

The Living CHURCH

December 17, 1961

25 cents



WCC Photo

At New Delhi, six presidents [see page 9].

The NCC and Its Critics [pp. 12, 14]

WHEN OPPORTUNITIES ARE MET, THE CHURCH ADVANCES



St. Jude's Church, Smyrna, Georgia

St. Jude's Mission was organized in a rapidly growing suburb of Atlanta following a recommendation by the Division of Research and Field Study. Plans were drawn for a versatile parish center building in which services and parish activities could be held until such time as a permanent church could be erected. Funds made available through the Diocese covered the purchase of the site and two-thirds of the building cost. A loan for the balance needed was made by the American Church Building Fund Commission. Since completion of the building there has been a marked growth in membership and the prospects for the future are bright as St. Jude's goes forward in service.

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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.)

Source of Faith

I suspect that a most significant group of readers of THE LIVING CHURCH is made up of men and women actively and seriously struggling with the Christian Faith. It is these who can be hurt — and hurt badly — by the running diatribe in the letters column "in defense of the Faith as this Church hath received the same."

It is well enough to say that these correspondents are entitled to a free press and that it is doubtful that their shibboleths really constitute true Catholic orthodoxy. Indeed, those who so readily and sardonically excommunicate those with whom they disagree are to be pitied if their cold rationalism means that they have not themselves engaged in the struggle of the 139th Psalm, or loved the Lord for His acceptance of St. Thomas' doubt, or felt the breadth of His triumph in the life of St. Peter at Joppa. It is only to be hoped that they have forgotten what it was like.

This is not to say that doctrine is unimportant, but rather that the Catholic understanding of the Incarnation is primarily and decisively apprehended in a man or woman's encounter with the present reality of the here and now which Anglicanism points to in its symbol of the Real Presence.

Every Christian teacher, priest or layman, must know at any given moment that what he says about the Christ only in a very sketchy and imperfect way conveys to any one exactly who He is. Yet we know that, in spite of us, to those who respond to His love — to those who give themselves to Him in trust and obedience — He will reveal Himself truly in His majesty, through His humility.

This is the source of our "sure and certain" faith. It is a sound source. It is why we center our corporate Christian life in houses of worship, rather than in reading rooms — because of the Incarnation which

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.

December

17. St. Mark's, Johnstown, Pa.; St. Paul's, White River Junction, Vt.
18. Church of the Ascension, Gloucester, N. J.; Church of the Annunciation, Philadelphia, Pa.; St. Philip's, Grand Rapids, Mich.
19. Sisters of the Holy Nativity, Providence, R. I.
20. The Rev. G. B. Armstrong, Bracebridge, Ontario, Canada
21. St. Thomas', Glen Carbon, Ill.; Emmanuel, Washington, D. C.; St. Michael's, El Segundo, Calif.
22. St. Peter's, Mount Arlington, N. J.
23. Church of Our Saviour, Milton, Mass.; St. John's, Clinton, Iowa

is not a historical oddity, but an eternal truth. In contemporary language we may say that to overcome religion God became secular — like us. Incarnation is not so much a matter of debate as of decision.

Studdert-Kennedy put it this way: "God made the Church for the people, not the people for the Church. We are willing that the Church should perish, nay we are anxious that *the Church as it is* should perish, if only the people are saved. Frankly, we are not anxious about the Church; it needs no protection but its own eternal truth; it never has had any real protection but its truth, all other Church defenses are useless and built on sand. We want the people to find the truth, and that is all we do want."

It is because the truth is not a doctrine, but the Living Christ Himself, who dwells among us, that we need not wait for pronouncements from the bishops and theologians to respond to Him. For God so loved the world that He gave us a Church rather than an academic society.

(Rev.) JOHN C. PARKER, Jr.

Mobile, Ala.

Not Easy

The following is in reply to the letter of Ernest N. May [L.C., November 26th]:

If you want a quiet, comfortable faith which offends nobody — if you are looking for an innocuous religion which makes no demands upon you — if you seek a compartmentalized faith which excludes the judgment of God from wide areas of man's life — if indeed you require a weak Church unable to carry on the ministry of the Old Testament prophets, nor to continue the New Testament priesthood, then, indeed, you agree with Mr. May [L.C., November 26th] that the Christian religion does not involve the *whole man*.

When Bishop Lichtenberger said that the Church must concern herself with *all* that affects man's life in this world, he wasn't offering anybody an easy religion.

ROBERT E. SARGENT

Staten Island, N. Y.

Reference is made to [L.C., November 26th] a series of *non sequitur* questions by Ernest N. May.

The *non sequitur* question is an old technique of obfuscation. "Do you want to condemn your grandchildren and great grandchildren to lives of ignorance and superstition?" If you answer "No," you are, by implication, agreeing with your questioner that his premise is valid. If you say "Yes," you are an obvious "stinker." The same technique is employed by the "Have you stopped beating your wife? — answer yes or no" technique.

If the earth is man's and the fullness thereof and God is only a "First Cause" and not a Person, he might have cause to ask his questions. However, if God is what Christians believe and know Him to be, the Father Almighty, Maker of Heaven and Earth, then his premise is false. He presumes that the Church, which is the extension of Christ's earthly Body in time and space, should remain aloof from the earth and the earthly. This is contrary to God's will as expressed by His revealed word — Scripture — and His Son's Gospel. I would say that the Presiding Bishop was correct, "The Church must be concerned with all

that affects man's life in this world, with economics and politics and public morality." It can do no less and serve the God of all.

The separation of Church and state is a semantic and political conception, considered by the American to be the only proper condition. No one has bothered to ask what God thinks. Does God intend that man can compartmentalize his life so that religion is safely sealed in one cubicle while industry, economics, politics, government are separately sealed from religion's insidious influence in others? I doubt it. God instituted His Church and commanded it to go into all the world teaching all men and all nations. Its concern is His — All!

R. G. WILLCOX
Interlaken, N. Y.

Distressing

While most Churchmen would agree that the leadership program of the church must extend outside the church building, it is most distressing to read of Fr. Waldron's views as expressed in his article "Let 'Em Go" [L.C., November 19th]. We do abandon those young people in the 15 to 21 age range if we forsake the program in the church building for the program at a "dairy queen." Certainly the priest and lay advisors should be at work among the young people in the community, but we do not keep faith with this segment of our young Churchmen unless a parish or mission provides a vital church-centered program.

Speaking for the division of youth in the diocese of Connecticut, we totally disagree with Fr. Waldron's statement that the young people "couldn't care less." We find that through the cooperation of priest, laymen, and young people, a vital program can be conducted and the response of the young people is exactly the opposite of that described in Fr. Waldron's article. We find his attitude a tragic one and feel that he has no concept of youth's repeated voice to be needed, wanted, and loved.

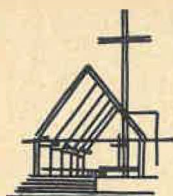
Let us not let them go, but rather keep them and strengthen their faith during these important years with every resource available to us. They will then be better equipped to live in the present. I am sure that when the early 20s come, with marriage and parenthood, vocation and responsibility, these young people will then say that this is the Church "which did everything it could to help me during the difficult years as a teenager."

(Rev.) EDWIN A. SKIPTON, chairman
MORTON O. NACE, general secretary,
Division of Youth, diocese of Connecticut
Newton, Conn.

Pleasant Surprise

Fr. Brooks' article [L.C., November 19th] was a pleasant surprise. Not too long ago, my superior raised the point in a staff meeting that the field of employment security was unique in that there was no concerned, uninvolved body to form opinions in this area. The only public expression of concern for unemployment is that of pressure groups. The employers, bedeviled by "contributions," which is our euphemism for "taxes," the unemployed, burned by the

Continued on page 22



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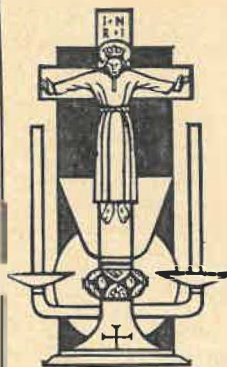
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Politics and the Holy Ghost

(fiction)

by Bill Andrews

December 13, 1961. Yesterday I had a privilege new to me — a share in the electing of a bishop of the Church. I look back on the experience with mixed emotions.

Actually, the special convention met first on Monday night, and the cathedral in Metropolis was packed. Apparently, St. Martha's is like most other parishes in the diocese — for a routine annual convention it is hard to get more than a couple of delegates to attend, but for an election of a bishop, every delegate attends. Not one of our alternates got a chance to serve.

Four and Ten

We had a beautiful service of Evening Prayer, at which the bishop preached a sermon on opening our hearts to the guidance of the Holy Spirit. Then we heard nominating speeches — a lot of them. Altogether, four men from outside the diocese were nominated, along with no less than 10 diocesan priests. I said to Fr. Carter, our rector, "Looks like we should have nominated you, if the other parishes are going to present their favorite sons." "No, thanks," Fr. Carter replied drily. "It's not particularly flattering to be defeated for bishop. And there isn't one of those men from our own diocese who has a chance, except Dean Mason. No, it will be Mason or one of the outsiders."

On my way out of Church, some of the cathedral laymen buttonholed me to talk up Dean Mason. And Henry Hopper of St. Ingrid's lurked in the background till I left them, and then he joined me. "I see you've been getting the Mason treatment," he began. "What do you think of him?"

I told him that what little I knew about the Dean was good — that he seemed to be a good administrator, a man of God, and a good preacher. Hopper then asked, "Who is your rector plugging for?" I told him Fr. Carter hadn't committed himself or urged a candidate on us. But I told him what Father said about the prospects of the other local men.

Hopper nodded agreement. "Actually," he said, "it's between Mason and Fr. Haas. Me, I'm for Haas. A solid Churchman, a leader in his diocese, a fine parish priest, and a scholar. I'm not pressing you, but, really, the dean is the

candidate of just his cathedral congregation, and sometimes I think they want to get rid of him by kicking him upstairs." That didn't make much sense to me, and I said so. Henry didn't argue the matter, but contented himself with asking me to talk to Fr. Carter and the deputies to General Convention about their impressions of Haas.

Yesterday morning we had an early Eucharist and a fine breakfast in cathedral house. Then we went to the cathedral for balloting. Fr. Carter made no comment before or after his name was called to cast his ballot, and so, when my turn came, I wasn't sure what to do. In the end I voted for Aulsham, the rector of St. Peter's, who conducted the laymen's retreat last fall and made a very favorable impression on me.

The first ballot gave Aulsham 32 lay votes but only two clerical votes. Dean Mason got 16 clerical votes and 41 lay votes. No other priest of our diocese got more than two clerical votes or eight lay votes. Haas was given 12 clerical and 15 lay votes. Canon Loomis of the diocese of Easthampton, whose nominator had been very eloquent in describing his inner-city missionary work in the Easthampton slums, received eight clerical and 27 lay votes. The other two outsiders trailed badly.

All our diocesan priests withdrew their names before the second ballot except the Dean and Fr. Aulsham. I made up my mind to change my vote, and I asked Fr. Carter about Loomis and Haas. "Both good men," he said, which didn't help much. I voted for Loomis, partly because I felt that both the cathedral men and Hopper had pressed a little too hard.

In the second ballot, Aulsham got only one clerical vote and 16 lay votes, and he rose to withdraw his name. Dean Mason had 15 clerical and 60 lay votes. Loomis had 15 clerical and 42 lay votes. Haas leaped to the lead in the clerical order with 20 votes, but had only 17 lay votes. At that stage the bishop called for a recess, and the cathedral ladies plied us with coffee and rolls.

The place was full of knots of men holding informal caucuses. I saw our senior warden and rector in earnest talk, and I joined them. Fr. Carter said, "All right, you men are my two wardens, and you ask me what I think you should do.

First of all, I'm not giving you orders, but answering your own question. Frankly, I came to convention hoping it would elect Daniel Haas. He's a powerhouse, and he would give both material and spiritual leadership of a sound and firm type. But I can see he isn't going to be elected, not without a bitter struggle that would divide this convention on straight lay-versus-clerical lines. The laymen don't know him, and his nominator gave a poor speech last night. If the priests of this diocese were electing, Haas would have it in a fairly close vote over the dean. But he can't muster any real lay support. That leaves us the dean and Loomis. The dean can carry the laity. He may get a lay majority on the next ballot. But you'll notice that he actually lost a clerical vote in the second ballot. If it should become a contest between Mason and Haas, we might be here all night, and the diocese might come out of this convention with hurtful wounds. Loomis is acceptable to a majority of the clergy — I'm sure of that. He's a lot of priests' second choice, just as he is mine. And I think he'll be acceptable to the laity. So I'm going to vote for him, and what you do is up to you."

I asked Fr. Carter why the majority of priests wouldn't vote for the dean, and he just smiled at me. "Maybe it is just because it is hard to see a bishop in a brother priest you know very well. For some men, it's a Churchmanship issue. For me — well, all I can say is that I have every reason to believe him to be a devout, reputable, conscientious priest. But he's not my choice for bishop."

Request for Prayer

It took four more ballots. The dean never did get quite to a lay majority. Haas faded out gradually. Loomis gained a majority in the clerical order on the fourth ballot and was elected on the sixth. Instantly Dean Mason was on his feet moving that the election be made unanimous, and then we sang the Doxology and signed the election certificate. We hung around waiting for a report from the notification committee, and finally adjourned when the committee chairman reported that Canon Loomis had sent his thanks to the convention and asked that we all pray for his guidance in making the decision to accept or decline the election.

On the way home, I said to Fr. Carter, "I still feel we acted in pretty complete ignorance. I voted for Loomis five times, but I don't really know he'll be a good bishop."

Fr. Carter laughed and said, "Maybe the Holy Ghost makes better use of our ignorance than we're likely to make of our most astute calculations. Did you ever hear how St. Ambrose got elected Bishop of Milan?"

I was ashamed to admit I had not. I must look that up one day!

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

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THINGS TO COME

December

17. Third Sunday in Advent
20. Ember Day
21. St. Thomas
22. Ember Day
23. Ember Day
24. Fourth Sunday in Advent
25. Christmas Day
26. St. Stephen
27. St. John Evangelist
28. Holy Innocents
31. Christmas I

January

1. Circumcision
6. The Epiphany
7. First Sunday after Epiphany
14. Second Sunday after Epiphany
21. Third Sunday after Epiphany
25. Conversion of St. Paul
28. Fourth Sunday after Epiphany

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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December 17, 1961

BOOKS

Face to Face

THE ART OF WORSHIP. A Guide in Corporate Worship Techniques. By **Scott Francis Brenner.** Macmillan. Pp. x, 95. \$2.75.

The Rev. Scott Francis Brenner is a United Presbyterian whose "basic angle of view" in matters liturgical was fixed by his "beloved teacher, Henry Riley Gummy" (d. 1941), an Anglican scholar who was for many years professor of liturgics at Philadelphia Divinity School.

In *The Art of Worship* Dr. Brenner seeks to provide help for ministers of various denominations in making their services more liturgical — and, therefore, more worshipful. He shows himself well read in the matters of which he writes. The whole spirit of Dr. Brenner's book is illustrated by the closing paragraph of page 35:

"Of this we may be sure: the liturgy properly executed begins with the word, climbs by exposition of the word, and brings the worshipers into the fellowship of the Upper Room where they behold their Saviour, face to face."

The book has relatively little to say to Episcopalians, as our situation is somewhat different from that, say, of Presbyterians. Nonetheless, it is interesting as showing which way the wind is blowing in certain quarters.

FRANCIS C. LIGHTBOURN

CHRISTIAN MUSIC. By **Alec Robertson.** Hawthorn Books. Pp. 155. \$3.50. (Volume 125, Twentieth Century Encyclopedia of [Roman] Catholicism.)

A decade ago this author wrote a charming little book on *Sacred Music*, beautifully illustrated and unbiased in content. The present work devotes all but 25 pages to church music before the year 1600. Its interest lies only in music for the Mass, and that to which the most narrow interpretations of papal pronouncements apply.

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.

December

17. Willochra, Australia
18. Winchester, England
19. Windward Islands, West Indies
20. Worcester, England
21. Wyoming, U.S.A.
22. Yokohama, Japan
23. York, England

There are no basic misstatements of fact; the comments about the Sarum and other local rites are not unreasonable; the new psalmody of Père Gélineau receives proper attention. The fault of the work is that of so many textbooks issued for Roman Catholic use today: it lacks perspective, it ignores all but the limited repertory which is approved by the most conservative wing of the Roman hierarchy.

The title of the book should read: *Roman Catholic Music.* It is a suitable book for the indoctrination of Roman religious who are studying music, but should not be depended upon by anyone wishing the whole picture of the history of church music.

LEONARD ELLINWOOD

SACRAMENTS: A LANGUAGE OF FAITH. By **Kendig Brubaker Cully.** Philadelphia: Christian Education Press. Pp. xi, 83. \$2.

The uninitiated can, by reading this book, obtain an intelligent survey of the Christian Sacraments: what they are, how many there are, how they came to be what they are and the various confessional views about them. Some 83 pages is a very small space in which to put all this useful information. The author has fulfilled the purpose avowed in the preface of expressing himself "in simple, direct terms." He also appends a bibliography for those who wish to read more deeply.

A job so well done merits a wide response among inquiring Churchmen and should be appreciated, also, by clergymen who are looking for readable material to suggest to such inquirers.

It is to be noted, however, that as a communications expert the author puts the emphasis on the Sacraments as language. The action of God remains dim in the background.

C. EDWARD HOPKINS

In Brief

STAR OVER BETHLEHEM. A Christmas Play. By **Joan Selby-Lowndes.** Faith Press (7 Tufton St., London, S.W.1.). Pp. 39. 1/6 (about 20¢ if ordered direct; more if ordered through American dealer). A Christmas play for three girls and five boys. Running time 60 minutes.

THE SINGLE EYE. By Father René Bozarth, L.Th. Published by St. Paul's Press, Gresham, Ore. Pp. 160. No price is quoted. Consists of the "rule" of the Anglican religious order known as the Society of St. Paul, together with "lectures" given within the novitiate at the Society's mother house, which serve as commentaries on the "rule." Foreword states that volume is available only in a few hundred copies, as it will "have a restricted potential audience."



Authenticated News

Guildford Cathedral

The picture here shown of Guildford Cathedral, Surrey, England, was taken shortly before its consecration last May.

Grant, O Almighty God, that as thy blessed Son Jesus Christ at his first advent came to seek and to save that which was lost, so at his second and glorious appearing he may find in us the fruits of the redemption which he wrought; who liveth and reigneth, with thee and the Holy Spirit, one God, world without end. *Amen.*

The Living Church

For 83 Years:

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

**Third Sunday in Advent
December 17, 1961**

EPISCOPATE

Bishop Dallas Dies

The Rt. Rev. John Thomson Dallas, Bishop of New Hampshire from 1926 until 1948, died in Concord, N. H., on December 4th, at the age of 81.

Bishop Dallas, who was born in Waterbury, Conn., in 1880, was graduated from Yale University in 1904 and studied at the Union Theological Seminary. He held doctorates from Dartmouth College, Norwich University, the University of Vermont, Berkeley Divinity School, and the University of New Hampshire.

He was ordained to the priesthood in 1909. After serving as a curate at St. John's Church, Waterbury, Conn., and chaplain and later associate headmaster of Taft School, Watertown, Conn., he was rector of St. Thomas' Church, Hanover, N. H., from 1920 until 1925. During World War I he did religious work in training camps.

In 1925 he became vicar of St. Paul's Cathedral, Boston, Mass., and served there until he was consecrated Bishop of New Hampshire in 1926.

South Florida Pair

The necessary consents having been received, Bishop Lichtenberger has taken order for consecrating the Rev. James L. Duncan and the Rev. Canon William L. Hargrave. Both men were elected as suffragan bishops for the diocese of South Florida at a special convention last October [L.C., November 5th].

December 20th has been set as the date for Bishop-elect Duncan's consecration. The service is to be held at St. Peter's Church, St. Petersburg, Fla.

Canon Hargrave's consecration is to be in St. Luke's Cathedral, Orlando, Fla., on December 21st.

LONG ISLAND

Election Aftermath

The Long Island Chapter of the Anglican Society was disbanded on November 27th, and its records were destroyed, after Bishop De Wolfe of Long Island telephoned mission priests who were members and called on them to resign their membership or be dismissed from the employ of the diocese, with six months' sal-

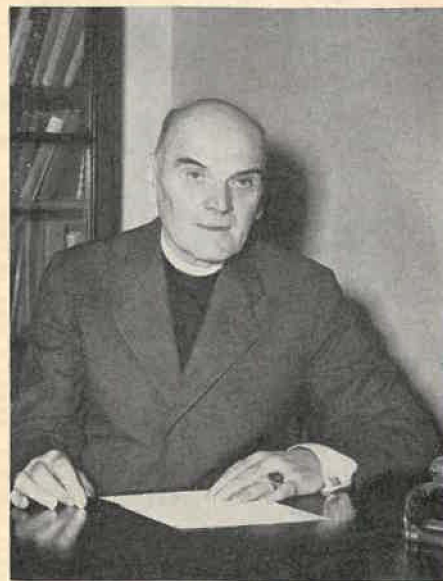
ary, as provided by canon. This action came in the wake of the election of a second suffragan for the diocese last month [L.C., December 3d].

Bishop De Wolfe told THE LIVING CHURCH that he felt his action was necessary for the good of the diocese. "I could not have [the mission clergy] enter into a thing that would . . . disturb the peace and divide the family life of the diocese," he said.

Bishop De Wolfe's particular objection was to a resolution adopted by the chapter, and reportedly sent to the bishops and standing committees of the Church, expressing an "unfavorable reaction" to a letter the bishop had sent to delegates to the electing convention [L.C., November 26th]. The resolution as sent was unsigned. In his letter, Bishop De Wolfe had said that "the suffragan bishop the bishop has asked for should primarily assist the bishop in his over-all extension of the episcopal ministry to the diocese. The bishop is in the best position to determine who in the diocese gives best promise of affording such needed assistance." At the time the letter was written, the first session of the electing convention, held on November 4th, had ended in a deadlock, with the Ven. Charles W. MacLean, archdeacon of the diocese of Long Island, receiving a majority of the lay vote, and the Rev. Albert A. Chambers, of the diocese of New York, carrying a majority of the clerical vote. The bishop's letter convened a second session, on November 18th, which elected Archdeacon MacLean.

Bishop De Wolfe's letter was interpreted by some as calling for the election of Fr. MacLean, since the other major contender was not "in the diocese," but the bishop told THE LIVING CHURCH that such was a misinterpretation of his will, that he was not trying to restrict the action of the Holy Spirit, and that he would have been satisfied with any choice the convention had chosen to make.

The resolution of "unfavorable reaction" was adopted by the Long Island Chapter of the Anglican Society at a meeting at St. James' Church, Elmhurst, Long Island, on November 13th. According to the Rev. Rix P. Butler, last president of the chapter, 22 of the 35 members of the chapter were present at the meeting, and the resolution was adopted by a large majority. The chapter decided



Bishop Dallas: Former Bishop of New Hampshire

to dissolve, according to an unsigned release bearing the chapter's name at its head, "after considerable thought and debate to prevent further ecclesiastical recrimination and intimidation of individual members of the chapter by the episcopate in the diocese."

Bishop Sherman, Suffragan of Long Island, national president of the Anglican Society, protested the action of the chapter in adopting the "unfavorable reaction" resolution, and resigned from the chapter, saying:

My dear brothers in Christ:

I am writing to inform the members that with deep regret I have found it necessary to resign from the Long Island chapter of the Anglican Society. I have taken this action in order to disassociate myself completely from the resolution of the Long Island chapter [adopted] at its meeting on November 13th relative to the bishop's letter of November 6th.

First, the resolution makes reference to the canons. Canon 41 of the general canons, entitled "Of Suffragan Bishops," contains the following provisions:

"The initiative shall always be taken by the bishop of the diocese asking for the assistance of a suffragan."

"A suffragan bishop shall act, in all respects, as the assistant of the bishop of the diocese, or missionary district, and under his direction."

The person most deeply affected by the election of a suffragan bishop is the bishop

himself. That the bishop might be consulted as to his views in the matter rightly affecting his administration makes much good sense to the present writer. Likewise the suggestion that knowledge of the diocese is one of the qualifications much to be desired in a suffragan bishop at this time makes good sense. That other qualifications are weighty and important goes without saying. To assert "severe limitations expressed" in the bishop's letter is to superimpose upon it a pure misrepresentation.

From reports received by the present suffragan bishop, it appears that individuals and groups in the diocese have electioneered on behalf of nominees canonically resident both inside and outside the diocese up to the time of and during the two sessions of the convention itself. The implication of the resolution appears to be that any expression of opinion, even in general terms, on the part of the bishop, who is also a member of the convention, is to be taken as restricting the operation of the Holy Spirit. The logic of this discrimination escapes me.

That a group in the diocese, bearing the name of the Anglican Society, should undertake publicly to embarrass the bishop precisely at a time when he needs the encouragement and loyal support of the clergy and people, makes this action of the Long Island chapter the most deeply regretted episode in my entire ministry and episcopate.

Second, again it becomes necessary for me to remind the members of the Long Island chapter of the "suggested bylaws of a diocesan chapter" that were drawn up by the national executive committee and presented to the annual meeting in 1956. The minutes of this meeting read: "Bishop Sherman told of differing reactions of diocesan bishops to having a local chapter of the society in their dioceses, and read the proposed bylaws drawn up by the executive committee. Bishop Sherman's report was accepted with thanks."

One of the "suggested bylaws" reads as follows: "It shall be contrary to the purpose of this society to take corporate action on any diocesan matter." The president had written to every diocesan bishop in the Church, explaining the Anglican Society and enclosing a copy of the "suggested bylaws," and asking each bishop's reaction to the possibility of a chapter of the Anglican Society in his diocese.

When the Long Island Chapter introduced its resolution regarding the National Council of Churches into the diocesan convention in May, 1961, the national president called the attention of the diocesan president to this action as being contrary to the purposes of a diocesan chapter, as those purposes had been defined by the national society. At an informal meeting in the national president's home on June 3d, this matter was discussed in detail. It was agreed to arrange an open meeting for the purpose of discussing the

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chapter's resolution on the National Council of Churches. The meeting was held . . . on September 15th, immediately preceding the General Convention, but this meeting did not dispose of issues raised by the Long Island resolution relating to public relations and the relations of the national society to local chapters. It has been my hope that such issues might be amicably dissolved within the Long Island chapter at subsequent meetings. Unfortunately, my illness in Detroit frustrated such hopes. The action of the chapter at its meeting on November 13th now makes it necessary for me to sever my connections with the chapter and to refer this question immediately to the national executive committee for whatever action it may choose to take.

It is perhaps characteristically Anglican that in the national society we have fluctuated in our statement of purpose between the legalistic emphasis "on strict accordance with the rubrics of the Book of Common Prayer" and the present emphasis on "principle." The president hopes that in the good nature and in the good judgment of the local chapter, it will abide by the general purpose of the national society, namely, to be a study group rather than a militant organization which involves itself in taking sides on immediate issues. This question was specifically discussed at the last annual meeting.

It now appears that there is need for a stricter definition of the bylaws of the national society, if the national society is to avoid embarrassment by the sporadic actions of local chapters, acting under the aegis of the good name of the Anglican Society.

At a meeting at the Harvard Club of New York City on December 6th, the executive committee of the Anglican Society (national) adopted the following:

Resolved, that at a meeting of the Long Island chapter of the Anglican Society held on or about November 6, 1961, certain actions taken by this group were contrary to the principles of the national Anglican Society and the bylaws for local chapters.

The unsigned resolution widely distributed purporting to have emanated from the Long Island chapter of the Anglican Society is hereby repudiated by the national executive committee. The chapter has been dissolved.

An official statement was made by the standing committee of the diocese of Long Island and sent to THE LIVING CHURCH and the standing committees of the Church.

The statement said:

Cognizant of anonymous statements made to the Church concerning the convention of the diocese of Long Island on November 4th and 18th, 1961, held at the Cathedral of the Incarnation, Garden City, N. Y., for electing a suffragan bishop, the following statement is made by the president of the standing committee of the diocese of Long Island, the secretary of the convention and dean of the cathedral, the chancellor of the diocese, the honorary chancellor of the diocese, the members of the standing committee, and Archdeacon Stretch and Archdeacon Saunders, namely:

1. The presiding officer of the convention, the Rt. Rev. James P. De Wolfe, pre-

sided competently with dignity and fairness to all.

2. The canons of the diocese of Long Island pertaining to the election of a bishop and the rules of order governing a diocesan convention were obeyed in all respects.

3. And further, since the names of 12 priests were placed in nomination, 10 of whom were canonically resident in the diocese and two from without the diocese, and voting continued through 15 ballots, it is evident that not only was sufficient opportunity given to nominate persons within and outside the diocese, but that sufficient ballots were cast so that all members of the convention had ample opportunity to vote for a priest of their choice.

4. Be it further noted that after the election the Testimonials of Election as delivered to the standing committees of the Church were duly certified by the proper officers of the convention of the diocese and signed by a constitutional majority of priests and laity of the convention.

Harold Olafson, president of the standing committee

Harold Lemoine, secretary of the convention and dean of the cathedral

Hunter Delatour, chancellor of the diocese
Jackson A. Dykman, honorary chancellor of the diocese

Members of the standing committee include:

Mr. Olafson, as above
Mr. Delatour, as above
Mr. Dykman, as above
Frederick Stokes, attorney
Clinton Corwin, attorney
Rev. Albert Greanoff
Rev. Charles Knapp
Ven. Harry J. Stretch
Ven. A. E. Saunders



CANON-IZED: Chaplain (Major) William A. Boardman, USAF (center), was recently made the first canon of the Cathedral Church of the Redeemer, Madrid. The cathedral is the head church of the Spanish Episcopal Reformed Church, of which the Rt. Rev. Santos M. Molina (right) is bishop. An unidentified clergyman of the Spanish Church (left) holds an illuminated certificate testifying to the canonship. Canon Chaplain Boardman, after three years as chaplain at Torrejon Air Base near Madrid, is to serve at Clinton Sherman Base in Oklahoma. Chaplain (Captain) Mills Schenck, Jr., will serve in the Spanish post.



WORLD COUNCIL OF CHURCHES

ELECTIONS

Governors

The Most Rev. Arthur Lichtenberger, Presiding Bishop, and Dr. Nathan Pusey, president of Harvard University, were the Episcopalians elected to the Central Committee, the governing body of the World Council of Churches between sessions of its Assembly, at the WCC Third Assembly in New Delhi.

Bishop Lichtenberger succeeds Bishop Dun of Washington. Dr. Pusey was re-elected, having served on the Central Committee since 1954.

Other Anglicans elected to the Committee include the Rt. Rev. Chandu Ray and the Rt. Rev. John W. Sadiq of the Church of India, Pakistan, Burma, and Ceylon; the Rt. Rev. R. David Say of the Church of England; the Rt. Rev. A. K. Warren of the Church in New Zealand; the Most Rev. Frank Woods of the Church in Australia and Tasmania; and the Most Rev. W. L. Wright of the Church in Canada.

Three Episcopalians were elected to the WCC Faith and Order Commission: the Very Rev. John Coburn, dean of the Episcopal Theological School; the Rev. Edward R. Hardy, of the Berkeley Divinity School; and Mr. William Stringfellow, of New York City. The Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion, was nominated for inclusion on the Faith and Order Commission by the Episcopal Church delegation, but he was not elected. It has been said that Bishop Bayne, who has served on the commission for six months, will continue to serve in an advisory capacity. [C.P.M.]

FELLOWSHIP

Luncheon Gathering

Presiding Bishop Lichtenberger, in a special report from New Delhi, India, where he was a delegate to the Third Assembly of the World Council of Churches, said:

"The Lambeth Conference of 1958 expressed the hope that a 'wider Episcopal fellowship' might become a reality. The first step toward such a fellowship was taken in New Delhi at a luncheon meeting on November 21st, at which the Archbishop of Canterbury presided. There were representatives present from the Church of South India, the Lusitanian Church, the Spanish Episcopal Reformed Church, the Old Catholic Church of Switzerland, the Swedish Lutheran Church, and the Finnish Lutheran Church, as well as bishops and priests from the Anglican Communion.

"Each of these non-Anglican Churches has a relationship of full communion or intercommunion with one or more Prov-



WCC Photo

Episcopalians at the World Council of Churches Assembly in New Delhi included (from left) Bishop Cabanban, Suffragan of the Philippines; the Most Rev. Arthur Lichtenberger, Presiding Bishop; and Clifford P. Morehouse, President of the House of Deputies.

inces of the Anglican Communion. Everyone present expressed a strong desire for the opportunity to strengthen and further the fellowship represented at the luncheon. A tentative date for the first conference of this Wider Episcopal Fellowship was set for the spring of 1964, to be held, if possible, in Jerusalem."

IMPRESSIONS

Vision of a Distant Goal

by CLIFFORD P. MOREHOUSE

(Written during the World Council of Churches Assembly at New Delhi, India)

The Third Assembly of the World Council of Churches opened with a great service of worship on Sunday morning, November 19th, and a general session the same afternoon. It was a good start, and the full schedule promised two and a half weeks of active and, one hoped, fruitful deliberations.

Perhaps there were others as ignorant

as I, when I read that the opening service was to be "in Shamiana." In my innocence, I thought "Shamiana" was one of the numerous Indian languages, and I wondered how such distinguished Western Churchmen as Bishop Sherrill would cope with it. For the benefit of Episcopalians from Boxford (Mass.) to Brazil, I am happy to report that our former Presiding Bishop acquitted himself with his customary dignity and aplomb — and in English. *Shamiana*, it seems, is the name for the huge tent in which the opening service and other meetings of a public nature were held [L.C., December 10th].

The opening procession was long and colorful, with delegations arranged alphabetically by countries, from Argentina (Evangelical German Synod of Rio de la Plata) to Yugoslavia (Reformed Christian Church of). This brought most of our delegation toward the end, under "United States" — although Bishop Cabanban, Suffragan of the Philippines, processed with the five bishops of the Philippine Independent Church under "Philippine Islands." Bishop Simões of Southwestern Brazil would have preceded all other Episcopalians — except that he languished for 48 hours at the airport awaiting the expiration of the required 12 days from the date of his yellow fever inoculation.

The opening session of the Assembly, in the modern and convenient Vigyan Bhavan, a hall built especially for such meetings, was concerned primarily with the integration of the International Missionary Conference with the World Council of Churches.

If the meeting hall is modern and convenient, other words must be found for the accommodations provided for delegates and guests. A few lucky ones are

The Cover

The presidium of the World Council of Churches includes five newly-elected presidents and one re-elected one; two archbishops and two laymen; representatives of five continents. Shown in the cover picture, from left, are Sir Francis Ibiyam of Nigeria, Dr. Martin Niemoeller of Germany, Archbishop Iakovos of North and South America, Archbishop Ramsey of Canterbury, Dr. David Moses of India, and Mr. Charles Parlin of the United States.



RNS

Substituting for the President of India, who was ill, Indian Vice President S. Radhakrishnan (center) received delegates to the World Council of Churches Assembly. With him in this picture are Greek Orthodox Archbishop Iakovos (left) and Bishop Sherrill, former Presiding Bishop of the Episcopal Church.

in first class hotels; most are in third rate hotels, lodging houses, and "bungalows," which range in quality from fair to poor. Few have hot water; in some the cold water is intermittent. Baths are primitive or lacking. Some, like my bungalow, are clean and the food is simple but good; others are not clean and the food is indifferent or bad. Yet all are supposed to pay the same rate — \$10 to \$11 per person a day — a rate equal or higher than that in the best hotels.

Youth delegates are in floorless tents, which are also inhabited by various forms of insect and animal life. One young delegate, unhappy at being wakened at dawn by a friendly lick from a sacred cow, painted the word "CAT" on the animal's flanks, thus enabling him to put it out at night without (he hopes) offending Hindu sensibilities.

Some delegates and visitors, unable to find decent accommodations, staged a sit-down strike in one of the better hotels until rooms were found for them. A few left New Delhi in dismay. Most simply tolerated the inconveniences as best they could, wondering why the staff asked them six months ago whether they wanted deluxe or first-class hotels, and then put them in third-rate lodgings at first-class prices.

Let it be said plainly — the WCC staff "goofed" badly in their housing arrangements, and participants are being grossly overcharged. Delegates do not object to simplicity and some inconvenience; they do object to uncleanness, incompetence, and exploitation.

On the second Sunday of the Assembly, all participants attended a great An-

Clifford P. Morehouse, President of the House of Deputies of the General Convention, is a delegate to the Third Assembly of the World Council of Churches.

glican service of Holy Communion, held in the *shamiana*, with the Church of India, Pakistan, Burma, and Ceylon [CIPBC] as the host Church [L.C., December 10th]. For this occasion it was formally announced that "the service of the Lord's Supper according to the use of the CIPBC will be open to all present who are baptized communicant members of their Churches." This is the first time that the Anglican Church has had an official open Communion service at an assembly under WCC auspices.

While I do not, in general, approve of "open" Communion services, there is no doubt that this was a singularly impressive one, and a genuine spiritual experience. To receive the Blessed Sacrament at the hands of bishops and priests of many races and nationalities, in company with a great concourse of men and wom-

en from all over the world, gathered to pay homage to "Jesus Christ the Light of the World" [the Assembly theme], is a unique and moving experience. Surely those of us whose convictions forbid intercommunion until true unity is achieved must feel quite as much anguish of soul over the fact that normally we cannot admit our brethren of other Communions to our altars, as do those who cannot worship sacramentally in our churches.

Perhaps an occasional exception such as this, at a world-wide ecumenical gathering, is a good thing, spurring us to a recognition that what we ordinarily regard as normal is really abnormal — for the norm that our Lord desires must surely be one Church, holy, Catholic, and apostolic. Here at New Delhi we can at least see that norm as a vision of our distant goal.

MINISTRY

Women Excluded

A proposal that the World Council of Churches encourage wider use of women as ministers was withdrawn from the Council's Third Assembly in New Delhi after it ran into strong opposition.

The recommendation had been made by Commissioner Norman Marshall of the Salvation Army in the United States during an Assembly discussion of a report from the WCC Department of Coöperation of Men and Women in the Church, Family, and Society.

He withdrew the suggestion after several delegates warned that the approval of such a statement would cause deep divisions within the WCC.

Instead the Assembly accepted an-

Methodist Bishop Barbieri of Argentina, Uruguay, and Bolivia (in business suit) and Metropolitan Juhanon Mar Thoma of the Mar Thoma Syrian Church of South India lay a wreath on the tomb of Mahatma Gandhi while Bishop Sherrill looks on. With them are Korula Jacob, secretary of the National Christian Council of India, and Mr. Rustagi (far right), custodian of the tomb.

WCC Photo



other proposal that its member Protestant, Anglican, and Orthodox Communion consider opening up lay offices and policy-making boards to women.

Among those against Commissioner Marshall's proposal on women ministers was Archimandrite Pitirim of the Russian Orthodox Church, which earlier was admitted as a WCC member. He noted that the Orthodox conception of the sacramental nature of the priesthood excludes the ordination of women.

Also voicing opposition were Miss Christian Howard of the Church of England, and Anglican Archbishop Frank Woods of Melbourne, Australia. [RNS]

PROSELYTIZING

Unwanted Sheep Stealers

A plea to the World Council of Churches to deal seriously with the problem of "sheep-stealing" was made by Archbishop Theophilus of the Ethiopian Church, at the Council's Third Assembly in New Delhi.

Calling for definite steps to counteract an "unchristian element in proselytizing," the prelate complained of Christian groups who, through "misplaced enthusiasm," seek to "draw away members of the Orthodox Church into their own fold."

"They seem to think," he said, "that this kind of sheep-stealing is part of their legitimate missionary work."

The archbishop declared it was "legitimate Christian missionary work to bring those who have not accepted Christ to accept, but it is an entirely different matter to try to make those who already call on the name of Christ to change from one Christian body to another."

"We do recognize," he continued, "the importance of helping those who are only nominal members of the Church to become living members of the Church. . . . We are also aware of the need to help Churches to overcome self-complacency regarding their doctrinal position and to get involved in the Cross-bearing needed for the redemption of the world.

"But these are best done by challenging members of each Church to deeper loyalty and sacrifice, and not by tempting them to disown their parent Church and its traditions. What happens in many cases of such hostile interference by misguided enthusiasts is that the victim of such proselytizing ends up by disowning not only his parent Church but also Christ Himself." [RNS]

HUMAN RELATIONS

Anti-Semitism Denounced

Members of the World Council of Churches were urged by the WCC Third Assembly in New Delhi to "do all in their power to resist every form of anti-Semitism."

In a resolution the Assembly denounced anti-Semitism as a "sin against God and man." Similar stands were taken by the two previous World Council Assemblies in 1948 and 1954.

The Assembly reaffirmed this petition "in view of the fact that situations continue to exist in which Jews are subject to discrimination and even persecution."

"In Christian teaching the historic events which led to the Crucifixion should not be so presented as to fasten upon the Jewish people today responsibilities which belong to our corporate humanity and not to one race or community," the resolution said.

"The Jews were the first to accept Jesus, and Jews are not the only ones who do not yet recognize Him," it continued.

A motion sponsored by delegates from Switzerland which would have included a reference to Jews as "God's chosen people" was withdrawn after Dr. W. A. Visser 't Hooft, WCC secretary general, said there is not yet a consensus within the World Council on the place of the Jews in Christian theology.

[RNS]

BIBLE

Not Keeping Pace

The Most Rev. Frederick Donald Coggan, Archbishop of York, told the World Council of Churches' Third Assembly in New Delhi that Churches are not giving Bible societies the skilled manpower and financial aid they deserve.

This means, he warned, that evangelism activities and the supply of Christian literature are failing to keep pace with the world's population and the growth of literacy.

Archbishop Coggan spoke in his capacity as president of the United Bible Societies at a general session devoted to the theme, "The Bible and the Churches' Task." Presiding Bishop Sante Uberto Barbieri of the Methodist Church in Argentina, Uruguay, and Bolivia presided at the session.

Many millions of children and adults in Asia and Africa are learning to read without receiving even the briefest Scripture publications or other Christian literature, Dr. Coggan reported.

Portions of the Scriptures now exist in 1,165 languages, representing tongues spoken by 95% of the world's population, he said, but "there are still over 1,000 languages, mutually unintelligible, in which some parts of the Bible should be translated."

The archbishop noted a heightened interest in the Bible among Protestants, Roman Catholics, and even "outside Churches."

Dr. Coggan also pointed to an interest in the Bible in secular quarters which, although sometimes superficial, is "not to be despised." [RNS]

INTERNATIONAL AFFAIRS

Warning

Years of living under the possibility of a nuclear war will reduce mankind's sense of human worth and dignity, a report prepared by a section of the World Council of Churches' Third Assembly, meeting in New Delhi, warned.

"The habit of thinking of persons as potential victims or destroyers in a nuclear war will surely reduce sensitivity to their worth," the report said.

Drafted by the Assembly section on service, the report is one of the three on the Assembly sub-themes of witness, unity and service. Delegates spent a week in closed sessions working on these reports which the Assembly must approve before they are commended to the WCC member Churches for study.

Other parts of the report denounced both new and old forms of tyranny, racial and economic discrimination in society and in the Church, and the creation of false images of nations produced by isolation and lack of communication.

With regard to disarmament, the report said that Christians must "press most urgently upon their governments never to get themselves into a position in which they contemplate the first use of nuclear weapons."

As alternatives, the report suggested the possibility of experimenting with controlled and inspected disarmament in limited geographical areas, neutralizing certain zones, devising security measures against a surprise attack to reduce tensions, and controlling the use of outer space. [RNS]

Report for Admission

Barring countries such as Communist China from the United Nations hampers the work of that organization, according to a report submitted to the Third Assembly of the World Council of Churches by the WCC's Commission of the Churches on International Affairs.

The report said the U.N.'s "task of co-operation and conciliation is seriously hampered by the absence of representatives of large parts of the world's population from its councils."

As an "outstanding instance" of this exclusion the report cited the People's Republic of China (Communist China). It added that consideration should also be given to the absence of "those nations which have been divided by the political conflicts of our time where the solution has not yet been found."

After hearing the commission's report, the Assembly pledged its "prayers and support" to U Thant of Burma as he assumed the duties of Acting Secretary General of the U.N. [RNS]

More news on page 15

The Case Against The NCC

*does not
mean opposition
to unity
or to the Church's
voice being
heard, says
the author,*

Eugene O. Goeb,

layman
of the diocese
of Milwaukee



Whence the opposition to the National Council of Churches? Here is one answer that is circulated freely by the NCC itself:

The opposition to NCC stems from "wealthy laymen in and out of mainline denominations . . . [and] theological conservatives who object to liberalism in matters of belief," who receive their "guidance in the nightly broadcasts of Fulton Lewis, Jr.

"We may look again at those fantastic mentalities who attack . . . 'the freedom of the pulpit.' So far as there is anything but a moronic vacuum in these attacks. . . ."

These are quotes from an NCC publication called "The Truth," a pot-calling-the-kettle-black kind of pamphlet that typifies the attempt to identify all critics of the NCC with extremism and prejudice. This is an irresponsible attitude that is creating bitterness and disunity, not only in the NCC but in our Church as well.

The truth is that much of the opposition to the NCC comes from sincere and responsible Churchmen who criticize, not because of a connection with some sinister movement, as is so irresponsibly hinted, but because of their love and concern for the Church. Their opposition is based on responsible political and theological grounds, and their concern is not so much for what the NCC legitimately represents but for what they quite justly feel it misrepresents.

The NCC, after all, is not the Church. It is only a council of Churches. It

should be quite possible then to dispute the activities of the NCC in political fields or on a theological basis without being accused of opposition to the voice of the Church being heard, or of opposition to Church unity. The NCC allows for no such distinction, but many of us do choose to make that distinction, nonetheless. We are so concerned that the voice of the Church should be properly heard through its own duly constituted assemblies and through us as individuals that we resent the criticism heaped upon the Church because of the misunderstanding surrounding this council of Churches and resent the threat to the legitimate voice of the Church that this misunderstanding creates.

Such phrases as "The voice of Protestantism," the "policy-making body of the Protestant and Orthodox Churches," "The concensus of opinion of the Protestant Churches," found regularly in the press, and similar statements in NCC press releases and its *Religious Newsweekly* are, on their face, untruthful. Even the recognition of the Anglican Communion, presently lacking in its terminology, would not materially improve the accuracy of such statements, since the NCC does not of itself have the authority to be our voice. The answer given by the NCC when questioned on this subject is that it speaks "to," not "for," its member Churches. Even this, however, must be viewed as being a somewhat pretentious statement, since a council of Churches does not speak "to" the Church, as we understand it, but more accurately, can only offer information for the Church's consideration.

The NCC's Department of Public Relations issues, by its own report, two press releases for every working day, almost 500 annually. Its *Religious Newsweekly* is circulated to over 2,000 news channels throughout the country, including all daily newspapers. There is control of the news emanating from NCC meetings by the issuance to the press of voluminous information and press releases. That there should still be errors in the news is understandable; but the NCC must assume the responsibility for the extent of the misrepresentation of its authority. Because the NCC does little or nothing to correct these errors, but in fact contributes some misleading statements of its own, the press continues with disturbing regularity to report that the NCC speaks for its 34 member Churches and their 40 million members.

One of the NCC's most vulnerable activities is its prolific issuance of pronouncements in a detail which far exceeds a declaration of Christian principles. These pronouncements are irresponsible not for what they say but because it is known, as they are issued, that they will be interpreted as representing a Church opinion that they simply

Continued on page 21

Advent is
inevitable,
the only
question is,

WHO COMES?

by the Rev. Marion L. Matics, Ph.D.
Vicar of St. Francis' Church
Levittown, New York

This is the third in a series of four meditations dealing with the themes of the Church's observance of the Advent season. The first and second parts appeared in the last two issues of THE LIVING CHURCH.

And blessed is he, whosoever shall not be offended in Me." These words of our Lord, reported in St. Matthew's Gospel, are from the liturgical lessons chosen for the Third Sunday in Advent. "And blessed is he who takes no offense at Me," is the translation of the same passage in the Revised Standard Version; and Goodspeed's translation is even more severe: "Blessed is the man who finds nothing that repels him in Me."

The occasion of this statement was the visit of the disciples of John the Baptist to our Lord for the specific purpose of asking Him if He was truly the Messiah. It may well have been exactly a year since the Baptist proclaimed Jesus to be the one who was destined to follow after him and to complete his work, and it



Harold Lambert
Twenty centuries later, the indirect rebuke still is profound.

was not unnatural that he should wonder when the work of Messiahship was to begin. When was Israel to be freed from oppression? When was the Spirit of the Lord to redeem the entire earth? When the acceptable year of the Lord? "Art thou he that should come, or do we look for another?"

It is possible that the lessons of the New Year's celebration of the Jewish community prompted this questioning, particularly Isaiah 61, which is one of the passages called the Haphtara. In particular, it looks as if John's disciples quoted parts of this glorious prophecy, asking our Lord in so many words, if, as the Messiah, He had come "to preach good tidings unto the meek . . . to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God." Jesus, of course, answered indirectly, pointing to His record of kindly deeds, and making that provocative declaration: "And blessed is he, whosoever shall not be offended in Me."

Indirectly He was rebuking John, and John's disciples, for expecting the advent of the Messiah to be marked by apocalyptic miracles and political triumph, rather than by works of charity and a Gospel of redemption which begins with the individual instead of the state. He was saying, in effect, that when some people saw the real Messiah, they might be offended, or repelled, by what they saw; and, indeed, such has been and is the case. Twenty centuries later the indirect rebuke still is profound in its implications.

Offhand, it might seem that none could be repelled by the radiant figure of the Christ, whatever the theological views they might hold regarding Him: but such is truly not so. Many are the features of the Lord's character and teaching which are genuinely offensive and repellent to the materialistically-minded.

The acquisitive are an obvious example, those who feel that success in life is to be measured in material terms, in terms of one's money and one's possessions. It is an attitude which is familiar to both rich and poor alike, the only difference being that the one has and the other has not — the love of possession may very well be dominant in either case. Yet no man ever stood upon this earth who was more drastic in his exaltation of the spiritual values, as the meaning and the end of life, than our Lord; and no one was more violent in his denunciation of riches as ends in themselves. If we took the Gospels at all seriously, we should be ashamed ever to possess more than we need or to be in the presence of one who has not enough.

"How," asks Reinhold Neibuhr, "can we get a gasoline-propelled, fur-coated congregation of prosperous Americans to share that uneasy sense over possessions that is so characteristic a note of the New Testament?" Here is one instance of an attitude to which our Lord's teaching is offensive.

For another, there is the love of ease as a motivating power in life. Machines and techniques which make for comfort are certainly neither good nor bad in themselves, but when they are used as a drug of the spirit, or as a deadening substitute for the agonizing demands of spiritual adventure, they are then in opposition to the Gospel. Frankly, our Lord was more interested in theology than He was in eating, drinking, or sleeping. He was more concerned with the values of human relationships, and the right relationship between God and man, than with any of the devices which make for a soft and easy life.

"As to comfort," wrote Bernard Iddings Bell, "we twentieth-century people are soothingly immersed in it. Ours is a steam-heated, well lighted, cunningly upholstered, warm-bathed era. With almost incredible ingenuity we ward off the

Continued on page 20

New Procedure Needed?

In the election of a suffragan bishop, who is technically an assistant bishop without any right of succession — an episcopal curate, one might say — the one person who is not supposed to express any opinion as to the man to be chosen is the bishop under whom he is to work. When one considers the fact that suffragan bishops have a strong chance of succeeding to the see after the retirement or death of the diocesan, this seems almost a necessary convention of Church procedure. Nevertheless, the natural interest of any superior in the choice of his assistant has often led bishops to use various means of guiding the diocesan convention to the choice they believe to be the right one.

Theologically, there would be nothing wrong with such guidance. The bishop has “received the Holy Ghost” in his consecration, and the ancient fathers supply plentiful examples of the concept that the Holy Spirit speaks through individual bishops exercising their episcopal functions as well as through Church councils. In Orthodoxy, it is not unknown for a bishop to direct the choice of his successor in his last will and testament.

However, the constitutional episcopacy which is expressed in the government of the Episcopal Church looks to diocesan conventions for the choice not only of diocesan bishops, but also of suffragans, and coadjutors, and by an unwritten convention frowns on any direct influence by the bishop of the diocese in this matter.

We think that what is needed, in elections of suffragans, is not an unwritten convention but a carefully thought out canon, clarifying the role of the diocesan in the choice of his assistant and defining the limitations of that role. The bishop might be accorded a formal right of nomination, subject to other nominations by presbyters and laity; or he might be accorded a right of veto if he is opposed to the convention's choice; or he might have a formal right to express his wishes to the convention. An interesting possibility would be to require that a suffragan bishop elected on nomination by the diocesan be ineligible for election as bishop of the diocese.

There were approximately 25 suffragan bishops in office at the beginning of 1961. At the same date, among the diocesan bishops there were six who had previously served as suffragan of that diocese, and five coadjutors who were originally elected suffragan — 11 diocesans or diocesans-to-be. Five missionary districts have bishops who started out as suffragans. Among the retired bishops there were only five who had entered the episcopate as suffragans and stayed as such. In addition, there were six former suffragan bishops who had been elected as bishops of other jurisdictions. These figures suggest that it is very difficult to draw a line between suffragan bishops and bishops with jurisdiction. And this in turn suggests that a diocesan bishop who plays a large part in the selection of his own

suffragan is, on the law of averages, playing a significant part in the choice of his own successor.

In relationships between diocesans and suffragans, while there have been a few examples of clashing views or personalities, it is our impression that these have been relatively few, even though the diocesan has played little or no part in the election of the suffragan. There is something about a well defined and relatively permanent relationship which seems to impel people to live happily within it. Nevertheless, it seems unfair and administratively unwise not to provide the bishop with any voice at all in the choice of one of his chief assistants, and we should like to see an effort made to deal with the problem by canon.

The NCC's Dilemma

Friends of the National Council of Churches and of THE LIVING CHURCH need have no fear that our long-standing policy of support for and general approval of the NCC has changed because in this issue we give space to an article by Eugene O. Goeb objecting to certain NCC policies on social and political matters [see page 12].

Mr. Goeb, a layman of the diocese of Milwaukee, was the author of a resolution in much the same vein passed by the council of the diocese at its meeting in October. He has made a fairly thorough study of what the NCC itself claims with regard to its pronouncements and feels that the many Church members who differ with some or most of these policy declarations have a legitimate complaint.

It seems to us that in this area the NCC faces a dilemma. If it wishes to be the “voice of the Churches,” then it must use its voice to say things that the great majority of Church members agree with. If it wishes to “prophesy” — to declare God's will whether or not anybody on earth agrees with it — then it must set aside for the moment its claim to represent two-score member Communion with millions of members (and “also much cattle”) — and prophesy. It cannot with honesty and fairness do both at once.

Particularly in relationships with government, there seems to us to be considerable moral ambiguity in the NCC's role of interpreting to Congressmen what their constituents who belong to NCC member Churches think — or should think — about political issues. The addition to moral guidance of a dash of political nose-counting, even if it were fully justified by the support of a politically docile laity, would resemble practices that are considered very bad when a certain well known religious body engages in them.

We think it highly important for Christianity in general and for the NCC in particular to be concerned with political, economic, and social issues, for the Kingdom of God is about such things as these. The question is, What is a good and honest and effective program for carrying out this concern? What actually is the proper role of the National Council of Churches? And we do not feel quite as sure as some ecumenists do that this question has been satisfactorily answered by the NCC in its present program.

The Christmas List

By now, most Christmas gift lists are in the checking-off-the-names stage, though such lists are always, of course, subject to last-minute addition and revision. We have a couple of suggestions for such additions:

Is there anyone on your list whom you do not know? We suggest the addition of, say, an undernourished child somewhere in the world, a leper, a missionary, a refugee family, a religious order — the list of possibilities, in our kind of world, is almost endless. (As near to Christmas as it now is, it is not too late to do such Christmas giving by donations to various Church and other organizations which exist for the express purpose of making such gifts possible.) Perhaps it will be someone on the other side of the globe, perhaps it will be someone in your own community, but when Christmas comes and you open your own packages, eat your own Christmas dinner, and watch the glow in the eyes of your own family, it will be good to know there are others to whom you have given food, clothing, joy, the

expression of love. Christmas is the birthday party of the Son of God, who said, "Inasmuch as ye do it unto the least of these my brethren [not "your family and friends"] ye do it unto Me." One family we know puts three unknown names on its list: one overseas, one in the United States, and one in its own community. One of these gifts is made through a secular organization and two are made through the Church.

Our second suggestion, a more important one, is for a Name to be put, not at the end of your list, but at the top. And the first suggestion is a part, but only a part, of putting it there. Slogans loudly proclaim, these days, "Put Christ back into Christmas." The idea is good, but there is a connotation still, to us, of restoring a festival to its old glory, or at least of "putting something in" a Christmas that can exist without it. We would prefer — if slogans can help — to tell Christians to "Give Christmas to Christ." This would mean that all the traditions, customs, conventions, festivities, and actions, large and small, of our 20th-century American Christmas might be offered to the Lord Jesus Christ and undertaken in remembrance of the reason for it all.

NEWS

Continued from page 11

SOUTH AFRICA

Coming Conflict

Bishop Hunter of George, South Africa, said in a recent lecture at Capetown that there would be a Church-state conflict if South African government authorities interfere directly with the Anglican Church's work in that country.

Attributing the dangers to the Church's stand opposing the government's *apartheid* (racial segregation) policies, he said, "We

"The Church's position in South Africa, from a worldly point of view," he declared, "has deteriorated in the past three decades. Many advantages and privileges are now being denied. This is partly due to the lack of priests and premises for church activities, and partly to the forcible shifting of large sections of the non-white population in accordance with the official *apartheid* policy."

Bishop Hunter said control of schools and training colleges for Africans was already lost to the Church, and the future of similar institutions for people of mixed blood still controlled by the Church was far from assured.

The bishop said that "part of the reason for the unfriendliness of those in authority is because they regard us as an alien Church."

"But fundamentally," he added, "the hostility is due to our opposition as a Church to the practice of unjust racial discrimination and our attitude generally to racial affairs. We must stand firm against the dictates of the state in purely spiritual matters — even if this means the loss of some of our own Church members who are themselves racialistic in outlook and disagree with the Church's stand in these matters." [RNS]

COLLEGES

Tops in Gifts

The University of the South placed first in the nation among private colleges for men in a 1960 gift-income survey published by the Council for Financial Aid to Education. The university led in the category "average gift per student."

The figure for Sewanee was \$2,770 in gift-income per student, that is, a total

gift-income of \$1,883,000 and a student body of 680. Next on the list of private colleges for men were Dartmouth, Amherst and Williams.

Vice chancellor Edward McCrady congratulated the Rt. Rev. Frank A. Juhan, the university's director of development, on the showing. "The volunteer services of this outstanding leader," he said, "have made and are making a difference in the history of this institution."

NEW YORK

Secure Dome

Some excitement was caused late last month when the *Morningsider*, a weekly newspaper in the city of New York, carried the headline, "Will St. John's Come Tumbling Down?"

In the article, in the paper's November 23d issue, it was pointed out that the dome over the crossing in the Cathedral of St. John the Divine, New York City, was built in 1909 by an Italian architect, Rafael Guastavino, who intended it as a temporary covering for the structure, to serve until the crossing should be completed. The temporary aspect of the dome was stressed by James Marspon Fitch, professor of history at the School of Architecture, Columbia University, in his new book, *Architecture and the Esthetics of Plenty*.

In his book, Professor Fitch said of the dome: "It cannot last much longer."

At a personal interview on December 2d, the Very Rev. John V. Butler, dean of the cathedral, told THE LIVING CHURCH, "The last time we checked the dome was in 1959. We do this regularly. In 1959 the engineers told the trustees that the dome would last indefinitely if



are particularly aware today of a lack of cordiality toward us and the openly expressed dislike and hostility of those in authority."

Bishop Hunter said that "although some government officials are very friendly and helpful," generally "the scales are weighted heavily against us in the highest places and the possibility overhangs us of being involved in a definite Church-state conflict should attempts be made by the authorities to interfere directly in Church affairs."

The bishops claimed that there already were signs of interference with the Church. He said that, meanwhile, many Anglican children in state schools were likely to come under influences unsympathetic to the Church.



RNS

At a seminar in Washington, D. C., sponsored by the Religion in Labor Council of America, seminarians from various Churches were greeted last month by Gerald Hollenan (second from left), U.S. Assistant Secretary of Labor. From left, Walderman Vaskis, Baptist; Mr. Hollenan; John Lindner, United Church of Christ; James Stamper, Virginia Seminary, Episcopal; and Walter Quinn, O.S.A., Roman Catholic.

protected from the elements, so in the spring of 1960 we had the dome completely resurfaced, and in 1961 we had the whole roof of the choir and nave done over as well."

Dean Butler said that "the dome is absolutely structurally sound. There are many such tile domes in Europe that have been standing for centuries."

Referring to Professor Fitch's book, Dean Butler said: "This chapter in the book was first published four or five years ago as a paper in the *Architectural Forum*, a scholarly review. I read it when I was rector of Trinity Church in Princeton, N. J."

East Side Mission

Two congregations, one English-speaking and the other Spanish-speaking, participated in a bi-lingual Eucharist on December 3d, ending a four-day evangelical preaching mission on the lower east side of New York City.

The congregations, both from St. Christopher's Chapel of Trinity Parish, sang hymns in English and Spanish — the Spanish congregation using the new Spanish hymnal published recently by Seabury Press.

On Saturday, December 2d, the congregations went from St. Christopher's Chapel to the Sea and Land Presbyterian Church, because St. Christopher's, with a seating capacity of 60, could not accommodate the overflow of worshipers, even after 20 folding chairs were set up.

The Rev. Walter Thompson, vicar of the chapel, and the Rev. Rafael De Sota,

a former Roman Catholic priest, conducted the preaching mission.

Fr. Thompson spoke on "the high calling of man" and "the nobility of man," and said: "You are called to be a little lower than the angels and to have dominion over all the earth. But man seems to want to be an animal. Man is called to worship the Creator but ends by worshipping the creation."

Referring to the Second Coming of Christ, he went on to say: "You are to keep your eyes on the future — on the end."

Fr. De Sota said that "God had given to man, at the creation, freedom to worship Him," and that "throughout history man had given away his freedom and forgotten about God."

Fr. Thompson said that the preaching mission was planned "to bring our Spanish-speaking people and our English-speaking people together."

"We are moving our Christmas festivities," he said, "to the feast day of the Epiphany, January 6th, in order to get away from the pressure of commercialism that saturates our neighborhood. . . . By making this move we hope to emphasize that the Church proclaims the Birth of Christ and not the department stores."

ENGLAND

Procession of Homeless

A torchlit procession, accompanied by two bands and led by the Bishops of Southwark and London, is scheduled to move, on December 17th, from St. Paul's Cathedral, London, to Southwark Cathedral, where a service of carols will be held.

The procession is to be composed of the homeless of the city of London, and those who sympathize with their plight. Theme of the carol service: "There was no room for them in the inn."

London's housing problem has caused the London County Council to make

temporary provisions for an increasing number of homeless individuals and families. It has been estimated that about 3,000 homeless Londoners are in welfare establishments, and that the average admissions to them each week have doubled to around 45.

Many of the welfare establishments where the homeless are housed take women and children only. The men have to find their own lodgings, an easier feat for single men. The men can visit their families in the L.C.C. centers only at certain fixed times.

At one of the L.C.C. centers that does take entire families, the Church of England has a full-time woman worker who does pastoral work among the families.

The planned procession will cross the Thames River on the Blackfriars Bridge. At the middle of the bridge, where the diocese of London meets the diocese of Southwark, Bishop Stopford of London will hand over his crozier to Bishop Stockwood of Southwark. At Southwark Cathedral, the two bishops will don copes and mitres for the service, according to London's *Evening Standard*.

"The purpose of [the procession]," said Bishop Stockwood, is to urge the people of London — north and south of the river — to do what they can in the spirit of Christmas to help the homeless." He added:

"We want everyone to join in the procession. Not just the homeless who are being cared for by the L.C.C., but also those who are looking for homes on their own account and the people who are just sympathizers. The procession can't be too big. . . . This is a religious service, and I want to show that the fact that our Lord had no shelter on His birthday is both a challenge to us and part of the Christmas message we must never forget."

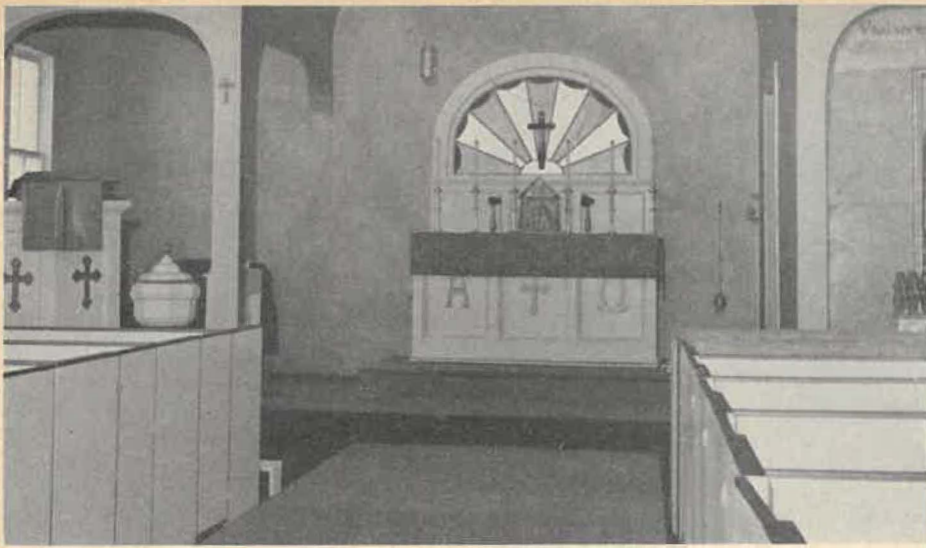
B

Strengthening Vocation

A Cowley Father who became Bishop of Springfield in 1904, the Rt. Rev. Edward Osborne, SSJE, was remembered with thankfulness on October 28th in Old North Church, Boston, by delegates to the national convention of the Guild of St. Barnabas for Nurses. It was through his interest while he was rector of the Church of St. John the Evangelist, Boston, that this nursing guild began 75 years ago.

Although it bears the same name as a similar guild for nurses in England, there is no organic connection because Fr. Osborne felt that in this country the guild membership should be interdenominational, which it has remained. The guild is open to any Christian nurse or associate (someone in allied nursing fields or interested in nursing) regardless of Church affiliation.

Sponsorship of the guild has always been by the Episcopal Church. At this

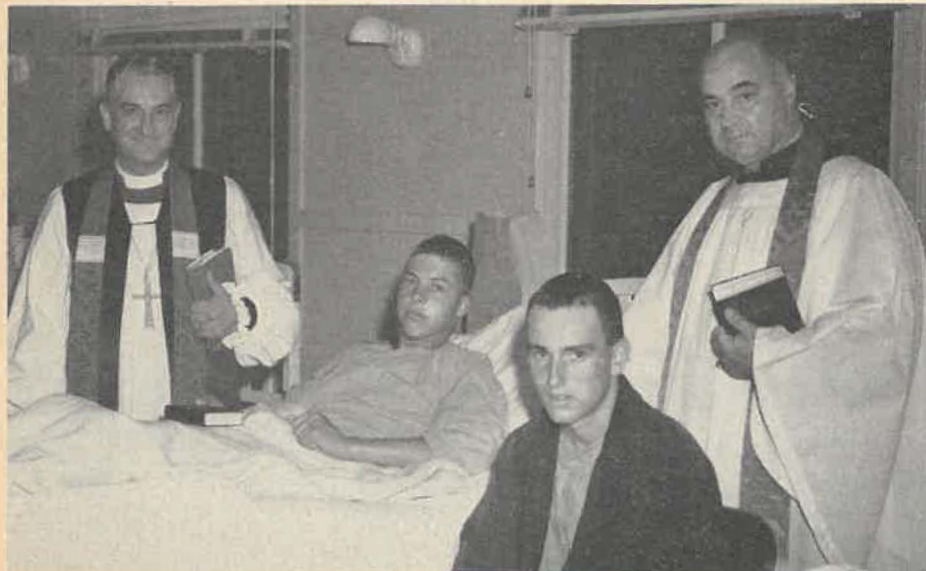


St. Paul's Church, Sandy: Worship in blue and gold.

convention the constitution was amended so that the national chaplain must be a bishop or priest of the Episcopal Church. The convention elected the Rev. Canon Clinton R. Jones of Christ Church Cathedral, Hartford, Conn., to be chaplain. The retiring chaplain, who has served since 1956, is the Rev. Donald E. Veale, rector of St. Peter's Church, Pittsburgh. Among past national chaplains have been Bishop Brent and Bishop Rhinelander.

The guild, which has chapters in many of the major cities of America and one in the Virgin Islands, has as its primary purpose the strengthening of the Christian vocation of those who serve in the nursing field. It is also both educational and social in its character. Presently, it

Bishop Curtis, Suffragan of Los Angeles, was in sick bay recently for a Confirmation. When he found that two candidates at the U.S. Naval Training Center in San Diego, Calif., were ill, he went to the sick bay after the Confirmation service and confirmed them there. The Rev. Matthew A. Curry, chaplain (right), presented the class, which included 65 sailors and a captain.



is undertaking a program of providing financial help to student nurses in the Philippines and in the Virgin Islands. Further information about the Guild is obtainable from the national president, Mrs. James N. Ham, Box 374. Quincy, Mass.

OREGON

Brothers' Project

A former Lutheran church, taken over by the brothers of the Society of St. Paul, has become St. Paul's Episcopal Church in Sandy, Ore. Sandy is some 25 miles east of Portland.

The old church, now one of the diocese's newest missions, has been cleaned and painted, and box pews (after the manner of colonial churches) have been installed. The font and the pulpit were part of the old church, as was the altar, which has been refinished and placed on a predella. Colored glass was installed above the altar. A sacristy has been provided.

The church is heated by electricity. The interior walls and the ceiling are painted a pale blue, the woodwork and the pews are colored gold, and the kneeling benches are padded with red foam rubber.

The remodelling was largely done by the brothers, under the direction of the Rev. René Bozarth, rector of St. Luke's Church, Gresham, Ore.

WASHINGTON

Progress Report

It is the "hope — with some grounds" of the Very Rev. Francis B. Sayre, Jr., dean of the Washington Cathedral, that the cathedral may be finished within 10 or 15 years.

In an interview reported in the Washington Post, Dean Sayre is quoted as saying, "I'd always looked toward the year 2000." But he said that interest in the *Gloria in excelsis* tower, now under construction, has aroused new interest in the entire project. The tower is rising at the rate of about a foot a day.

According to latest estimate, says the Post article, it will require \$15,000,000 to complete the structure. Total cost is \$35,000,000 to \$40,000,000, of which about a fifth goes into an endowment for the maintenance of the building and its operation as a symbol of the nation's faith.

Steel scaffolding is already in place for the raising of the largest bell to be installed in the tower. The bell weighs 12 tons.

CSI

Christianity and Democracy

The Church of South India has been urged by its theological commission to conduct a thorough study of relationships between the Church and democracy.

Particularly recommended by the commission was a critical examination of Christian values in democracy, and the "assumption that what is democratic is necessarily Christian."

The CSI also was asked to ascertain the extent in which democratic principles are involved in the life of the Church.

Great importance would be attached to the proposed study in view of the fact that in India, where the overwhelming majority of people are non-Christian, what is democratic need not necessarily be Christian. [RNS]

INTERNATIONAL AFFAIRS

Campaign against Hunger

Churchpeople Charles P. Taft and Eleanor Roosevelt were among citizens appointed by President Kennedy to the United States Freedom from Hunger Foundation recently. The group will,



Episcopal members of the Advisory Council of the American Bible Society are shown examining a copy of a new paper-covered edition of the Society's illustrated New Testament. The Council met November 14th and 15th. From left, the Rev. David B. Reed, assistant secretary of the National Council's Overseas Department; Miss Elizabeth Beath, associate secretary of the General Division of Women's Work; and Matthew Costigan, controller of the Department of Finance.

according to the President, "spearhead American participation in a global effort to treat the underlying causes of hunger and malnutrition."

Former President Harry S. Truman is head of the foundation, which is part of the United Nations "Freedom from Hunger" campaign. The campaign, to last five years, is under the auspices of the United Nations Food and Agricultural Organization, which will "seek to enlist the support of private citizens and organizations in programs designed to relieve the causes of hunger throughout the world," according to an official. The American foundation, said President Kennedy, will cooperate closely with the Food for Peace program and with the Department of Agriculture and the Agency for International Development. [RNS]

STATISTICS

Toward Common Ground

A proposal that religious groups adopt uniform "ground rules" for reporting membership and other statistics was made at the annual meeting of the Association of Statisticians of American Religious Bodies in Philadelphia recently.

At the present time various procedures are used by different Church bodies in counting members. These include placing on membership rolls those who have been baptized, confirmed, or have reached a certain age.

Members of the association were urged to continue efforts to establish more uniform statistical methods. [RNS]

UNITY

Octave for '62

The 1962 observance in the Roman Catholic Church of the Chair of Unity Octave will emphasize the role of the laity in praying and working for Christian unity. The Octave will be observed January 18th through 25th.

In announcing the theme the Rev. Titus Cranny, S.A., assistant director of the Octave, pointed out that "too often it has been thought that the Unity apostolate is for the select few — for the clergy and religious."

He said that the purpose and scope of the Octave "are not limited to the hierarchy, clergy, or religious. As a devotion it belongs to the Church and the Church includes the laity in every part of the world."

Speaking of Christian unity, Fr. Cranny said it "is not a matter of organization. It springs from the deepest need of man, the yearning for oneness with God."

"On the social level, unity is a desperate necessity," he continued. "On the economic level it may be a matter of survival. On the political level it may mean the prevention of war. But the need for unity on any level is simply the symptom of a far higher need — of religious unity — of man's oneness with God in Christ."

The intentions for the eight days are:

January 18 — The union of all Christians in the one true Faith and in the Church.

January 19 — The return of separated Eastern Christians to communion with the Holy See.

January 20 — The reconciliation of Anglicans with the Holy See.

January 21 — The reconciliation of European Protestants with the Holy See.

January 22 — That American Christians become one in union with the Chair of Peter.

January 23 — The restoration of lapsed

Catholics to the sacramental life of the Church.

January 24 — That the Jewish people come into their inheritance in Jesus Christ.

January 25 — The missionary extension of Christ's kingdom throughout the world. [RNS]

HONOLULU

A Year to Celebrate

In 1962 the missionary district of Honolulu will observe the centennial of the coming of the Anglican Church to Hawaii. A year-long celebration has been planned by a centennial committee, under the chairmanship of the Rev. Claude F. Du Teil. Other members of the committee are the Very Rev. James S. Cox, and the Rev. Messrs. W. Edwin Bonsey, Iver J. Torgerson, Jr., E. L. Hanchett, John J. Morrett, and Robert Sheeran.

A centennial plate, bearing the seal of the diocese, has been prepared as a souvenir of the celebration.

According to present plans:

✓ The Most Rev. Arthur Lichtenberger, Presiding Bishop; the Most Rev. Michael Yashiro, Presiding Bishop of the Nippon Seikokai; and the Most Rev. Isabelo de los Reyes, Supreme Bishop of the Philippine Independent Church, all will address the district convocation in February.

✓ The Rev. Howard Harper, of the National Council's Division of Laymen's Work, and Miss Frances M. Young, of the Division of Women's Work, will conduct a conference for the lay people of the diocese at the end of May.

✓ A fall clergy conference, of four days' duration, will be conducted by the Rev. Albert T. Mollegen.

✓ A fall celebration will commemorate the landing of the Rt. Rev. Thomas N. Staley, first Anglican bishop of Honolulu, on October 11, 1862. Lord Fisher of Lambeth, former Archbishop of Canterbury, will preach at a service on October 7th, and will speak at a banquet. Bishop Bentley of the Overseas Department will preach at St. Andrew's Cathedral, Honolulu, on October 7th.

In Advent, the Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion, will spend a week in Hawaii speaking to clergy and lay people.

CHICAGO

Dean's Move

The Very Rev. William S. Lea, dean of St. John's Cathedral, Denver, Colo., since 1957, has accepted a call to the rectorship of Christ Church, Winnetka, Ill. Dean Lea will assume his new duties on January 15, 1962.

The dean, who was ordained to the priesthood in 1935, served churches in Tennessee and the Carolinas before becoming editor of *Episcopal Churchnews*, a magazine which won high praise for its quality but did not achieve financial success. He has been an associate editor of *THE LIVING CHURCH* since 1957.

Splendid Tradition

Protestant, Episcopal, and Roman Catholic relationships in Massachusetts have built a "splendid tradition of co-operation over the years," according to Bishop Stokes of Massachusetts.

The bishop, former president of the Massachusetts Council of Churches, said at the group's annual meeting recently that, in Massachusetts, the great area of Protestant-Roman Catholic relationships can be faced "perhaps better than anywhere else in the country." He said: "I rejoice that there are increasing evidences of the spirit and the will to face this issue with both understanding and conviction."

Bishop Stokes told the delegates that he knew of no place "where the co-operative work of the Christian Churches has a better chance to succeed and move forward into whatever God has in store for His people than right here in Massachusetts."

"Here is one of the world's great centers of theological learning," he continued. "Protestant seminaries and centers of Roman Catholic and Orthodox thought are around us and, happily, closer relationships are being built up. Indeed the religions of the world are represented in our universities." [RNS]

MICHIGAN

Crossing Lines

A recent ten-day workshop that brought together 20 Episcopal and Presbyterian, clergymen from Detroit's east side has produced new insights and understanding of their ministry, according to some of the participants.

With his hand on the welder's torch, Bishop Pike of California symbolically helps cut a door in the "iron curtain," a temporary wall, to signal the start of a drive to complete the San Francisco cathedral. Civic officials were on hand for the ceremony, which took place on November 14th.



December 17, 1961

Meeting at the call of Suffragan Bishop DeWitt of Michigan, and the Rev. Orion C. Hopper, Jr., director of the Detroit Presbytery Institute on the Church in the Corporate Society, the sessions took place at the Institute for Advanced Pastoral Studies, Bloomfield Hills, Mich. The Rev. Dr. Reuel Howe is director of the institute.

Sparked by the new book, *The Suburban Captivity of the Church*, by the Rev. Gibson Winter, a priest formerly of the diocese of Michigan, the conference considered a "sector plan" for a ministry which would cross neighborhood and denominational lines in Detroit's east side.

Participants walked through particular problem districts on the east side, stopped in for services on Sunday at 12 storefront churches, and viewed the area as a whole from an airplane.

As Bishop DeWitt has said, "It was exciting to me as we probed new approaches in new formats. We found that the responsibility of the Church is to the whole city of which it is a part and not little segments of members. We saw again the age-old truth that . . . a church serves a vast sector, and not a group within a sector."

The other men agreed. "For my own ministry personally, I see how the ministry to Grosse Pointe involves the whole city — what is good or bad for the city is good or bad for the whole Church," said the Rev. Richard S. Knight of Christ Church, Grosse Pointe.

The group formed a "steering committee" to continue the fellowship and help to develop a related ministry to the city. Chairman is the Rev. Dr. Erville B. Maynard, Sr., of Christ Church, Grosse Pointe.

Other Michigan Episcopal clergymen taking part in the seminar were the Rev. George A. Merifield, Grace Church, Mt. Clemens; the Rev. Joseph B. Weathersby, St. Mary's, Detroit; the Rev. George H. Hann, St. Michael's, Grosse Pointe Woods; and the Rev. Frank Haynes, St. Joseph's, Detroit.

At the conclusion of the ten days of concentrated study, the group suggested things they could do to relate suburban and struggling city churches:

- ✓ Maintain the continuity of the seminar by future meetings.
- ✓ Communicate their ideas with congregations and selected laymen.
- ✓ Expose the people to a similar inclusive fellowship.
- ✓ Provide direct community services.
- ✓ Exchange and pool personnel for worship and other activities.
- ✓ Spot declining churches and support their ministries.

Although the group realized that some of their enthusiasm might wane when they went back and talked to their laymen about becoming more closely related with others outside the local churches, as Bishop DeWitt said, "We will be going back to the same jobs, but our jobs all have wider frames of reference than we thought."

LAYMEN

Ministerial Duties

The Episcopal Laymen of New York, established as an organization last January by Bishop Donegan of New York, held its first meeting at the Cathedral of St. John the Divine, New York City, on November 25th.

Michael Budzanoski, an Episcopal layman and a member of the executive board of District 5, United Mine Workers of America, addressed approximately 75 laymen at the gathering, and said that more than 1,900 years after the Death and Resurrection of Jesus Christ, "the world is still less than 25% Christian."

"No business could possibly succeed," said Mr. Budzanoski, "no organization could possibly achieve its goal, if organized as the Church is organized to evangelize the world. The hand of God is clearly discernible in that Christianity has only floundered and not capsized completely under such a setup."

"The lay relationships in many church parishes today frequently are very unhealthy," Mr. Budzanoski said. "An evangelizing job must be done not only among the unchurched but among many of those who purport to be Christians." He added:

"There are certain ministerial duties incumbent upon every lay person. We must give a positive meaning to the word laity. We are the representatives of the Church in everyday life and Christianity is a whole way of life; therefore, we must become an evangelizing laity — a ministerial laity."

"The economic cleavages in some churches are brought into sharp focus by subservience on the part of the pastor and officials of the church to a few individuals in the church whose giving may seriously affect its financial structure. This subservience is always apparent to the parishioners. It has a debilitating effect upon the Christian spirit within the church. An evangelistic laity recruited from both sides of the railroad track,

marching for the only cause that is worthwhile — the cause of Jesus Christ — cannot be bothered with wealth, power, or position.

"The penchant of the Church for the *status quo* has been the greatest single obstacle to the conversion of the world to Christianity.

"The Church must always take an enlightened stand on issues affecting public morality, justice, or freedom. The Church should never avoid taking a stand for fear of adverse publicity. The Church must always place right ahead of popularity. Criticism of the Church for taking a stand eventually only serves to strengthen it. We of the laity must do our share to help the Church to determine the right position; then, we must tenaciously and with Christian conviction uphold the Church's position."

MASSACHUSETTS

Guild for Preservation

A group of individuals have banded together to preserve one of America's best known churches, the Old North, whose original steeple signaled the start of Paul Revere's famous ride. The Old North Church is Christ Episcopal Church, Boston, Mass.

The group, known as the "Guild of the Arts," will help raise funds for the church's upkeep, rekindle the church's role in the community's life, and utilize the building for artistic enterprises "dedicated to the greater glory of God."

The guild hopes to stimulate greater interest in the church by producing special musical programs under the leadership of John Fesperman, organist at the church.

Mr. Fesperman observed that "only about half of the guild members are Episcopalians." He stressed that "guild members, whatever their faith, are to retain loyalty to their own church," and that "we are not engaged in proselytizing."

The church is largely dependent for its existence on contributions from visitors.

[RNS]

NORTH CAROLINA

Vocation with Voices

by the Rev. EDWARD T. SMALL

One of the objectives of the Episcopal Young Churchmen is community service. In achieving this aim a teen-age member of St. Joseph's Church, Durham, N. C., discovered her vocation for church music. This is the story of Martha Guthrie and the choir at Wright Refuge.

A senior at Durham's Northern High School, Martha began to study piano under the direction of Mrs. Leslie Holmes, organist at St. Joseph's Church. In order to get in practice time, she went to nearby Wright Refuge, an orphanage, to use the piano in the institution's music room. During her practice the children gathered round to listen, and this gave Martha an idea. Why not develop a junior choir?

With the aid of her friend and schoolmate, Barbara Myers, she began to hold practice sessions on Monday and Wednesday afternoons. Together the two girls searched local libraries, looking for suitable songs and hymns. They found several which proved popular, and gradually great hymns of the Church were introduced.

Authorities at the institution are greatly pleased with this volunteer service. "The children look forward eagerly to their practice," says Mrs. Mary Keith, matron. "We feel that it is worthwhile, and the children benefit from this activity." And both Martha and Barbara feel that they have found their future careers as a result of this experience. Martha is studying both voice and piano under Mrs. Holmes' direction, and is singing in French, German, and Italian. After graduation from college she hopes to study in Europe and ultimately to be a junior choir director. Barbara is a member of the Northern High School band, and is planning to attend college to study elementary education with a minor in church music. Her plans are to teach in public school.

WHO COMES?

Continued from page 13

bumps, plane the sharp corners, 'escalate' the heights. . . . We insist on ease. It is that without which all else is intolerable. Only to exceptional people has it yet occurred that the whole cult is petty, ignoble, unworthy of human nature."

The characteristic call of our Lord to His disciples, repeated in word and in deed in so many ways, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me," is not exactly a popular thought these days, but, rather, an offence to many.

For another point, there is that element in the Gospels which is contrary to self-satisfaction. What shall we call it? Spiritual aspiration? Humility? The "divine discontent" of which Plato spoke? Or, simply, that strange yearning in the soul which cannot be satisfied with any earthly satisfaction? Whatever the name, it is the opposite of being smug, and being proud, and being too content. And this beautiful, yet tragic, quality is taught and lived by the Messiah of Nazareth.

Jesus is the Good Shepherd, true, but that is only one aspect of His many-sided, fascinating, and provocative character. He is the ultimate Prophet, as well as the loving Pastor, and in this His message is hard, if we find it hard; severe, if we think that it is; and sober as the Advent season. In the tradition of Amos, Hosea, Jeremiah, Isaiah, and the other great non-conformists of Israel, He calls across the centuries: "Man! whoever you are — whoever you think you are — whatever your qualities — whatever your merits — whatever your self-esteem: *Change!* Until you die, grow and aspire! Never be content with what you are, and the way you are, and the way you have been. *Change! Change! Change!*" For this, He is bound to be offensive to all who enjoy the pleasure of self-satisfaction.

As with men, so also with nations, with races of men, with all the cultural groupings and classes of men, it is fatal to be content. Pause in satisfaction for a moment, and across the threshold falls the shadow of destruction. Just outside the door, restless and unrelenting, is the familiar adversary, "as a roaring lion . . . seeking whom he may devour." Advent is inevitable: the only question is: Who comes?

To us, let the Messiah come! The alternative to the love of riches, the pride of possession, the addiction to comfort as an end in itself, and the most entrancing vice of all, satisfaction with one's self — the alternative is spiritual adventure. This is man's destiny and true calling, to lift his eyes to the far horizon, and to walk courageously through darkness, with faith, in the direction of the Light.

This is the call of Jesus, and His offence.



Martha Guthrie and Barbara Myers (at the piano): The children came to listen.

THE NCC

Continued from page 12

do not and cannot represent. That all children should receive an adequate education can be accepted as Christian principle; whether it should be achieved through federal aid to education as advocated by the NCC, or through state or local governments, are political issues on which men of equal Christian conscience will divide. This principle also applies to such things as agricultural policies, universal military training, and Congressional investigative procedures, to name only a few of the highly controversial issues on which the NCC has endorsed a particular political position. The fact that the press reports that these statements are representative of the opinion of 34 member Churches and their 40 million members, and that these politically-flavored statements are often "justified" with Biblical reference, adds considerable fuel to the fire of complaint.

Influence

Although the NCC officially denies lobbying for specific legislation, the fact that the Washington Office serves as a source of information on matters of "concern to the Churches," that representatives of NCC regularly appear before Congressional committees on specific subjects to present the "position of the Churches," that statements of the NCC's General Board and General Assembly are oft-times submitted directly to members of Congress, the President's cabinet, or other government agencies would come within the definition of lobbying that many of us would apply. We object to the use of even a small portion of our Church contributions to finance attempts to influence legislation with which many of us may disagree, and we object to our Church and ourselves being used as statistics to support this influence.

The General Board, which makes by far most of the pronouncements, is not a

representative body in the democratic sense of representation. Our delegates are selected essentially by appointment and represent only themselves as Episcopal Churchmen and Churchwomen. They cannot commit our Church to any position. The average vote of the General Board has been only about 65 votes (about one-third of its full membership) on all issues, with as few as 37 having been recorded. The fact that near unanimity is achieved on almost every issue, no matter how partisan or controversial, merely adds weight to the truth of the statement that it is not a representative body. These facts would seem to dictate an attitude of great caution when venturing into the political field, an attitude that the NCC condemns in both word and action.

Embarrassing Subject

One of the more embarrassing subjects for the NCC has been the Fifth World Order Conference, sponsored by the NCC in 1958. It is embarrassing enough that many NCC proponents now try to re-write those events and deny that the conference said what it did, which was that "steps should be taken [by the United States] toward the inclusion of the People's Republic of China in the United Nations and for its recognition by our government." It was not a call to "study" or "consider," but was most positive in its comment, and was accompanied by pacifistic statements that it may be safely stated are repugnant to most American Churchmen. The NCC, speaking through its General Board, took no issue with the conference's findings, but merely said that while the conference did not speak for the NCC, "it spoke with a mighty voice." Because of the erroneous belief that the NCC speaks for 34 member Churches, this conference has been used as a basis for bitter attacks on the Church and the loyalty of the clergy, and the NCC must assume responsibility for having provided both the opportunity and the ammunition for these attacks.

The NCC has certain shortcomings and has erred in some ways so as to make itself vulnerable to much legitimate criticism, but the sometimes violent, always self-righteous response to this criticism represents almost a dedicated resistance to recognizing any fault of any kind.

It is essential that every arm of the NCC, its General Board, Divisions and Departments, and its staff members recognize the NCC's most limited "representative" voice, and exhibit a much greater respect for the opinions of the individuals who make up its member Churches. It is a responsibility that it should assume voluntarily, and, if unwilling to assume it voluntarily, it must be made to assume, if the NCC is to avoid becoming a serious divisive influence in the Church, and is to continue to be free to serve the maximum good purpose as a cooperative Church effort.

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LETTERS

Continued from page 3

more caustic side of our rules and regulations, even our own feeble voices, raised primarily in defense of our mistakes or seeking more bread for our children, are all special pleaders not seeking benefit for the unemployed. Even graduate students fight shy of the area despite endless opportunities for master's theses.

Outside of some studies of financing by the Upjohn foundations, published articles concern themselves primarily with establishing that some persons chisel and sometimes administrators are fools. It was not always so, but *Grapes of Wrath* was written a number of years ago.

It may be that the financially unworthy have no place in some versions of the New Jerusalem. Still their dignity as human beings requires that they and their problems be understood — not for the economics of the matter but for what happens to them.

Therefore it is good to find there is a concerned and literate laity in the area of unemployment (even though the term "laity" is used loosely in this case).

SHERWOOD HINDS

Management Control Section
 Indiana Employment Security Division
 Muncie, Ind.

The overemphasis on youth and the social exclusion of our elders have done a great deal to deprive them of their dignity and self respect. Employers are hesitant to hire people over 40. Yet people over 40 expect to be able to work at least another 20 years. And it is not wise to overlook experienced manpower at a time when the preservation of our American way of life requires the mobilization of all of our resources.

When I was working in the shipping department at Tinker Field in Oklahoma City, Oklahoma, during World War II, we had a file clerk who was about 68 years of age. She was excellent in her work even though there was a tremendous amount of filing. Every one of the 112 employees loved her because she was so anxious to help everyone. She was congenial and easy to get along with. She was better than many of the younger workers. She was more settled and more dependable than the younger workers.

CAROLYN COMER

Capitol Station
 Austin, Texas

Virgin Birth

Dr. Casserley in his letter [L.C., November 12th] states that "there is no doctrine of the Virgin Birth, only the affirmation of the Virgin Birth," by which he meant that "we have no universal judgment like, 'All incarnate Sons of God are born of virgins.'" If I understand him correctly, he is saying that we cannot reason from the doctrine of the Incarnation, not even a perfectly orthodox doctrine of the Incarnation, to a necessary conclusion that this must come about by a Virgin Birth. At any rate, this was my point in saying in my previous letter [L.C., October 22d] that "I find theological arguments almost non-existent" for the Virgin Birth. It does not seem to me that anything Dr. Casserley says in his following four points changes this.

His first point is that he has not met any-

one with both an orthodox belief in the Incarnation and a disbelief in the Virgin Birth. If his second point is what he means by an orthodox belief, i.e., that "the birth of our Lord was the coming into the world of the preëxistent Son of God," then I am probably orthodox. But perhaps this must be investigated further.

Under the first point is written, "It is indeed the Virgin Birth which tells us what kind of incarnation the Incarnation was." He seems to be reasoning from evidence for a Virgin Birth to the nature of the Incarnation, which would suppose that the historical evidence is pretty strong. If he is reasoning the other way, from a belief in the Incarnation to a belief in the historicity of the Virgin Birth, then he seems to me to be retracting what he has already said about universal judgments and incarnate Sons of God. Either we reason logically from what we already believe about the Incarnation or we reason historically from the historical evidence. What other way is there? If we agree that a Virgin Birth is not a logically necessary presupposition of an Incarnation, even an orthodox one, then we are left with the historical evidence. As I see it, the reason for denying the validity of the logical reasoning from the Incarnation is largely that we simply do not know what is entailed in such an event, the relations between soul and body, etc. Thus, to insist on the Virgin Birth from this aspect is to say that the only orthodox way for God to become Incarnate would be by way of a Virgin Birth. At this point I would echo the letter from the Rev. Charles E. Lange following Dr. Casserley's: "It behooves us to maintain a reverent agnosticism concerning the means" of the Incarnation.

The third point states that although the historical evidence for the Virgin Birth is not overwhelming, yet "there is no reason at all why any Christian should entertain the slightest doubt about it." This appears to me to fly in the face of the weight of contemporary New Testament scholarship. And, then, "It is an essential part of what I may call the total Christian hypothesis." This I think to be untrue on the grounds given above. We have logical grounds for saying that something different happened, but no logical grounds for saying how it *must* have happened.

The fourth point I do not understand the relevance of.

Finally, I deny that bishops can "preserve the integrity of the Faith and ministry of the Church" by as a matter of principle lining up "individual contemporary thinkers" against the "historic Faith of the Church" as Bishop Banyard has done [L.C., September 17th]. After all, one of the aspects of Bishop Banyard is that he, too, is an individual contemporary thinker. Thus I also deny the validity of any doctrine of the Church which, in principle, separates it or its formulations from the means to finding or testing truth, i.e., logical and empirical scholarship. And I reject any implication that the position I hold is necessarily dishonest or undermining the integrity of the Church.

God knows what I mean when I recite the Creed, I know what I mean, and I am willing to tell anyone else what I mean. So where's the deception?

(Rev.) EARLE FOX
 Oxford, England

PEOPLE and places

Appointments Accepted

The Rev. Edward D. Eagle, formerly assistant on the staff of All Saints' Church, Beverly Hills, Calif., and chaplain of the Episcopal Theatre Guild of Los Angeles, is now assistant at St. Bartholomew's Church, New York City. Address: 109 E. Fiftieth St., New York 22.

The Rev. Reginald Mallett, II, formerly assistant at Good Shepherd Church, Columbia, S. C., is now vicar at Holy Trinity Church, South Bend, Ind. Address: 2411 Prast Blvd. (P.O. Box 3544, Station C), South Bend.

The Rev. Edward O. Moore, formerly on the staff of the National Town-Country Church Institute and recently on sabbatical leave from this work, is now curate at Trinity Church, 130 Main St., Northport, N. Y.

The Rev. John Hall Snow, formerly director of Gould Farm, Monterey, Mass., will on January 1 become assistant at Christ Church, Cambridge, Mass.

Ordinations

Priests

Oregon — On November 20, the Rev. Frank L. Cross, finance officer of the diocese.

Utah — On November 24, the Rev. Harold W. Marrs, vicar, Trinity Church, Dragerton, and St. Matthew's, Price.

Armed Forces

Chaplain (Maj.) William A. Boardman, formerly addressed at Malmstrom AFB, Mont., and previously at APO, New York, may now be addressed at Clinton Sherman AFB, Okla.

Chaplain (Capt.) Richmond N. Hutchins has had a change of address at Myrtle Beach Air Force Base and may now be addressed at 725-B Hemlock, Myrtle AFB, S. C.

Other Changes

The Rev. John D. Zimmerman, Ph.D., who is on the staff of the Anglican Archbishop in Jerusalem, was recently made a canon of the Collegiate Church of St. George the Martyr, Jerusalem, Jordan. The canopies are named for towns associated with our Lord or St. Paul; the Rev. Canon Zimmerman was

inducted into the stall of Nazareth as a canon residentiary.

Canon Zimmerman wrote: "St. George's Theological College, Jerusalem, has begun to function. We had a week's course for people going to New Delhi. Canon E. Every, our liaison with the Eastern Churches, did most of the lectures on relations with these Churches; I did a lecture on recent archeology in the Holy Land and one on the Dead Sea Scrolls. We will have a refresher course for clergy of the archdiocese in February. Two ordinands from Egypt are expected next week."

DEATHS

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

The Rev. Clarence Herman Horner, rector of Grace Church, Providence, R. I., since 1937, died on November 24th, at Providence.

Dr. Horner was born in San Antonio, Texas, in 1893. He attended the University of the South and the General Theological Seminary. In 1917 he was ordained to the priesthood. St. Mark's Church, San Marcos, Texas, was his first charge. During World War I he served in France with the YMCA and the Mallet Reserve of the French Army, and afterwards as chaplain of the Western Texas Military Academy. From 1920 until 1925 he was rector of Trinity Church, Changsha, and professor of St. Paul's Seminary, Wuchang, China. He served as assistant at Grace Church, New York City, and rector of St. Clement's Church, El Paso, Texas, before going to the diocese of Rhode Island, where he served as president of the standing committee, and from which he was three times a deputy to General Convention. He served on the executive committee of the Church Pension Fund as a trustee. Dr. Horner had been president of the Rhode Island Council of Churches and grand chaplain of the Masonic Grand Lodge of Rhode Island. In 1946 Brown University conferred on him the honorary degree of Doctor of Divinity.

Two brothers survive him, George J. Horner, of Houston, and Col. Bernard J. Horner, of San Antonio.

Gayer G. Dominick, active layman of the Church of the Holy Nativity, Honolulu, Hawaii, and trustee of Episcopal institutions, died on August 18th, at New Canaan, Conn.

Mr. Dominick was born in New York City in 1887. After he was graduated from Yale in 1909, he entered business as a partner of Dominick & Dominick, investment bankers, where he was later senior partner or limited partner for 35 years. He was a director of a number of companies, and president of the board of trustees of Roosevelt Hospital, New York City.

From 1955 to 1961, Mr. Dominick was a trustee of Iolani School, Honolulu. Since 1950 he had been a trustee of the Episcopal Church Foundation, and he had served as a member of its finance committee. For over ten years he was a trustee of Seabury House, Greenwich, Conn. He was a member of the campaign committee of the district of Honolulu, his home for part of the year. He also attended St. Mark's Church, New Canaan, Conn., and was at one time vestryman of St. James' Church, New York City.

Mr. Dominick is survived by his wife, Eleanor Hoyt Dominick, of New Canaan and New York City; two sons, Bayard Dominick, also of New Canaan, and Peter H. Dominick (Congressman from Colorado), of Washington, D. C.; 12 grandchildren, one of whom bears his name, and nine great-grandchildren.

Caroline Elizabeth Thomas, former teacher, and sister of Bishop Thomas, retired, of South Carolina, and the Rev. Harold Thomas, Charleston, S. C., died on November 26th, at Columbia, S. C.

"Miss Bessie" was born in Columbia, S. C., in 1866. She was a descendant of Colonial Governor Robert Gibbes of Carolina, and also of the Rev. Samuel Thomas, third missionary sent out to the colony by the Society for the Propagation of the Gospel. She taught school for over 50 years, beginning in 1890 at the parochial school of the Church of the Good Shepherd, Columbia, S. C., when her brother-in-law, the late Rev. Alexander R. Mitchell, was rector. At one time her classes were observed by education students of the University of South Carolina. She was a member of Trinity Church, Columbia, S. C., although, moving after her retirement, she attended St. Stephen's Church, Ridgeway, S. C.

Besides her two brothers, Miss Thomas leaves a sister, Miss Eleanor Walter Thomas, Ph.D., of Cleveland, Ohio.

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Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

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

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

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B.
Caldwell, Minister-Christian Education
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;
Daily MP 8; Wed HC 10

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

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

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

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
Sun: Low Mass 8, Sol High 10; Daily Mass 7
ex Thurs 10; C 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 Morning 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. MARY THE VIRGIN Rev. Grieg 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, EP 4; Daily ex Sat
HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon
12:10. Church open daily 6 to midnight.

THE PARISH OF TRINITY CHURCH

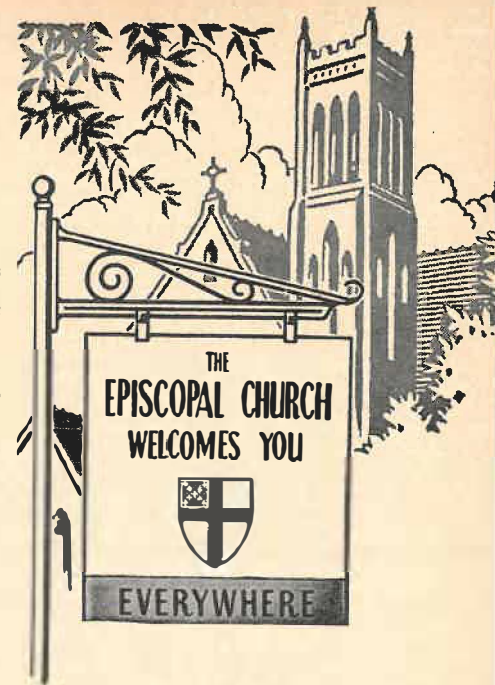
Rev. John Heuss, D.D., r

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

ST. PAUL'S CHAPEL

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



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

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

SYRACUSE, N. Y.

CALVARY

1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30; C Thurs
8:45, Sat 4:30-5:30

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

SEATTLE, WASH.

ST. PAUL'S

15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 8, 10:30, Mat & H Eu

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.