

The Living CHURCH

November 12, 1961

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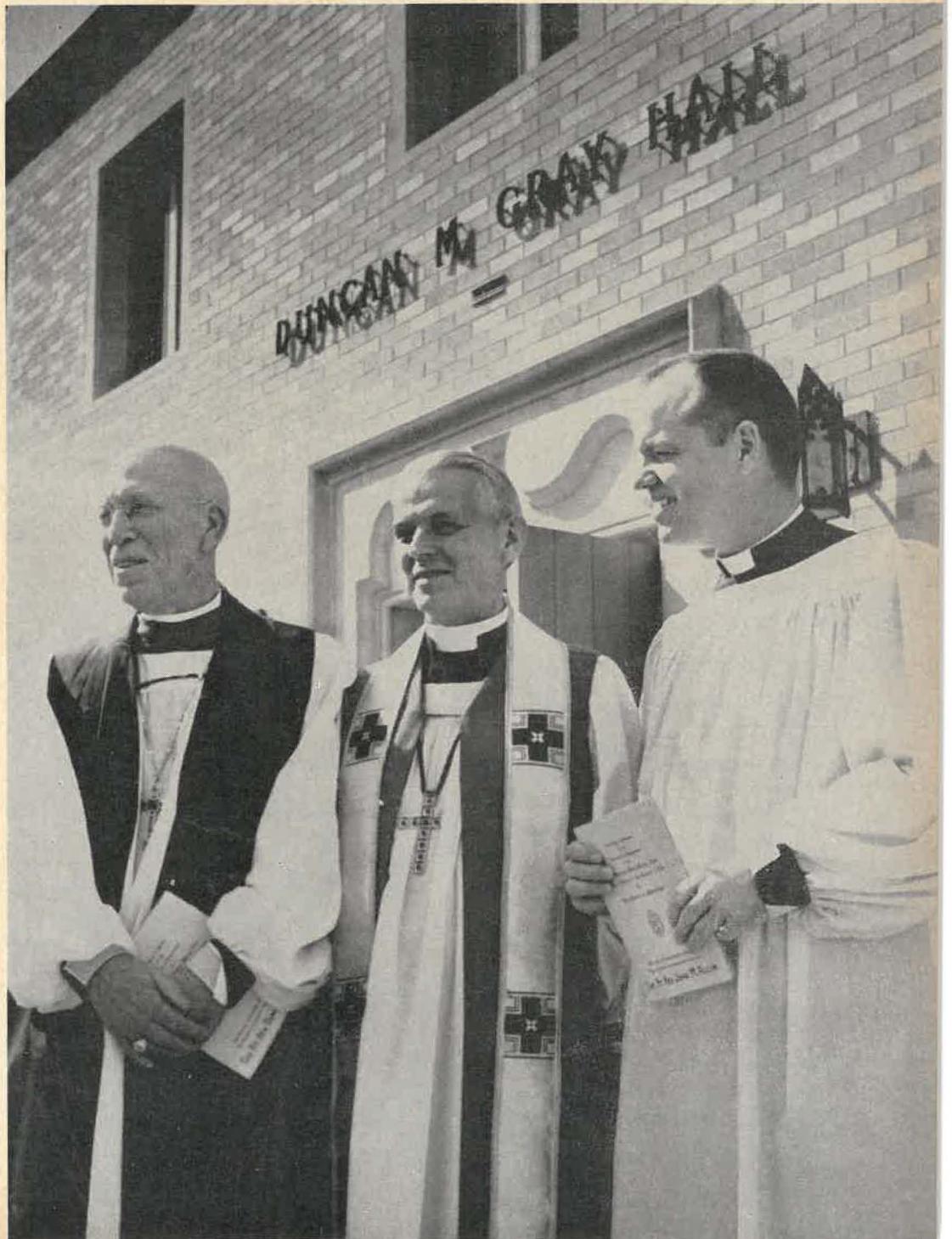
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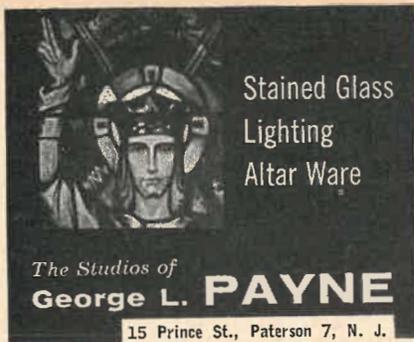
Distorted Gospel

Page 13:

United Struggle

Bishop Gray of Mississippi, the Presiding Bishop, and Bishop Allin: The compassionate answer of the Lord [page 7].





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Some Teaching Slogans

We give this week some statements, definitions, and slogans which have been used in various teachers' meetings to provoke discussion. These brevities have sometimes been phrased as the outcome of a heated argument. Some of them are intended to raise differences of opinion, whereby related truths are brought out. They may prove to be starters to spark discussion and the sharing of experiences and personal problems. The reader may disagree with some. But on the whole these touch points of our teaching which are seldom faced:

The Christian religion is practiced in the classroom. It is an example of guided living in community.

In the class, we practice Christian love by learning to work together.

Coöperation is a complicated thing, and is only learned by actual practice in doing things together.

If the Christian religion were not taught faithfully to each rising generation, America would soon be pagan.

Are our people facing life with only a 12-year-old spiritual education?

Pupils remember best the experiences that are pleasant. They say, "That was fun!"

If a child is not interested, it is the teacher's fault.

Learning begins where the learner is, not where the teacher is.

Policies for Good Teaching

Study the whole course — know what your textbook is aiming toward.

Plan a whole unit, covering several Sundays.

Know the parents of your pupils.

No teacher knows Arthur until he has been in Arthur's home.

Two or three talks with the parents (even over the phone) can change your whole attitude and approach to the child.

The "push" of this Sunday's lesson is what happened last Sunday. (The old-fashioned lesson was complete in one sitting.)

Good relations between teacher and pupils are hurt when the work is too difficult; the work is too easy; or the work is lacking in meaning or significance to the pupils.

Tests test a teacher as much as the student.

Attention is of the moment, on the surface; interest is the deep, moving tide of a person's life.

We teachers, too, may fail, and produce undesirable results and attitudes.

The teacher's smile, frown, wisecrack,

irreverence, or devotion are part of the child's experience at the Church school.

Use in class every talent you possess! Do I command the attention of my pupils, or win (attract) it?

Do your pupils sense that, to you, God is real?

The greatest power for good is the conviction that someone loves you.

We teachers must be good listeners.

Practical Matters

A teacher has little chance of accomplishing real teaching if there are other classes meeting in the same room.

Children are bored and lose interest if they sit [on oversized chairs!] around a table for the entire period.

Classes best start in a circle, knee to knee, then move to a table which is arranged in advance for writing or hand-work.

We expect a teacher to be creative, ingenious, and adaptive, but it is unfair to expect him to invent the whole course and procedures, to be handed only the textbook. We should provide aids — reference books, pictures, magazines, plentiful handicraft materials.

Stop the discussion before it drags. ("Shall we think about this, and talk about it some more next Sunday?")

There is no problem of discipline when teachers have the good will of pupils, and relate their teaching to real concerns.

Discipline really means disciple-ing: securing a willing and loyal acceptance of Christ as Leader.

Classwork should have a fine balance between coöperative endeavor and individual enterprise.

You can get homework if you give definite, reasonable assignments; if you persist; if parents are informed; if you recognize achievement.

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.

November

12. Margaret Hall School, Versailles, Ky.
13. Holy Cross Monastery, West Park, N. Y.
14. St. Peter's, New York, N. Y.; Trinity, Rock Island, Ill.
15. Trinity, Michigan City, Ind.
16. St. Andrew's, Paris, Ill.
17. Christ Church Cathedral, New Orleans, La.; Church of the Ascension and St. Agnes, Washington, D. C.
18. St. Columba's, Middletown, R. I.

LETTERS

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

Lay Persons

As a daughter, wife, and mother of outstanding males, I feel only smugness on the subject of my sex and vastly enjoy the spectacle of the male at work and play, and never more than at General Convention. Surely, the only possible reason men could have for including women in the House of Deputies is that they question the capacity of their fellow males or that they feel too tired to carry on this duty themselves.

Since it is the clergy wives who leap to the lead in the women's work and, as Mr. Charles Taft so justly observed, they are not properly classed as lay persons, they could be seated in the House of Deputies only in their husbands' places.

MARY TYNG HIGGINS
(Mrs. C. A.)

Happy clergy wife

Little Rock, Ark.

Virgin Birth

The letter of the Rev. Earle Fox in your issue of October 22d makes some references to me and to my teaching, and some of my friends both here and at the General Theological Seminary feel that it would be well if I were to comment upon it and perhaps correct it somewhat.

It is very kind and flattering of Mr. Fox to describe me as "a devout Anglo-Catholic." I try, of course, to be devout, and I certainly hope I shall be as successful in surviving the more intensive scrutiny on Judgment Day as I appear to have been with Mr. Fox. I do not usually use the label "Anglo-Catholic" to describe myself. I am, of course, a Catholic, and most certainly, even enthusiastically, of the Anglican obedience. The word "Anglo-Catholic" is used to describe a group of men who during the last hundred years or so have been particularly notable for their zeal and devotion in the service of the Anglican Churches and in bringing about a true resurrection of something that is absolutely essential to the wholeness of the Anglican tradition. In pastoral zeal and in self-sacrificing devotion they have been second to none of us. Mr. Fox has paid me a great compliment in numbering me among them and it is in that spirit that I accept his very kind allocation to me of my place in the Church.

Of course, every teacher has sometimes to say with the poet, "I shot an arrow into the air, It fell to earth I knew not where." I rather gather that some of my shafts, at all events, did not fall in the vicinity of Mr. Fox. He accuses me of affirming the Virgin Birth without defending it on theological grounds. It is certainly true that I have always said that there is no doctrine of the Virgin Birth, only the affirmation of the Virgin Birth. (But perhaps unwittingly I took Mr. Fox rather beyond his depth at this point, a pedagogic error for which I sincerely apologize.) By this I meant that



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we have no universal judgment like, "All incarnate Sons of God are born of virgins." In denying that there is any *doctrine* of the Virgin Birth, I also implied that there is no biological explanation of the Virgin Birth. Some writers have attempted to provide a kind of biology of the Incarnation by treating the Virgin Birth as though it were a case of parthenogenesis. My point was that the Virgin Birth was not a *case* of anything, but a totally unique event.

However, this does not mean that I have nothing theological to say about the matter. On the contrary, in connection with it I stressed then, as I still do, the following points:

(a) Although it might seem possible in the abstract to believe in the Incarnation without believing in the Virgin Birth — just as the Moslems believe in the Virgin Birth without believing in the Incarnation — yet in fact I have never known anyone who denied the Virgin Birth and accepted the Catholic doctrine of the Incarnation. It is indeed the Virgin Birth which tells us what kind of incarnation the Incarnation was.

(b) Following William Temple, I always insist that the birth of our Lord was the coming into the world of the preëxistent Son of God, and not the coming out of the world of a man called Jesus of Nazareth with whom the Logos of God was to establish a profound and intimate relationship.

(c) I always point out that there is a great difference between a historical event,



which is just anything that has in fact happened, and a historical affirmation, which is always made on the basis of sufficient historical evidence. The great majority of historical events have not left behind them sufficient evidence or traces to enable us to make historical affirmations about them. I agree that the historical evidence for the Virgin Birth, although very far from nothing at all, was not exactly what one would call overwhelming. Clearly, no non-Christian is going to believe in the Virgin Birth — except that, oddly enough, the Moslems do. On the other hand there is no reason at all why any Christian should entertain the slightest doubt about it. It is an essential part of what I may call the total Christian hypothesis.

(d) I lay great stress on what I call the paradox of discontinuous continuity, as something that is always characteristic of the action of the living God. God is immanent, and, therefore, His action is always continuous; God is also transcendent, and, therefore, His action is always at the same time discontinuous. Thus the act of God in the Virgin Birth is constantly and rightly compared by the Fathers to the act of God in Holy Baptism.

In conclusion may I say that the action of [Bishop Banyard], of which Mr. Fox complains, is certainly one justified by any proper theology of the episcopal function. The bishop's first and primary duty is to preserve the integrity of the Faith and ministry of the Church. There can be little doubt that few things make honest men so

skeptical of that integrity as the repeated spectacle of clergymen denying in the pulpit what they affirm in the Creed, accepting the prestige and outward trappings of their authority, and even the stipends that accompany the ministry, while holding themselves free to censor at will the Faith and Gospel of the Church. The common man has a word for this kind of thing, from which I find it difficult altogether to withhold my sympathy.

(Rev.) J. V. LANGMEAD CASSERLEY
Professor of Philosophy of Religion,
Seabury-Western Theological Seminary
Evanston, Ill.

It is highly regrettable that the editor [L.C., October 22d] should support the Bishop of New Jersey's attitude that the theory of the Virgin Birth is a necessary doctrine of the Church to be applied as a loyalty test to candidates for ordination. Is it not theologically presumptuous to insist that Almighty God was under constraint to effect the Incarnation by one means only, that of a virgin birth? Belief in the omnipotence of God means that God the Holy Spirit was quite capable of operating with or without the agency of Joseph the carpenter, and it behooves us to maintain a reverent agnosticism concerning the *means* whereby the miracle of the Incarnation was effected. Lest he fall into the heresy of questioning the omnipotence of God, Bishop Banyard might well contemplate the warning of the judicious Hooker, "Think ye are men, deem it not impossible for you to err."

Moreover, those who are led by a nervous orthodoxy to confuse their understanding of truth with the fullness of God's Truth might well ponder the admonition of William Temple, late Archbishop of Canterbury, that "to become bitter in controversy is more heretical than to espouse with sincerity and charity the most devastating theological opinions; and by this standard the 'orthodox' are condemned as grievously as their opponents." In an age when the oppressive spirit of rigid conformity infects our national life, the Church could better serve as a light shining in a dark world, fearlessly seeking for knowledge of the truth in a spirit of openness and humility.

(Rev.) CHARLES E. LANGE
Cambridge, Mass.

Editor's comment: Bearing up as best we may under the burden of presumptuousness, nervousness, bitterness, and rigid conformism, we take comfort from the fact that the humble, fearless, sincere, charitable, open, reverent people seem to lean heavily on an appeal to the emotions.

Church of South India

I would call attention to what I believe is an error in the letter of Mr. Robert E. Sargent [L.C., October 8th]. He wrote: "Of negative importance was the failure of the unity proposals between ourselves and the Presbyterians; the collapse of intercommunion efforts (even limited recognition) of the Church of South India in 1958. . . ."

I was present on Miami Beach in 1958 and I distinctly remember that while I was a visitor at one of the sessions of the House of Bishops our Right Reverend Fathers in

God passed a resolution unanimously approving intercommunion with the Church of South India, whereupon Presiding Bishop Sherrill remarked, "I am never surprised at anything that happens in this House." The next day the daily organ of the American Church Union announced that the measure had passed in the House of Bishops "almost unanimously."

In the House of Deputies, the measure met with some opposition (probably due to more self-imagined profound theologians among the deputies than among the bishops), but was adopted with some modifications. I left the 1958 General Convention the last day of its sessions but I believe I am correct that THE LIVING CHURCH, in reporting the Convention, stated that the intercommunion with the Church of South India accepted with certain limitations by the House of Deputies had been approved by the bishops. If I am correct about this we do have intercommunion with those clergy of the Church of South India who have received episcopal ordination or consecration (either through Anglican or CSI sources) and with those of the laity who have been confirmed by a bishop.

HARRY W. OBORNE
Colorado Springs, Colo.

Editor's comment: There is truth in both sides. The Episcopal Church did not take action regarding the Church of South India as a whole, but did give recognition in sacramental matters to episcopally ordained clergy and episcopally confirmed laity of that Church. In one of the resolutions, a reference was made to the anomaly — ". . . of entering into a limited measure of intercommunion with a Church which" etc., and the report of the Commission on Ecumenical Relations also described this general relationship as "limited intercommunion." Hence, Mr. Osborne's statement appears to coincide more closely with terminology generally used.

The Symbol and Symbolism

The so-called liberal members of our clergy have a game which they like to play with the Creeds. It consists in singling out the metaphoric or symbolic elements in them and implying (but seldom saying outright) that every credal statement is likewise nonliteral. Thus they have great sport with the phrase, "right hand of the Father," archly informing us that in the Orient, the *left* hand is the place of honor. Their conclusion is that the Creeds, like grand opera, are too silly to be said but may be sung with enthusiasm.

Some people may be deceived into accepting this false conclusion. For their protection it would seem worthwhile to quote from a standard Anglican work on theology, *The Christian Faith*, by Claude Beaufort Moss:

"The subjects with which the Creed deals are partly outside human knowledge; and we can only speak of them in symbolical language. For instance, we cannot describe the being of God adequately in human words; we are obliged to use symbolical words such as 'Three in One.' We do not know what *hades* or *heaven* are, and when

Continued on page 20

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THINGS TO COME

November

12. Twenty-fourth Sunday after Trinity
Day of Prayer for World Peace
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

December

2. Episcopal Overseas Missionary Fellowship,
annual meeting, St. Bartholomew's Church,
New York, N. Y.
3. First Sunday in Advent
8. National Council's General Division of Women's
Work meeting, Greenwich, Conn., to
11th
10. Second Sunday in Advent
12. National Council meeting, Greenwich, Conn.,
to 14th
17. Third Sunday in Advent
20. Ember Day
21. St. Thomas

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

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FOR THE RECORD

Brickbats with Love...

by Charles Roe

FTR does not often attack a recording or a producer. Nor, indeed, is this intended as an attack on the producers of Word Records, Inc. Instead I would rather hope that my good friends in Waco, Texas, will take it as a friendly critique — or more properly a request. I am, in fact, quite sympathetic with what I assume is their basic premise: the perpetuation of sacred music.

I am not unmindful of the valiant service Word Records has done in releasing Stainer's *Crucifixion*, Vaughan Williams' *G Minor Mass*, Dupre's *Seven Last Words* and a few other notable sacred works. But by and large they have limited their catalog pretty severely to wailing emotionalism, the braying of the revivalist meeting and maudlin sentimentality in the Hollywood tradition.

Let me cite an example or two of what I mean. Word recently sent me five new releases, three of which amply illustrate my point.

Invariably I am jaundiced on "arrangements" but on W-3142-LP (*A Calm Retreat*) only the skill and taste of the arranger Kurt Kaiser, musical director for Word Records, saves most of the 11 numbers sung by the Baptist Hour 14-voice choir from utter and bleak mediocrity. Mind you, the choir itself is quite good, another saving grace. But the best of choirs suffer with and in direct proportion to the material given them.

The next, W-3149-LP (*A Carmichael Concert*), justifies every misgiving I ever had about "arrangements" and "arrangers." This little gem is straight out of the Kostelanetz-Faith-Stokowski-Steiner School of Music. Lush and over-decorated, it uses every treacle-tricky device in the book, from over-blown mouth organ backed by single string guitar to sobbing violins, shuddering oboes and trembling vibes. Any number of places you can almost see the long-shot slow fade-out as the "good guy" walks over the rise into the sunset leaving the reformed dance hall girl behind him to mourn. Much of this one might be used as mood music for "Gunsmoke" or Loretta or "Hong Kong," everything, in fact, except possibly "Peter Gunn" or "Surfside Six." Many of the tunes, trite and well known as they are, are lost in a rain-forest of cascading glissandi, svelte waltz and slow sentimental fox trot tempos into which are interpolated even the saddened clip-

clop of a cowpuncher's tired horse. All this is without the least hint of lyrics to carry the original "religious" connotations of the tune. The Carmichael named herein is not the redoubtable Hoagy, but Ralph, who may be equally talented. I can't discern it from here.

Like millions of others I am completely enraptured by the traditional Negro spirituals — but only when they are well sung. (I have specifically in mind Word's



release of the great Ethel Waters' recording (W-3100-LP), *His Eye Is on the Sparrow*.) W-3104-LP (*Great Day!*) is the very antithesis of what I mean. Here 100 — count 'em — 100 voices of the Star Bethel Baptist Choir sing determinedly, making up in volume what they lack in talent. Of this too large and unwieldy group the less said the better.

There will be, it distresses me to say, always and forever a market for trash. But it does seem to me a little sinful to perpetuate the cheap, the sleazy, the mediocre. I quite realize the "comic" and sports pages carry a much wider readership than the editorial page. But would you "kill" the editorial page for that? I would move it to the front page.

This, then, is my plea to Word Records: There are in this wide land dozens of fine choirs, organs, and organists and a vast unexplored literature of truly great sacred music which deserve a hearing. They need and would thrive on cultivation. Sacred music is not confined to the Protestant Churches or even the Christian Faith. Judaism is replete with superb sacred music, as are others of non-Christian belief. You should not overlook the immense and rich reservoir of the Catholic Communion, Anglican (only lightly skimmed by you thus far), Eastern Orthodox, Old Catholic, Roman, and others.

By all means let us hear the best of the Methodists, the Baptists, the Presbyterians, the Brethren, and all the rest. But please let us not rule out everything with which we dissent in matters of faith.

Yours for more and better sacred music to the greater glory of God.



U.S. Army Photo

November 12th, a Day of Prayer

Saying, "I know there is no need to call upon our people to pray for world peace and fellowship among the nations; we offer such intercessions . . . each day, but we will all be strengthened and upheld in our daily prayers if we have a particular day when we pray together that peace may be established on the foundation of justice and truth," the Most Rev. Arthur Lichtenberger, Presiding Bishop, asked that Sunday, November 12th, be observed throughout the Church as a day of prayer for the peace of the world.

A folder, "Prayers for Peace on Earth" from which this week's prayer is taken, is available from the National Council at \$1.50 per 100 copies.

The Rev. Julian S. Ellenburg, who served as a chaplain (Major) at the Tokyo Army Hospital in Japan during the Korean conflict, is shown in prayer at St. Luke's Chapel, Tokyo.

O God, who wouldest fold both heaven
and earth in a single vesture of peace:
Let the design of thy great love redeem
the waste of our wraths and sorrows,
giving peace to thy Church, peace
among nations, peace in our dwellings,
and peace in our hearts; through thy Son
our Saviour Jesus Christ.

The Living Church

For 83 Years:

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

Twenty-fourth Sunday after Trinity
November 12, 1961

EPISCOPATE

Date Set

The consecration of the Rev. J. Warren Hutchens as Suffragan Bishop of Connecticut will take place on November 14th in Christ Church Cathedral, Hartford.

Elected from St. John's parish at Bridgeport, Conn., where he has been rector since 1940, Mr. Hutchens will be consecrated by the diocesan, the Rt. Rev. Walter H. Gray, with whom he will serve. Co-consecrators will be the Rt. Rev. John Henry Esquirol, also Suffragan Bishop of Connecticut, and the Rt. Rev. Oliver Leland Loring, Bishop of Maine.

Presenting bishops will be Bishop Hatch of Western Massachusetts and Bishop Stokes of Massachusetts.

The preacher will be Bishop Higgins of Rhode Island. Litanist will be Bishop Butterfield of Vermont.

Bishop-elect Hutchens was born in Indiana 51 years ago, the son of a clergyman. Married in 1940 to Carolyn Hilton, he is the father of two children.

A Shepherd, a Pastor

In a service televised by seven broadcasting stations throughout the diocese and in neighboring Louisiana, where he served the major part of his ministry, the Rev. John Maury Allin was consecrated October 28th at St. James' Church, Jackson, as Bishop Coadjutor of Mississippi, the third in the diocese's history.

The Presiding Bishop, vested in rochet and scarlet chimere with a stole of cloth of gold, was the chief consecrator and the celebrant of the Eucharist. Bishop Jones of Louisiana, under whom the Bishop-elect was canonically a priest, and Bishop Gray of Mississippi were co-consecrators.

Bishop Stuart of Georgia was the preacher. Using St. Matthew 9:36 as his text, he said:

"The multitudes today are distressed and scattered far more than they realize. They are separated from their one true Shepherd by ignorance of Him, misunderstanding of His Church and its Faith, and by the secularism of the age. . . . Out of this ignorance (which exists, to our shame, within the Church also) have come startling misconceptions

as to the nature and function of the Church. We hear it said that the Church must be limited in its outreach to certain types of people, or we hear it said that God's truth only applies within the sanctuary and not in the market place. The implication is that the compassion of Christ is limited to some of the multitudes and to some of their distress! . . .

"A shepherd, a pastor, is the compassionate answer of the Lord to the be-

years! We are participating in the consecration of a pastor.

"The tradition of the Catholic Church is to look to the bishops for authoritative guidance and instruction as guardians of the Faith. Preaching and teaching therefore are tremendous responsibilities in the work of the bishop. . . . But above all he is sent by the Lord as the shepherd to feed and care for the flock and to be responsible for training and sending hum-



Bishop Jones, the Presiding Bishop, and Bishop Gray stand before Bishop Allin at the latter's consecration: Third in the diocese's history.

wilderment of the multitude. . . . A friend for our bitter loneliness, a counsellor patient in listening, a person . . . through whom there shines a supernatural joy and love and faith is the need of the multitude. . . .

"There is no doubt in the mind of the Church as to what is being done today. We are not creating an episcopal statesman, politician, or administrator, a money-raiser, a trouble-shooter for vestries, a hierarchial prelate, an ecclesiastical dignitary, nor are we launching a confirming machine to be a menace on the Mississippi highways for the next 28

ble and faithful pastors to preach the Word, to administer the Sacraments, to love and to serve God's people. There is something wrong with our ecclesiastical system if it does not permit a bishop to devote the greater part of his time and energy to the support, guidance, and encouragement of his clergy in their various fields of service. He is the *pastor parvorum*. . . ."

The choir of All Saints' College, Vicksburg, where Bishop Allin had been rector, led in the music of the service.

Bishop Gray of Mississippi, much recovered from his illness of September,

was master of ceremonies at a luncheon after the consecration.

Bishop Allin will have his office with Bishop Gray in the diocesan suite at St. Andrew's Church, Jackson. Until a satisfactory home is found in Jackson his family will remain at All Saints' College, Vicksburg. He is the second bishop in the diocese who previously was in charge of All Saints' College.

Retirement Announced

The Rt. Rev. Charles Larrabee Street, Suffragan Bishop of Chicago, has announced he will retire October 1, 1962.

Bishop Street has been Suffragan since November, 1949. He has been active in the social service work of the diocese, serving for many years as chairman of the department of Christian social relations.

CHURCH ARMY

New Year Move

The Church of the Holy Trinity, Brooklyn, has been assigned by Bishop DeWolfe of Long Island as a national training center for the use of the Church Army in the United States.

The Church Army in the U.S.A. is an official organization of the Episcopal Church. Its members are commissioned for a special lay ministry and work by the Presiding Bishop of the Church.

The Church Army is composed of six related but autonomous organizations within the Anglican Communion. It was organized in England in 1882, and there are now about 1,500 members throughout the world.

The Church Army, in moving to Holy Trinity Church, will use these facilities for its national headquarters and training center, thus consolidating its program, now located in Michigan and Missouri. This training school will offer courses for evangelistic work, parochial work with special orientation for an inner-city ministry, and preparation for work in hospitals, institutions, and parochial schools.

Since the Church Army is closely related to the Home Department of the National Council, it is the hope of the Rt. Rev. Daniel Corrigan, director of the Home Department, that the Church

The Living Church Development Program

Contributions currently received for the Development Fund will be used to defray the cost of reporting the activities and pronouncements of General Convention more fully than would otherwise have been possible.

Contributions from readers are acknowledged by individual receipts and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged\$11,183.65
Receipts Nos. 3565-3571, Oct. 16-25 45.00

\$11,228.65

Army program at Holy Trinity will assist with the development of the new inner-city projects requested of the National Council by the General Convention.

Bishop DeWolfe, in making the announcement, stated that the trustees of the estate belonging to the diocese of Long Island had entered into a five-year agreement with the Church Army for the use of all the buildings and equipment of the Church of the Holy Trinity. Under the terms of the agreement Bishop DeWolfe has allowed the former rector, the Rev. John Howard Melish, to continue the use of the apartment he has occupied for many years and to provide from the income of the endowment funds of the church a pension equal to the amount received by him from the Church Pension Fund.

The present program of service to the community of Brooklyn Heights will be expanded and the men and women under training with the Church Army will be able to use the facilities of the General Theological Seminary in New York City, and the George Mercer Jr. Memorial School of Theology in Garden City, Long Island.

The Church Army will move both its headquarters and its training center on January 1, 1962.

ENGLAND

Lambeth Rejected

In an open letter to the Archbishops of Canterbury and York, 32 Anglican theologians, all in England, have requested a more liberal policy in the Church of England on intercommunion.

The theologians, most of them university teachers and principals of theological colleges, stress that they "do not pretend to represent any party or school of thought," and that they do not want to arouse "party strife" in the Church. They claim wide support for their views, "that an increase in the number of occasions when Christians of different denominations which sincerely seek union could meet at the Lord's Table would prove a powerful influence toward uniting the Church."

They ask for four specific changes in present Anglican rules and practice concerning intercommunion, and they reject a statement on the matter, claiming to represent the generally held Anglican view, put forward by a committee of the 1958 Lambeth Conference.

No Rest

Abolition of the death penalty has been urged by the Rt. Rev. J. A. T. Robinson, Bishop Suffragan of Woolwich, in a sermon at Canterbury Cathedral.

Speaking only a few days after the Lower House of Canterbury Convocation voted for an end to capital punishment, an action which he referred to as "a very

significant step," Dr. Robinson announced his resolve "not to rest until this blot is removed from our national life." He declared: "The death sentence says, 'There is nothing more we can do with this man; for his own sake or for society's sake, we must set an end to this life. He is strictly unredeemable; we can only put him away.'"

"The Christian Faith says there is no man, no social situation, which is unredeemable. In Christ, men — all men — can be raised above the level of mere human nature. They are given the capacity to become the sons of God." [EPS]

SOCIAL RELATIONS

Double Feature

The second National Conference on the Churches and Social Welfare, held October 23d-27th in Cleveland, was a double feature for the 90 Episcopal delegates from over the nation, as they also conducted four separate sessions of their own.

Christian Social Relations Department staff members, diocesan CSR chairmen, and Episcopal social agency personnel attended the Cleveland conference, many of them playing leading roles in the numerous sessions. The Rev. Canon Almon R. Pepper, director of the National Council Department of Christian Social Relations, and the Rev. Canon Kenneth E. Nelson, executive secretary of the CSR Division of Health and Welfare Services, were on the national conference program committee.

To the Episcopal delegates, national CSR staff members presented a panel report of the Department's program. Specific problems and programs in Episcopal work were discussed.

From their own meetings and the larger interdenominational conference, says Dr. Pepper, the Episcopalians gained a new view of the importance of voluntary, Church-related agencies in the total social welfare picture. Although people's basic needs are increasingly the responsibility of public agencies, they recognized, the voluntary and Church-related agency continues to be necessary because it is more flexible, allows more freedom to experiment, to explore, to pioneer.

INTERNATIONAL AFFAIRS

No Precedent

The Standing Conference of Canonical Orthodox Bishops in the Americas, representing Orthodox Christians in the Western Hemisphere, has denounced Russia's testing of a 50-megaton nuclear bomb as demonstrating once again the Communist nation's "inhuman and barbaric disregard for humanity."

In a message to Premier Nikita Khrushchev, sent through Russia's ambassador in Washington, D. C., Mikhail

Menshikov, the Standing Conference condemned the Soviet Union for "ignoring the objections and pleas of the world" in exploding the nuclear weapon.

"This act of barbarism has no precedent in the history of mankind and cannot be justified under any guise or circumstance," the message declared. "We challenge the Soviet Union to make their actions known to the Russian people who are equal victims of the Soviet crime against the people of the world and of yet unborn generations."

The statement was forwarded to the Russian ambassador by the Standing Conference's chairman, Archbishop Iakovos of New York, Primate of the Greek Orthodox Archdiocese of North and South America.

Other members of the Conference include the primates of the Albanian Orthodox Diocese in America, Bulgarian Eastern Orthodox Church, American Carpatho-Russian Church, Russian Orthodox Greek Catholic Church of America, Russian Orthodox Church Outside Russia, Serbian Eastern Orthodox Diocese, Syrian Antiochian Orthodox Archdiocese, Ukrainian Orthodox Church of America and Holy Ukrainian Autocephalic Orthodox Church.

LAW

Day in Court

Protestant chaplains of the Wayne county juvenile court, of the state of Michigan, believe that the Church can play a vital part in helping to stem the rising tide of juvenile delinquency.

On October 26th, about 100 clergymen attended a program of the court to find out "how." The program was called "Clergy morning at the Wayne county juvenile court."

Judge James Lincoln was the principal speaker. He spoke on the work and needs of the court, and how the Church could lend assistance to the delinquency problem. Probation officers also took part in the program.

The Rev. Joseph J. Kopera, Episcopal chaplain, and rector of St. Peter's Church, Detroit, said a future session will be held for Roman Catholic clergymen and that "we hope these first meetings will form a nucleus for action. We also hope that they will result in some future training programs or seminars for Detroit area clergy."

Suffragan Bishop Robert L. DeWitt of Michigan, also participating, said the clergymen assembled were not in search of abstract theories. "These are knowledgeable men of many faiths, but there is nothing academic about their interest," he said. "They are men who are living with this problem all the time. They are involved in this work in their parishes . . . but they reject any purely parochial solution. They are trying to find a way to combat it on the metropolitan level."



RNS

From left: Bishop Stopford of London, Archbishop Ramsey, and Bishop Anderson of Salisbury at Convocation meeting: They refused to promise full communion.

ECUMENICAL

Example

Lauding the Roman Catholic Church for its unity, the Rev. Canon Theodore Wedel cited it as an example for Protestants to follow, in an address to a Reformation Day rally in Minneapolis, Minn.

At the same time Canon Wedel said the Roman Catholic Church may be an instrument through which God is passing judgment on Protestants for disunity.

"As the Churches of the Reformation once spoke words of judgment upon the great Church of Rome, so that Church may today be the servant of God on voicing judgment upon us," he declared.

Canon Wedel, warden emeritus of the College of Preachers, told the gathering that "when we look at the disunity of Protestantism, the [Roman] Catholic puts the children of the Reformation to utter shame."

"Catholic America is still found at church on Sunday morning," he continued. "It still honors the Ten Commandments and still fears God. Can the same be said of Protestant America, or at least that large section of it which has turned half pagan?"

"The Pope is still a better guide to morals than Hollywood. Catholic America still believes in Christian education. Protestant America, so it seems, has abandoned her schools."

Observing that Roman Catholicism "still worships one God," Canon Wedel said: "Protestantism must at times appear to the Catholic as sheer polytheism — ten church spires in place of one and each separate flock worshipping a God made in its own denominational image. . . . Protestantism revolted against a totalitarian Church. But if totalitarian Christianity is wrong, Churchless Christianity is even worse. Protestantism has come close, at times, to Churchless individualism — every man for himself.

"Church attendance has been taken lightly and the very concept of a visible Church with Sacraments and corporate worship has been belittled. The great definition of the Church as One, Holy, Catholic and Apostolic should not be a monopoly of Rome." [RNS]

With Proviso

Action by the Convocations of Canterbury and York of the Church of England on the proposed Church of Lanka, a union of Anglican and Protestant Churches in Ceylon, was completed early in October. Both Convocations have now declared that, "while recognizing the existence of certain anomalies" in the Scheme of Union, they acknowledge that "the Church of Lanka, if constituted on the basis of the proposed Scheme, would be a true part of the Church Universal, holding the Catholic Faith, and possessed of the apostolic ministry of bishops, priests, and deacons."

Both Convocations, however, refused to promise full communion with the new Church from the moment of its inauguration. The Canterbury resolution said that "this Province would be ready to enter into relations of full communion with the Church of Lanka, so constituted, from its inauguration, *provided that ambiguities in the rite of unification are removed to make clear that episcopal ordination is being conferred on those who have not already received it.*"

The proviso was added in an amendment by the lower House, carried by 89 votes to 65 after what the London *Church Times* described as "a keen debate in which, however, the rancour which characterized the South India discussions of a decade ago was mercifully absent."

The Convocation of York had passed the resolution recognizing the Catholicity of the proposed Church last May, but at that time the two Houses could not

agree on a resolution on full communion. The upper House passed it without any proviso and rejected a more limited resolution adopted by the lower House.

At the October meeting of the Province of York, majority and minority reports were offered by a committee which had been asked to recommend a way out of the impasse. The minority report recommended that Convocation declare that "this Province would be ready to enter into relations of full communion with the Church of Lanka" — in effect, reversing the action of the lower House last May. This was defeated in the lower House by 47 votes to 43. The upper House also rejected it, after argument by the Bishop of Chester, a proponent of full communion, that "we should stand by the decision" made last May. (The action of the bishops was interpreted in some quarters as a reversal of their previous stand in favor of full communion, but the Bishop of Chester denied this.)

The committee's majority recommendation was then adopted: "that the president be asked to report to the Metropolitan of the Church of India, Burma, Pakistan, and Ceylon, the action taken by the Convocation in May, 1961. . . . That, should the Church of Lanka be constituted on the basis of the proposed Scheme, the president be asked to enter into negotiation with the new Church as soon as possible, with a view to establishing a concordat to regulate the relationships between it and the Province of York."

Thus, the Canterbury Convocation offers full communion subject to an amendment of the Scheme, while the York Convocation offers negotiations for a concordat based on the Scheme as it now stands, without specifying what degree of intercommunion might be negotiated. Both actions appeared to be focussed on the question of the efficacy of the unification services in giving episcopal ordination to those who have not hitherto received it.

The two Convocations together compose the governing body of the Church of England in certain matters, although in other matters the Crown, Parliament, and the Church Assembly are also involved. The separation into two Provinces came 30 years after the death of the fiery St. Wilfrid (634-709), Bishop of York, and his arguments with the Archbishop of Canterbury in which he successfully appealed for papal intervention.

Action in Wales

The Church in Wales, an autonomous, disestablished branch of the Anglican Communion, took action on the Church of Lanka at the meeting of its governing body in October. It voted for relations of full communion with the proposed Church at its inauguration, "provided that the negotiating Churches are agreed that, in the service for unification of the

sacred ministry, episcopal ordination is bestowed on those not previously so ordained." The statement also said, "We readily acknowledge that the service does not call in question any ordination already received." It also asked for assurances about the Baptism of visiting ministers and the ordination of women.

The *Church Times*, summarizing results in Anglican Provinces, reports that so far only one Anglican Province — New South Wales, Australia — has agreed unconditionally to enter into full communion with the Church of Lanka. The Episcopal Church in Scotland and the Church in East Africa will take the matter up before the end of the year and Uganda, New Zealand, Rupert's Land, Ontario, Central Africa, and the West Indies will consider it in 1962.

WCC

For and Against

Whether the Russian Orthodox Church's application for membership in the World Council of Churches was motivated by a sincere Christian faith or by Soviet propaganda was discussed in Seneca Falls, N. Y., by Protestant and Orthodox speakers at a conference attended by two Roman Catholic priests as observers.

Advocating WCC approval of the Moscow Patriarchate's membership application was Dr. Paul Anderson, an Episcopal layman and an expert on the Eastern Orthodox Churches, who has made a number of visits to Russia. Opposing the application was the Rev. George Grabbe of New York, an official of the Russian Orthodox Church Outside Russia, which does not recognize the Moscow Patriarchate.

The meeting was organized by the Rev.

Kenneth G. Holmstrup of Seneca Falls, a Presbyterian minister, as a "pre-assembly" conference for the WCC's Third Assembly in New Delhi, India, November 18th-December 6th.

Also discussed by the participants were current world-wide efforts toward religious unity.

While admitting dangers of tensions in WCC meetings with the Russian Church as a member, Dr. Anderson said the Orthodox body should be admitted when the WCC votes on its application at New Delhi.

"The walls which divide us don't go up to heaven," he said. "We are divided only here on earth and we should welcome every step toward cutting down these barriers."

Fr. Grabbe, a native of Russia, stated that bringing the Russian Church into the WCC "would be a very great mistake and give the Soviets a forum to further misrepresent the actual religious situation" in that country.

He said the Church's leading prelates are controlled by the Kremlin and are not "authentic representatives" of the Russian Orthodox. When an Orthodox leader speaks, he said, "you do not hear the voice of the Orthodox Church; you hear the voice of the Soviet government."

Dr. Anderson said that Russian prelates he met while in Russia in 1956 and earlier this year impressed him as being "witnesses to the ancient Faith," despite more than 40 years of Communist persecution, and "eager for contact with Christians of Europe."

He noted that recently he had personal conversations with Archbishop Nicodim of Moscow, head of the Russian Church's foreign relations department, while both were in Rhodes, Greece, for the Pan-Orthodox Conference. [RNS]



From left: Fr. Grabbe, Mr. Holmstrup, and Dr. Anderson with symbolic boat
"The walls which divide us don't go up to heaven."

RNS

LONG-DISTANCE PARTICIPATION:

A long distance telephone conversation amplified by loudspeakers was used by St. Mark's Church, Louisville, Ky., to increase interest in Loyalty Day.

The Rev. William H. Langley, rector, talked for 20 minutes with Bishop Hunter of Wyoming about missionary work. Bishop Hunter, former rector of St. Andrew's Church in Louisville, told of missionary work among the Indians and answered questions relayed to him from the congregation.

A call had been planned to Bishop Ogilby of the Philippines for an earlier Sunday service, but weather conditions in the Pacific forced its cancellation.



PRESCRIPTION. "How is your health?"

someone asked the retired Rev. Karl Reiland on the occasion of his 90th birthday, celebrated at St. George's Church, New York City, where he was rector from 1912 to 1936. Answered Dr. Reiland, "Well, I went to the doctor and told him I smoke my head off and like two cock-tails every day. He said, 'Well, whatever you do, keep it up!'"



FIVE YEAR PLAN:

The diocese of Oklahoma is involved in a million dollar fund-raising campaign, to coincide with the 10th anniversary of the consecration of Bishop Powell. All parishes and missions will lay their five year plans for raising the money on the altar of St. Paul's Cathedral, Oklahoma City, at the November anniversary service. Money raised will be used for constructing and founding churches, establishing a church and student center at the State University, developing the diocesan conference center, sponsoring a room in the new national Church headquarters in New York City, and providing a suffragan bishop. Leaders of the campaign are Ancel Earp, U.S. Senator Mike Monroney, Frank Hightower, W. L. Kistler, Boyd Gunning.



ONE IN CHARITY:

Anglican and Orthodox clergy recently participated in a Unity Pilgrimage to Durham Cathedral, England, arranged by the Anglican and Eastern Churches Association. Prayers were offered for the unity of the two Churches and for the Ecumenical Patriarch, leader of Eastern Orthodoxy, and for the prelates of both Churches. [EPS]



STOLEN RING:

An abbot's thumb ring, dating from the 13th century, has been stolen from the museum of St. Augustine's College, Canterbury, Kent, England. The ring is being sought in England and on the European continent, and in the United States and Canada.

The Church Under Pressure

by the Rev. FRANCIS HOUSE

What is happening in and to the Orthodox Churches under Communist rule? We need to know all we can in order to be able to pray intelligently with and for our fellow-Christians in these countries. Many visitors have described their impressions of the situation of the Churches in the USSR, but opportunities to visit the Churches in Bulgaria and Rumania have

leaders and theological professors have studied abroad.

In Bulgaria all the members of the Holy Synod were already bishops before World War II. Some theological books and reviews are published. Seminaries and institutions for higher theological studies continue, although the former are reduced in numbers and the latter are



WCC Photo

New Orthodox church near Bucharest, Rumania.



RNS

Rumanian nuns embroidering vestments.

been rare in recent years and news has been hard to obtain.

There are many reminders that the Communist revolutions are only in their first phases. It is useful to make comparisons with the situation in the USSR in the 1930s as well as in the 1960s.

According to recent statistics, an estimated 72% of Rumania's 16,000,000 people and 88% of the 7,000,000 people in Bulgaria belong to the Orthodox Church. These figures mean that despite political changes, most of the outward forms of church life remain unaltered. Practically all the churches are open. The clergy still walk through the streets in their cassocks. Many of the Church

separated from the universities. Monasteries and convents are open.

In Bucharest the Patriarch still lives in his palace next door to the parliament building, and in both countries the bishops continue to maintain great state. As in several other Eastern European countries, but in marked contrast with the USSR, the greater part of the stipends of the clergy is paid by the State, and the monasteries still largely support themselves on their farms.

In both Bulgaria and Rumania the drive for "modernization" according to Communist conceptions is intense and every means of propaganda and political, social, and legal pressure is used to enforce conformity. The Churches are under this pressure no less than other pub-

The Rev. Mr. House, an Anglican priest, is Associate General Secretary of the World Council of Churches.

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More news on page 16

*The president
of Cathedral Films,
who is a priest
of the Church,
discloses Hollywood's
latest distortions
in the life of Christ*

The recent production of *The King of Kings* is another instance in which the motion picture industry has distorted the facts of history as recorded in the Gospels. The main distortion has always centered around the subject of the Crucifixion, conveying the impression that the Romans were entirely responsible for the events leading up to and including this tragic event. It has been done very subtly, usually by telling some part of the truth, but never the whole truth, and by telling it over and over in practically the same way almost each time a film on the story of Christ is made.

The Crucifixion, and all that took place on Calvary, is basic to Christian thought and theology. When the story is tampered with, and the facts are distorted, a great disservice is done to the Christian Faith.

First, there was a betrayal by one of His own followers, but the betrayal was not made to the Romans but to the High Priest and other religious leaders of His own people. He was seized in the garden, not by Roman soldiers but by temple guards and a rabble crowd sent by the high priest for this purpose. Christ was tried first, secretly, not by the Romans but by the Sanhedrin which was summoned in the middle of the night to listen to trumped up charges that were concocted by twisting the words of Jesus in order to find Him guilty, and then He was handed over to Pilate only because the Romans could pronounce the death sentence. Even then a trial was held in which Pilate tried three times to escape the responsibility, but each time the high priest outwitted him and finally he forced him to pronounce sentence under threat of exposing his disloyalty to Caesar for

Hollywood and History

by the Rev. James K. Friedrich



A painting of Christ before Pilate by Benjamin West
Not a political martyr.

failure to condemn a potential threat to the peace of Jerusalem. And so Jesus was crucified under Pontius Pilate. Ever since, the Cross has been the symbol of Christianity, to remind mankind of God's love, that He would permit His only Son to die on the Cross for the sins of the world. Through this sacrifice came the atonement or satisfaction for the great wrong that had been done. The Crucifixion begins the redemptive work of Christ.

But when Christ is pictured as being crucified as an enemy of Rome, then the heart of Christianity is being crucified all over again.

The fact that Jesus was tried and sentenced to death by the leaders of His own people does not mean that the Jews are worse than other people, but rather that all men are involved in the rejection of their Saviour. He was treated as an enemy not only by the foreign oppressor but by His own, who "received Him not."

A cavalier treatment of historical fact has been known in literature and the theater since their beginnings, but in this case the literary rearrangement of history denies the basic tenets of the whole Christian Church. By presenting this central event of the Gospel as something instigated and carried out by the Romans, motion pictures make of Christ only another in the age-long series of political martyrs, of men, good or bad, who have suffered under a foreign political domination.

Now, let us look at the films in which this has taken place. *The Robe*, if you

recall, depicts the Crucifixion as purely a Roman affair. Dramatic as it was, it showed only Roman soldiers present, when the actual account in the New Testament tells in detail how the "chief priests with the lawyers and elders mocked at him." No trial, no attempt by Pilate to release Him, just a sad ending to a good life, an ending for which the Romans alone were guilty. In *Ben Hur*, the audience never gets to know how this wonderfully good Man happened to be chosen for this public spectacle. To be sure, there are beautiful sequences in these films depicting the Birth, the ministry, and the teachings of Jesus, but the opposition that sent Him to the Cross eventually ends up with the Romans to blame, and so is negated the real meaning of this climactic event in history.

Now comes a new *King of Kings*, with the title taken from a picture of the same name produced by Cecil B. DeMille. Aside from that there is little resemblance. The DeMille presentation at least dared to present the facts as they happened, but Samuel Bronson, the producer of this latest Bible epic, has thrown caution to the wind and taken unwarranted liberties in his film on the life of Christ. There are so very many inaccuracies it is beyond the scope of this article to mention all of them. Even the Roman Catholic Legion of Decency has found the film unacceptable, on the grounds that it is historically, theologically, and scripturally incorrect. Mr. Bronson evidently thinks the public is now ready to accept the "Hollywood version" of Scripture, and blatantly proceeds to have Christ seized in the garden by Roman soldiers. The Bible account is quite clear on this point, and plainly states that "a great crowd armed with swords and cudgels" was "sent by the chief priests and the elders" to seize Him in the garden. Certainly this precludes the presence of any Roman soldiers. In the scene that follows, Jesus is taken before Pilate by the Roman soldiers, when the Bible account says He was taken to a secret session of the Sanhedrin and there tried and sentenced by none other than Caiaphas, the high priest, and *then* (when He was found guilty) He was delivered to Pilate.

And so the distortion is repeated again, and to those whose only acquaintance with the Gospel is by means of the screen, the true facts will never be known, or will be forgotten. This distortion is of an event that is at the center of the Christian Faith. By seeing and reseeing it in this distorted way, people will come to a point where they won't know what is real and what isn't. The Church must therefore be on its guard to defend the truth wherever it is distorted and to denounce those who thus sabotage the Faith that has given men a freedom found only in those countries where truth survives.



Eva Luoma

United We Stand

A new strategy

for "struggling missions"

by the Rev. John Butcher

Vicar, St. Thomas' Church, Clarkdale, Ariz.

Probably every diocese and missionary district has its share of "struggling missions" — small congregations which constantly face a struggle for survival. These missions usually have small numbers, extremely limited finances, short clergy tenure and periodic vacancy, plus the numerous difficulties which stem from these problems.

In some diocesan missions the struggle goes on for years and years, never seeming to get any better. So often any enthusiasm which the congregation might have becomes frustrated. When suggestions are made, the backlog of continued frustration gives rise to the response, "Oh, we tried that, but it didn't work." Any enthusiasm which a resident vicar might have is soon stifled and before long he accepts a call to "a more challenging area of service."

Is there any hope for the "struggling missions" in our dioceses and missionary districts? Granted that there is no one panacea to cure all the ills of diocesan missions, there is a strategy being used in at least one diocese which is bringing strength out of weakness.

This strategy is based on the theory that "united we stand, divided we fall." The plan is very simple: in place of two or more "struggling missions" there is one congregation with one treasury, one bishop's committee, and one vicar.

The plan does not involve "closing down" missions, but instead involves having parts of the congregation in several neighboring towns. There is one strong congregation in an area operating chapels placed to do the most good. The strength comes through unified effort and organization.

The strategy is now working in the Oak Creek-Verde Valley area of Arizona. Lo-

cated in northern Arizona, this area stretches for 35 miles between two mountain ranges.

For almost 50 years there has been Episcopal work here. St. Thomas' congregation was organized in 1913 and a chapel built in Clarkdale in 1917. But the chapel was located only five miles from another mission in Jerome, also founded in 1913. Each was a separate mission. For over 45 years two struggling missions existed side by side.

Jerome became a ghost town when the mining gave out and that mission was closed in 1949. Only the Clarkdale church remained.

However, as Jerome declined, another part of this area, Sedona, began to expand. In 1958 the Bishop of Arizona authorized the vicar at Clarkdale, the Rev. Reginald D. Rodriguez, to begin Episcopal services in Sedona.

Shortly afterwards, a new strategy began to evolve. The change began in 1959 when the mission in Sedona pooled finances with St. Thomas', Clarkdale.

With *one* treasury instead of two, members were giving for the work in the whole area, and the bishop's committee found that it had more money for running expenses and for given projects as they arose. All could unite on one project at a time.

Unity was further defined through a pastoral letter to the congregation written by the Rt. Rev. Arthur B. Kinsolving II, Bishop of Arizona, in the fall of 1960. The bishop's letter said:

"The first objective should be to shepherd all Episcopalians in the Verde Valley. Until there is enough strength in the two areas of Clarkdale and Sedona and vicinity to have two congregations, it is only practical and

Continued on page 19

Provincial Provisos

The Scheme of Church Union in Ceylon has now been reviewed by five Provinces of the Anglican Communion — Canterbury, York, Wales, New South Wales (Australia), and the Protestant Episcopal Church in the USA. Of these, only New South Wales has given an unequivocal "Yes" to the request of the Metropolitan of the Church of India, Pakistan, Burma, and Ceylon for a commitment that the Church of Lanka would be in full communion with the existing Provinces and national Churches of the Anglican Communion.

The Episcopal Church has said that it anticipates thankfully recognizing the united Church as "a Province of the Church Universal, holding the apostolic Faith and possessed of true bishops, priests, and deacons." But on the subject of full communion, it said, "We look forward to the establishment of full communion . . . in anticipation that certain anomalies and contradictions in the proposed practice of the Church of Lanka will be satisfactorily resolved." This might or might not mean that full communion could occur before the resolving of the anomalies but clearly is not an unconditional commitment to full communion.

A Bit More Emphatic

The Province of Canterbury was, if anything, a bit more emphatic in its acknowledgement that "the Church of Lanka, if constituted on the basis of the proposed Scheme, would be a true part of the Church Universal, holding the Catholic Faith and possessed of true bishops, priests, and deacons." But it attached a proviso to a resolution declaring its readiness to enter into full communion with that Church. Full communion was made conditional on the removal of "ambiguities in the rite of unification . . . to make clear that episcopal ordination is being conferred on those who have not already received it."

The Province of York, similarly recognizing the Catholicity of the faith and the validity of the orders of the Church envisaged in the Scheme, was unable to arrive at an agreement on the question of full communion, with or without proviso. However, it did promise to begin negotiations for a concordat of some kind with the new Church.

The proviso of the Church in Wales, that the negotiating Churches agree that "in the service for unification of the sacred ministry episcopal ordination is bestowed on those not previously so ordained," is apparently somewhat milder than Canterbury's in that it does not call for a revision of the service itself, but it may be equally a stumbling block to the non-episcopal Churches involved in the Scheme. These Churches have agreed to beseech God, with prayer and the laying on of the bishops' hands, to give them whatever grace and authority they need for the exercise of the office of presbyter in the Church of God. They have agreed henceforth to "continue and reverently use and esteem" the threefold ministry of the undivided Church. But

they have not agreed to the proposition that the presbyterate they previously exercised lacked an essential element which requires "ordination," episcopal or otherwise, as the remedy.

Perhaps the uniting Churches could agree on a declaration that the service is, and intends to be, sufficient to confer the order of presbyterate on any fit person who is not a presbyter already; such a declaration would be more in keeping with the spirit of the Scheme, which now leaves to God rather than man the decision about who needs what.

However, the more immediate problem that faces the two dioceses of the Anglican Communion that are involved in the Scheme is the fact that they have, in Bishop De Mel's words, "bound themselves . . . not . . . to go on and create the Church of Lanka without the prior assurance of full communion from the majority of the Provinces of the Anglican Communion, in which [the Province of India, Pakistan, Burma, and Ceylon], Canterbury, and York must be included."

Whatever else the actions of Canterbury and York may have said and meant, it is clear that they have not given this prior assurance. Either the dioceses in Ceylon must abandon the Scheme, or else they must abandon their own stipulation.

The one thing to which all five Provinces have given an unqualified affirmative is that the Church of Lanka, as envisaged in the Scheme, will be a true Province of the Church Universal, Catholic in faith and possessing valid orders. Will these declarations be regarded by the Church of India, Pakistan, Burma, and Ceylon, and by the Ceylonese dioceses of Colombo and Kurunagala as sufficient, in spite of the reservations attached to the question of full communion? The inference would be that at least the measure of communion accorded to the Church of South India could safely be expected: that former Anglicans and the new ordinands of the Church of Lanka would be freely accepted by Anglicans as bishops, priests, and deacons, even though the question of recognizing the orders of those who have only been participants in the service of unification remains unsettled.

A Better Way

But this does not face the crucial issue. The intention of the Anglicans participating in the Scheme is to avoid the questionable South India pattern and find a better way, a way which insures that each of the clergy of the Church of Lanka will be fully possessed of the gifts, character, grace, and authority appropriate to his order.

In his presidential address to the Convocation of Canterbury, as reported in the English *Church Times*, the Archbishop of Canterbury commented that in different parts of the world there were Christian communities anxious to be united with portions of the Anglican Communion, in agreement about the Creeds and the Sacraments, willing or indeed anxious to come to share in the historic episcopate and the succession of orders depending upon it, and yet feeling that simply to line up their existing ministries for ordination by the bishops would be somehow a denial of past experience of God's grace and goodness.

"My fear is that, at this stage," he said, "the rejection

of the Lanka Scheme might throw back the undoubted tendencies existing in so many non-episcopalian quarters to look toward unity on the basis of integration with the historic episcopate. There may be better ways found of doing it; but the danger is that a rejection may bring discouragement to the considering of any way at all."

He pointed out (as we have argued editorially), that the Lanka Scheme does not involve acceptance of the theory that all orders are merely denominational and need to be given Catholic authority by a general laying on of hands. "I am impressed," he said "with the freedom of the Lanka Scheme from the weaknesses at present to be found in the North India and Pakistan Plan."

What should the Anglicans of Ceylon do? We do not know what they should do, because they alone are able to weigh the certainties and uncertainties of the present situation. But the problem of unification of ministries may well be regarded as the crucial question of the ecumenical movement in our times. We cannot expect the answer to be easily achieved or easily understood when it has been achieved.

The Bishops Approved

The solution advanced by the Scheme of Union in Ceylon has received the approval not only of the Lambeth Conference, but of the Houses of Bishops of both Convocations of the Church of England. The bishops have been living with this matter longer than the clergy and laity of either England or the United States, and it is possible that the lower Houses will take a more understanding view of the matter the next time around.

What the Ceylon Scheme needs, we think, and what the Anglicans of Ceylon must undertake, is a frank, soul-searching consideration of the truth and validity of this particular solution to the problem of unification of ministries. If they are convinced that it is true and valid, then for the sake of all Christians everywhere, we believe they should go ahead and bring the Church of Lanka into being.

Our own opinion of the Scheme, for what it is worth, has been stated previously. We think that the Service of Unification expresses, in unambiguous terms, the office in the Church of God to which those who are to be presbyters of the Church of Lanka are called, and asks God to supply them with whatever is needed for that office through the episcopal laying on of hands which the Church has ever used in transmitting Holy Orders. The service is *entirely unclear* about what relationship existed between the various ministries of the Churches in separation and *entirely clear* about what the ministry of the united Church will be, corporately and individually. This, we think, is precisely what the situation demands. It is closely paralleled by the Prayer Book provision that the baptismal formula may be preceded by the words, "If thou art not already baptized" when there is any reasonable doubt whether a person was baptized with all the essentials of form and matter. Such a service begins with an unclear situation and ends with a clear one. If Anglicans demand more than this, they are in essence demanding that the non-episcopal Churches confess that their former ministry was invalid beyond all reasonable doubt.

As to a question mentioned in the governing body

of the Church in Wales and in our previous editorial on the Church of Lanka — the ordination of women — we are assured on the best authority that there are no women ministers within a thousand miles of Ceylon. Apparently this misunderstanding arose through confusion with the problems of the North India/Pakistan Plan.

We sincerely believe that if the Ceylon Scheme is unacceptable, then no other solution to corporate reunion is likely to be found acceptable. The Churches will all have to go on, bending half or more than half of their evangelistic efforts to winning converts from other Christian Communion until at last unity is achieved by conversion of everyone to one particular Church.

The basic principle involved in the Lanka Scheme — accepting at face value the reality of the ministries of those with whom we seek to unite, but agreeing to present these ministries before God with the prayer that in the episcopal laying on of hands he will make them one — will some day be at issue in negotiations between Anglicanism and Rome. We Anglicans believe that it is sacrilege for an Anglican priest to turn his back on the gifts God has given him in ordination and go through a pretended ceremony of receiving them all over again from a Roman bishop. But we seem to have no hesitation in asking non-episcopal ministers to do the same, and please to spell it out exactly so that we can be sure that God will notice it.

If the Church of Lanka will indeed, as the Anglican Provinces so unanimously declare, be a true Province of the Universal Church, then the Anglicans of Ceylon may be called to fulfill their mission to Ceylon, to Anglicanism, and to the entire Christian world by following their crucified Lord down the path that four Anglican Provinces have chosen to make a hard and lonely one.

Light from a Prayer

A familiar prayer, with two small but significant changes, throws a powerful beam of light on the situation. It will be used in the Service of Unification, as one of the three Collects for the Day:

"O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, *Who hast given us grace to lay to heart the dangers we are in by our divisions*; We beseech thee to take away all hatred and prejudice and whatsoever else may hinder us from godly union and concord, that, as there is but one Body, and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of all, so we may *henceforth* be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord. Amen."

As the prayer appears on page 37 of the American Prayer Book, it reads "Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions," and the word "henceforth" does not appear in it.

Perhaps, when the Church of Lanka has come into being and the question of full communion comes up in General Convention, it will be possible for the Episcopal Church to make a response in keeping with the Lanka form of this prayer.

JAPAN

Twenty and Retirement

On September 23d, a thanksgiving service for the 20th anniversary of the consecration of the Rt. Rev. Matthias Jiro Sasaki, Bishop of Kyoto, was attended by an overflow congregation of more than 800 people in Holy Trinity Cathedral, Kyoto.

Immediately after the service luncheon was served in the auditorium of St. Agnes School, messages of congratulations were received from Bishop Lichtenberger, Bishop Bayne, and Bishop Bentley, as well as from Japanese kindergarten children on up to elderly Japanese ladies. During the luncheon Bishop Sasaki announced his retirement, to be effective as of October 1st. Elections for a new bishop will be held at the regular diocesan convention.

Bishop Sasaki is a graduate of the Berkeley Divinity School, New Haven, Conn., and received the D.D. from it. He has just published his memoirs, *Looking Back over 20 Years*.

STATISTICS

Millions and Billions

More than two and one-half billion dollars were contributed to their Churches in 1960 by members of 47 non-Roman Communions.

The record total figure of \$2,533,120,-871 highlights a report released November 1st by the Department of Stewardship and Benevolence of the National Council of Churches, in the annual publication of "Statistics of Church Finances."

Benevolences, including home and foreign missions, amounted to \$458,441,-044, which is 18.1% of the total. For all local congregational items and operations the sum of \$2,074,479,864 is reported. An additional \$199,963, not specifically classified as either benevolence or congregational expense, is included in the total.

The Rev. M. D. Blackburn, associate executive director of the department, noted that 39 of the 47 Churches reported figures for this year comparable with those of the previous year. For these 39 bodies the per-member amount of \$66.76 for all purposes is a gain of 3.2% over the \$64.66 of the previous year. Per-member giving for congregational expenses in the 39 bodies was \$54.71, a gain of 2.9%; for all benevolences the per-member figure is \$12.04, a gain of 5.0%. The latter includes a per-member gift for foreign missions of \$2.04 for 1960, a gain of 5.2%.

Of constituent bodies of the National Council of Churches, the Reformed Church in America, at \$104.53 per member, and the Presbyterian Church in the U.S., at \$101.44, topped the list in giving

for all purposes. These two Churches were also highest in per-member giving for benevolences — the Reformed Church in America at \$26.00 and the Presbyterian Church in the U.S. at \$23.77.

The report, released by the Department of Stewardship and Benevolence, is compiled from data supplied by the Churches and tabulated by the Council's Bureau of Research and Survey.

Leveling Off

For the first time in some years membership gains in America's churches and synagogues remained within the general estimated population increase, the latest annual compilation of official Church statistics reveals.

Total membership given in the 1962 issue of the *Yearbook of American Churches*, to be published November 13th, is 114,449,217 for all Churches.

The increase of 2,222,312 persons or 1.9% in 1960 over 1959 contrasts with an over-all estimated population increase of 1.8%. The Church membership percentage increase, which for the past 15 years has outstripped the rate of population increase, may indicate that membership potential has leveled off, at least for the time being.

There were 259 religious bodies reporting in 1960, or four more than in 1959. They included all 50 states and the District of Columbia.

The Roman Catholic membership figure is 42,104,900 this year, as against

PER-MEMBER CONTRIBUTIONS FOR ALL PURPOSES

1961 Report for the Calendar Year 1960*

1. Free Methodist Church (54,906 members)	\$271.86
2. Wesleyan Methodist Church (36,581 members)	231.77
3. Pilgrim Holiness Church (30,429 members)	216.49
4. Evangelical Free Church (33,368 members)	209.54
5. Evangelical Covenant Church (60,094 members)	181.14
6. Brethren in Christ Church (8,278 members)	171.18
7. Orthodox Presbyterian Church (7,217 members)	167.62
8. Ohio Yearly Meeting of Friends (5,887 members)	150.31
9. Church of the Nazarene (318,597 members)	142.33
10. Church of God (Anderson, Indiana) (132,564 members)	132.00
11. Pentecostal Holiness Church (53,250 members)	127.47
12. United Brethren in Christ (19,970 members)	125.97
13. North American Baptist General Conference (47,151 members)	116.05
14. Reformed Church in America (225,927 members)	104.53
15. General Conference Mennonite Church (35,491 members)	103.71
16. Presbyterian Church in the U.S. (902,849 members)	101.44
17. Lutheran Church-Missouri Synod (1,571,641 members)	96.18
18. Evangelical Congregational Church (29,968 members)	90.68
19. United Presbyterian Church in the U.S.A. (3,205,076 members)	84.31
20. American Evangelical Lutheran Church (16,400 members)	83.63
21. Moravian Church, Northern Province (27,155 members)	82.95
22. Augustana Evangelical Lutheran Church (413,918 members)	80.88
23. Synod of Evangelical Lutheran Churches (14,763 members)	77.70
24. Evangelical and Reformed Church (814,124 members)	76.58
25. Suomi Lutheran Synod (24,378 members)	76.32
26. American Lutheran Church (696,695 members)	74.49
27. Congregational Christian Churches (1,432,486 members)	73.20
28. Churches of God in North America (37,349 members)	71.73
29. United Lutheran Church in America (1,685,641 members)	70.86
30. Brethren Church (Ashland, Ohio) (18,382 members)	68.82
31. Evangelical Lutheran Synod (9,060 members)	68.49
32. Church of the Brethren (185,051 members)	68.33
33. Wisconsin Evangelical Lutheran Synod (235,073 members)	68.24
34. Evangelical Lutheran Church (767,346 members)	66.85
35. Evangelical United Brethren Church (747,069 members)	65.28
36. Protestant Episcopal Church (2,179,844 members)	64.51
37. Lutheran Free Church (56,552 members)	63.98
38. Disciples of Christ (1,372,747 members)	63.26
39. Cumberland Presbyterian Church (88,523 members)	60.20
40. Southern Baptist Convention (8,631,921 members)	55.68
41. The Methodist Church (10,046,262 members)	55.14
42. Unity of the Brethren (4,841 members)	54.48
43. Seventh Day Baptist General Conference (5,848 members)	50.35
44. American Baptist Convention (1,521,052 members)	48.06
45. Associate Reformed Presbyterian Church (27,317 members)	47.32

*The per-member gifts here published are computed by use of the figure on membership furnished by the official reporting the data on giving. Episcopal Church "membership" figure given here is obviously the number of communicants, rather than baptized persons.

The financial figures are gathered at a different time from the annual compilation of Church membership by the Bureau of Research and Survey, published in the *Yearbook of American Churches*.

40,871,302 a year earlier, a gain of 3.2%.

It is explained by Roman Catholic sources, that their figures since 1958 have included "all families of the defense forces both at home and abroad, and the diplomatic and other services abroad" who are in the Military Ordinate, which has the status of a diocese.

The Roman Catholic Church also includes as members all baptized persons, including infants.

Listed are 5,367,000 persons in Jewish congregations; 2,698,663 members of Eastern Churches; 589,819 members of the Old Catholic Church, Polish National Catholic Church, and the Armenian Church, diocese of America and of California. The Buddhists reported 20,000 adherents.

This year, for the first time, member Communions of the National Council of Churches exceeded 40,000,000 people. The total from reports of NCC member Communions is 40,185,813. The figure in the last issue of the *Yearbook* was 39,701,079.

Throughout the history of the United States, the proportion of Church members in the total population has risen. A table in the *Yearbook* reveals that the proportion has almost doubled in the first 60 years of this century — from 36% in 1900 to 63.6% in 1960.

The Episcopal Church is listed in the *Yearbook* as having 7,657 churches in 1960, and a membership of 3,444,265.

Drawing on reports by the U.S. Department of Commerce, the *Yearbook* lists the value of new church or religious building construction, tracing it from a low of \$28,000,000 in the depression year 1935 to a high of \$1,016,000,000 or 36 times as much in 1960.

The 1962 *Yearbook*, available at \$5.95 from the National Council of Churches, also contains updated directories of interdenominational and denominational agencies, state and local councils of churches, theological seminaries, religious periodicals and other pertinent data on the nation's church life.

ALBANY

Seven Times Unanimous

The diocese of Albany, at its annual convention held at the Lake Placid Club, October 16th-18th, voted unanimously, in response to Bishop Brown's requests in his convention address:

(1) to provide a conference room, not to exceed \$45,000 in cost, for the new national Church headquarters building, in thanksgiving for the ministries of the bishops of Albany. The amount is to be raised over a three-year period.

(2) to accept in full, for the first time in many years, its assigned mission quota of \$134,691.

(3) to elect a suffragan bishop at the next convention.

(4) to confirm Bishop Brown's appointment of the Rev. Canon Charles B. Persell, Jr., to be archdeacon.

(5) to have a diocese-wide preaching mission in 1963.

(6) to schedule a major diocesan centennial observance in 1968.

(7) to adopt a budget of \$387,630, of which \$282,270 is for missionary and evangelistic expenditure within and beyond the diocese, and \$105,360 is for diocesan administration.

The convention admitted four new parishes, one newly consolidated parish, and one mission. One of the parishes, St. David's, East Greenbush, has been in existence only a year and a half.

The report of the diocesan development fund revealed pledges of \$1,002,000 and payments to date of \$400,000.

ELECTIONS. Standing committee (four years): Rev. Ernest B. Pugh, Graham Blandy II. Diocesan council (four years): Rev. Clifford Andrews, Graham Blandy II, (appointed by the bishop, Rev. Harold King). Delegates to provincial synod: clerical, Arthur W. Abraham, Frederick Thalmann; lay, Carroll Blanchard, Charles Christiansen.

SOUTHWEST AFRICA

A Happy Surprise

During a service in the cathedral at Windhoek, Southwest Africa, in late October, Bishop Mize of Damaraland announced the appointment of the Rev. René Bozarth, rector of the Society of St. Paul, Gresham, Ore., as an honorary canon of the cathedral. Fr. Bozarth and Brother Andrew, a member of the Society, were visiting in Windhoek at the time. Said Bishop Mize:

"On returning from Walvis Bay . . . I walked into my bishop's house to face a happy surprise. The parlor was filled with furniture, newly purchased in my absence by Fr. Bozarth with money raised in America by his Society of St. Paul.

"I mention this only because it is typical of several projects less obvious that the Society of St. Paul has been doing for those of us in the diocese of Damaraland. It has sent many thousand rands' worth of medicines to the two Anglican hospitals and five dispensaries in Ovamboland. It has sent several hundred rands' worth of priests' vestments to Ovamboland and helped vest the altar, the priest, the catechists, and servers at St. Michael's, Katatura.

"It has prayed for us regularly. It has had its men in long study of the *osiKwanyama* language; it has studied the *osiKwanyama* liturgy and . . . through connections with staff members of the University of Oregon Medical School has had its men ready to diagnose and treat common illnesses, especially those of the tropics.

"It has now announced its willingness to establish, in 1962, subject to approval by the South African government, two small monasteries in the diocese of Da-

maraland. . . . At first, two brothers will come to each place, one unit at Windhoek to assist the bishop, and the other unit at Odibo to assist in the church and its institutions. Later, they hope to increase the number. The brothers are continuing to raise upwards of 70,000 rands for the furtherance of their Ovamboland project.

"In recognition of the great assistance Fr. Bozarth has given to the diocese of Damaraland and his vision for the extension of God's Kingdom in this diocese, I am at this time announcing his selection as an honorary canon of St. George's Cathedral. . . ."

MICHIGAN

Study, Ways and Means

Rural clergy of the diocese of Michigan gathered for a fall study meeting at the Tecumseh Woods Conference Center, October 30th-31st.

Leading the discussion on "Town and Country Work" was the Rev. Raleigh Sain, director of strategy, Michigan Council of Churches. Also participating were Dr. J. F. Thaddeus, professor emeritus, the Institute for Community Development, Kellogg Center, Michigan State University, and the Rev. Robert Woods, chairman of Church renewal for the Michigan Council of Churches.

This conference marks the beginning of a program of study among the town and country clergy of the diocese in two areas:

(1) A study of population trends, sociological, economic, and cultural patterns of town and country, utilizing the resources of Michigan State University, the Michigan Council of Churches, Detroit Industrial Mission, diocesan department of Christian social relations, etc.

(2) Ways and means for effective local outreach and diocesan strategy in the town and country mission.

Chairman of the diocesan town and country committee is the Rev. Edwin A. Griswold, vicar of St. John's Church, Clinton.

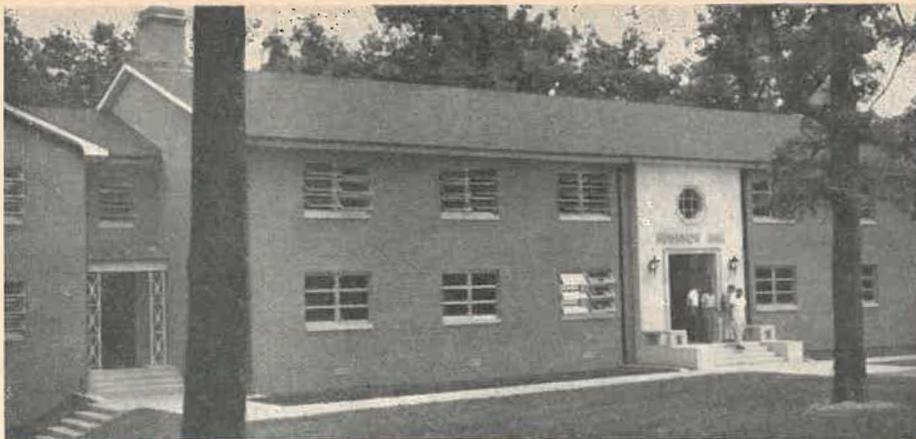
MISSOURI

Postponed, but Resolute

When the annual convention of the diocese of Missouri reconvened in October, as planned on adjournment last May, three resolutions then tabled were withdrawn and replaced with three on the same subjects. One dealt with public support of private education and two with racial discrimination.

At St. Peter's Church, Ladue, Mo., the reassembled convention also adopted the 1962 budgets — the diocesan expense fund budget of \$61,407, and the Church program fund budget of \$207,746. Both figures represent increases.

Of the three resolutions, the first ex-



St. Andrew's new dorm: After the dedication, a tie score.

presses the concern of the diocese for public education and places the diocese unalterably opposed to any public support of private or parochial schools.

The second resolution calls on the council of the diocese to take immediate action to encourage and promote conversation among the laity and clergy in order that Churchpeople may begin to identify and deal with some of the underlying issues in race relations in a spirit of reconciliation and hope. Concern was expressed at the failure of communication among white and Negro people and the estrangement in mind and spirit of fellow members of the diocese.

The third resolution took note of the decision of the trustees of the University of the South to open the college to qualified applicants without distinction to racial origin, and expressed the hope that the entire college community might come to assure an environment "in which a non-Caucasian student might live and work without unnecessary embarrassment and undue loss of personal dignity."

CANADA

Community, Not Communion

Priests of the Anglican Church of Canada have been urged by their Primate to invite ministers of the United Church of Canada and the Presbyterian Church in Canada to take part in community services.

Delivering his charge to the synod of the diocese of Rupert's Land, Archbishop Howard H. Clark called upon the Church to move toward Church union. He said it would be wrong to pretend there are no divisions in the Christian Church, but it would be equally wrong to remain satisfied with them.

While calling for community services with the United and Presbyterian Churchmen — the Anglicans are engaged in union conversations with both — the Primate warned against casual interchanges of pulpits and against intercommunion.

Archbishop Clark also commented on the remarriage of divorcees, Baptism, and the marriage of unbaptized persons.

He said it was "wholly wrong" to baptize infants when there were no reasonable grounds for hope that anyone would bring them up in the Christian way.

When unbaptized persons desired a marriage ceremony, they should be referred to the diocesan bishop for a ruling instead of being passed from priest to priest until they found one willing to proceed, Archbishop Clark said.

The Primate said he would authorize the marriage of unbaptized couples if they could convince him they could take the Christian vows honestly and would seriously consider Baptism.

Archbishop Clark said he would admit to Holy Communion remarried divorcees where he found "a real penitence for the failure of the former marriage and evidence of a real intention to make the present marriage a life-long union in the Christian sense."

In his charge, Archbishop Clark also announced that the Very Rev. John O. Anderson, dean of Christ Church Cathedral in the diocese of Ottawa, had accepted election as suffragan bishop in the diocese of Rupert's Land. At present the Primate carries a heavy load with three roles — Primate, Metropolitan of the Province of Rupert's Land, and Bishop of Rupert's Land. [RNS]

SCHOOLS

New Dorm and a Tie

On a beautifully fresh and golden October morning, Bishop Vander Horst of Tennessee dedicated and blessed a new dormitory of St. Andrew's School to the memory of Shirley C. Hughson, OHC. Several hundred guests — parents, alumni, friends, clergy, and representatives from the University of the South — were in attendance.

As the students and staff went in procession from the school chapel up the windswept drive to the main door of the newly occupied dormitory, as the last

tones of the litany died away, the bishop knocked on the door with the crozier, then entered to convey the episcopal blessing to all parts of the new habitation.

At noon a luncheon for more than 400 was served in the student dining hall, handsome in its red brick interior hung with a score of heraldic banners of graduating classes. More than 1,200 watched the homecoming game against Sewanee Military Academy, St. Andrew's traditional rivals. The spirited cheerleading of girls from St. Mary's School — who are ever eager to support St. Andrew's teams — and the hoarse-voiced encouragement of numerous alumni, however, were only sufficient inducement for "the saints" to conclude their game with the score tied at 12 to 12.

The climax of the homecoming day took place at the evening dance when the Father Superior, L. A. Taylor, OHC, crowned Miss Melissa Cooley of Knoxville, Tenn., homecoming queen.

SOUTH AFRICA

Moderate, Sane

The "wonderfully moderate, sane leadership" of Zulu Chief Albert Luthuli, first African winner of the Nobel Prize for Peace, has been cited by the diocese of Capetown in a resolution expressing its pleasure that the honor had been given to the native Christian leader.

Archbishop de Blank of Capetown, in referring to South Africa's current racial tensions, added: "May Chief Luthuli be given the grace to sow the seeds of love in our divided community."

Chief Luthuli is a former vice-president of the National Christian Council of South Africa. He has devoted his life to peaceful solutions to segregation problems in his country. [RNS]

TOWN AND COUNTRY

Bishops and Images

The first annual Town and Country meeting for the Illinois dioceses was held in St. Paul's Church, Peoria, October 23d-25th. Some 30 clergymen and the Bishops of Chicago and Quincy met to hear three talks relating to their field.

A panel discussion was held on the pastoral relationship which should exist between the bishop and the town and country parish and priest. Mr. C. L. Folse, rural sociology professor at the University of Illinois, presented a picture of changing rural Illinois, and its increasing urbanization. A paper on the personalities of the bishops involved in the initial organization of the three dioceses was presented by the Very Rev. Walter C. Klein, dean of Nashotah House. The final paper sought to present the image of the Episcopal Church in the small community, breaking the image down

into the images of Church, bishop, priest, and layman. This was presented by the Rev. H. C. Mooney, rector of St. Alban's Church, Sussex, Wis., and vicar of St. Peter's, North Lake, Wis.

A resolution was passed by the delegates urging greater coöperation in planning work in the places where diocesan jurisdictions coincide. The conference was planned by the town and country departments of the three Illinois dioceses, under the chairmanship of Fr. Mooney. It was financed by grants from the dioceses, the Home Department of National Council, and the provincial town and country department.

COMMUNICATIONS

Images in Missouri

Two panels dealing with the image of the Episcopal Church and with that image in regard to communications media were part of a workshop concluding the annual clergy conference in the diocese of Missouri, in October. The workshop was arranged by the diocesan department of promotion.

During the conference the Rev. Ernest Southcott, vicar of St. Wilfred's Church, Halton, Leeds, England, delivered four lectures. The work of Canon Southcott, provost-elect of Southwark Cathedral, was shown to the group in a film, *Alf Goes to Work*, in which George McLeod of the Iona Community in Scotland appears.

Hiram Neuwoehner, Jr., an advertising executive and chairman of the department, introduced and moderated the workshop and was assisted by Parker Wheatley of KMOX-TV, Roger Johnson of KSD, both Churchmen, and a large number of other figures in communications fields in St. Louis. Included was the editor of the editorial page of the St. Louis *Post-Dispatch*, the religion editor of the St. Louis *Globe-Democrat*, the general manager of KMOX and vice president of the Columbia Broadcasting Company, the director of promotion for the Lutheran Laymen's League, the associate director of the Metropolitan Church Federation, and a housewife.

Name and Address, Please

The *Centro de Publicaciones en Español de la Iglesia Episcopal* (Episcopal Spanish Publications Center) is now established in San José, Costa Rica, and is in the process of setting up mailing lists of all clergymen in the continental United States who are doing Spanish language work.

In order that they may keep such clergymen informed of available material and new publications, they would like to hear from those they have not previously reached. Address: Apartado No. 2773, San José, Costa Rica.

UNDER PRESSURE

Continued from page 11

lic institutions. The law allows them to "perform their religious rites," but their former social activities and programs have been stripped away. The Churches are allowed few contacts with the outside world.

The Communist parties are intensifying anti-religious propaganda of many kinds to which the Churches are not allowed to make any public reply. The whole educational system is based on Marxist-Leninist philosophy. Public support of the government's general policies is the condition for the continuation in office of the leadership of any organization.

At the great services of Easter many thousands of all ages crowd the churches and their surroundings. On ordinary Sundays congregations are very devout, but attendance is much smaller. Sermons are preached at the main Sunday liturgies in city churches although there seems to be less frequent preaching than in Russia.

In Rumania sustained efforts are being made to encourage the congregations to join in singing parts of the Liturgy (as they do in Russia) and not to leave the people's part to be sung by the choir only.

Encouraging Sign

In Bulgaria an encouraging sign of the deepening devotion of believers is the fact that the number of communicants has risen steadily during the last 10 years. People can still go individually on pilgrimages to monasteries. In one church in Sofia seven priests are continually on duty hearing confessions and praying for the sick.

Many believers are members of "brotherhoods" which meet weekly in the churches in Bulgaria to hear lectures. In Rumania especially, a great deal of repair work is being done in church buildings damaged by earthquakes and war, and a number of new churches have been built in the growing suburbs of Bucharest.

Warm Welcome

In both countries the warmest possible welcome is given by monks, nuns, theologians, and bishops to the rare visitors from other Churches. Both Churches have accepted the invitation to send observers to the Assembly of the World Council of Churches in New Delhi, India, this month. [It has been announced on behalf of Patriarch Justinian of Bucharest that the Rumanian Orthodox Church will apply for membership in the World Council of Churches, L.C., August 8th.] There can be no doubt about the fervor with which Christians in these countries continue to pray, in the words of the Divine Liturgy, "for the peace of the whole world, for the good estate of the holy Churches of God, and for the union of all."

UNITED WE STAND

Continued from page 13

possible to have one congregation with one minister."

Every Sunday there are services held at 7 a.m. in Clarkdale, at 8:30 a.m. in Sedona, and at 11 a.m. in Clarkdale. Members feel free to attend whichever they like and quite often alternate from Sunday to Sunday.

But there is only one congregation in these two towns. There is one communicant list, not two or three. There is one bishop's committee representing the interests of all the people. Some committeemen live in Clarkdale, some in Sedona, still others in neighboring communities. This group of 10 men plans the valley-wide strategy.

There is one vicar. This priest serves all the people of the various towns. Although he must travel between towns, he is freed from the burden found so often when a man is attempting to serve several independent missions.

One congregation, one treasury, one bishop's committee, one vicar — and what are the results? Unity brings strength. The one congregation holding services in two towns is growing. The united group began purchase of a vicarage in the summer of 1960. At the same time, remodelling of the exterior of the Clarkdale chapel was begun through a diocesan loan.

In the spring of 1961, the congregation began payment on new property adjacent to the Clarkdale chapel and commenced making improvements on the interior of that chapel.

An arrangement with another church in Sedona enables St. Thomas' to have services in their building until such time as the congregation is ready to build an Episcopal chapel there.

And the future? The following steps are outlined in the same pastoral letter from the Bishop of Arizona: "The next step would be to find a piece of land and to build a permanent chapel in Sedona. The next step is the achievement of self-support. . . ."

The unity means that there are not "two" missions in competition with each other. Nor is one considered to be the "mission" of the other. In place of competitiveness or attitudes of condescension, which could have existed, is a feeling of unity and of working together.

Here is an expression of the "catholicity" of the Church at the local level. Here is an opportunity to show in actual practice that the Church is *people*, not a building. Here is one way to bring strength out of weakness.

Can this strategy work in clusters of neighboring missions in other areas? We believe that it can. It is helping to build a strong unified congregation for St. Thomas', Clarkdale-Sedona, and might be found to be beneficial elsewhere as well.

LETTERS

Continued from page 4

we say that our Lord 'descended into hell,' and 'ascended into heaven' we are using symbolical language, for it is the only language that we can use.

"But when we say that our Lord was born of a Virgin, that He was crucified, and that He rose again from the dead on the third day, we are not using symbolical language. The manner of the Virgin Birth is a mystery; but that our Lord had no human father is not a mystery but a statement of plain fact. We believe it to be true. . . . Those who do not believe it to be true ought not to say that He was 'born of the Virgin Mary.' If they say this, without believing it, they are not 'using symbolic language,' but lying. The manner of our Lord's Resurrection is a mystery; but when we say that on the third day He rose again from the dead, we mean that His body left the grave on the Sunday after He died; we do not mean merely that He survived death, because that is precisely the error to exclude which the words 'on the third day' were put into the Creed. St. Paul says, 'If Christ be not raised, your faith is vain,' and those who think that he was wrong, and that our Lord's body remained in the grave, ought not to recite the Creed. . . ."

Nobody ought to assert what he does not believe. A man who finds that he cannot say he believes all the articles of the Christian Faith ought not to pretend to do so. He may say that though the evidence for a particular doctrine is not enough to convince him, he is willing to accept it on the authority of the Church, recognizing that the Church is wiser than he is, and that his inability to believe may be due to some flaw in his own mind; or, if he cannot conscientiously do this, he should refuse to occupy any position in which he is required to believe or to teach what he does not believe.

(Rev.) WILLIAM E. TICKNOR
Assistant, Church of Our Saviour
Baltimore, Md.

Etaoin Shrdlu, Wouldn't You?

I would be grateful for the hospitality of your columns to draw attention to three small errors in my pamphlet "Can Anglicans Believe Anything?" People may care to correct them.

On page 10, paragraph 5, line 4, "war" should be "wars." On page 14, paragraph 1, line 16 should read "Hooper of Gloucester," not "London." On page 58, the last word in the fifth line of the fourth paragraph should be "consecrating," not "acting."

(Rt. Rev.) JOHN C. VOCKLER
Bishop Coadjutor of Adelaide,
Australia, Bishop-elect of Polynesia

Editor's note: This pamphlet by Bishop Vockler, who received the S.T.M. degree from the General Theological Seminary in 1956, is a publication of a series of five lectures on the nature and spirit of Anglicanism. The series was organized by the adult department of the diocesan board of education in Adelaide. "Can Anglicans Believe Anything?" is published by the Anglican Truth Society.

On Assistance for Riders

Your editorial, "Needy Pilgrims" [L.C., October 22d], is a real shocker. By what authority do you appeal to Episcopalians (in the name of the Episcopal Church or in the name of THE LIVING CHURCH?) for donations to bail freedom riders out of jail, where they belong, provide legal assistance and payment of fines? You, who have disclaimed the "liberal bleeding heart" approach to issues, have given us a perfect example of this.

There are ordinances as well as public resentment against out of town agitators barging into a town for the avowed purpose of disturbing the peace. Instead of condemning civil disobedience, you are calling it "bold and positive action" of the type Episcopalians have long needed, you say. Since when has the Church promoted the idea that the proper way to get things done is to "take the law into your own hands?" Do we advocate government by mob, or government by law and order? Does this mean that the end justifies the means after all? These law offenders have been told time and again that law and order would be disrupted and that violence might result if demonstrations were carried to the point of actual resistance to law. Clergymen, who are supposed to teach reconciliation and certainly are not supposed to do anything remotely designed to provoke violence, are in error when they actually participate in, or support, freedom rides. Yet many are doing so without getting so much as a single reprimand from the churches or educational institutions with which they are associated.

It appears that our government is playing politics with the whole problem of desegregation, and that these demonstrations were actually undertaken with the knowledge, if not the advice, of the Department of Justice. The Interstate Commerce Commission all along has had the power to issue regulations forbidding discrimination on the matter of seating on buses, at bus station restaurants, etc. Why didn't the Department of Justice advise the Negro organizations from the beginning not to start freedom rides, but to give the law a chance to function? Why were they given encouragement by government when there was a remedy in existing law? The clergy should inform themselves on these matters instead of joining questionably inspired demonstrations in an ill-advised, improper display of self-martyrdom which can only result in hurting the Church.

Participation in these demonstrations by our clergymen is scandalous, and should not

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 Communion, missionary societies, or emergencies.

November

12. Southwestern Virginia, U.S.A.
13. Spokane, U.S.A.
14. Springfield, U.S.A.
15. Sudan, The
16. Swansea and Brecon, Wales
17. Sydney, Australia
18. Taiwan, Formosa

be allowed. It is equally appalling that Episcopalians be requested to send in funds for legal assistance to these lawbreakers. There is no need to worry. Funds will be provided by the NAACP and the Communists, though they would be delighted to have Christians finance a venture they so highly approve of and participate in.

Let it also be pointed out that THE LIVING CHURCH is privately owned, and is not an official organ of the Episcopal Church.
Midland, Texas MRS. PRESTON J. LEA

"Archbishop of Rupert's Land. . ."

Correction please! I have noticed that throughout the summer and in the October 29th issue of THE LIVING CHURCH, you refer to the Most Rev. Howard H. Clark as the Archbishop of Edmonton and Primate of all Canada. In January of this year the archbishop was elected Archbishop of Rupert's Land and his enthronement took place March 22nd. Correct title is now "Archbishop of Rupert's Land and Primate of all Canada."

(Rev.) WALTER H. JONES
Rector, St. Mary's Church
Mitchell, S. D.

Editor's Comment: He is also Metropolitan of Rupert's Land.

A Training Base

As a former student of Dr. Van Buren's (one who spent a large amount of time disagreeing with him while in seminary), I feel compelled at this time, to speak in his behalf, to Dr. Albert Traverse's letter of October 15th.

If Dr. Van Buren can be accused of humanism in his concern for this world and the men within it, I feel that Dr. Traverse can be accused of an "oasis" type Christianity, which to my mind, is a very unbiblical antithesis of Dr. Van Buren's "humanism."

The Church exists to go out into the world; it not only has this mission, it is this mission; it has no other reason for existence. Certainly the emphases of worship and of nurture are vital, but not only because they improve our relationship with God, but also because they better prepare us to go out into the world around us. The Church does not exist merely as a sanctuary, which draws people out of the world, it exists also as a training base to better prepare Christians to go into the world and help bring people into a right relationship with God.

While our Lord enjoined us not to be concerned for things of this world, for ourselves, He also spoke of doing acts of love and mercy for "one of the least of these my brethren." If, through agitating for better tax laws, or hospitals, or reformed government, or what have you, the Christian is able to remove burdens from his neighbor, he is fulfilling the second great commandment, which cannot be divorced from the first.

That living for one's neighbor is "the easy way out" as Dr. Traverse infers, is very open for question. The easy way out, it appears to me, is to divorce oneself from infinitely caring about the world and to enter the Church as a vestibule to heaven, caring only enough about the rest of the world to leave the door open a little for them.

(Rev.) WILLIAM W. FINLAW
Macon, Mo. Rector, St. James' Church

PEOPLE and places

Appointments Accepted

The Rt. Rev. Benjamin M. Washburn, retired Bishop of Newark, is in charge of the Church of the Heavenly Rest, New York City, while the parish is without a rector. The Washburns, who make their home in Ridgefield, Conn., are temporarily living in New York at the Hotel Croydon.

The Rev. Jack Arden Bates, formerly vicar at the Church of the Good Samaritan, Gunnison, Colo., and St. James', Lake City, and chaplain to Episcopal students at Western State College, Gunnison, will on November 15 become rector of St. John's Church, Raymond-South Bend, Wash.

The Rev. Donald L. Bell, formerly vicar at St. Anne's Church, Anna, Ill., and assistant at St. Andrew's, Carbondale, is now curate at St. John's Church, Decatur, Ill.

The Rev. David L. Bronson, formerly assistant priest at St. Lawrence Church, Chobham, Woking, Surrey, England, is now a curate on the staff of St. Paul's Church, Fairfield, Conn. Address: 661 Old Post Rd., Fairfield. (He is a native of Michigan, but has been in England for several years.)

The Rev. G. Harris Collingwood, Jr., formerly

rector of the Church of the Covenant, Junction City, Kan., is now rector of St. Paul's Church, Kansas City, Kan. (A fourth child and third daughter, Martha Page, was born to the Collingwoods in Junction City on September 24.)

During the six years of Fr. Collingwood's ministry in Junction City, the church considerably increased its impact in the area. The parish last year celebrated its 100th anniversary by completing a major expansion and building program.

The Rev. Robert E. Du Bose, Jr., formerly vicar at the Church of the Good Shepherd, Montgomery, Ala., is now curate at St. Thomas' Church, Philadelphia, Pa.

The Rev. Frederick Hawes, a perpetual deacon of the diocese of Connecticut, has moved to Yakima, Wash., and is now assistant to the rector of St. Michael's Church, Yakima.

The Rev. John M. Haynes, who formerly served Christ Church, Cedar Key, Fla., and St. Barnabas' Church, Williston, will serve St. Luke's Church, Live Oak, Fla. Address: 375 Westmoreland St.

The Rev. Daniel M. S. Hevenor, formerly vicar of the Pacific County Mission in the diocese of Olympia, with address at Raymond, Wash., is now

rector of St. Paul's Church, Bremerton, Wash.

The Rev. Robert E. Hodgson, who formerly served St. Luke's Church, Plattsmouth, Neb., is now vicar at St. James' Church, Pentwater, Mich.

The Rev. Z. M. Johnson, formerly associate rector at St. Paul's Parish, Phoenix, Ariz., is now rector of the Church of the Good Shepherd, Sioux Falls, S. D. Address: 2608 S. Lincoln.

The Rev. David E. Knight, formerly vicar of Holy Trinity Church, Wallace, Idaho, in charge of the church at Mullan, will on November 15 become rector of St. David's Church, Spokane, Wash.

The Rev. Dr. John Ellis Large, formerly rector of the Church of the Heavenly Rest, New York City, is now vicar of St. Boniface's Church, Sarasota, Fla. Address: 5615 Midnight Pass Rd.

The Rev. Harold K. Lawrence, formerly assistant at Christ Church, Tacoma, Wash., is now rector of St. Andrew's Church, Aberdeen, Wash.

The Rev. J. Hubert Miller, who formerly served Christ Chapel, Lemoore, Calif., is now assistant at Trinity Church, Seattle, Wash.

The Rev. William E. Mills, Jr., formerly curate at the Church of the Good Samaritan, Paoli, Pa., is now rector of the Church of the Incarnation, Morrisville, Pa. Address: 320 N. Pennsylvania Ave.

The Rev. Robert W. Orvis, formerly rector of Trinity Memorial Church, Erie, Pa., is now in charge of Christ Church and All Saints' Chapel, Lockport, N. Y. Address: 590 East Ave.

The Rev. Richard R. Palmer, formerly vicar of Christ Church, Aspen, Colo., has for some time been vicar of the Church of Christ the King, Fort Worth, Texas. Address: 3236 Tex Blvd., Fort Worth 16.

The Rev. Robert P. Patterson, formerly rector of St. Mary's Church, Rockport, Mass., will on December 1 become associate rector at Christ Church Cranbrook, Bloomfield Hills, Mich.

The Rev. Michael P. Regan, formerly director of Christian education at the Church of St. James the Less, Scarsdale, N. Y., is now assistant to the editor of *Tidings*, monthly magazine of the diocese of Long Island. Address: 170 Remsen St., Brooklyn 1, N. Y.

The Rev. Richard W. Rowland, formerly dean of St. Mark's Cathedral, Salt Lake City, Utah, is now rector of St. Francis' Church, San Fernando Way at Ocean Ave., San Francisco 27, Calif. (He succeeds the late Rev. John B. Midworth.)

The Rev. Robert A. Shackles, formerly rector of All Hallows' Parish, Snow Hill, Md., is now rector of Trinity Church, Seneca Falls, N. Y.

The Rev. Benjamin H. Skyles, formerly vicar at St. Thomas' Church, Rockdale, Texas, is now curate at St. Mark's Church, Beaumont, Texas. Address: 3625 Bryan.

The Rev. John F. Smith, formerly curate at St. Christopher's Church, Detroit, Mich., is now chaplain at Boston University. Address: 185 Bay State Rd.

The Rev. Kenneth M. Snyder, formerly rector of St. Stephen's Church, Spokane, Wash., will on November 15 become director of stewardship for the diocese of Dallas. Address: 2220 Main St., Dallas, Texas.

The Rev. Peyton E. Splane, Jr., formerly vicar of St. Francis' Church, Macon, Ga., is now rector of St. Paul's Church, Jesup, Ga.

The Rev. Richard L. Sturgis, formerly in charge of St. Francis' Church, Greenville, S. C., and the church at Fountain Inn, is now associate rector at Christ Church, Pensacola, Fla.

The Rev. Edgar A. Thompson, formerly rector of St. Andrew's Church, Manitou Springs, Colo., is now curate at St. Paul's Church, Lakewood, Colo.

The Rev. R. Norris Twitchell, formerly rector of St. Andrew's Church, Aberdeen, Wash., is now canon pastor at St. Mark's Cathedral, Seattle, Wash.

The Rev. Frederick S. Wandall, formerly a graduate student in Christ Church, University of Oxford, is now assistant at Grace Church, Nyack, N. Y. Address: 130 First Ave.

The Rev. William G. Weinhauer, formerly vicar at St. Paul's Church, Pleasant Valley, N. Y., is now instructor in New Testament at General Theological Seminary. Address: GTS, 175 Ninth Ave., New York 11.

Other Changes

Bearing letters of greeting to the mayor of Detroit from the lord mayor of London, England, and the Bishop of London, the Rev. Brindley H. Hawkins arrived in Detroit October 12th to become the exchange rector of St. Thomas' Church, Trenton, Mich.

The rector of St. Thomas', the Rev. David R.

BOOKS

No Replacement

THE CLERGY AND WHAT THEY DO. By Hartzell Spence. Franklin Watts, Inc. Pp. 195. \$3.95.

This is a book about the ministry written, apparently, for a high school market. It considers the Catholic priesthood, the Protestant ministry, and the Judaic rabbinate. It touches lightly on the non-ordained ministries, monastic, educational, social service, musical, etc. The breadth and brevity of the book limit its detailed concern with the ministry of the Episcopal Church, though Mr. Spence does give the Episcopalians more space than any other non-Roman Communion. Though one can appreciate Mr. Spence's avoidance of some time-hallowed errors (he sees the Episcopal Church as in the Catholic tradition, and he acknowledges that it was not founded by Henry the Eighth), his book will not replace manuals like *Journey into Priesthood*, for there is no hint of the procedural and spiritual steps a young Episcopalian would have to take before a vague yen for the ministry could lead to meaningful progress in the direction of Holy Orders.

Mr. Spence, who wrote the *Look* series on American religious groups, opens his book with a number of vignettes of exciting ministries, the first of which is that of Fr. Gusweller, rector of a New York slum parish of the Episcopal Church. When he comes to the subject of bishops, he uses Bishop Bayne as his principal example.

The book is crisply written and fast-moving. Its principal faults seem to me to be those of writers who feel a vocational guidance book should "sell" the

profession it discusses. Thus the following paragraph:

"There is no career that can compare with the clergy in the variety of adventure it offers to boys and girls who want their lives to count for something special, and who desire to leave this world a little better than they found it. In the ministry, there is a special niche for everyone's talent, whatever it may be. For thousands of years, God has found a deeply satisfying career for everyone who wanted to work for Him."

The fact is, of course, that in every age there are hundreds of lives made miserable because people volunteer to work for God in the ministry without waiting for Him to call them.

The other place where this tendency to over-sell comes up is in his discussion of the economic and social advantages of being a clergyman. A clergyman doesn't "have 'to keep up with the Joneses'; he has built-in status." He is spared the necessity of spending thousands of dollars a year on such things as clothes, cars, and liquor. "He is never unemployed." (Some Episcopal clergymen will wonder, in view of that unqualified statement, just what they were when they were between jobs.) "No clergyman ever gets in a rut and stays there, thus wasting his life. God sees to that." While the poor laity worry about atom bombs and market crashes, the future of their children, the boredom of old age, international tensions, and government policies, Mr. Spence says you escape them all by taking Orders. "None of this insecurity ever bothers the minister." Also, clergy are really well paid, well housed, and the beneficiaries of many gifts, according to the author.

This is a book to be recommended to Episcopal teenagers only if they promise faithfully to have a heart-to-heart talk with a blunt and realistic priest before they start building hopes of a priestly career. **BILL ANDREWS**

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The Rev. Brindley H. Hawkins
With letters of greeting.

Covell, Jr., will be exchange vicar of the Church of St. Thomas the Apostle, London, for a year. The exchange is taking place under the Seabury-Wates plan of clergy interchange between the Church of England and the Protestant Episcopal Church.

Births

The Rev. Robert J. Bickley and Mrs. Bickley, of All Saints' Church, Brooklyn, Mich., announce the birth of their third child and second daughter, Katherine Marie, on September 18.

The Rev. Donn R. Brown and Mrs. Brown, of Good Shepherd Church, Pawtucket, R. I., announce the birth of their third son, Christopher John, on September 25.

The Rev. Philip A. Getchell and Mrs. Getchell, of Sao Paulo, S. P., Brazil, announce the birth of their first child, Mark Andrew, on October 9.

The Rev. John H. Goodrow and Mrs. Goodrow, of St. Matthias' Church, Detroit, Mich., announce the birth of their second child and daughter, Katherine Elizabeth, on September 27.

The Rev. Charles R. McGinley and Mrs. McGinley, of Emmanuel Church, Norfolk, Va., announce the birth of their third child and third son, Andrew Mark, on October 7.

The Rev. A. P. L. Prest, Jr. and Mrs. Prest announce the birth of their fourth child and second daughter, Margaret Joan, born on September 29. (The Rev. Mr. Prest was recently appointed consultant in clinical training at Virginia Union University School of Religion, Richmond. He continues to be director of religious activities and chaplain supervisor at the Medical College of Virginia Hospitals.)

The Rev. John A. Russell and Mrs. Russell, of St. George's Church, Helmetta, N. J., announce the birth of their third child and first daughter, Julia Alice, on September 27.

The Rev. Warner B. Washington, Jr. and Mrs. Washington, of St. Luke's Church, Dallas, Texas, announce the birth of a daughter, Mary Catherine, on September 23.

The Rev. Bruce M. Williams and Mrs. Williams announce the birth of their second child and first daughter, Carol Elizabeth, on October 6. Fr. Williams is on the staff of the Cathedral of St. John the Divine, New York.

The Rev. James E. Woodruff and Mrs. Woodruff announce the birth of a son early in October. Fr. Woodruff, a native of Trinidad who has lived for many years in the United States, recently began work as chaplain to Negro college students in Nashville, Tenn.

Living Church Correspondents

Mr. Walter R. Drew is now correspondent for the diocese of Los Angeles. Address: 617 W. Seventh St., Los Angeles 17.

The Rev. Frederick W. Figge is now correspondent for the diocese of Quincy. Address: 129 S. Fourth St., Warsaw, Ill.

Mr. William Griffith is now correspondent for the diocese of New York. Address: Box 126, Grand Central Station, New York 17.

Ordinations

Priests

Iowa — On October 21, by Bishop Yashiro, Presiding Bishop of the Nippon Seikokai, acting for the Bishop of Iowa: the Rev. William Gray, a former newspaperman, who will go to Japan in August as a missionary. He is now studying Japanese at the University of Washington. The service was held in Seattle, where the ordinand is part-time assistant at St. Stephen's Church.

Massachusetts — On October 21, the Rev. Arthur E. Cole, curate, St. Martin's, New Bedford.

Michigan — On September 2, the Rev. Jack E. Warner, vicar of Grace Church, Jonesville, and St. Michael's, Cambridge, Mich.

Southwestern Virginia — On June 18, the Rev. John Thompson Brown, Jr., vicar in charge, All Saints', Norton, and St. Stephen's, Nora.

West Texas — On October 9, the Rev. Andrew R. Krumbhaar, in charge, St. Matthew's Kenedy.

Deacons

Chicago — On October 20, John R. Stieper, curate, St. Paul's, Chicago.

Georgia — On October 20, Wallace D. Thompson, vicar of the Church of the Holy Cross, Thomson, and Trinity Church, Harlem, Ga.

Los Angeles — On September 7, Marvin H. Blake, organist, choirmaster, and assistant to the rector of Trinity Church, Santa Barbara, Calif.; Harold F. Knowles, II, curate, St. Cross Church, Hermosa Beach, Calif.

Michigan — On October 12, William S. Herrell, vicar, St. John's, Chesaning.

Southern Ohio — On October 8, William G. Black.

Western Michigan — On October 8, Roger B. Rollins, who is on the staff of St. Luke's Church, Kalamazoo.

Marriages

Miss Dorothy Marshall Baxter, daughter of Mrs. Thomas Marshall Baxter and the late Rev. Thomas Marshall Baxter, of Woodburn, Ore., was married in June to the Rev. Harry Rienzi Walrath, vicar at St. Luke's Church, Atascadero, Calif. Address: 5318 Palm Ave., Atascadero.

Miss Esther Ann Denny, of Tarboro, N. C., and the Rev. Harper Hunt Comer were married on September 9. Fr. Comer is in charge of St. Paul's and St. Peter's Churches in Salisbury, N. C.

Mrs. George Frederick Jewett and Dr. David W. Gaiser, communicants of the Cathedral of St. John the Evangelist, Spokane, Wash., were married on September 20 in Idaho at the home of Mr. and Mrs. George Frederick Jewett, Jr. Bishop Cross, retired Bishop of Spokane, and the Rev. Robert G. Metters, headmaster of St. George's School, Spokane, officiated.

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When Writing Schools

Please Mention

THE LIVING CHURCH

The Living Church

Jewett House, the cathedral's new parish house now under construction, is a memorial to the late Mr. Jewett.

Miss Jane Prentice Moulton, daughter of the Rev. Mr. and Mrs. John P. Moulton and granddaughter of the retired Bishop of Utah, was married recently to Mr. Frederick A. Stahl, a Boston architect. The bride's sister Susan was married early in September.

Miss Joanna Velonides, of Cambridge, Mass., and the Rev. Stephen H. Knight, II, who is serving St. John's Church, Au Sable, Mich., were married on September 3 in the Greek Orthodox Cathedral in Boston. The ceremony was performed by the dean of the cathedral with the approval of Bishop Emrich of Michigan and the Metropolitan of North America.

Mrs. Leslie F. Wallace, widow of the Rev. Leslie F. Wallace, and the Rev. Arthur C. Peabody, a widower, were married on September 14. The Rev. Mr. Peabody recently retired as rector of St. Paul's Church, Hopkinton, Mass. Mrs. Wallace has served in recent years as senior resident in Herrick House of the Massachusetts General Hospital. The couple will live at 9 Roanoke Rd., Wellesley 81, Mass.

Armed Forces

The Rev. Frederick R. Isacksen, formerly addressed in Islip, N. Y., where he has been serving as rector of St. Mark's Church, may now be addressed: Chaplain (Col.) Fred R. Isacksen, 301st Logistics Command, Fort Bragg, N. C.

Resignations

The Rev. Dr. Claude A. Beesley, rector of the Church of the Good Shepherd, Wichita Falls, Texas, since 1933, will retire on May 25, 1962.

A native of England, Dr. Beesley migrated to Canada in 1912 and moved to Texas in 1927. His religious, educational, and civic interests have been many and varied. He is, for example, a recognized authority on Mexican affairs and the Maya Indians. He has served more than 1,000 volunteer hours as a lecturer on chemical warfare and chief of rescue service for Wichita County civil defense. He has five times been a deputy to General Convention.

Depositions

Charles Frederick Schreiner, presbyter, was deposed on October 13 by Bishop Burrill of Chicago, acting in accordance with the provisions of Canon 60, section one; with the advice and consent of the

members of the standing committee; renunciation of the ministry.

Robert Elliott Schrack, presbyter, was deposed on October 11 by Bishop Mallett of Northern Indiana, acting in accordance with the provisions of Canon 62 of the General Convention of 1958, with the advice and consent of the members of the standing committee.

Charles Havling Sutton, presbyter, was deposed on October 11 by Bishop Mallett of Northern Indiana, acting in accordance with the provisions of Canon 60 of the General Convention of 1958, with the advice and consent of the members of the standing committee; action taken for causes not affecting moral character.

Changes of Address

The Rt. Rev. Goodrich R. Fenner, retired Bishop of Kansas, and Mrs. Fenner are now living in Dallas at 2940 E. Binkley Ave., Apt. 4, Dallas 5, Texas. They were recently addressed in Vineyard Haven, Mass.

The diocese of Western Michigan has moved its office from 134 N. Division Ave. in Grand Rapids to 855 Twenty-Eighth St. S. E., Grand Rapids 8.

The Rev. Garfield N. Brown, rector of St. James' Church, Detroit, formerly addressed on W. Outer Dr., may now be addressed at 24342 Donald Ct., Detroit 39, Mich.

The Rev. Alden R. Burhoe, vicar of the Church of Our Saviour, Somerset, Mich., formerly addressed at 22 McKinley Ave., has moved to 282 Harrington Lane, Somerset.

The Rev. Robert R. Carmichael, retired priest of the diocese of Western Massachusetts, formerly addressed in Adams, Mass., may now be addressed at 8 Woodlawn Dr., Williamstown, Mass.

The Rev. Arthur S. Lloyd, who recently became associate minister (not curate, as recently reported) of Trinity Church, Bloomington, Ind., may be addressed at 111 S. Grant St., Bloomington.

Mrs. William F. Moses, widow of Bishop Moses, formerly Suffragan of South Florida, has had a change of address from 1085 to 846 Park Ave. N., Winter Park, Fla.

The Rev. Fred W. Sutton, Jr., formerly addressed on W. Twentieth St. in New York City, may now be addressed at 139-05 Eighty-Fifth Dr., Jamaica, L. I., N. Y.

The Rev. William J. Woon, rector emeritus of St. Stephen's Church, Port Washington, L. I., N. Y., formerly addressed in Falls Church, Va., may now be addressed: Hunting Towers, East 24, Mount Vernon Blvd., Alexandria, Va.

DEATHS

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

The Rev. Pearson Hill Sloan, 68-year-old retired priest of the diocese of Georgia, and former rector of St. Michael's Church, Savannah, Ga., died on August 3d, at Savannah.

Fr. Sloan was born in Augusta, Ga. After graduation from Georgia Institute of Technology, he worked as a civil engineer, until, about 15 years later, he entered the Virginia Theological Seminary. He was ordained to the priesthood in 1930. He served parishes in Virginia and Maryland. From 1949 until his retirement several years ago, he was rector of St. Michael's Church, Savannah, Ga.

Surviving are his wife, Mrs. Marie Oliver Sloan; a daughter, Mrs. James B. Lyon; a sister, Mrs. Nina Sloan Yankey; and two grandchildren.

Ruth H. Whealon Furlong, wife of the Rev. John A. Furlong, rector of Christ Church, Hornell, N. Y., died on September 27th, at Rochester, N. Y. She was in her 46th year.

Mrs. Furlong was born in Hornell, where she lived most of her life. She was a graduate of William Smith College and of the Genesee State Teachers' College. For the past 17 years she was a member of the faculty and librarian at Hornell High School.

Besides her husband (who is canonically connected with the Anglican Church of Canada), she is survived by one daughter, of Cuba, N. Y., and two step-daughters, both of Ottawa, Canada.

Elizabeth Peddie Rockwell, wife of the Rev. James A. Rockwell, rector of St. Stephen's Church, Rochester, N. Y., died on October 4th, at the age of 42.

Mrs. Rockwell grew up in Syracuse, N. Y. She attended Syracuse University. In Syracuse she, with her family, was active in St. Andrew's Church. Since she came to Rochester in 1948, she had been very active in the guilds and work of the parish church, as well as in the Girl Scout movement in the city.

She is survived by her husband, two daughters, Nancy and Joan, and a son, Bruce.

CLASSIFIED

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ANTIQUÉ SANCTUARY-LAMPs. Robert Robbins, 1755 Broadway, New York City.

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CASEWORKER to work with Church Agency which offers service to unmarried parents; to infants in foster home care; and in adoption placement. Must be Episcopalian with M.A. degree. Excellent environment, standards, and policies. Salary commensurate with experience. Church Mission of Help, 105 West Monument St., Baltimore 1, Md.

EXPERIENCED organist-choirmaster for men and boys' choir in large parish in East. Reply Box M-664.*

RETIRED PRIEST NEEDED, vigorous, Catholic. Assist rector in rapidly growing parish. Florida east coast. Sunday duty and pastoral work. Reply Box H-659.*

WANTED: Qualified teacher-director for Episcopal parish weekday pre-school, who is interested in helping an established kindergarten and nursery of four classes achieve highest professional standards. Write Mrs. W. A. Damtoft, Church of the Holy Comforter, 2701 Park Road, Charlotte 9, N. C.

POSITIONS WANTED

PRIEST, 42, family, specialized experience counselling, Christian education, available staff, parish, mission. Reply Box P-663.*

PRIEST, 48, family, desires midwest location. Reply Box E-658.*

PRIEST, presently staff man, desires change. Enjoys pastoral work, Christian education. Reply Box H-666.*

SPIRIT FILLED PRIEST seeks position as rector or vicar. Prayer Book Catholic, age 44, married, two boys. Experienced in all areas of ministry. Now available. Reply Box B-662.*

TRAINED WOMAN, church worker in charge of mission congregations six years and four years, desires change. Mission or parish. Reply Box F-665.*

*In care of **The Living Church**, Milwaukee 2, Wis.

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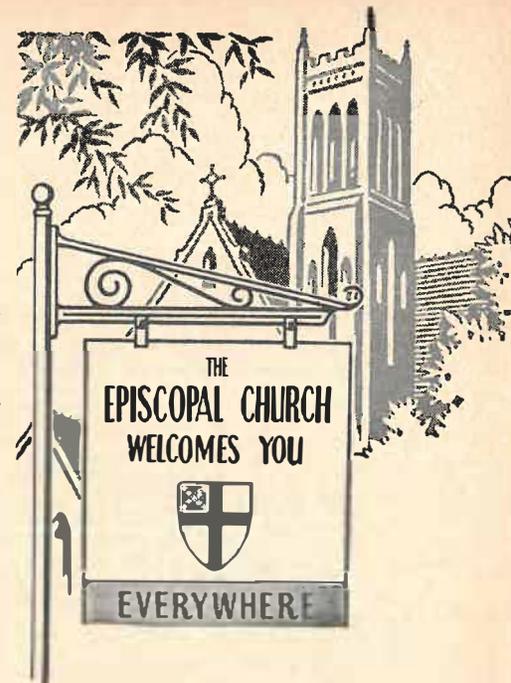
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THE LIVING CHURCH

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.



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, IS 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; Wkdys:
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
9:30; C Sat 4:30-5:30 & 7:30-8:30

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; Cho Ev 5:30

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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;
Wkdys: 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 Marning Service & Ser, 9:30 & 11,
Ch S, 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 8:30, 10:45 MP & Sol Mass (Nursery
care); Daily ex Mon 7:15 MP & Mass; C Sat 4

ST. MARY THE VIRGIN

Rev. Greg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
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

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

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 S 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

WHITE SULPHUR SPRINGS, W. VA.

ST. THOMAS' (near) The Greenbrier

Rev. Edgar Tiffany
Sun 8, HC; 11 MP & Ser (1st HC)

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; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.