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James D. Furlong



Children's Books

[page 12]



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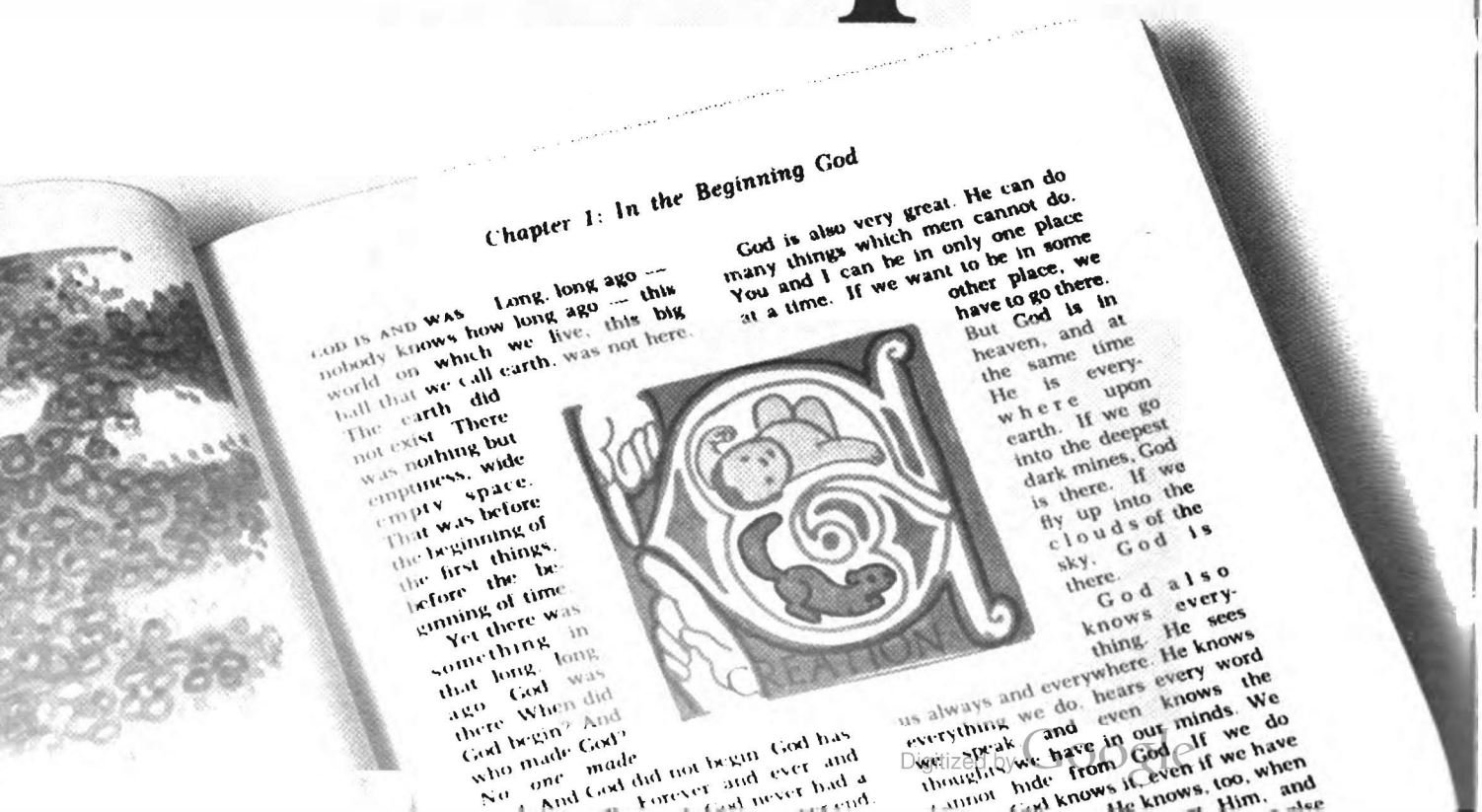
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The Living Church

Volume 155 Established 1878 Number 21

A Weekly Record of the Worship, Witness, and Welfare of the Church of God.

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.

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THINGS TO COME

November

19. Trinity XXVI
Elizabeth of Hungary, Princess
23. Thanksgiving Day
Clement of Rome, B.
26. Sunday next before Advent

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.

November 19, 1967

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 100 words. Most letters are abridged by the editors.

Our Convention Coverage

Thank you for the really fine coverage, both current and follow-up, which THE LIVING CHURCH gave to the General Convention. You really helped us at home share in this interesting and exciting meeting.

I especially appreciated your editorial on Dr. Samuel Johnson [L.C., October 8th], emphasizing his standing for the truth independent of the spirit of the times—the *zeitgeist*. It seemed all the more appropriate since I had read just a few pages before in the same issue that Bishop Gross, alone of the House of Bishops, took a stand against the current popularity of abortion when he said, "We should not prefer convenience to life. . . ." I am grateful that there was one voice, at least, raised among our Fathers in God against the spirit of the times.

(The Rev.) JAMES PURMAN
Rector of St. Barnabas' Church
Sykesville, Md.

Spiritual Healing

Unfortunately very few of the churches listed in THE LIVING CHURCH's Church Directory announce services of spiritual healing. It is regrettable that so many parishes seemingly pay scant attention to this important ministry.

Surely many people, especially those not privileged with healing services in their home churches, would welcome the opportunity to attend such services when visiting other cities. If the clergy would specify in the Church Directory the hours of their healing services they would render your readers a great service and add to the spiritual blessings of their parishes.

(The Rev.) RALPH S. NANZ, Ph.D.
Waukesha, Wis.

Anglican Mariology

May I express in this way my appreciation for your suggestion [L.C., September 24th] for a tribute to our Lady in the new liturgy as recommended by Cranmer in the 1549 Book. Certainly this is not inconsistent to our two Prayer Book days in which we pay our respect to her, "our tainted nature's solitary boast."

I would also like to thank you for the current issue that I have read through on the results of General Convention. Your coverage was complete, accurate, and orderly. It was a splendid job for a splendid convention.

(The Rev.) ROBERT E. MERRY
Canon of Trinity Cathedral
Pittsburgh, Pa.

Correction

The purpose of this letter is simply to call your attention to an error in the 12th item which appears under the heading "Last Day Actions" [L.C., October 15th]. On that page it is reported that the "Joint Commission on Church Music and Allied Arts" was continued on reconsideration." This is an error inasmuch as it was the "Joint Com-

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mission on Church *Architecture* and the Allied Arts" that was continued under the circumstances set forth. Of course this is not an earth-shaking matter, but may be of some importance to the people involved with both the Commission on Church Music and the Commission on Church Architecture.

RICHARD P. KENT, JR.

*Treasurer of General Convention
New York City*

Postal Savings?

A short time ago I received a letter first class, dated October 7th, addressed to all bishops, all clergy, delegates to the Triennial, etc. It contained six sheets about the Presiding Bishop's program entitled "Questions and Answers about the Church's Program on the Crisis in American Life."

Received just before the above, third-class mail, was a piece entitled "Mission Study Resources." I am guessing that at least \$800 could have been saved by using third class for the P. B.'s program, for which I have no lack of appreciation. Furthermore, it seems rather to low-rate the loyalty of our clergy. We get a lot of stuff from 815. Most of it is good. We read what we want to read regardless of the class by which it traveled.

I am not against colorful and challenging posters, but let's stop wasting money on postage.

(The Rev.) W. G. CHRISTIAN, D.D.

*Vicar of Church of Our Saviour
Chesterfield Co., Va.*

Spiritualism

I am glad that your influential editorial voice has spoken out on the issue of "communion and communication" [L.C., November 5th]. I imagine you'll catch fits from people who insist that "spiritualism" is not only compatible with Christian belief but is itself Christian. You have rightly cited both the clear testimony of Holy Scripture and the clear teaching of the Universal Church, which solidly condemns the practice.

Let me add my comment to your discussion of this matter. In my own family, very grievous harm has been done to some who are most near and dear to me by indulgence in "spiritualism" in time of bereavement. Because some of these may read your magazine I ask that my name be withheld. My own mother lost her first-born child in a most terrible tragedy many years ago. She was persuaded in her grief to go to a medium (who charged a fancy fee, I may add) who, she was assured, could put her in touch with her child in heaven. I believe that my mother has been the victim of a cruel racket. To this day she believes that she communicates with her departed child in this way—and goes right on paying out plenty of money for the privilege.

Spiritualism has become a substitute for Christianity, actually, in her life. She almost never goes to church. She considers herself a Christian, and morally she lives an exemplary Christian life. But what you said

in your editorial applies to her. When she speaks of her own death and her hope for the life beyond, it is always the hope of seeing her child again—never the hope of a perfect union with the Lord, in whom the souls of the righteous are at rest. I find the same preoccupation with "reunion" in spiritualists generally.

Let me offer another comment: It seems to me that extrasensory communication between two persons still in this present life is one thing, while any such communication between one person in this life and another who has passed into the next life would be very different. I know that a good deal of cumulative scientific evidence for the former kind of communication has been recorded and checked out. But people who strongly insist upon scientific verification for anything they are to believe should be warned that verification of the first kind of communication is no kind of proof, or even evidence, for the second.

In any event, as you say, Christians should rely upon the promises of God rather than upon the hocus-pocus of "mediums."

NAME WITHHELD

Chicago, Ill.

Name of Church

In a news item [L.C., October 8th] dealing with the two legally established titles of the Church settled upon by General Convention, you state: "The century-old controversy was finally resolved in the 62nd General Convention."

I feel that rather than having settled anything, General Convention just muddled the waters a little more. While it might be a "settlement" of sorts, it certainly does not end the controversy. And would you like to bet that when the new Prayer Book revision is accomplished the title page will be emblazoned with "The Protestant Episcopal Church"?

(The Rev.) C. OSBORNE MOYER

*Rector of Church of the Mediator
Meridian, Miss.*

The "Different" Triennial

This is to express my appreciation for Anne Douglas's "Different" Triennial [L.C., October 15th]. I suspect most Triennial delegates will feel as I do—if only I had had her article before trying to pull together for myself all that happened to us in Seattle!

However, Mrs. Douglas did leave out one important piece of the whole. She made no mention of Dr. Bennett Sims's cherished daily appearances at Triennial. If Dr. Thomas Bennett was the pepper which catalyzed us to the inevitable action, Dr. Sims was the necessary salt.

ANN S. MCNAIR

*Delegate to the Triennial from the
Diocese of Northern California
Santa Rosa, Calif.*

Discrimination at GTS?

A news item [L.C., September 24th] summarized the recent ESCRU report on the placement and deployment of Negro clergy in the Episcopal Church. The summary quotes from a section of the report where it states: "At least two of our northern seminaries, one of which still speaks of itself as the only officially recognized seminary by action of General Convention, were cited as having provided separate accommodations

for the few Negro students permitted to attend."

The compiler of the ESCRU report seems to have been misinformed about the situation at the General Theological Seminary. There are no "separate accommodations" for Negro students, and the seminary extends the same encouragement to them as to all applicants for admission.

(The Very Rev.) SAMUEL J. WYLIE, D.D.

*Dean of General Seminary
New York City*

As a Negro student attending the General Theological Seminary, I feel that it is imperative that the record be set straight. I have been enrolled at General for the past four years—one year serving as an intern at the University of Maryland. During this time I have been involved in various areas of this community's life, serving one year as president of the middler class. At no time have I been aware that the seminary provided separate accommodations for its Negro students.

Many upper classmen, Negro and white, desire private rooms in their senior year. If a seminarian wants a roommate, he can either choose a roommate or be assigned one. Simply, roommate assignments follow a normal procedure of pairing relatively compatible persons. During my residence at Chelsea Square most Negro seminarians had white roommates; the rest were married and one was a special student. Special students usually live in a building with all private rooms.

It is unfortunate that this unjust accusation against the General Seminary was made. It is certainly not grounded in fact. While all is by no means perfect in PECUSA, it is essential that we deal in facts and not hearsay.

ORRIS GEORGE WALKER, JR.

New York City

Freedom to Criticize?

I must be wrong, because so many of my savvy friends don't agree with me. When someone in our spacious Church criticizes authority openly, what should we do—answer him, ignore him, or silence him?

When the American Church Union's daily at Convention published a needling inquiry into the Presiding Bishop's motivations for his keynote speech, what happened? A bishop, president of the Union, was given the rostrum of the House of Deputies to make public apology for the article, the members applauded—indignant and relieved—and the author was fired. So the article was crude, indecorous, ungenerous, "terribly bad taste" one heard through the halls of Convention the morning it appeared. So? Was it anything more than the acid kind of skepticism we read in the underground press of the day? Are we not living in a time when the remotest impulses from the past are scrutinized minutely for clues to a man's opinions? And in any age is it not quite in order to examine from every angle the sources of leaders' opinions and pronouncements? Can we blame young commentators today for exploring clues to points of view behind sensational manifestos when this is the accepted procedure even in studies of the very heart of Christian faith, the Bible? Is our chief pastor exempt from open analysis of just why he came to the conclusion which launched his opening address? One



might wince at cynicism, indelicacy, and iconoclasm, rebuke it by parental scolding, correct it by clear rebuttal. But does it call for obsequious apology and instant exile? Is this what ought to characterize freedom of opinion in the contemporary Church?

One need hold no brief for the contents of a particular attack, nor wish to encourage journalistic intimations of bad faith to feel some outrage at the way this little tempest was handled. It seems so like the religionists of any period at their so proper, sycophantic, overcautious, establishmentarian worst. But as I say, I must be wrong, what with my friends and the apparent silence thus far. But then again, all that may be symptoms of the same disorder.

(The Rev.) GEORGE F. TITTMANN
*Rector of St. Mark's Church
Berkeley, Calif.*

Editor's comment. No, I think Fr. Tittmann's right — "and so there were two."

Bishops—A Burden?

Your editorial on the appeasement of the Pike matter [L. C., October 22d] was indeed fine and to the point. Our bishops were afraid of one bishop, and they are supposed to be our guiding lights. I have felt for some time that the House of Bishops is a serious handicap to the life and growth of the Church.

GEORGE A. J. FROBERGER
Portland, Me.

I want to agree with you that the one thing the General Convention did not do well was the Report on Theological Freedom [L.C., October 22d]. However, I would like to say that at least one delegation at the end of a long Friday night tried, by requesting a vote by orders, to make the deputies face what they were doing. What, in fact, they were doing was getting the bishops out of a mess that they should have had more intelligence than to get into in the first place. As a deputy from Eau Claire, with the consent of the delegation, I requested the vote by orders. I am well aware that everyone groaned and wondered why a little place slowed up the evening happy hour, but I feel strongly still the bishops ought to have gotten themselves out of their own mess, or they should have stewed in it.

(The Rev.) HARRIS C. MOONEY
*Rector of Christ Church
La Crosse, Wis.*

I foresee your mailbox runneth over. Thank you for your concise editorial, "What Happened at Seattle: Appeasement and surrender on heresy" [L.C., October 22d], an excellent explanation of a chapter in our Church history of the case no one won and everyone lost. With the Church's image blighted, our bishops' image blighted, where will the good ship "Peace in Our Time" dock?

Mrs. DONALD MACPHERSON
Pittsburgh, Pa.

Pro Cartoon—at Last!

I was surprised to learn that so many readers of THE LIVING CHURCH were shocked by the funny cartoon on the cover of the September 10th issue. If it had appeared on the cover of certain secular magazines, I could understand how those of us who love the liturgy would be offended. We should, within the family, be able to take a little

gentle chiding about trying to swing with everything that swings. We are in a sad state if we can't laugh at ourselves.

I love and have reverence for the service of the Holy Communion, and I thoroughly enjoyed the delightful cartoon. Thank you for the September 10th cover and for the very good art work on the many other covers.

GEORGIA MCHENRY
Memphis, Tenn.

Word from Vietnam

This letter is written in the field with the 25th Division. I have just received the August 27th copy of THE LIVING CHURCH in which you printed Fr. Scott's article *Is There no Alternative to The Vietnam War?* Thank God for your editorial "The Primary Issue In Vietnam." Mr. Starzel's data concerning the hideous terrorism of the V.C. are correct.

(The Rev.) AUSTIN C. ANDERSON
U. S. Army Chaplain

Vietnam

Editor's comment. Of course, this man's only authority is that he is there and sees with his own eyes. How much more knowledgeable are our professional peaceniks here at home!

From an Ex-Cuban

Thank you for your editorial "The Right to Good Neighbors" [L.C., October 1st] and especially for the last paragraph.

Like many others, I have been deeply disturbed by events and attitudes of today—the more so because I have lived under Communism and am acquainted with violence and terror. We left Cuba six years ago and I have not forgotten. How sad it is to see a country utterly destroyed, and how desperately we cling to the Church! I am sure "the gates of hell will never prevail" against it.

ALICIA PLATT STOCKELBERG
Deerfield Beach, Fla.

Editor's comment. We said in the last paragraph of our editorial that no clergyman "has any proper business inciting people . . . to lawlessness, bitterness, scorn, revenge, and hate against others — not even in the name of social justice."

Priesthood

Thank you for the fine editorial on the "Pusey Report." [L.C., October 29th]. I think Bishop Moody did justice [L.C., September 3d] to the report on the special committee on theological education. Unfortunately, the Pusey Report is very high in its academic, "religio-political," and "activist" appraisal of the priesthood. On the other hand, the report does not seem to understand the meaning of *priesthood*. It is interesting at this time, to re-read Dean Nutter's pastoral notes when he instructed us. Here are some of the things he taught us about priesthood:

"The parochial success of the priest depends in an astonishing degree on the personal life which he lives and displays to his people. Nothing is so important as this. Your business is to make people holy. You cannot sell holiness unless you have it in stock. You cannot teach it or inspire it unless you know it and practice it."

"There must be grace of perseverance. The Holy Spirit will not work unless you



work. Though occasionally He performs miracles, He is not likely to do so in this case (meditational readings), and you have no right to expect it. Remember you are working with people. People will refuse to be classified, in spite of the psychologists and their theories. All are different. Psychology only provides a background. Pastoral theology lectures only provide a background. In the last analysis, it will be you and the Holy Spirit, and the influence you have on people will depend quite as much on what you are as on what you do."

"The priest's work in a certain sense is doubled: (1) He has to maintain the Kingdom of God; (2) He has to maintain St. Sylvanus Parish. Sometimes the two clash. If so, the Kingdom of God takes precedence. The average vestryman wants a rector who is young, smart, and clever, a bridge-player, a golfer, a rotarian, a lodge man, a storyteller, a mixer, and a spellbinder. Such a man may maintain St. Sylvanus Parish for a time but hardly permanently, and the Kingdom of God not even for a time. Cultivation of the spiritual is not a luxury or a pleasure but a grim necessity. It is the necessary part of your influence. Let nothing interfere with it."

"Our Lord did not condemn the rich for their wealth but for their misuse of it; and He did not love the poor because of their squalor but because they suffered. The poor, the needy, wretched, and outcast followed Him, but we also find Him sought out by the wealthy and influential. He never took sides. Your Church and parish should never be involved in political or economic rows. A priest takes no part in a crusade. He goes among sinners as a healer and not as a snooper or castigator. I advise you to attend to your spiritual job which you will find quite big enough to occupy your time."

(The Rev.) FRANK R. ALVAREZ
*Rector of St. Paul's Church
Miami, Fla.*

Litigious Love

The Rev. Clarke K. Oler's letter "No Right?" [L.C., October 29th] asserts there is no right to good neighbors and that freedom to choose where one wishes to live is the "only" right affecting housing matters.

Being an objective commentator, he reminds us also of that additional, inalienable right: the right and privilege of dragging our neighbors into court when they become nuisances and asking their abatement. This is the loving method of achieving good neighborliness. There is nothing like a bitter confrontation in court between complainant and defendant to breed affection and to cement deep feelings of amity and brotherly love.

FRANK STARZEL
Denver, Colo.

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

November 19, 1967
Trinity XXVI

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LONG ISLAND

Tri-diocesan Agency Proposed

Formation of a single tri-diocesan agency to attack mounting urban problems was proposed by the Rt. Rev. Horace W. B. Donegan, Bishop of New York, at a centennial "family" dinner of more than 1,200 Episcopalians of the Diocese of Long Island on October 24th at the Garden City, L. I., Hotel. The proposal was immediately endorsed by the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island, and the Rt. Rev. Charles W. MacLean, Suffragan Bishop of Long Island, as a must for the future of the Episcopal Church in the populous and racially tense metropolitan area of New York.

Bishop Donegan said he plans to confer shortly with Bishop Sherman and the Rt. Rev. Leland Stark, Bishop of Newark, to work out details of the proposed new agency. The three dioceses, Bishop Donegan said, must move quickly into the midst of urban problems "with adequate funds and adequate manpower."

Citing the booming growth of the metropolitan New York area and the eastern thrust of the population on Long Island, Bishop Sherman observed: "Here is the new world which God is creating. The question before us is, 'Will the Church be part of this new world or will it be an historical curiosity?'"

Bishop MacLean, in a comment to THE LIVING CHURCH after the gala dinner ended, declared that the proposal was something that has "got to come." He noted that General Convention had stressed the enormity of the urban problem both in its priority budgeting of \$9 million over the next three years for the Presiding Bishop's urban crisis projects, and also by authorizing "metropolitan councils of dioceses" to concentrate on common problems.

The three dioceses already have had preliminary conversations and have jointly undertaken some special services to the deaf and to blind persons and in the Youth Consultation Service, according to Bishop Sherman. But the enormity of problems confronting Churchmen of the 14 counties and one northern New Jersey township embraced by the three sees in Province II have, since the riots last summer, become urgent, Bishop Donegan indicated. He continued, suggesting that

the proposed "single agency" would aim at coping "with the urban problems facing us in this vast city which includes our three dioceses, reaching from Port Chester to Port Newark on both sides of Long Island Sound, the East River, the Narrows and the Hudson River." Although Long Island split a century ago from the 10-county New York Diocese, he noted, both the Rt. Rev. Abraham Newkirk Littlejohn, first Bishop of Long Island, and the Rt. Rev. Henry Codman Potter, seventh Bishop of New York, wished specifically that the two dioceses might collaborate in common tasks. This is still "a bit of unfinished business" to be done, the New York bishop said.

In his response to the Donegan proposal, Bishop Sherman told the anniversary gathering that planners expect the metropolitan New York area to have a population of 30 million by 1985, with 4.5 million in Nassau and Suffolk counties in Eastern Long Island. Bishop Sherman suggested in an interview that the kind of thing that might be undertaken by the agency would be collaboration of the type exemplified by the ecumenical St. Mark's Church, in Kansas City, Mo. The parish is jointly supported by Episcopalians, Roman Catholics, Presbyterians, and United Church of Christ members.

WASHINGTON

A Challenge to Churchmen

The new mayor of Washington called upon Churchmen across the nation to rise to "the call of faith" that is presented by the urban condition, rather than buckle under the problems which growing and decaying cities present. Speaking at the National Cathedral during the installation of a Negro as head of the Council of Churches of Greater Washington, Mayor Walter Washington told the Churchmen, "The city does not have to be a place where incentive is lost, virtue threatened, and man himself dehumanized."

The Negro mayor of a city whose population is 52 percent Negro said the city "is both challenge and invitation—a challenge to respond to His mercy and His love by building a community where all men can live more fully as men, an invitation to widen and deepen communion by expanding the network of human relationships which is the clearest sign of God's presence in our midst."

Large representations of the city's Jew-

ish and Roman Catholic clergy joined in the inauguration program which saw Dr. Charles L. Warren installed as executive director of the Council, which represents more than 400 churches in the Greater Washington area. The Texas born clergyman has served the Methodist Church in the fields of human relations, social welfare, and mission enterprise.

NCC

Church and Society Conference

The U. S. Conference on Church and Society, meeting in Detroit the last week in October, adjourned in an atmosphere of crisis described by its program chairman, Prof. Harvey Cox of Harvard Divinity School, as a "mood of apocalypse."

Some 800 participants in the conference met in 30 "work groups" to hammer out suggested strategies and tactics for action designed to "help direct economic and social development for full opportunity in a technological age." The work group on Vietnam urged the National Council of Churches to initiate a series of anti-war protest movements designed to enlist the power and influence of American Churches. This report suggested that Churches provide counseling services for conscientious objectors, "sanctuary" for "draft resisters," and financial support for "tax-refusers who suffer financial loss." Other reports of the conference work groups came up with the following statements:

(✓) That the international poor-rich gap is "intolerable";

(✓) That the global crisis of world hunger is "the most important war we are fighting";

(✓) That there is in the U. S. a built-in "systematic violence" which works cruelty and injustice on the poor and other minorities.

In an address commemorating the founding of the United Nations, Dr. Henry Steele Commager told the conference that America, not North Vietnam, is responsible for escalating the war.

NEW YORK

Cathedral to Remain Unfinished

The Rt. Rev. Horace W. B. Donegan, Bishop of New York, has announced that the Cathedral of St. John the Divine will

remain unfinished as a monument to the present agonies in our cities." Bishop Donegan explained his decision to clergy and others attending a Eucharist in the edifice commemorating the 20th anniversary of his consecration. It was a personal choice, he said, made since General Convention, without consultation with the cathedral's 24 trustees, and in response to the urban crisis appeal of the Presiding Bishop.

The announcement, made October 28th, came four days after Bishop Donegan proposed at a centennial dinner of the Diocese of Long Island [see LONG ISLAND] the setting up of a tri-diocesan single agency with the Diocese of Newark to wage war on urban problems. It reversed an announcement last November by Bishop Donegan to move forward with approved plans to complete the cathedral, which was started in 1891 and is the largest French Gothic cathedral in the world.

Bishop Donegan said he had undergone "much soul-searching and prayer" over his decision to call off the development of the unfinished cathedral "towering, as it does, over this great and suffering metropolis. The cathedral church will for the immediate future remain as it now stands unfinished. There will be no fund-raising drive for its completion so long as I am Bishop of New York, until there is greater evidence that the despair and anguish of our disadvantaged people has been relieved." Bishop Donegan told clergy that he knew of no other way to respond "immediately" to the challenge given to General Convention by Bishop Hines.

No major work has been done on the edifice since 1941. In October 1965 a drive was initiated for a building fund which, by May 1966, had reached more than \$2 million in gifts and pledges. To complete the edifice with reinforced concrete, instead of stone, has been estimated to amount to between \$12 million and \$25 million. Bishop Donegan said that gifts already earmarked for the structure would be used for the building, but he had decided not to encourage further gifts to the fund.

Metropolitan De Mel Interviewed

By JO-ANN PRICE

The ecumenical situation has "improved beyond all imagination" between Roman Catholics and Anglicans, in the view of the Most Rev. H. Lakdasa J. De Mel, Bishop of Calcutta and Metropolitan of India, Burma, Pakistan, and Ceylon.

"Personal relationships are much more cordial," Metropolitan De Mel told THE LIVING CHURCH in an interview here, assessing ecumenical progress in the last three years. "It is possible to discuss most things with complete candor. My experience is that the Roman Catholic laity are

extremely open and cordial. The episcopate discloses varieties of temperature, from distinctly warm to rather chilly. But this is perfectly natural. What we need is a little more of the supernatural."

Metropolitan De Mel, who will head the section on Church unity at the Lambeth Conference next year, preached October 29th at the Cathedral of St. John the Divine at the start of a 13-day visit in New York. On November 8th he was one of 10 outstanding ecumenical leaders to receive honorary degrees from General Theological Seminary as part of the school's sesquicentennial celebration.

The visitor cited a "great longing for greater elasticity" by many Roman Catholic leaders in reference to rigid mixed-marriage regulations, "and it is not likely that the old attitude will remain sacrosanct. Theological dialogue will have to go further here."

On the subject of harassment of Christians in some parts of India, Metropolitan

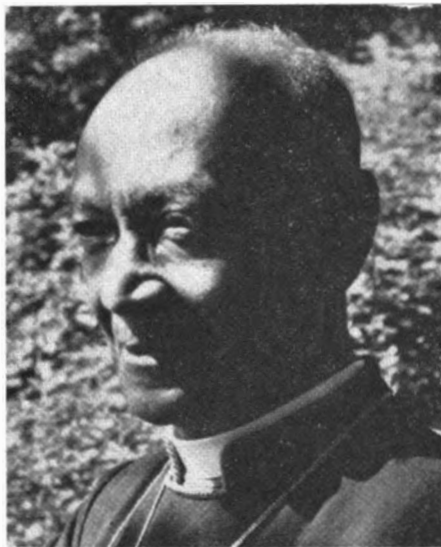


Photo by Jo-ann Price

De Mel noted that Christians have enjoyed "a great deal" of religious liberty under the constitution of independent India and its leaders. "At the same time," he said, "there is some criticism growing up regarding certain happenings in North East India and in some of the relief areas where charges of proselytism have been made." Upon investigation, he said, these cases have been found in general to be "exaggerated." Metropolitan De Mel continued: "I think the best way of disarming the suspicion is for Christians to do their relief work not only in unity with other Christians, but also together with fellow citizens of other faiths. This should remove a good deal of the tension. We do not wish to repeat the old errors of making 'rice Christians' by producing 'milk powder Christians' in our own age."

With a number of Church union plans and schemes at various stages of completion throughout the world, he said, "a great deal of understanding" has grown up about Church union "and there is little question that union schemes will be

dealt with sympathetically." The "excellent example given by the Vatican in its secretariat on Church unity," he said, has stimulated "the indifferent, the timid, and the lethargic" toward exploring Christian unity further.

ALBANY

No Grant to Camelot

Triennial delegates from the Diocese of Albany are making the rounds of the deaneries reporting on the women's decisions made in Seattle. Of particular interest to the Troy Deanery Churchwomen of Albany was the deletion of an anticipated \$150,000 gift to Camelot, a St. Francis Boys Home school and residence at Lake Placid, N. Y., from United Thank Offering funds (UTO) which were voted instead to the Presiding Bishop's \$3 million fund for ghetto work by the Church.

The funds would have closed the gap to make enough money available to cover construction costs for a new 26-room dorm with other facilities sorely needed at Camelot. The lack of these funds may result in a withdrawal of a temporary certificate of operation which had been issued for 1967 by the N. Y. social welfare department. The temporary certificate was issued contingent upon the construction of the new building. Present quarters, housing 6 boys, are in the large Knight residence given to the diocese some years ago. Under the state multiple dwelling laws, either the house would have to be enlarged providing still inadequate space, or new quarters would have to be built.

Several factors beside the P.B.'s fund were mentioned by the national Christian Social Relations Department in denying the request of Camelot for the grant, including absentee management from the Home's offices in Salina, Kan., and great distances from Camelot to the homes of the boys in residence there.

According to the statement of the Rev. William Craig, national director of the St. Francis Boys Homes, speaking to this matter at the annual convention of the Diocese of Albany in October, the reasons urged by the national department as deleterious in denying the Camelot UTO grant, are not accurate or valid.

Churchmen Hear Burroughs

One hundred-fifty laymen of the Troy Area Churchmen's League heard the Rt. Rev. Nelson M. Burroughs, Bishop of Ohio and vice president of the House of Bishops, speak in his old parish of St. John's Church, Troy, N. Y. The bishop, the fourth special speaker the league has had during its 60th anniversary year, was rector of the parish 1930-1939.

The Bishop of Albany, the Rt. Rev. Allen W. Brown, also addressed the group, making an appeal to the men for greater evangelism and conversion in 1968, the diocesan centennial, calling for

"2,000 confirmands, not of scared 7-year-olds but of convinced, instructed, and committed persons, gathered in by imagination, love, and outreach." He also asked for greater efforts to secure the \$2 million capital funds drive, known as the Second Century Fund.

Bishop Burroughs's principal remarks were directed toward the financial drive and suggested five essentials for a successful conclusion: prayer that God would show men His will; giving the job priority over everything else; demanding the best leadership; denying no gift that is offered; and having a sense that the work must be accomplished. He closed his address with quotes from his own diocesan fund drive brochure about the nature of the Church: "For the mind, she has light; for the heart, tenderness; for the imagination, magnificence; for the soul, sanctity; for death, consolation and a ministration of an immortality of beatitude. Where is any likeness of her to be found?"

The Rt. Rev. Charles B. Persell, Jr., Suffragan Bishop of Albany, gave the benediction. Dean of the Troy Deanery is the Rev. Robert L. Seekins, Jr., rector of Trinity Church, Lansingburgh, Troy, N. Y.

PENNSYLVANIA

DeWitt Curbs Pacifism

An order prohibiting all staff members from encouraging civil disobedience has been issued by the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania. He described it as a series of "guidelines clarifying a situation on which we had no previous position."

"The activities of Fr. David Gracie [L.C., November 12th] in his pastoral ministry to young men involved in the peace movement, which activities distressed many people, arose from the lack of adequate guidelines," Bishop DeWitt said in a statement sent to clergy and vestrymen in the five-county diocese.

The guidelines are: "The Church's vocation is to minister to all sorts of conditions of people as an expression of the love of Christ who died for all men. However, it is one thing to minister to those whose concern leads them to challenge a law or its administration as unjust; it is another thing to encourage them to break the law. Such encouragement is prohibited. Since every executive staff position in the diocesan office is an extension of the bishop's office, certain privileges which belong to every private individual may be incompatible with such positions. Consequently, any diocesan staff person whose conscience leads him to engage in civil disobedience will do so knowing that such activities may lead to his dismissal."

The bishop said that he had discussed the matter with Fr. Gracie, and did not think that Gracie "will want to separate

himself from the diocese." The priest said that he is "still a member of the team. I plan to abide by the guidelines. However, mine is a situation ethic and the demands of my conscience come before anything else. If at some time in the future my conscience tells me to do something else, I will have to follow it."

Asked in an interview with *The Philadelphia Inquirer* if he had been pressured into issuing the order, Bishop DeWitt replied "Definitely not." He also said that he had not been informed officially of a decision by the vestry of Trinity Church, Collingdale, to withhold \$700 from the diocese because it disapproved "present policy and personnel."

However, a lay diocesan official disclosed that following the "Gracie affair we received calls from a number of individual Churchmen indicating that they might withhold their pledges," adding that the controversy started because Bishop DeWitt was unaware that Fr. Gracie's statements would be interpreted by some as indicative of official Church policy.

The bishop denied that the guidelines contradict the 1964 position paper issued by the House of Bishops recognizing the right of persons to disobey laws provided that they "accept the penalty of such protests in a nonviolent manner and exercise severe restraint in using this privilege." He said, "We have no desire to limit the rights of any individual. But we're saying that anyone who works for the Diocese of Pennsylvania has to recognize certain realities here and must follow the ground rules."

Bishop's Resignation Suggested

The rector of a predominantly Negro parish in Philadelphia has publicly called for the resignation of his bishop, the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania. He is the Rev. Arthur E. Woolley, rector of St. Barnabas Church in Philadelphia. In a letter to the standing committee of the diocese, Fr. Woolley wrote: "I feel that for the welfare of the diocese Bishop DeWitt ought to resign, as it will be impossible at this juncture to be an effective chief pastor or to heal the wounds."

The "wounds" to which he referred are associated with an incident in October when the bishop declared that "civil disobedience is not the official policy of the diocese." [L.C., November 12th] Bishop DeWitt took this position in a pastoral letter, following the appearance of the Rev. David Gracie at an anti-draft rally in Philadelphia. Fr. Gracie recently assumed the office of "Urban Missioner to Areas of Tension" for the diocese. At the rally, several young men burned their draft cards and Fr. Gracie commended "the courage of youth who refuse to cooperate with the immoral draft law."

Bishop DeWitt, although ardently op-

posed to U. S. military policy in Vietnam, said Fr. Gracie's action at the rally "seems to have been the exceeding of authority."

CHICAGO

Engineers' Seminar

The latest Churchmen's seminar was also the second for engineers—men from Berwyn, Joliet, Bensenville, West Chicago, Lansing, and Glenview, all in the Diocese of Chicago. Art Haskell, keyman from the Church of the Transfiguration, Palos Park, led the discussion.

It was agreed that the engineer's prime responsibility is to serve his customers, regardless of working alone or with hundreds of others. "You just can't fight economic reality, though," said one. "It is company policy and the worship of more and more profit that rules." A good example of the engineers' dilemma with planned obsolescence is the 1956 Ford decision to introduce safety features into cars. The public didn't buy it. Even though safety features were a recognized service to their customers over ten years ago, the engineers lost the battle. One attending the seminar said, "The same thing is true today with electric tools, lawn mowers, and other household equipment. Profit is more important than safety or customer concerns."

The engineers changed their self-analysis to what could be done to help remove planned obsolescence. "One way we can help remove the use of poor materials and design is to stop demanding higher wages. Obviously, the higher the wage demands the more profit a company must accumulate. To get more profit the company resorts to cheaper materials and shorter life-span of the product for a greater turnover."

There was time for only a brief consideration of companies who extend their concern for qualified workers who have been in mental institutions, to alcoholics, and to the use of people by employers and engineers in general. However, the engineers plan to meet again.

INDIANAPOLIS

Law Enforcement Honored

Participating in the second annual ecumenical service honoring the function of law enforcement in Marion County, Indiana, and held in St. Paul's Church, Indianapolis, were clergy from nearly a dozen religious bodies and some 500 law-enforcement officers from federal, state, county and municipal agencies. Special guests included past and present mayors and governors.

The sermon was delivered by the Rt. Rev. Cornelius B. Sweeny, vicar general of the Roman Catholic Archdiocese of Indianapolis. In procession with clergy and choir were the color guards from the

Indiana State Police, Marion County Sheriff's Department, Indiana Police Department, and Fort Benjamin Harrison, as well as chaplains from the various police agencies.

In speaking of this year's service, the Bishop of Indiana, the Rt. Rev. John P. Craine, said, "All too often we take our churches and the right to use them for granted. So it is with the function of law enforcement. Yet without an orderly society, which relies upon laws and those who are sworn to uphold them, none of our precious liberties, including the right to free worship, would be possible. It is only right that we should honor them on this special occasion."

MILWAUKEE

A Play on Frustrations

The Cathedral Players of All Saints' Cathedral, Milwaukee, have given two performances of the new play, "Judgment of a Priest" by A. Lewis Miller, in the sanctuary of St. James Roman Catholic Church, Milwaukee [L.C., September 17th]. The play centers around the past and present activities of the NAACP Youth Council and its controversial advisor, the Rev. James E. Groppi, all of Milwaukee. The author has portrayed the Roman Catholic priest as a man caught in the dilemma and frustrations of a white in a black community.

MISSOURI

The Bishop's Statement

The Bishop of Missouri, the Rt. Rev. George L. Cadigan, has issued a statement in relation to the controversy between the Rev. Walter W. Witte and the Rev. William Matheus, rector and curate respectively of St. Stephen's Church, St. Louis, and the bishop [L.C., October 29th]:

"The clergy of St. Stephen's Church and I have met for several hours of discussion and negotiation this week. We have entered open and honest confrontation of issues which have divided us. We have reached understandings whereby we expect a new working relationship is possible. We have agreed on terms of an arrangement whereby the clergy will continue in this ministry for the present."

Mr. Witte and Mr. Matheus were present as the statement was handed to the press though neither they nor the bishop would comment on the matter at the time, and none was available for further comment.

ATLANTA

"Released Time" Education Center

Grace Church, Gainesville, Ga., has joined in the ecumenical project of building a Christian study center for released time Christian education. The center, now

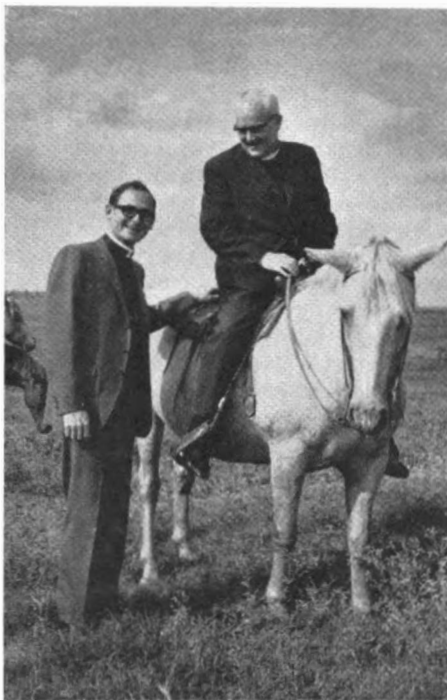
under construction at a cost of approximately \$50,000, will contain classrooms, lounge, library facilities, and kitchen, all under the supervision of a full-time director.

A year ago a Presbyterian layman suggested to his pastor that the answer to the concern for Christian education for young people would be "to place it on a competitive basis with public school education through released time." From that idea to the purchase of land for a facility near the city's junior and senior high schools was a quick span to inviting other churches to participate in the project. Grace, First Methodist, and St. Paul's Methodist Church joined in rapid succession.

The Rev. Nathaniel Parker, rector of Grace Church, and the Rev. Carl Buice, deacon, took part in the ground-breaking ceremony.

Southeast Training Group Financed

Several Church bodies have pledged \$85,000 to fund a new interdenominational training enterprise in the southeastern United States, to be called the Association for Christian Training and Service (ACTS). During the initial meeting in Atlanta, Ga., the board of directors elected an executive director and received pledges to finance the program. The board also discussed the possibility of holding consultations in four cities to help local clergymen face the challenge of rapid



The Rev. Dewi Morgan, rector of the Church of St. Bride, Fleet Street, London, and Letter from London columnist, got into the Texas spirit recently during his first visit to the Lone Star State. Seen here with the Very Rev. A. Harrison Lee, Dean of the Northern Deanery and rector of St. Luke's, Denison, Texas, Fr. Morgan got off the horse long enough to preach at St. Luke's and to address a meeting of the deanery clericus.

urbanization in the south, and how to deal with community power structures.

Cities under consideration for the consultations are Miami, Houston, Memphis, and Atlanta. The Rev. William A. Jones, Jr., research director for the study of the possibility of creating the association with a grant of \$48,000 in the Diocese of Tennessee, was elected executive director of ACTS. Executive offices of the new association will be in Memphis. Jerrold A. Moore, a city planner in Memphis, was elected board president.

Mr. Jones said that consultations in the four major southern cities would seek "to provide skills and knowledge to laity and clergy in facing the challenge of mission in the rapidly urbanizing south. . . . We expect that there will be growing awareness that leadership styles are changing and that there are values in alternative styles."

Arthur Cohen of Georgia State College, Atlanta, is serving as developmental consultant for the agency that is being supported by the Episcopal, Methodist, Presbyterian, U. S., Disciples of Christ, African Methodist Episcopal, and Cumberland Presbyterian Churches, and the Roman Catholic Archdiocese of Atlanta.

WESTERN MASSACHUSETTS

Neighborhood Ministry Expands

A pilot program in neighborhood ministry got under way at St. Peter's Church, Springfield, Mass., just in time for Halloween. Under combined church-community sponsorship the program is limited for the time being to 50 children divided into three age groups: 5-6; 7-9; and 10-12. There is no financial cost to the children, aside from a membership fee of 25 cents.

The building facilities for the program are provided by the church, salaries of the paid workers are provided by the Diocese of Western Massachusetts, and materials, equipment, and professional advice come from Dunbar Community Center. Five neighborhood teen-age girls who have had counseling experience each have 10 children to counsel under the supervision of the Rev. Frederick P. Woodruff, assistant at St. Peter's Church.

The program will provide activities for children unable to get to Dunbar Center without crossing State Street's heavy traffic.

CONVENTIONS

Albany: October 8-10

Graced by the presence of its first women delegates in its history, the 99th annual convention of the Diocese of Albany had a routine session at the Lake Placid Club, N. Y. The Rt. Rev. Allen W. Brown, Bishop of Albany, reported that he had found it to be one of the quietest and most pleasing of conventions. Inno-

vations included page girls who are students at St. Agnes School, Albany, as well as the 18 women delegates.

In action taken, the names of two summer chapels were removed from the diocesan parish list.

It was announced that Robert W. Jones of West Hartford had won the prize competition for centennial music settings for the *Magnificat, Nunc Dimittis*, and the Holy Communion Service, for use at the conclusion of the centennial celebration and for publication by the H. W. Gray Co. The competition had been announced last year.

Elected on the first ballot for a place on the diocesan council, was the Rev. Clinton Dugger, the first Negro priest to be elected to the executive body of the diocese. He is chaplain at Berkshire Farms School for Boys at Canaan, N. Y.

Reports were given on the bishops' parish visitations throughout the diocese. Both bishops have been spending several days with each congregation throughout the year.

Bishop Brown gave his convention address during the Eucharist on the first morning of convention. At another time in convention he noted that the new liturgy would be handled through the diocesan liturgical commission, and laid some ground rules: the necessity of prior consent of the bishop for its use; the strong suggestion that it not be used "just for a stunt or single occasion" but at least

3 months at a time; and that reports of its use be made promptly to the diocesan commission.

The Rt. Rev. Charles Persell, Suffragan Bishop of Albany, with the aid of several department heads, made a visual presentation of the proposed 1968 budget. The council's budget calls for \$250,000 in mission accounts with \$174,000 marked for the National Church, and an assessment budget of \$143,470 for administrative and departmental work.

The Rev. John Krumm, Ph.D., rector of the Church of the Ascension, New York City, was the guest speaker at the Monday-evening session.

Arizona: October 11-12

The Most Rev. James P. Davis, Roman Catholic Archbishop of Santa Fe, and the Rt. Rev. David E. Richards, Bishop of Central America, were guest speakers at the banquet held in conjunction with the annual convention of the Diocese of Arizona. Delegates from 29 parishes and 30 missions of the diocese met in All Saints', Phoenix, with the Rt. Rev. Joseph M. Harte, diocesan, presiding.

It was reported that voluntary pledging in the diocese seems to be working as the rate of payments for 1967 exceeds previous years and an increase of \$9,043 has been pledged for 1968. The adopted budget for next year is increased \$26,711 to bring the total to \$312,135. Largest increases are for the new program director who will also be an assistant to the bishop, and for expanded college work.

An amendment to the budget to authorize the diocesan council to decrease the budgeted amount to the National Church if grants for Mexican and Indian missions from national sources were decreased, was tabled when it was stated that the council already had such authority.

By action of the convention: diocesan council was instructed and parishes and missions received recommendations to deal only with people and businesses who hire on merit only, and pay no less than the minimum wage of \$1.25 an hour; annual conventions will be held on weekends, beginning in 1968; a motion to set up a committee to consider restructuring the cathedral center was defeated; and a motion instructing the secretary of convention "to write the Presiding Bishop and the Executive Council asking why the provisions of Canon 4, Section 6 (a) were not observed this year . . ." was passed. The provisions refer to budgeting procedures.

St. James', Prescott, was received as a parish, and St. Francis-in-the-Valley, Green Valley, as a mission. Two parishes at their request were returned to mission status: St. John's, Bisbee, and SS. Philip and James, Morenci. Both are located in copper mining towns.

Also by convention action The House of the Holy Faith, a recently opened

theological school, was closed. The resolution was amended, failed to pass, and then on a recount, was passed. It reads in part: "Be it resolved, that the convention . . . recommends . . . that no man be ordained to the priesthood of the Episcopal Church without benefit of three years of study at a seminary accredited by the American Association of Theological Schools, except for ministry to non-English speaking peoples."

On October 13th and 14th following the diocesan convention, the Rev. Paul Urbano, rector of All Saints' Church, Phoenix, and warden of the House of the Holy Faith, dismissed classes and announced that the school was closed by action of convention. However, Bishop Harte said on October 17th, "The resolution is in direct contradiction to the Canons as was clearly and ably stated by the chancellor, Charles A. Carson III, at convention. There will be a meeting of the board on October 19th, I am informed by the chairman, Stan Womer, to determine the future of the school."

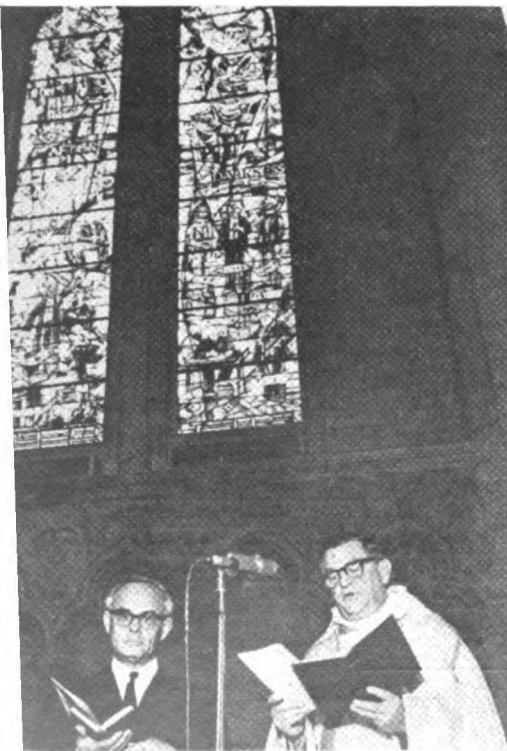
Following the meeting of the board of trustees for the House of the Holy Faith on October 19th, the announcement was made by Mr. Stanley Womer, that the school is closed, at least for this year. The corporation will be kept alive in case the board should wish to reopen the theological school another year. Seven students were enrolled at the time of the school's closing.

AROUND THE CHURCH

A center to train laymen of all persuasions—and those without particular Church affiliation—in the relation of religious beliefs to everyday life has been established in Colorado Springs, Colo. The Laymen's Center for Church-World Studies (LAGOS) concentrates on small-group courses, seminars, and special programs intended to supplement the work of area churches, and to serve those having no particular Church association. Directing the center is the Rev. Douglas M. Williams. "At a time when people are talking about the need to get together," Fr. Williams believes that LAGOS is "one way of taking definite steps toward that goal."

The Anglican Church Welfare Council in Singapore has adopted a plan which will introduce sex education into Singapore schools for the first time. The plan will begin with a training course for teachers in mission schools.

As part of the 110th anniversary celebration at St. Matthew's Cathedral Dallas, the Bishop of London, the Rt. Rev. Robert W. Stopford, was a guest preacher at a recent Sunday service. The bishop also took part in other cathedral activities during his visit in Dallas, where he was accompanied by the Lord Mayor of London and the Sheriff of London.



The Rev. Karl Rahner, S. J., German Jesuit theologian (left), with the Very Rev. C. Julian Bartlett, Dean of Grace Cathedral in San Francisco, during a visit to the church. They are standing beneath a stained glass window honoring theological reformers. Fr. Rahner is the only living theologian whose image appears on the window (right section, lower left).

Photo by RNS

Letter from London

Questions which just a few years ago were not even asked have now become a matter for serious, sometimes heated, Christian discussion—like inter-faith services shared with Christians by Muslims, Buddhists, Jews, and men of other faiths. This matter has now been laid upon the Faith and Order Department of the British Council of Churches for detailed examination over the next twelve months.

The subject was raised by the Rev. Canon David Paton, secretary of the Missionary and Ecumenical Council of the Church Assembly, who presented a statement which had been prepared by the general secretaries of the main Anglican missionary societies in this country. "While true dialogue between Christians and adherents of other religions is to be encouraged," says this statement, "local churches should be strongly advised not to provide for inter-faith services." The statement notes that inter-faith gatherings have been common for many years in India and that "true dialogue between adherents of different faiths is an aspect of the Christian mission which has a special value in these days of religious pluralism. It aims not at argument but at deeper understanding."

Starting from mutual recognition of the seriousness of one another's religious aspiration, the participants engaged frankly in a study of disagreements as well as of grounds of agreement, and neither was asked to blur or compromise the faith they represented. "But to bring together adherents of different faiths for any joint public act that may be interpreted as worship raises altogether different questions."

(1) "Christians believe that Jesus Christ lived, died, and rose again not for some men but for all. Any organized action which appears to equate religions must detract from His unique claims, deny the need to put personal trust in Him, and destroy the urgency to make Him known.

(2) "To include extracts of their scriptures in a public anthology of sacred readings implicates the Muslim, the Christian, and the Jew in a tacit devaluation of scriptures which each, severally, regards as a unique revelation.

(3) "To pray 'through' or 'in the name of' Jesus Christ is not, for the Christian, an optional addition. He trusts that his worship is acceptable to God because it is joined to the perfect self-offering of Christ. This understanding of what is happening when he prays has to be qualified when he says prayers with people of different faith. So, too, devout Jew, Muslim, or Buddhist must make a qualification if he joins in prayer offered 'through' Jesus Christ."

"It may be possible without dishonesty," the statement goes on, "to make such qualifications and mental adjustments, but this demands a considerable degree of theological sophistication. Churches which have so largely failed, as we have, to lead their active members beyond the most muddled and inarticulate stage of understanding their own faith can only confuse them all the more if they invite them to participate in inter-faith worship. Nor should one minimize the confusion such services are likely to arouse in the minds of recent converts to Christ who may have come out of one of the other great faiths at immense cost to themselves and their families. If, they may ask, the difference can be so easily disregarded in an act of common worship, where was the need for such a sacrificial break as we have made? So, while true dialogue between Christians and adherents of other religions is to be encouraged, local churches should be strongly advised not to provide for inter-faith services."

Supporting his motion, Canon Paton said that requests for inter-faith services in ordinary churches often came from quarters whose concern was not primarily religious and in such cases they would be "religiously confusing and, worse, religiously insipid." On the other hand, when the impulse came from bodies such as the World Congress of Faiths, the case was somewhat different since the congress is on record as having disavowed "any attempt to promote syncretism among world religions." There is also, said Canon Paton, "an impressive weight of Christian theological conviction behind the view that, on some occasions and for some people, multi-religious services of a more carefully planned character are not only tolerable but desirable." He spoke warmly of the ways in which a number of Christian leaders had sought the "Unknown Christ" in the experience of men of other faiths. This, he said, was a serious enterprise, a world away from the theologically frivolous indifference which was as common inside the churches as outside them.

Canon Paton's motion was opposed by the Rev. N. Davidson (Church of Scotland: Presbyterian) who said that some of the dogmatic things said in the statement caused him disquiet. He believes that it is possible to pray to God in the

company of Jews and Muslims without compromising one's own Christian position. "I feel that some of the implications behind this document seem to suggest some rigidity and exclusiveness which is sad and deplorable." The Rev. Kenneth Greet, Methodist, thought the matter so important that no snap judgment should be made. Rather let it be remitted to the Faith and Order Department. His motion was carried.

"We got a feeling that whatever our deep differences, in the world of the bomb and of a fantastic contrast between technological possibilities and poverty, the world shouted aloud for Marxists and Christians who number so many millions to come together." Such was one of the comments of Mr. James Klugman after he had spent three days as one of the joint secretaries of a joint private session of a dialogue between Christians and Communists. The other joint secretary was the Rev. Paul Oestreicher, Anglican priest and associate secretary of the International Department of the British Council of Churches.

The three-day residential conference was summed up in a press conference at which both spoke and which was chaired by the Rev. Alan Ecclestone, vicar of Darnall, near Sheffield, and a member of the Communist Party since 1948. The Christians present included seven Anglicans, seven Roman Catholics, two Quakers, and one each from the Methodists, Baptists, and Serbian Orthodox Church. Like the Communists present (all from the executive of the party), they attended as individuals and not as delegates. There was no final agreed statement issued, but they decided to keep in being a continuation committee. Both sides agreed that this formal dialogue, the first ever in Britain, was "eminently successful" and both agreed to concentrate more on relieving human need "through existing organizations."

The findings of this dialogue will be presented to an international consultation of Christians and Marxists which the World Council of Churches is planning to hold next spring.

DEWI MORGAN





A good friendship must be cultivated but should not be forced or awkward. Good reading habits are the result of many factors. Certainly, it is important to be exposed to good books early in life. Let us recommend some books designed to make reading a companion for life.

Religious Books

The Bible Speaks To You fails in only one area—its title, which does not indicate the creative work inside. This would be an excellent book to put into the hands of teenagers. It would challenge them as well as provide a solid base for launching the heated debates that frequently are the mainstay of a teenage Church school class. The book, however, is intellectually honorable for anyone. Even the clergyman will find a successful model for biblical preaching and teaching. The author, Robert McAfee Brown, begins by saying that the sole purpose of such a book should be to encourage you to read the Bible itself. In this basic task he succeeds. The chapter headings, topical divisions, diagrams, and even the layout are done thoughtfully and cannot fail to make an impression on the reader. You will be



from *Bible for Young Christians*

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intrigued when you read "The Facts of Life and Death," "The Not-So-Simple Teachings of Jesus," "The Bible and Bullets," and "What Does the Bible Say About Sex and Marriage?" This is not just another book about the Bible. Mr. Brown is a teacher who knows how to teach and has something to say.

With a similar objective of proclaiming God's revelation, Hulda Niebuhr in *The One Story* has put together in one volume the significant events of the Bible. The book is appropriate for high-school or adult readers. The Bible often appears to many readers to be a collection of unrelated stories. The reader fails to see the thread of God's activity in history. In a sense the one theme of the Bible can be expressed in the words of Hosea the prophet (11:1-2): "When Israel was a child, I loved him; and out of Egypt I called my son. The more I called them the more they went from me." Hulda Niebuhr has condensed the most important biblical events into a consecutive narrative; and *The One Story*, the story



By The Rev. W

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of how God set about winning men to Himself, becomes clear.

The new edition of *The Child's Story Bible* by Catherine F. Vos has retained the style which drew its first readers some 30 years ago. The modern child will appreciate the readability of the revision and will reap the benefits of additions based on archeological findings made since the book appeared in 1934. Maps and the beautiful illustrations by Betty Beeby aid the readers (be they young or old). The revision was done by the author's daughter, Marianne Catherine Vos Radius, who writes that the stories were first told "by my grandmother to my mother when she was a little girl. Later my mother told them to me, as I was to tell them to my daughter." Tales so told never grow stale.

"So small is the Holy Land that a soaring eagle, on a clear day, can see almost all of it at once." With that, Peter Farb begins his fascinating, never lagging account of *The Land, Wildlife, and Peoples of the Bible*, as only a science writer can do. This report of the natural history of the biblical area includes a reading list, both general and advanced, as well as an index of Bible references. The pen

Testament heroes, of Jesus, and of the first Christians. Elizabeth S. Whitehouse presents the material so that adult story tellers may use it as a guide to class discussion and dramatization, or children, themselves, could use it for their own interpretations. The shortness of each account is commendable, for much has been left to the imagination of childhood.

Two books, one on the Old Testament and one on the New Testament, make up the *Bible for Young Christians* wherein much of the scriptures has been based on the Revised Standard Version of the Bible. The colorful illustrations by Jacques Le Scanff in both books are intriguing. A—M. Cocagnac and Rosemary Haughton have done the writing.

A good many books succumb to what has been called the tragic equation in which the knowledge of the child is rigidly separated from any knowledge of God. This is not the case with *Let's Talk About God* by Gertrude Ann Priester. The author starts with the experience of the child and tells an imaginative story which leads in a natural way to talk about God and His action in this world. The book is written for younger children between the ages of 7 and 12 but would

Companions

and ink illustrations by Harry McNaught add to the artistry of the written word.

A child who becomes a student of the Bible will need a good encyclopedia. *The Bible Encyclopedia for Children* by Cecil Northcott can be recommended because it is both factual and interesting. The book is appropriate for all elementary school age children. The colorful and imaginative illustrations by Denis Wrigley will be a pleasant surprise for parents who recall Bible books with dull, colorless pictures. And a companion volume to *The Bible Encyclopedia for Children* is *People of the Bible* by Cecil Northcott. This book is particularly appropriate for 8 to 12-year-old children who are natural hero worshippers. *People of the Bible* demonstrates how God works through His people; and so we read of Jonah, the angry prophet of Israel; Isaiah, the vigorous prophet of hope; and finally of Jesus Christ who is the climax of God's revelation and is seen as a real person.

In the collection of *Bible Stories to Tell* children are given short narratives of Old

and ink illustrations by Harry McNaught add to the artistry of the written word. be appropriate for the whole family to use at devotion time. The book can be picked up and read when the time is right. The devotions do not violate the attention span of young children. A child asks questions about God. The questions are unexpected, puzzling, and sometimes provocative. Often the questions are stifled by the answers they receive. *Let's Talk About God* is designed to encourage questions and give sensible answers. What greater pleasure or more exciting experience can we have than to take a child by the hand and lead him to a life-long relationship with his heavenly Father? This book is written to achieve such an end.

Reference Work

One of the tools a youngster must acquire is the use of reference materials. If this skill is developed early in life, the child will approach his studies with a sense of adventure—digging into his reading material and searching for facts to organize his ideas. For most youngsters the first encounter with reference work is through an encyclopedia. *The New Book of Knowledge* should be seriously considered by parents, teachers, and librarians for use by elementary school children. The exciting thing about re-



Frankincense (left) and myrrh

from *The Land, Wildlife, and Peoples of the Bible*

For Life

from *The Land, Wildlife, and Peoples of the Bible*



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November 19, 1967

search for the young child is that he works alone, delving into his material to produce an oral report or an essay. *The New Book of Knowledge* is an encyclopedia which has been researched and tested to facilitate the nascent efforts of the young student.

This reference book took nine years to develop. The editors first made a survey of children's needs, and then teachers and specialists in every field were consulted. Each article can be understood at the grade level in which the topic appears in the school curriculum. The articles are arranged alphabetically, and the index in each volume is uncomplicated. This encyclopedia offers a rich variety of style with over 1,200 contributors. For example, Irving Stone wrote on biography, Keith Funston on the New York Stock Exchange, Jessica Mitford on funeral rites, and Richard Rogers on musical comedy. Maps and illustrations, which are almost as important as the text in a children's encyclopedia, have been selected with care. The total effect is a bright, uncomplicated, and yet informative encyclopedia which is sure to captivate children of all abilities.

History and Geography for the Junior High Reader

Some history books unfold with the drama and excitement generally accorded only to novels. An example of such fascinating reading is Lucy Moorhead's *The Story of the White Nile* which is an abridgement of *The White Nile*. Readers share with early adventurers the intrigue leading them to the discovery of the sources of the Nile. Another book about the African continent which describes the country is *A Glimpse of Eden*. The author captures much of the mood and magic that is Africa in describing a month-long trip she and her husband made. The book is aptly titled for it can

be read as the mystic answer wildlife holds for our complex civilization.

Looking at Italy is an excellent book full of colorful information. The photography is well balanced by the text. One is not tempted to skip the text to look only at the pictures. The young reader can further enhance his knowledge of other countries in *The Land and People of Russia*. Written by a man born in south Russia, the book is a readable, impartial account of the world's largest country.

The story of American theater from the Hallams of the 18th century to now and the future is told in *America's Players* by Robert Gard and David Semmes, as an account of stage personalities and the theaters where they performed. Young thespians will enjoy this light reading with its political and historical references. *Boston* is another of James Playsted Wood's living tales of places. He adds some of the Bostonian legends to Bostonian history as properly recorded and makes the city more than just the Boston Tea Party spot.

Increasingly, young people become aware of the tremendous influence of immigrants in the United States. The new American is described in *The Story of Ellis Island* as the immigrant makes the journey from his European home to the "processing station: of Ellis Island in New York City." It is a fascinating, often shocking account of the island in the years it operated. Many stories in the book are the words of elderly citizens recalling their introduction to their adopted homeland.

Fourteen famous monuments of antiquity whereby man has recorded his achievements, aspirations, and ideas are described in *Antiquities in Peril*. Author Trevor Christie further describes the rescue of these antiquities through modern scientific techniques so that future generations may enjoy such masterpieces as

England's Westminster Abbey, France's Mont St. Michel, and Japan's White Heron Castle. The book is generously illustrated with photographs.

Biography for the Junior High Reader

The student who might have thought that the works of John Milton were forbidding will be pleased to discover *John Milton* by Edmund Fuller. This is a dynamic picture of a man involved in writing, politics, and revolution. Fuller's extensive research on Milton is reflected in a biography that is written in a narrative style which pictures a man "living in this hour." The book will encourage the student to read the works of the master himself.

Rodin, a Biography by Elizabeth Ripley is an excellent book to introduce a child to the world of fine arts. It contains beautiful reproductions of the great sculptor's works. Secretaries of State from Thomas Jefferson to Dean Rusk are explored in *Paths of Diplomacy* by Diane and David Heller. A vital part of our country's history comes alive with stirring biographies of great men and their dramatic lives. Photographs are included.

Science for the Junior High Reader

The child indicating an interest in science will find Paul D. Thompson's *Gases and Plasmas* a lucid account of the steps which have led to many amazing discoveries in the study of plasmas and their present and future benefits to man.

And in this day of house aquariums, the fun of owning one's own indoor ocean is thoroughly handled in *Salt Water Aquariums* by two authorities, Barbara and John Waters, and illustrated with drawings and photographs. Illustrator is Robert Candy. Advice is given on what to do and how to handle the marine animals, even to performing harmless experiments with them. The aquarium is a responsibility but one that gives pleasure as well as instruction.

Novels for the Junior High Reader

The Market Square is an especially charming story written by an English school teacher. The setting is a rural town shortly after the death of Queen Victoria. It spans the life-long friendship of a baker and an ironmonger who find their lives and occupations drastically changed as the industrial revolution takes root in their little town. The two men and their families will be seen by the adolescent as real people reflecting some of the same problems he encounters. Necessarily, children should be exposed to the cultural and social problems of our society. It is ideal when a novel is written for young people which makes them more sensitive to problems in the world around them. *Brown Rabbit* is the story of a ten-year-old girl who moves from the security of her home in the south to a large northern city. It tells of her experiences in a new





from *Old World & New World Fairy Tales*

school, of new friends, and of discovering herself.

I suppose most boys and girls go through a "Nancy Drew" or "Hardy Boys" stage, just as few adults resist an impulse for a "whodunit" now and then. The young reader will enjoy *Mystery of the Jungle Airstrip* which is set in the Philippines. *Flight To Jewell Island* is based on the history of settlers forced to flee to the island by Indian raids. The book recounts their struggle for mastery of the land. A man who loves both Ireland and England is the hero of an adventure novel, *The Man With Two Countries*. The hero finds he cannot serve them both.

Short Stories for the Junior High Reader

Worlds To Come is a collection of science-fiction short stories which makes engrossing reading. *Stories From Across Canada* is a unique anthology of Canadian short stories. Few such anthologies of Canadian literature have been compiled for young readers. The 13 stories are of varied subjects from a French-Canadian legend to an imaginative tale of transporting a cow in space. An anthology of 16 true stories about wild animals and the men who have hunted, tamed, or observed them is found in *Great Adventures With Wild Animals*.

Books for the Pre-School Child

A combination of the real world and fantasy, an opportunity for a parent to dramatize with his child and for the child to expand the limits of his world—these are some of the criteria by which children's books can be judged.

In *The Tale of the Bookmouse* by Elsie Wrigley the inanimate mouse flirts with the real world of mice, sparrows, and people. In *The Three Visitors* Marjorie

Hopkins creates a world of magic for an Eskimo child who is visited by a wandering pelican, an injured seal, and a lost polar bear cub. *Grandpa* by Barbara Borack is the affectionate story of a grandfather and a granddaughter who adore one another. *Evan's Corner* by Elizabeth Storr Hill transforms a ghetto problem into a story of warmth and dignity. Each story in *The Wishing Penny and Other Fantasy Stories* is just long enough for one-more-story-before-bed.

The child who is faced with the arrival of a new sibling can empathize with *Peter's Chair* by Ezra Jack Keats. *I Caught a Lizard* will teach children the proper care and respect for animals, while entertaining all young people. Where else would *The Cookie Tree* produce chocolate cookies but in the world of a child? *Zoo's Who* is filled with wonderful pictures of animals. It is easy for a child to identify with *A Little Dog*, *Dreaming* who muses of a place where he can dig in dirt and smell fresh grass. *The Pelican Chorus* is a delightful nonsense story about two royal pelicans and their daughter who grows up.

Books mentioned in the article

Religion

- THE BIBLE SPEAKS TO YOU.** By Robert McAfee Brown. Westminster. Pp. 320. \$3.
THE ONE STORY. By Hulda Niebuhr. Westminster. Pp. 192. \$3.50.
THE CHILD'S STORY BIBLE. By Catherine F. Vos. Revised by Marianne Catherine Vos Radius. Ill. by Betty Beeby. Eerdmans. Pp. 436. \$6.50.
THE LAND, WILDLIFE, AND PEOPLES OF THE BIBLE. By Peter Farb. Harper & Row. Pp. 171. \$3.95.
THE BIBLE ENCYCLOPEDIA FOR CHILDREN. By Cecil Northcott. Ill. by Denis Wrigley. Westminster. Pp. 176. \$3.95.
BIBLE STORIES TO TELL. By Elizabeth S. Whitehouse. Judson. Pp. 221. \$4.95.
BIBLE FOR YOUNG CHRISTIANS: The Old Testament; The New Testament. (Two books.) By A—M. Cocagnac and Rosemary Haughton. Ill. by Jacques Le Scanff. Pp. 125 each. \$4.95 each. Protestant and Roman Catholic editions available.
PEOPLE OF THE BIBLE. By Cecil Northcott. Designed and ill. by Denis Wrigley. Westminster. Pp. 158. \$4.95.
LET'S TALK ABOUT GOD. By Gertrude Ann Priestner. Ill. by R. O. Fry. Westminster. Pp. 271. \$3.95.

Reference Work

- THE NEW BOOK OF KNOWLEDGE: Children's Encyclopedia.** Grolier Inc. 20 volumes.

History and Geography for the Junior High Reader

- THE STORY OF THE WHITE NILE.** An abridgment by Lucy Moorhead of *The White Nile* by Alan Moorhead. Harper & Row. Pp. 159. \$3.95.
A GLIMPSE OF EDEN. By Evelyn Ames. Houghton Mifflin. Pp. 208. \$5.
LOOKING AT ITALY. By Rupert Martin. Lippincott. Pp. 64. \$2.95.
THE LAND AND PEOPLE OF RUSSIA. By Alexander Nazaroff. Lippincott. Pp. 190. \$3.25.
AMERICA'S PLAYERS. By Robert E. Gard and David Semmes. Seabury. Pp. 152. \$3.95.
BOSTON. By James Playsted Wood. Ill. by Robert Frankenberg. Seabury. Pp. 144. \$3.95.
THE STORY OF ELLIS ISLAND. By Willard A. Heaps. Seabury. Pp. 152. \$3.95.
ANTIQUITIES IN PERIL. By Trevor L. Christie. Lippincott. Pp. 151. \$4.25.

Biography for the Junior High Reader

- JOHN MILTON.** By Edmund Fuller. Seabury. Pp. 242. \$3.95.
RODIN, A BIOGRAPHY. By Elizabeth Ripley. Lippincott. Pp. 72. \$3.75.
PATHS OF DIPLOMACY. By Diane and David Heller. Lippincott. Pp. 192. \$3.95

Science for the Junior High Reader

- GASES AND PLASMAS.** By Paul D. Thompson. Lippincott. Pp. 168. \$4.25.
SALT WATER AQUARIUMS. By Barbara and John Waters. Ill. by Robert Candy. Holiday House. Pp. 161. \$3.95.

Novels for the Junior High Reader

- MYSTERY OF THE JUNGLE AIRSTRIP.** By Elinor Chamberlain. Lippincott. Pp. 162. \$3.50.
FLIGHT TO JEWELL ISLAND. By Lyn Harmon. Lippincott. Pp. 148. \$3.25.
THE MAN WITH TWO COUNTRIES. By James Playsted Wood. Ill. by W. T. Mars. Seabury. Pp. 168. \$3.95.
THE MARKET SQUARE. By Miss Read. Houghton Mifflin. Pp. 224. \$4.
BROWN RABBIT: Her story. By Evangeline Morse. Ill. by David Stone Martin. Follett. Pp. 191. \$3.50.

Short Stories for the Junior High Reader

- WORLDS TO COME.** Edit. by Damon Knight. Harper & Row. Pp. 337. \$4.95.
STORIES FROM ACROSS CANADA. By Bernard L. McEvoy. Lippincott. Pp. 109. \$3.50.
GREAT ADVENTURES WITH WILD ANIMALS. Edit. by Helen Wright and Samuel Rapport. Harper & Row. Pp. 308. \$4.50.

Books for the Pre-School Child

- THE TALE OF THE BOOKMOUSE.** By Elsie Wrigley. Frederick Warne. Pp. not numbered. \$2.50.
THE THREE VISITORS. By Marjorie Hopkins. Ill. by Anne Rockwell. Parents' Magazine Press. Pp. not numbered. \$2.95.

Continued on page 21

from *Bible for Young Christians*



In April 1964 the British Council of Churches appointed a working party "to prepare a statement of the Christian case for abstinence from sexual intercourse before marriage and faithfulness within marriage." In October 1966 the working party published its report. The report set aside the original terms of reference and produced a statement which ignored the clear-cut teaching of the New Testament on fornication and left open the possibility that premarital intercourse might, under certain circumstances, be justified. By publishing their report before presenting it to the parent body the working party reached a wide public before the British Council of Churches could debate and reject (as they did) the part concerned with premarital sex.

The report attracted a great deal of attention on both sides of the Atlantic and started vigorous controversy. Naturally most discussion focused on its confusion and compromise over sexual

"The Light of the World." For him there is in Christ something that goes far beyond what human reason could work out. Consequently, his approach to questions of conduct is quite different from the humanist's. He does not begin with theoretical arguments but with the response of heart and will to a quality of life he has seen in Christ and with the practical experiment of following it. Certainly he believes that, because this is God's world made to work in His way, the Christian life will prove in the end more rational, satisfying, and effective than any other. But he doesn't start by trying to argue the case. He starts with the venture of faith and proves it by experience.

The Christian approach to questions of conduct differs profoundly from the humanist in another way. For the Christian the norm of conduct is not a theory or a set of principles but a Person. He believes that we have seen God's way *lived out* in Jesus. And that makes a radical dif-

ference from, "Within what limits have I the right to use them for myself?"

Response to a Person also involves trust and venture. Friendships do not begin with analysis and reasons, but with attraction, recognition of quality, and the commitment of loyalty and trust. Knowledge and understanding of each other grow with experience. They are not the starting point. It is this aspect of Christian conduct that the humanist approach leaves out, and the result is a narrowed and stunted idea of the good life. The higher reaches of Christian conduct that call for self-denunciation, for risks and ventures that can only be taken in faith, often in the face of human reasoning, these spring from the Christian's obedience to one whom he has come to recognize and trust as the surest guide mankind can have in all the issues of life. And here there is an inevitable element of "authority" in Christian ethics. Certainly growth in the Christian life should mean growth in understanding and deepening insights into the wisdom of God's ways, but the essential and distinctive element in Christian living is the loyalty we have given to Christ and our obedience to His commands—a word He never shrank from using. To recognize His authority and choose to be guided by His word is to act responsibly as much as to act on the basis of some ethical theory. In fact it is more responsible since it admits realistically our need of a higher wisdom and surer guidance than our own.

II. *The standard of Christian conduct is set not by the humanly possible but by the work of God in the human heart.* This means that we are talking about conduct in a different dimension from the humanist. The humanist can only take human nature as it is with its instincts, desires, weaknesses, and try to find an acceptable way of regulating them and fitting them into the framework of man's social life. And it must be a way within the capacity of ordinary human nature. Humanist ethics are thus inevitably involved in concession and compromise with absolute moral standards. For, absolute standards call for more than human nature can manage on its own. And the effort to reach them, we are warned, may well land us in repression and destroy spontaneity and creativeness.

It is true that Christians have often tried to impose their standards at the level of self-effort with all its strains. And the result has been a repressed and forbidding morality. The true Christian answer, however, is not the lowering of standards and the relaxing of disciplines, but the birth of new motives and desires that mean a goodness lived from the heart. The Christian way of life cannot be presented in any other terms than those of the miracle of God's grace changing men's hearts and endowing them with new powers. It remains a life of the highest demands and strictest disciplines but with new incentives for accepting them joy-

Christian Morality

behavior. Its real weakness and danger, however, go much deeper and warrant further consideration. The report was one of many attempts being made today to state and justify a Christian ethic on intellectual, psychological, and social grounds acceptable to those who reject the Christian Faith. This attempt is doomed to failure from the start. It can only succeed by sacrificing some of the distinctive elements in Christian conduct and robbing it of its real appeal. A look at some of these distinctive elements will make this clear.

I. *The Christian basis for conduct is unique.* The Christian way of life is not just another rival system of ethics to be argued out with competing systems. The Christian begins with the fact of "revelation." This way of life is based on the conviction that God has revealed Himself to man and that apart from this revelation, man's darkened and limited mind even at its best cannot find the true and living way. This is what the Christian means when he acknowledges Christ as

reference. Truth lived out is a much fuller, richer, and more searching thing than any theory. Expressed in a whole life—its thoughts, its spirit, its aims—it calls for a whole response that goes far beyond any ethical principles. To follow Christ means to share His aim—to live for what He lived for. For Christ, life's fulfilment was to offer the whole of Himself to His Father for His use. The same is required of us. Christian ethics begin with the surrender of life to God for His use—finding life by losing it. The humanist ethics, on the other hand, try to strike a balance between our right to ourselves and our obligation to other people. Applied to conduct, these two attitudes lead to vastly different conclusions. "How can God use my creative power to the full for His purpose?" is a very different ques-

By The Rev. Cecil Rose

Methodist Minister of
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fully and carrying them out victoriously. And when a man falls short of that level of living, the Christian Faith has a deeper answer to his sense of failure and guilt. The humanist can only try to weaken or banish his sense of sin. The Christian Faith, facing all the facts, offers God's forgiveness and a fresh start with undiminished hope. It is the absence from the report of this gospel of God's grace that invalidates it as a Christian document.

III. *The appeal and challenge of the Christian way of life is not based primarily on intellectual argument.* The Christian power to win men does not depend, in the first place, on convincing their minds but on its appeal to their deepest nature—their hearts, their imagination, their sense of values. Men accept the Christian ethics in its fullness for the same reason that the disciples first followed Jesus, because what they saw in Him stirred their hearts and won their obedience. And this means that in presenting the Christian way to the world the first stage must be "witness"—presenting Christ clearly and fully and living His quality of life so convincingly that others want it. The attempt to win back a generation that has rejected faith and morals by presenting a convincing, water-tight theory of moral behavior is doomed to failure. For one thing there never has been such a theory in the history of human thought and there never will be. In any case reason alone cannot provide a sufficient motive force for choosing and following the Christian way. A man has to be captured by it and love it to accept its demands and pay its price. And in its very nature it is a venture into the unknown and the incalculable. In inviting men to live the Christian way we are not offering a Cook's tour with routes, destinations, and prices all worked out, but a voyage of exploration and discovery. For their encouragement they have "travellers tales"—the stories of what others have found and the evidence of "something new" in other people's lives. And the cumulative evidence of centuries of Christian living is massive indeed. But in the end the proof is in the going.

In addition to its misunderstanding of these basic truths, the report falls into a number of the confusions common to much current thinking on the subject. Compromise on accepted standards of Christian behavior is supported by a plea for compassion and a warning against condemnation. The report fails to distinguish the very different meanings that can be conveyed by these words. Condemnation can be of an act or of a person. Condemnation of certain actions is the quite inevitable expression of clear-cut convictions about right and wrong and their results. Condemnation of a person requires insights into motives and circumstances and an assessment of responsibility that are beyond our scope and belong properly to God alone. That

is the kind of judging against which Christ warned us. He certainly did not encourage any lack of clear-cut convictions about right or wrong. Compassion too is a word open to widely different interpretations. It is too easily used for the sentimentality that finds excuses for wrong behavior and undermines responsibility. To realize a person's difficulties and temptations does not relieve us of the moral responsibility of saying without compromise if we believe them to be set on a disaster course for themselves or others. A doctor's compassion for his patients doesn't (or shouldn't) lead him to minimize the seriousness of an illness and the need for drastic treatment.

There is also a failure to distinguish between "rules" and "standards." A rule applies to certain specific actions and its requirements can be met by outward conformity. A standard is a test applied to the whole of our conduct—thoughts, motives, attitudes, relationships—and requires change in the person, not just in

change and grow will want clear and absolute standards to show up their present living in its true light and make clear the steps to change.

Finally, there is the serious confusion over the word "authority" to which reference has already been made. To the writers of the report, as to the new moralists generally, it seems to be a dirty word. Acceptance of authority is to them the antithesis of responsible living. This is a very shallow view of human life and human nature. Our daily life in all its departments would be quite impossible if we did not recognize the authority of others and their right to speak and direct in various spheres of activity. To accept their authority is no abdication of responsibility or diminishing of our human stature. It is the simple recognition of the limits of our knowledge and experience and our need of those of others. Responsibility lies in our choice of the authorities by which we will be guided and our recognition of their wor-

and the Humanists

his actions. Conformity with a rule may be prompted by fear, concern for other people's opinion or our self-esteem, or just by spiritual laziness. Measuring ourselves by a standard calls for a sincere desire for the best and refusal to be content with less. This difference of attitude makes all the difference between rigidity of behavior and spontaneity. Failure to see this distinction leads the report to dispose not only of rigid rules but also of the absolute moral standards that are an essential of the Christian way of life.

It is necessary also to distinguish between "standards" and "ideals." The word "ideal" in common usage all too often means something so remote and unattainable that we dream about it rather than act upon it. And our experiences of failure make it seem further and further off and more impracticable. A standard is an immediate gauge to be applied to conduct to show up divergencies. It indicates at once the need to turn to those provisions by which God makes change in man possible. And those who really desire to

things to be trusted. This recognition of moral authority and worthiness of trust has deeper sources than the intellect. And the Christian's acceptance of the authority of Christ is of this nature. For him that authority is final, and the acceptance of it should also carry with it due respect for the experience and judgment of those who have believed in and followed His way through the ages. It is nonsense to regard this kind of authority as arbitrary just because we do not understand the reasons for this and that in its precepts. Respect and trust are as responsible attitudes in human conduct as understanding. And they are just as consistent with our freedom. Much that is best in life rests on them.

This, then, is the fundamental nature of Christian morality. It derives from Christ, from what He was, what He did, what He said, and what He continues to do in the human heart. In no other terms can its full requirements be expressed, and only at that level can they ever be met.

Another Opinion?

When one reaches 89, birthdays are an old story, and that's how it is with this magazine. Its birthday was on All Souls Day. On November 2d we began the day at the altar, thanking God for all that He has given to and done through this magazine, invoking God's unending blessing upon all who have written, worked for, and read the LC from 1878 to 1967, and praying for grace, guidance, and wisdom for ourselves that we may serve Him truly in our day.

For nearly 100 years this magazine, small in circulation as magazines go, has been going into the homes, hence into the hearts, minds, and lives, of the people who have been the leaders of the Episcopal Church. To be reminded of the noble and godly tradition which is our heritage of service is both humbling and inspiring. THE LIVING CHURCH's calling is to be a journalistic "servant of the servants of God," and we intend by God's grace to keep it so.

We are celebrating our 89th birthday by adding a new feature. It will be a kind of talk-back corner, called *Another Opinion*. It is open to you, whoever you may be. If you disagree wholly, or in substantial part, with something we have said editorially, and if you feel that you want to speak out, *Another Opinion* will be at your disposal.

A good friend and critic has been after us for a long time to provide room on our editorial page for two positions: our "conservative" one (his word, and we don't object), and the other "liberal" (presumably anti-us). Our answer to this has to be no. It is foolish for anybody to pretend that he views an opinion contrary to his own as being of equal truth and worth. If he does, he ought never to hold an opinion, still less express it. If—and believe us this example will be purely hypothetical, so please do not quote—if we believe that what this country needs is a good constitutional monarchy, with revival of the ducking stool for open and flagrant Infralapsarians, it is idle for us to pretend that those who don't buy this renewal program of ours

are as likely to be right as we are. To believe in a program is to disbelieve in the anti-program. (Once again, for clarity and emphasis: the program mentioned above is purely hypothetical; still, that ducking stool, now . . .)

So we cannot provide the kind of equal-space editorial service our friend recommends. But we believe in freedom of debate in our columns, and so we are setting up this new forum. But first, a few simple terms and conditions:

(1) Ordinarily, *Another Opinion* must be limited to 800 words.

(2) Pate-cracking will be allowed, but only if it is our pate. There will be no open season in *Another Opinion* on such pates as those of your bishop, rector, president of the altar guild, Paul VI, John E. Hines, Martin Luther King, or Lyndon B. Johnson. *Another Opinion* should be "other" than ours, not other than someone else's, although of course if somebody has the misfortune to agree with us he may have to take his lumps too.

(3) Solely to avoid duplication, we suggest that anybody wanting to use the rostrum of *Another Opinion* let us know in advance. If somebody is ahead of him to speak to the same point we can spare him the trouble of preparing his statement.

The line forms to the left. (No socio-political innuendo intended.)

New Liturgical Look In California

It is to be hoped that the Bishop of California, the Rt. Rev. C. Kilmer Myers, will repudiate the action of some of his clergy who joined in an "interdenominational" celebration of Holy Communion in a parking lot near the scene and the action of an anti-war demonstration in Oakland. If the press reports from on the scene are to be believed (and we have checked them out and find that they are), it was a weird rite indeed. One of the Episcopal clergy involved explained that it was all done "as an act of confession for the failure of the Church to bring about peace." *The Oakland Tribune* reports that the ministers offered "the bread and wine . . . to all those in the picket line who would accept them."

Here is eucharistic theory that is novel and original, to say the least. Some Churchmen feel guilty about their failure to bring about peace. In all their breast-beating they still take themselves seriously enough to imagine that they might have banished war from the earth if they had tried harder. (Back in the days when heresy was possible this was sometimes called Pelagianism.) Guilty and contrite, they do the Eucharist in a parking lot, and offer the bread and wine to any takers as an expression of regret at not having stopped the war sooner. The Eucharist itself is celebrated as an act of penance and reparation.

Truly, these are days of amazing liturgical and theological creativity.

Echoes

The sun was no longer
visible
to the Earth;
In darkness the cries of Hosanna
to the all-encompassing Being could be heard.
They shouted
and the sound waves
carried freedom
to all the Earth creatures.
Though the trail was red
with blood
Nothing had been in vain.

Judy T. Sternbergs

Are Church

Draft Counselors

Necessary?

We believe that the Diocese of Michigan made a mistake when it elected, in its recent annual convention, to establish draft counseling centers manned by clergy trained to be "expert draft counselors." Our reasoning is quite simple, and we anticipate the hoots of those who will say "*Ay-men brother!*" to that. It is that law-abiding draftees don't need this extra counseling, and the law-evading ones ought not to have it.

When a young man registers at the age of 18, he receives among other things the inevitable questionnaire. In this he is asked if he conscientiously objects to either combatant or non-combatant military service. If he answers yes, he is given a form on which to state his case. This is then referred to the proper authority to be considered and acted upon, and if his claim is adjudged *bona fide* he is exempted from military service.

What this comes to is that every young man is sufficiently advised of his legal right to request exemption from military duty if his conscience dictates. Therefore there is no need for the Church or anybody else to give him this information. And *it is the only information that can legally be given him*. To advise him to follow any other course would be not only illegal but immoral, since the United States government provides for the right of any man to be excused from bearing arms or from any other military activity which violates his conscience.

The Church should uphold the government in this principle and policy. The establishment of a special draft counseling service run by clergy will be generally interpreted as an expression of distrust in the integrity and trustworthiness of the officials of the selective service system. If these officials are in fact untrustworthy, and do not in fact stay within the federal law in dealing with inductees, the Church should be prepared to say so directly. But lacking evidential basis for any charge it should uphold the system.

As for counseling those who want to evade or defy the law, there is only one counsel the Church has any right in this case to give, and that is to "get with it." Any American who is a sincere conscientious objector can obey both the law of the land and his conscience.

Some clergymen want to align the Church with the draft-dodgers, card-burners, and other such drop-outs from social responsibility because they themselves have rejected the claims which society makes upon its members. One of these basic claims is for its own protection and defense. Such clergy, and others, who reject society's claims upon them seldom reject the benefits of belonging to a society which they denounce as wicked—and which even defends their right to denounce it as wicked. Clergymen of this ilk will clamor for the status, and the job, of "expert draft counselors." It may be

Sursum Corda

"Lift up your heart!" thus saith my God
and Lord;
And so to Him I lift it up each day
With all my joys and fears, desires and doubts.
His goodness fills my life; I turn to Him
Impelled to deeper love than I could give
Had He not first reached out in love to me
And called me to commit my life to Him.

Pat Wegner

that all such can be screened out; but, frankly, we have our misgivings.

Of one thing we are sure: that there is no Christian reason for Church approval, or condonement, of violating the law of this land governing military conscription, in the name of freedom of conscience. Such freedom is already as fully guaranteed and provided for as is conceivably possible; and the people who are knocking it are mostly people who want society's protections but don't want the obligation of protecting it.

The Latest Qumram Kick

There seems to be absolutely no limit to what some people will believe if only they can be persuaded that it has been discovered in the Dead Sea Scrolls. It has been "proved" from these documents that Jesus was an Essene and that Jesus never lived, to mention only two of the more creative discoveries at Qumram. Now comes Prof. John Marco Allegro, lecturer on Old Testament and Intertestamental Studies at the University of Manchester, who has examined the Scrolls and on the basis of his "findings" is prepared to state that the whole New Testament story "is no more than a cover story for a vegetation cult, involving the use of drugs of earlier times." The New Testament story was really a camouflage, a smoke screen, meant to blind the Roman authorities as to what the Christians were up to in fact, which was the taking of "trips" on drugs that released their souls from their bodies so that they—the souls—could go winging off into the future, then back home again to the body and the present. "Here is your speaking with tongues," says Prof. Allegro. "Its priests and prophets were dope pushers, if you like, but they kept their secrets within their own circle. South American Indians are doing much the same thing today. They are using much the same drugs. And only their priests have knowledge of these things."

The New Testament as a "cover document" was intended to convince the Roman government that the Christians were a quite harmless sect of poor cranks and not what they were in fact—"a politically slanted, drug-taking cult, menacing the well-being of the state."

This cleverly written cover document which we call

the New Testament not only fooled the Roman authorities, it fooled Christians of later times and has been fooling them ever since. But now, after nearly 2,000 years of Christians' following this *ignis fatuus*, the Church may be on the verge of a rediscovery of the Christian Real Thing behind the cover document, through the current hippie preoccupation with Indian mystics and drugs. Somebody else was remarking the other day that the hippies are amazingly like the early Christians. This comparison has become something of a trend.

Dr. James A. Sanders, a biblical scholar of the Union

Theological Seminary and an authority on the Scrolls, has also searched these writings diligently but he doesn't come up with Prof. Allegro's findings at all. In fact, he has openly expressed his wondering "if Mr. Allegro took a little LSD himself before offering these historical misconstructions." He goes on to spoil the fun by saying that in support of Allegro's speculation there is no evidence in the Scrolls whatever.

But as between Allegro, minus the evidence, and Sanders, with the evidence, there can be no realistic doubt as to which of the two is getting the bigger press, the wider hearing, and the more credulous believers.



Question: What Is the Church?

She came one Sunday morning for worship
and some prayer.
And found to her amazement that the church—
It Wasn't There!

Vast empty space, a few small shrubs, some
weeds—a vacant lot:

"How dare they take *my* church away—
remove it from this spot.

It's always here, it's been for years. It should
be here (although it's true

I haven't been here for a month—
or is it two)

But they can't up and move *my* church.
They'll hear a thing or two."

And then she thought she heard a voice—
soft spoken, but quite firm—

A voice not too familiar, and the firmness
made her squirm.

"That month or two you were away.

What was your way of life?

Was it sickness kept you from My House,
or just ordinary strife?

You are The Church—*You* were not here,
and *You* (The Church) did perish.

It is your devotion, Christian,
That helps God's Kingdom flourish."

She woke, sat up, *It was a dream!*

"What is this—why it's Sunday.

*Oh good, my day to stay in bed. Thank God
it isn't Monday.*

Louise M. Summers



Day of the Miracle

The earth is fresh, white paper and the sun
Has written sharp and clear with shadows
of the trees

And I shall cut a path with ease
Through matter light and intricately spun.

A squirrel disturbs a sleeve
That all the branches wear.
A powder spray flies through the air.
My strength grows as I heave

Each shovel full above the bank.
My spirit soars as if I could
Contain the scene across the wood.
I pause to thank

The poet by whose script I know
I shall be whiter than the snow.

Sue Walker

St. Gregory's Priory

Three Rivers, Michigan

Diligam te, Domine—Psalm 18

Lord of the wooded hills
and shifting haze,
God of the grey-blue sky
and quiet days,
I will love Thee.

Lord of the singing birds
and scattered flowers,
God of the solemn bells
marking the hours,
I will love Thee.

Lord of poor hung'ring souls
throughout all Time,
God within broken Bread
and chalice Wine,
I will love Thee.

Lord of the quick and dead
my selfhood kill;
not in my lips alone
but in my will
let me love Thee.

Leon Adams

BOOKS

Continued from page 15

- GRANDPA.** By Barbara Borack. Ill. by Ben Spector. Harper & Row. Pp. 32. \$2.95.
- EVAN'S CORNER.** By Elizabeth Storr Hill. Holt, Rinehart, & Winston. Pp. not numbered. \$3.95.
- THE WISHING PENNY AND OTHER FANTASY STORIES.** Ill. by Antia Lobel. Parents' Magazine Press. Pp. 70. \$2.95.
- PETER'S CHAIR.** By Ezra Jack Keats. Harper & Row. Pp. not numbered. \$3.95.
- CAUGHT A LIZARD.** By Gladys Conklin. Ill. by Artur Marokvia. Holiday House. Pp. not numbered. \$3.50.
- THE COOKIE TREE.** By Jay Williams. Ill. by Blake Hampton. Parents' Magazine Press. Pp. not numbered. \$2.95.
- LITTLE DOG DREAMING.** By Edith Thacher Hurd and Thacher Hurd. Ill. by Clement Hurd. Harper & Row. Pp. not numbered. \$2.50.
- THE PELICAN CHORUS.** By Edward Lear. Ill. by Harold Berson. Parents' Magazine Press. Pp. not numbered. \$2.95.
- ZOO'S WHO.** By Wilma Dickson Ervin. Silvermine. Pp. not numbered. \$2.95.

Other Books Received for the Article

- SONG, SPEECH, AND VENTRILOQUISM.** By Larry Kettlekamp. Morrow. Pp. 96. \$2.95.
- PRINTING FROM A STONE.** By S. Carl Hirsch. Viking. Pp. 111. \$3.75.
- A NAME FOR HIMSELF.** By Amelia Elizabeth Walden. Lippincott. Pp. 190. \$3.75.
- TOO BAD ABOUT THE HAINES GIRL.** By Zoa Sherburne. Morrow. Pp. 191. \$3.50.
- PLASTICS, THE MAN-MADE MIRACLE.** By Walter Buehr. Morrow. Pp. 96. \$3.25.
- TRUCK DRIVERS—WHAT DO THEY DO?** By Carla Greene. Ill. by Leonard Kessler. Harper & Row. Pp. 189. \$1.95.
- GIANTS OF THE KEYBOARD.** By Victor Chapin. Lippincott. Pp. 189. \$3.95.
- PREP PROGRAM: Short Stories.** Selected and with notes by Carl Fischer. Pfaum. Pp. 128. \$60.
- ALL THAT SUNLIGHT.** By Charlotte Zolotow. Pictures by Walter Stein. Harper & Row. Pp. not numbered. \$2.95.
- SQUARE BEAR AND COUSIN BEAR.** By Charlotte Steiner. Seabury. Pp. not numbered. \$3.25.
- TRICKS WITH YOUR FINGERS.** By Harry Helfman. Ill. by Robert Bartram. Morrow. Pp. 48. \$2.95.
- IT HAPPENED TO ANITA.** By Ruth Faux. Pictures by Adriana Savizzi. Dodd, Mead. Pp. not numbered. \$3.50.
- JOE BEAN.** By Nan Hayden Agle. Pictures by Velma Hsley. Seabury. Pp. 126. \$3.25.
- LITTLE TUPPEN.** By Paul Galdone. Seabury. Pp. not numbered. \$3.50.
- STORIES JESUS TOLD.** By Anita Klever. Ill. by Jo. Polseno. Rand McNally & Co. Pp. 45. \$2.50.
- THREE BILLYS GO TO TOWN.** By Nancy de Beers Howard. Pictures by John E. Johnson. Parents' Magazine Press. Pp. not numbered. \$2.95.

Children's Booknotes

By Georgiana M. Simcox

God With Us: A Life of Jesus for Young Readers. By Marianne Radius. Linoleum cuts by Frederick J. Ashby. Eerdmans. Pp. 286. \$4.50. A child could grow with this book, as a listener, then as a reader, and with the reading could come understanding and daily application of the understanding. Mrs. Radius is the daughter of the author of the *Child's Story Bible*.

Russian Fairy Tales. Trans. and retold by Moura Budberg and Amabel Williams-Ellis. Ill. by Sarah Nechamkin. Frederick Warne & Co. Pp. 272. \$4.95. Thirty-two tales that, as the author says,

WHO SETTEST THE SOLITARY IN FAMILIES

'The Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, give to the poor, and thou shalt have treasure in heaven: and come, take up the cross and follow me . . .'

(St. Mark, 10:21)

✠ POVERTY

"Blessed are the poor . . ." Not to be owned by things, to free oneself as did he who had only a seamless robe: to be poor for Jesus' sake . . .

✠ CHASTITY

"He that is unmarried careth for the things that belong to the Lord, how he may please the Lord." To be clean and 'every whit whole,' in thought, word and deed — and free to love everyone because one is a 'lover of souls' . . .

✠ OBEDIENCE

"For I am also a man set under authority"; "not my will but thine be done"; "I came to do the will of him that sent me . . ." To surrender one's own will is the highest and best gift to God.

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(St. Luke, 22:35)

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Music Tells the Tale: A Guide to Programme Music. By Geoffrey Palmer and Noel Lloyd. Ill. by Charles King. Frederick Warne & Co. Pp. 152. \$4.95. Thirty-eight works and their stories are presented in alphabetical order. Vocabulary at the end is helpful. On the inside of the jacket is a useful list of inexpensive recordings. A reference book for child, young adult, adult—for the "non-specialist of whatever age."

Britain — Twentieth Century: The Story of Social Conditions. By Mary Cathcart Borer. Line ill. by Norman and Lilian Buchanan, drawings from Punch. Photographs. Frederick Warne & Co. Pp. 265. \$7.95. A good extra reference book for ninth grade on. An adult could learn from it, too.

The Young Letterer: Hand Lettering with Brush and Pen. By Tony Hart. Frederick Warne & Co. Pp. 64. \$3.95. An introduction to the art of lettering, using many illustrations. A youngster could profit from this as could an adult whose handwriting is becoming quite impossible. Contains a list of books on the same subject.

The Story of Vietnam: A Background Book for Young People. By Hal Dareff. Parents' Magazine Press. Pp. 256. \$3.95. A political history of the country, dealing with Vietnam's past; the impact of Europe, particularly the French government and people; and the American involvement. This first book in a new series of the background books is a good beginning.

The Hidden Year of Devlin Bates. By Lois Muehl. Ill. by John Martinez. Holiday House. Pp. 138. \$3.25. A rebellious ten-going-on-eleven-year-old boy whose many quiet interests make him different, has problems with almost everyone. Pre-teens will find in Dev much of themselves.

Little People's Paperbacks. By Gerard A. Pottebaum. Ill. by Robert Strobridge. Pflaum. Pp. not numbered. \$45 each. *The Cloud*; *Psalm 22: My Shepherd is the Lord*; *Psalm 97: Sing a new Song to the Lord*. William G. Pottebaum's musical settings for the psalm stories are found at the end of two of the colorful paperbacks. LPPs are to be read to children up to eight years old.

Holiday Cards For You To Make. By Susan Purdy. Lippincott. Pp. 63. \$3.95. Some talent would make the process easier, but even the "all thumbs" people can have fun creating cards and

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greetings for religious occasions—Christian and Jewish—as well as for secular days.

The Young Embroiderer: A How-It's-Done Book. By Jan Beaney. Frederick Warne & Co. Pp. 59. \$3.95. Much more than a table of stitches, this is an artistic venture in itself, but a teaching one and a guide to those who would like to do something different. It could start someone on a life-long hobby or business with its pleasurable side.

Rustle of Spring. By Victoria Leigh. Frederick Warne & Co. Pp. 60. \$2.95. Delightful story of a fawn told with word and drawing by a teen-age author. Fortunately the hard cover duplicates the jacket.

Life in Bible Times. By Robert Henderson and Ian Gould. Consultant editor Mary Alice Jones. Designed by Marc Sale. Ill. by Alex Bennett. Rand McNally & Co. Pp. 48. \$1.95. Ages 7-12.

Dove Books: Joseph. By J—M. George and Harold Winstone. Ill. by Jacques Le Scanff. **Samson.** By J—M. George and Harold Winstone. Ill. by Jean Jacouton. **On the Road to Emmaus.** By J—M. Warbler and Harold Winstone. Ill. by Jacques Le Scanff. **The Bread of Life.** By J—M. Warbler and



Harold Winstone. Ill. by Alain Le Foll. Macmillan. Pp. not numbered \$1.59 each.

Roses of Yesterday. By Dorothy Stemler. Ill. by Nanae Ito. Foreword by James Gould Cozzens. Hallmark Cards, Inc. Pp. 55. \$3.50. Three authorities have conspired to produce a work as fine as any one of the roses illustrated with a full-page water color. For adults.

The School Day Begins. By Agnes Krarup and Associates. Hobbs Dorman & Co. Pp. 249. \$4. Materials compiled for use originally in the Pittsburgh public schools following the Supreme Court ruling in 1963 on the unconstitutionality of Bible readings or the recitation of the Lord's Prayer in public school. For adults.

Old World and New World Fairy Tales. Retold by Amabel Williams-Ellis. Ill. by William Stobbs. Frederick Warne & Co. Pp. 359. \$4.95. The title speaks for the attractively "packaged" contents.

DEATHS

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

The Rev. Howard Henry Hassinger, S.T.D., 76, priest associate of St. Peter's Church, Geneva, N. Y., died September 22d, in Geneva.

He was a former instructor at Hobart College and DeLancey Divinity School, as well as a professor at Seabury-Western Seminary. A Solemn Mass of Requiem was celebrated at St. Peter's, and interment was in Geneva. Survivors include his widow, Dorothea, a sister, and several nieces and nephews.

The Rev. Jay H. Whitney, 81, retired perpetual deacon of the Diocese of South Florida, died October 9th.

At the time of his retirement in 1959, he was assistant to the rector of All Saints' Church, Lakeland, Fla. The Burial Office was read in the Church there October 10th, and interment was in Melrose, Fla.

Marjorie Clements Beal, 80, widow of the late Rt. Rev. Harry Beal, Bishop of Panama and the Canal Zone, died September 26th.

Services were conducted in St. Paul's Cathedral, Los Angeles, Calif. by the cathedral's dean, and the Bishop of Panama and the Canal Zone. Survivors include one daughter, Louise Stone, two sisters, and two grandchildren.

Elwyn Ellis, former assistant headmaster of the Cathedral School of St. Paul, Garden City, N. Y., died June 27th, of a heart ailment while visiting in Centralia, Pa.

He retired last year after 39 years of teaching and counseling at the school. He is survived by a sister in Centralia.

CLASSIFIED

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

NOTICE

NEW university curriculum on East Asia is urgently seeking primary source material for research purposes. Desired are papers, letters, diaries, etc., from former missionaries, and other persons who have lived in East Asia. Such materials will be catalogued and safeguarded in a special collection designed to promote scholarship in Asian history. Please contact Dr. Carl L. Gilbert, Department of History, University of Texas at Arlington, Arlington, Texas 76010.

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TEACHERS, administrative personnel, maintenance men, farmers and their wives are needed as members of the Company of the Cross of Canada to establish a new system of church schools in the Canadian West. The salary is \$1 a day plus all living costs for individuals and families. Company men must be prepared to take part in annual thousand-mile canoe trips through the Canadian North, snowshoe up to fifty miles at a stretch, and direct retail sales work in the cities. Their wives must direct food and clothing purchases for the schools or act as secretaries, tutors or teachers. Teachers must be prepared to handle a variety of subjects in the humanities and sciences. Acceptable ages are 20 to 50. If interested write the minister, Company of the Cross, Selkirk, Man., Canada.

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SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

CHRIST CHURCH (Georgetown) 31st & O Sts., N.W.
The Rev. John R. Anschutz, D.D., r
Sun HC 8; Services 9:15, 11; Wed HC 7:30, 10:30

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Torpon 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 7:30, 9, 11:10; MP 11, Daily MP &
HC 7:30; EP 5:30; Wed HU & HC 10; Sat C 4:30

FORT MYERS, FLA.

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

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

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

EVANSTON, ILL.

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

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; HS, Healing Service; 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.

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded by MP) ex Tues & Thurs 7; also 6 on Thurs; C Sat 5-6 by appt

BALTIMORE, MD.

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

BOSTON, MASS.

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

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmer Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

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

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c
Sun 7:30, 9, 11; Thurs 10

NEW YORK, N. Y.

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

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

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

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 8, 10, MP Ser 11 ex 1S; Wed HC 7:30,
Thurs HC & LOH 12; HD HC 7:30 & 12

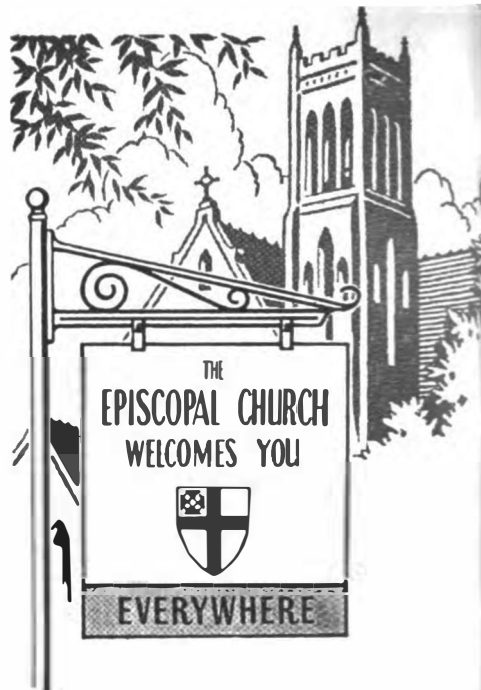
ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r;
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10; Wed & HD 9:30; EP 6;
C daily 12:40-1, also Fri 5-6, Sat 2-3, 5-6

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

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



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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Canon Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP
7:45, HC 8; Organ Recital Wed & Fri 12:45; C Fri
4:30 & by appt

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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
The Rev. Leslie J. A. 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; Weekdays HC daily 7; also
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat
5-6 & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Salem
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
The Rev. Carlos J. Cagulat, v
Sun MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish)
Eu Mon thru Wed 8; Thurs thru Sat 9

PHILADELPHIA, PA.

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

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;
Daily Eu (preceded by Matins): 6:45 (ex Thurs &
6:15); also Wed & HD 10; EP daily 6; C Wed 5-6;
Sat 4:30-5:30

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
ex Tues & Thurs 10; C Sat 4-5

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