

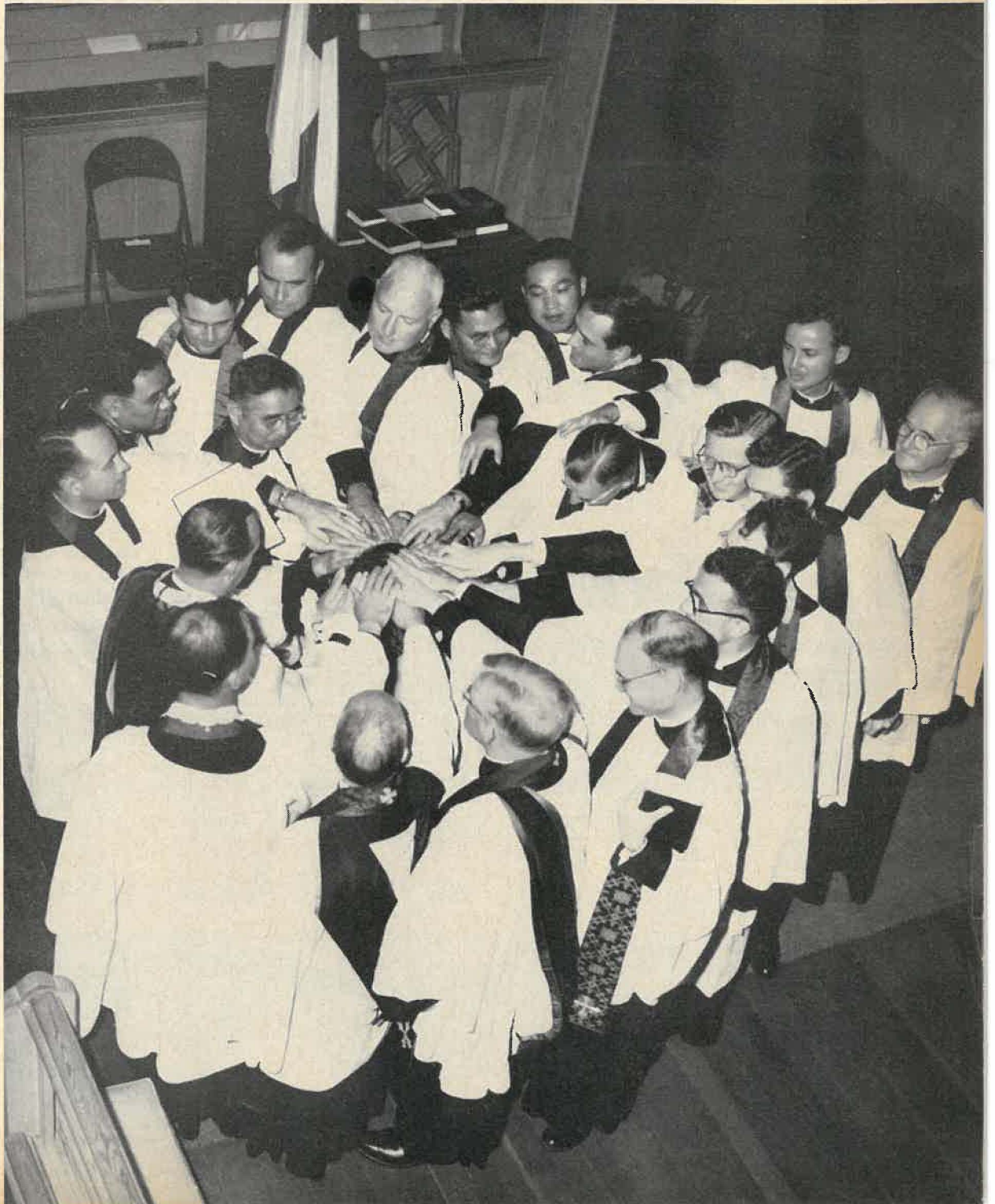
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# BOOKS

## Time for a Camp Meeting

**The Rock and the River.** By Martin Thornton, O.G.S. Morehouse-Barlow. Pp. 158. \$3.75.

Martin Thornton, a learned priest of the Oratory of the Good Shepherd and one of the Church of England's best theologians, has been well described as "strictly orthodox and strictly radical." In *The Rock and the River*, which I find his most readable work to date, he addresses himself to the question: How can modern men and women be guided into more creative prayer while accepting, even rejoicing in, the fact that they are, and must remain, *modern* people?

Unlike some champions of theological tradition and orthodoxy, Fr. Thornton has taken the trouble to read and to understand the "new theologians" — Bonhoeffer, Robinson, Tillich, and the others. On one major point after another he agrees with them in what they demand of the Church and the modern Christian. But he feels that these creative rebels are generally at a loss for counsel when the Christian retorts to them: "Yes, but *how?*" The *how* which the purely-modern theologian cannot prescribe is, Thornton contends, to be found in, and only in, traditional orthodox (by which he means historic catholic) ascetic — the discipline of prayer and communion with God which is ages old, yet ever new.

This book is a most welcome and most helpful contribution to the literature of dialogue between the traditional theologian and the present-day radical theologian. I think Thornton is entirely right in his contention that the radical theologian simply leaves prayer and communion, as ways of acquiring actual knowledge of God, out of account when he constructs his "new" theology which so often ends up with a god who is not recognizable as the living God of the Christian faith. But if the radical theologian and his followers jump the track here it is partly because the "orthodox" have signally failed to make a convincing case for their more excellent way. It is time for some real meeting of minds between the two camps. This is a book of sound counsel written in a reconciling spirit.

(The Rev.) CARROLL E. SIMCOX, Ph.D.

## Booknotes

*He simply took the children up in his arms and said hello from the inside of his heart.*

*That, of course, is a very big thing to do, To open yourself that much and not make a sham opening, like you were really being open-hearted,*

*Or on the other hand, being nicely polite and keeping at a distance, thank you just the same.*

This is an excerpt from an impressive poem, *Hello in Exile*, by the Rev. John Harrell, based on events from the Nativity through the exile into Egypt. Just published in a limited first edition, the poem is set in 24 8½" x 14" pages, illustrated with large drawings by J. K. Lambert. Fr. Lambert is also the author of *Let Us Pray* (a poem for which a jazz setting was commissioned by CBS and which was telecast as *Upbeat Downbeat*), *Selected Writings of Richard Rolle*, and *Teaching is Communicating*. Copies of *Hello in Exile* are available from John and Mary Harrell (the Harrells are producers of audio-visual materials for Christian education), 148 York Ave., Berkeley, Calif. 94708, at \$2.25 a copy, postage prepaid (plus 4% sales tax in California).

## Children's Books Received

**THE WORLD'S CHRISTMAS.** Edited by Olive Wyon. Age 8 up. Fortress. \$2.95.

**ROCK CRYSTAL.** By Adalbert Stifter, tr. Elizabeth Mayer and Marianne Moore. Ill. by Josef Scharl. Pantheon. \$3.50.

**THE TWELFTH NIGHT SANTONS.** By Marion Garthwaite. Ill. by Winifred Lubell. Ages 5-10. Doubleday. \$3.25.

**THE FIRST CHRISTMAS GIFTS.** By Hertha Pauli. Ill. by Joan Berg. Ages 5-9. Ives Washburn. \$3.50.

John Knox series (\$1.45 each):

**SUNDAY MORNING**, ill. Erica Merklung.

**HOP-SKIP-HOP**, ill. June Goldsborough.

**THE BROKEN VASE**, ill. Ati Forberg.

**EVERYWHERE I GO**, ill. Robert Wm. Hinds.

**THE YOUNG ST. MARK**, written and ill. by Rosemary Haughton. Age 10 up. Abingdon. \$2.50.

**QUEST FOR THE DEAD SEA SCROLLS.** By Geoffrey Palmer. Ill. by Peter Forster. Age 12 up. John Day. \$3.29.

**GEORGE AND THE CHINESE LADY.** By Myra Scovel. Ill. by Brinton Turkle. Ages 8-12. Friendship Press. \$1.75.

**THEY LIVED THEIR LOVE.** By Lulu Hathaway and Margaret Heppie. Ill. by Joseph W. Papin. Ages 8-12. Friendship Press. \$1.75.

**I HAD TROUBLE IN GETTING TO SOLLA SOLLEW.** Written and ill. by Dr. Seuss. Ages 4-8. Random House. \$2.95.





# The Living Church

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### December

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15. Ember Day
17. Ember Day
18. Ember day
19. Fourth Sunday in Advent
21. St. Thomas
25. Christmas Day
26. St. Stephen (Christmas I)
27. St. John Evangelist
28. Holy Innocents

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.

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December 12, 1965

## LETTERS

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

### All Souls

In response to "Do we need All Souls' Day?" [L.C., Oct. 31st].

If it makes any sense to stretch "all saints" to mean "all men," as Fr. Reeves suggests, I would agree that there is no need for All Souls' Day. But can "all saints" legitimately be stretched to mean "all men?" Even if we make the broadest possible interpretation of the New Testament concept of "saint" we still have left out of our prayers the majority of mankind who do not wish to be called "Christians," much less "saints." Why not remember them on All Souls' Day?

(The Rev.) GORDON P. ROBERTS  
Rector, Grace Church

Clinton, Iowa

### Concerning Seminaries

I read with great interest Bishop Higgins' article "The Church's Seminaries" [L. C. November 7th] and wish to respond with a heartfelt "Amen" and the observation that it is high time someone began to "rock the boat" concerning our seminaries. As an Air Force officer I have long been disturbed over the lack of dedication of many of our clergy, their lack of discipline (to use an unpopular term) and devotion to their priestly tasks; as a college teacher I have long been appalled at the lack of education of many of our clergy, their ignorance of English, let alone Greek and Latin, and inability to preach a coherent sermon; as a lay reader I have long been disturbed and personally embarrassed by the theological ineptness and bumbling liturgies of many of our clergy.

The bishop argues that the seminary system (if there really is one) of the Church is inefficient and not doing quite the job it ought to be in producing competent clergy — *professionals* in the true sense. I wonder whether the reforms he suggests are enough? Ought there not be more central control of our seminaries on the national level so that the laity can know what to expect of a priest — at least have some idea of what he has been taught? *Chaos* has always been considered by *nature* godless and hence evil in traditional Christian mythology, a point which the Church seems conveniently to forget when dealing with its future clergy. The Church is not a business, but does this fact preclude its being organized and coherent in educating its future leaders?

Were there better overall control of our seminaries, perhaps we laity would not be so often forced to choose between the nice, eloquent, sociable, well-dressed clergyman who knows good scotch (and who never had an idea in his life) and the un-nice, ineloquent, unsociable, poorly-dressed clergyman who doesn't know scotch from brandy (and who has acquired so many ideas he is permanently frustrated). The Church no longer caters exclusively to

Continued on page 13



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Coventry Cathedral: Great west screen by Jacob Epstein

Keystone

## DIES IRAE

©by author, 1965

**I**n Coventry:  
Tall angels etched on glass.  
Tall and translucent,  
Tall and trumpeting.

Not calmly.  
Each one, soaring, flings his blaring tones  
(Celestial; strident; beautiful; and stern)  
With cosmic ecstasy  
Of high commissioned urgency and haste.

Gyration on gyration speeds their blast.  
They run, they fly.  
With torso, wings, and heels, and streaming hair  
As well as lips  
They sound all-piercing, shattering trumpet tones  
Dislodging every axis ever known.

How puny, pygmy, cower we at that cry.  
One such trumpet peal  
Would scatter cliffs and glaciers,  
Uproot oceans,  
Strip pride-padded, sin-swathed souls.  
And here, not one, but row on serried row  
Of tall white angels  
With their singing, soaring, shattering trumpet cry.

When will ear channels  
Or our listening skulls  
(Or scattered ashes left from ears and skulls)  
Hear what this window trumpets in the ears  
Of minds that listen now?

But every day  
Is also, always, Judgment Day.

ELVA MCALLASTER



# The Living Church

December 12, 1965  
Third Sunday in Advent

For 87 Years:

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

NEW YORK

## A Princess Visits

by JO-ANN PRICE

Britain's vivacious Princess Margaret included two visits to churches on her whirlwind six-day New York area tour. Both times she demonstrated that she takes her Anglican faith seriously.

The two occasions contrasted greatly. One was formal; the other unrehearsed. One was at a great cathedral; the other at a regular church in a small parish.

After a busy day of museum visits and tourist sights, the petite younger sister of Queen Elizabeth arrived precisely at 5:53 p.m. Nov. 20—a Saturday—to light up, with an electric switch, a new stained glass clerestory memorial window above All Souls' Bay at the giant Cathedral of St. John the Divine. She also toured the Morningside Heights edifice.

The next morning, Princess Margaret and her husband, the Earl of Snowdon, quietly worshiped with parishioners at 50-year-old St. John's of Lattingtown Episcopal Church, Locust Valley, L.I., a gray stone building designed by Sir Robert Lorimer and built by J. P. Morgan and Henry P. Davison.

After the Morning Prayer service in the jewel-like English country style church—jammed with 400 parishioners and surrounded by a crowd of wellwishers outside—the Princess, fatigued, cancelled a scheduled luncheon appearance in New Canaan, Conn., to rest.

The Princess's visit to the cathedral included a 14-minute exploration of its unfinished interior with Bishop Horace W. B. Donegan, Dean John V. Butler and Canon Edward N. West, sacrist. Its vastness awed her. She commented on the atmosphere "of holiness" that pervades the building.

As 250 members of the "bishop's official family" of cathedral and diocesan employees watched, the five-foot Princess and the party of royal attendants and clergy walked down the center aisle of the nave, disappeared around the ambulatory behind the high altar and slowly returned to the west portals where the small congregation was seated.

Suffragan Bishops Charles F. Boynton and J. Stuart Wetmore, in plain purple cassocks, took their places by the doors and later in two wooden chairs west of the pulpit. With them were four cathedral

canons. Spotlights from two of the pillars shone on the gold and blue triptych behind the All Souls' altar as well as on the heads of Bishop Donegan, in red chimere, and security people and clergy who grouped and regrouped nervously.

With the Princess's arrival, everyone suddenly came to attention, standing as she ascended the steps. Several hundred persons on Amsterdam Ave. applauded and shouted. The guest gave a sprightly wave to the bishop, whom she has known from his preaching for 10 years during summers at the Royal Chapel at Windsor, and he escorted her inside.

For the dedicatory ceremony the Princess stood about two feet behind the bishop, gravely responding to the prayers of blessing for the new window. At one point the bishop handed her an electric switch to "cause the window to be illumined." The invocations included one for "the President of the United States, as well as thy servants, Elizabeth the Queen, Elizabeth the Queen Mother, and all the Royal Family of England."

It was during her exploration of the building that followed, that the visitor further revealed her interest in her faith. She asked about the 14th Century style baptistry, which has carved figures in the niches depicting men prominent in the history of New York. She studied a painting of Christ crowned with thorns, in the St. James' chapel. She examined a silver gilt alms basin presented to the Cathedral by her grandfather, George V, in 1927, displayed in a treasure case. She gazed at a floodlit Motherhood window, unveiled Oct. 31, 1954, by her mother, Queen Elizabeth, the Queen Mother.

"She's a daily communicant type," commented a Church leader after the visit. Both Princess Margaret and Lord Snowdon are "devout," Bishop Donegan said. A number of clergy at both the cathedral and the hillside Locust Valley church remembered that Princess Margaret was frequently seen in church after her father, George VI, died in 1952. Three years later, amid public denunciations and support, she announced to the



RNS

At the Cathedral of St. John the Divine (l. to r.), Lady Elizabeth Cavendish, Princess Margaret, Dean Butler, and Bishop Donegan.



world she would not marry Group Capt. Peter Townsend, a former Court Equerry and divorced man whose wife was still alive. She was, she said, "mindful of the Church's teaching that Christian marriage is indissoluble."

In Lattingtown the crowd at the Long Island Church started gathering at 7 a.m. as word spread that the Princess and her husband would be there. A delay in the motorcade caused Fr. Howard Marshall Lowell, rector, and his curate, the Rev. Mills R. Omalay, to wait until 10:40 before beginning the service. Participating was a New York investment counselor, Decatur S. Higgins, a lay reader.

"We extend a most hearty welcome to Her Royal Highness, Princess Margaret and the Earl of Snowdon," announced Fr. Lowell. "They have spread good will from coast to coast.

"An older generation will remember her father and mother. We held King George and the Queen Mother Elizabeth in grateful remembrance. Some of us recall the leadership given by her father and mother in the dark days of the '30's and '40's when all of us stood shoulder to shoulder."

The Princess and her husband listened very intently to Fr. Lowell's discourse on the prophet Isaiah and joined prayers which included one for the Royal Family and another commemorating the late President Kennedy.

As they prepared to leave, parishioners sang the last stanza beginning, "Our Father's God to Thee," of Hymn 141, the tune for which is the same as "God Save the Queen."

## Women Workers

Sixteen women who are professional Church workers received certification from the Rt. Rev. Horace W. B. Donegan, Bishop of New York, at a ceremony on Nov. 19th, marking the official recognition of the status of salaried women workers under the recently adopted Canon 52.

The ceremony was the first of its kind in the New York diocese and took place at Cathedral House on the close of the Cathedral Church of St. John the Divine.

Canon 52 sets up rigorous requirements of education and experience. It also requires that the women submit reports to their bishops annually during Advent and at other times if requested to do so.

Receiving the certifications were Miss Olive M. Chilton, Miss Ostrid V. Donovan, Mrs. William H. Gardner, Miss Patricia C. Gloster, Mrs. Virginia G. Gray, Miss Marion E. Parsons, Mrs. Walter Vaughan, Miss Joan K. Warner, Mrs. Christopher S. Wren, and Mrs. Kenyon Young—all parish workers in Christian education.

Others were Miss Irene Henderson, associate director, diocesan department of Christian education; Mrs. Hector Mac-

Lean, teacher at Grace Church School; Dr. Johanna K. Mott, director, and Miss Frances M. Sydnor, associate director, Windham House; Mrs. Mary McMichael, administrative assistant to the executive director of Girls' Friendly Society; and Miss Julia P. Sibley, chaplaincy assistant, Protestant Chaplaincy for East Midtown Hospitals.

## JAPAN

### Bishops Resign

On November 23d the Rt. Rev. Isaac Nosse submitted his resignation as ordinary of the diocese of Yokohama, to his diocesan convention. The resignation was submitted from bedside in St. Luke's Hospital, Tokyo. On the same day, the Rt. Rev. Paul Machijima, bishop of Kyushu, submitted his resignation to diocesan convention.

The Most Rev. Michael Yashiro, Primate of the Holy Catholic Church in Japan, has placed Bishop David Goto of Tokyo in charge of the Yokohama diocese until a special convention to be held January 15, 1966, can elect a new ordinary.

## PENNSYLVANIA

### Church Ministers To Prisoners

The Episcopal Fellowship of Saint Dismas, an organization of clergy and lay people of the diocese of Pennsylvania, dedicated to ministering to prisoners and former prisoners, has completed its second year of life and activity.



Nashville Tennessean

The Rev. Paschall Davis, pastoral counsellor at Christ Church, Nashville, Tenn., has been appointed to head the city's Metropolitan Action Commission. The commission seeks to combat poverty through the establishment of information centers to advise parents on job opportunities, and to guide children from pre-school age to the college years, paying particular attention to Negro and "culturally deprived" children.

The society began in the fall of 1963 with the organization of an inmate group at Holmesburg Prison in Philadelphia under the leadership of the Rev. Frederick F. Powers, Jr., Episcopal chaplain at that institution. This group immediately began to think and plan in terms of a fellowship which would consist of both "outmates" and inmates, the former being members not in prison who might be able to help "inmates" with their plans for the future. Such plans ordinarily include provisions for a job, a home, and a sponsor for the inmate released from prison.

During 1963-1964 several clergy of the diocese visited the inmate group at its weekly meetings on Saturday mornings. In this first year, 10 inmate members of the Fellowship were confirmed in the prison chapel.

The organization and training of outmate members began in September, 1964. Guidance and instruction for them was provided by prison and parole officials and a psychiatrist.

In addition to offering a full sacramental and counselling ministry to inmates, the Episcopal chaplain at Holmesburg Prison is able to assist with the parole planning of Saint Dismas' members by referrals to appropriate "outmate" sponsors. "Outmate" members approved by the warden are regular participants in the weekly meetings of the Fellowship inside the prison.

The outmate organization of the Fellowship is meant to be a "mediating social structure" between the correctional institution and the parish church. Its members strive in every way possible to remove the barriers between prisoners, ex-prisoners, and Churchmen outside the walls.

Whether they are inmates or outmates, all members receive special training for their ministry. Outmates are expected to attend bi-weekly general meetings from September through May, and are expected to attend at least one inmate meeting inside the prison each year.

Fr. Powers, who presided at the initial organization of the Fellowship two years ago, is its executive secretary. The Rt. Rev. Robert L. DeWitt, bishop of Pennsylvania, is honorary president.

## GREEK ORTHODOX

### Bishops Defy Government

An unprecedented crisis in Church-state relations has developed in Greece as the result of the Greek Orthodox hierarchy's filling 17 bishoprics in defiance of the national government.

The core of the problem was the filling of vacant sees with bishops transferred from other sees. Under current Greek law, bishops cannot be transferred from one see to another. The government has charged that some sees have been left vacant for inordinately long periods of time because some bishops of poor dio-



ceses have sought transfer to wealthier places.

The show-down crisis began on November 17th when a majority of the bishops sought to meet in the Athens cathedral to vote to fill the vacant bishoprics. The government locked the doors of the cathedral to prevent the meeting. Crowds gathered at the cathedral, some shouting such slogans as "Down with despots," "The people want the cleansing of the Church," and "Is it Christ or gold you want?"

Then 36 of the 51 bishops met at the residence of Archbishop Chrysostomos, and later adjourned to the Church of Hagios Andreas, where they voted two episcopal transfers and elected two bishops. The government announced that it would not recognize the transfers and elections.

Later, the same 36 bishops elected other bishops. Fifteen bishops absented themselves from all the meetings.

The government published a decree holding that all actions of the hierarchy, in meeting in defiance of the state, were null and void. The Ministry of the Interior circulated a document warning the country not to recognize "illegally elected new bishops."

Church sources said that the consecration of the new bishops would not be held in the Athens cathedral, as is traditional, but in the prelates' new dioceses.

Most of the daily press of Greece opposed the hierarchy's action.

At latest report, a special Church committee headed by Archbishop Chrysostomos has begun a study of a government-sponsored bill now before Parliament that would reform the present law governing the election, assignment, and financial support of bishops. The proposed bill would, among other things, invalidate the recent allegedly illegal elections. It would make the retirement of all bishops at the age of 80 compulsory. (Archbishop Chrysostomos, the current primate, is 90.) Transferability of bishops would be made illegal without exception. Church financing would be reorganized in such a way as to provide equal incomes for all bishops. In the past all bishops' salaries have been the same — \$330 per month, but because bishops have received three percent of the income from weddings, christenings, and funerals within their jurisdictions their incomes have differed drastically. [RNS]

#### **SOUTHERN VIRGINIA**

### **Bruton Parish Anniversary**

Historic Bruton Church in Williamsburg, once the court church of Virginia, on November 14th celebrated its 250th anniversary. Four bishops, the current rector and curate, and several priests who formerly were curates at the church were present.

Heading the contingent was the Rt.



Communion silver from the old church at Jamestown.

Rev. John E. Hines, Presiding Bishop. Others included the Rt. Rev. George P. Gunn, Bishop of Southern Virginia; the Rt. Rev. David S. Rose, Coadjutor of Southern Virginia; the Rt. Rev. John B. Bentley, retired Bishop of Alaska; Dr. Cotesworth P. Lewis, rector of Bruton; the Rev. John E. Hatcher, Jr., curate of Bruton; and former Bruton curates, the Rev. L. Jerome Taylor, Jr., of St. Aldan's Church, Virginia Beach, Va.; the Rev. Herbert N. Tucker, Jr., of Holy Innocents' Church, Henderson, N. C.; the Rev. Arthur P. Middleton, of St. James' Rectory, Great Barrington, Mass.; and the Rev. Robert S. S. Whitman, of Trinity Church, Lenox, Mass.

Bruton Church was begun in 1711 and completed in 1715. Among its early worshipers were George Washington, Thomas Jefferson, George Mason, George Wythe, and Patrick Henry. The church's treasured sets of Communion silver—including the 1661 set from the Anglican Church at Old Jamestown—were on the altar for the anniversary services.

In the service Bishop Hines commented that it is a good thing to remember history like that of Bruton Church and to acknowledge "our unpayable debt to those who have gone before. In and through memory the past builds up in us, reminding us of our heritage and stabilizing our strength."

"What people tend to remember," he said, "is a dead giveaway about them."

So many people "go to pieces because they cannot remember enough good things," he added, "or recall enough good reasons for going on . . . Remembering can do for us, as people of God, two things: It can help to remind us that we are humble and came from tiny beginnings, but it can make us grateful, too.

"When we can recall what God has

done for us, we are able as a people to gain some perspective, to realize that man is created for brotherhood and peace," he said.

Bruton Church has been restored twice, once in 1906-1907 under the leadership of Dr. W. A. R. Goodwin, who two decades later was instrumental in the restoration of Williamsburg; and a more complete restoration by Colonial Williamsburg in 1938-1939.

#### **MAR THOMA CHURCH**

### **"Communions"**

Archbishop Yuhanon Mar Thoma, metropolitan of the Mar Thoma Syrian Church, proposed in Bombay, India, that the various Churches be renamed as "Communions" in the interest of Christian Unity.

"Let us in the future call our Churches as Mar Thoma Communion, Anglican Communion, Orthodox Communion, Roman Catholic Communion," the 72-year-old prelate said.

Archbishop Yuhanon, a one-time copresident of the World Council of Churches, made his proposal after holding that there is "only one Church belonging to Christ." [RNS]

#### **NORTH CAROLINA**

### **Missionary Conference**

Fifty-six parishes and missions of the diocese of North Carolina were represented at a study conference on mission in the Church of the Holy Family, Chapel Hill, on November 13th. Over 200 delegates, representing vestries, women's groups, and youth groups, spent the day considering the problems of the Church's mission in Panama. Panama and North Carolina are in companion relationship.

Keynote speaker at the conference was Joseph S. Farland, of Washington, D.C., who is the former ambassador to Panama and a layreader of the Church. Ambassador Farland urged closer companionship between Panama and North Carolina. He specifically called for the Church to develop a "teaching corps for Christ" to assist in the development of vocational skills in Panama. He also urged wider use of the United Thank Offering, suggesting that the men of the Church should make use of this as a spiritual resource, too.

"Panama Day" was planned and sponsored by the Department of Overseas Mission of the diocese of North Carolina, the Rev. Loren B. Mead, chairman. The department made available a film-strip: "Panama: Invitation to Interdependence," which was premiered at the conference. Other tools introduced at the conference included a joint prayer calendar for the two areas and a list of missionary projects in Panama, both developed cooperatively between the two dioceses.

*Continued on page 12*



It was listening to the *New World Symphony* which began the train of thought. The program, which insisted that we must now know this work of Dvorak as his ninth rather than his fifth symphony, had perhaps sparked off the seed idea that the world of music is much like the world of ecclesiastics, full of new names and new tags, so many of them obstinately alien yet all of them being compulsive.

I had fallen to trying to imagine what it felt like to be a Czech musician in boisterous New York as the twentieth century nudged the nineteenth away. "Give us your poor?" Yes, he would know of that and would know, too, its emotional pull, for did he not scribble on the final page of the score "Deo gratias. The children have arrived in Southampton." They were half way to joining him in New York.

But then, from time to time, like the harshness of his own trumpets, there burst out a great cry against all that New York stood for. There was the time when he could write superbly about the attraction held for him by the "pathetic, tender, passionate, melancholy, bold, gay" American folk music. Then again he could dismiss suggestions that such music had influenced his symphony as "utter nonsense" and claim, "My music is simply Bohemian music."

Bohemian music, nostalgic, elsewhere-orientated, yes. But American music, too, swelling up from the soil of a country where African and European had brought a new dynamic to the immemorial Indian.

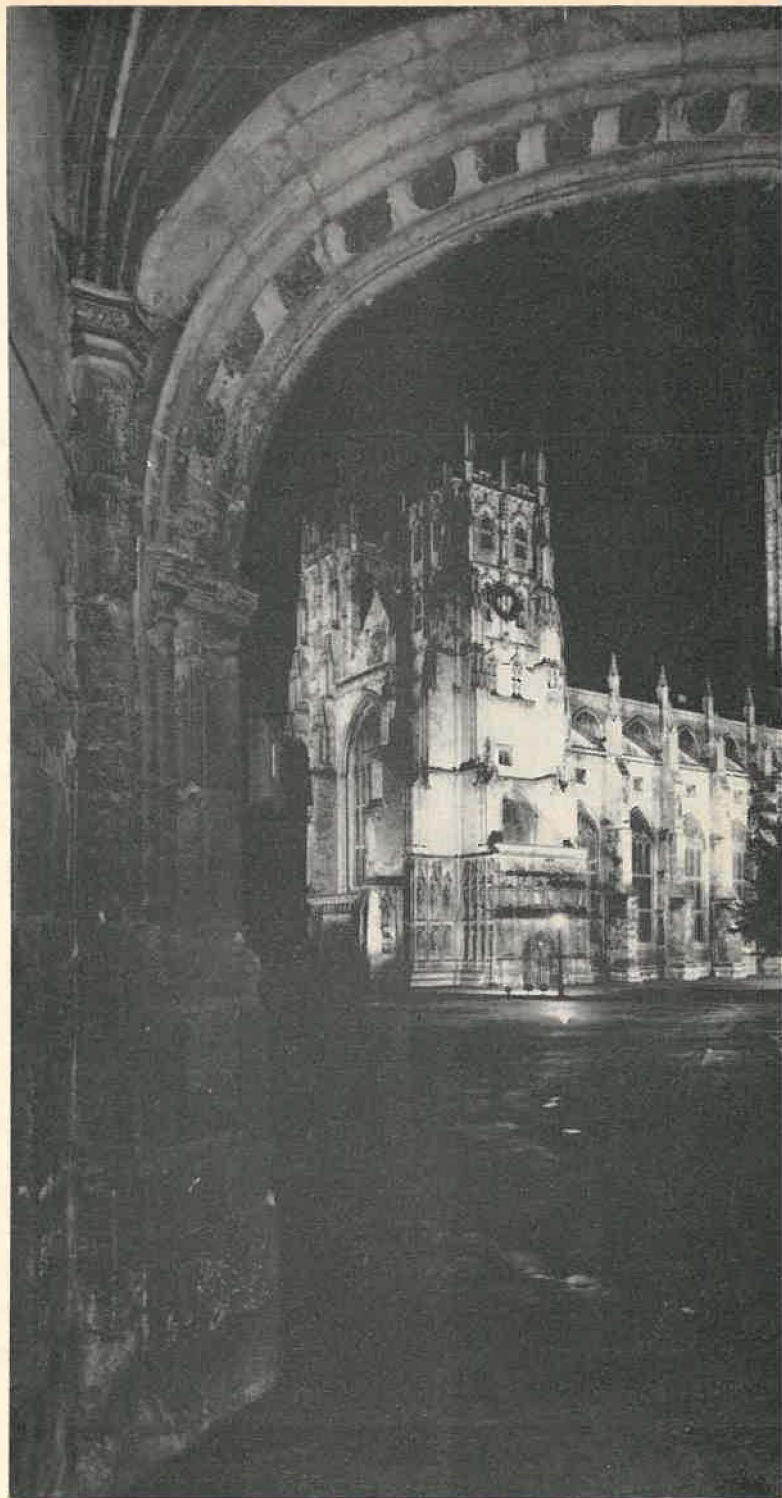
For Dvorak, America was a pregnant, evocative, consuming experience of such intensity that only a creative artist could begin to comprehend, let alone communicate, it. Yet for Dvorak, too, America always remained remote, unexpected, unassimilable. Individual Americans were numbered among his closest friends. Yet never could he know Americans as a whole with that intimate personal knowledge which transcends any collection of tabulated facts.

For Dvorak, America was both familiar and exotic. And where the familiar ended and the exotic began was a line he could never trace. Ambivalent, would be our modern word to describe Dvorak's attitude to America. And ambivalent would be an accurate word to describe the reaction of English Churchmen to Episcopalians. For, even without going to New York, the Englishman in the pew seems to absorb Dvorak's feelings.

Few Englishmen would for a moment imagine that their ideas of Americans are deficient. Have they not all seen Laramie and Cheyenne? Have they not all watched the pathos of the Kellys and the Cohens? Is not Sunset Boulevard more familiar to some Cornishman or Lancastrian than Oxford Street in his own capital city?

But, in ecclesiastical terms at least, are not Americans equally deluded when they

# A S O N G O F T H E L A N D



Canterbury Cathedral: Where themes and motifs have emerged and developed.

## *Symphony of two*

by Dewi Morgan





Authenticated News

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Worlds

think that what they know about the Church of England is all there is to know? They come to England and tell us or they write to us in England and some of us have also listened to them on the Atlantic seaboard or further west. The image of ourselves and our Church is fascinating when seen in the American mirror, but untrue. The Queen of England does not, for example, ring up the Archbishop of Canterbury on Saturday nights and dictate his Sunday sermon, nor do English bishops spend all their time in the House of Lords doing the work of government.

(In parenthesis, it is worth saying that on my visits to the States — far too few to please me — I have sometimes felt at services that the Episcopal Church is more “established” than the Church of England. For example, you appear to sing your national anthem in church far more often than we do. Or was it that on each occasion I heard it, the locals wanted to show a visitor that they know how things ought to be done?)

Establishment in England there indeed is. But it is a much deeper, subtler, a strangely richer thing than that. Being, as it is, the pebble which has been polished by a thousand years and more of history, it is as hard to trace its original lineaments as to define its current activities and implications.

We are not here concerned, however, with establishment in the court of St. James or with the Church-state relations which obtain around Sunset Boulevard or the Bowery. All we want to say is that relationships between American and English Churchmen are sadly twisted by a whole host of fallacies, each of which produces the love-hate nexus which Dvorak would have understood.

Yet few English Churchmen today would try to deny that the Church of England has already, perhaps subconsciously, perhaps even unwillingly, learned much from the Episcopal Church. Take the word which has been given, in England, its own aura of magic — stewardship. It would not have worked in England had it not arrived here with the know-how which had been slowly accumulated in the United States. Deep down the average Englishman knows that. Yet it is simply one of the facts of life that had stewardship been sold to him as an American product, he would have shopped elsewhere.

Perhaps it was another fallacy which helped produce this aversion. For most Englishmen regard all — yes all — American clergy as living in opulent homes with even more opulent offices and the apogee of transcendent opulence in their churches. The “plant” (no Englishman can use the word without quotation marks) is, by definition, diamond-studded. One does not have to visit many clergy homes in the USA to know that some of them, at least, have no higher living stand-

ard than an English country parson. But any attempt to say so back in England is met with incredulity — politely veiled, of course.

Connected with the whole illusion of every conceivable material thing being ready to hand is the idea of Americans as people who, possessed of a vast physical energy for which due credit is given, bulldoze their way through. And some American hymnology, one must admit, would seem to support the idea. “Courage, Jesus, we are coming” is my personal choice of first lines of hymns purporting to come from an American source. The claim that the Englishman is by nature Pelagian seems thin by that. But Englishmen, mindful of *Green Pastures* and *Black Nativity* and Billy Sunday and Father Divine and Aimee Macpherson and . . . it’s such a long list . . . find it hard to believe that there are other religious bodies in the States which do not storm heaven’s battlements in quite the same way.

It would be tedious to go on listing fallacies. But it is downright dangerous to go on being ignorant of them. For all these misconceptions have deep historical roots to be cut and dragged out before they will stop spawning their weeds. After all, there was a time when Englishmen were convinced that all Americans were Puritan Fathers who refused to pay tax while Americans had good grounds for believing that Englishmen did not want Americans to be Anglicans — or, at least, the most they wanted was for them to be bishopless Anglicans.

It is this long background story with its contemporary misleading instalments which leads to the pushing and pulling and pulling and pushing which Dvorak typifies. But the strength of the New World Symphony lies in the fact that Dvorak was able to make this tension creative. The final statement of that symphony is triumphant, rich, definite, and yet effortless and confidently casual. But it follows all the brazen force which trumpets can give as the last movement picks up the threads of the whole and nothing is wasted.

This article started as a meditation induced by music. It could therefore perhaps be forgiven if it had no very lucid point to it. But it has. It is that we, Americans and British, should do much more to prepare for the day when our Anglican Communion can make some final, triumphant statement. Being Anglican it will probably be confidently casual but it can never be effortless.

What we have to do is to remember that we are engaged in a *symphony* so the strings must know what the wind and timpani are doing and will do.

It is time that all we who are Anglicans were willing to go back to school to learn about each other and the things God has given us, jointly and severally.



## “Communions” and “Churches”

The proposal (see page 7) of Archbishop Yuhanon Mar Thoma, metropolitan of the Mar Thoma Syrian Church, that Christians speak of “Communions” where they now speak of “Churches” has very solid merit and potential value indeed, and we heartily second it. It has been made before, and it has already made some headway in accepted usage. In our own columns, for example, we commonly identify the separated bodies within Christendom as communions rather than as churches because we believe that there is ultimately only one Church — that body of which Jesus Christ is the Head, and all baptized persons are the members. For our own part, we shall try to employ the term “Communion” instead of “Church” even more. Of course, when speaking of a particular Christian body as a legal and corporate entity, it is often necessary to say “Church” because any other word would be incorrect. But when possible it is better to speak of the Anglican, Methodist, Roman Catholic, and other Christian bodies within the Church as Communions of the Church: especially if such is our real belief about their ultimate unity and their immediate differences.

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### Third Sunday in Advent

*“Now when John had heard in prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come . . . ?”*

[St. Matthew 11.2-3]

*“Art thou he that should come . . . ?”*—the hope of man  
Hangs trembling in that wistful questioning!  
Our eyes have seen the dis-illusioning,  
The fading out of each new mirage-span.  
Yet with each failure our own hearts began  
Their selfsame, undiscouraged hastening  
Toward some impregnable soul’s anchoring.  
*Oh, grant us grace to see Thee, Son of Man!*  
The blinded eyes receive their second sight;  
A lame man walks again as one reborn,  
The sins that once were scarlet now are white.  
Yea! Walls of silence from the deaf are torn,  
And dark-of-death is shattered into Light.  
**THOU ART HE THAT SHOULD COME!**  
**OUR NIGHT IS MORN!**

—JOSEPH FORSTER HOGBEN

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## The Fellowship of Saint Dismas

It is probably true that the attitude of Church-people toward criminals is more Christian than it was in times past — more forgiving, more accepting, more loving, more helpful and redemptive in intent. And a Christian attitude is an incalculable improvement over an unchristian attitude. But there is a special danger, always, in one’s awareness of such a change for the better in one’s own attitude; the danger of Narcissistic paralysis of the will. There is something less than Christian about any attitude which remains only an attitude, however noble; for an attitude is that mental and moral posture which is useful only as a preparation for action. Not even God could redeem His world by an attitude. His so loving it that He gives His only Son is the attitude; but the giving, the doing, is the redeeming.

If all the Christians under the sun rise to a perfect attitude toward convicted wrongdoers, and the attitude remains just that — a perfect attitude worthy of God Himself, not one prisoner will be helped one iota.

Some Churchmen in the diocese of Pennsylvania, bound together in “the Episcopal Fellowship of Saint Dismas” (see story page 6), are translating Christian attitude into Christian action. We would urge every bishop, and every diocesan officer of Christian social relations, to study this program and to provide some such ministry in his own diocese. For where is there a diocese in which there are no prisons? And where is the diocese in which Churchmen are doing all things that ought to be done for Christ’s brethren in prison?

Such a ministry is every Christian’s, and every Church’s. But the Episcopal Church has a special opportunity, hence a special mission, in this field. The Anglican spirit is non-judgmental, non-puritanical, tolerant in the true sense, and accepting toward the transgressor. The Churchman who lacks this spirit is a poor Churchman. The cultural and educational level of this Church is comparatively high, so that most of its members have absorbed something from the best thought of their times about human behavior, misbehavior, and rehabilitation. And the Episcopal Church has more than its quota of people whose position in the world is such that if the ex-prisoner needs a job there are plenty of potential employers to be found in this Church. For these and other reasons the Episcopal Church, wherever it is to be found, should be carrying on an energetic and fruitful ministry to prisoners and parolees.

Is it doing so in your parish, your diocese? Or is your “ministry” to prisoners purely an idle benevolence? Christians who content themselves with a mere Christian attitude should see their posture for what it is — a mere posture; and Christ has stern words for those who say “Lord! Lord!” but *do* nothing beyond that.

There could well be a local chapter of the Episcopal Fellowship of Saint Dismas in every community in the land.



# A CHARGE

## to those ordained to the priesthood

MY DEAR SONS IN THE FAITH:

Before you leave that place where today God has admitted you to the order of priesthood, we, your Bishop and Father-in-God, would charge you concerning matters of great importance in the fulfillment of your office.

From this day forward you are an office and a voice, not your own, but of Christ and the Church. Individual notions are no true guide to the fruitful exercise of the priesthood. *That* depends upon your following the commandment of our Lord and the direction of Holy Church only. Individualistic teaching, objectives, and practices by a priest do violence to the nature and polity of the Church and make for misunderstanding of her mission. You are to avoid whatever threatens the outward unity of the Body of Christ. You are (a) priest(s) in the Church of God; your priesthood belongs not to you but to Jesus Christ, and is mediated to you by God the Holy Ghost through the Church.

You are duty-bound, therefore, to hold the revealed orthodox faith and to witness in your life and ministry to the wholeness of the Church; the apostolic faith, the apostolic sacraments, the apostolic scriptures, and the apostolic ministry.

The extension of your ministry, in relation to the souls whom Christ has placed in your charge, should be in this order:

Your first duty will be to perform your priestly functions. The development of your own priestly nature is to be conditioned regularly and continuously by a daily living with God and the practice of your vocation. Akin to this in importance is the leading of your people in worship, particularly in eucharistic worship; in the conducting of the services of the Church, and in the dispensation of the sacraments to your flock.

Next in order is your extension of the pastoral ministry; your private intercessions on behalf of your sheep: your nurturing them with the waters which are

drawn out of the wells of salvation; ministering to their souls by visiting your people and caring for the sick, the needy, and the penitent; training the children to walk in the way of the Lord.

Administrative duties may well claim the bulk of the time you have left over. Administration must be included in, but not allowed to control, the ordering of your life as (a) priest(s). After many years of study and experience we have found this sequence in priority to be wise and right in the practice of the priesthood.

While you are in our jurisdiction and while you are on duty, you will dress as (a) priest(s), so that both your flock and all others will know you to be an ordained and accredited officer of the Church and an ambassador of holy things. In keeping with such status, as you mingle amongst men you will do nothing, say nothing, and assent to nothing which will reflect adversely upon the office you bear and the habit you wear.

Your daily life will be by rule. As in all rules, first things come first. The chief function of your priesthood is to share in the high-priestly intercession of Jesus Christ. When possible you will offer, and in any event pray, the Holy Eucharist daily. When God orders us to the priesthood, He quite evidently means us to bring our people and their needs to Him at the altar day by day, day after day. No priest may cast aside lightly the responsibility which goes with his mediatorial office. Hence our charge that you endeavor to offer the holy sacrifice daily on behalf of your people. They cannot function as you do when you celebrate the holy mysteries: God has authorized you to do that. Bring to God's altar daily with special intention your parishioners by name, and their needs. The praying of the Holy Eucharist day by day is the chief joy and privilege of the priesthood. Every day a priest misses being with Christ at the altar and offering up with Him the holy sacrifice, is a day missed forever in the practice of this joyful and unique relationship with God.

No substitute for the daily offering of the eucharistic sacrifice can adequately equip the priest to persevere in serving the Lord and in ministering fruitfully to the needs of the Lord's people.

Your rule will include the reading of the daily office, either in the Monastic Diurnal, or the morning and evening offices of the Book of Common Prayer. It will include meditation and the daily examination of conscience. Your aim will be that of a cure of souls, faithfully transmitting God's life and grace to His people, making them more and more fully dependent upon Him. You will find that your people become entangled with the world, the flesh, and the devil. One chief activity as a cure will be to skill yourself in the exercise of one of the most demanding functions of the priesthood, that of confessor. Your duty and aim will be to encourage and guide sinners to reconciliation with God, their loving, heavenly Father. In mercy and love, you will hear their confessions, give counsel and penance, and pronounce absolution and blessing in God's name.

As a cure of souls, you will be watchful also over the sick in body, and use those means which the Church has provided for centuries to infuse the healing gifts of God the Holy Ghost. You will go to the sick, not to make social calls (except on rare occasions during convalescence), but to pray and to anoint. Never leave the sickroom without laying your hand in blessing on the head of the sick, conferring by such benediction the assurance of God's favor and goodness. You will make use of the oils provided by holy Church as channels of cleansing and healing and grace-bestowing. You will hasten each Maundy Thursday to replenish your oil stocks in order that you may be ready always to employ the blessed balm which God provides to relieve and strengthen His children.

Your relationship with your bishop, in whatever jurisdiction you may serve, will be that of son to father. You will support and hold up the hands of the chief pastor by leading your people into a happy loyalty to holy Church, both within and beyond the boundaries of your community. You are made today (a) priest(s) in the Church of God, by the laying-on-of-hands by a bishop of the Church, empowered by God the Holy Ghost to act for our Lord Jesus Christ and for His holy Church. You are not ordained for any particular parish or diocese. You are commanded by our Lord to preach the Gospel to all creatures and to assist in extending and establishing His holy Church throughout the whole world.

We appeal to you finally, beloved sons of ours in the faith, to pray daily for us, your bishop and father-in-God, that by patience, charity, wise judgment, and good works we may feed the flock of Christ committed to our care and bring them with us to His eternal kingdom.

By the Bishop of Long Island

the Rt. Rev. James P. DeWolfe



## NEWS

Continued from page 7

Plans were announced for the "Bishop's Mission Tour," a two week tour to be led by Bishop Fraser of North Carolina to Panama in 1966.

Also on the program of the conference were three University of North Carolina professors, who gave background for the understanding of Panama—Dr. Harold Bierck, professor of Latin American history; Dr. John Martz, assistant professor of political science; and Dr. David Basile, acting chairman of the department of geography.

### VATICAN COUNCIL

## Curia Reform Promised

Pope Paul VI's unexpected announcement that he was initiating the process of beatification in the cases of his two immediate predecessors, John XXIII and Pius XII, evidently surprised all the council fathers, but it seemed to meet with universal and enthusiastic approval.

Also, in a 3,000-word address, the Pope announced plans for a "slow and partial" reformation of the Roman Curia, independently of and subsequent to the Council. This body, which is the Roman Church's central administrative council, is deeply conservative and has often been at odds with the world-wide hierarchy concerning issues involving change and adaptation of Church policy. The pontiff spoke warmly of the Curia, crediting it for a large part of the Church's well-being today; it is neither "antiquated nor inefficient, selfish nor corrupt," he said, but he acknowledged the possibility that it might need some improving.

The "Decree on the Apostolate of the Laity" has been promulgated by the Pope. This 10,000-word document affirms the positive role of the layman in the mission of the Church. The decree contains concrete proposals for the inclusion of the layman in various phases of the Church's mission. Yet there were some at the Council who criticized it for its overly clerical tone and style, which, they said, reflected inadequate participation by lay leaders in the drafting of the decree.

In a strongly worded section in the schema on the Church in the Modern World the Council condemned the philosophy of "gradualism" in the struggle to eliminate racial discrimination. By a vote of 2,015 to 35, the Council approved a formal denunciation of "every form of discrimination" based on sex, race, color, social status, language or religion, demanding that such discrimination be "crushed and removed" as "an offense to God."

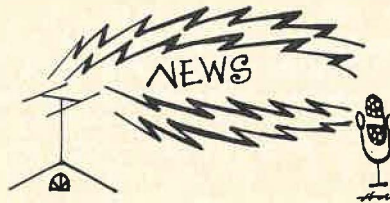
The Council in two different votes affirmed that physical love is an essential element in marriage, and upheld the principle that married couples alone have the responsibility for determining the number

of their children in "responsible parenthood." It cautioned, however, that while couples may decide the number of their children, they must follow their consciences and use only methods not forbidden by Church teaching.

### COLLEGES

## Theology On Defensive

"Current philosophical concern with language, its meaning and purpose, has put Christian theology on the defensive," Dr. Jules L. Moreau, of Seabury-Western Theological Seminary declared at a conference on "America and the Future of Theology" on the Emory University cam-



pus. Dr. Moreau said the "confluence of two streams of intellectual development in the academically trained theologian of the 20th Century" raises a question as to whether "we can use religious language meaningfully."

The "streams," he said, are "the rise of scientific biblical criticism which came of age in the last century and developed into responsible maturity in the early decades of the present century" and "philosophical inquiry, which has also undergone a transformation little short of revolutionary in the last three-quarters of a century.

"Linguistic analysis has forced theologians to make sense within an empirically-oriented world," the speaker declared, "but the sense they claim to be making is not the same across the spectrum of modern expositions of Christianity."

Dr. Moreau said the number of books published in recent years dealing with the question of language and religion "testifies to . . . a real question: 'Do religious statements have a meaning recognizable by people outside the religious community?'" [RNS]

### AUSTRALIA

## Intentions Belied

Australian Anglicans talk about unity, but often their actions belie their intentions, said the Most Rev. Hugh Gough, Primate of Australia and Archbishop of Sydney, in an article addressed to the entire Church, appearing in the current issue of his diocese's official publication.

He said the Church was spending "laborious efforts" on Prayer Book revision which would be obsolete if Anglicans join a united church and long hours of debating purely Anglican concerns, such

as methods of electing the Church's next primate, the formation of new dioceses, and regulations concerning divorce.

The Anglican delegation to the Australian Council of Churches meeting in March of this year proposed that Australian Churches seek union by 1975.

[EPS]

### SOUTH AFRICA

## The School Situation

Delegates to the synod of the Anglican archdiocese of Capetown unanimously approved a resolution calling on Anglican schools in South Africa not to exclude non-white pupils for racial reasons. This marked the first time an Anglican synod had taken an unequivocal stand against *apartheid* in the Church schools.

The resolution was introduced by Bishop Thomas J. Savage, of Zululand and Swaziland, who said the synod should sever connections with any Church school that refused to admit non-white students because of race.

The decision is expected to be tested early next year in a case involving J. S. Thomas, a colored Capetown schoolmaster and Anglican Churchwarden, who for the past two years has unsuccessfully sought to have his son admitted to white Anglican schools.

One of the schools—St. George's grammar for boys—categorically declined to register Mr. Thomas' son because it would be "racially inadvisable." Mr. Thomas announced that in view of the synod's stand he intended to try once more to have his son registered at St. George's.

"Then," he said, "we will really see if the Church is being sincere." [RNS]

### YOUNG PEOPLE

## Jazz Beat

Hymns used during a Communion Service at All Saints' Church in Atlanta, Ga., took on a new sound. They were presented to a jazz beat.

The service, advertised in the church bulletin as a time for "Bread, Wine, and Blues," was conducted by the Rev. Harwood Bartlett, Episcopal chaplain at Agnes Scott College and Georgia Tech. He said that though jazz has been used many places in worship settings, he thought the modern arrangement of traditional hymns was unique.

To lead the congregation, the pastor brought in a jazz instrumental trio and a choir of college students. [RNS]

### The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged .....\$10,005.45  
Receipts Nos. 6440-6464, Nov. 24-29 ..... 244.90

\$10,250.35



## LETTERS

Continued from page 3

"God's frozen people," thank God, but it does not cater exclusively to the "beat generation" either. Why must we continually be stuck with either the Reverend Doctor Drew (Sinclair Lewis' *Babbitt*) or Elmer Gantry (Lewis' *Elmer Gantry*)? How about an educated, faithful clergyman who has been instructed in the faith of the Church rather than the faith of his particular seminary, a man whom the laity can look upon for intelligent guidance and effective leadership rather than stupidity and confusion?

JOHN I. KITCH, JR., Ph.D.  
Captain, USAF  
Asst. Professor of English  
USAF Academy, Colorado

Bishop Higgins strikes the proper note of efficiency in a day of overseas missionary financial shortages. As the librarian of a non-denominational seminary and the ex-librarian of a defunct Presbyterian seminary, I am a participant in the arena of which he writes. The Episcopal situation of too many seminaries merely reflects the larger North American situation of having more seminaries than seminarians to warrant them. Once opened, however, any educational institution has the perseverance of Job and Herodotus' postman combined. The case histories of closed seminaries on this continent are all alike in their sorry record of personal recriminations, deathbed pleas for one more chance and another farthing for the old man's hat, and interminable ecclesiastical hearings. One Anglican seminary in Saskatchewan took two decades to merge with another, and finally was forced to do so when the building began to fall down. The Presbyterian institution of which I spoke was just as long in going under.

Seminaries are hard to merge or close because of the personalities and traditions embodied in them. Who wants to be an alumnus of a corpse? Faculty will hang onto their jobs even at the cost of doing Sunday supply duty to fill out their salaries. Threatened loss of accreditation or the refusal to give it is of no effect, as our own such knows. Is Bishop Higgins sincere when he proposes to put Bexley and Nashotah into the same bed? One can already hear the martial strains of Mendelssohn's "War March of the Priests." Economy would be served, but the Church at large would lose at least one exponent of the disciplined prayer life of which the Bishop speaks. Oil and water simply will not mix, Anglican comprehensiveness or no.

The place to begin with seminary mergers and closures is in the House of Bishops, despite Bishop Higgins' demurrer of episcopal authority over seminaries. Our Church is predicated on the assumption that bishops control theological education, as they in fact do, if by sometimes circuitous routes. The House could request all the seminaries (16?) associated with it to form themselves into one association. Full or part-time, these schools all have the same problems with the same students and the same faculties, not to mention the same treasurers and librarians. Getting provincial control over theological education is not so important as getting the seminaries together

amongst themselves, and this directly involves the bishops.

Transferring pastoralia out of seminary into a first curacy is indeed a good idea, partly because it will aid non-denominational seminaries like Union, Yale, Chicago, and — to be presumptuous, Fuller — to work their Episcopal postulants directly into parishes, and also because the place to learn pastoralia is in a parish. Readers may be surprised to learn that there are a few bishops who will ordain graduates of non-Episcopal seminaries without further training, and at the other extreme, a few bishops who practically require all the courses to be counterbalanced by the Word as this Church hath received the same.

Bishop Higgins is at variance with educational psychologists when he advocates a 12 month curriculum. Students get tired, as do their instructors. They also have to earn enough money in summer to pay tuition in the fall, unless the episcopate is prepared to emulate their Roman counterparts by paying all the bills. To gain six months in course at the expense of frazzled nerves is too high a price to pay for full use of campuses. A better idea would be to offer seminary faculty bonuses for taking summer parish duty to relieve parish clergy in need of sabbaticals. An exchange program could be set up for the students, at episcopal expense, permitting all of them to study for at least one term in some other part of the Anglican world, or even in the Jewish world. I am personally grateful for the opportunity of having done half my theology in Canada; it was a new perspective.

May our prayer be adapted from that of Gresham — let the money of good seminaries drive out the bad ones, *viz.*, those lacking it.

(The Rev.) ROBERT SCOON  
Librarian of Fuller Theological Seminary  
and Assistant, Trinity Church  
Alhambra, Calif.

### Situational Ethics

In reference to Fr. Fletcher's "Situational Ethics" [L.C., November 21st], and your rejoinder, I would like to make the following comments:

In your reply on p. 13, in your first dissenting opinion, you first charge the mother with neglect because "She let her daughter bear three children out of wedlock before she got around to saying, 'Next time be more careful,'" and then you condemn her when she says, after the third birth, "Be sure the boy wears something." You're playing both sides of the fence, and contradicting yourself. As a matter of fact, Fr. Fletcher said that "Mrs. X had tried to teach her daughter chastity" before she started bearing her illegitimate children. Would you have had her lock her up in her room?

In (3), I think that you and Fr. Fletcher are speaking of much the same thing although using different words for it. I don't think that he uses the word "partner" in the same sense you do, but rather in the sense in which you use the word "master." I grant that the words are very different and that the word "partner" taken out of context here would be "potentially disastrous," but I doubt that he would disagree with you.

In (4), it is precisely Fr. Fletcher's point that the case of the young man parked in a

car on lovers' lane with a girl whom he may love is *only remotely* comparable to the case of Judith, or of the CIA agent (!) — he is not trying to equate them but says they are the atypical case. Personally, I would see such cases as a choice between the lesser of two evils, rather than a positive good, chalking up the necessity for the choice to original sin and the sinful world of our existence.

As for (7) I always tend to be wary of anyone who claims to have "the word" or a commandment of God, straight from the horse's mouth, as it were. The nearest we can come to this is the Gospel as recorded in the first four books of the New Testament, and their quoting of our Lord. I do think that a case can be made for interpreting the 7th Commandment in terms acceptable to the tenor of Fr. Fletcher's "Situational Ethics": first, there is the inherent difficulty in translating from language to language and from culture to culture; and second, the fact the giving of the Law to Moses is shrouded in pre-history and overlaid with myth (if I may expose myself to danger by using the word).

"Situational Ethics" as set forth by Fr. Fletcher, Bishop Robinson (in his *Christian Morals Today*) and some others is a mature Christian outlook which owes nothing to Hugh Hefner and his "Playboy Philosophy" (which Fr. Fletcher disposes of very well), but its difficulty is that it does presuppose a mature person — one who knows his mind and motives. And most humans simply are not this mature — Jeremiah is still correct when he says, "The heart is deceitful above all things." I do not want to imply here a separate ethic for an elite or a "higher" Christianity, but simply to say that this is something we must grow toward, which most people are not yet ready to adopt. It is good, but most are not able to assume its responsibilities. I hope that I am not being Pelagian here, but simply calling for Christian maturity. Any moral decision calls for maturity, and the fact that we must and do make them all the time does not imply that one is Pelagian, or that one makes a moral choice "all by himself." This is part of committing oneself as a Christian; you make the choice or decision as best you can and with the guidance of God the Holy Spirit, and then you offer the choice to God for His use.

(The Rev.) WORRELL H. HOLBY, JR.  
St. Nicholas' Church  
Midland, Texas

**Editor's Comment:** We see no self-contradiction in our treatment of the case of Mrs. X. Our point was, and is, that her daughter's behavior is itself evidence of maternal neglect of moral responsibility.

**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.**



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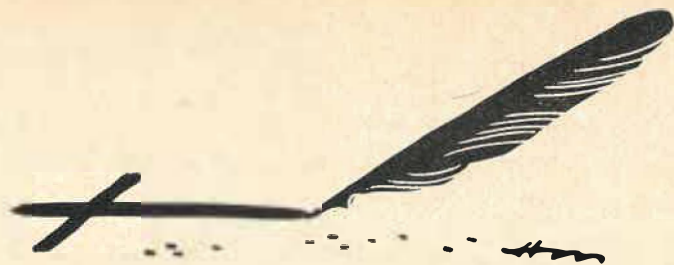
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**THE LIVING CHURCH**



## Advent Letters to a Young Churchman—III

by the Rev. William Goddard

Rector, St. John's Church, Minneapolis, Minn.

Thank you for your long and thoughtful letter. I do appreciate it, in the midst of your testing period. Maybe you have grown to know how refreshing a change of pace can be.

You have not forgotten, I hope, your little squib on my Josiah episode: when I found the brass plate with the ascription to St. John Baptist. I know Fr. A. thought we had no real title deeds; but I will pass up his Masonic marvels in favor of my discovery. For what a joy to preach about that preacher, and to claim him as patron. John Baptist was no Christian yet an exemplar for us all. What a minister of Christ he was! What a faithful steward of God's mysteries! Some of his spiritual brethren were surely on the road at Selma.

As we look at John Baptist, the epistle for Advent III becomes marvelously illuminating. St. Paul says that we should put our image to the test, by seeing how we stack up as ministers and stewards. These are the important things about us. And while men must so account of us in these matters, yet their judgment is not final nor definitive. St. Paul is far from introspective. It matters little to him that he be judged by another or even by himself: he subsists upon God's judgment. God is the judge. And nothing is more than approximation, until the Lord come. "Judge nothing before the time." What good advice, how hard to keep. Depression makes us judge before the time, as does an easy optimism, and anxiety, and stupidity. But when the time comes, the hidden things are revealed out of the darkness, and all the secret counsels of the heart are known. Then is the time for action, when the proof of ministry can be clearly shown forth. Tom Paine's

"summer soldier" appears in his true colors in this kind of an encounter. The back row student who has escaped attention for too long at length must come up before the headmaster.

This is hell, the neurotic withdrawal, the grave in which the living hides from life; and this is hell, the narrow way by which life may be gained; and this is hell, the valley of dread and final decision. It is always hell when we know ourselves to be up against God.

John Baptist faced hell. I think that's the one greatest thing about him. He knew that it was upon him that the end of the world had come — but he did not become "messianic" in a false sense, nor *fin-de-siècle*; he faced the ultimate issue and lived in it, embraced it, played his role. Had he been self-conscious and introspective and proud, he could never have decreased that the Christ might increase; what good theater self-abnegation is; you never know it's there until you think about it afterwards. If he had hidden in the sheepfold of his tradition, he would have seemed safe; but if you think of it as a might-have-been, it's like asking how safe we should be in a fall-out shelter. Who really knows whether it would be tomb or temple?

John Baptist was himself. He followed his conscience. He moved from the hell of self-immolation through the hell of decision into the heaven of victory over fear and favor.

This is a great day. What does the Advent III liturgy promise us? Not a merry Christmas, yet; nor an easy life. It promises a messenger before our face. He prepared the way for Christ, but so he does for us.

*(To be continued)*



# PEOPLE and places

## Appointments Accepted

The Rev. Charles C. Demere, former associate rector of St. Alban's, Washington, D. C., is in full time secular employment. Address remains the same.

The Rev. Samuel L. Hall, rector of St. Stephen's, Whittier, Calif., is studying at St. Augustine's College for the current academic year. Address until July 1966: #2 Monastery St., Canterbury, Kent, England.

The Rev. William A. Jones, Jr., former rector of St. Mark's, LaGrange, Ga., is associate rector of St. Luke's, Mountain Brook, Birmingham, Ala. Address: 3714 Montrose Rd. (35213).

The Rev. Joseph E. MacGinnis, former rector of St. Mark's, Cheyenne, Wyo., is assistant rector of Christ Church, Manhasset, Long Island, N. Y. Address: 66 George St. (11030).

The Rev. Lloyd H. Uyeke, former vicar of St. Gregory's, Woodstock, N. Y., is rector of the Church of the Good Shepherd, Granite Springs, N. Y. Address: c/o the rectory (10527).

The Rev. Jack B. Van Hooser, former professor of Old Testament, Episcopal Theological Seminary, São Paulo, Brazil, is assistant professor of Old Testament languages, Seabury-Western Seminary, Evanston, Ill. Address: 2127 Orrington Ave.

The Rev. Thomas H. Whitcroft, vicar of St. John's, Albion and St. John the Baptist, Mt. Carmel, Ill., will be rector of St. Mary's, Pittsburgh, Pa. Address December 10th: 362 McKee Place (15213).

## Resignations

The Rev. Eugene Botelho resigned as vicar of St. David's, Page, Ariz., on October 15th, because of ill health. Address: Roanridge Training and Conference Center, 9200 N.W. Skyview Ave., Kansas City, Mo. 64154.

The Rev. Raymond Kramer resigned as rector of

All Saints', Pittsburgh, Pa., on November 15th, to return to the industrial field. Address: 1310 Dormont Ave. (15216).

## Deaconesses

Deaconess Jeannene F. Wright is at the Convent of St. Margaret, Newark, N. J.

## New Addresses

The Rev. George Dawson, 1412 Denver, Portland, Texas 78374.

The Good Shepherd Parish (new building), 1345 Frankwood Ave., Reedley, Calif. 93654.

The Rev. Victor S. Ross, Jr. (new rectory), Box 162 — Mail House, Tucker Hill Rd., Middlebury, Conn. 06762.

The Rev. H. Lee Wilson (new rectory), 418 Cypress St., Reedley, Calif.

The Rev. G. Adolph Zeltner, retired, 22 Forest Dr., Suffern, N. Y.

The Rt. Rev. George R. Selway, 320 First St., Menominee, Mich. 49858.

## Lay Orders

The Brother Kenneth, S.B.B., of the Brotherhood of St. Barnabas, Gibsonia, Pa., took his life vows, on November 10th. The Rt. Rev. Lauriston L. Scaife, Bishop of Western New York, was celebrant and preacher, and the Rt. Rev. William Crittenden, Bishop of Erie, was the epistoler. Both bishops are visitors to the Brotherhood.

## Ordinations

### Priests

New Mexico and Southwest Texas — The Rev. William Henderson Martin, continues as vicar of St. Mary's, Lovington, N. M., and is vicar of St. Timothy's, Eunice, N. M., also. Address: 405 W. Avenue M., Lovington.

Panama and the Canal Zone — The Rev. Herbert Arrunategui continues as assistant at Iglesia San Cristobal, Rio Abajo, Panama. Later he will be assigned to new Spanish work in David, Panama. Address: 4720, Estafeta Avenida, Balboa, Panama, R. P.

## Retirement

The Rev. Frederic L. Bradley, former rector of Grace Church, Waterville, N. Y., resigned on November 1st, because of ill health.

The Rev. Stephen M. Kelker, former rector of Gethsemane Church, Sherrill, N. Y., resigned on November 1st. He and Mrs. Kelker, who is very ill, are living in Lima, Ohio.

The Rev. Samuel H. Sayre, rector of Kingston Parish, Mathews, Va., will retire on December 18th. He will continue to serve unofficially through the Christmas season, then will become priest in charge of St. Mary's, Colonial Beach, Va. Address January 1st: Rt. I, Box 115-S, Colonial Beach (22443).

## DEATHS

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

Guy Grant Wedthoff, senior warden of the Church of the Holy Cross, Tryon, N. C., died unexpectedly October 30th, at his home in Tryon after an apparent heart attack. He was 66.

Mr. Wedthoff was a native of Bay City, Mich., and had lived in Tryon for the past eleven years. He was a veteran of World War I, and a graduate of the University of Michigan. He had been in the investment banking business in Detroit, Mich. In Tryon he was chairman of the local board of the North Carolina National Bank, a member of the Rotary Club and secretary of the Tryon Hounds.

Surviving are his wife, Kathryn Morgburn Wedthoff; a son, Guy Wedthoff, Jr., of Blackganton, N. C.; and a daughter, Mrs. John Park, of Detroit.

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
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## CORAL GABLES, FLA.

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The Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

## FORT LAUDERDALE, FLA.

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

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

## FORT MYERS, FLA.

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

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
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Sun 6:30, 7:30, 9, 11; Daily 7:10, 5:45; Thurs, Fri & HD 10; C Sat 5

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

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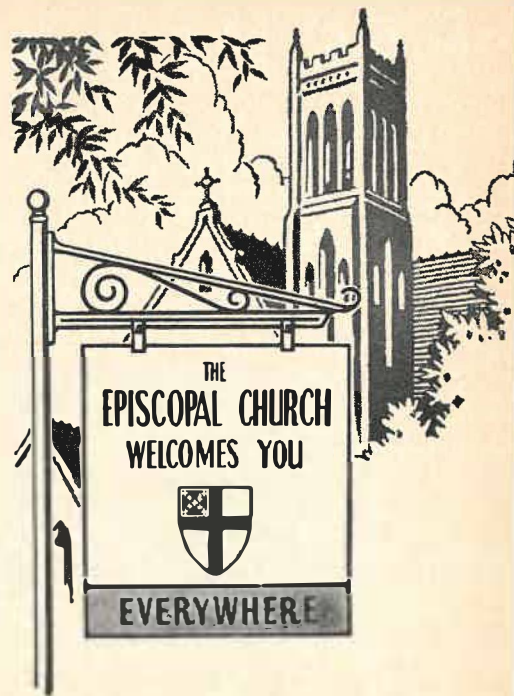
**HEAVENLY REST** 5th Ave. at 90th Street  
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**RESURRECTION** 115 East 74th St.  
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**ST. THOMAS** 5th Avenue & 53d Street  
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## NEW YORK, N. Y. (Cont'd.)

### THE PARISH OF TRINITY CHURCH

The Rev. John Heuss, D.D., r

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Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat; HC 8; C Fri 4:30 by appt

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

### CHAPEL OF THE INTERCESSION

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

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

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

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

## PHILADELPHIA, PA.

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

## WESTERLY, R. I.

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Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed & HD; 10 Tues, 7 Thurs; Cho Ev 5 Mon & Fri; C by appt

## FORT WORTH, TEXAS

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

## RICHMOND, VA.

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

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