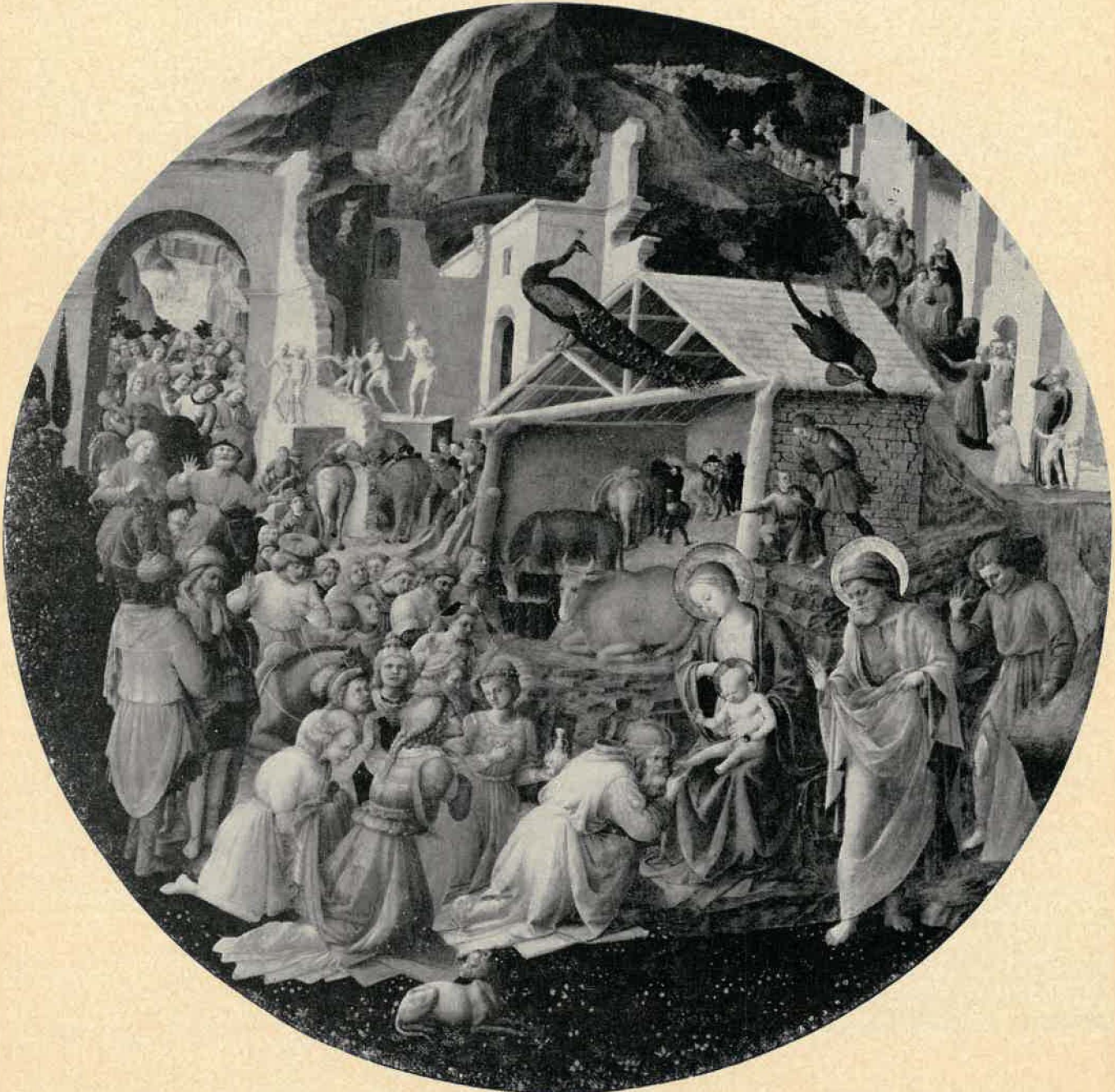


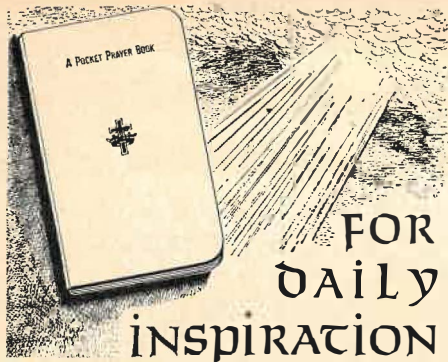
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14. Epiphany II
Hilary

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

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BOOKS

MEMORY AND HOPE: An Inquiry Concerning the Presence of Christ. By Dietrich Ritschl. Macmillan. Pp. 237. \$5.95.

"What think ye of Christ? Whose Son is He?" This ancient question has long sought an answer; and answers have been given in every generation. Answers must continue to be given in every generation as new problems appear and man seeks answers in the light of faith.

Dietrich Ritschl writes yet another answer, this time in relation of the "historical-risen" Christ and the *Christus praesens*. He contends that ancient formularies and ancient doctrines, beginning perhaps with St. Augustine, may have been adequate for the times to which they spoke. But every generation must re-examine these for itself. His basis is the belief that theology today is characterized by a note of helplessness, a condition engendered by a state of theological separation between Christ and the Church. This separation he traces to a long tradition in the mainstream of Western theology according to which the post-Easter Christ is conceived of as a "Christ of the past." The need today is a belief in the "presence of Christ" (*Christus praesens*.)

The Church has a memory. But the thread which carries through from memory to hope is *Christus praesens*, the presence of Christ. "It is in the awareness of the *Christus praesens* that the memory of the Church becomes transparent to the one who is hoped for in the future."

The above quotation appears a little past the center of *Memory and Hope*. What went before and what follows is not always easy to read. Ritschl examines the classical Western Christology stemming from St. Augustine, and the current theologies of Barth, Van Buren, Gollwitzer, and others, as well as some current ethical systems such as Fletcher's. The Church has both memory and hope. In the light of *Christus praesens* the Christian must examine his life and his work as well as his faith.

To this reviewer Ritschl makes sense. It may well be that the Church has far too long lived on *memory* and thus finds it cannot speak to the world. But when it lives in *hope* and speaks of this to its members, "if the members of the Church say to one another, in the memory and hope of what God in Christ in his history has done and will do, it is in praise of *Christus praesens*."

(The Ven.) CHARLES F. REHKOPF
The Archdeacon of Missouri

✠ ✠ ✠ ✠

THE MANY-FACED ARGUMENT. Recent Studies on the Ontological Argument for the Existence of God. Edit. by John Hick and Arthur C. McGill. Macmillan. Pp. 373. \$8.95.

Ever since the time of Kant, rational theology has been ailing and has even

been sometimes pronounced dead. But the corpse has refused to lie down, and so a burial has never taken place. The volume before us shows how lively and extensive has been the debate in recent decades over the ontological argument for God's existence. Even so, much has been left out such as the perceptive essay of Cyril Richardson on "The Strange Fascination of the Ontological Arguments." To some extent, the deficiencies are remedied by an extensive bibliography at the end of the volume.

The first half of *The Many-Faced Argument*, for which Arthur McGill has the main responsibility, begins with St. Anselm's statement of the ontological argument in the *Proslogion*, and moves on to some modern criticisms. The second half, which is assigned to the fief of John Hick, contains reflections on the argument by such eminent philosophical authorities as Bertrand Russell, Gilbert Ryle, Norman Malcolm, and Charles Hartshorne.

Does she, or doesn't she? After 900 years of learned debate, no one really knows for sure. We must be grateful to the editors of this symposium for showing us that the ontological argument is still capable of new interpretations and can still spark fresh thinking on what is surely the supreme question—the question of God.

(The Rev.) JOHN MACQUARRIE, Ph.D.
Union Theological Seminary

✦ ✦ ✦ ✦

IN THE HANDS OF GOD. By William Barclay. Selected by Rita F. Snowden. Harper & Row. Pp. 158. \$1.75.

The reputation of Dr. William Barclay in religious circles is such that any book by him will be received with interest. In this case the interest is heightened by the book's being a selection of 57 of his articles which have appeared in the *British Weekly*. Rita F. Snowden made the selection, she being an author favorably known in Britain. The book was published in England under the title *Seen in the Passing*.

The American reproduction gets its name from one of the striking articles titled, *In the Hands of God*. Dr. Barclay, a Scotch Presbyterian minister, is a scholar and a noted teacher of ministerial students in Glasgow University. He also knows how to bring home a homely truth to his wide reading public. Everyday sights and circumstances familiar to all are used to teach a moral or spiritual lesson. His pastoral insight and homiletic instinct will provide many ministers with a timely topic. Knowing humanity as he does, he states positively in italics "There should be no service of the Church in which the note of comfort is forgotten." Dr. Barclay does not want anyone to go through life with a yellow primrose by the river's brim being just that and nothing more. The author would probably agree with William Temple that the only

thing that is secular is sin. Some of the allusions and illustrations will not be as effective with American readers as with British ones.

Dr. Barclay admitted that he had had a reluctance to recite the creed in a worship service when there were in it certain statements which he was not prepared to accept. This feeling was overcome when he realized that in saying the creed he was identifying himself with the total faith and experience of the whole Church and that no one Christian can apprehend it all. The "We believe" in the Nicene Creed of the new trial liturgy may help us all who "know in part" to look forward to the time when we shall know as even we are known.

In the Hands of God is recommended as an inspiring pick-up book.

(The Rt. Rev.) ROBERT E. GRIBBIN, D.D.
The Bishop of Western North Carolina (ret.)

✦ ✦ ✦ ✦

STORM OVER ETHICS. By John C. Bennett. United Church Press. Pp. 183. \$1.95.

This is a collection of articles published in various places by various theologians about the "new morality." The collection is followed by a rebuttal by the Rev. Joseph Fletcher who, as far as the public media is concerned, started it all.

By far the most interesting articles in *Storm Over Ethics* are those by Harmon L. Smith ("When Love Becomes Excar-nate") and the Rev. Gerald Kennedy ("The Nature of Heresy"). Mr. Smith tries to show us in a clear fashion the difference between legalism and situation-alism as "isms" by stressing the need for understanding the "creative risks" inherent in all ethical decisions. I found this a stimulating article which moved me back to Niebuhr, Fletcher, Ramsey, Kirk, and other contemporary moral theologians. Methodist Bishop Kennedy's article is an excellent example of a statement by an "administrator" which speaks to the situation in a parish. I would suspect that all Methodist bishops are not so adept or theologically acute—but I wish that only some of our bishops were so acute.

For the price, the parish priest could not ask for better coverage of the ethical turmoil which involves our society. He ought to buy this book.

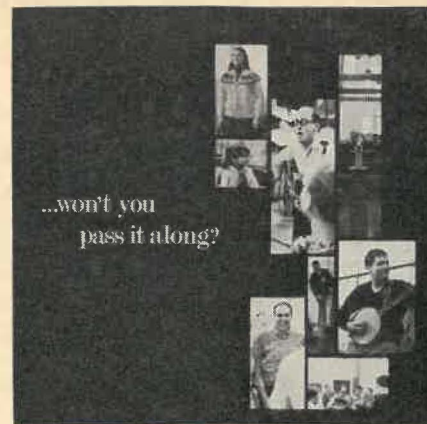
(The Rev.) HARRIS C. MOONEY
Christ Church
La Crosse, Wis.

Booknotes

By Karl G. Layer

New Frontiers In Theology: Vol. III: Theology As History. Edit. by James M. Robinson and John B. Cobb, Jr. Harper & Row, Pp. x, 276. \$6. This volume centers around the thought of Wolfhart Pannenberg who maintains that any relevant theology must be developed from the viewpoint of the ultimate revelation of God through history. Primarily for the specialist.

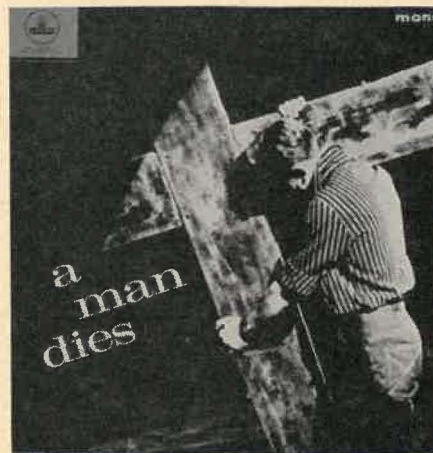
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The Living Church

January 7, 1968
Epiphany I

For 89 Years,
Its Worship, Witness, and Welfare

EXECUTIVE COUNCIL

GCSP Begins

By MARJORIE HYER

A heavy emphasis on the policies and procedures necessary to launch the General Convention Special Program, or GCSP as it has quickly come to be known, marked the first meeting of the Executive Council since the conclusion of the General Convention. The program, voted by the General Convention in response to the Presiding Bishop's plea for the Church to begin to meet the problems of America's ghetto-bound poor, will spend upwards of \$2 million a year for the next three years on the problem.

Leon E. Modeste, on the job only a little more than a month as acting director of GCSP, told the Council that "GCSP intends to place 80 percent of its budget directly into the hands of the poor, and provide whatever other assistance possible as the (poor) people determine their own priorities." He made it clear that adequate financial accounting of funds would be expected, since "part of a good project is having a sound fiscal component."

GCSP will work closely with other groups—both religious and secular—involved in the same kind of activities, Mr. Modeste said. "No one person, one group, or one Church can solve the problems of the poor and the powerless. Therefore the GCSP has been meeting evenings and weekends with the National Council of Churches, the United Church of Christ, and the United Presbyterian Church." He said his department has also made contact with groups such as the National Committee of Negro Churchmen, Episcopal Clergy who are Negro, Episcopal Society for Cultural and Racial Unity (ESCRU), the Inter-religious Foundation for Community Organization, Southern Christian Leadership Conference, the Urban League, and the Congress of Racial Equality (CORE). Mr. Modeste commented to the Executive Council that GCSP "began with a very tight timetable, for the Episcopal Church was starting late on an escalating national crisis." In its first month, he said, the unit had recruited a staff of six, established an interim committee to screen applicants for grants, and has begun to develop policies and procedures. Staff in addition to Mr. Modeste includes the Rev. John Stevens, the Rev. John Steidl, the Rev. Quinland Gordon, Barry Menuetz, and the Rev. Charles L. Glenn.

A large portion of the time of the Executive Council was spent in discussing how the grant monies would be allocated and who would have the final authority in making such grants. Some felt the Executive Council itself should retain close control of the whole program; others were of the opinion that a screening committee, made up of persons with

Continued on page 12

PITTSBURGH

Another Consecration in an R.C. Cathedral

Plans are being made for the consecration of the Rev. Robert B. Appleyard as Bishop Coadjutor of Pittsburgh. He has been rector of Bethesda-by-the-Sea, Palm Beach, Fla., since 1965.

Because Trinity Cathedral in Pittsburgh was damaged by fire, the offer of the Roman Catholic Cathedral of St. Paul for the service has been accepted by the Rt. Rev. Austin Pardue, Bishop of Pittsburgh. February 10th is the tentative date set for the consecration.

SCHOOLS

Drugs Discussed

Each year the Guild of St. Agnes School, Alexandria, Va., conducts a series of discussions on a subject of general interest to the students. The guild selected the topic of drugs for the most recent series.

The Rev. Peter Moore, director of the Council on Religion in Independent Schools, opened the symposium with a talk to the student body. He read the lyrics of the Beatles song, "She's Gone Away" to open his discussion of the need young people have to find something non-material which will have meaning in their lives. He said that they have been toyed to death as children and they need to find something that can be defined as "soul." He added that searching of this kind is not new, referring to Thoreau's need to reject "things" in order to find himself. Mr. Moore's conclusion was that self-realization must be found, not in complete rejection of the world as it is nor in a complacent acceptance of it, but in an attempt to live in the world and still transform it by acting according to Christian values. Following the talk, the students met in small groups, with area clergymen and doctors.

The second day of talks included a

panel discussion. Members were: Mr. Moore, Mr. Charles T. Collins, agent of the Baltimore field office of the Bureau of Drug Abuse; Dr. Victor Cohen of the department of pharmacology at George Washington University; and Brian Perry, a student at Hawthorne School, Washington, D. C. Moderator was the Rev. William Harris, chaplain of St. Agnes School.

The dangers of LSD were enumerated by Mr. Collins. He pointed out that although he feels marijuana is less harmful, it is illegal and the experimenter is liable to a narcotics conviction, which if received would be a permanent blot on the user's record. Dr. Cohen stressed the point that since LSD is illegal and is under no government control for quality, there is no assurance that it is pure or properly prepared. He also stated that marijuana, though not physically addictive, is psychologically so, and because one lives in a world of parents, teachers, and fellow students, he must judge for himself whether he should allow himself to become addicted to anything, whether it be coffee, aspirin, or ice cream. Brian Perry, an avowed hippie, bore out Mr. Moore's statement that only in reality can one find his true identity. Long haired, bearded, and wearing a red suit, Mr. Perry also disavowed the use of drugs. "You can trip out without being on acid," he said. He also insisted that one can not generalize about hippies.

CANADA: ONTARIO

New Possibilities for Clergy Training

Anglican News Service of the Church of Canada reports that the growing ecumenical movement may produce a radical change in the way clergy are trained in Canadian seminaries, and the widespread development of departments of religion in universities point up new possibilities which are being closely studied in Anglican circles. In the light of criticism of theological education in Canada, many Church leaders believe the time is ripe for cooperation with the departments of religion in the secular universities. Such departments would permit the study of religion in its broadest aspects and might provide some of the academic courses necessary for students intending to enter the ministry.

Anglicans generally concede that the isolation of students for the ministry in

sectarian colleges is a wasteful and protective process. "It is certain that ecumenical cooperation in theological education is developing at an accelerating pace," said the Most Rev. Howard H. Clark, Primate of the Church of Canada. "This is all to the good, as is the growing recognition that theological scholarship is a discipline that has its place in the secular university. Instead of a wasteful number of denominational schools, we may, in a few years' time, find a small number of good ecumenical theological centers established strategically across Canada with the limited provision, where necessary, for special denominational training."

The Rev. W. B. D. Heeney, associate professor of history at the University of Alberta and a member of the theological education committee of the Church of Canada, believes an effort should be made to reduce the number of sectarian training centers for the ministry from some 40 to possibly 5. "These centers should be located at major universities and should function in close cooperation with the faculties and departments of those institutions."

In advocating the training of clergy, like engineers, in secular universities, the Rev. James Horne, a philosophy professor at the University of Waterloo, said in a recent interview that religious courses taught as an academic discipline do not require the student to subscribe to any particular belief. The Church would find that the theoretical aspects of ministerial work, such as preaching, conducting services, and counseling, have to be learned "on the job." Dr. Horne suggested a plan involving four months' study followed by four months' work in which the student would gain practical experience.

Urge Change on Abortion

Abortion can be justified only when there is serious threat to the mother's life or health, the Anglican Church of Canada has said in a brief presented to the Canadian committee on health and welfare. The Church, while stating that it cannot agree with either the "abortion on demand" or "absolute prohibition" camp, makes proposals which depart from its long-standing tradition in opposition to abortion.

The brief states that termination of pregnancy may be a justifiable consideration when circumstances contribute to the impairment of a mother's health, reducing her ability to care for her family. It does not recognize overcrowding, insanitary housing, and malnutrition as justifiable causes for abortion. It does recognize that the prevention of unwanted pregnancies by contraceptive means is preferred to other alternatives. A widespread program of family education, including family planning, must accompany any change in the Criminal Code dealing with contraception.

In cases of alleged rape or incest, it

should be the effect upon the mother's total health rather than the circumstances of the conception which provides a valid ground for ending the pregnancy, the brief says. It also suggests therapeutic abortions be considered by a hospital committee when diagnosis can indicate there is a substantial risk of fetal abnormality. Abortion in such cases would be directed toward prevention of breakdown of the mother's health.

The brief was prepared by a committee of 24 persons, composed of bishops, clergy, and laity, both married and unmarried.

ARKANSAS

Strong Statement on Race

The Conference on Religion and Race meeting in Little Rock, Ark., issued a new policy statement which is far stronger than previous declarations by the conference and other human relations groups in the area. Referring to a statement of Booker T. Washington in 1895, "the agitation of questions of social equality is the extremist folly," the conference said similar pronouncements were frequent from 1890-1910 when "the racial revival in the south firmly established an enforced racial orthodoxy, a fervent faith with religious characteristics."

The new statement prepared by the Rev. Nat Griswold, former director of the Arkansas Council in Human Relations, speaks of a "serious revolution" in American racial relations and calls for "a new orthodoxy of human equality." This would entail no exclusively Negro institutions and no exclusively white institutions, "the same involvement of Negro Americans and of white Americans in every human endeavor," and "the ac-

ceptance of the equal moral worth of Afro-Americans," the statement said. "There is no way to integration. Integration is the way."

Conference chairman, Dr. Ira E. Sanders, Rabbi-emeritus of Temple B'nai Israel, Little Rock, said the statement was not a departure from previous policy but rather a "re-evaluation and re-affirmation of it."

The statement concludes: "Methods for achieving either a change in attitude or a change in institutions are part of the strategy to realize the ultimate goal, equality. To be adequate these methods must be more drastic and more intensely applied than any yet devised and used. Avoidance of national catastrophe calls for the ingenuity and fervent dedication of all liberal minds and souls."

NEW YORK

St. Paul's & Anti-War Protest

The vicar of St. Paul's Chapel and the rector of Trinity Church, New York City, of whose parish St. Paul's is a part, disclosed that permission to use the chapel for an anti-war protest service was finally denied after having first received favorable consideration. The service, during which 86 men turned in their draft cards, was subsequently held at St. John the Evangelist Lutheran Church in Brooklyn. The quiet and orderly service marked the first day in a week of demonstrations and protests against the draft and the Vietnam war.

The Rev. Robert C. Hunsiker, vicar at St. Paul's, said the chief reasons for refusing the request were a failure to reach agreement over proposed speakers at the service, and what the Trinity Churchmen



Photo: M. Hyer

At the anti-war service: The Rev. David Conner, Rabbi Abraham Heschel, and the Rev. Herschel O. Halbert

felt was an inability of the sponsoring groups to guarantee that the service would not lead to demonstrations afterward. In addition, Mr. Hunsiker and the Rev. John Butler, rector of Trinity, said that "any action in respect to presenting or leaving of draft cards on the premises could not be entertained."

Mr. Hunsiker told THE LIVING CHURCH that negotiations about the service were carried on with representatives of Clergy Concerned About Vietnam, the Episcopal Peace Fellowship and The Resistance. The latter is an anti-war group composed largely of college students. It has no religious orientation but it served to coordinate much of the protest activity. "There was not enough assurance as to whom these people were speaking for," Mr. Hunsiker said. "We tried to get a guarantee, as much as you can, that the proposed service would be a non-violent expression of dissent. They assured us that no one who advocated violence was expected. But the rector and I both felt that they were not in control." Mr. Hunsiker expressed the conviction that the Church "must identify itself to some degree with those who, for conscience sake, dissent from prevailing social and political programs and practices." But he added: "We didn't want to get into anything we couldn't sponsor and control—and neither could these fellows."

Concerning speakers, the St. Paul's vicar said he and Dr. Butler had insisted that the speakers' list include "at least one bishop" or other leading Episcopal Churchman "known for his liberal views" on the matter. He indicated that either Bishop Crittenden of Erie or Bishop Corrigan, director of the Home Department of the Executive Council, would have been acceptable. However, according to Mr. Hunsiker, before agreement could be reached on this matter, the sponsoring groups had announced publicly that the service would be held at St. Paul's. At that point negotiations were broken off.

One of the participants in the "Service of Conscience and Hope" at St. John's Church was the Rev. Herschel O. Halbert, secretary for international affairs and Church-state relations in the Christian Social Relations Department of the Executive Council. He offered the concluding prayer at the service. Main speakers were author and critic Dwight McDonald; Rabbi Abraham Heschel, theologian and professor at Jewish Theological Seminary; and the Rev. David Connor, Roman Catholic chaplain at Cornell University who lost his clergy deferment after turning in his draft card at an earlier anti-war protest in October.

CONNECTICUT

Educational Center Now Incorporated

The first president of the newly incorporated board of the Ecumenical Contin-

uing Education Center at Yale, Inc., is Dr. Paul Vieth of Hamden, Conn., Horace Bushnell professor emeritus at Yale.

On a provisional basis since 1960 this center has been conducting 10-day study projects for clergy and Church leaders from 17 religious bodies, from nearly every state in the union and from several foreign countries. During 1967-68 over 350 persons will have attended several of the short-term courses.

Of the many people associated with the center in official capacities, those who represent the Episcopal Church are: Assistant Dean Harry Jones of Berkeley Divinity School in New Haven, who acts as chairman of the personnel committee; Dean Richard Wilmer of Berkeley Divinity School; the Rev. William Murphey, Old Greenwich, Conn., and the Rt. Rev. J. W. Hutchens, Suffragan Bishop of Connecticut.

The center seeks to assist each participant in developing his own tailor-made plan for continuing study at home. The center also joins Union Theological Seminary, Princeton, Andover-Newton, Colgate-Rochester, and Drew, in a program of Pastoral Fellows, which provides additional directed supervision for a three-year, no-degree, no-credit program involving short terms of resident study.

WASHINGTON

Hospital Service

The first ecumenical service at St. Elizabeth's Hospital, Washington, D. C., was the Christmas Candlelight and Carol Service held in the hospital's chapel. Leading the service was the Episcopal director of protestant chaplain activities, the Rev. Ernest E. Bruder, and the Rev. Wilbur Wheeler, director of the Roman Catholic chaplain activities. Other chaplains also took part. Deaconess Grace Snow of the Lutheran social services represented religious volunteers from the community.

In the past the protestant service has featured a dance interpretation of the Christmas story, by patients in the dance therapy section. However, at this service the dance group consisted of patients and staff, and a choir of patients and staff sang Christmas music.

PENNSYLVANIA

Conference on Church Music

"Music in a Changing Church" was the title given a conference arranged for clergy of the Diocese of Pennsylvania by the diocesan commission on music. Sessions were held in the Chapter House of the Cathedral at Roxborough, Philadelphia.

Speakers were the Rev. Richard A. Norris, Jr., Ph.D., associate professor of Church history and historical theology at Philadelphia Divinity School; Dr. John

E. Fryer, an authority on both traditional and modern music, choirmaster and organist at St. Peter's, Germantown, Philadelphia, and director of psychiatry at Norristown State Hospital; and Lee H. Bristol, Jr., L.H.D., president of Westminster Choir School, Princeton, N. J.

Several days later, an all-day session for organists and choirmasters was held at Philadelphia Divinity School, to present the findings of the conference on Church music.

Robert Smart, chairman of the diocesan commission on music, was in charge of arrangements for both conferences.

ORGANIZATIONS

Brotherhood Conference on Faith

The Brotherhood of St. Andrew sponsored a recent conference on Faith at Work, held in St. Alban's Church, Annandale, Va. Mr. David Davis of Arlington, Va., was the leader.

The conference was planned around the basic idea of having visiting teams from the area around Annandale spend a weekend in the homes of parishioners, leading meetings at the Church and in homes, on gaining spiritual insight and strength, finding God's will for the individual, and developing a meaningful ministry in individual lives and through St. Alban's Church.

The laymen team members were ecumenical as they represented the Episcopal, Roman Catholic, Presbyterian, Baptist, Methodist, and Evangelical United Brethren Churches. Mr. Fred Gore, head of the Brotherhood of St. Andrew in the United States, was one of the team members.

HOLY CATHOLIC CHURCH IN CHINA

Hong Kong and Macao Synod

The 28th synod of the Diocese of Hong Kong and Macao was held in three sessions in St. Paul's Church, Hong Kong, beginning with a service of Holy Communion.

Following the address by the Rt. Rev. Gilbert Baker, diocesan, discussions were held on the five points he posed in his talk: how each parish helps people in their troubles; the role of laymen; the aim and definition of Christian education in Hong Kong; how one can be a Christian in industry; and what should be the main emphasis of the diocese during the next five years.

Among the many resolutions passed at the end, delegates expressed the importance of appointing a secretary to take charge of youth affairs and Sunday school, and of setting up an industrial and broadcasting evangelism committee for the diocese.

Back in the 1930s a group of popular historians, among them Hendrik van Loon, Hillaire Belloc, Andrew Maurois, G. K. Chesterton, and Emil Ludwig, amused themselves by writing a book entitled *If, or History Rewritten*. Some of the "ifs" which they discussed were: "If Lee Had Not Lost the Battle of Gettysburg," "If the Dutch Had Kept New Amsterdam," "If Booth Had Missed Lincoln."

It's a good deal of intellectual fun to reconstruct history on the basis of "if," to imagine what might have been if only things hadn't turned out the way they did in fact. The only trouble with this sort of thing is that there are no "ifs" in history, just as in our actual, everyday lives there is no point in imagining how things might be if they weren't in fact the way they are. Yet, even knowing this, I've found myself musing about an "if." What would it be like today if Jesus had not been born, if Christmas had never happened? Let's note, first, what we would have left to go on, and then, secondly, what we would have lost.

If Christmas, the birth of Christ, had never happened, we would still have six things:

(1) A Religious Instinct: Man is incurably religious in all times and in all places and in all stages of development. This is an attested fact. Philosophically, man may deny God, but psychologically he always needs God. This deep-rooted religious instinct seems to be an innate element in the human makeup, and we'd have this left even if Christ had never been born.

(2) The Instinct of Immortality: This would remain, for it is as old as man.

(3) Conscience, the guardian of the best within us, in the words of a 6th-century monk, "the eye of God in the soul of a man." This would remain.

(4) The Pagan Virtues: Courage, temperance, prudence, justice, duty, endurance, wisdom—these we would have left.

(5) The Ten Commandments and the Golden Rule and the wisdom of the prophets of Israel and the sages of Greece and China and India.

(6) Many discoveries of science and creations of technology and many of the products of human wisdom and thought.

Note now what we would have lost, had Christ not come:

(1) We would have no certain and certified knowledge of God's nature and being. This Christ brought to men, and He supremely as no other, and this is no little thing.

(2) Had Christ not happened, had He not been born among us, come to us from God and from us returned to God, we would have no guaranteed means of approach to God. Had Christ not happened, men today would be in the same position as they were before His advent—com-

If Christmas had not happened

pletely in the dark about how to get to God.

(3) If Christ had not happened we and all men would possess no confident assurance regarding the nature of the world and life beyond the grave. But now, because of His experience, that land holds no terror for us. He has gone there and returned to tell us all is well there for those we have "loved and lost awhile" and that all will be all right for us too when we go there.

(4) Had Christ not happened there would be no *Christian* love in the world. There would be *eros* love and *philia* love

as if Christ had never happened. You are one of these people if you live your days without prayer and praise and thanksgiving to God; if you live without pity and compassion and love in your heart; if you live without penitence imprisoned in your pride; if you live without forgiveness and mercy; if you live without faith in the governance and goodness of God and without the hope of glory. And there are many these days who live themselves and who want everyone else in the world to live as if Christ had not in fact been born; as if the new ideas and ideals, influences, and forces, that with

By The Rev. Frederick Ward Kates
Rector of St. Paul's Church, Bergen
Jersey City, N. J.

but no *agape* love, the kind of love made manifest in Jesus Christ.

(5) Had Christ not happened there would be for men no Christian hope—no hope of forgiveness, no hope of redemption, no hope of glory.

Take Christ out of the world, imagine the world today as a world into which Christ had never come, and, I presume, we would have enough left to live by tolerably and with a measure of iron-ratation happiness. But surely we would have lost far more than we would have left, in fact the very things that make life for Christians worth the price we have to pay to live it.

There are many these days who live

Him entered into the world could be eradicated; as if the most wonderful event in mankind's history had never occurred—God's incarnation in Jesus Christ.

But to those who live as if Christ had not been born and to those who wish that He had never happened, we would say one thing: Christ has come, Christ has happened. And because of this fact the world can never be and will never be again what it was like before His coming. It's a waste of time to speculate upon what the world would be like if Christmas had not happened. Much more to the point is it that we do our part, each one of us, to make sure His coming was not in vain. As Christians, there can be no other vocation for us.

Or If Christ had not come

Those who were present at the Anglican Congress in Toronto in the summer of 1963 will remember the articulate response of the Rt. Rev. David M. Goto, Bishop of Tokyo, to the presentation of the Mutual Responsibility and Interdependence proclamation of the primates of the Anglican Communion. "Formerly," he said, "we had before us only the sterile and dreary goal of autonomy and self-support, often forgetting what self-support was for . . . causing us to lose sight of our true task both at home and abroad. Formerly a giver and receiver faced each other, each preoccupied with the reactions of each to the other, each ashamed, both with anxious eyes fixed on the gift. Now we are released from this, for we are to stand hand in hand facing one great missionary task. . . . Where before some of us felt we had no gifts because we were confronting those who we thought had everything, now we shall discover that all have gifts that are needed, and in giving shall receive."

It was emphasized throughout the following days that every culture, every civilization, every national Church has its own unique contributions to make to the common weal. In such a Church, each may receive from the enriched treasury those things which it lacks. Here is a Church which is rich in money but lacking in manpower; here is one which has many full-time servants of the Lord but lacks the money with which to support them; and here is yet another which has neither money nor men. The implementation of MRI, we were optimistically led to believe, would bring together and redistribute properly these resources, and no segment of Christ's Church would be in the bemeaning position of being only a recipient.

Throughout the world, Anglican Christians hastened to assess their possible contributions to the welfare of the whole Church. Units of the Church at all levels hurried into partnerships with one another. 1963, 1964, 1965, 1966 . . . ah! these were years bright with promise of a new effort for Him who must one day reign over all the earth! From West Missouri I was commissioned, while undertaking a trip for personal reasons to the Philippine Islands, to detour to Chotah Nagpur in India. Bishop Dilbar Hans had told us of his earnest desire to build a church in Bokaro, at that time only a village but also the chosen location of a vast steel mill to be constructed with aid from the Soviet Union. The bishop rightly surmised that the Church had better acquire its land and build its structure before the sponsors of the industrial complex threw roadblocks in the way.

My wife and I toured the diocese. And we were frightened. In this diocese, populated by tribal people whose aboriginal culture has been scarcely touched by either Hinduism or by Western influences

through the past hundreds of years, industrialization on a large scale has just been introduced, and it is about to be extended even further. Rich mineral deposits have been discovered and there are being erected collieries, steel mills, and other adjuncts of a highly complex industrial society. People who tilled the soil and scratched a bare living out of the ground have been dispossessed from their ancestral lands and resettled in crowded company towns. They will be employed in the mills and eventually, certainly, their material standards of living will be improved, but in the meanwhile, they are puzzled. One of their priests, a tribal man like themselves, told us that they had tried to fathom the mystery of the change and they had come to the conclusion that they, Christian people, had suffered the loss of their lands by what was practically confiscation in order to demonstrate to the pagan Hindus surrounding them that people with Christian faith can adjust to circumstances which although unpleasant and unwelcome will eventually result in a better life for those yet to come. "We are called upon to witness to the faith and courage within us which is ours by the gift of baptism," he said. "Let us show our continuing love and faith, and perhaps by our sacrifice we shall bring others to a knowledge of God, too." (This is not unlike the assertion of Pierre Teilhard de Chardin that in the evolution of mankind towards Omega-Christ, some people are called upon to be cast to one side so that the whole community may progress. Our Indian priest seemed to feel that his people had such a destiny and were indeed strong enough to be expendable.)

In Rourkela, where farm lands have been replaced by an industrial city; in Hatia, where tall chimneys rise from mills built on what was once fertile soil; the people are making a good transition because the Church has indoctrinated them with the weapons of the spirit and has fortified them with a code of conduct which will enable them to meet the new materialism which bids fair to engulf them. We were frightened that the scores of thousands who will soon be crowding into Bokaro to build and maintain the industrial complex planned for that area may arrive before the Church is adequately prepared to minister to them. The people need churches, schools and hostels, teachers and priests. At a later date they will be able to and willing to supply and

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maintain these themselves, but now at the outset of this new era they must look elsewhere for them. Who will give them?

From India we moved on through the crowded lands of South East Asia into the Philippines. Returning to the islands after an absence of 20 years I was delighted at the vast number of Filipino clergy, teachers, nurses, and doctors. They had been boys and girls in school 20 years before. They were now helping to shape their new nation. Here was a demonstration of what MRI could mean to the Church as a whole, for these people who had received throughout many years from the Church in the United States were now themselves sending their sons and daughters into other countries—Borneo, Taiwan, even Hawaii—to pass along that which they had received. They had accepted responsibilities and tasks formerly discharged only by foreign appointees, and they are doing the work as well, if not better, than we Americans did when we had primary responsibility and used Filipinos only as aides. There is a new nationalism in the Philippines as there is in all parts of the world. Nevertheless, we need not be anxious. Were this nationalism to result in the withdrawal of American missionaries, the Church would still go on. The work has been well grounded; the staff is there. As Americans resign from key posts there may be temporary confusion, but the Church survives and continues to flourish.

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fabric of the mission will be more in harmony with the prevailing economy of the people amongst whom it operates, and can be supported by them.

The Philippine Islands lie half a world away from us. Stand on the Eastern shores of Luzon and you are bound to realize that behind you lies half a world of crowded lands, inhabited by people of many complexions and countenances, of a dozen different cultures, of scores of languages. In front of you there stretches another half a world, much of it consisting of little else but the wind and the water of the earth's largest ocean. These endless reaches of water are dotted here and there by islands. Then finally the waters lap on the shores of the continent known as the new world. New world? Yes, not only from the point of view of comparatively recent development but also because here men have found novel ways of tearing the treasures of a bountiful nature from the bosom of the earth. Here men have devised new machines to do the backbreaking work done in the old world by men with simple sticks and ploughs. In the new world men labor frenetically against a cacophony rising from the rotation of many wheels, wheels in vehicles, wheels in machines, wheels in dynamos. As these wheels whirl around, so do their operators, disdaining to move at the quieter pace set by their brothers in the older lands of the earth. Yet behind us, and before us too, the people are all God's children. There are those who have discovered this tremendous relationship and they seem to have found a greater composure amongst the vicissitudes of the turmoil that the struggle for existence so often creates. However, there are also the millions who have yet to learn this comforting fact that Almighty God is Father, and bewilderment and pain show in their eyes as they confront the problems and confusion of daily living. Is it not our task, being Christ in the extension of His Incarnation, to reveal God's love and compassion for these countless millions? Was that not the hope of the primates of the Anglican family of Churches when they proclaimed MRI?

Much thought has been given to the implementation of MRI. What gifts can the Church of India, Pakistan, Burma, and Ceylon, and the Church of the Philippines, bring to the older Churches? The most precious gift of all. I remember vividly how startled I was when I left active work in the Philippines to take

up my ministry in the United States; the contrast between the dynamic faith of a new convert out of paganism and the lukewarm profession of one born into Christianity in a so-called Christian culture was shattering. Now, even after more than 20 years in American parish life, I am still strengthened in my work by the mere recollection of the enthusiasm of the new Christians of Asia. So I am sure that the infusion of enthusiasm and gratitude by the testimony of erstwhile pagans or of even second-generation Christians surrounded by a pagan culture would be a gift of inestimable value which Indians and Filipinos could contribute to the older Churches. Let articulate neo-Christians come to us. Let them tell us in their own words why they have found in Christ the answer to their needs. Let them shame us with their enthusiasm. The Executive Council would be strengthening the Christian life of all of us if such a program of visits could be arranged. MRI would indeed then be a means by which each part of the Church might strengthen each other. Bishop Goto's hopes would be realized.

This was the dream we dared entertain before this year. But what ever happened to it? At the Seattle Convention we were impressed by the dramatic MRI presentation, so efficiently and cleverly staged. But in the light of the subsequent action of the Convention, was this not perhaps merely the brave attempt by a group of earnest MRI Commission members to fan into new life a loyalty and enthusiasm which we know is waning? The Church, like any other group of people, has its passing fads and fancies. Some of us are old enough to remember the "Bishops' Crusade" which was going to revitalize our Church. Most of us remember the "Forward Movement" and the much beating of drums when this was sponsored by the Church.

In 1963 at Toronto we were given MRI. In 1964 at St. Louis we enthusiastically adopted it as our own. Throughout 1965 and 1966 we began to gather momentum spurred on by the thought that here at last was the philosophy and the means for galvanizing into concerted action all segments of the Church in which God has placed us. But what has happened? Is MRI buried under our concern with domestic issues? Are we going to withdraw into our own insularity once again? Can we recapture the enthusiasm of 1963 and 1964? Surely we must, or, as the Archbishop of Canterbury told us at Toronto, "The Church that lives to itself will die by itself. . . (MRI) means burdens. It means the bearing of one another's burdens, so fulfilling the law of Christ. But it isn't just burden, and it isn't just law. 'None of us liveth to himself, and no man dieth to himself' is the very essence of spiritual health. It is a victorious way, it is Christ's own way, and there is no other way."

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Thoughts:

At the Requiem for a Closed Church

A friend sent us a newspaper clipping with her Christmas greeting, about the closing of Gethsemane Church in Appleton, Minn. It was of special and sad interest to us. Georgiana and I met out there in Appleton, and Gethsemane was my first mission. I was ordained there because Bishop Keeler thought it would be good to have the ordination out in the field. Now the little church has been closed and the building secularized.

This thing is bugging me. I close my eyes and I see that altar before which I knelt as hands were laid on me and from which I distributed the Bread of Life at my first celebration. The thought of its being stripped of its holy raiment and de-consecrated is humiliating and shameful, and the shame should be felt by all who love the Lord and His Church, for all have sinned in this. Because we are the Laodicean Church that we are, relaxed and lukewarm and unapostolic, we have told our fellow Episcopalians in Appleton that if they want a church home perhaps they can find it with the Methodists or Lutherans or Roman Catholics; or, if they insist on being stuffy die-hard Episcopalians they can drive down to Grace Church in Montevideo. It's only about 30 miles, not a bad drive when the roads aren't icy.

I asked Bishop Kellogg of Minnesota for the story and it was simply told: Not enough people there, not enough money. I don't criticize the bishop and the diocese except insofar as they represent the Episcopal Church as a whole; and, after all, so do I. They have just so much money to work with, they have to use it where it will do the most good, Gethsemane Church was not producing—so it had to be liquidated. The fault was not the bishop's or the diocese's. The fault is ours, the whole Church.

I asked the bishop if the abandonment of this rural mission was necessitated by the national Church's giving top priority to the urban crisis program. The answer was that there was no connection whatever, and I accept that. But I believe that the prospect of the Church in hundreds of small places like Appleton is darkened by our current obsession with the idea that the whole future of mankind, beginning with now, is in Megalopolis.

When I began my ministry in Appleton in 1936 I was a recent refugee from liberal Protestantism. I was full of convert's zeal and of joy in the Church's treasures. I marvelled at how we could enjoy these treasures even in the plain little small-town mission through the magic

means of the Prayer Book. I thought that there was no other Church so full of grace as this: if it is not the True Church exclusively it is the truest to the True Church. I thought so then, I think so now, and I think it a sin ever to close the doors of an Episcopal church anywhere where two or three may be gathered together. But I wonder if we mean business as a Church.

In *Another Opinion* [L.C., December 17th] Lester Kinsolving spoke, not altogether approvingly one gathers, of this magazine's "antique pique in its anachronistic contentions for what amounts to the closed communion of a few of the more conservative Baptist and Lutheran bodies." Lester, it is "a touch, a touch, I do confess." You could have included the Roman Catholic among the closed-communication Churches. I remember three closed-communication Churches out in Appleton: the Roman Catholic, the German Lutheran, the Norwegian Lutheran. I haven't looked to see if they are still there. But I don't need to; of course they are. Closed shops sacramentally they may be, but they mean business—the Lord's business. I have never heard a member of any one of those Churches talk about his Church's vocation to disappear.

The agony and dying of Gethsemane is a judgment upon an Episcopal Church which is like Gallio, deputy of Achaia, who "cared for none of these things" (*Acts 18:17*). Gallio was a religious liberal. As a career man in the Episcopal Church he might have gone far. I am not suggesting that Gethsemane died because we are an open-communication Church, for actually, constitutionally, lawfully, we are not. What I say is that it is the Gallioesque indifferentism, the non-caring about God's will and God's truth, which lies behind both the open-communication mentality and the mentality that wants to close up a mission which is not producing—*i.e.* paying its own way. In the prevailing closed thought about open communion it is assumed that people divide on this issue because some have broad minds and open hearts while others have narrow minds and closed hearts. The division is more properly attributable to another difference: between those who care and those who do not. It isn't much of a spiritual achievement to be tolerant, open, and ecumenical about Holy Communion or anything else if you couldn't care less about the truth or principle at stake. Every Church I know of in which people stay away from the Lord's Table in droves is an open-communication Church.

I remember a sermon Bishop Keeler preached at a Confirmation in Gethsemane. The gist of it was this: We call this little church "Gethsemane." That should recall to us our Lord's Gethsemane, when all that He could do was faithfully to accept the hard present, trusting His Father for the future. There is Gethsemane in the lives of all faithful Christians. But Jesus trusted the Father in Gethsemane even as He sweat blood. And you will remember that His trust was not vain. The God with whom we have to do in our Gethsemanes is the same God who raised Jesus from the dead.

We came away from that sermon healthily ashamed of our complaining about our personal hardships and our parochial hardships. That word of the Lord to me, spoken through the mouth of His servant Stephen Keeler in that little church which was even then not "productive," has often come back to me to my soul's

health. I suspect that it has done the same with many of the 30 or so people who heard it. One might take this as matter for meditation upon what constitutes true productiveness in the Church—what is supposed to be produced. Well, no such true and lively words will be spoken there any more.

Nobody is happy about this except the Devil. Chalk this one up for him. We are a confused Church in a confusing world. So many problems, like heretical bishops and unproductive missions! We don't know what to do with the heretical bishops. But we do know what to do with the unproductive mission: close it, lock it up, maybe join some other open-communion Churches in the hope that by combining our emptiness with theirs we might get a viable and even productive thing going for us.

I have never been present at the de-consecrating and secularizing of a church building. But there is a

scripture which should be read or intoned as the place is set apart henceforth for all unhallowed and profane uses: *Isaiah 13:20-22*, and in the Authorized Version, please, rather than one of the modern Disneyland versions of the Bible:

It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant places; and her time is near to come, and her days shall not be prolonged.

Christ, have mercy.

Carral E. Simcox

These, the Diurnal Hours

©1967 by Jane Carter

Prime

By Jane Carter

Now that the daylight fills the sky:

Receive, O Lord, the crystal chanting of the Sisters in their chapel, the fountaining ariettes of oriole and robin, wren, meadowlark, thrush and cardinal from sun-beamed cloisters of trees.

Lauds

Thou Brightness of the Father's ray:

Wherein petals of blossoms unfurl; the convent cat rolls with suppliant paws on the warm pathway; across the lily pool the flight of birds is mirrored as crosses passing.

Terce

Come, Holy Ghost, with God the Son:

As yeast within the dough that in the kitchen slowly rises . . . stretching old bonds it stirs, swells to form good bread for the refectory table.

Sext

O God of truth, O Lord of might:

For Whom spills red blood of poppies and a sparrow lights upon the graveyard cross; while bees gild with pollen the Mary-blue of flax, a frog croaks to the toll of the Angelus.

None

O God, creation's secret force:

Which holds with invisible law sheltering stones of archways, quickens the wellspring in the woodland, curls tendril of grape around its post.

Vespers

O Great Creator of the sky:

From Whose dusky hills long shadows draw as a breeze sighs among the hemlocks, tinkling wind chimes, lifting high the incense of new mown grass.

Compline

To Thee, before the close of day:

The garden bows to black dew of night; a half moon hangs like a great tear above the world; the Sisters fall silently to their knees. . . .

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EXECUTIVE COUNCIL

Continued from page 4

competence in the field, should have the responsibility. After extensive debate and a midnight session for the sub-committee charged with bringing in a compromise resolution on the matter, the Council accepted for the time being the principle of responsibility resting with a screening committee. But the interim screening committee (appointed by the Presiding Bishop and accountable to the Executive Council) was directed to report back to the February meeting of the Council a list of priorities and criteria both for the giving of grants and for the evaluation of work done under the grants. A set of working procedures also was called for.

Members of the interim Screening and Review Committee include the Rt. Rev. Ned Cole, Mrs. Mattie Humphrey, Julius Hobson, Oliver O'Conner, Byron Rushing, Mrs. Nadine Winter, Mrs. Cyrus Higley, the Rev. St. Julian Simpkins, the



Rev. Quintin Primo, and Houston Wilson. The Presiding Bishop is the ex-officio chairman of the group. Criteria for the selection of a permanent screening committee are to be presented to the February meeting of the Executive Council.

Mr. Modeste stated the goals of GCSP as follows:

(✓) "To help the poor, especially the ghetto poor, gain an effective voice in the decisions which affect their own lives;

(✓) "To help lead the Church in the elimination of racist practices by insuring that the Executive Council itself follows non-racial practices;

(✓) "To assist the Church to use its power through individual members by demonstrating a personal commitment to the needs of the powerless and the poor;

(✓) "To assist the Church to encourage those with political, economic, and social power to aid the powerless and the poor."

In order to implement the second goal, Mr. Modeste said the GCSP is planning to review employment policies within the Executive Council. The GCSP will be informed of vacancies, he said, and will attempt to suggest candidates for these openings "with the understanding that whoever receives the names of these nominees must inform the Presiding Bishop as to the reasons for the selection or the rejection of the GCSP candidate."

The concern of the Church for the problems of poverty was reflected in the financial report. Lindley M. Franklin, Jr., treasurer of the Executive Council, made an appeal to the entire Council for ideas

on how to invest funds in line with the directive to use Church finances in support of efforts, both public and private, for the benefit of the poor. "This is a brand new field," Dr. Franklin said. "Any ideas you can send to the treasurer's office will be deeply appreciated."

Preoccupation with the General Convention's own approach to the problems of minorities and the ghetto was reflected in the Executive Council's reaction to a request from the National Council of Churches. A proposed NCC policy statement endorsing consumer boycotts against businesses which practice racially discriminatory policies was referred in September by the NCC's General Board to member Communions for study and recommendation for action. The statement in question notes the obligation of the Christian to exercise his Christian convictions in his role as a consumer as in all other walks of life. When the Christian encounters what he believes are incidents of discrimination in businesses with whom he deals, according to the statement, he should seek to remedy the situation through persuasion, negotiation, and conciliation. Should these measures fail, the statement continues, he is justified in taking part in a consumer boycott in the interest of more just employment policies. The Executive Council adopted unanimously and without debate the resolution presented by the committee on Christian Social Relations which stated: "Resolved, that the Executive Council decline to act upon the proposed policy statement on 'Withholding Consumer Patronage to Secure Justice,' and urge the General Board of the NCC to withdraw the document from further consideration." The Executive Council further requested "that the NCC place emphasis instead on the development of more constructive strategies and programs by which the Churches may use their resources to further equal opportunity and economic development."

A memorandum accompanying the Executive Council resolution compared the proposed policy statement with the GCSP and found the latter "innovative and positive" with "the emphasis throughout . . . on action." The memorandum continued: "It is our judgment that action on the policy statement would be ill-advised at this time, that involvement in whatever legal issues may be at stake might be diversionary from the important task of finding positive strategies of economic development, and that our Executive Council should not participate at this time in further consideration." The reference to "legal issues" arises out of an opinion of NCC attorneys that the proposed policy statement might be construed by the courts as falling within the Sherman Anti-Trust Act strictures against actions in restraint of trade.

In transmitting the proposed statement to member Communions for study, NCC

General Secretary, Dr. R. H. Edwin Espy asked: "In the event of a suit against the NCC arising out of action under this policy if your Communion were not also a defendant, would your Communion be willing to stand with the NCC as *amicus curiae* or in other ways?" He also asked whether the NCC should try to "secure an amendment to the Sherman Anti-Trust Act which would clearly exempt organized withholding of consumer patronage for non-commercial purpose from the provisions of the Act." In response to the latter question the Executive Council's memorandum said it was "not opposed" to efforts to change the anti-trust law but suggested that "more constructive" methods of approaching the whole problem seemed more appropriate at this time.

In another action the Executive Council agreed to become an agency "approved for the employment of conscientious objectors" to fulfill their alternative service requirements under the Selective Service Act. Young men classified 1-0 (conscientious objector) by their draft boards may perform, under approved civilian direction, tasks contributing to the maintenance of national health, safety, or interest. In approving the action, the Executive Council noted that the Gen-

eral Convention has recognized "the propriety both of non-combatant service with the military and of civilian alternative service as legitimate methods for discharging one's obligation of service to our country as a conscientious objector against war." Both the Home and Overseas Departments, the resolution noted, are receiving an increasing number of applications for service from young men registered as conscientious objectors.

The Executive Council adopted "as part of the official overseas program of the Episcopal Church" the projects contained in "Projects for Partnership 1968." In so doing the Council approved the continuance of the system of extra-budgetary support of overseas projects initiated under the MRI resolution of 1964, and urged members of the Church "to renewed concern for this 'voluntary sector' of support as an essential element in Christian stewardship, after fulfillment of budget quotas has been assured."

In other actions, the Council approved the allocation of \$83,000 for support of a three-year study and educational program in the field of human sexuality.

In response to a concern raised by the Rt. Rev. G. Francis Burrill, Bishop of Chicago, the Council voted to include a

special order of the day at the February meeting to consider the problems and objectives of the campus ministry. Bishop Burrill reflected to the council some of the dilemmas which, he said, college chaplains have shared with him recently. "The thing that bothers them," Bishop Burrill said, "is what are they on the campus to do?" They want to know why they are on the campus. Whom are they supposed to be speaking to and what are they supposed to say?" The dilemmas arise, he said, out of the new situation that prevails on campuses today. He added that the earlier approach in which the college chaplain was "the clergyman appointed to protect our young people from the ravages of higher learning until they can come back and take their place as vestrymen" is totally outdated. "Today the young people are wide open for the Church to make an impact on them," he went on, but there appears to be confusion on the part of the Church as to what the approach should be.

The regular three-day session of the Council, December 12-14, at Seabury House in Greenwich, Conn., was preceded by a day of orientation for new members at the Episcopal Church Center in New York City.

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CALIFORNIA

CALIF. INSTITUTE OF TECHNOLOGY
ALL SAINTS' 132 No. Euclid Ave., Pasadena
 The Rev. T. E. Lynberg, chap.
 Sun 8, 9:10, 11; College Group at Winnett Hall Tues noon; at Church Sun 7

WHITTIER COLLEGE Whittier
ST. MATTHIAS 7056 Washington Ave.
 Frs. A. E. Jenkins, C. K. Landis, W. S. Cox
 Sun 8, 9, 10, 11; Canterbury Club

COLORADO

COLORADO COLLEGE Colorado Springs
GRACE CHURCH 631 No. Tejon
 The Rev. James A. Mills, chap. & assoc r
 Wed 5:15 HC Shove Chapel. Canterbury activities

FLORIDA

UNIVERSITY OF SOUTH FLORIDA Tampa
EPISCOPAL UNIVERSITY CENTER
 The Rev. A. G. Noble, D.D., chap.
 Sun 9, 10:30; weekdays as announced

GEORGIA

EMORY UNIVERSITY Atlanta
EPISCOPAL CAMPUS MINISTRY, Room 117 A.M.B.
 The Rev. John McKee, chap.
 HC 9 Sun, Durham Chapel

ILLINOIS

BRADLEY UNIVERSITY Peoria
ST. STEPHEN'S 464 - 1st Ave.
 The Rev. G. C. Stacey, v & chap.
 Sun 10:15; 5 (2d & 4th S)

UNIVERSITY OF ILLINOIS Champaign-Urbana

ST. JOHN THE DIVINE Champaign
 Rev. F. S. Arvedson, chap., Rev. M. D. Pullin, ass't
 Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
 Dally: MP, HC, EP

IOWA

UNIVERSITY OF IOWA Iowa City
TRINITY—Epis. Student Center 320 E. College
 Rev. R. E. Holzhammer, r; Rev. R. D. Osborne, chap.
 Sun 7:30, 9, 11, 5:15 and as announced

MARYLAND

UNIVERSITY OF MARYLAND
 College Park Campus
 (Suburb of Washington, D. C.)

MEMORIAL CHAPEL
 Rev. W. K. Smith, chap.; Rev. Wm. Flanders, assoc.
 Sun HC & Ser 9, 11, MP & Ser (Interdenominational) Daily HC 12 noon

MINNESOTA

UNIVERSITY OF MINNESOTA Minneapolis
EPISCOPAL CENTER 317 - 17th Ave., S.E.
 The Rev. G. Russell Hatton, chap.
 Sun 10 & 7 HC; Tues & Thurs HC

NEW YORK

CORNELL MEDICAL SCHOOL
ROCKEFELLER UNIVERSITY
N. Y. HOSPITAL SCHOOL OF NURSING
 (Studio Club; East End Hotel)
EPIPHANY York & 74th, N. Y. 10021
 Clergy: Hugh McCandless, Alanson B. Houghton,
 Lee Belford, Charles Patterson, Francis Huntington
 Sun 8, 9:30, 11; Thurs 11, 6:30

NEW YORK (Cont'd)

UNION COLLEGE Schenectady
ST. GEORGE'S N. Ferry St.
 The Rev. Darwin Kirby, Jr., r; the Rev. Richard W.
 Turner, the Rev. Thomas T. Parke
 Sun HC 8, 9, 11; HC daily 7; C Sat 8-9

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
 The Rev. H. Bruce Shepherd, chap.
 Sun 8, 9:15 HC; 6:30 Ev; Thurs 5:15 HC

OHIO

LAKE ERIE COLLEGE Painesville
ST. JAMES' 131 Na. State St.
 The Rev. Thomas R. Waddell, r
 Sun 8, 10, Eu 7:30 Wed on campus as announced

PENNSYLVANIA

PENNSYLVANIA STATE UNIVERSITY
 (University Park Campus)
EISENHOWER MEMORIAL CHAPEL
 The Rev. Derald W. Stump, chap.
 Sun MP & Ser 11; HC & Ser 6:15; Wed HC 7

TENNESSEE

MEMPHIS STATE UNIVERSITY Memphis
BARTH HOUSE, St. Theodore's Chapel 409 Patterson
 The Rev. E. L. Hoover, chap.
 Sun HC 10, EP 6; weekdays as announced

VIRGINIA

MARY BALDWIN COLLEGE Staunton
TRINITY
 The Rev. E. Guthrie Brown, r
 Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

WILLIAM & MARY COLLEGE Williamsburg
BRUTON PARISH CHURCH Duke of Gloucester St.
 The Rev. Joseph E. Trimble, Jr., chap.
 Sun 8, 9:30, 11, 5:30; Thurs 5 HC Wren Chapel

WISCONSIN

ALL MILWAUKEE Universities and Colleges
ARMITAGE HOUSE 1221 No. Marshall St.
ALL SAINTS' CATHEDRAL 818 E. Juneau Ave.
 Sun 8, 10, 12 Noon; ES & B 7:30; Daily Eu 7, EP
 5:30; Wed Eu 12:10; C Sat 4:30-5, 8-8:30

MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
 The Rev. Harold O. Martin, r
 Sun 8, 9:15, 10 HC; Wed 12:10 HC; Thurs 9:30 HC

MILTON COLLEGE Milton
TRINITY 403 East Court, Janesville
 The Rev. R. E. Ortmyer, r; Phone: 754-3210
 Sun 8, 9:15, 11; weekdays as announced

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' HOUSE 1001 University Ave.
 The Rev. Paul K. Abel, chap., the Rev. C. A.
 Thompson, ass't
 Sun 8, 10, 5:30 EP; other services as announced

UNIVERSITY OF WISCONSIN Milwaukee
Episcopal Campus Rectory 3216 N. Downer Ave.
 The Rev. John H. Heidt, chap.
 Eu, MP, EP daily; supper Wed 5:30

WISCONSIN STATE UNIV La Crosse
CHRIST CHURCH 9th and Main
 H. C. Mooney, r; D. E. Culver, c; A. M. G. Moody,
 deacon
 Sun HC 8, 9:45, 5:45; Daily HC

The Directory is published

in all

January and September issues.

If your Church serves in a College
 Community, and your listing is not
 included, write to the Advertising
 Manager for the nominal rates.

PEOPLE and places

Appointments Accepted

The Rev. Thomas E. Bollinger, former rector of Holy Comforter, Burlington, N. C., is rector of St. Philip's, 403 E. Main St., Durham, N. C. 27701.

The Rev. William F. Ellinger, former curate at St. Luke's, Roselle, N. J., is rector of Trinity Church, Carbondale, Pa. Address: 67 Lincoln Ave. (18407).

The Rev. Charles Folsom-Jones, former rector of Good Shepherd, Dunedin, Fla., is rector of St. Mark's, 1750 N.E. Oakland Park Blvd., Ft. Lauderdale, Fla. 33308.

The Rev. Kenneth E. Nelson, former archdeacon in Albany, is director of program for the Diocese of Indianapolis. Address: c/o the diocese, 2847 Meridian, Indianapolis, Ind. 46208.

The Rev. Shunji F. Nishi, Ph.D., Episcopal chaplain at the University of California and lecturer at the Church Divinity School of the Pacific, has been appointed professor of philosophical theology at the seminary.

The Rev. Edmund B. Partridge, former executive secretary of the Christian Education Department of the Executive Council, editor of the lay readers' sermon series, and liaison officer between the Executive Council and National Council of Churches, New York City, and World Council of Churches, Geneva, is rector of St. James', Wichita, Kan. Address: 135 N. Roosevelt St. (67208).

The Rev. James R. Peters, former rector of St. Alban's, Wichita, Kan., is rector of Grace Church, Chanute, Kan. Address: 118 S. Highland Ave. (66720).

The Rev. John H. Pruessner, former rector of St. Christopher's, Wichita, Kan., is rector of St. Paul's, 1811 Washington Blvd., Kansas City, Kan. 66102.

The Rev. Dorsey G. Smith, Jr., rector of St. John's, Tampa, Fla., is to be rector of St. James', Ormond Beach, Fla., where he was rector, 1957-63. Address January 15th: Box 1986 (32074).

The Rev. William T. Walker, rector of St. John's, Eau Gallie, Fla., is to be vicar of St. Matthew's, 7410 Sunset Dr., Miami, Fla., January 21st.

The Rev. J. Bernard White is field director of a senior citizens manpower inventory, one of the Dallas County Community Action Committee's program with the Senior Citizens Foundation of Dallas, Texas, the delegated agency handling the activity.

The Rev. Robert J. Yonkman, former rector of St. John's, Negaunee, Mich., is rector of St. Luke's, Shawnee, Kan. Address: 10507 W. 69th Terrace (66203).

Ordinations

Priests

Chicago—The Rev. Messrs. David Frederick Brown, curate at St. Mark's, Evanston, Ill.; Davis Lee Fisher, curate at Holy Comforter, Kenilworth, Ill.; Russell Wayne Ford, chaplain of Chicago House of Correction, Chicago, Ill.; Thomas Robert Goforth, curate at Grace Church, Hinsdale, Ill.; Herbert Duvall Percival, priest in charge of Good Shepherd, Mokena, and assistant at St. Paul's, Kankakee, Ill.; Lester Brian Singleton, curate at Emmanuel Church, La Grange, Ill.; William Vernon Wetzell, Jr., curate at St. Margaret's, Chicago, Ill.; and Harry Nixon White, curate at Christ Church, Waukegan, Ill.

Eau Claire—The Rev. Douglas E. Culver, assistant at Christ Church, LaCrosse, Wis. 54601.

New Jersey—The Rev. Messrs. Alan James Edmiston, assistant at Grace Church, Plainfield, N. J.; Myles James Gill, Sr., assistant at St. George's, Pennsville, N. J.; Marion Hayes Gwynn, priest in charge of St. Mark's, Keansburg, N. J.; Robert McKay IV, assistant at St. Luke's, Metuchen, N. J.; David Kenneth Taylor, assistant at St. James', Trenton, N. J.; Stanley Michael Tomko, vicar of Grace Church, Elizabeth, N. J.; and Ludwig Irving Weinrich, Jr., curate at Christ Church, Woodbury, N. J.

New York—The Rev. Messrs. Bruce Orin Bowes, assistant at Grace Church, Nyack, N. Y.; William

Louis Day, assistant at St. Thomas', Mamaroneck, N. Y.; Donald Louis Hastings, Trinity Church, New Rochelle, N. Y.; Thomas Richard Laws, St. Mary's, Manhattanville, N. Y.; and James Beasley Simpson, Christ's Church, Rye, N. Y. For other bishops: the Rev. Messrs. Michael Kenneth Bice (Polynesia); Trevor Bentley (Trinidad); Wilfred John Lys Henderson (Natal); and Samuel Burtner Ulrich (New Hampshire).

South Florida—The Rev. Martin John Campbell, vicar of Holy Faith, Port St. Lucie, Fla., address, 7704 South U.S. #1, Fort Pierce, Fla. 33450; and the Rev. George Kerry Robb, curate at St. Andrew's, 100 N. Palmway, Lake Worth, Fla. 33460.

Western Kansas—The Rev. Joseph A. Bayles, chaplain of Kansas State Industrial Reformatory, Hutchinson, Kan., address, 2007 N. Tyler, Hutchinson (67501).

Milwaukee—The Rev. Stephen M. Bolle (son of the Rev. Victor E. H. Bolle), curate at St. Mark's, 16 St. Mark's Lane, Islip, N. Y. 11751.

Connecticut—The Rev. Robert Stanley Niemiller, vicar of Calvary Church, Bridgeport, and curate at Christ Church, 2019 Main St., Stratford, Conn. 06497.

Easton—The Rev. Robert G. Kurtz, rector of All Hallows', Snow Hill, Md. 21863.

Deacons

Delaware—Richards Wolff Beekman, assistant at the Cathedral Church of St. John, 10 Concord Ave., Wilmington, Del. 19802.

Southern Ohio—Eugene Ten Brink, assistant at Calvary Church, 3766 Clifton Ave., Cincinnati, Ohio 45220 (under Canon 36, Sec. 5b).

Olympia—Ralph Richard Carskadden, curate at Christ Church, 310 N. K St., Tacoma, Wash. 98403; Alan Earl Mack, curate at Christ Church, 5655 N. Lake Dr., Whitefish Bay, Wis.; James Mark Phinney, curate at St. Mary's, Box 3456, Tacoma, Wash. 98499.

Perpetual Deacons

South Florida—Jerome Webster Meachen, Church of the Redeemer, Sarasota, Fla., address, 2745 Tangelo Dr. (33579).

Albany—Albert H. Harding, assistant at St. George's, Clifton Park, N. Y., address, 16 Locust Lane, Elnora, N. Y. 12065.

New Addresses

The Rev. Eugene L. Nixon, retired, 120 Branch Ave., Rt. 1, Mount Dora, Fla. 32757.

Cuba Clergy

The Rt. Rev. Jose A. González, Bishop of Cuba. Address: Calle 13 No. 874, Vedado, Havana, Cuba.

The Rev. Héctor Conde is deacon in charge of St. Mary's, Colón, and Holy Trinity, Los Arabos. Address: Hermanos Alvarez 34, Los Arabos, Province of Matanzas, Cuba.

The Ven. Manuel Chávez is priest in charge of St. John the Evangelist, Vertientes, and archdeacon of the Province of Camagüey, and vicar general of the Diocese of Cuba. Address: Apartado 4, Vertientes, Province of Camagüey, Cuba.

The Rev. Hermes Fernández, is priest in charge of St. James', Baraguá, St. Michael and All Angels, Ceballos, St. Luke's, Ciego de Avila, St. John the Baptist, Florencia, and Holy Trinity, Morón. Address: Julio Sanguilly 606, Camagüey, Cuba.

The Rev. Fernando Gómez is assistant at St. Mary's, St. Luke's, and St. Peter's, all in Santiago de Cuba. Address: Calle Tercera No. 613, Reparto Sueño, Santiago de Cuba, Cuba.

The Rev. Oscar González is acting priest in charge of Calvary, Luyanó, Havana, and St. John's, Bacuranao, Havana. Address: Vera No. 13, Matanzas, Cuba.

The Rev. Pedro J. González is priest in charge of Holy Cross, Santa Cruz del Norte, Province of Havana, Cuba.

The Rev. José R. Gutiérrez is priest in charge of Holy Trinity, Bermeja, St. Paul's, Bolondrón, and Good Shepherd, Güira de Macurijes. Address: Maceo No. 18, Bolondrón, Province of Matanzas, Cuba.

The Rev. Segundo Luya is priest in charge of St. Paul's, Cienfuegos, and St. Mary's, Rodas. Address: Calle 37 No. 4221, Cienfuegos, Province of Las Villas, Cuba.

The Rev. Odén Marichal is priest in charge of St. Francis of Assisi, Cárdenas, St. Mary the Virgin, Itabo, and Good Shepherd, San Blas. Address: Ayllon No. 1074, Cárdenas, Province of Matanza, Cuba.

The Rev. Juan E. Martín is priest in charge of All Saints', Guantánamo. Address: Avenida de los Estudiantes 801, Guantánamo, Province of Oriente, Cuba.

The Rev. Canon Próspero Mesa, is canon of Holy Trinity Cathedral, Havana. Address: Calle 11 No. 865, Vedado, Havana, Cuba.

The Ven. Manuel Muñoz is priest in charge of St. Luke's, St. Mary's, and St. Peter's, all in Santiago de Cuba, and archdeacon of the Province of Oriente. Address: Corona 802, altos, Santiago de Cuba, Cuba.

The Rev. Juan R. de la Paz is priest in charge

of St. Paul's, Camagüey, St. Luke's, Sibanicú, Transfiguration, Sola, and Holy Trinity, La Gloria. Address: Julio Sanguilly No. 651, Camagüey, Cuba.

The Rev. Cyril S. Piggott is priest in charge of St. George's, Chaperra, and St. Mary's, San Manuel. Address: San Manuel, Province of Oriente, Cuba.

The Rev. Jorge H. Piloto is priest in charge of St. John the Evangelist, Coliseo, St. Philip's, Limonar, and Fieles a Jesús, Matanzas, and archdeacon of the Provinces of Havana, Matanzas, and Las Villas. Address: Alvarez No. 27, Matanzas, Cuba.

Non-parochial Clergy

The Rev. Dionisio de Lara is a professor at Seminary Evangélico de Teología, Matanzas. Address: Larga de Escoto No. 20804, altos, Playa, Matanzas, Cuba.

The Very Rev. Jorge Perera is dean and professor at Seminario Evangélico de Teología, Matanzas. Address: Apartado 149, Matanzas, Cuba.

Marriages

Katherine Conger Clark, daughter of the Rev. and Mrs. Bayard S. Clark, and Mr. Tom Forrester Lord were married in St. Alban's, Washington, D. C., November 26th.

DEATHS

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

Charlotte Tomkins, retired Christian education worker, formerly with the Executive Council's Department of Christian Education, died November 19th, in Providence, R. I.

Services were held in All Saints' Church, Providence. She has no immediate survivors.

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THE LIVING CHURCH

CHURCH DIRECTORY

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ST. MARY'S 3647 Watska Ave.
The Rev. R. Worstar; the Rev. H. G. Smith
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 8:30

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; Sat 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. PHILIPS Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

FORT LAUDERDALE, FLA.

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

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 7:30, 9, 11:10; MP 11, Daily MP &
HC 7:30; EP 5:30; Wed HU & HC 10; Sat C 4:30

MIAMI, FLA.

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

ORLANDO, FLA.

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

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
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Mon Thru Fri Daily MP & HC 7:15; Cho Ev 5:30

FLOSSMOOR, ILL.

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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. Ranieri, r
Sun Masses 8, 10 (Sol); Daily: Mon thru Fri 7;
Tues, Thurs & Sat 9:30; C Sat 4:30-5:30

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.

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

LONG BEACH, MISSISSIPPI

ST. PATRICK'S 200 East Beach
Sun Eu 7:30 & 11:15; Wed 9; HD 7:30; C by
appointment

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Tolly 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 Subwgy
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c
Sun 7:30, 9, 11; HC Daily

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; 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.
Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,
Fri HC 12 noon; Tues HC with Ser 11:15; Sat & hol
MP & HC 7:30; Daily 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. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30
ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r;
The Rev. 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

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



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

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-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Caguiaf, v
Sun MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish),
Eu Mon thru Wed 8; Thurs thru Sat 9

CHARLESTON, S. C.

HOLY COMMUNION 218 Ashley Ave.
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also
Tues HC 5:30, Thurs HC 10; C 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; Moss daily 7
ex Tues & Thurs 10; C Sat 4-5

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
The Rev. John B. Lockerby, r
Sun 7:30, 9 H Eu, 11 Mat & H Eu

PARIS, FRANCE

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

ACAPULCO, GRO., MEXICO

HOLY CROSS (behind Hotel Las Vegas)
The Rev. J. P. Black, tel. 2-11-43
Sun HE 10, MP 11, EP 6

MONTERREY, N. L. MEXICO

LA SAGRADA FAMILIA
Teotihuacan 122, Col. Las Mitras
The Rev. George H. Brant (telephone 6-07-60)
Sun 10 (Eng), 8 & 11:30 (Spanish); Wed & HD
6:30 (Spanish)

GENEVA, SWITZERLAND

EMMANUEL 4 rue Dr. Alfred Vincent
The Rev. Perry R. Williams, r
Miss Mary-Virginia Shaw, Lay Associate
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)

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