

# The Living CHURCH

October 15, 1961

25 cents



From left: Innocent Goodhaus, Isaac Hawk, Leslie Bob Tail Bear, and Cadet Gilford Noisy Hawk, of the Church Army, at Indian Work Dinner: Everybody's culture is new [p. 8].

**Anglo-Catholic "New Look"** [p. 14]

# "William B. Williamson"

A Profile by Dean T. Stevenson

Archdeacon of Bethlehem

HOW OFTEN we hear such questions as: "Why should I join the Episcopal Church?" "How is the Episcopal Church different?" "What does the Church want me to do?" "What is the meaning of this term or that term?"

William B. Williamson, the rector of The Church of the Atonement in Philadelphia, parish priest, educator, and a convert to the Episcopal Church, answers such questions in a style which lay people will understand in "A Handbook for Episcopalians." This manual had its beginnings in a personal and family quest. Dr. Williamson and his family wanted answers. As a convert to the Church he early felt the need for such a book. He searched for one that would give simple and direct answers to inquirers as well as to Church members. He wanted something for the person who was interested in the Church but not fully converted to it.

Little by little he set down on paper the questions that were being asked and answers which seemed to satisfy the searchers. Some 16 chapters of the Handbook were at first mimeographed and used for Confirmation and general instruction. These proved to be so helpful that he was persuaded to make them available to larger numbers of Churchpeople. The result is this handbook.

Dr. Williamson has a background in education and parish experience which qualifies him to write this valuable aid. Reared in Methodism, he received his B.S. in Education at Temple University and his S.T.B. at the same institution. For further training he turned to the Lutherans and earned his S.T.M. at the Lutheran Theological Seminary in Philadelphia. World War II interrupted his studies but gave him an opportunity to serve his country as a chaplain with the United States Army. While in service, which took him to all parts of the globe, he began to feel the limitations of his Protestant ministry. Following the war



WILLIAM B. WILLIAMSON

he turned to the Episcopal Church because; 1) it does not compromise the Christian faith; 2) it is the most adequate modern representation of the Apostolic Church; and 3) it provides the most inspiring worship possible.

The emphasis of his ministry has been in the field of Christian Education. For a number of years he was Executive Secretary of the Department of Christian Education in the Diocese of Bethlehem, and continued this interest in Christian Education in the Diocese of Harrisburg where he served as Chairman of Education. Dr. Williamson is a popular writer and speaker. His works include "Our Intercommunion with the Methodists," "A Convert Speaks," and "Intercommunion and Reunion." He is a devoted and faithful parish priest and in great demand as a speaker and lecturer. In addition to his parochial duties he has found time to instruct in International Relations at Lehigh University and the State Teachers College at Westchester, Pennsylvania.

Dr. Williamson has produced a book which most clergy will want to have on hand when the inquirer asks, "Where can I find answers to my questions?" — or "There are so many things more I'd like to learn about the Church."

**Note:** The Rev. William B. Williamson, rector of the Church of the Atonement, Philadelphia, Pa., is the author of **A HANDBOOK FOR EPISCOPALIANS** — a new Morehouse-Barlow publication (**\$3.75**). It may be purchased at any bookstore or from Morehouse-Barlow bookstores in New York, Chicago, San Francisco, and Los Angeles.

(Pd. Adv.)

## LETTERS

(Most letters are abridged by the editors.)

### General Convention

In its 60th Convention our Church was *great!* The Presiding Bishop never "ducked" a question because it was controversial. With courage and conviction he faced Convention challenges and problems. He gained the respect of all because he did. The House of Bishops, by the way, is the "liberal" body of our Church. They proved the "full-time" men of God who were ever eager to go ahead.

The House of Deputies, too large and with a too great delegate "turnover," lacking experience and often confused, is at times distressingly conservative. The newly elected president of the House of Deputies — a most fortunate choice — was brilliant in his leadership.

The women in their "Triennial" appear to be at the Convention only because of the whimsical tolerance of the men. When the ladies requested the House of Deputies to change the word "layman" to "lay persons" the men debated away their request in the language of the little boy who dearly loves his mother but is certain she has not the brains to do what he can do.

At the missionary mass meeting the bishop-preacher cried out, "Jesus is not just another good dead man." The Convention certainly proved this. The Convention emphasized the fact that as the Marine Corps is the "morale builder" for the Armed Forces of our nation, in Convention our Church was and can be the "morale builder" for all Christendom.

(Rev.) W. HAMILTON AULENBACH, D.D.  
Rector, Christ Church and St. Michael's  
Germantown, Philadelphia, Pa.

### Keep Talking

Dr. Hoag's recent suggestion that he would like to have the giftie gi'ed him prompts me to express my appreciation to both him and THE LIVING CHURCH for making available to teachers theologically sound help in practical packages which are in small enough dosages for us to digest.

In general, Sunday School teachers are busy people who spend most of their time and energy in the world. This, in my opinion, is what they should be if they are to help their pupils, and this shows why we need such help as we find in "Talks with Teachers."

As Dr. Hoag walks along talking with his teachers, he constantly lifts his eyes to what is up above and also to what is far ahead. Those of us who are congenital boat rockers find him just as stimulating as the conservatives find him strengthening.

JANE L. KEDDY  
(Mrs. Roy C.)

Wakefield, Mass.

### Everywhere and By All?

I read with much interest the article about the protest by Canon Hall to General Theological Seminary [L.C., September 17th]. I am afraid that General is not alone, and I think that Bishop Banyard and Canon Hall can well be the fathers of an idea. If our orthodox bishops and examining chaplains would rally together and do some flunking

in their canonical exams there would be an incentive on the part of some seminaries to reassess their professorial staff. It is getting more embarrassing and difficult to explain away some of the nonsense that some clergy from top to bottom pass off for the press to gobble up.

Bishop Banyard and Canon Hall have my heartfelt congratulations for taking this stand.

(Rev.) RICHARD C. LITTLEHALES  
Vicar, St. Mark's and St. Paul's Churches  
Myrtle Point, Ore.

### In, Not of This World

The article by Dr. Van Buren in *THE LIVING CHURCH* for September 17th is an undisguised attempt to square Christian theology with humanism. It is depressing that a seminary professor would write "... the things of this world ... are God's most ultimate concerns ... we are to take the world of men and human actions as our ultimate area of concern. It means that we take our stand as men who know no higher concern than man. . . ." The gist of the article is that 20th-century Christian religion is and should be horizontally oriented, having become apparently a branch of sociology. Indeed, Dr. Van Buren interprets the Incarnation and our Lord's mission as expressing God's blessing on humanism and humanistic values. He states in effect that Christians had best stop fighting humanism and join it.

There is little scriptural evidence for such an interpretation of Christianity. As scripture has been interpreted through most of Christian history, we are indeed supposed to be detached from the world, despite Dr. Van Buren's call for us to be this-worldly. Did our Lord encourage His followers to agitate for a more equitable Roman tax structure? Or did He rather tell His people that they should have no concern for their standard of living, nor about taxation, or even for the morrow?

Dr. Van Buren correctly describes the impact of the industrial revolution on man and the Church. He incorrectly assumes that it no longer is desirable for the Christian to live in but not of the world. He ignores the fact that the Christian's main emphasis should be the vertically oriented one of worship. The modern Christian in fact more desperately than ever in history needs to witness to the transcendent importance of worship of God and to the Christian's abandonment of obsession for the good life of shorter work weeks, security, and automation. The emptiness of automated existence in the future may indeed offer a great opportunity for expansion of the devotional life.

It is true that the other-worldliness of Christianity is hard to sell to persons who have found nearly all their wants supplied in this world. The dictum that rich men can hardly enter the Kingdom is as true as ever, and now almost all Americans are, in Jesus' sense, rich men. The Church must still teach men to store up treasures in heaven, not on earth. That there may be few listeners and fewer buyers must not deter us from this witness. We must not take the easy way out that Dr. Van Buren advocates. The Christian religion was never and can never be a mass movement — though masses of people from time to time owe it formal

adherence and though we must never cease trying to convert the masses. While the Christian will be concerned for social injustice and will work to alleviate it, he will not be obsessed with this concern. The vocation of a Christian is still, as it was in the first century, to show contempt for this world in a life of sacramental worship, prayer, devotion, and exemplary holy life. The primary job of the Church is the production of saints, not the improvement of this world, though a saintly world would be a much improved world. To tell the truth, the New Jerusalem, the City of God, that Christians long for is the very antithesis of the industrialized world in which we live.

ALFRED TRAVERSE, Ph.D.

Houston, Texas

### Nazareth in Tokyo

We received your kind gift for our Community, and are very grateful for it. We will use it for our building fund.

For five years we have had a plan about a new wing. We have prayed and appealed to foreigners or Japanese [L.C., May 24, 1959]. Also, we have tried special work to raise the money, but it was not enough.

The need of extension is pressing, for we are crowded and unable to receive others who wish to come to the Community.

Work on the new wing was started about the middle of April. The foundation work was more difficult than we expected. Now the cost of labor is higher than our estimated cost. So *THE LIVING CHURCH* Relief Fund gift is a great help to us.

Perhaps the building will be finished about the end of October. Our building will be built by many people's prayers and help, so we must work for God's glory more diligently, though we are still a very little flock.

YACHIYO

Mother, Community of Nazareth.  
Ninato-ku, Tokyo, Japan

### TV Episcopal Hour?

During the years we have had television in this country I have looked in vain in the *T.V. Guide* and newspapers, both in Seattle and other cities on the West Coast, for a program titled "The Episcopal Hour." I have seen the printed notices about the Roman Catholic, Lutheran, Seventh Day Adventist, Christian Science hours and others, but have yet to see one indicated as our own.

I am in hopes that this letter might be passed on to the Episcopal Radio-TV Foundation for their consideration in naming their programs.

ARTHUR H. PIERCE

Seattle, Wash.

### The Best of Wright

In writing of the death of Richardson Wright, editor of *House and Garden* magazine for 35 years, [L.C., August 20th], you mentioned several of his articles.

However, the one, "Before You Get Well," a Forward Movement publication reprinted from *THE LIVING CHURCH*, was the best of all.

I wish every rector had a copy, and especially every hospital chaplain.

(Mrs.) ALVINA NICHOLSON

Beverly Hills, Calif.

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**This Holy Fellowship: Our Class**

A question which every alert teacher must face at the start of the school year is this: How can I bring my children to feel deeply their membership in the living Body, the Church? There will be Sunday-by-Sunday sessions, with lessons, subject-matter, and memorization, much activity and self-expression, and all the other particulars of vigorous teaching; but the outcome for which we labor is to make these young people into active, loyal, conscious Churchmen. This is not to be thought of as a desirable goal only for the time when they are adults. If they are to be active layfolk later, they must become vital Churchmen now.

When this aim is accepted, the eager teacher may try to accomplish it by a short cut. He will admonish them, tell them of the wonders of the Church now and in the past. He will urge them to be loyal, and to take their part. In short, he will try to get them to think and feel as he feels by the method of instruction and lecture. If he does this constantly, with personal warmth, his pupils may absorb some of the details, but more of his tone, as personal communication. But this teacher will have been working on the lowest rung of the ladder of learning — *telling*.

When, each Sunday morning, our people assemble at their parish church to take their parts in its program, they are practicing (that is, going through the elementary motions, under direction, like beginners in any art) the Christian religion. The first lesson is just to be there — together. This is how we all learn to become Churchmen. The duty of the leaders is to make these Sunday experiences so filled with meaning that the life of everyone will be changed. The experiences which our children have each Sunday morning are *worship* (with the larger group, now usually in the family service) and *companionship* (with persons of their own age, concern, and knowledge) in their classes.

**The Class, a Living Cell**

Clearly, the class teacher must continually give meaning to the worship just experienced, and, through this and other common experiences, fuse his class into a human group, living the Christian life together. He must realize that he must work to make his class into a living cell of the whole Church.

Here come some eight or more children who have been assigned to you. You know their names, and will gradually know their peculiarities, and their home backgrounds. They are like the parts of a machine, delivered in one box, but yet

to be assembled, oiled, and set running. They were meant to fit together, and until they do you have no functioning class but merely a collection of assorted children.

There are many good ways to unite a class. The first way is to enable them to practice their relationship with one another as Christians. For example:

Practice intercessory prayer during the class period. This would mean establishing a definite time, though brief, in each session, to pray for one another and for each one's personal concerns. Once the children get over the novelty of this, they will enter into it happily. "Today we will pray for Helen's grandmother, who is sick." "Let us pray for the boy who was hurt in the accident." "Arthur asks us to pray for his father." This may be silent prayer, sentence prayers, or collects, with as many taking part as will. The object is for the class to learn the fellowship of prayer.

**Secret Prayer Partners**

Propose the idea of secret prayer partners in older classes. Each pupil is to draw a name of another one in the class. He is to put the slip into his pocket, and not reveal who it is. Then every one agrees to pray daily for the person whose name he has drawn. The effect, over the period agreed upon, is to produce a sense of unity, of sharing each other's life, as each looks at his prayer partner every Sunday, and wonders which one is praying for him.

Recall points in the Church service, or develop part of the instruction by the rector. "We were witnesses to the Baptism." "We received Communion *together*." And, now and then, after talk of such experiences, turn to the prayer of thanksgiving at the end of the Eucharist, and stress "members incorporate in the mystical body," and "the blessed company." (The experience comes first, then words for it.)

Let the class stimulate its own attendance. Why call the roll? The only good reason is to stimulate interest in the group, to show that we are all important. If, week after week, you pass by a name with only the comment, "I wonder why she doesn't come?" you show that it doesn't matter. "She won't get her pin for the quarter," is hardly a Christian interest in the individual. Is that the only stimulus for children to come in your parish?

The class that has become a loving fellowship has no problem of attendance, for each member knows that he is important, and needed.

# The Living Church

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## SPECIAL FEATURE

Our Full and Responsible Share  
House of Bishops 12

## THINGS TO COME

### October

- 15. Twentieth Sunday after Trinity
- 18. St. Luke  
Convention of the diocese of Arizona, Phoenix, to 19th
- 22. Twenty-first Sunday after Trinity
- 27. Convention of the diocese of Eau Claire, Eau Claire, Wis., to 28th
- 28. St. Simon and St. Jude
- 29. Twenty-second Sunday after Trinity

### November

- 1. All Saints
- 5. Twenty-third Sunday after Trinity
- 12. Twenty-fourth Sunday after Trinity
- 18. World Council of Churches, Third Assembly, New Delhi, India, to December 5th
- 19. Twenty-fifth Sunday after Trinity
- 23. Thanksgiving Day
- 26. Sunday next before Advent
- 30. St. Andrew

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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# BOOKS

## A Missionary Situation

ACADEMIC ILLUSION. By Denis Baly. Seabury Press. Pp. 179. \$2.25.

College work here comes under a piercingly honest examination which is intolerant alike of sentimental preciosity and intellectual arrogance. In *Academic Illusion* Denis Baly frankly characterizes the college ministry as "a missionary situation" — which it surely is — and he places these words in the mouth of a man who would engage himself as such a missionary: "I will give my life to living in this strange country,



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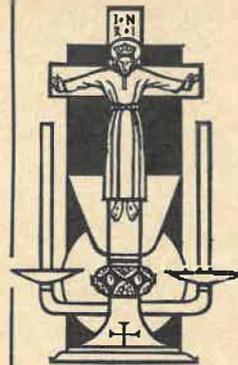
learning its language, coming to know its people, living according to its customs. I will not ask to go home until God sends me."

Dr. Baly assesses the crisis in the classroom, marked by the gulf between student and instructor and, too, by inane false educational values. He perceives the breakdown in dialogue and, therefore, in community. While critical of sororities and fraternities, he saves his surest and hardest judgment for the Church-related student foundations. I heartily subscribe to the criticisms leveled by the author: such foundations tend (as he points out) to become ingrown, sterile, lacking in dynamic faith and intellectual integrity within the framework of the university.

The real academic malaise, he says, "is that much of the work done in any col-

Continued on page 20

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# The Living Church

Twentieth Sunday after Trinity  
October 15, 1961

For 82 Years:

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



## GENERAL CONVENTION

Detroit, Mich., September 17th-29th.

### PRAYER BOOK

#### Overseas Titles

Early in Convention, the bishops adopted and sent to the House of Deputies a series of minor revisions in the Prayer Book to permit overseas districts in sovereign foreign lands to allow replacement of specifically American prayers for the President, Fourth of July, etc., with prayers appropriate to the nation in which they were offered.

This resolution was returned with an amendment by the House of Deputies permitting replacement on the title page of the Prayer Book of the words "Protestant Episcopal Church in the U.S.A." with either "Protestant Episcopal Church" or else the name ordinarily used by the Church in the particular overseas area.

Bishop Bentley spoke first, opposing concurrence with the amendment of the title page. He reviewed, at some length, efforts of earlier Conventions to deal with the problem of adjustment of the Prayer Book to overseas situations. Bishop Bentley expressed the view that to change the name was in some measure to reject the status of the overseas missionary districts as districts of the Protestant Episcopal Church in the U.S.A.

One after another, missionary bishops of Latin American districts took the floor, the majority of them pleading with the bishops to allow the change in the title page — a change which, in many jurisdictions, is already a practice of many years' standing.

Bishop Kellogg of the Dominican Republic said that the word "Protestant" was misleading in his jurisdiction, because to the people it meant the sects. "This has nothing to do with the oath of conformity," he declared.

Bishop Gooden of the Panama Canal Zone urged concurrence with the amendment. He offered what he called his credentials as a loyal adherent of the Prayer Book, by saying he had, 16 years ago, banned all Missals and such irregular services as the Vespers of Our Lady from his missionary district. "To call ourselves Protestant in my district would be like calling ourselves a Yankee Church in Alabama," he said. "I'm proud to be a Protestant in the United States, but in my area it would only be confusing to use the word."

Bishop Gray of Connecticut asked if it would help to deal with the problem by permitting use of an additional line on the present title page saying the Book was

### LIVING CHURCH reporters:

Rev. E. W. Andrews — House of Bishops

Rev. G. Ralph Madson — House of Deputies

Anne Douglas — Women's Triennial

"authorized for use in (the local name of the Church)."

Bishop Swift of Puerto Rico said this would be confusing and not helpful. "I plead with you to concur," he said, pointing out that the Spanish translation of the Prayer Book does not have the word "Protestant" on the title page and that permission to omit it had been given years ago. He then moved an amendment to allow use of the local Church name in any overseas district, not merely in a foreign sovereign state, since the issue is a serious one in his jurisdiction, which is U.S. territory.

Retiring Bishop Blankingship of Cuba said the Cuban Prayer Book had the word "Protestant" on its title pages, and that Cuban Churchmen were accustomed to the term. He argued that Prayer Books used in some areas, which omitted the word, were illegal.

Bishop Voegeli of Haiti said the Haitian Prayer Book in French has the title page translated directly as it is in the American Book. "It creates no problem," he said. "Many people just cut the page out." He argued that use of the local name of the Church, omitting the word "Protestant," was canonical, and he argued for the change in title page. He said the word "Protestant" does cause confusion, adding: "The opposite to peace is not war but confusion."

Bishop Saucedo of Mexico spoke with great earnestness, saying the name "Mexican Episcopal Church" was of great importance. "Give us freedom in some small matters," he pleaded. "We do not depart from the doctrine, discipline, and worship of the Church. To give us this freedom would be to show confidence in us as we seek to grow toward independence."

Bishop Kriskche of Southern Brazil said that the Prayer Book in Portuguese was a "faithful translation except in the title page. Since my boyhood, I have known no name for the Church in my country except 'Brazilian Episcopal Church.' No one in Brazil would know



Chicago clergy caucus before voting in the House of Deputies. Reading clockwise, starting at top left: the Very Rev. James W. Montgomery, the Rev. E. H. Badger, Jr., the Very Rev. Howard S. Kennedy, the Very Rev. Walter C. Klein. (In a vote by orders, one spokesman casts the vote for all four deputies in each order.)

what the name 'Protestant Episcopal' stood for."

Bishop Stark of Newark suggested setting up a committee of conference to work out the amendment carefully. Bishop Swift asked that the Presiding Bishop ask the sense of the House on the question of concurrence in the title-page amendment. This was done, and the bishops were apparently unanimous for the amendment. The Presiding Bishop appointed as bishop members of the committee of conference Bishop Gray of Connecticut and Bishop Voegeli.

Bishop Bentley then asked, since Prayer Book revision could not be made final at this General Convention, what should be done about an upcoming large printing of Latin American Prayer Books.

Bishop Gray said that, if there weren't too many sharp lawyers in the House of Deputies, it might be handled by canonical change rather than Prayer Book revision, and thus might be handled in this Convention.

Said the Presiding Bishop, "I leave it in your able hands!"

Bishop Dun of Washington added, "No one wants to ram the word 'Protestant' down the throats of Latin Americans."

In the final action on the issue, both Houses concurred with the committee of conference resolution that the canonical name of the Church in the area might be substituted for "The Protestant Episcopal Church in the United States of America" on the title page of Prayer Books published for use "outside the continental United States of America."

## THE MINISTRY

### Canon 36 Concurrence

The House of Deputies concurred with the House of Bishops on the proposed replacement for Canon 36.

The new canon, which will take the place of the present Canon 36 and Canon



38, removes the provision for ordination of ministers of other Churches who intend to continue to minister in their former Churches, and provides standards for the admission of men previously ordained in other Churches who wish to enter the ministry of the Episcopal Church.

Text of the new canon:

*Of ministers ordained in Churches not in communion with this Church*

Sec. 1 (A) When a Minister ordained in a Church not in communion with this Church desires to be a Deacon or Priest in this Church, he shall apply to a Bishop, attaching to his written application the following:

(1) Evidence that he has been duly bap-



The Rev. Dillard H. Brown, Jr., elected to be Bishop Coadjutor of Liberia.

tized with water in the name of the Father, and of the Son and of the Holy Ghost;

(2) His letters of ordination and satisfactory evidence that they and his other credentials are valid and authentic;

(3) Satisfactory evidence of his moral and godly character, and that he is free from any vows or other engagements inconsistent with the exercise of ministry in this Church;

(4) Transcripts of his academic and theological studies;

(5) A certificate from at least two presbyters of this Church stating that, from personal examination, or from satisfactory evidence laid before them, they believe that his desire to leave the Communion to which he has belonged has not arisen from any circumstance unfavorable to his moral or religious character, or on account of which it may not be expedient to admit him to the exercise of the ministry of this Church;

(6) A certificate in the form provided in Canon 34, Sec. 5 (3) and (4), from the minister and vestry of a parish of this Church; and

(7) A statement of the reasons which have moved him to seek to enter the ministry of this Church.

(B) With regard to the fulfillment of requirements as to pre-theological education the provisions of Canon 26, Sec. 5 and Sec. 6 shall be applicable. The applicant shall also submit to the examinations required in Canon 34, Sec. 3, the results of such examination to be filed and submitted as therein required.

Sec. 2 (A) If such a Minister furnish evidence of a satisfactory theological training in his previous Communion, and have

*Said a taxi driver to three Conventioners, "You Episcopalians make it awfully hard for the rest of us to be bigots. If all conventions were like yours, this would be a good job."*

exercised his ministry therein with good repute and success for at least five years, he shall be examined by the board of examining chaplains in the following subjects:

(1) Church History: the history of the Church of England, and of this Church;



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The Rev. Romualdo Gonzales-Agueros, elected to be Bishop Coadjutor of Cuba.

(2) Doctrine: the Church's teaching as set forth in the Creeds and the Offices of Instruction;

(3) Liturgics: the principles and history of Christian worship; the contents and use of the Book of Common Prayer;

(4) Practical Theology:

(a) The office and work of a deacon and of a priest,

(b) The conduct of public worship,

(c) The Constitution and Canons of the General Convention, and of the diocese or district in which he is canonically resident,

(d) The use of the voice in reading and speaking;

(5) The points of doctrine, discipline, polity, and worship in which the Communion from which he has come differs from this Church. This portion of the examination shall be conducted in part at least by written questions and answers, and the replies kept on file for at least three years.

The board of examining chaplains may, with the consent of the bishop, and with due notice to the applicant, examine the latter in any other subject required by Canon 29, Sec. 1.

(B) But if such minister cannot furnish evidence of a satisfactory theological training in his previous Communion, or if he has not exercised his ministry therein, with good repute and success, for at least five years, he shall conform to the requirements of Canon 29, Sec. 1.

Sec. 3 (A) Prior to being examined as heretofore provided, the applicant shall have received certificates from the bishop and from the standing committee, or council of advice, that he is acceptable as a minister of this Church, subject to the successful completion of said examinations; but he shall not be ordained or received until, after the provision of said certificates, at least six calendar months shall have elapsed, during which period he shall undertake such studies, in a theological seminary or otherwise, as shall be directed by the bishop with the advice of the board of examining chaplains.

(b) The bishop, in a book to be kept for that purpose, shall enter the name of each applicant, with the fact of his approval or disapproval of the application, and the date of such entry. If he approve of the appli-



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From across the Pacific came Supreme Bishop de los Reyes of the Philippine Church, Presiding Bishop Yashiro of the Nippon Seikokai, and Bishop de Mel of Kurunagala, Ceylon.

cation, he shall inform the applicant of the fact, and of the date of his acceptance.

Sec. 4 Before such minister shall be ordained or received into the ministry of this Church, the bishop shall require him to promise in writing to submit himself in all things to the discipline of this Church without recourse to any other ecclesiastical jurisdiction or foreign civil jurisdiction; and shall further require him to subscribe and make in his presence, and in the presence of two or more Presbyters, the declaration required in Article VIII of the Constitution.

Sec. 5 (A) Thereafter the bishop, being satisfied of such minister's theological attainments and soundness in the faith, may

(1) Receive him into the diocese or missionary district as a deacon of this Church, and, no sooner than four months thereafter, as a priest, if he has already been ordained by a bishop in the historic succession; or

(2) Confirm him and make him a deacon and, no sooner than four months thereafter, ordain him as priest if he has not received such ordination; or

(3) Make him a deacon and, no sooner than four months thereafter, ordain him a priest conditionally (having baptized and confirmed him conditionally if necessary) if he has been ordained by a bishop whose authority to convey such orders has not been recognized by this Church.

(B) In the case of an ordination pursuant to Sec. 5 (a) (2) of this canon, the bishop may, at the time of such ordination, read this preface to the service:

A.B., who is already a minister of Christ, now desires to be made a deacon (or ordained a priest) in this Church. He has satisfied the ecclesiastical authority of this diocese (or missionary district) that he accepts the doctrine, discipline and worship of this Church. We are about to confer upon him the grace and authority of Holy Orders as this Church has received them and requires them for the exercise of the ministry therein.

The letters of ordination in such cases may contain the words:

Acknowledging the ministry which he has already received and hereby adding to that commission the grace and authority of Holy Orders as understood and required by this Church for the exercise of the ministry.

(C) In the case of a conditional ordination pursuant to Sec. 5 (a) (3) of this Canon, the bishop shall at the time of such ordination read this preface to the service:

A.B., who has been ordained by a bishop whose authority has not been recognized by this Church, has now satisfied the ecclesiastical authority of this diocese (or missionary district) that he accepts the doctrine, discipline and worship of this Church and that he now desires conditional ordination. By this service of ordination, we propose to establish that A. B. is qualified to minister in this Church.

Sec. 6 No one shall be ordered deacon or received as such until he be 21 years of age. No one shall be ordered Priest or received as such until he be 24 years of age.

Sec. 7 The provisions in any other canon inconsistent with this canon are inapplicable to the actions contemplated in this canon.

Pertinent changes were made in other canons.

#### UNITY

### Unstated Policy

Late in the Convention, the House of Bishops disagreed with the House of Deputies on the necessity of spelling out a "stick to Anglicanism" policy.

A resolution introduced by Bishop Gray of Connecticut was adopted by the bishops, stating that any committee or commission of the Church, negotiating on the matter of unity with other Churches, would do so on the basis of the four points of the Chicago-Lambeth Quadrilateral, as restated in the Lambeth Con-

ferences of 1920 and 1958. The resolution also said:

"Any such committee or commission is instructed that any proposal for federation or union between this Church and any other Church or Churches can be made on behalf of this Church only on bases which will permit this Church, or any federation or union of which this Church may become a member, to remain in full communion with the see of Canterbury and maintain full communion with other members of the Anglican Communion and other Churches with which this Church is now in full communion. . . ."

The deputies returned to the bishops what they called an amendment to this motion, omitting reference to remaining in the Anglican Communion, and softening references to the four points of the Quadrilateral to a call for the Joint Commission on Approaches to Unity to "remember" such historic statements.

Bishop Gray proposed an amendment, restoring the provision that we remain in the Anglican Communion, but Bishop Gibson said that, while he agreed that the idea was valuable, "unfortunately, at this late hour, an amendment would probably confuse the other House. Since loyalty to the Anglican Communion is our policy, it is not necessary to state it." Bishop Gray's amendment lost, and the bishops concurred with the deputies with only a scattering of negative votes.

#### INDIAN WORK

### You Can't Go Home

By BILL ANDREWS

New England was host to the Indians in a great feast and talkfest at General Convention. Hundreds packed every available space in the grand ballroom of the Statler-Hilton Hotel for the Indian Work Dinner, sponsored by Province I. Prayers were quadrilingual — in English, Navajo, Chippewa, and Dakota, and a hymn was sung in both Dakota and English.

The Very Rev. John Coburn, as toastmaster, spoke of the long association of New England with the Indian mission, notably in sending out many missionaries. The highlights of the Indian work were presented by Mrs. Muriel Webb, assistant director of the Department of Christian Social Relations, and chairman of the Joint Staff Committee on Indian work, and Mrs. Elizabeth Clark Rosenthal, research editor of the Committee.

Then Ven. Vine Deloria of South Dakota challenged Churchmen present to implement the report of the National Council on the ministry to American Indians [L.C., September 10th] in budgetary terms, and then introduced Congressman Ben Reifel (Rep.) of South Dakota, son of a full-blooded Dakota woman, and an alumnus of the Bishop Hare School. Congressman Reifel credited the Church's work with making it possible for him to be a Congressman. He concluded with the appeal, "Don't let this

century-old work among my people die an ignominious death."

The Rt. Rev. Daniel Corrigan, head of the Home Department of the National Council, said, "If the Indians think their culture is shattered, I tell them my culture doesn't look the same to me, either. Thanks to industrialization, everybody's culture is brand new. But what is new was not created by the Devil, but by God. The present situation is not a booby trap, though booby traps do fall into it." He spoke of the yearning of Indians and whites alike to return to a sentimentally remembered past situation, adding, "there is no escape from the human race. Any thought of going back to a golden age and Mother's lap is vain. It ain't gonna happen again! There's no way back. You can't go home again. The Cherubim with flaming sword stands at Eden's gate."

#### **PUBLIC AFFAIRS**

### **The Bishops' Own**

After the House of Bishops had heard the Rev. Fred W. Kern, Lutheran minister and director of the Religious Affairs Office of the Office of Civil Defense, speak of the moral implications of civil defense for the clergy, of civil defense chaplaincies, and of the use of church facilities for civil defense purposes, Bishop Stokes of Massachusetts presented a resolution on the subject. The bishops adopted the resolution, commending civil defense to clergy and laity, asking their support of civil defense programs.

The subject was debated in the House of Deputies. Some members of the House expressed a desire to train the clergy and otherwise prepare for service in case of need; some desired not to seem allied with any atomic war scare, nor to associate with the "save yourself" thinking of some of the literature. On a close vote, the House failed to concur.

In the House of Bishops, Bishop Hubbard of Spokane said that he thought "the Church ought to take a lead in this," and moved that the House make the same resolution (striking the words "the House of Deputies concurring") its own, asking the Church to take action. The resolution was adopted.

### **Pacifists**

The House of Deputies concurred with a resolution of the House of Bishops to set up an agency to help conscientious objectors assert their rights, as in wartime.

### **Effort to Block**

In the House of Deputies, an effort was made to block concurrence with a House of Bishops' resolution calling for action at the diocesan level to investigate and improve state workmen's compensation laws. This was called an invasion of secular interests. However, the motion to concur was passed by a sizeable vote.

### **U.N. Commended**

Bishop MacAdie, Suffragan of Newark, for the Committee on Social and International Affairs, moved a resolution reaffirming the stand of Lambeth on the United Nations, commending the work of the U.N., calling for its strengthening, and calling upon the American people to support the President in bringing about a closer relationship to the U.N.

The resolution was passed in the House of Bishops and received strong concurrence in the House of Deputies.

### **Where Official**

Bishop Marmion of Kentucky, reporting for the Joint Commission on the Church in Human Affairs, moved a resolution on Christian marriage and population control [see L.C., September 10th], referring to the statements of the 1958 Lambeth Conference calling for the exercise of responsible parenthood and family planning "in such ways as are mutually acceptable to husband and wife in Christian conscience." The resolution also outlined the two great purposes of Christian marriage as being the procreation of children and the "relationship of love with its sacramental expression in physical union."

The resolution was approved and sent to the House of Deputies, where it was approved, with an amendment adding the words "where it is officially sought," to the end of the resolution, in reference to U.S. assistance in foreign birth control programs. The House of Bishops concurred on the amendment.

### **Commission Commended**

Both Houses concurred on a resolution continuing the existence of the Joint Commission on the Church in Human Affairs, and a resolution commending its work to the Church. This read:

"Resolved . . . that the General Convention commends to the members of the Church in the dioceses and parishes the report of this Commission and its publications and resolutions; that these materials might become effective aids in making the Gospel a living instrument in the lives of people searching for truth; that by prayer and meditation the will of Him Who came to bring light in darkness might shine more brilliantly in the lives of His people."

### **Omnibus**

The House of Deputies adopted a resolution reaffirming the Church's position regarding peace, its dependence upon Christian living and the law of love; resolving to dispel racial discrimination, to establish full opportunity, and calling on people to alleviate social strains. An effort to table the resolution almost succeeded.

The House of Bishops greeted with

ironic comments this omnibus resolution and referred it to committee. Shortly thereafter, Bishop Stark of Newark reported it out of committee, saying that it reaffirmed previous General Convention actions and that defeat of the resolution would be tantamount to rejecting these earlier actions. The House concurred.

### **Misplaced**

A resolution from the House of Deputies, instructing diocesan chancellors to file their legal opinions on matters of canonical or constitutional interpretation with the National Council, and instructing National Council to assign responsibility for handling these, led the Presiding Bishop to say he was puzzled as to where in the National Council apparatus this could be put.

"I think this is misplaced," he said. "These opinions should come either to me or to the Joint Commission on Constitution and Canons." Bishop Gray of Connecticut moved an amendment making the Presiding Bishop the one to receive the opinions. This passed, and the bishops returned the amended resolution to the deputies. The House of Deputies concurred.

#### **STRUCTURE AND ORGANIZATION**

### **Annual and Provincial**

Debate in the House of Deputies on the structure and organization of General Convention was on the bishops' resolution setting up a Joint Commission to

*Continued on page 15*

Native Mexican dances, performed by a troupe of young Mexican men and women, were features of the entertainment at Province I dinner. Bishop Saucedo of Mexico, stating "We have heard so many speeches that I do not want to make one tonight," briefly commented on the large number of people from other parts of America who go to his country, encouraging understanding between the two nations and its peoples.



# WOMEN'S WORK

## TRIENNIAL

### Polyglot in '64?

Of the some 6,000 women of the Church involved in the Triennial Meeting, the 508 with voting power passed resolutions ranging from soup to the NCC. One of the resolutions approved recommends that provision be made at the next Triennial for multi-lingual participation.

Delegates, deputies, and bishops attending the 61st General Convention in St. Louis will be asked to witness to their mission by accepting a bowl of soup, but paying the cost of a regular dinner, "that the amount saved by this procedure" may be designated "for the hungry, the sick, and those who are in need of our help." This is part of a resolution passed to petition the Joint Commission on Arrangements for the 61st Convention for the holding of such a dinner.

Pointing out that the overseas missionary districts and dioceses have many able leaders unable to communicate fully in English and that there are Churchpeople able to serve as translators, a resolution passed asks that the General Division of Women's Work appoint a committee to investigate the possibilities and make arrangements for simultaneous translation into as many languages as needed during coming Triennial Meetings. The committee would also inform bishops and diocesan presidents overseas of what arrangements will be available, far enough in advance that this information might be considered in the election of delegates.

A resolution adopted by Triennial endorsed a study of discrimination, support-

ing action of the House of Deputies toward a program of study of problems of integration. Another resolution on racial discrimination commended the city of Detroit and the Convention planning committee for steps taken to eliminate racial discrimination.

The Triennial resolved "to go on record as favoring the support of an extensive and dynamic program to awaken and educate our leadership on the national, provincial, diocesan, and local levels to an understanding of the mission of our Church to colleges, universities and other institutions of higher learning. . . ."

A resolution was passed to commend the Girls' Friendly Society for its vision in planning the 85th anniversary development program.

A resolution was passed to ask the delegates' opinions and General Division study regarding length and possibilities of revision of the Triennial program.

By unanimous adoption of a resolution, the Triennial went on record as endorsing the action of the General Convention concerning the relationship of the Episcopal Church and the NCC.

Other resolutions adopted were to expand the training program for women workers without college degrees and to urge support of the Episcopal Radio-TV Foundation.

## UTO

### Changing and Unchanging

Triennial delegates approved the designation of most of the \$4,339,190.81 United Thank Offering to meet capital needs overseas and at home and to support women workers, following a pattern established in 1899 by the first Thank Offering (of about \$2,000) given to mission work and to a woman missionary.

The \$2,173,500 for capital needs will invest the tangible gratefulness of Episcopal women in land, churches, parish houses, schools, and housing in Brazil, Puerto Rico, Mexico, Dominican Republic, Liberia, Taiwan, Haiti, Panama Canal Zone, Okinawa, the United States — including \$100,000 in the Episcopal Church center in New York City.

In the second category the "Blue Box" grants totaling \$1,631,500 help with salaries of women workers — National Council appointees and other workers overseas — recruiting, scholarships, training schools, and deaconess retirement.

Of the remaining sum, \$119,500 is designated for special projects, and \$214,000 for Anglican and ecumenical work, leaving \$200,690 (and the 81 cents!) undesignated.

Special projects include the publication of materials for Latin America, the Detroit Industrial Mission, Church Society for College Work and faculty fellowships in theology and religion, the Interim Training Program, Idaho, Christian Education editorial assistance in the Adult

Division, and Christian Social Relations intergroup relations work.

Anglican and ecumenical work grants support the work of the Anglican Communion in Singapore and Japan, coöperative missionary projects such as American Bible Society, and the foreign and home missions divisions of the NCC.

## Something New

Formerly, episcopally-approved requests went for careful consideration to the UTO Committee, composed of one third of the members of the General Division of Women's Work, which decided by vote the requests to be recommended to the whole General Division, where after further discussion, a vote was taken, final approval being made by Triennial delegates.

A facet of the "changing pattern" of women's work in the Church is a new procedure for processing the United Thank Offering requests. This was explained by Miss Frances Young, executive director of the General Division of Women's Work, in her report to the Triennial.

All requests are referred initially to the directors of the Home or Overseas Departments, with further necessary referral to other appropriate Departments or Divisions of the National Council. The requests are then returned to the General Division of Women's Work with priority notations. These priority lists serve as the basis for the list of recommended grants for the next triennium. In this way the United Thank Offering becomes more a part of the whole Church program and better related to the over-all missionary strategy of the Church.

In April of 1961 the General Division of Women's Work had voted to change the term "budget" to "list of grants" which seems a more accurate description of the allocation of the United Thank Offering.

The General Division presented to the Triennial a suggested list of recommended United Thank Offering Grants for 1961-64. These were considered by the United Thank Offering Committee of the Triennial Meeting, and certain additions and changes were made in the report presented to the meeting on Monday, September 25th, by Mrs. Paul Kerr, diocese of Northern Indiana, and chairman of the United Thank Offering Committee, after the amount of the total offering was known — \$4,339,190.81. In presenting the report Mrs. Kerr made it clear that requests which were not included in the present report were not necessarily turned down finally, but that other grants would be made in the next three years.

The list of grants was approved as presented, but two items were discussed before final approval. Some delegates, while agreeing as to the necessity of a proper and efficient headquarters for the Church, questioned the suitability of

*Continued on page 18*



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The Rev. Edward Merrow of Virginia was recently appointed by the Presiding Bishop to be national chaplain of the Daughters of the King.

## ECUMENICAL

### Pleased and Disappointed

The man who precipitated the Presbyterian invitation which was accepted by General Convention, Eugene Carson Blake, Stated Clerk of the United Presbyterian Church, said recently that he was pleased at the Convention action on the matter.

He said, however, that he was disappointed in the resolutions adopted concerning the National Council of Churches. Dr. Blake is a former president of the NCC.

After a public hearing [L.C., October 8th], the General Convention rejected proposals that the Episcopal Church withdraw from the NCC, and similarly rejected proposals that the NCC be limited so that it would cease to make pronouncements on political, economic, or social matters. The Convention did, however, authorize the Joint Commission on Ecumenical Relations to make a three-year study of the inter-Church organization.

The NCC was requested to make certain structural changes, and a resolution was passed by the Convention declaring that "no pronouncement or statement can, without action by this Church's authority, be regarded as an official statement of this Church."

Dr. Blake said he interpreted these actions to be the General Convention's way of making sure that "no foolish action or any possible vote of censure could come up." He said he felt the compromise to appease a minority of the delegates was unnecessary.

"I am impatient with some of the same thinking at our own [United Presbyterian] General Assembly," he said. "Some of these people arrive at their decisions not on Christian principles but on their own prejudices." He added, "This is the reason we get into trouble — not because of what the [NCC] says or does." [RNS]

## NATIONAL COUNCIL

### South of the Border

The 1962 offering of the Episcopal Young Churchmen will be devoted to the Church in Cuba, by action of the National Council at its meeting in Detroit on September 16th, just before the opening of General Convention.

The specific objective of the grant is the strengthening of youth work through a training program. The offering will carry forward the young people's mission study program for 1962.

In its discussion concerning possible future autonomy of the Brazilian Church, the National Council received a report

from the Church there, which explored some of the aspects of the proposed arrangement. The report, which was presented by Bishop Wright of East Carolina, brought up the following points:

(1) Acceptance in principle of the goal of autonomy.

(2) Studies should be undertaken to formulate a concordat establishing the relationship of the two Churches and to develop a new canonical and administrative structure for the Brazilian Church.

(3) In the proposal, the Brazilian National Council sees "a challenge and an honor" for assuming more self support and for increasing evangelization among the Brazilian people.

(4) Adequate properties for national headquarters, dioceses, parishes, and institutions will require assistance from the Church in the United States.

## JAPAN

### Typhoon

Typhoon Nancy, reported to be the most powerful such storm to hit Japan in a quarter of a century, slammed into Osaka the middle of last month. Winds pounded the city for more than three hours, leaving in their wake more than 2,000 houses totally destroyed, over 6,000 partially destroyed, and more than 50,000 houses flooded above the first floor.

Because of sufficient advance warning, however, relatively few lives were lost.

In the diocese of Osaka, St. Andrew's Church, which serves as the chapel for St. Andrew's University, was completely devastated, as was the rectory. Other churches in the diocese receiving considerable damage were Holy Trinity Church, Christ Cathedral, Jonan Christ Church, and Tondabayashi Episcopal Church. The Rev. John C. MacDonald, a missionary from the Canadian Church, reports that his house was partially demolished.

In addition, these Church institutions were damaged to a considerable degree: Momoyama Gakuin (St. Andrew's University), Poole Gakuin, Toko Gakuin

Orphanage, Hakuisha Orphanage, Amagasaki Kindergarten.

Damages to the diocese of Osaka have been estimated at 1,600,000 yen, or \$68,000.

## DELAWARE

### Protecting Confidence

The State of Delaware has a new law on the books to protect clergymen from being forced to divulge confidential information obtained during the regular performance of their duties.

The law is an outgrowth of a \$1,000,000 alienation-of-affections suit now in Delaware Superior Court [L.C., July 23d].

Lawyers in the case have introduced a motion to compel testimony from the Rev. Percy F. Rex, rector of Trinity Church, Wilmington, revealing conversations with the plaintiff and others.

*Continued on page 17*



Typhoon Nancy left a wet and littered path. Above: The rectory and the remains of St. Andrew's Church, Osaka. Below: Not a scene in Venice, but one of the principal streets in Osaka, after the storm.





F. W. Putnam

Pastoral letter read by Bishop Dun.

In a time of dread  
disorder, we cannot avoid taking

# Our Full And Responsible Share

*The following is the complete text of the House of Bishops' Pastoral Letter as it was read to a joint session of the 60th General Convention, September 29th, by Bishop Dun of Washington.*

**D**early beloved brethren:  
As we come to the end of our 60th General Convention our thoughts and prayers turn to all the congregations of Christ's flock knit together in the communion and fellowship of our Episcopal Church at home and overseas.

A chief value of a General Convention, over and above its essential legislative and decision-making tasks, is that it lifts us out of our localism. It takes us beyond our often too narrow preoccupation with the problems and needs of our own parishes and dioceses, and enables us to realize anew the wholeness of our Church.

Of course the Church is most real to us in our local congregation. It is here that a company of people join together in common prayer in Christ's name. It is here that we answer in faith to the Word of the Gospel. It is here that our Lord's reconciling offering of Himself for us is celebrated and taken to ourselves. It is here that the charity which is the greatest gift of His Spirit is manifested in the fellowship of His people.

But no congregation of Christ's flock knows itself for what it really is save when it knows itself as a local embodiment of a wider community of life in Christ reaching across time and distance, as heirs of an apostolic mission and partners in a catholic community whose calling is to reach to the world's end. At our General Convention the persons we meet, the programs and budgets we accept, the reports presented to us compel us to think in terms of a nation and to look far beyond our own borders.

It is good to regain a vision of the wholeness of our common life and of our

shared mission. It is very good to recover our all-one-body feeling transcending our interesting and sometimes aggravating differences.

Yet this experience so valuable in itself can be misleading. It can give an illusory sense of our strength. There have been so many Episcopalians concentrated in Detroit that we can almost think the world is made up of Episcopalians.

We need to see ourselves in a still wider setting and to know that the Lord of lords and King of kings has not put His whole cause into our hands.

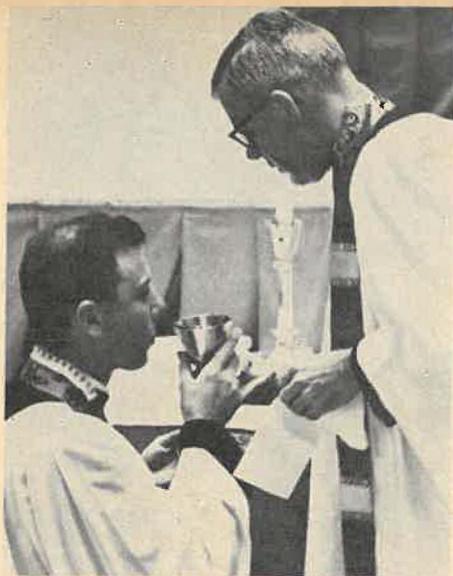
To begin with what is nearest to us in terms of shared inheritance, we have had many reminders here in Detroit of the fact that our Episcopal Church is tied into the family of Churches known as the Anglican Communion. There have been with us here archbishops and bishops of the Church of England, of the Anglican Church of Canada, of the Province of South Africa, of the Churches of Ceylon and Pakistan and Japan. These brethren of our wider household are but a little sampling of the outreach of our Anglican fellowship. As a result of this outreach our Anglican Communion binds us to peoples of all races and of many nations, not only in the English-speaking world, but in Asia and Africa. Our Communion includes many millions of African clergy and laity, and is firmly rooted in Asia and Latin America. To all of these Churches we are bound by a common inheritance. We use the same prayers. What stronger bonds can there be between peoples? The Prayer Books of our Anglican family exist in some 170 languages. We hold fast to the same standards of faith and the same Church order. Increasingly we shall be called upon to take a larger share of responsibility within the total mission of Anglicanism, as the balance of resources shifts from the older countries to the newer.

Our cherished membership in the Anglican Communion can help us know what it is to belong to a world-wide Church with a world mission. It makes high claims upon us. But the Anglican Communion is a small part of the whole number of Christ's people.

When we look out on the American scene in its total dimensions we can easily see how modest a place we Episcopalians hold numerically within it. We see multitudes of churches of many names in the cities and towns and rural areas of the United States. Few of us look often and objectively at the total figures. In this total population of about 180 millions, some 60% are reported as Church-related. Of these, roughly one-third are Roman Catholics, and the great majority of the balance are related to non-Roman and non-Episcopal Churches. We report about 3,500,000 baptized members and about 2,000,000 communicants. Baptists, Methodists, Lutherans, Presbyterians outnumber us, some of them heavily, not to mention other millions in many smaller Christian bodies. For every congregation gathered to worship God according to the good way of our Book of Common Prayer there are some 35 other congregations gathered to worship God according to another way.

We would not overwhelm you with figures. But when we look at them it is plain, without minimizing one whit the heritage and the mission God has committed to us, that Christ's cause in America and overseas is in many hands besides ours.

If to look out on the American scene is to see our own calling and role modestly and humbly, how much more is that true when we look out on the world scene. To that widest outlook we are called by the one Lord, who ever bids us, "Go into all the world." His Word has gone out into the world and He has



F. W. Putnam

We pray for the whole state of Christ's Church.\*

gone with His witnesses. By waves of heroic missionary zeal interrupted by long periods of torpor and quiescence, by the migrations of peoples, by colonization, the movement of new life in Christ has at least penetrated all the continents of the earth, though very meagerly in vast areas.

The total number of "all who profess and call themselves Christians" is perhaps seven or eight hundred million in a world population approaching three billion. In some of the most densely populated areas Christians are only 1½% to 3% of the total population. In areas of high Christian concentration the major Church families and their subdivisions are very unevenly distributed. The Roman Catholic Church probably includes in its membership more than half the Christians in the world. There may be 125 to 175 millions in the Orthodox allegiance. There are estimated to be some 70 million Lutherans. Presbyterians, Baptists, Methodists, and Anglicans are thought each to number some 40 millions, more or less. We Anglicans comprise perhaps 5% of the whole body of Christ's people.

With these great companies of fellow-Christians we share precious things. With them all we pray, "Our Father, who art in heaven, . . . forgive us as we forgive." To us and to them alike there come the great and terrible commandments. To us all there come again and again the same beatitudes, the same parables, the same prophetic judgments, the same psalms of Israel. With most we share the same ancient creeds, and even where these are not used we find our brethren confessing the Father and the Son and the Holy Spirit, one God.

Above all, they and we together confess one Lord and Saviour. In Him, in His self-giving love for us and our imper-

fect answer of faith to Him, we have a oneness that lies beneath and overarches all our real and difficult differences of faith and order and worship. And just in the measure that we penetrate the barriers which divide us and come to know one another inwardly we find that in these other households of faith and prayer the holy love of God in Christ is breaking through to men and calling out penitent faith. In these other households we find men who know themselves forgiven and called to be forgiving; we find men who have beheld the Suffering Servant and who have in high measure been unselfed and made servants; we find men knit together in shared devotion to Him.

We are a small Church. Our whole Anglican Communion is a small part of the total Christian community. But the calling and mission of a Church cannot be measured by numbers only. With mingled pride and humility we can recognize that in our membership are found a disproportionate share of men and women who occupy positions of great responsibility and influence in our sorely troubled world. This fact must deepen our sense of mission, even while it brings a troubled concern for the simple and the poor with whom our Lord identified Himself.

Securely enshrined in our inheritance is the vision of the Great Church whose mission is to all sorts and conditions of men. That is preserved for us in our historic Creeds, rooted in Scripture, and in our common prayer. Our deepest allegiance is not to the Episcopal Church nor to the Anglican Communion, but to the "one Catholic and Apostolic Church." At every eucharist we pray for "the whole state of Christ's Church," beseeching God "to inspire continually the Universal Church with the spirit of truth, unity, and concord." Every bishop among us holds a certificate addressed, "To all the Faithful in Christ Jesus throughout the world," and declaring that he has been ordained a bishop "in the Holy Catholic and Apostolic Church of God." We are committed to the One Great Church and must know ourselves called to be faithful to it.

So it is that we as a Church and as a Communion have found ourselves constrained to take a full and responsible share in what has come to be spoken of as the Ecumenical Movement. In simplest and broadest terms this is the movement at work among nearly all the separated companies of Christ's people throughout the world as they seek to overcome their separation one from another. Wherever it is found we see Churches and bodies of Christians moving out of isolation into communication, out of competition into coöperation, out of estrangement into good will and understanding.

To call this movement "ecumenical" means that in its fullest nature it is concerned with the whole Church in all its

partial manifestations in the whole world. Because the Kingdom we are all called to seek first is one and the King we all confess is one, this movement seeks for the unity God wills for us, with the recognition that we are far from knowing or agreeing upon just what that unity would be. We are agreed that it must be a manifest unity, manifest among ourselves and manifest to the world, not invisible. It is coming to be widely recognized that the Church can only be manifestly one when all who confess Christ Jesus as Lord share a fully committed fellowship with one another through Baptism into Him, hold the one apostolic Faith, preach the one Gospel and break the one Bread, and when the ministry and members are acknowledged by all.

This movement has many expressions and takes many forms: prayer with one another and for one another, talking together not to prove how much better we are than the others but to understand one another in love, the establishment of continuing councils of Churches on a world scale or a national scale or on the local level, official conversations between separated Churches with a view to limited intercommunion or full communion or complete union.

The way which has been most open and which has brought into closer relationship the largest number of separate Churches has been the establishment of councils which provide for common counsel and planning by the member Churches; for common study of our shared Scriptures, of the things that unite us and the things that divide us, and of the problems and opportunities we all confront in the same distracted world; for mutual help; for shared service to refugees and the dispossessed and the victims of disasters; and for common testimony and action where possible.

Our Episcopal Church and more widely the self-governing Churches and Provinces of our Anglican Communion have been responsible members of the World Council of Churches since its formation. That has brought us into deepening relationships with 178 Church bodies of many races and nationalities in more than 50 countries. In it we are linked with major Churches of the Reformation and post-Reformation inheritance in Europe, with hard-pressed Christian brethren behind the Iron Curtain, with younger Churches of Asia and Africa and South America, and with a growing representation of the Orthodox and Oriental Churches. That the Roman Catholic Church is not a member is a grievous limitation in the ecumenical scope of the World Council. But we can rejoice that that Communion is increasingly represented by officially approved "observers" at major meetings of the Council and that there are many evidences of the seriousness and respect with which it views this

*Continued on page 21*

\*Priest receives the chalice at Corporate Communion during Convention's Youth Weekend.

## Catholic Ecumenicity

Some years ago, after the Boston General Convention, THE LIVING CHURCH commented, "The real problem of Anglo-Catholic leadership in General Convention is its predominantly negative character. . . . The great preoccupation and interest of Catholic Churchmen for a whole generation has been in defeating bad proposals rather than in advocating good ones."

To us, one of the most heartening characteristics of the Detroit General Convention was what might be called a "new look" in Anglo-Catholicism. This became evident early in the sessions when the speeches of responsible leaders of the Catholic Movement on the Lanka issue contributed mightily to the overwhelming majority in favor of the resolutions adopted by the House of Deputies and subsequently concurred in by the House of Bishops.

The resolutions as adopted were not in precisely the form recommended by the Commission on Ecumenical Relations. Quite properly, in our opinion, they left the final decision on both recognition of Catholicity and entry into full communion to a future General Convention when the union of the Churches of Ceylon will have actually been completed. The result seems to us to be a wise, prudent, and loving policy of encouragement to our Anglican brethren in Ceylon without any deviation from the standard of loyalty to Catholic Faith and Practice.



Clifford Morehouse: Not a partisan victory.

A similar policy was adopted by Catholic-minded leadership on the invitation from the United Presbyterian Church for the four-way unity discussions in this country. A reference to the original version of the Lambeth Quadrilateral — the Chicago Quadrilateral of 1886 — was inserted as a needed reminder that the four points of Bible, Creed, Sacraments, and Episcopate are "inherent parts" of a "sacred deposit" possessed by the "the undivided Catholic Church during the first centuries of its existence" and "incapable of compromise or surrender" [see text, facing page].

As finally adopted, the resolution provides for wholehearted entry into discussions with our Protestant brethren, accompanied by a frank reminder that the goal must be a Church which is fully Catholic as well as truly Reformed and Evangelical.

We have previously had occasion to refer to the constructive contributions on liturgical matters of the liturgical committee of the American Church Union — in rescuing the Book of Propers for lesser holy days from premature adoption and in endorsing, with proper safeguards, a constitutional provision for trial use of revised Prayer Book offices.

Among the contributions of Anglo-Catholicism to the Detroit General Convention must certainly be counted the election of Clifford P. Morehouse as president of the House of Deputies — not as a partisan victory, of course, for he was the unanimous choice of Churchmen of every school of thought; but rather as one more example of the fact that the old notion of Anglo-Catholicism as a "sect within a sect" is utterly at variance with the facts of Church life today.

The Catholic movement in the Episcopal Church has sound historical grounds for claiming to be the original source of the movement toward Christian reunion which has brought the World Council of Churches into being. In traditional Protestant theology, the oneness of the Church is regarded as essentially a spiritual and invisible thing, but in Catholic theology the Church that is one, holy, Catholic, and apostolic is and must be the visible Church with its bishops, priests, and deacons, its laity, its organs of government, its Faith and Sacraments. To the Protestant, visible unity is desirable, but to the Catholic, it is a necessity. Hence, such Catholic leaders of the past as Bishop Brent and Bishop Manning could not be content with the then existing coöperative movements in Christian life and work and in missions, but demanded and achieved a worldwide Christian conversation on matters of faith and order.

But after this there came a long period when the Catholic concern for unity had to be subordinated to the Catholic concern for the Church's integrity in faith and order. This was the period in which the task of "defeating bad proposals rather than advocating good ones" seemed to be the main preoccupation of the Catholic movement. At Detroit, however, there seemed to be a distinct change in the whole situation, a change attributable to the wisdom and moderation of the advocates of plans for reunion and intercommunion as well as to the Anglo-Catholics themselves.

Whatever the reasons — and no doubt they are many and complex — it was evident that the timidity and self-isolation of the past were in large measure overcome at this Convention. For this, God be praised!

## CHICAGO QUADRILATERAL\*

... we, Bishops of the Protestant Episcopal Church in the United States of America, in Council assembled as Bishops in the Church of God, do hereby solemnly declare to all whom it may concern, and especially to our fellow-Christians of the different Communion in this land, who, in their several spheres, have contended for the religion of Christ:

1. Our earnest desire that the Saviour's prayer, "That we all may be one," may, in its deepest and truest sense, be speedily fulfilled;

2. That we believe that all who have been duly baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church;

3. That in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own;

4. That this Church does not seek to absorb other Communion, but rather, coöperating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world;

But furthermore, we do hereby affirm that the Christian unity now so earnestly desired by the memorialists can be restored only by the return of all Christian Communion to the principles of unity exemplified by the undivided Catholic Church during the first ages of

its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and his Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.

As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following:

1. The Holy Scriptures of the Old and New Testament as the revealed Word of God.

2. The Nicene Creed as the sufficient statement of the Christian Faith.

3. The two Sacraments — Baptism and the Supper of the Lord — ministered with unflinching use of Christ's words of institution and of the elements ordained by Him.

4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

*Furthermore*, Deeply grieved by the sad divisions which affect the Christian Church in our own land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this Declaration, to enter into brotherly conference with all or any Christian Bodies seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.

## CONVENTION NEWS

*Continued from page 9*

report to the next General Convention, to deal with structure as well as with the provincial system. Amendments were offered: to the Constitution regarding frequency of meeting of Convention; to the Constitution to provide for a more proportional representation.

It was pointed out that annual meetings might destroy the provincial system, that they would be unnecessary, since they are possible in emergencies under the present constitutional provisions. The Rev. William G. Pollard of Tennessee pointed out that an amendment to the Constitution for more frequent meetings would help prepare the way for decisions at the next General Convention.

The House concurred with the House of Bishops in setting up a Joint Commission to take over work on General Convention's structure and organization and on the provincial system, but added that

*\*The well known Lambeth Quadrilateral, set forth by successive world conferences of Anglican bishops as the basis upon which unity discussions with other Churches were invited, had its origin in a Declaration by the House of Bishops of the Episcopal Church at the General Convention of 1886 in response to memorials from about 1,000 of the clergy, and 2,000 of the laity. This is the main body of the text of the Chicago statement.*

the Joint Commission should be composed of three bishops, three priests, and six laymen, and that all the provinces should be represented. They voted an appropriation of \$3,600 for the Commission's expenses. The House of Bishops concurred.

### EVANGELISM

#### Whole Is Involved

The resolution on evangelism adopted by the House of Bishops, calling for the appointment of an executive secretary, was discussed in the House of Deputies. The deputies' committee on evangelism had held public hearings, and as a result offered a substitute resolution, that National Council be instructed to make evangelism central in the work of all Departments; that a person be designated by the Council to be specially responsible for seeing that needs are met and that the Church is reminded of evangelism; that National Council report the nature and results of its efforts; that General Convention express gratitude to the Joint Commission on Evangelism for its work, and for the service of witness on September 26th; and that a similar service be planned for 1964.

In arguing for the adoption of this resolution, the Rev. R. M. O'Brien of Central New York cited the definition of evangelism in the report of the Commission [L.C., June 4th] and said that the whole Council must be involved in evan-

gelism as it gradually reorganizes on the basis of function.

The substitute for the bishops' resolution was adopted and sent to the House of Bishops, where Bishop Stark of Newark commented that the substitute was the kind of resolution which would allow National Council, if it were unsympathetic with the plan, "to bury it."

Bishop Louttit, in a reference to himself which recalled his ardent advocacy of the plan to appoint an evangelism secretary, said, "You may remember that you have elected the Bishop of South Florida to National Council."

The House of Bishops concurred with the House of Deputies' version of the resolution.

### MISSIONS

#### Tactical Unity

Speaking for the Overseas Committee, Bishop Stokes of Massachusetts presented a resolution to the House of Bishops, urging that before the House nominated missionary bishops or erected new missionary districts, its Overseas Committee consult with the new Strategic Advisory Committee created by National Council.

Bishop Watson of Utah was "generally favorable" but asked if this could not be done several months before a meeting of the House, so that strategic decisions could be well thought out.

The motion was carried, and the House of Deputies concurred, after certain "tidy-

ing up" was done in the language of the resolution.

Also presented by Bishop Stokes was a resolution originating in the National Council asking for a joint commission to study the nomenclature, representation, and relationships of overseas missionary districts. He said the resolution was endorsed by the overseas bishops.

The motions for such a commission, with three bishops, three priests, and three laymen, was approved, except for financial provisions which were referred to the Joint Committee on Expenses of General Convention. The House of Deputies concurred.

## Contingency Provision

By a resolution passed by both Houses, a new section was added to Canon 42, "Of the Consecration of Bishops for Foreign Lands."

The new section provides that, when a bishop is elected for a foreign post, whose election is otherwise in proper form but who has not been ordained deacon or priest, the Presiding Bishop shall proceed to ordain him to the diaconate and the priesthood, perhaps on successive days.

The reason given for this procedure was a possible contingency arising from the union of two or more Churches.

### THE ARTS

## Courage

by the Ven. CHARLES F. REHKOPF

Many who attend General Conventions find time to attend some of the numerous "side shows." Not the least of the side shows in the 60th General Convention was the presentation of T. S. Eliot's

elegant "Murder in the Cathedral," fast becoming a classic, in old Christ Church, Detroit. The play ran every night for a week, and one must admire the courage of any group of amateurs who attempts it.

The play, as almost everyone knows by now, is built around the events leading to the murder of Archbishop Thomas à Becket in Canterbury Cathedral in 1170. The author has taken some liberties with the history of the event and has written a play involving the broodings of women of the town before the murder, the facing of his problems by Becket himself, and the arguments of the knights who murdered him, as to their innocence. The audience plays the part of the jury to whom the arguments are made.

This reviewer found the church building a difficult one in which to catch the lines of blank verse. The audience was forced to strain much too hard to keep up with the development of the plot. Despite that, he found it a compelling performance and one well designed to give force to the statement of the priests at the end that "the Church is stronger when men will die for it."

### ORTHODOX

## Continuing Conversations

Passed by both Houses was a joint resolution that the Church "continue its participation with other Churches of the Anglican Communion in conversations with Orthodox Churches, leading to closer relations between them and toward greater cooperation among all who acknowledge Jesus Christ as Lord and Saviour." Also adopted was a resolution changing the name of the Joint Commission on Cooperation with Eastern Churches to the Joint Commission on Cooperation with

Eastern Orthodox and Old Catholic Churches. The House of Deputies voted to send greetings to Orthodox bishops meeting at Rhodes in conference.

The House of Bishops' committee on memorials and petitions requested that it be discharged from consideration of iden-



tical memorials from the dioceses of Quincy and Long Island, calling for establishment of a Joint Commission on Approaches to Unity with the Orthodox. The committee contended that the three present Joint Commissions — Approaches to Unity, Ecumenical Relations, and Cooperation with the Eastern Orthodox and Old Catholic Churches — were the proper agencies to do the work proposed. The House voted to discharge the committee from consideration of the memorials.

## For Amity

The deputies agreed with the bishops in a resolution favoring friendliness to "our Greek Orthodox brethren."

Both Houses also agreed that conversations currently being held on unity with the Methodist Church should continue, even if the Presbyterian-Episcopal invitation might fail.

### THE FAITH

## Trial at Three

Almost unanimously, the House of Deputies adopted a resolution confirming the obedience of the Church to the Christian Faith as set forth at the Councils of Nicaea and Chalcedon and in the Bishops' 1960 Pastoral Letter from Dallas.

When the resolution reached the House of Bishops it aroused some amused comments, and the Presiding Bishop gaily remarked, "Any one who votes 'no' will be expelled at once."

Bishop Gibson of Virginia pointed out that the Prayer Book formularies are not the Councils but the Creeds. Bishop Craine of Indianapolis moved to table the resolution, but the chair ruled a message from the deputies could not be tabled. Bishop Murray, Coadjutor of Alabama, moved an amendment substituting the Apostles' and Nicene Creeds for the reference to the Councils.

With this one amendment, the bishops concurred with the deputies' resolution — one small voice speaking "No" in the final vote. Bishop Lichtenberger quipped, "The trial will take place at 3 p.m."

The House of Deputies concurred with the resolution as amended.

Players in old Christ Church, Detroit: An elegant classic.

F. W. Putnam



## NEWS

Continued from page 11

Judge James B. Carey has reserved decision.

Mr. Rex has stated that he will sit in jail rather than testify.

In a clause obviously aimed at protecting ministers in Mr. Rex's position, the bill, passed by the legislature and signed by Governor Elbert N. Carvel, himself an Episcopalian, provides that no clergyman shall be examined "with respect to any communication made to him, in his professional capacity, by either spouse, in connection with any effort to reconcile estranged spouses, without the consent of the spouse making the communication."

This would appear to protect Mr. Rex from revealing conversations he had with others interested in the case, but not those he had with the plaintiff, since the detective wants him to testify.

Delaware legal opinion is split on whether the bill applies to Mr. Rex's present stand.

### PENNSYLVANIA

#### Swedish Memorial

While the state funeral for the late Dag Hammarskjöld was being conducted in Uppsala Cathedral, Sweden, last month, the rectors of five Episcopal churches that were originally Swedish Lutheran churches joined in a memorial service in Philadelphia.

The service was held in the 261-year-old Gloria Dei (Old Swedes) Church, on the Delaware River front. The sister "Old Swedes" churches represented were St. James' Church, Kingessing, West Philadelphia; Christ Church, Upper Merion, Pa.; Wilmington, Del.; and Trinity Church, Swedesboro, N. J.

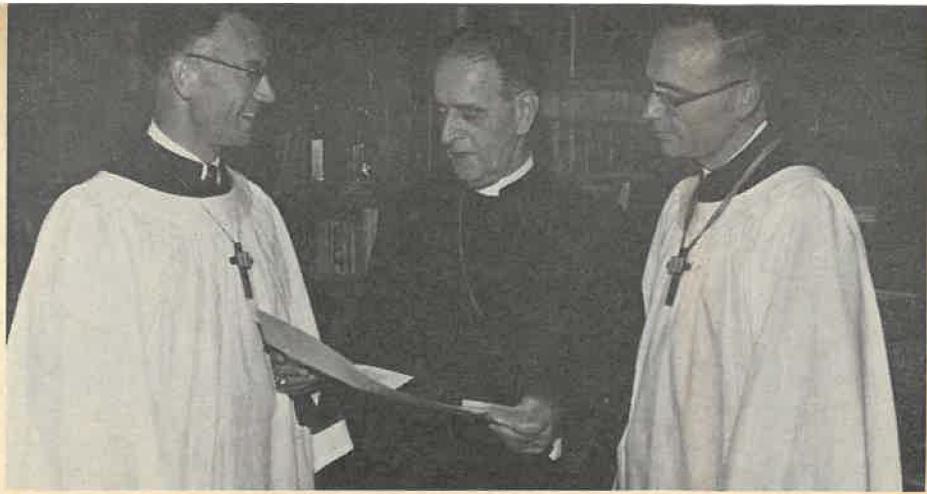
A memorial address was given by Gunnar Back, a news commentator who was a friend of the late Secretary-General of the United Nations.

### CONNECTICUT

#### Commissioning of Lay Readers

Nearly 250 lay readers of the diocese of Connecticut gathered in Christ Church Cathedral, Hartford, Conn., on Sunday, October 1st, for the first diocesan commissioning service for lay readers. Bishop Gray of Connecticut officiated at the service and presented lay readers' licenses to those present.

All lay readers vested and processed into the packed cathedral. Bishop Gray was assisted in the conduct of Evening Prayer by Bishop Esquirol, Suffragan of Connecticut, the Very Rev. Robert S. Beecher, dean of the cathedral, and lay readers George Smith of New Haven and Elmer L. Odell of Manchester. Mr. Odell is chairman of lay readers' activities in



C. W. (Bill) Shipley, a television announcer, a vestryman, and a lay reader in St. Stephen's Church, Ridgefield, Conn., is shown receiving his license from Bishop Esquirol while Elmer L. Odell looks on.

the diocese.

In the diocese of Connecticut, a diocesan lay readers' committee sponsors and promotes various conferences, study programs, and training opportunities for lay readers. On-going study is required, all lay readers must submit yearly reports of their activities to the bishop before licenses are renewed, and attendance at the annual lay readers' conference is mandatory.

### RACE RELATIONS

#### Challenge

"My challenge . . . is this: That all members of sororities at [the University of California at Los Angeles] should examine their consciences very closely and ask themselves whether they can continue membership and support of an organization which, in fact if not in theory, deprives them of the benefit of living on equal terms with a girl of any racial background," said the Rev. Clarence E. Crowther recently. Fr. Crowther is senior Episcopal chaplain at UCLA.

In his challenge to the sorority members, Fr. Crowther acknowledged the fact that university administrators have required that all private organizations recognized by the university or its student government delete constitutional clauses regarding racial or religious discrimination by September 1, 1964. He said, however, that "the spirit of this requirement does not seem to be following technical obedience to it. The fact is that the sororities especially have been very slow to accept non-caucasian members and it is reasonable to ask why. All too often one hears, from members themselves, complaints of alumnae interference in this matter. The alumnae mind does not seem to accept the fact that the majority of girls who are at present members would, if given complete freedom, willingly accept a member of another race on her merits. The fraternities have a much better record in this regard."

Fr. Crowther emphasized that he supports the legal right of a private group to choose its own members, but added: "At the moment I think that the practice of this freedom is denied." He said that the question "is really one of moral attitude and not legislation. . . . It is my opinion that whatever the pressures may be within the sororities to enforce segregation and racial discrimination, these pressures in effect remove such freedom of association."

Calling on members of non-integrated organizations "to take whatever action they feel appropriate in the light of their educated consciences," Fr. Crowther said: "The time is surely here for educated men and women to stand up and be counted. Somebody has to be first."

### ENGLAND

#### Pray for Peace

The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, has called upon Anglican clergymen to lead people in prayers for world peace during the coming weeks.

In an article in the Canterbury *Diocesan Notes*, he said that "nuclear weapons, while they deter aggression, provide the constant danger of war erupting through some foolish, impetuous action on someone's part. Hence the need is more urgent than ever for a *détente* with the will to discuss. Because this depends upon the collective will of the leaders it can be affected powerfully by the prayers of those who pray."

"No one wants war," the Archbishop said, "least of all Russia, which like the rest of us could gain nothing from war except her own destruction in the general holocaust." [EPS]

#### Masonic Censoring

The Rt. Rev. Arthur Mervyn Stockwood, Bishop of Southwark, England, announced recently that he will "censor" forms of services held by Freemasons in his diocese.

The bishop said he was taking this action because "heretical sentiments" were creeping into some of the services. [RNS]

## WOMEN'S WORK

Continued from page 10

such an item in the United Thank Offering, believing that this belonged in the general Church budget. Other delegates felt that the inclusion of the suggested grant for the new Church headquarters made it possible for every woman in the Church to feel that she had a part in building the nerve center of the Church and thereby shared in the missionary outreach of the Church in a very definite way. The item was approved by a large majority.

The other item questioned was in the special projects lists of the National Council, for the Christian Social Relations Intergroup Relations, III C2, intended for the relief of clergy who have broken down under the stress of present day tensions. Some delegates objected strenuously at this time, believing that help for such rehabilitation should come from the National Council or the bishops rather than the United Thank Offering. The Rev. Almon Pepper was asked to speak to the problem by the chairman, Mrs. Turner, and said the request had been made because it would help these people to return as more useful individuals to their work.

The item was approved by a majority vote as a missionary project and therefore a proper United Thank Offering project.

During the presentation of United Thank Offering Grants by the Triennial Meeting of Episcopal Churchwomen on Monday morning, September 25th, the question was asked as to whether or not the policy governing United Thank Offering Grants has been changed, and a suggestion was made that the basic policy behind these grants be evaluated. The suggestion was referred to the UTO Committee of the General Division of Women's Work.

Miss Frances Young (right), executive secretary of the General Division of Women's Work, shows a fan presented to her at Triennial by Miss Hatsu Nomura and Miss Yuki Miyonishi of Kyoto, Japan.  
F. W. Putnam



Mr. Reifel, and Dean Coburn of Episcopal Theological School:  
The UTO responded.

### Thanks for Thanks

Bishop Bayne addressed the Triennial meeting on the Anglican Communion and the nature of his ministry to it. He said he was very grateful for the UTO gifts made for the continuing needs of the Anglican family of 18 separate Churches and 40,000,000 members.

The substance of his address follows:

Our concern has been largely missionary, but we have often had no plan at all. The result is that we have followed a bird-shot strategy — scattered. The larger UTO grants to be used where we can make our strength tell is a wiser way. The needs are for capital improvements and dedicated personnel. We must match the need with resources wherever it is. We think too much of what we want to give and forget to listen to what others have to say to us. We have a giving and a receiving dialogue in our partnership — we have something to hear and something to say. We are moving into a new depth of comradeship. There is danger of idolizing the Anglican Communion as if it were an end in itself. But God will not be content as long as there are qualifications on the word "church." The only real unity is the unity of the unqualified Church. Your prayers, please; your gifts as you can make them.

Bishop Swift of Puerto Rico headed a

delegation from General Convention to express thanks to the Triennial Meeting for the help given the Church through the UTO grants. The Overseas Department, through Bishop Bentley, thanked the women for grants to strategic areas.

Among the other thankful visitors to the Triennial were Bishop Harris of Liberia, gratefully acknowledging UTO aid which will rebuild the House of Bethany and the adjoining principal's house, and provide a hinterland chapel at Shello, northwest of Bolahun, served by the Order of Holy Cross. The town chief gave the land.

Land bought with a previous UTO grant will now have a church built by a further grant for which Bishop Kellogg of the Dominican Republic said thanks.

Miss Bienvenida Alonzo, of the Philippines, conveyed the gratitude of Filipino communicants for UTO scholarship help and for aid to St. Luke's Hospital. An expression of thanks for the Spanish publications grant came from a delegate from Mexico.

The Rev. Webster Two Hawk and the Hon. Ben Reifel (first American Indian elected to Congress), both of South Dakota, spoke about the Indian field, the latter paying tribute to the women of the Church especially. Mr. Reifel said he hoped for continued support of Indian work. UTO responded with a \$76,000 grant to the South Dakota Indian field, and a \$9,000 grant to the NCC United Indian Ministry.

The Rev. Joseph N. Green, Jr., chaplain at St. Augustine's College, Raleigh, N. C., thanked the Triennial for the UTO grant of \$150,000 toward the "Gymtorium" for the college (combined gymnasium and auditorium).

The Rev. Jones B. Shannon, director of the Society for College Work, commented on his work, which will receive a \$30,000 UTO grant. A 1958 UTO grant financed a study of the problems of ministry to the aging, on which the Rev. Herbert C. Lazenby, Jr., reported to Triennial. Formerly associate secretary of the Department of Christian Social Relations, Division of Health and Welfare Services, he is now associate rector of Trinity Church, Seattle, Wash.

## "A Bet on Friendship"

by the Rt. Rev. Stephen F. Bayne, Jr.

Executive Officer of the Anglican Communion

This is written on a trans-Atlantic plane again — this time taking me to Detroit and the triennial meeting of the General Convention of the (American) Episcopal Church. Parenthetically, I hope nobody minds these jewels from the sky. I must say that I grow more and more indebted to the Wright brothers or Ivan the Terrible or whoever was responsible for the lovely hours of solitude air travel brings. This isn't a groan against being busy — everybody likes to be busy — but I selfishly welcome the excellent working conditions provided by six or eight hours without mail or telephone, when sociability gently melts away into a sleepy quiet, the babies have recognized that all this reality is too big for them, and it becomes blissfully possible to think connectedly for a while.

### A Busy, Crowded Time

American readers will know what this "General Convention" is. To others may I just say that it is the supreme legislature of the American Church, consisting of all the bishops, who meet in the "House of Bishops," and four priests and four laymen from each diocese who sit in the "House of Deputies" (except that "missionary dioceses" send only one priest and one layman). It is, therefore, a sizeable group, with probably more than a hundred bishops attending and about 650 clerical and lay deputies. Other meetings are also scheduled for the same time, notably that of the women of the Church — perhaps another 600 representatives of all the dioceses and missionary districts. Then visitors and guests swell the attendance; altogether it is a busy, crowded time.

Each House of the Convention meets separately, and the two Houses must agree on any measure before it becomes an official decision of the Church. With only a two-week meeting every three years, the pressure of business is intense. A budget must be adopted for the ensuing three years (and this includes, in the American scheme, all missionary work as well as housekeeping funds). Any changes in Canons or Prayer Book must be agreed on, and a host of complicated questions of policy must be decided, such as what the Episcopal Church's attitude would be toward the proposed united

Churches of Ceylon and North India, or what part the Church should play in the life of the National Council of Churches or the World Council of Churches.

Some of the issues are strictly internal (such as what the legal title of the Episcopal Church should be). Some are concerned with social questions such as inte-



F. W. Putnam

Bishop Bayne at General Convention  
God made us to be His friends.

gration (and these are thorny and complex in a national gathering as inclusive as the Convention). Some are highly technical theological questions (as those dealing with Prayer Book revision). Some are purely administrative (such as proposals for changes in the Convention itself,

which is basically unchanged since it was established in 1785). And all these must be considered and something done about them, even if only to bury them.

By the time you read this, the meeting will be over. At this point, I am thinking about the thousand and one concerns to be dealt with, and marveling at the (to me) remarkable fact of how much gets done — marveling not so much because of the size or pressure of the meeting, but because of the complexity and delicacy of so many of the issues, and chiefly because of the enormous confidence reposed in the collective body of the Church. It would be tempting to say that most of these issues are problems for experts to handle. What can an untrained layman bring to the complicated question of full communion with the proposed Church of Ceylon, for example? Or what can a parish priest or a bishop bring to the intricacies of a large budget? One is tempted to say that this is a foolish way to do business; better to let the experts handle such matters. But like other Anglican Churches, the American Church puts enormous reliance on its members, perhaps especially on the laity. And it is this *expectancy* of responsible action which unfailingly moves me when I think about it.

### Little Coddling

It isn't at all an American peculiarity (although the American Church has insisted on full lay participation longer than any other, I think). It is really an Anglican characteristic to expect a very high degree of individual, self-reliant initiative and responsibility. We do as little as we can to coddle one another and we ask very much of one another. We are this way because we believe God is this way toward us.

It would be silly boasting to claim this sense of responsible freedom as an Anglican possession. It would be as silly to feel that we lived up to it very well. We don't claim it as a jewel of our own. We simply have come to feel that God doesn't want to deal with humanity as if we were kindergarten children, and that therefore the Church must be willing to show the same confidence in its members. When it comes to the government of the Church, we feel that this is no prerogative of especially gifted or holy men, but rather a matter of common corporate judgment, as far as that practically can go. When it comes to doctrine, we want to trust our teachers and our people to find their own hold and understanding of the central truths of God's great acts. We are uncomfortable at placing arbitrary limits on free inquiry, provided only that the core of God's revelation in Scripture and Creed be kept clear and secure, and the life of the sacramental brotherhood be unbroken.

Perhaps, most of all, when it comes to the daily discipline of the Christian

life we make the sharpest demands on our responsibility and integrity. Holy Scripture, the Prayer Book, and the tradition of the Church give us the great directions and duties. But we ask very much of the mature self-discipline of our own people — perhaps more than we should.

One is tempted sometimes, at any rate, to wonder whether it would not be more realistic to limit this enormous trust in individual responsibility. We are not really very wise or strong or true. Maybe our Lord was speaking of an ideal when He said, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends. . . ." Perhaps it would be more sensible to treat all this immense assumption of responsibility as an ideal and not as a practical possibility.

Certainly we do not live up to it very well. Church attendance, which is surely one of the less complicated and less demanding of our duties, is sort of a sad business, often, and many are the parsons who hanker, at times, after some penitential whip or celestial sanction to apply. And the greater things — fasting, self-discipline, stewardship of money and time, temperance, boldness of witness — what of them? The fact is again depressingly clear that we do not live up to our responsibilities very well. And who is to blame for giving up, and simply accepting the fact that many of us would be a lot happier being servants, and doing what we were told to do, and being told it in no uncertain terms, than we are in this uncomfortable and demanding role of being God's friends, obliged to make up our own minds and govern our own lives from inside.

#### The Most Amazing Bet

The Anglican way of life — the Prayer Book way of life — is the most amazing bet on responsible freedom I know. It is a bet very often lost. But I judge from the Cross that God is still willing to make it, in His dealings with us. Therefore, it is inconceivable that we should not share it, or should try to abdicate the mature and responsible manliness to which the Cross pleads.

Therefore, it is uncomfortable to be an Anglican. I do not look forward to General Convention with any easy expectations of neat solutions or comfortable decisions or great wisdom or extraordinary sanctity. Most of us will be no better than we ought to be, and probably not as sensible. But we will be greatly helped by two things: the fact that mankind can't ever quite forget how strong an itch for responsible freedom there is in his bones; the fact that God made us to be His friends and not His dolls. Given these certainties, and the patient impatience or the impatient patience which Christians try to show to one another, the bet doesn't seem so wildly ridiculous after all.

## BOOKS

Continued from page 5

lege is forced by the system to be work without real integrity."

The best writing in the book occurs when Dr. Baly moves into an explicit discussion of Christian theology. This work is brilliant as well as being profoundly sound teaching. It should be made available to many persons who assume that they have rejected the Christian Faith but who, in actuality, have merely naively rejected false or distorted images of it. A clinging to illusions and a holding onto "the consolations of religion" have led to "the good press which religion receives today, the equation of religious practices with the American Way of Life, and the lamentable and unscholarly processions of books, written even by learned and reputable men, which gloss over every difficulty and purport, for the comfort of the devout, to show that archaeology has 'confirmed' the Bible. Hence also the shocking politeness of university and Church to each other, the agreement not to ask awkward questions, lest the comforting illusions of the godly be disturbed."

Dr. Baly comes to the heart of the matter in his criticism of the merely nominal Christians in the university — "worthy citizens unaware that there is any crisis" — and in his declaration that the primary duty of Christian student or faculty member is to maintain the real integrity of the university. Rightly critical of such paraphernalia as "Religious Emphasis Week," he honestly and prophetically states that it may sometimes be a more important duty for the Church on the campus "to organize political debates than for it to arrange Bible study."

Chaplains should read this book, certainly. But so should students and faculty members, especially those who are agnostics, estranged from the Church and keenly critical of it.

MALCOLM BOYD

**BIBLICAL ARCHAEOLOGY.** By M. du Buit, O.P. Translated from the French by Kathleen Pond. Hawthorn Books. Pp. 110. \$3.50. (Volume 62, Twentieth Century Encyclopedia of [Roman] Catholicism.)

**THE PROPHETS.** By Joseph Dheilly. Translated from the French by Rachel Attwater. Hawthorn Books. Pp. 158. \$3.50. (Volume 66, Twentieth Century Encyclopedia of [Roman] Catholicism.)

Here, in *Biblical Archaeology*, by M. du Buit, and *The Prophets*, by Joseph Dheilly, are two books which can be read with profit both by laymen and clergy. They are recent publications in the Biblical section of The Twentieth Century Encyclopedia of Catholicism, an ambitious 150-volume work being produced for laymen by French Roman Catholic scholars.

Both are significant because they are Roman Catholic books. French Roman Catholic scholars have made important contributions to our knowledge of Palestinian archaeology. So a book on *Biblical Archaeology* by the Professor of Geography at the Ecole Biblique in Jerusalem is of special interest.

Joseph Dheilly's discussion of *The Prophets* is significant because it is a book for laymen which accepts, in general, the results of higher criticism. The Book of Isaiah, for example, is divided into the standard three sections and the first eight chapters of Zechariah are separated from the rest of this prophetic collection.

Each book is also interesting in its own right. M. du Buit brings a disciplined approach to Biblical archaeology, a subject which is so often treated sensationally these days. He discusses the results of Palestinian archaeology in a straightforward manner under the general headings of pottery and religion, cities and architecture, art and artifacts. His book is a first-rate primer on Biblical archaeology, and this is both its strength and its weakness. It provides a good introduction to the more interesting and descriptive works in the field by G. E. Wright, W. F. Albright and J. B. Pritchard.

*The Prophets* provides the layman with an excellent introduction to the complexities of prophetic literature and a particularly clear and helpful discussion of the psychology of prophetic activity. The uninformed reader might be misled by the listing of Daniel as a prophetic book although the author does distinguish it from the other prophetic collections. The non-Roman Catholic reader could be confused by the Vulgate titles of biblical books and the spelling of proper names. For example, would such a reader know that Sophonias is Zephaniah and that III Kings is I Kings in the A.V.? However, these are secondary objections and the book is a useful introduction to the study of the Old Testament prophets.

R. RHYS WILLIAMS

### Books Received

**A CALL TO FAITH.** By Rachel Henderlhte. John Knox Press. Pp. 217. Paper, \$1.75. (Originally published 1955; seventh printing, 1960, "Alethia Paperbacks.")

**ADVENTURES IN PARENTHOOD.** By W. Taliaferro Thompson. John Knox Press. Pp. 156. Paper, \$1.45. (Originally published 1959; second printing, 1961, "Alethia Paperbacks.")

**REINHOLD NIEBUHR.** His Religious, Social, and Political Thought. Edited by Charles W. Kegley and Robert W. Bretall. Macmillan. Pp. xiv, 486. Paper, \$1.95. (Originally published 1956; "Macmillan Paperbacks" edition 1961.)

**COMPASSION AND COMMUNITY: AN APPRAISAL OF THE CHURCH'S CHANGING ROLE IN SOCIAL WELFARE.** By Haskell M. Miller. Association Press. Pp. xviii, 288. \$3.50.

**THREE PATHS OF GOD AND MAN.** By Samuel H. Dresner. Harpers, 1960. Pp. 126. \$3.

## OUR SHARE

Continued from page 13

organ of the Ecumenical Movement.

Our Episcopal Church is likewise a member of the National Council of Churches of Christ in the United States. That membership brings us into consultation and many-sided coöperation with 32 other major Churches, Protestant and Orthodox.

In both of these Councils we are represented by a fair proportion of carefully chosen bishops, presbyters, and lay people. Each of these major Councils explicitly disclaims any pretension of being a Church or of possessing the power to speak for the member Churches save as they officially concur. If any among us are troubled by statements issuing from assemblies or governing bodies of these Councils, or by meetings held under their

of the Philippines. We have decided to enter into full communion with the very small Spanish Reformed Church and the Lusitanian Church of Portugal, and we are hopeful that this will bring encouragement to other struggling brethren sharing our Episcopal Church order. We have informed our Anglican brethren in Ceylon, who have been negotiating for many years for a Church union with other Christian bodies of non-Episcopal traditions, that we thankfully anticipate our readiness to enter into full communion with that united Church when it is established, in the hope that difficulties troubling some of us may be sufficiently overcome. We have replied to an invitation from the United Presbyterian Church that we are prepared, with representatives of our brothers in the Polish National Catholic Church, to enter into conversations with the Presbyterians and with



McGill Photo

At the 60th Convention, ecumenical decisions in many directions.\*

auspices, our proper recourse is to request our own representatives in these bodies to guard more carefully what they take to be our rightful interests and convictions.

We rejoice in the level of coöperation and mutual trust in which we have been privileged to share in these two Councils, although they do not embody the fullness of the unity to which God calls us.

In obedience to God we are necessarily led to follow other approaches to unity. The other approaches are less inclusive in scope, but they have to do with deeper and more difficult levels of unity.

At this Convention we have been faced with ecumenical decisions in many directions. With great unanimity we have voted to enter into full communion with the Philippine Independent Church, a Church approximately the size of our own Church in the United States, and we are confident that this step can mean much for Christ's cause in the Republic

other Churches to explore the possibilities of serious negotiations, which would inevitably extend over many years, for a major break-through toward reunion in the United States.

Our purpose in this Pastoral is not to express our judgment as your bishops on particular proposals or issues, nor are we undertaking to restate the basic principles of Faith and Order with which we as Anglicans and Episcopalians come to our conversations and relationships with other Churches. Our purpose is rather to help our people gain a vision of the largeness and the wholeness and the urgency of the Ecumenical Movement in

\*From left: Canon Wedel, retiring president of the House of Deputies, Supreme Bishop de los Reyes of the Philippine Independent Church, Bishop de Mel of Kurunagala, Ceylon, Presiding Bishop Yashiro of the Nippon Seikokai, Bishop Page of Northern Michigan, Bishop Emrich of Michigan, the Rev. John Hart of Detroit, Mich., and Presiding Bishop Lichtenberger.

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which we are called to take our part. In faithfulness to God we cannot evade it.

In vision and in hope we have for three-quarters of a century publicly and officially declared as a Church our readiness for reunion conversations with other Christian bodies. As we rejoice in the fruits of that labor and that loyalty which have been harvested at this very meeting of the General Convention, we urge our members onward to ever deepening obedience to one Lord, one Faith, one holy fellowship which is His Body.

We urge patience, for centuries of division and misunderstanding are not soon overcome. We urge restraint, for there will be inevitable strains within our own corporate life and in that of others with whom we seek unity. We urge humble sacrifice, for obedience is costly and treasures shared in love mean change for all.

Above all we urge deep awareness that we are committed to the One Great Church and that we are called to be faithful to it. We, your bishops, call you, therefore, to work and to pray without ceasing until by God's grace and in His time the divisions by which we dishonor our one Lord are done away.

### God, Our Final Hope

We have met in a time of dread disorder in our world. We must confess that the divided companies of Christ's people, caught up in the dark balance of terror that hangs over our common humanity, have little direct power to determine the fateful decisions of the nations. Our final hope is in God, in the reconciliation of men with God and with one another in Christ. If we are obedient, God will do great things for us and for our world.

Our calling is to set forward and make manifest our human oneness in Him.

Pray with us that our own beloved Church may be granted such wisdom and courage and such brotherly love for one another and for all our fellow Christians as may enable us to have a worthy part in healing the divisions among Christ's people in all the world.

### ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

October

15. St. Paul's, Washington, D. C.
16. St. John's, Brooksville, Fla.; Grace, Sheboygan, Wis.
17. Church of St. Stephen the Martyr, Monte Vista, Colo.
18. Holy Trinity, Manistee, Mich.; St. Luke's, Woodland, Maine; St. John's Chapel, Brooklyn, N. Y.; St. Luke's Hospital, Denver, Colo.; St. Luke's, and Richmond Chapter A.C.U., Richmond, Va.; St. Luke's, Kalamazoo, Mich.; St. Paul's, Albany, Ga.
19. St. Andrew's, Astoria, N. Y.
20. St. Luke's, Catskill, N. Y.; St. John's, Shawano, Wis.
21. Church of the Epiphany, Concordia, Kan.

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## DEATHS

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

The Rev. Locke Winfield Blackwelder, retired priest of the diocese of Atlanta and for 20 years rector of St. George's Church, Griffin, Ga., died on May 11th at Griffin.

The Rev. Mr. Blackwelder was born in Rowan County, N. C., in 1875. He was ordained to the priesthood in 1909. Before becoming rector of St. George's, he served parishes in both Carolinas, Florida, and Georgia. After his retirement in 1947, he served as a supply priest in the diocese.

Survivors include his wife, Minnie Madeline Beaver Blackwelder; a son, the Rev. Francis Winfield Blackwelder, rector of All Souls' Memorial Church, Washington, D. C.; a daughter, Mrs. J. J. Acree, of Houston, Texas; a brother and a sister, and three grandchildren.

The Rev. George Lemuel Granger, retired priest of the diocese of South Florida, died August 26th, at his home in Clermont, Fla., after a brief illness.

Fr. Granger was born in Worcester, Mass., in 1892. He attended DuBose Memorial Church Training School, Sewanee, Tenn., and was priested in Trinity Church, Asheville, N. C., in 1932. He served churches in the diocese of Western North Carolina, and, in 1937, came to the diocese of South Florida. At the time of his retirement in 1960, he was priest-in-charge of the Church of the Good Shepherd, Maitland, and Christ Church, Longwood.

He is survived by his wife, Olga Margaret Granger, and one sister, Mrs. William L. Mills, Arlington, Mass.

The Rev. Herman J. Smith, rector of St. Luke's Church, Charleston, W. Va., and writer of poems and sermons which have been published, died on July 10th, at Charleston [see below].

Fr. Smith was born in Grooms, N. Y., in 1903. Graduating with honors in 1924, he received the B.A. degree from St. Stephen's College (now Bard), Annandale-on-Hudson. He was graduated from the

General Theological Seminary in 1927, and ordained to the priesthood in 1928. He served as priest-in-charge of All Saints' Church and associate missions, Hoosick, N. Y., from 1927 until 1934. He served other New York churches before becoming rector of St. Mary Magdalene Church in Newark, N. J., in 1942. This was his cure until 1948, when he became priest-in-charge of St. Luke's Church, Charleston, W. Va. In 1957, his position in that parish changed to that of rector. He served as chairman of the department of Christian social relations of the diocese of West Virginia.

Fr. Smith wrote sermons in blank verse, several of which were published in local and state newspapers. One was included in the seventh volume, the 1959-60 edition of the *Best Sermons of the Year*. An article and a poem by Fr. Smith were published in *THE LIVING CHURCH* several years ago.

Surviving Fr. Smith is his wife, Dorothea C. Eldred Smith, of Old Bennington, Vt., and a daughter, Mrs. Andrew Fields of Cambridge, Mass.

## PITY THE MAN

I know the reason blue my eyes;  
I name star clusters in the skies;  
I find in ocean's depth what lies,  
But do not know, nor recognize:  
Who am I?

I send my voice upon the air;  
I lay the atom's secret bare;  
The mighty missile's force I dare,  
But do not know, am unaware,  
Who am I?

I make abundant might for man,  
I lengthen, by my skill, life's span;  
The way to conquer space, I plan,  
But do not know; inept to scan,  
Who am I?

HERMAN J. SMITH

## ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

### October

15. St. Asaph, Wales
16. St. David's, Wales
17. St. Edmundsbury and Ipswich, England
18. St. Helena
19. St. John's, South Africa
20. Western Kansas, U.S.A.
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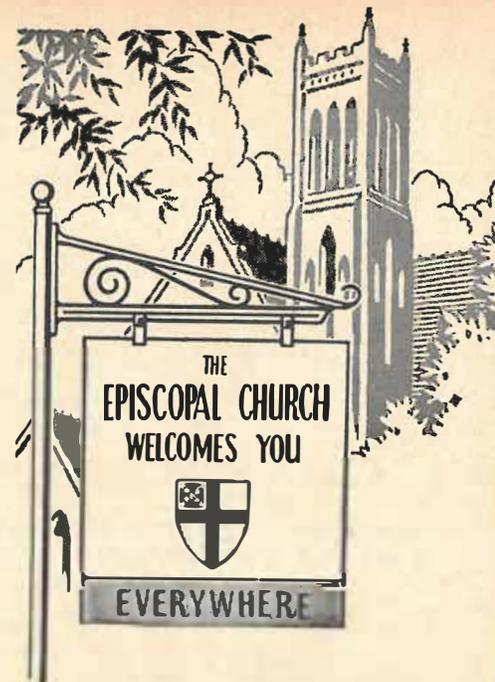
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THE LIVING CHURCH

# CHURCH DIRECTORY

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



## LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th & Spring  
Very Rev. Charles Higgins, dean  
1 blk E. of N-S Hwy 67  
Sun 7:30, 9:25, 11

## LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r  
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. Near Civic Center  
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.  
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4:30-6

## ANSONIA, CONN.

**CHRIST CHURCH** 56 South Cliff St.  
Ven G. Ross Morrell, r  
Sun HC 8, Family Service 9:45, MP 11, 1S HC 11;  
HD & Wed 7:15 & 9:30

## WASHINGTON, D. C.

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

## CORAL GABLES, FLA.

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

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs &  
HD 9; C Fri & Sat 4:30-5:30

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r  
Sun HC 6:30, 7, 8, 9:15, 11; Daily 7:30, also  
Mon 11:30; Tues 6:30; Fri 10; HD 6:30, 7:30,  
11:30; C Sat 4:30

## ORLANDO, FLA.

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

## WEST PALM BEACH, FLA.

**HOLY SPIRIT AND DAY SCHOOL**  
1003 Allendale Road  
Rev. Peter F. Watterson, r  
Sun HC 7:30, 9, 11, EP 6:30; Daily Mass; C Sat 4:30

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri  
10:30; Other days 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

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

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.

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;  
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri  
(Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;  
C Sat 4:30-5:30, 7:30-8:30 & by appt

## SEABURY-WESTERN THEOLOGICAL SEMINARY

Chapel of St. John the Divine  
Mon thru Fri Daily MP & HC 7:15; Cha Ev 5:30

## BALTIMORE, MD.

**MOUNT CALVARY N. Eutaw and Madison Streets**  
Rev. MacAllister Ellis; Rev. Robert Jaques  
Sun Masses: 7, 8, 9 (Low Mass), 11 (High Mass);  
Daily: 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. S. Emerson; Rev. T. J. Hayden; Rev. D. R. Magruder  
Sun 7:30, 9 (sung), 11 Mat, High Mass & Ser, EP  
5:30; Daily 7 ex Sat 9, EP 5:30; C Sat 5, 8, Sun 8:30

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, S.T.D., r  
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Tally H. Jarrett  
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 9:30, 11:15; Daily 7, ex Thurs 10;  
C Sat 4:30-5:30 & by appt

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdays: MP & HC 7:15 (& 10 Wed); EP 5

## ST. BARTHOLOMEW'S

Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC 11 Morning Service & Ser, 9:30 & 11,  
Ch 5, 4 EP (Spec Music); Weekdays HC Tues 12:10;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed 12:10; EP Daily 5:45. Church open daily for  
prayer.

## SAINT ESPRIT

109 E. 60 (just E. of Park Ave.)  
Rev. René E. G. Vaillant, Ph.D., Th.D., r  
Sun 11. All services & sermons in French.

## GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave., & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

## HEAVENLY REST

5th Ave. at 90th Street  
Sun HC 8 & 9, MP Ser 11; Thurs HC 12; Wed  
HC 7:30; HD HC 7:30 & 12

## ST. IGNATIUS'

Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 10 Sung, other services as announced

## ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.  
139 West 46th St.  
Sun: Masses 7, 9, 11 (High), Ev & B 8; Daily 7, 8;  
C Thurs 4:30-5:30; Fri 12-1; Sat 2-3, 4-5, 7:30-  
8:30

## RESURRECTION

115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c  
Sun Masses: 8, 9 (Sung), 11 (Sol); Daily 7:30 ex  
Sat; Wed & Sat 10; C Sat 5-6

## ST. THOMAS

5th Avenue & 53d Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC  
8:15; Tues 12:10; Wed 5:30

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

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

## ST. PAUL'S CHAPEL

Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays: HC (with  
MP) 8, 12:05 (HD also at 7:30); Int & Bible  
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri  
4:30-5:30; Organ Recital Wed 12:30

## CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes  
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

## ST. LUKE'S CHAPEL

487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9, & by appt

## ST. AUGUSTINE'S CHAPEL

292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
Sun Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;  
Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat  
9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat  
9:15, EP daily 5; C Sat 4-5 & by appt

## ST. CHRISTOPHER'S CHAPEL

48 Henry Street  
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c  
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;  
Mon-Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP  
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;  
C Sat 4-5, 6:30-7:30 & by appt

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11 (Sol), EP 5:30; Weekdays 7:45,  
5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30,  
Sat 12

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 11, Mat & Ch 9:30; Mass daily  
7 ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;  
Holy Unction 2d Thurs 10:30; C Sat 4-5

**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; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; R, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.