriculture and related fields, 115 in home economics and nutrition.

The report, presented to the NCC General Board in session in St. Louis, February 22nd-24th, also announced that birth control (family planning) is the newest phase of the organized Christian effort to combat world hunger. Established in 1965, the program saw Church World Service provide professional supplies to 200 doctors in 35 nations. In addition, educational literature on birth control was sent to 66 nations. The program's objectives have the endorsement of U. S. government leaders, including President Johnson.

#### **COLLEGES**

### **Association Meeting**

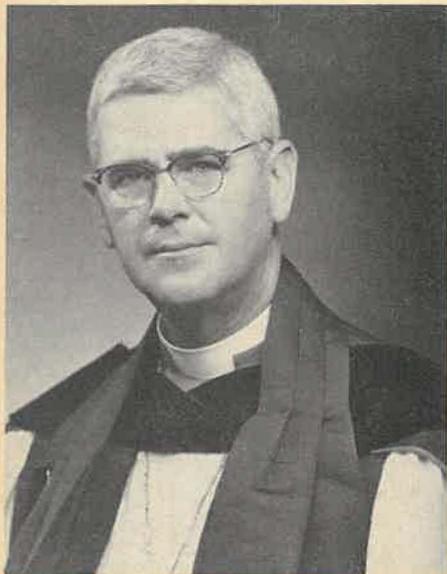
With all eight presidents of participating colleges present, the association of Episcopal colleges concluded a three-day session in Raleigh, N. C., with the distribution of \$33,000 to member institutions. Officers were elected, seminars and plans for interchange of personnel for the coming year were considered, and a further gift distribution in June, was approved.

Officers named are: chairman of the board, the Rev. Reamer Kline, president of Bard College; president and executive director, Arthur Ben Chitty, public relations director of the University of the South; vice chairman, Dr. Earl McClenney, president of St. Paul's College; secretary, Kenneth Parker, publications director of Trinity College; and treasurer, Clifford Orr, vice president of Hobart College. Others were named to head the various commissions for the association.

The Rev. Edwin E. Smith of St. Augustine's gave the report for the chaplains, in which plans for dialogue between the religious and academic communities were explained. A foundation gift of \$5,000 will be used to pay for speakers to go from campus to church groups, and from parishes to campus.

Gifts and pledges totalling \$102,020 have been given to the group since the last meeting. This is approximately triple the income for the previous year. The association is supported by assessments from members in order that all gift-income can be distributed by a formula taking into account respective enrollments.

In other action, the association approved addition of two persons to its New York staff, and planned a dinner for April 13th honoring patrons and presidents of Episcopal colleges, at which the Rt. Rev. John E. Hines will be the speaker. Mr. Chitty is in charge of the headquarters office at the Episcopal Church Center in New York.



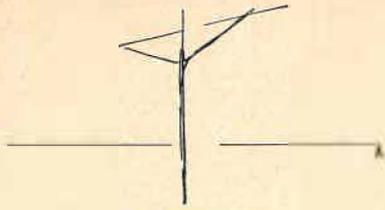
**Bishop Blanchard**

ent board with responsibility to assure the support of Bexley Hall, and to face questions, such as ultimate relocation of the school. (The 1958 study and subsequent report was under the leadership of the Rt. Rev. Arthur C. Lichtenberger, then the Presiding Bishop.)

Under the terms of a resolution adopted by the Kenyon College trustees at their mid-winter meeting, Bexley will continue to operate as a graduate school until June 30, 1967. The committee on Bexley Hall will submit to the trustees, not later than February 1, 1967, a proposal for separation, including proposed board members and financing for the seminary. Following acceptance of the separation proposal by the trustees, an equitable division of endowments and property and of responsibility for the existing deficit will be made. Provision is also made for the appointing of an impartial arbitrator, should there be any questions which cannot be resolved between the Kenyon trustees and the Bexley committee.

Besides Bishop Blanchard, members of the *ad hoc* committee which made the recommendation for separation of Kenyon and Bexley are: William G. Caples, vice president, Inland Steel Co., Chicago, Ill.; Hugh C. Laughlin, executive vice president and director, Owens-Illinois Glass Co., Toledo, Ohio; Pierre B. McBride, president, Porcelain Metals Corp., Louisville, Ky.; and George Gund, chairman of the board, Cleveland Trust Co., Cleveland, Ohio.

Bishop Blanchard noted that from the outset, the committee had been in agree-



# The CROSS—

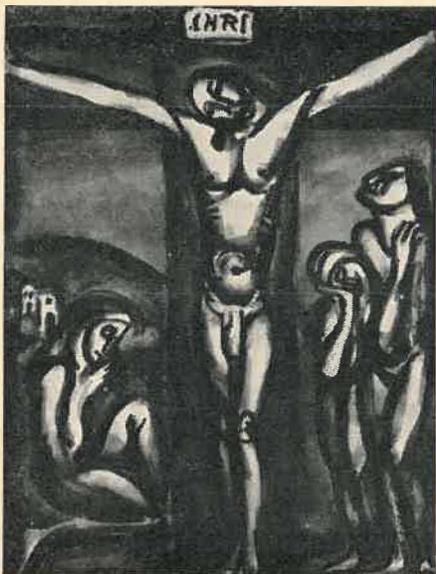
And gradually over the span of His ministry the terrible cost of this vocation became clearer and clearer to Him. Still He was obedient, still He followed where His calling led Him. No one likes deprivation and disappointment; no one likes frustration and misunderstanding; no one likes to batter himself against the wall that protects the stubborn human heart, to immerse himself in sickness and hatred and conflict. Only obedience can explain this kind of life; only an utter determination to follow a calling, to answer a summons. "My meat is to do the will of Him that sent me." Life and breath for

If ever there was a scene of defeat, it was Calvary on that first Good Friday. On that bleak hill the young leader of a new and energetic band of religious zealots came to a humiliating and ignoble end. He stood up to the power of the entrenched hierarchy and they callously arranged His execution; His life was offered to the people in a custom of amnesty and they refused to rescue Him; He took with Him into this fateful confrontation His closest followers and they deserted Him. An innocent bystander was compelled to carry His cross; a casual acquaintance buried Him in a borrowed grave. Could the cleverest novelist construct a climax more futile, a defeat more abject and complete? And yet the Cross has become the single most

revered symbol of all history; a Church has sprung up around its power, a Church that has the audacity to worship this Cross, to decorate its altars, its ornaments, its people with this crude implement of execution, even to build its churches in this form. What has transformed this failure into something so positive that its sign could be used in this way? What has happened that changes this Cross from a symbol of defeat into a sublime and triumphant sign?

Well, of course, the Resurrection has happened and every Christian knows this. We don't have to dwell long on the meaning of the Cross to perceive that our view of it is flooded with Resurrection light. We don't need any theological skills to appreciate how profoundly Easter changes the meaning of Good Friday. But it isn't only that Easter's victory swallows up Good Friday's defeat; it isn't only that Good Friday's failure is lost and forgotten in the overpowering triumph of Easter. No; the light of the Easter miracle helps us to see the victory that is Good Friday itself. The Resurrection isn't all victory and the Cross all defeat—there is more here than a total failure transformed by a subsequent success. The Easter revelation enables us to see triumph even on Calvary, and this is what I want us to understand, the victory that lies in the Cross itself, the victory that is Good Friday.

It is first a victory of obedience. A victory of obedience because no one wants to die, especially no one wants to die alone, deserted, betrayed, despised. From the day He lingered behind in Jerusalem to engage the temple teachers in discourse, Jesus was obedient to a calling that set Him apart, a calling that marked Him for a different vocation.



National Gallery of Art Photo  
Crucifixion by Georges Rouault.



by the Rev.  
Rector, Church of the

Jesus was obedience to His Father and His Father's business. There was no room for looking back, no room for re-consideration. For each fresh demand there was fresh response; for each new task a new strength, until this final demand was made, this demand of death. And there in Gethsemane He faced that choice, and there He was obedient. His mind must have flooded with all the work undone and all the potential untapped; His heart must have spilled over with all the zest and yearning for life so healthy a body and spirit would produce. "Nevertheless not my will but thine be done."

This article on the Cross is the last in a Lenten series by Fr. Sims.

# Our VICTORY

The words have a kind of inevitability about them—the deeply grained pattern of selflessness is reaffirmed in them, all the years of fidelity are summed up in them. Good Friday is a victory of obedience.

Good Friday is a victory of faith too. Only a superlative faith could carry off obedience like this; only faith could make it authentic and valid, willing and free. Indeed faith and obedience are difficult to separate; even though we can understand them as two distinct realities, they never occur separately. Bonhoeffer says only he who believes is obedient and only he who is obedient believes. Which one is prior to the other is a chicken and egg question. Perhaps we see their relationship best as two sides of the same coin of response, a response in Jesus' life which reaches its summit on Calvary. Only faith can make obedience gracious instead of grudging; only a supreme confidence can make obedience eager and joyous instead of reluctant and dutiful. A man can go through the motions, he can drain the dregs from the cup and then make a sour face, he can observe the amenities limply and cheerlessly, but this hollow thing is not obedience. Obedience has substance and fiber, and the substance and fiber of Christ's obedience is His unshakable faith in His own calling, His unassailable trust in His own destiny. He goes to Calvary utterly committed and utterly confident. All the devils of doubt and hesitation have been conquered. If there is defeat on Calvary it is their defeat; if there is failure there it is their failure. Jesus mounts that hill weary from abuse, but the strength of His spirit is the strength of His faith: His trust that this is His calling and His ministry; His confidence that in the lov-

ing wisdom of the Father this is the role He must play this day; His belief that to this, all He has said and done has led Him; His conviction that this is not the end but a beginning. Good Friday is a victory of faith.

Need this be so somber a reality? Need the clouds of guilt and sin always obscure for us the triumph of this day? To be sure the running of the three days awaits, but they have run. The earth must twice turn to sunset and sunrise, but it has turned. Rejoice! Our bondage is broken and our captivity is over; our destiny lies before us. The trail has been broken and the gate stands open. Jesus is our Saviour—His obedience our pattern—His faith our power—His Cross our victory.



Sculpture by Frances Rich



ard R. Sims  
hany, Grandview, Mo.

## EDITORIALS

### The Cross and Success

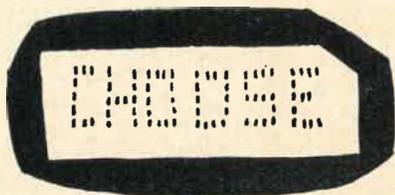
“The figure of the Crucified invalidates all thought which takes success for its standard,” wrote Dietrich Bonhoeffer in his *Ethics*. This should be one of this controversial writer’s least controversial sayings, among Christians who can read the word and message of the Cross.

Success is a purely human concept. The successful man is he who gets what he wants, and his standard is what *he* wants. What he wants may be good, noble, beautiful, a blessing to himself and to all mankind. The Gospel does not condemn success, or successful men; it simply does not pronounce upon them. Rather, the figure of the Crucified invalidates all thought which takes success for its *standard*—its goal, its highest good. The man who lives, or even heroically dies, for success cannot be a follower of Christ. For the follower of Christ takes for his standard not what he wants for himself—the success-standard, but what God wants for him—the Cross-standard.

At the outset of Passiontide, Christ appears setting His face to go up to Jerusalem. He believed that He had finished the work the Father had given Him to do in the countryside, and that the next stage of His task was to go to Jerusalem. But why? What sense did it make? Since His powerful enemies were in Jerusalem, since in His mission and ministry to all men of teaching God’s truth and revealing God’s love He had barely made a beginning, since He was still young, since there remained a thousand unfinished tasks which only He could do, since His chosen apostles were certainly not ready to do without His incarnate presence, a journey to Jerusalem at this point would hardly seem indicated. It would risk everything.

Unquestionably, Jesus pondered these facts of the case. But He knew that it was His duty to go to Jerusalem, whatever the consequences; and He set His face that way and went.

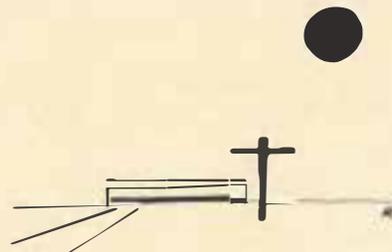
To take up His Cross daily and to follow Him is to do as He did. At every turn in life, a person has this



choice to make between the two standards: the success-standard and the Cross-standard. In a film version of the *Titanic* disaster there is a memorable exchange between the captain and the young telegraph operator. Both are maintaining their British reserve to the end. The captain remarks, as he leaves the wireless room, “You realize, of course, that we’re not going to make it.” The young man replies, “I understand, sir. Sometimes it has to be this way.” The theology of the Cross is implicit but dominant here. God asks him to stay

at his post. The chance of any success in getting an S.O.S. to another ship in time to do any good is about nil. But he is to stay there trying. “Sometimes it has to be this way.”

It had to be this way for another young man, whose duty was in Jerusalem. We do not hear the great story of the Passion and Death without recalling the divine sequel to Good Friday which took place on the third day. But the Easter victory was no kind of “success.” It was God speaking the last word, as He always does when His faithful ones ask only that they may do His



will; but when Jesus set His face to go up to Jerusalem He was asking no favors and He was not putting God under obligation to Himself. He expected, He sought no success. He went up to Jerusalem because in this world “sometimes it has to be this way.”

It is when this moment is upon the Christian and he has to choose between the success-standard and the Cross-standard that he stands or falls as a soldier of the Cross—that is, an operative Christian.

### NCC: What Good?

The National Council of Churches gets a bad press, for which it may itself be partly or largely to blame. It gets a bad press because it gets a misleading press. The masses of people who rely solely upon the public news media for their information are led to believe that the only thing the NCC does is to issue controversial statements about various political and social issues.

If any of our readers need some information about what the National Council of Churches does to justify its existence, altogether apart from those occasional and questionable controversial pronouncements, we refer them to the story on page 7 of this issue about the Council’s continuing war against hunger throughout the world. Christians can quite properly disagree about right-to-work laws, the admission of Red China to the UN, the economics of Medicare; and there is something totalitarian in the presumption of any man—or committee—or assembly—to speak *for* some forty million American Christians on any such issue. (Speaking to their fellow Churchmen, to stimulate more Christian thought about such issues, is of course a very different thing, and perfectly in order.) But Christians cannot properly disagree about the primacy of their duty to feed the hungry—whoever, wherever, the hungry may be. And because this can be done coöperatively much better than it can be done denominationally or individually, the National Council’s world relief program deserves the sacrificial support of all American Christians whose Churches belong to the Council.

This article on the Second Vatican Council is the fourth in a series of four by Dr. Grant which have been published in *The Living Church*.

# The Second Vatican Council

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

Anglican observer at the Second Vatican Council

## IV. The Final Session

The debates on the Church, i.e. on what was probably the weightiest schema before the Council, together with its related decrees, took most of two sessions, 1963 and 1964. The first included what Xavier Rynne calls "a crisis in the Council" — the debate on bishops, their place in the Church, their collegial authority, their relations to one another and to the Pope and the Curia. The second, which began with a final consideration of chapters 7 and 8 of the schema, included the debates on the pastoral office of bishops and on such topics as the declaration on religious liberty, on the Jews, on divine revelation, on the apostolate of the laity, on seminaries, on Christian education, and on marriage. This time there were two crises, the "October crisis" and the "November crisis" — Xavier Rynne describes in detail the dramatic surge of the tide like that of a full moon. His titles remind one of the revolutions in Paris, the July revolution (1830) and the February (1848), movements that affected the whole of Europe and the world! In the Council, the vastly outnumbered minority were fighting a losing battle, endeavoring to prevent the taking of votes, proposing postponements and the redrafting of decrees by trusty committees — all the tricks of secular politicians are known, it seems, in all the Churches!

But out of the crises eventually came documents that will be influential for generations to come. The Church is not only recognized as a spiritual or mystical body rather than simply a juridical and quasi-secular institution, but the implications of this principle have been carried out. The laity are fully recognized as members of "a holy priesthood," and not mere serv-

ants of the hierarchy and the presbyterate. The bishops form a sacred college gathered about the Pope, not mere emissaries and appointees of His Holiness. Their responsibilities are now much greater, as their rightful place is recognized. Their office is derived from their consecration, not from their appointment by the Vatican. Their organization into regional synods will greatly enhance their authority and will free them from the necessity of constant reference to the Curia, and will enable them to exercise far more fully their responsibilities in their dioceses. To us Episcopalians, this means a victory for "Episcopalism" as against "Papalism," the end of a struggle which is as old in Church history as St. Cyprian in the middle of the third century, one which has see-sawed continually through the centuries and was left undecided by Vatican I. That Council had to adjourn *sine die* in 1870, when the political upheaval in Italy, and the arrival of General Cadorna's army in Rome, compelled the bishops to hasten homeward and the Pope to become "the prisoner of the Vatican." It was a real tragedy that this Council got no further in its discussion than the office of the Pope and his infallibility when speaking *ex cathedra* (formally) on questions of faith and morals. It had been the Council's intention to give equally serious consideration to the office of the bishops. The hundred years' silence that followed has now been officially broken by Vatican II. It is regrettable, however, that equal attention was not given to the office of the priesthood. The section (§ 28) on the priestly office, its rights and responsibilities, is quite inadequate, and does not correspond with the actual function



RNS

and practice of the clergy, at least in America, today. To call them "prudent coöperators with the episcopal order, its aid and instrument . . . [who] constitute one priesthood with their bishop although bound by a diversity of duties" seems somewhat unreal. But it must be recognized that this is traditional Roman Catholic teaching, and that vestiges of it are also to be found in Anglicanism.

The cognate decrees have all been, as Mr. John Cogley wrote in the *New York Times* (December 12, 1965), "an undeniable victory for the progressive currents in Roman Catholicism throughout the world." Before our very eyes, in this generation, we have seen the handful of "liberals" in the Roman Catholic Church become a mighty army, moving irresistibly forward into the dawn of a brighter day. This "break" is no accident, and will, we believe, be no temporary change. A new spirit now prevails throughout Rome, totally different from the one that has prevailed ever since the Counter-Reformation. As Cardinal Cushing observed, in one of his priceless metaphors, "The walls of fortress *Ecclesia* were breached from within — by Pope John." But the figure does not stop there, surely. Like the triple walls of beautiful Florence, their removal has not endangered but enriched and further beautified the ancient city. As Pope Paul said in his Christmas message to the whole world (1965), the Church has renewed her youth; "she has experienced her rebirth" and "once more realizes her mission and responsibility" which is "to all mankind." Her "encounter" with the world involves her in every possible movement for the peace and welfare of the human race.

The use of the vernacular in the Lit-

• STAINED GLASS • LIGHTING  
• BELLS • SILVER • CROSSES  
• ALL CHURCH FURNISHINGS

STUDIOS OF  
*George L. Payne*  
15 PRINCE STREET, PATERSON 7, NEW JERSEY

## OSBORNE

117 Gower St. London, W.C. 1, England



CHALICES and  
ALL CHURCH  
SILVER AND  
METALWARE

*Illustrated books  
sent free surface mail*



**R. GEISLER, INC.**  
252-17 Northern Boulevard  
Little Neck 63, N. Y.

**Church Furnishings**  
IN CARVED WOOD AND  
MARBLE · BRASS · SILVER  
FABRICS + WINDOWS

NEW CATALOG AVAILABLE

### BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Book Shops

14 E. 41st Street, New York, N. Y. 10017  
29 E. Madison Street, Chicago, Ill. 60602  
276 Golden Gate Ave., San Francisco, Calif. 94102  
4400 Melrose Ave., Los Angeles, Calif. 90029

## VACATION BOUND

Week after week *The Living Church* carries the listing of services of Episcopal churches — all of whom are concerned enough for your spiritual welfare to pay money to have you informed as to their location and schedule of services.

When on vacation check the listings on pages 15 and 16 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish. He meets new people, new customs, new approaches to architecture and music.

Refer to the *Church Directory Page* before you leave home. Better yet, take it with you!

If the service hours at your church are not included in the Directory, write to the Advertising Manager for the nominal rates for these listings if used on a regular schedule.

urgency is one clear and distinct step in this new address to the world outside the Church, as well as to her own faithful, and especially her youth. The "apostolate of the laity" lays great emphasis on the call of each Christian to be a missionary for Christ — how our Brotherhood of St. Andrew must rejoice in this, especially the early members and leaders, now departed! Out of this setting grows the new interest in Ecumenism, in which the Roman Catholic Church is prepared at last to take a positive initiative, and not merely respond to (or reject!) the proposals of Protestants, Anglicans, and Orthodox. The freedom of Christian men and women to follow their conscience and refuse to conform to doctrines or statements they cannot accept, is now recognized. Faith professed under coercion is not faith at all. Even on questions of marriage, the right of Christian parents to decide the size of their families has been admitted — though "birth control" is still banned and further consideration is to be given the question of acceptable methods of "family limitation" and "population control." There can be no doubt that further steps are in order. A Church set on winning and serving the whole world cannot back away from this staggering problem, one that threatens the peace and even the existence of the whole human race. Pope Paul has called together an important committee of experts, including doctors and psychologists and social workers, lawyers, anthro-

Office of the Inquisition," is no longer to try and condemn Roman Catholics secretly and *in absentia*, as for example Teilhard de Chardin was condemned and was told, not his fault but his penalty, viz. to cease writing, publishing, and lecturing. The Council fathers have often referred to the "Galileo case," hoping no more such incidents will ever recur. The break with the past in this respect is quite sweeping; scandalous injustices have been perpetrated in the United States, in Canada, in France, all in recent years. Men whose only offense was their honesty, unfortunately in disagreement with the views of some powerful ecclesiastical superior, have been "rusticated" to dismal, sterile, totally frustrating posts and tasks. But, by less open feats of adroit management, clergymen in all Churches have suffered such penalties. May the good example of Rome help to establish justice in all corners of the earth!

The theme of the *Church in the Modern World* is dealt with *in extenso* in a decree published at the close of the final session. It sets forth the Church's social message for today, and was awaited with great eagerness. The Council "pulls no punches." Bishops from depressed areas have not hesitated to speak out against unfair distribution of wealth or of land, and the frustrating lack of opportunity for work or for education or for political expression. The problems of family life in the midst of discrimination, unfair competition, war, the inhuman drive of



pologists, including women (I believe) in these various classifications, and also bishops and priests. They are to report to the Pope sometime before long, and will recommend methods and means of dealing with the problem.

The Curia is to be enlarged, but reduced in power — a delightful if paradoxical solution of their problem, one based on the age-old experience of governments, ever since the days of ancient Greece! The Holy Office, once the "Holy

"economics" when used as an excuse for indifference, and the irrationality of an unchecked thirst for power and control — all these evils of our time, and of all times, must be faced by a world-Church which is alive and on the march. The criticism that the decree is a grab-bag of miscellaneous bits and pieces of reform seems to overlook the fact that in facing our distracted modern world that is just the situation we are compelled to deal with and to deal with in piecemeal man-

ner. No one can grasp the totality of our social-political, economic and moral problems, but only one at a time. Has anyone a working formula for the whole?

Comparable with the importance of the Constitution on the Church is that on



Revelation, finally adopted, in rewritten form, before the close of Session IV. It draws a sound distinction between Scripture and Tradition, but refuses to set them in opposition. The late 19th century idea that there were *two* sources of Revelation was mistaken: there is only one. Only God can reveal God. The purpose of the study and teaching of the Bible is recognized; but the Council still hesitates to come out frankly and fully in declaring the freedom of scholars to investigate and expound Scripture and its underlying history, including the divine revelation. Perhaps this will come in due time. But any amount of time spent in restraining free scholarship is time wasted. The Roman Church has to shake off the shackles of 400 years and more of virtual fundamentalism. But the change is coming. The great scholars in the Roman Church are leading the way. See for example the magnificent new *Dictionary of the Bible* by Fr. John L. McKenzie, S.J. (Bruce 1965), especially the articles on inspiration and interpretation.

The statement on *Religious Liberty* was finally approved in Session IV, though it was first proposed at the beginning of Session I. The opposition arose from bishops and others who feared that it meant opening the gates to communism, which poses as a religion in some countries, especially, it would seem, in Southern Italy, Sicily, Spain, Portugal, and in parts of Latin America. But the risk is inescapable: the Church simply cannot approve any longer the mandates and religious tyrannies of state Churches and their political associates. No one can really be a Christian if he accepts the faith or practices it with a gun at his back or an iron cell opening before him.

Similarly the statement on the Jews (now included with the statement on non-Christian religions) was finally adopted after much debate and considerable re-writing. The wording of the statement as phrased in 1964 was in some ways far more open and convincing than the form finally approved in 1965. But at least the shameful word *deicide* has been left out. That term and charge was invented by third-rate theologians and controversialists in the 4th and 5th centuries, exclusively for use in accusing the Jews of

crucifying Christ. To refer to the people and the religion which have for centuries held as their cardinal duty the command in the daily Shema, "Hear, O Israel, the Lord is our God, the Lord alone. . . . And thou shalt love the Lord thy God with all thy heart . . ." — to refer to Jews as "deicides" is the vilest insult their malicious Christian enemies could devise. But it is *out*, from now on. As a Jesuit canonist has said, "From now on it is a mortal sin to accuse the Jews of crucifying Christ." Let us hope the rest of the world will take notice, and emulate Rome's example — even though there is no suggestion of penitence on Rome's part for her centuries-old toleration and even promotion of anti-semitism and the

recurrent persecution of the Jews. Moreover, the implication that the Church's motive was still the conversion of the Jews to Christianity, i.e. to Roman Catholicism, which would solve all problems (it was assumed!) — this is likewise abandoned in the final draft. The principle of religious liberty repudiates bribery and proselytism in lieu of justice and truth.

But, as more than one member of the Council has affirmed, the actions and decrees of the Council are only a beginning. It will be twenty-five years before the full effects of the recent changes are to be seen and in force. And who can suppose that the Church, now aroused and re-born, will not go on to even bolder and better things in the future?

## SCHOOL DIRECTORY

FOR GIRLS

### KEMPER HALL

Church Boarding School for Girls. 96th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

Write for catalog:

Box LC

Kenosha, Wis.

*Saint  
Ann's  
of  
Boca  
Raton*

College preparatory boarding school for girls of all denominations. Episcopal. Grades 7-12. Liberal Arts, Humanities stressed. Beautiful new facilities; ocean-front campus; private beach on Atlantic. Athletics; 7 acres of playing fields. Finishing year abroad.

For information write:  
The Rev. James J. English, Hdm.  
Dept. C, 3000 South Ocean Blvd.  
Boca Raton, Florida 33432

### SAINT AGNES SCHOOL

Jefferson Park Alexandria, Virginia  
Episcopal college preparatory school for girls on 16 acre campus near Washington libraries, theatres, galleries. High academic standards with varied supplementary program for development of individual interest and responsibility. Boarding grades 8-12; day school kindergarten through 12.

Roberta C. McBride, Headmistress

### St. John Baptist School

An Episcopal School for Girls, Grades 9-12  
Accredited college preparation to meet highest standards. Strong faculty. Individual programs, advanced courses. New gym, all sports. Music and Art. Beautiful 30-acre campus, 35 miles from New York. Established 1880.  
Sister Superior, Box 756, Mendham, New Jersey

### ST. MARY'S SCHOOL

Established 1868 — Episcopal  
Grades 9-12. Fully accredited. Small classes.  
Music, Art, Dramatics, Sports, Pool.  
Sister Superior, C.S.M., St. Mary's School  
Peekskill, N. Y. 10566

FOR BOYS

### THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for Boys Dependent on One Parent  
Grades — 5th through 12th

College Preparatory and Vocational Training:  
Sports: Soccer, Basketball, Track, Cross-Country  
Learn to study, work, play on 1600 acre farm  
in historic Chester Valley.

Boys' Choir

Religious Training

Charles W. Shreiner, Jr.

Headmaster

Post Office: Box S, Paoli, Pa.

### San Rafael MILITARY ACADEMY

Founded 1890

COLLEGE PREPARATORY FULLY ACCREDITED  
Member: California Association of  
Independent Schools

Episcopal boarding and day school. Grades 7-12.  
Small classes. Exceptional science facilities.

NON-MILITARY SUMMER SESSIONS: Grades 5-12.

For information, write:

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

### SAINT PETER'S SCHOOL

EPISCOPAL PEEKSKILL, NEW YORK

A church-centered college preparatory school for boys. Grades 9-12. 70-acre campus 40 miles from New York. Interscholastic sports, music, social activities. Early application advisable. Summer Session.

For information write:

The Rev. William L. Crawford, Jr., Headmaster

When writing to schools  
please tell them you saw their  
advertisement in

The  
Living Church

## BOOKS

Continued from page 3

texts revealed a sophisticated civilization and religion to which reference is often made in the O.T. Fr. Dahood's massive knowledge of this language as well as of the more usual semitic ones, enables him to illuminate the Psalms (and many other O.T. texts) time after time, and to translate many passages hitherto obscure. Naturally, not all of his suggestions will equally commend themselves to other specialists as indisputably right, but there can be no doubt that he has greatly enriched our understanding of what the psalmists originally said.

(2) Older scholarship was often quick to emend the Hebrew text of the Psalms where it yielded no obvious meaning. In the light of a greatly increased knowledge of semitic languages and culture scholars are generally reluctant to do this now. Of these 50 psalms Fr. Dahood writes, "in my opinion, resort to emendation can be justified in fewer than half a dozen instances." In older commentaries you might find more emendations than that in a single psalm!

(3) The older critical scholarship often dated many psalms late, even putting some in the second century B.C. There has been a reaction against this for some years now, and a Swedish scholar, Ivan Engnell, was prepared to recognize only Ps. 137 (By the waters of Babylon) as later than the sixth century Exile. Fr. Dahood, and surely rightly, proposes "a pre-exilic date for most of the Psalms,

and not a few of them (e.g. 2, 16, 18, 29, 60, 68, 108, 110) may well have been composed in the Davidic period."

(4) The concept of a future life is often held to have been a late development in Israelite faith. But much of what the standard O.T. theologians say about this is in need of revision, and Fr. Dahood's position—which will cause much discussion and questioning—is that "perhaps the most significant contribution to biblical theology that flows from the translations based on the new philological principles concerns the subject of resurrection and immortality." Thus *a propos* of 16: 10-11 he says "they are a statement of the poet's belief in immortality, a doctrine well known among Canaanites."

Yet other things must also be said about this volume. I have questioned [L.C., October 10, 1965] the claim of the blurb that the Anchor volumes are designed "for the general reader with no special formal training in biblical studies." It seems to me that this is where the claim completely breaks down. For the hebraist, the notes are wonderful, and even the now rusty hebraist will feel the old thrill of the chase on him again. But what will the "general reader" do, faced with enclitic mems, infixed -t- formations, *he temporale, lamedh emphaticum*, and the rest of the Semitic philologist's work-day vocabulary?

Again, Fr. Dahood's translation has many successes, but at times it is less than happy: e.g. the rendering of 7:6 as "Let him cause my liver to dwell in the mud."

This is indeed a word for word equivalent of the Hebrew. But, as the notes explain "mud" here means the netherworld, and they could have also said that "liver," in accordance with a frequent Hebrew idiom of using a part for the whole, means "me."

All in all, this volume is a very impressive achievement of a kind possible only to the man who through years of patient study has made himself master of his subject. We shall wait impatiently for the second volume.

(The Rev.) J. R. BROWN

\* \* \* \*

**The Theology of St. John.** By Joseph Crehan, S.J. Sheed & Ward. Pp. 160. \$3.50.

The Rev. Joseph Crehan takes the position that all writings ascribed to St. John in the New Testament are the work of John the Apostle. Readers are referred to Martindale's *Catholic Commentary on Scripture* which "states all that is essential" in support of the position.

*The Theology of St. John* is intended to be a survey, with comments, for readers whose acquaintance with late Johannine commentaries is not extensive. They will do well to read with a Bible within easy reach. Nearly 600 Scripture citations support the positions taken in the 24 short chapters. Each citation should be read along with the argument.

There is a very usable bibliography and an excellent index of Scripture passages cited.

(The Rev.) FRANK L. SHAFFER

## CLASSIFIED

advertising in **The Living Church** gets results.

### FOR RENT

**PRESIDENT WANTED.** Private school or college property. Large campus. Lake. Furnished. Lease \$1,000 month. Sell. Box 402, Hague, New York.

### 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 Falls embroidered in wool. Write for our catalogue. Mary Moore, Box 3394-L, Davenport, Iowa 52808.

### POSITIONS OFFERED

**CURATE** needed for church in Southwest. Suburban city. Rapid growth. No previous curacy here. Work with children and young people the greatest need. Reply Box M-323.\*

**NEED** July supply for Sunday services and emergencies. Use of rectory and \$150 stipend. Reply: The Rev. P. T. Ball, Box 1030, Homestead, Fla.

**SUMMER DUTY** for the month of July in "La Belle Province." St. James' Church, 787 Des Ursulines St., Three Rivers, Quebec, Canada.

**YOUNG PRIEST** to become 3rd man on our staff. Full ministry in well established and growing parish at the heart of a most wonderful city. Are you recently ordained? Just getting started? This might be where you belong. Write me about yourself. Each inquiry will be answered. The Rev. Paul Hoorstra, rector, Grace Church, Madison, Wis. 53703.

### POSITIONS WANTED

**LAY ADMINISTRATOR** for diocese, Church institution or urban parish. Seven years' experience: Personnel, Public Relations, Finance, Purchasing, Property, and Executive Secretary. Reply Box H-321.\*

**ORGANIST-CHOIRMASTER**, thirteen years at prominent Eastern parish, desires change after Easter to Low Church parish. Churchman. Twenty-three years' experience. Studied with famous teacher. Reply Box S-325.\*

**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.\*

**PRIEST-EDUCATOR** desires position as administrative assistant. Thirteen years' experience in prep school field as teacher, chaplain, and administrator. Available coming academic year, 1966-7. Reply Box W-324.\*

**QUALIFIED** lady organist-director, 25 years' experience. Liturgical, non-Liturgical music. Gregorian Chant. All choirs including boys. Three degrees. Canadian. Desires full-time responsible position in U.S. Church and/or school. References. Reply Box B-318.\*

**WILL** supply July or August in exchange for house. Prefer west coast. Reply Box C-320.\*

### WANTED

**CONTRIBUTION** of used, discarded sanctuary lamps for use in a Conference Center Chapel. Postage will be prepaid. If a charge is required please state price. Lamps to be sent care of Bundy Hall, 510 S. Farwell St., Eau Claire, Wis. 54701.

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

### CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 50 cts. service charge for first insertion and 25 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

**THE LIVING CHURCH**

407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of  
**The Living Church**  
to **BUY** or **SELL**

### NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

**THE LIVING CHURCH**

The Living Church

# PEOPLE and places

## Appointments Accepted

The Rev. John Bogart, former rector of Grace Church, St. Helena, Calif., is rector of Holy Trinity, Ukiah, Calif.

The Rev. Richard Fowler, vicar of St. Martin's Mission, Daly City, Calif., will be rector of St. Mary the Virgin, San Francisco, Calif. Address August 1st: 2325 Union St.

The Rev. John Fredericks, former vicar of St. Edmund's Mission, Pacifica, Calif., is assistant at St. Matthew's, San Mateo, Calif. and remains on the faculty of St. Matthew's Day School. Address: 16 Baldwin Ave.

The Rev. Oliver B. Garver, Jr., is a part-time assistant at Epiphany, New York, N. Y.

The Rev. Forrest E. Goodfellow is vicar of Christ the King, Sturgeon Bay, Wis. Address: 512 Michigan (54235).

The Rev. Zealand Hillsdon-Hutton, former rector of St. Paul's, Oroville, Calif., is rector of Grace Church, St. Helena, Calif.

The Rev. Robert G. Holt, former curate at St. John's, Bridgeport, Conn., is vicar of St. Mary's Mission, Montville, Conn. Address: 32 Carolina Rd., Oakdale, Conn. 06370.

The Rev. Robert S. Morse is rector of St. Peter's, Oakland, Calif.

The Rev. Donald C. Muth, former curate at Grace Church, New Orleans, La., is vicar of Holy Nativity, Clarendon Hills, Ill.

The Rev. George N. Price, assistant chaplain at Canterbury House, Northwestern University, Evanston, Ill., will be curate at St. Chrysostom's, Chicago, Ill., on April 1st.

The Rev. Richard N. Ruedger, former vicar of St. Thomas', Elk Grove, Calif., is curate at St. Peter's, Peekskill, N. Y.

The Rev. Don Smith, curate at Holy Trinity, Menlo Park, Calif., will be vicar of St. Edmund's, Pacifica, Calif. Address April 1st: 18 Malavear Ct.

The Rev. Lincoln F. Stelk, curate at St. Thomas', Washington, D. C., will be rector of St. Peter's, Delaware, Ohio. Address April 1st: 167 W. Winter St. (43105).

The Rev. George J. Willis, Jr., former assistant at Calvary Church, New York, N. Y., is curate at St. George's, Waterman Ave., Rumson, N. J.

The Rev. Harold A. Young, former assistant at St. Philip's, New York, N. Y., is assistant at St. Martin's, 230 Lenox Ave., New York, N. Y.

## Ordinations

### Deacons

Milwaukee—William S. J. Moorhead, and John Theodore Splinter, students at Nashotah House, Nashotah, Wis.

New Jersey—David Roy Saunders for the Anglican Church in Canada; William D. Loring, vicar of St. Andrew's, Highlands, N. J., address, 19 Shrewsbury Ave. (07732).

Southern Virginia—Roger P. Friedrich, curate at Christ and Grace Church, Petersburg, Va., address, 22F Woodmere West Drive (23803).

### Priests

Bethlehem—The Rev. Michael Fill, Jr., vicar of St. Luke's, Reading, Pa.; and the Rev. William E. Smalley, vicar of St. Peter's, Plymouth, and St. Martin's, Nuangola, Pa.

Chicago—The Rev. John Seferian Bradbury (for the Bishop of Indianapolis), curate of St. Mary's, Park Ridge, Ill.

Louisiana—The Rev. Thomas Neville Fawcett Shaw, headmaster of Trinity School, and assistant to the rector of Trinity Church, New Orleans, address, 2111 Chestnut St. (70130).

## DEATHS

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

The Rev. Canon William O. Leslie, Jr., retired priest of the Diocese of Newark,

died in Sparta, N. J., January 21st, at the age of 78.

He was a graduate of Kenyon College and Bexley Hall. He was ordained to the priesthood in 1914 and served churches in Pennsylvania, Ohio, and New Jersey. He was rector of Christ Church, Newark, before his appointment as canon missionary and archdeacon in charge of missions for the diocese. Canon Leslie was a deputy to three General Conventions, and was secretary of the Standing Committee at the time of his death.

The Burial Office and Requiem Eucharist were read at St. Mary's, Sparta, N. J.

He is survived by his wife, Clara L. Von Schon Leslie, and a daughter who is the wife of the Rev. James Kenyon, priest in charge of Christ Church, Newark.

The Rev. Henry Froelich Selcer, retired priest of the Diocese of Texas, died in Marshall, Texas, February 7th, at the age of 77.

He was graduated from the University of Omaha, and later from Seabury Seminary in 1918. He was ordained to the priesthood in 1919, and served in WW I.

Fr. Selcer was priest in charge, then rector of St. George's, Bellville, Ill., until 1930, when he became rector of Trinity Church, Marshall, Texas. He was named rector emeritus of the parish in 1956. He was active in many community activities, and started the Empty Stocking Fund, a project aiding the needy.

The Burial Office was read at Trinity Church, and interment was in Colonial Gardens.

He is survived by his wife, Evelyn Bohling Selcer, a son, three grandchildren and others.

Mr. Ralph Emerson Ruder, trustee of Spalding House, Denver, Colo., and communicant of the Chapel of Our Saviour, Colorado Springs, died February 26th.

Mr. Ruder was a former vestryman and warden of Grace Church, Colorado Springs. He was a graduate of Dartmouth College, and was a member of the American Institute of Mining, Metallurgical, and Petroleum Engineers.

The Burial Office was read at the Chapel of Our Saviour.

He is survived by his wife, Rosemary, four children, and two grandchildren.

## GO TO CHURCH DURING LENT

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

### PHOENIX, ARIZ.

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

### LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.  
The Rev. Robert M. Wolferstorff, r  
Sun 7:30, 9, 11, Tues 8, Wed & Thurs 10, Fri 7:30

### LOS ANGELES, CALIF.

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

### SAN FRANCISCO, CALIF.

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

### NORWALK, CONN.

#### ST. PAUL'S ON THE GREEN

The Rev. F. L. Drake, r; the Rev. A. E. Moorehouse, c; the Rev. R. I. Walkden, d  
Sun 8 H Eu, 9:15 Sol Eu; 11 MP (ex 15 H Eu); C Sat 12:15

### 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

### WASHINGTON, D. C. (Con't)

ROCK CREEK PARISH Rock Creek Church Rd.  
Washington's Oldest Church  
The Rev. E. Pinkney Wroth, Jr., r  
Sun 8, 9:30 (Ch S), 11; Wed 11

### 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

*Continued on next page*

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.

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

# GO TO CHURCH DURING LENT

(Continued from previous page)

## 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

**HOLLY HILL (DAYTONA BEACH), FLA.**  
**HOLY CHILD** 1445 Flomich Ave.  
The Rev. Frederick R. Trumbore, v  
Sun 7:30, 9 HC; Tues 7:30 EP; Wed 9:30 HC

## 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

**HOLY CROSS** 123 N.E. 36 St.  
The Rev. James M. Gilmore, Jr., r;  
the Rev. John A. Swinson  
Sun 7:30, 9, 11, 7; Tues, Thurs, HD 7; Wed, Fri, HD 10 (Wed LOH); Wed 7:30; Daily 5:30; C Sat 5:45

## ORLANDO, FLA.

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

## ST. PETERSBURG BEACH, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash  
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

## EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY**  
Chapel of St. John the Divine  
Mon thru Fri Daily MP & HC 7:15; Cha 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

## ST. JOHN THE EVANGELIST; THE COWLEY FATHERS

35 Bowdoin St., Beacon Hill  
Sun 8, 10 (Sung); Daily 7:30; Extra Mass Wed & greater HD 12:10 & 5:30; C Sat 4-5; 7:30-8:30

## 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

## LINCOLN, NEBR.

**ST. MARK'S-ON-THE-CAMPUS** 1309 R St.  
The Rev. George H. Peek, v-chap; the Rev. John L. Hall, ass't chap  
Sun 8:30, 10:30; Tues, Thurs 7; Wed, Fri 7:30

## 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

The Living Church

## BINGHAMTON, N. Y.

**CHRIST CHURCH** 187 Washington St.  
The Rev. F. W. Dorst, r; the Rev. J. H. Ineson, c  
Sun 7:30, 9, 11; Eu Tues 6, 7:15; Wed 12:05; Thurs 10:30, Ser 12:05; Fri 12:05; C 7, Eu & Ser 8; EP Mon-Fri 5:30; Organ Recital Tues 12:05

## 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; 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; Ev 4; Weekdays HC Mon, Tues, Thur, & Fri 12:10; Wed 8 & 5:15; Organ Rec Wed 12:10; EP daily 5:45. Church open daily for prayer

**SAINT ESPRIT** 109 E. 60 (Just E. of Park Ave.)  
The Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French

## GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7 (7:30 Sat & hol); Daily Cha 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. IGNATIUS'** The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sal Mass; C Sat 4

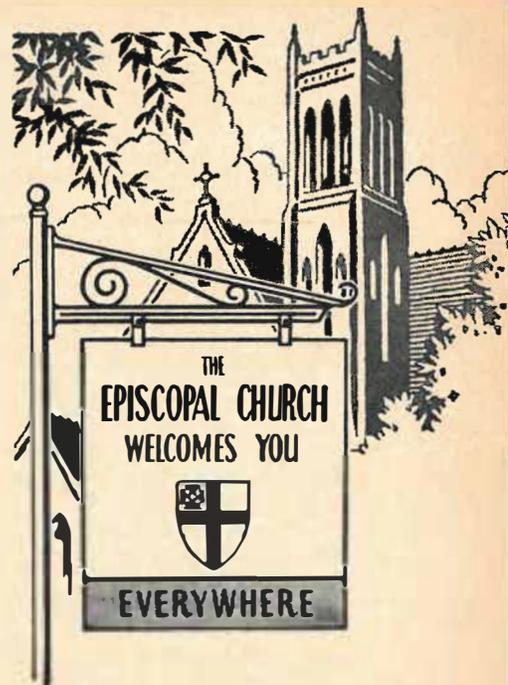
**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
Rev. Chas. H. Graf, D.D., r  
Sun HC 8, Ch S 10:30, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler  
Sisters of the Holy Nativity  
Daily Mass 7:30, Wed & HD 9:30, Mon-Fri 12:10; EP 6

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



CHURCH OF THE HOLY CROSS  
MIAMI, FLORIDA



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

**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

## THE PARISH OF TRINITY CHURCH

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

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

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

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

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c  
Sun 8 Law Mass, 9 (Sung), 10:45 MP, 11 Solemn High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat 9:15 MP, 9:30 Law Mass; Wed 7:15 MP, 7:30 Law 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. LUKE & THE EPIPHANY** 330 So. 13th St.  
The Rev. Frederick R. Isackson, r  
Sun HC 9, 11 (15 & 35); Tues 12 Healing Service

**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

## ROSEMONT, PA.

**GOOD SHEPHERD** Lancaster & Montrose Ave.  
The Rev. James H. Cupit, Jr., r; the Rev. Wm. E. Stott, Assoc  
Sun 7:30, 9:30, 11:15 HC; Daily 7:30 HC; Thurs & HD 10 HC; C Sat 12:15-12:45, 4:30-5

## 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