

The Living CHURCH

COMMISSION OF CHRISTIAN
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November 18, 1962

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RNS

American harvest plus Thanksgiving equal meals for hungry children in India and elsewhere [see pp. 16 and 19].

An Uncomfortable Question [see p. 13]

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.

Lusitanian Liturgy

In your interesting editorial on the Spanish and Portuguese Church problem [L.C., October 7th], you mention that Canon duBois "mentions the question of setting up new episcopal jurisdictions in traditionally Roman Catholic areas." Among those that occur to me are Quebec, Brazil, the Philippines, and Louisiana. One might even ask whether the Anglican or the Roman episcopate reached the New World first. And then, of course, Alaska would be in Russian Orthodox jurisdiction! Do you not think that this kind of nonsense can be left to English Anglo-Catholics? Of course, if you want a really good piece of jurisdictional schism in the Iberian Peninsula, you ought to opt for the English diocese of Gibraltar. I very much doubt if the Spanish bishops confirmed a successful English military adventure by transferring jurisdiction over the rock to Anglicanism!

In contrast with this prelate, the Spanish Reformed and Lusitanian bishops do not use a territorial title. When Anglicanism formed arrangements of inter-communion with Churches in "traditionally Roman Catholic countries," like the Old Catholics, and the Philippine Independent Church, it

obviously gave up a theory of jurisdiction that does not fit the facts of a divided Christendom. If it is right to be an Anglican in Armagh, Canterbury, or New York, it cannot be wrong in Madrid or Lisbon.

On the other hand, it does seem reasonable to insist that in certain places we do represent the ancient Church of the country. The Archbishop of Armagh is the successor of St. Patrick, the Apostle of Ireland, and, as such, a suitable chairman for the "Council of Catholic bishops." But two recent issues of THE LIVING CHURCH would not suggest this. On October 14th you published the account of the ringing of a bell in a Dublin church which you tell us was "originally a Roman Catholic edifice." Then, as part of the preparation for Toronto, we were informed that the Church of Ireland was organized as a separate Church in 1870, obviously some sort of Church of England mission. (There is a modicum of truth in this since on the occasion of union between England and Ireland the Parliaments purported to unite the Churches of England and Ireland.) And we are told that the Church of England is the mother Church, this in terms of a Conference in Toronto, though the first Canadian bishop was a son of the Church of Ireland! It was the same Church of Ireland that conveyed orders to the Spanish and Portuguese Churches.

By the way, what theological errors is the Lusitanian (Portuguese) Church supposed to suffer from? I have no doubt that its liturgy could be improved, but so could many others. Anyway, liturgical reform has been proceeding in Portugal long before Canon duBois intervened. And the Lusitanian liturgy, even as it is, is by no means the worst

in the Anglican family. (I think we can include them in the family, if not yet in the Communion.) Those interested may manage to see an article of mine on both the Iberian liturgies in the current issue of the periodical *Parish and People*.

(Rev. Canon) C. M. GRAY-STACK
St. Patrick's Parsonage

Kenmare, Co. Kerry, Ireland

Editor's comment: In THE LIVING CHURCH of March 25th, well over a page was devoted to Canon Gray-Stack's account of his visit to the Lusitanian and Spanish Reformed Churches, and to an account of the Lusitanian liturgy in particular. [See also Bishop Pereira's letter, page 16.]

As to the bell-ringing in Dublin, this is only one of several letters calling our attention to our perpetuation of this error. We apologize to the Irish Church and to our eager historians.

Wrong Target

Fr. Caskey's courage [L.C., October 21st] is truly commendable — I have done some picketing myself — and he is entirely correct in protesting against certain aspects of the "entertainment industry."

But in the case of *Lolita* I wonder if he has aimed at the right mark. My reasons may be stated thus:

(1) In both the book and the movie it is Lolita who, much to his surprise, seduces Humbert;

(2) Lolita, married and with child at the end, is essentially untouched and somehow

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still innocent; it is Humbert who is damned, self-damned;

(3) Nabokov appears to be reversing the old tale of the wicked European corrupting the child of the New World, showing instead that the vital innocence of the New World is a rock on which decadence and perversion must inevitably shatter itself.

What would Fr. Caskey say about *Pale Fire*?

(Rev.) DAVID B. BRONSON
Professor, New Testament Language
and Literature
The Episcopal Theological Seminary
in Kentucky

Lexington, Ky.

Shakespeare and the Old Testament

I found the article by the Rev. Mr. Leigh-Pink on "Shakespeare's Churchmanship" most interesting [L.C., October 28th]. Primarily, he is concerned with the New Testament's effect on this genius' plays. Some years ago, in seminary, I wrote a theme for Prof. Charles L. Taylor in Old Testament in which I wondered whether Shakespeare hadn't lived closely with the Davidic cycle, and was stimulated by characters in the history of Israel to portray characters in his plays. I wrote then:

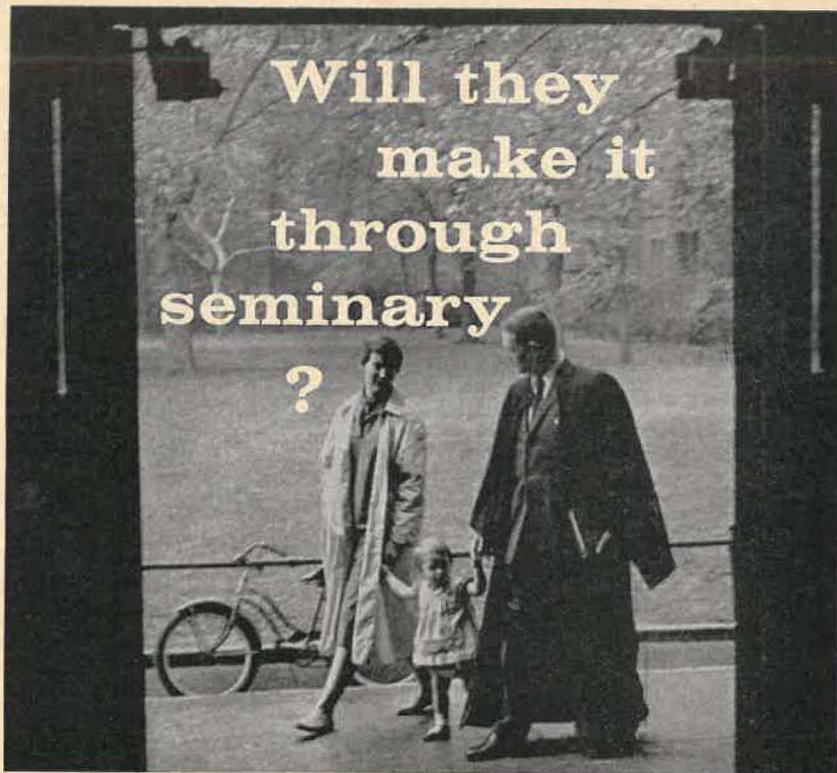
"Indeed, as one reads the story of David, he is forced to wonder why Shakespeare failed to adopt the characters of David and his contemporaries into one of his timeless works. It is extremely easy to draw parallels between David and most of the great protagonists of the master tragedian's works and, in the supplementary characters of the Davidic cycle, one can pick out Shakespeare's antagonists and minor agents without the slightest stretching of the imagination.

"For instance, the early David brings home forcefully to us the similarity between Hamlet and the shepherd-warrior of Bethlehem. Both were sensitive, poetic individuals (compare Hamlet's soliloquies with David's dirge for Saul and Jonathan) who were swept into forces of national moment and importance, earned the enmity of the ruling power and, in the end, emerged with a measure of triumph. Hamlet, of course, was killed at the end of the play but he achieved a spiritual triumph over Claudius which was as complete as David's political triumph over Saul. Also, you can see the community of interest and explicit faith as represented in the relationship between David and Jonathan almost reflected with mirrored exactness in the whole-hearted friendship and trust between the prince of Denmark and Horatio.

"And so it goes. Compare the picture of the warrior David as he leads his 400 outlaws on raids against the commercial caravans or as he is surrounded by the admiring mob, singing: 'Saul hath slain his thousands, and David his ten thousands,' with the mighty portrait of the victorious Macbeth in the first act of that tragedy. Compare the David of the middle period when his destiny is ever moving forward under the guidance of the political maneuverings and murderings of Joab with the figure of the staunch Othello being worked into a jealous and murderous frenzy by the psychological manipulations of that true villain, Iago.

"Imagine the flight of the elderly David from Jerusalem in the face of an attack by

Continued on page 21



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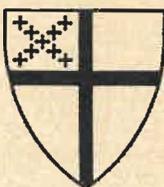
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SCHOOLS AND SCHOLARSHIP.

The Christian Idea of Education: Part 2. Edited by **Edmund Fuller**. Yale University Press. Pp. viii, 345. \$6.50.

This volume, the result of the second seminar on education at Kent School, Kent, Conn., follows in sequence *The Christian Idea of Education*, which grew out of the first seminar. These studies concern themselves not with "religious instruction" per se, "but rather the total curriculum of modern education, seen within a Christian conception" of priorities and values.

The first seminar and its resulting book dealt with the relevance of Christian values to the whole educational process. The present volume is a consideration of ways to implement this relevance in seven principal areas of the secondary school curriculum, namely, history, English, mathematics, modern languages, theology, science, and the classics.

Bishop Bayne opens with a call for "the understanding of Europe from the inside," as the key to an "understanding of our times and therefore the key to a useful and godly education."

Three of the sections on fields of secondary-school subject matter are especially notable. On modern languages, the panel calls for beginning the study of foreign languages in the third or fourth grade, leading "in the secondary school to a very thorough preparation, or a terminal skill in the languages."

Incidentally Dr. Peyre of Yale, the leader of the modern language section of the conference, illustrates the far-reaching significance of skill or lack of skill in languages, by the example of the large proportion of American scientific advances of the past four decades which were the work of scientists who came here from abroad. These foreign researchers had a great advantage in their freedom from the American handicap of monolingualism, their ability to read scientific works in other languages, and to engage in first-hand conversation with scientists of other nations.

In the section on theology, the Very Rev. Sherman Johnson holds that the aim of this instruction in secondary school should not be for propaganda, evangelism, or exhortation, but to clarify and expound theological concepts, so that the student can make his own fair choice. Present courses in "sacred studies" might well be replaced by (1) a course in theology and religious philosophy, and (2) a course expounding biblical and Christian faith.

In the section on science, the noted Edward Teller pleads for some minimal

scientific knowledge for the rank and file of citizens in a nuclear age. It will be 1970 at least, he holds, before the American scientific enterprise ceases to show the handicaps resulting from the lesser intensity and extent of our scientific education of the past two decades, as compared with Russia's.

Edmund Fuller serves as general editor of this volume, and in his introduction delineates the present secondary educational scene with great perception, dealing with the "explosion of knowledge," the present "squeeze" on history and the classical languages, and the need for wider use of independent study and greater appreciation of its potentialities.

This book will offer valuable guidance to all who are concerned with secondary education, and especially those who approach it from the presuppositions of the Christian faith. **REAMER KLINE**

SOME MORAL PROBLEMS. By **Thomas Wood**. S.P.C.K. Distributed in U.S. by Seabury. Pp. 99. Paper, \$1.95.

A small bet, which is an insignificant percentage of one's income, entered into for amusement, may be considered quite innocent; but indulgence in games of chance when the stakes become high and damaging, and the interest is likely to border upon the vice of avarice is forbidden for Christians. This is the conclusion of Thomas Wood. There is nothing new in his conclusion, but there is an admirable perseverance in the thoroughness with which he is willing to examine every facet of the problem of playing with chance, and to work out the Anglican attitude toward gambling.

Some Moral Problems deals with such contemporary ethical perplexities, in addition to gambling, as medico-moral problems (including abortion) and questions of peace and war. Thomas Wood's past research into the thinking of the Anglican fathers of moral theology has given him a sinewy strength and a clarity of logic that he brings creatively to current problems.

In something like 31 pages, this book takes care of the perplexities of euthanasia, sterilization, artificial insemination, and abortion. This is too short a scope for the complexities of these problems, but as far as the book can go in this restricted space, the analysis, the logic, and the examination of alternate views is admirably and lucidly done.

The argument against "mercy killing" is somewhat restricted to the axiom that it is God who gives life and that human dominion does not extend to taking it away. The trouble is that most people who are involved in situations in which euthanasia might be indicated are not convinced that God gives life.

The author does not resolve the prob-

Continued on page 20



PETER DAY, author of **STRANGERS NO LONGER**, a new Morehouse-Barlow book, says:

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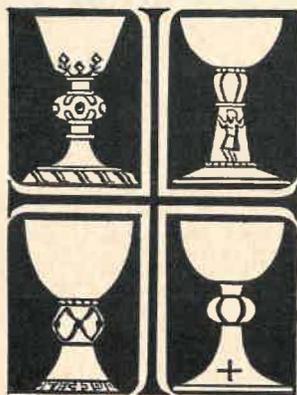
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The Living CHURCH

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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

November

- 13. Twenty-second Sunday after Trinity
- 22. Thanksgiving Day
- 25. Sunday next before Advent
- 30. St. Andrew

December

- 2. First Sunday in Advent
- 9. Second Sunday in Advent
- 16. Third Sunday in Advent
- 19. Ember Day
- 21. St. Thomas (Ember Day)
- 22. Ember Day
- 23. Fourth Sunday in Advent
- 25. Christmas Day
- 26. St. Stephen
- 27. St. John Evangelist
- 28. Holy Innocents
- 30. Christmas I

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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November 18, 1962

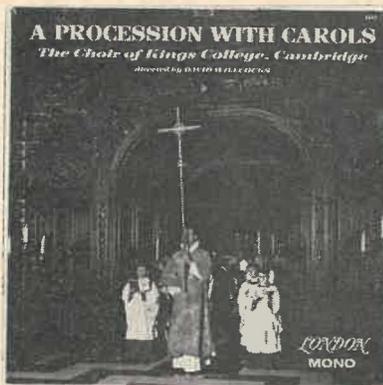
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Litany Of Thanksgiving

Almighty God, our heavenly Father, from whom cometh every good and perfect gift, we call to remembrance thy loving kindness and thy tender mercies which have been ever of old, and with grateful hearts we lift up to thee the voice of our thanksgiving.

For the life thou has given us, and the world in which we live,

We praise thee, O God.

For the work we are enabled to do, and the truth we are permitted to learn. . .

We praise thee, O God.

For all the comforts and gladness of life. . .

We praise thee, O God.

For the gift of thy Son Jesus Christ, and all the helps and hopes which are ours as his disciples. . .

We praise thee, O God.

For communion with thee, the Father of our spirits. . .

We praise thee, O God.

For all the discipline of life, for the tasks and trials by which we are trained to patience, self-knowledge, and self-conquest, and brought into closer sympathy with our suffering brethren. . .

We praise thee, O God.

For the sacred and tender ties which bind us to the unseen world; for the faith which dispels the shadows of earth, and fills the saddest, and the last moments of life with the light of an immortal hope,

We praise thee, O God.

O God of all grace and love, we have praised thee with our lips; grant that we may also praise thee in consecrated and faithful lives; through Jesus Christ our Lord. *Amen.*

The Living Church

Twenty-second Sunday after Trinity
November 18, 1962

For 84 Years:

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

EPISCOPATE

"Humbly, Gratefully"

Subject to the necessary consents, the Rev. Edward Gaudan Longid has accepted his election as Suffragan Bishop of the Philippines, "obediently, humbly, and gratefully," as God's will.

Fr. Longid, reportedly the first Igorot to be ordained to the priesthood in the Episcopal Church, was chosen for the episcopate at the recent meeting of the House of Bishops in Columbia, S. C. [L.C., November 11th]. His residence, and jurisdiction, is to be in the northern Mountain Province of Luzon. He will be the district's second suffragan: The Rt. Rev. Benito C. Cabanban was elected during the General Convention of 1958.

Fr. Longid was born in Sagada, Mountain Province, in 1908. He was educated at St. Mary's High School and St. Andrew's Theological Training School in Sagada, and was ordained to the priesthood in 1941. He received the Bachelor of Theology degree from St. Andrew's Theological Seminary, Quezon City, in 1961. During World War II, when American priests were imprisoned by the Japanese, Fr. Longid, with the Rev. Albert Masferré, ministered to people in the Mountain Province.

In 1942, Fr. Longid became priest-in-charge of the Mission of St. Mary the

Virgin, Sagada, and remained there until 1951, when he went to the central Mission of St. Michael and All Angels, Tadian. When his wife became ill, he returned to Sagada as chaplain of St. Theodore's Hospital. In May, 1962, he was elected the first rector of the Church of St. Mary the Virgin, which had just become a parish.

He is married to the former Marta Omengan, and they have seven children. Their eldest son, Robert, is a deacon on the staff of St. Andrew's Seminary.

Fr. Longid is a member of the district's council of advice, chairman of its committee on apportionment and support of the ministry, and chairman of its committee on evangelism. He was a deputy to General Convention in 1955.

LAYPEOPLE

"Among All Peoples"

Churchwoman Anna Eleanor Roosevelt, described as "one of the great ladies of our time" by President Kennedy, died on November 7th, 30 years after her husband, the late Franklin Delano Roosevelt, first was elected President of the United States. She was 78 years old.

"She was so grand a woman, so rare a person, so pure a spirit that to judge our loss at this moment is impossible. . . . A light has gone out of our lives, something has died for each and every one of us," said Robert Wagner, mayor of New York City, as quoted in an Associated Press dispatch printed in the Milwaukee *Sentinel*. Adlai Stevenson, U.S. ambassador to the United Nations, reportedly said: "Like so many others, I have lost more than a beloved friend. I have lost an inspiration."

Mrs. Roosevelt's name appeared in the pages of THE LIVING CHURCH a number of times. One of the more recent appearances was in 1959 (April 12th issue), in which it was reported that she was to speak at Detroit's Masonic Temple to help raise funds for the Church of the Resurrection, Ecorse, Mich. At that time the Church of the Resurrection was a storefront church. Recently [L.C., November 11th], the parish "broke ground" for a new church building. Lord Fisher of Lambeth, former Archbishop of Canterbury, wielded the shovel.

She was an energetic campaigner in the



Churchwomen Roosevelt (right) and Daedra Mike
Support for a storefront church in Michigan

cause of human rights, and of the United Nations, until the end of her life. In 1939, she received the first Churchman Award for the "promotion of good will and understanding among all peoples," which was presented by the Rev. Guy Emery Shipler, editor of the *Churchman*.

Mother's Epitaph

Mrs. Malcolm Carpenter, mother of Malcolm Scott Carpenter, Churchman and astronaut, died in Boulder, Colo., on November 2d.

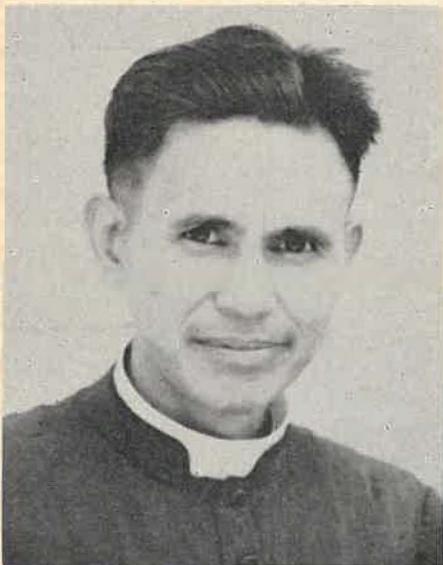
At the time of Scott's receiving the Distinguished Service Medal of the National Aeronautics and Space Administration earlier this year [L.C., June 10th], he introduced his mother to the nation and the world by calling her to the platform and saying, "I want you to meet a very special lady. There's nobody like her."

CANADA

Academic Ecumenics

Lord Fisher of Lambeth (former Archbishop of Canterbury) received an honorary degree from a Roman Catholic college during his recent visit to North America.

Assumption University, Windsor, On-



Fr. Longid: Igorot bishop-to-be.

tario, Canada, awarded the degree of Doctor of Laws to Dr. Fisher late last month. Owing to the absence of the university's chancellor, the Most Rev. John C. Cody, [Roman Catholic] Bishop of London, Ontario, who is attending the Vatican Council, and of the Rev. E. C. LeBel, CSB, who was visiting Germany, the board of governors of the university unanimously asked the Rt. Rev. George N. Luxton, [Anglican] Bishop of Huron, to act as pro-chancellor and confer the degree. This is believed to be the first time that an Anglican bishop has acted in such a capacity at a Roman Catholic institution.

[Affiliated with Assumption University is Canterbury College, an Anglican liberal arts college, incorporated as an affiliate in 1957.]

In his address, Dr. Fisher mentioned that, only a few years ago, such an event in Anglican-Roman Catholic relations would have been considered impossible. Relations between the two Communions have so changed, he pointed out, that now it is possible for Anglicans and Roman Catholics to joke with one another about their differences, while warmly welcoming the points of agreement that exist. He also said it is not really necessary to have a lot of preliminaries to ecclesiastical "summit meetings." Referring to his visit, in 1960, with Pope John XXIII, Dr. Fisher remarked: "I said to myself, 'The Pope being the kind of man he is, why not pay him a visit?' So I simply went and visited him."

YOUNG PEOPLE

GLUE Rides Again

Young Episcopalians from all over Louisiana converged on New Orleans the weekend of October 20th and 21st, for the fifth gathering of what has come to be known as Operation GLUE — Group of Loquacious United Episcopalians. Last year's gathering was called Operation GLUE IV, so of course the number changed this year to V.

Begun in Lake Charles, La., as an effort to get young Churchmen in the Louisiana diocese better acquainted with one another, the GLUE idea has "stuck," and is one of the major events for the diocese's young people. This year's operation had an attendance of about 800. Plans for the weekend gathering were formed by the New Orleans Convocation Youth Council, with Maurice "Skipper" Geldert, of Trinity Church, New Orleans, as chairman. Guidance was given by the Rev. Ernest F. Bel, assistant at Christ Church Cathedral there.

After registration and introductions on the morning of October 20th, the young people boarded an excursion steamer for several hours of touring around the port of New Orleans. After this, Evening Prayer was read in Audubon Park, and this was followed by supper. A dance at the New Orleans airport ended the day. The next day, the Eucharist was celebrated by the Rev. Robert J. Dodwell, assistant at the Church of the Good Shepherd, Lake Charles, and diocesan youth adviser. Bishop Noland, Coadjutor of Louisiana, presided and preached. Over 700 young people participated in the Communion.

MINISTRY

Family Custom

For the second time in a half-dozen years, the Rev. Roy L. Webber, rector of Christ Church, Sag Harbor, Long Island, N. Y., has presented a son for ordination to the priesthood.

The Rev. Michael B. Webber, younger son of the Christ Church rector, was ordained there on November 3d by Bishop MacLean, Suffragan of Long Island. Besides presenting his son, Fr. Webber, father, preached at the ordination. The older son, the Rev. Christopher L. Webber, who was ordained in 1956 and is now rector of Christ Church, Lynbrook, N. Y., was the Gospeler for his brother's priesting.

Fr. Webber — Michael, that is —

intends to leave this month for the diocese of Damaraland, Southwest Africa, where he is to serve under the Rt. Rev. Robert H. Mize, its ordinary. His wife, Katherine Ritt Webber, and their baby daughter, are to go with him.

NORTH CAROLINA

Finishing the Job

For the past three years, the junior boys' camp at Vade Mecum, the diocese of North Carolina's camp and conference center at Westfield, N. C., has been run on an integrated basis. On October 19th, the executive council approved a schedule for integrating the other camps and conferences there.

"This," Bishop Baker of North Carolina told THE LIVING CHURCH, "is in conformity with the policy adopted by this diocese in 1956, right after Bishop Penick's famous speech on gradualism." [The late Edwin A. Penick was Bishop of North Carolina until his death in 1959.]

According to the schedule adopted by the executive council, the senior boys' and junior girls' camps will be desegregated for the 1963 season; the senior girls' camp and the junior choir conference will be desegregated in 1964; desegregation of the junior high school conference will come in 1965; and 1966 will see the end of segregation at Vade Mecum with the integration of the senior high school conference.

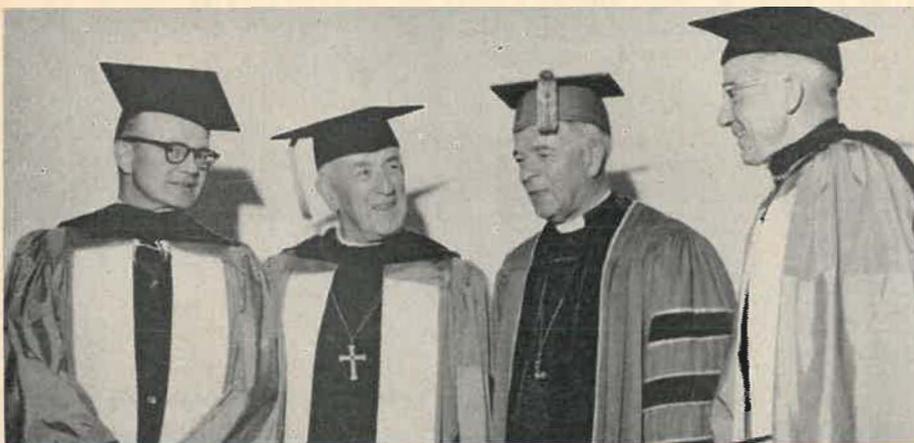
The 1956 statement by Bishop Penick (called in a LIVING CHURCH editorial a "triumph of wise and gentle leadership — a statement that southerners can accept and northerners can understand") said, in part: "It seems to me that a human problem so vast in its dimensions, involving the welfare of millions of people, living over a wide expanse of territory, is far from simple, and cannot, by its very nature, yield to a quick solution. To attempt a speedy answer, or even to expect it, seems to me unrealistic, for it ignores the experience of history, including an era of fratricidal strife. . . . This is a mountain of fact and circumstance that only faith in Christ can remove. And with all my heart I believe that this realistic mountain will be moved and cast into the sea. But the process, inevitably, will be slow."

LONG ISLAND

Bishop's Anniversary

Some 1,500 persons gathered in the Georgian Room of the Garden City Hotel, Garden City, Long Island, N. Y., on October 17th to honor Bishop DeWolfe of Long Island, who is celebrating the 20th anniversary of his consecration this year. Clifford P. Morehouse, president of the House of Deputies, was master of ceremonies.

Presiding Bishop Lichtenberger was the principal speaker, and during his address



RNS

Award at Assumption: (From left) John R. Tolmie, chairman of the university's advisory board for Canadian-American relations; Lord Fisher; Bishop Luxton; Rev. John A. Ryan, founder of Holy Redeemer College at Assumption University.

he discussed the trends in the life of the Church during the past 20 years. First, he said, was the realization that worship is the heart and the center of our life, and that the fussy details of the practice of the liturgy are not the concern of the current revival, but rather that the liturgical issues between "high and low Church" are "completely dead." The second trend, he said, is the rediscovery of the place and function of the laity; and the third trend is the desire and search for the unity which God wills for His Church.

Those attending had the opportunity to applaud heartily and rhythmically to the strains of "Deep in the Heart of Texas," which was played in memory of Bishop DeWolfe's years as rector of Christ Church, Houston, Texas. The bishop, in his address, stressed the joys of his episcopate in contrast to the inevitable heartaches and headaches.

Music was provided by Jack Harvey's orchestra, and by the St. Columille United Gaelic Pipe Band, which piped during the dinner. The dinner was followed by a dance.

Bishop Bentley, director of the National Council's Overseas Department, offered a prayer for Mrs. DeWolfe, who was unable to be present because of ill health. Mayor Wagner of New York and other civic and Church officials were guests.

QUINCY

Four at Nauvoo

Four priests of the diocese of Quincy visited a Roman Catholic priory and school on October 15th to talk about the Anglican Communion and the religious life within it, and to demonstrate music of the liturgy as used in the Episcopal Church today.

One of the visitors, the Rev. Theron R. Hughes, Jr., vicar of St. Andrew's Church, Peoria, Ill., said that the hospitality shown to him and his fellow Anglicans at St. Mary's Priory and Academy, Nauvoo, Ill., was "beyond imagination. Every nun who could walk, every student in the school, and even the children from the local parochial school came. We were impressed with the enthusiasm which the nuns displayed. . . . All the novices and postulants were there, too. The interest was kindly, genuine, and in all charity."

The invitation for the visit was given Fr. Hughes last May by the Rev. Mother Clarisse, OSB, prioress of St. Mary's. Fr. Hughes was accompanied by the Rev. Harry H. Leventis, the Rev. William O. Lewis, and the Rev. Lewis A. Payne. They were accompanied to Nauvoo by the Rev. James D. Shaughnessy, pastor of Sacre Coeur Roman Catholic Church, Creve Coeur, Ill.

In his address, Fr. Hughes traced the history of the Anglican Church since the 16th century when it was separated from the Continental Church by a bull issued

by Pope Pius V. He outlined Anglicanism's history under the Cromwellian dictatorship and through the Restoration, the Oxford Movement, and the revival of the religious life, and showed how the national Church of England grew to produce the Anglican Communion throughout the world.

After Fr. Hughes' address, Fr. Payne gave a talk on Benedictinism in the Anglican Communion, tracing its development from its revival to the founding of St. Gregory's Priory, Three Rivers, Mich.

As a gift to the community of Benedictine nuns at Nauvoo, Fr. Hughes presented a pound of incense made by monks of Nashdom Abbey, Burnham, England. The incense was accepted by the Rev. Mother Clarisse, on behalf of her community.

Vestments, sacred vessels, a missal, books of liturgical music, and similar items were displayed in the community's circular auditorium, where the program was presented. After the addresses, nuns and academy students participated in a question period.

SEASON'S GREETINGS

Stamp for Christmas

On November 1st, Churchwoman Jaunita S. Tucker, postmaster of Christmas, Fla., received a portfolio containing one of the first four-cent Christmas stamps to be issued by the U.S. government. The presentation, by Postmaster General J. E. Day, was made at a convention of the National Association of Postmasters. [The stamp, with its holiday wreath, avoids any religious themes.]

Mrs. Tucker, an associate of the Order of St. Francis, is approaching her busiest season. People from all over the country send Christmas cards to her town to be postmarked, "Christmas, Fla."

(President Kennedy; John P. Snyder, president of the National Postmaster's Association; and Elbert S. Reinky, postmaster of Santa Claus, Ind., also received portfolios.)

ARIZONA

Phoenix Convention

Budget for the coming year for the diocese of Arizona, as passed by the convention of the diocese, will be \$261,163.42. The convention met, for the first time under the new diocesan, Bishop Harte of Arizona, on October 15th at Trinity Cathedral, Phoenix.

Speaker at the convention dinner was Bishop Hubbard of Spokane, president of the eighth province.

ELECTIONS. Standing committee: Rev. William Pottenger, Jr.; William Clore. Executive council: Rev. David Trimble; Derek Van Dyke. Delegates to provincial synod: clerical, David Trimble, Howard Blackburn, Henry Getz, John Butcher; lay, Proctor Reed, Harry Musgrove, Gordon Marshall, Alfred Burton.

HOUSE OF BISHOPS

by ISABEL BAUMGARTNER

LIBERIA

Merger Talk

A possible merger of Episcopalians with Methodists, Lutherans, and Baptists in Liberia was hopefully predicted by Bishop Brown, Coadjutor of Liberia, in an interview with THE LIVING CHURCH during the recent House of Bishops meeting in Columbia, S. C.

These four are the major non-Roman groups at work in missions there, Bishop Brown said. They are all missions of Churches in the U.S., and all seem most responsive to a plan for union within the next few years. The merger plan will provide for reordination of all clergy not at present episcopally ordained in the apostolic succession.

"The desire for such a merger has been expressed by the President of Liberia," Bishop Brown said, "and we seriously anticipate such a development."

Education continues to be Liberia's major need, Bishop Brown believes. "The government is making a great effort to establish a high school in every county and an elementary school in every village," he said, "but so few of our teachers are adequately prepared. Their salaries range from \$40 or \$50 to as little as \$10 a month, and if we can get a teacher with even a high school education, we consider ourselves fortunate."

Bishop Brown praised the work of Peace Corps members, eight of whom are now teaching in Church institutions there —



ARCHBISHOP AT EASE: Dr. Ramsey, Archbishop of Canterbury, remained at ease when he met the press during the House of Bishops meeting. He treated all questions earnestly.

three at Cuttington College, two each at Julia C. Emery Hall and at Cape Palmas, and one at Cape Mount. "This means a lot," the bishop said, "but we have so very far to go." As evidence, he showed snapshots of a badly dilapidated, corrugated metal building in Johnsonville, which serves both as a chapel and as a school for 72 children, grades one through six, who have one teacher. This parochial mission and school (St. Thomas', Monrovia) is one of the fortunate few which will soon have a new building. The school is open to all; most of its pupils are baptized Christians, and pay \$2 a year tuition. Another building project, this one already under way, is a complex to house the administrative offices of the district. The \$600,000 structure, now being erected on the site of the former headquarters and bishop's residence in Monrovia, will include an apartment for the housing of visitors, and enough rental space to provide an income that will make the building debt-free within five years. Major occupant will be the Chase Manhattan Bank.

Bishop Brown spoke of the recent Church union in Nigeria, approved at the August, 1962, Synod of the Anglican Province of West Africa. The plan will merge the Anglican Church there with the Methodists and the Presbyterians, in a scheme similar to that of North India and Ceylon. The Synod voted that its dioceses can sign the proper documents to complete the merger, if this comes about before another Synod meeting. The union will be discussed further at the Anglican Congress in 1963 in Toronto. Bishop Brown said that if the newly unified Church in Nigeria becomes autonomous, as expected, the move will reduce by about 70% the size of the Anglican Church in the Province of West Africa, leaving only Ghana, Sierra Leone, and tiny Gambia as its constituents.

STATEMENTS

The four "statements for the guidance of the Church" — on Race Relations, New Movements of the Holy Spirit, the Vatican Council and other Churches, and War and Peace — are here substantially printed for the benefit of readers of THE LIVING CHURCH.

Race Relations

We, the bishops of the Episcopal Church, entrusted with the duty to proclaim Christian truth, affirm the natural dignity and value of every man, of whatever color or race, as created in the image of God. Neither race nor color is in itself a barrier to any aspect of that life in community for which God created man.

In the words of the bishops at Lambeth, "The Church itself must bear witness to this

truth in its own life. Interracial worship, interracial meeting both formal and informal, freedom of all races to enter and use educational, social, and health facilities, must be seen within the pattern of the Church's life and witness without compromise, self-consciousness, or apology. There may be no easy answers to special and local conditions; nevertheless, the Church must affirm that any form of segregation or separation solely on the basis of race is contrary to the Divine Will." In these matters, as well as in all others of faith and morals, the Body of Christ should lead and not lag behind the secular state.

In civil life we call for willing obedience to laws which grant equal access to our public schools to all students, the right to vote to all citizens, and justice in economic and housing opportunities. We support the courageous actions of all who in places of tension and conflict have spoken and worked for law, order and justice for all races, and now labor in the long process of reconciliation.

New Movements

Since, from time to time, new movements rise within the life of the Church, we, your bishops, share two observations.

(a) When a new movement rises, which may stress some aspect of the richness of Christ, it is the duty of the whole Church to view it with sympathy, to work to keep it within the great fellowship, and to discern what in the movement is of God that we all may learn from it. Our attitude must be generous, and charitably critical. If, for example, a movement rises concerned with the fact of the Holy Spirit, the proper response is for all of us to consider anew the divine promises and divine gifts, trying the spirits by their fruits. We must bear always in mind that souls differ, that God's Spirit is ever moving in new ways, and that new movements have in history enriched the Body of Christ. We observe further that we are a Church, and not a sect, and that our spiritual home is, and should be, spacious.

(b) Having said that to the whole Church, we observe that the danger of all new movements is self-righteousness, divisiveness, one-sidedness, and exaggeration. We call, therefore, upon all new movements to remain in the full, rich, balanced life of the historic Church, and thereby protect themselves against these dangers; and we remind all clergy of their solemn vow to conform to the doctrine, discipline, and worship of this Church. The Church, transcending in its life both the generations and the nations, is by its nature more comprehensive than any special groups within it; and the Church, therefore, is both enriched by, and balances, the insights of all particular movements.

Vatican Council and Other Churches

We, meeting as always as bishops of the One, Holy, Catholic Church, fully support the call of the Presiding Bishop for steady and fervent intercession for the Vatican Council. Joined as we are in Holy Baptism, the deepest of all unities on earth, it is sinful not to pray for one another within Christ's Body. And when we consider how widely we share with the Roman Catholic Church a common heritage of order and life, it is even

more urgent that we express our brotherhood in prayer and any other ways open to us.

Profound differences remain between us. But these, we believe, should be the substance of our common and obedient study, not the occasion of suspicion and distrust. For it is our faith that God calls all Christians to unity, each from within his own tradition. The very nature of our Anglican tradition, with its profound sense of obedience to the supreme revelation of God as recorded in Holy Scripture, presses us in the search for every path to unity.

We know that our differences will never be resolved without full respect and brotherly dialogue between us. Our prayer must be, therefore, first of all, filled with the hope and the longing for an end to the wall of partition between us. Since we in fact possess through Baptism a unity that can now be confessed, we must be true to the unity that God has given.

With deep thanksgiving we recognize the far clearer path leading to unity with our brothers in the Orthodox Churches. Although often ignorant of each other in the past, God has led us to discover how deeply and richly we share a common tradition in all essential matters of faith and order. Our prayer here must be for nothing less than the fulfillment of that mutual confidence, in full communion with one another. Diversities of culture and custom yield great gifts when the underlying unity of the Church is accepted and manifested. In prayer and boldness may we swiftly press forward until we break the Bread of Life together in one thankful obedience to the Saviour.

So, too, is our prayer offered for unity with those of our Protestant brothers in Christ with whom we are often most closely tied by every natural kinship of language, history, and community. Our unity in these natural gifts impels us at times to forget our far deeper, supernatural unity in Baptism, thus confusing our dialogue and placing our obedience in a lesser setting than it should have. Let our prayer here be that we, and all the Church, may be unfailingly recalled to the unity already given to us, to the Body already at work in the world, to the Offering already and eternally being made.

War and Peace

Because of the nature of the Christian faith, Christians have an imperative obligation to pray and work for peace among men and nations. Questions of war and peace are not remote and peripheral concerns for the committed Christian; they grow out of basic understandings of man and his destiny which are inherent in the Christian revelation.

The Church through its official bodies must seek to define the obligations of the Christian as peace-maker for every age, and to fit them to the situation of man at every juncture of history. In earlier periods of Christian history, the "just war" doctrine represented such an effort to define the conditions of Christian support for and participation in war.

Since the early decades of this century there has been much less clarity about what constituted a "Christian" view of war and peace. Some in the Church have taken a pacifist position, and many of the resolutions of General Convention and other bodies have reflected this position; and with the

Next week: The Book Number

emergence of "total war" concepts and technologies, there has been greater confusion about the Christian's approach to the waging of war. The increase of nuclear weapons, missile systems, and new ideological, military, and economic challenges have made the situation at once more difficult and more deeply critical for the Christian conscience.

In the midst of all this, we believe it is possible to affirm an approach of Christian realism which is grounded in the basic truths of the Christian Gospel. Such an approach must be specific in its interpretation of the theological basis of Christian concern for all issues of war and peace, and must speak concretely to the frustrations of individual citizens faced by bewildering questions of nuclear testing, military service, the threats of aggression, and the seemingly insoluble tensions of international affairs.

This report consists of a brief summary of the theological basis of our concern and specific suggestions for Christian action.

I. The Theological Basis

Basic elements of the Christian faith lay a demand upon all Christians to come to grips with issues of war and peace. Among them are the following:

A. There is one God who is sovereign over all men. For a Christian, there is no loyalty which transcends his loyalty to the will of God. No earthly state is omnipotent. Before God, all men and all nations stand under judgment. God alone commands our ultimate obedience on all issues, including those of war and peace.

B. As there is but one God, so in Him there is one family of men. Christians are, by virtue of their membership in the Church, already a part of a world-wide community which transcends the purposes and policies of any national government. We are citizens of our own nation and fulfill its civic obliga-

tions; yet we are part of a universal brotherhood which God wills for His people, and under a demand to make this evident in all that we do. Our Lord died for Russians, East Indians, and Chinese, as well as for Americans.

C. In the Gospel, the worth of each individual person is central. Respect for persons does not arise from humanistic logic, but stems from our faith that God has endowed all people with great worth, and that in His sight they must be treated as His creatures, not as things. The concern of the Christian in foreign policy, as in political affairs generally, must embody a sense of the individual dignity and rights of men, rather than partisan causes in support of secular goals of a particular nation.

D. We live in a sinful and fallen world, yet a world blessed by the grace of God and divine Providence at work in human history. There is place neither for unbridled optimism nor unlimited pessimism about man's situation, nor for national complacency. We are all fallen creatures, standing equally with our enemies in need of God's forgiveness. We cannot escape the sin of the world, the agony of our international tensions, nor the guilt for our human sinfulness which lies at the root of the threat of disaster.

E. We partake of a fellowship of redemption created by our Lord. The Church is called to be an extension in time and history of the saving ministry of His life, called to bear witness to an eternal kingdom beyond time and to His death until His coming again. Even though we live in a world in which it is often impossible to do what is absolutely right, yet nothing can separate us from the love of God which is in Christ Jesus our Lord. Death is not the ultimate threat. No catastrophe in this world, not even the destruction of our world by a nuclear war, can threaten our redemption in Jesus Christ.

F. The knowledge of God's love compels a vertical return of this love and an horizontal out-reach to our fellow man. We cannot say that we love God and hate our

neighbor. The gentle, compassionate, understanding, forgiving love of a Christian for all men lies at the very heart of the Gospel. Therefore, we must not fail to respond to that part of God's image which is in every man.

G. The Church is, through hope, freed to witness in daily life to the power of Christ for healing. Because of our faith, the Church and Christians can take upon ourselves the special burdens of reconciliation in this world. Claiming the divine mercy and the power of the Holy Spirit, we have hope. It is the calling of the Church to make available to our own selves and to all men the accumulated Christian experience of the past, always realizing the danger of doing violence to the complexity of this human situation by a too-easy application of abstraction to the needs of the present. In Christ, we discern an eternal pattern to history, glimpsing an ultimate meaning beyond time and space, living with courageous faith in the world as we meet it, and accepting the hard choices without self-deception. Our witness is to an eternal Lord; but it must be exercised amid the particularities of life. It must therefore be specific and concrete, expressed within the choices open to us at our particular moment in human history.

II. Specific Christian Action

There are issues concerning war and peace which divide Christians in our own country and elsewhere: the question of nuclear testing; the extent to which national policy must rely upon military deterrence; the concept of a "just war" over against other interpretations of Christian ethics, including the pacifist position. To some extent, our attitudes reflect the nature of our present responsibilities, our access to information, and the like. But we are unanimous in believing that there are specific courses of action on which the whole Church can give witness.

A. The Church corporate, and individual Christians, must meet all the issues of war and peace, including the menace of nuclear weapons. At all levels of its life, the Church must charge its people with the insistent duty of working with all their strength for the prevention and elimination of war.

Several suggestions for concrete action are listed below. The Church cannot fail to minister to those people who are working with the weapons of war under existing world conditions, as well as those people who are working to meet the economic and social conditions that will exist when peace is finally achieved and total disarmament comes. The Church's ministry cannot dissociate itself from any of its people, and in fact should have a pastoral longing to share their frustrations. We can recognize the work of those of our people in military and military-related activities.

To the men at the missile bases, scientific centers, and diplomatic posts, as well as to the people as a whole united in their determination to remain free, we must not hesitate to offer a full ministry, realizing the political and military complexity of our national situation, and the fact that the situation for all of us, military and civilian alike, is not totally of our own making. With equal — in some cases even greater — poignance, we recognize the validity of the calling of the conscientious objector and the pacifist and the duty of the Church fully to

Continued on page 18

MUTUAL NAMESAKES: The four Bishops Brown of the American Church met in Columbia, S. C. They are (left to right): Retired Bishop of Southern Virginia; Bishop of Arkansas; Bishop of Albany; and Coadjutor of Liberia.



The Harvest Festival

Even if you get no closer
to the harvest
than reaching a package of peas
out of the freezer —
the instinct to give thanks is
right and proper

by the Rev. Dewi Morgan

Fr. Morgan, a LC correspondent and frequent feature contributor to the magazine, has recently been named rector of St. Bride's Church, Fleet St., London, England.

The fact that harvest festivals remind me of a smell of gaslight plus a strange, cloying aroma — the product of masses of flowers, masses of fruit, and masses of vegetables too closely thronged together — is not quite as irrelevant as it might appear.

For it happens to mean that the annual harvest festival made a deep impact on a small boy's mind at a time when it was sufficiently innocent of thought to be very susceptible to impressions. The old village church with its flickering gaslight and incredibly corpulent parson was part of my babyhood. Its traces remain. And especially those harvest festivals. At that time they seemed so much more important than Easter or Whitsun or Good Friday.

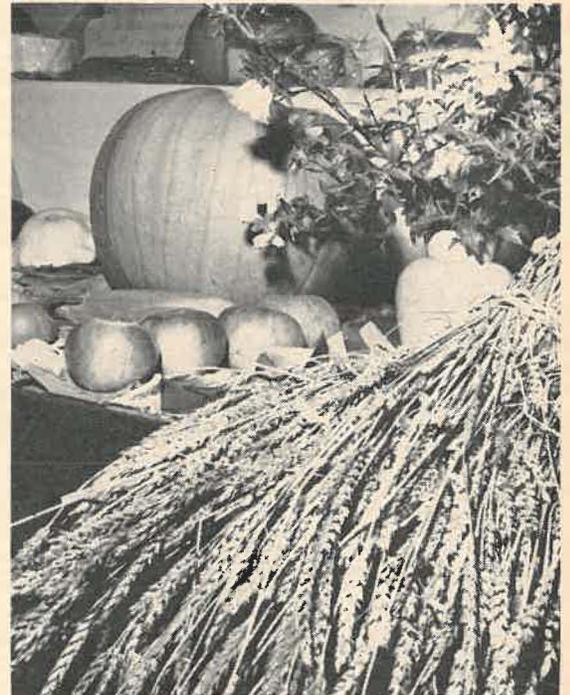
For a century or so the English harvest thanksgiving has basked in popular favor, not infrequently the only time in the year when some people go to church, the time when even those pent in a city slum, very remote from the good earth, chant forth, "We plough the fields and scatter. . . ."

For a century or so. . . Perhaps you had thought the English harvest festival was one of those ancient customs fit to stand alongside beefeaters or Ann Hathaway's cottage? In its modern form, quite

certainly not. It has little over a century behind it. And the form of thanksgiving in the American Prayer Book — going back to 1789 — is probably the oldest extant form of its kind in the Anglican Communion.

Yet, perhaps, we are being too precise in our form of words. For quite certainly the instinct to give thanks for the harvest goes back into far antiquity. Even fallen man could not avoid wanting to thank someone when his precarious harvest was under cover. No doubt the Druids had a form for it and Stonehenge was probably once regularly decorated with vegetable marrows or their equivalents.

The Church, of course, saw the point of the whole thing very early. In medieval England the name was Lammas (which derives from Loaf-mass), and the day when it was observed was August 1st. Then the local farmer would bring his new-ground corn, the local baker would bake it, and the local priest would say God's words over it, and it would become one with the one full, perfect, and sufficient Sacrifice once offered. The 1662 Prayer Book recognizes the feast with a cursory nod by retaining the day in its Kalendar.



Luoma Photo

But England after the Reformation gave it scant attention. Perhaps the Puritans felt there was something idolatrous about it. Perhaps the Industrial Revolution made men forget the natural world. Perhaps so many things. The outcome was that it fell into desuetude until the middle of the 19th century.

Then came that curious Robert Hawker, whom Kingsley described as the most extraordinary parson he had ever heard of. As eccentric as he was brilliant, Hawker labored for nearly half a century in the remote Cornish parish of Morwenstow. It was far off the beaten track but half the world seems to have gone to call on him.

This article, alas, is not a probe into as off-beat a parson as the Church of England ever had. So we confine ourselves to what is probably his best known memorial. It was in the summer of 1843 that he called his people together to receive the Sacrament "in the bread of the new corn." There were no half measures about Hawker and if the new corn could come into his church so could the new potatoes and cabbage, the daisies and delphiniums. He piled the place high with the fruits of the earth and so began —

or perhaps re-began after a very long interval — the custom which produced the cloying smell to mingle with the gas-light.

Today much human ingenuity is devoted to making some churches shrines of the fruits of the earth when the harvest festival comes round. In coalmining areas you will find a lump of coal on many an altar on that day and some industrial areas have even followed up the principle by introducing into church for the occasion some piece of heavy machinery manufactured in a local engineering works or some other artefact which represents the labors of the congregation.

Parson Hawker (which is the way that everyone seems to know him) had an immediate impact. Within 20 years — in 1862 — even the Convocation of Canterbury had heard about him and solemnly pronounced its approval by drawing up a special form of service. And when the Church of England came to try to revise its Prayer Book in 1927-28 a special Collect, Epistle, and Gospel were designated for use on that day.

Today's harvest festivals in England do not have any fixed date. They break out in a continuing rash from mid-September to mid-October. In many areas the clergy carefully stagger their dates so that many people go from church to church vocally ploughing many fields in the process. And no self-respecting parish can afford to limit its harvest festival to a Sunday only. It must go on for one more day at least. Otherwise the choir might feel that that special anthem they had sweated to learn might escape adequate notice.

The harvest festival, in other words, has accumulated a whole bevy of customs and, for its comparatively short modern life, an astonishing amount of local folklore. Country parishes especially have their own ritual of harvest suppers, choir-boys' jamborees, and so on to accompany it.

There are those who, remembering it does not occur in the English Prayer Book Kalendar (at least, the *authorized* English Prayer Book) slightly look down their noses at what can indeed become a welter of sentimentality relieved by only a little religion.

Yet the instinct to thank God is a right and proper one. And equally right and proper is the instinct to link one's thanks in a very real way with the fruits of the earth. That remains true even for a generation which gets little nearer to a garden than to reach a packet of frozen peas from the freezer.

It was William Temple who said that Christianity is the most materialistic of all religions. For when God became flesh He was concerned about the whole groaning and travailing creation as well as the men who live in it. God wants all that creation to realize its redemption. And the harvest festival keeps on reminding us of that.

*If we
honestly
try to face
the question*

*of Christian giving, we aren't going
to be very comfortable, says the author*



How Much For The Kingdom Of God?

by Wayne Dykkeston

If we try honestly to face the question of Christian giving, even in our own minds, we aren't going to be very comfortable. Our natural impulse is to hang on to everything we have — "Charity begins at home," we say. We know God will get by, but we're not so sure we will.

On the other hand, we at least say we believe that everything we have is a gift from God, and we have a nagging fear that maybe He'd like us to give most of it back. How can we achieve any sane resolution of the conflict between our feelings of selfishness and of total indebtedness? The temptation is to say "I can't possibly pay God what I owe Him, so why try?"

All of us progress step by step from infancy in the business of learning to love — to love at all. I think no one ever fully learns, and, in most of us, the process is arrested before it gets very far

from the center of self. In our relationship with God, which certainly involves learning to love, we mature — to whatever extent we do — still in a series of steps. At first, the belief — however acquired — that God exists and is, so to speak, "in charge," seems to be enough.

At once, people can be divided into two groups; the "good," who "believe in God," and the "bad" who don't. And if you're good, God gives you what you ask for, and He knows you love Him, and nothing much in the way of response is required. Many people never get beyond this "good old God" stage, and, conveniently, can "feel closer to God in the mountains," or even among the natural beauties of a golf course, than they can in church.

Others, however, either have or get the feeling that some sort of formal thanksgiving and public testimony to this "belief in God" are in order — so they go to church. And the impression widely persists that this practice alone, involving as it does the sacrifice of some "prime

Mr. Dykkeston is a member of St. Mark's Church, Berkeley, Calif., and has served on the church's vestry.

time" on Sunday mornings, is a great favor to God. Here are people who not only "believe in God," but who also "go to church."

But, as we all know, the trouble with going to church is that, sooner or later, someone starts talking about money. Many Churchmen develop an efficient automatic reject mechanism, which prevents such talk from penetrating far enough to bother them. Others become disillusioned, and say, "I don't go to church any more, because they're always talking about money." (Of course, they're "always talking" about the love of God, and redemption, and eternity, too, but somehow these things just don't seem to have the same impact.)

But most of us neither stop going to church nor remain unbothered. And so we progress from what has been called grudge giving — "How little can I get by with?" — to asking, "What really ought I to give?" This puts us in the quandary mentioned earlier. Like children, we need some guideposts — some ground rules.

"Aha!" you say. "It took awhile, but he finally worked around to the subject of tithing." Well, what about the so-called rule of the tithe? We hear it referred to as a "biblical injunction," and so it is. But there are biblical injunctions and biblical injunctions, and, if you aren't too fussy about context, you can use them to support a great variety of positions.

Is tithing a standard imposed from on high? And does it necessarily square our material accounts with God? I wish I thought so. It seems to me the closest thing we have to any direct word on the matter of percentages comes in the account — also pretty biblical — of our Lord's encounter with a certain young man, who asked, "What shall I do that I may have eternal life?" Jesus' first reply was, "Keep the commandments. You know what they are: Don't murder, don't commit adultery, don't steal, don't lie, honor your parents, and love your neighbor as yourself." And the young man replied, "All those have I kept from my youth up. What lack I yet?" A modern paraphrase might be, "I've always tried to do the right thing. I haven't harmed anyone else. I'm good to my family. I even go to church. And yet, something seems to be missing. What is it?"

How did Jesus answer the young man's question? "Consider putting your giving on a regular basis?" "Give a sacrificial gift?" "Make the supreme sacrifice and become a tither?" No. We'll search long and hard for any mention of 10% in *this* account. "Go," said Jesus, "and sell all that thou hast, and give to the poor, and come — follow me."

"But," you say, "people just aren't going to do that! Be practical." It's true that most people just aren't going to do that, and we can visualize all sorts of

Continued on page 20

The Restoration Of Christmas

*We will never have
a truly Christian Christmas
until we keep Christ in Advent*

by the Rev. George V. Johnson, Jr., Ph.D.

Christians are ruining Christmas!" This complaint was made early last December by an officer of a city bank. Because he was a good Churchman, he was asked why he permitted his institution to commercialize Christmas by decorating the bank in mid-November with completely secular Christmas decorations. Then four weeks before December 25th, sacred Christmas carols, made to sound like TV beer commercials, were being piped through the building.

Although this violated the spirit of Advent, the banker pointed out that this was what the public, the Christian public, demanded. He said that a nearby church had its Christmas creche on the parish lawn since the Sunday after Thanksgiving, that the office of his fellow employees was holding its annual Christmas party on December 9th, that his children were singing Christmas carols in the school. "People accuse us of keeping Christ out of the market place when we don't go along," he said.

Another bank officer, a devout Episcopalian, had for years fought to check the premature and commercialized decorations. He would not attend Christmas parties during Advent, nor would he approve the use of Christmas carols to entice customers. "Episcopal customers and fellow workers berated me the most," my friend told me. "They could not understand my argument that such commer-

cialization degraded Christ, using Him as a boost for business."

The memory of this conversation came back to me during Christmas when I heard so many Christians deploring the pagan, greedy and extravagant aspects of the celebration of the feast. I saw more clearly the banker's point. Perhaps we are to blame.

Every year we lament the improper celebration of Christmas when Christmas is actually upon us. We blame the storekeepers, the advertisers, radio and television, the public schools — everybody but ourselves. Yet people in these fields strive to give the public what it demands. They study us to see what our taste is, what will attract us, what we will buy. Christmas sales campaigns are planned months ahead of time, based on what we have patronized in the past.

Unfortunately, we Episcopalians to a great extent are carried along by these merely commercial, inartistic and un-Christian displays. Then when Advent is over we grumble about how Christ has been removed from Christmas . . . when it is too late to do anything about it. By the next Advent we have usually forgotten last year's mistakes.

Businesses, on the other hand, keep a

Dr. Johnson is editor of the *Episcopal Churchman*, a publication of the diocese of Upper South Carolina. His article is reprinted from the November, 1961, issue of the *Churchman*.



Church Photo Contest

An Advent wreath, a suitable decoration during a sacred season.

clear record of errors and start planning to remedy them the following year. Banks start their Christmas saving clubs 13 months ahead of time. Then those who have been caught short can start immediately to prepare for the next Christmas at the very time they are suffering from their mistakes.

In a like manner I suggest that we start informally now, weeks ahead of Christmas, an Advent Club. The only requirement for membership is a sense of disgust over the profanation of Christmas and the willingness to do something about it.

For the benefit of members I propose 10 suggestions of ways to have a better Christmas this year. Some of these ideas have been practiced for years by many people. The principle behind the club is not new. The Church enunciated it centuries ago when she gave us Advent. Members of the club will be able to think of other suggestions, perhaps more suitable to their circumstances and opportunities. Members will succeed in the restoration of Christmas if they are convinced that the only way to keep Christ in Christmas is to keep Him in Advent. Here are the 10 suggestions:

(1) **Preaching.** Clergy should start explaining the significance of Advent early in November at the latest. Just as the stores start weeks ahead of time to announce the number of days left before Christmas so sermons should prepare us to be ready for Advent. But preachers should make it clear that Advent, far from being just a time of preparation for Christmas, is a sacred season having its own observances, teaching and special graces.

(2) **Decorations.** Members should not decorate for Christmas during Advent.

We will use Advent wreaths, Advent scenes like the Annunciation, the Visitation, St. John the Baptist in the desert, etc. Just as we do not decorate our churches, homes and schools for Easter during Lent and Passiontide, so we will not rush Christmas and spoil Advent by too early decoration.

(3) **Carols.** Advent Club members will not sing Christmas carols during Advent. We will encourage the singing of Advent carols. Advent's four weeks are hardly time enough to really appreciate these wonderful hymns. They are delightful, instructive and too infrequently heard.

The secular world now has finished with Christmas carols by December 26th. The work of the Advent Club will not help to restore the popularity of the Advent hymns but will enable the world to have the Christmas carols, so many of which are now neglected.

(4) **Parties.** Advent Club members will encourage their parishes, schools and organizations to have Christmas parties during Christmastide, not during Advent. They will try to make it clear that Advent recollection can be destroyed by such parties. Since Advent is a season of joy, however, they will strive to bring about a restoration of some of the traditional Advent parties on St. Nicholas' Day, the Sunday of Rejoicing, etc.

(5) **Magazines and Publications.** Church magazines and publications could be a bulwark to the club. Most frequently their December issue comes out in late November or early December with a Christmastide theme — from the cover Nativity scene to the articles to the editorial deploring the abuses of Christmastime. Let them instead give over the December issue to Advent. Then the Jan-

uary issue could appropriately be dedicated to Christmas, coming out, as it does, during the 12 days.

(6) **Business People.** We of the Advent Club will ask storekeepers, managers of restaurants and public buildings and community decorating committees to put up their Christmas decorations as close to Christmastide as possible and to leave them up until January 6th. Nobody has ever explained to most people that Christmas lasts until January 6th.

When we see stores tearing down their decorations after the Christmas rush, it is easy enough to complain that these stores are commercializing Christmas. If only we will observe Advent and Christmastide fully ourselves and ask them to help us, we may be surprised at their willingness to cooperate.

(7) **Shopping, Cards and Gifts.** These fine customs are endorsed by the Advent Club. The members will not find them as exhausting to the pocketbook or person as others, nor will our Advent recollection be destroyed by them. We won't worry about the race to be finished by December 24th. What we don't get done by then we can do during the 12 days. What is more we will have time during Advent for shopping because we won't be busy trying to crowd Christmas parties into our schedule. Gifts received between December 26th and January 6th receive more attention from the recipients.

(8) **Reading.** Members of the Advent Club will read books and pamphlets on family Advent customs and religious customs in the family. Of course, they will use as their Advent family prayer and meditation books: the Sunday Prayers of Advent, the Advent Psalms, the Book of Isaiah and the other prophecies of the advent of the Redeemer.

(9) **Special Advent Observances.** The Advent Ember Days; and the other Church diocesan and parish observances at this time will gain meaning and depth when seen in their Advent surroundings.

(10) **Children and Adults.** Parents, clergy and teachers of the Advent Club will show children how to celebrate Advent. Youngsters respond to the challenge and joy of Advent if they are given the opportunity. Many grandparents and uncles and aunts will be valuable members, too, because they can recall for us and help us restore the Advent customs of their childhood in this or other lands. In this diocese the Advent children's offering is a valuable teaching aid.

These 10 suggestions are some of the ways members of the Advent Club will be able to help restore Christmas. They will lead us to a better observance not only of Christmastide but also Epiphanytide and the whole year in Christ.

Let the Advent Club start to plan and work immediately, for we will never have a truly Christian Christmas until Advent is kept properly. Let us keep Christ in Christmas by keeping Advent.

Thanks for What?

Sing and make music in your hearts to the Lord; and in the name of our Lord Jesus Christ give thanks every day for everything to our God and Father," wrote St. Paul to the people of Ephesus, or, as most Episcopalians are more accustomed to hearing it: ". . . singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."*

"Give thanks *every day* for *everything*" — "giving thanks *always* for *all* things" — really? Thanks for the threat that still exists in the Cuban situation as well as the fact that the immediate and crucial threat was soon ameliorated? Thanks for scientific discoveries that can take life as well as those that can save it? Thanks for high blood pressure as well as a high standard of living? Thanks for wars and rumors of wars, for the threats that hang so heavy as well as the peace that rests so lightly on our land? Thanks for cancer, still unbeaten, as well as for the conquest of polio? For the common cold, and blizzards, and Fidel Castro?

Most of the thanksgivings to be found in books of prayers tend to express conventional giving of thanks for the things one obviously gives thanks for — and for the most obvious and least important of them, at



that. Thanks for food and the rest of life's physical necessities is certainly reasonable enough, and it is from the impulse to give thanks for these things that the day was set aside. (But the Canadian Church does have a thanksgiving for a lean harvest!) In a simpler day, when you could see the harvest around you and could not know of the famine elsewhere, when wars were not enough that you knew when you had peace, then Thanksgiving Day, and the offering of gratitude to God, was itself simpler.

Yet those thanksgivings did go on when the harvest failed and there was little to eat. For that little, men were doubly grateful. Some Christians' thanksgivings did not fail when each day might bring death by arrow or bullet or starvation or plague. The people of God, throughout history, have not made their gratitude to depend upon ease and comfort and plenty. And those who have known what God came into the world to give them have known a gratitude that could not be shaken by what the world did to them. For in the end gratitude, like a sense of humor, depends much upon a sense of proportion. Christians know that when God

might have given them justice, instead they have received mercy, and they know that the things of this world are not the eternal things and that the eternal things have been made sure.

Because they have been richly blessed with material things — and indeed, with spiritual ones, too — Americans have tended to confine their thanksgivings to these "good things" and their gratitude has sometimes taken on something of the flavor of the Pharisee's prayer in our Lord's parable: "Lord, I thank thee that I am not as other men are. . . ." But as the world has contracted and the other side of the world has come into clearer and clearer focus, it has been harder and harder to thank God for what we have, that others have not. Yet it has also seemed churlish not to give thanks for it, since we do have it. As Thanksgiving Day, 1962, approaches, the conventional thanks seem not only self-centered but superficial, not to mention the anomalous situation of giving thanks for a bountiful harvest that we keep trying unsuccessfully to reduce, and for a peace that is so shaky that we could give thanks for it one day and find we had lost it the next. [For one solution to the problem of surplus food, see cover and page 19.]

This year, Christians might well remember that other Christians in other times found that the Eucharist in the midst of Vandal invasion or the Black Death was still the Eucharist, the Thanksgiving. They should remember, too, that it is hardly gratitude to spoil the pleasant things God gives by overlooking them for the sake of an unChristian anxiety. "Be not anxious for your life," said our Lord. "Is not the life more than food, and the body than raiment?"

Food is necessary, and pleasant, and to be received with thanksgiving — but life is so much more than that, and life, to the Christian, must take on meanings for which he cannot help but give thanks, no matter what this little present portion of it may be like. God does provide men's physical needs, as well as the hands and the brains by which they take to themselves. But thanks for these is only the beginning, only the nursery course, in gratitude. And one day is much too little in which to exercise that gratitude.

Thanks *every day* — for *all* things. That is the Christian ideal. And the man who said this did not write those words in an air-conditioned, nylon-upholstered, ivory tower, either. He posed it as a practical approach to life in a rough time, and he knew what it was to be imprisoned, beaten, shipwrecked, to be stoned, weary, cold, hungry, in pain, and lied about.

How's *your* gratitude?

From Bishop Pereira

An editorial in THE LIVING CHURCH, issue of October 7th, commented on a report in the October issue of the *American Church News* of ACU satisfaction with changes being made in the Spanish Reformed and Lusitanian Churches. At the time of the General Convention decision to enter into intercommunion with these Churches, some Anglo-Catholic leaders were disturbed about certain of their doctrinal statements.

*Ephesians 5:19, 20, NEB and KJV.

Because we think its substance is of interest and concern to the readers of *THE LIVING CHURCH*, we publish below, with the permission of Bishop Pereira, copy of a letter from the Most Rev. Luís Pereira, head of the Lusitanian Church, to the Rev. Canon Albert duBois, executive director of the ACU:

Dear Canon duBois,

I read with great interest in *THE LIVING CHURCH* of October 7th (just received) a quotation from an article you had written, where reference was made to both the Lusitanian and the Spanish Reformed Churches.

You mentioned that both the Spanish and the Lusitanian Churches were going to move to correct some "deficiencies" in their Prayer Books. I would like to tell you that, as far as the Lusitanian Church is concerned, we are revising our liturgy for the same reasons that have led almost all Anglican

Provinces to do the same and not because we think there is anything heretical or even doubtful in it, specially in what regards the Blessed Sacrament, our Eucharistic doctrine being couched in exactly the same terms as in the English 1662, the Irish, and the Canadian 1959 Prayer Books.

You will be interested to know that Dr. Massey Shepherd was here last June to give advice on our liturgical revision. Naturally you would like to know also that our Liturgical Committee had already decided even before his coming that the "Black Rubric"* should be left out altogether as an Anglican appendage entirely irrelevant to us.

Yours sincerely,

✠ Luís C. R. Pereira, Bishop

*The "Black Rubric" was not a rubric but a declaration (hence not printed in red) at the end of the Communion in the 1552 Prayer Book, that kneeling to receive the Sacrament did not imply the intention to adore it.

ANGLICAN PERSPECTIVES

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

Executive Officer of the Anglican Communion

The Task before Us

I preached on Nicodemus not too long ago, and an uncommonly dismal sermon it was, too, but it started me on a train of thought which might be worth exploring. The contrast of the two figures even a cynical — inability to leave the Flatland he knows or to imagine anything else. Over against him Christ stands with His frightening, perpendicular judgment — "except a man be born again . . . that which is born of the flesh is flesh; and that which is born of the spirit is spirit." When Nicodemus responds with his incredulous "How can a man be born again when he is old?" the only answer is the repeated, uncompromising, perpendicular word, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit."

It is a frightening word, to me at any rate — frightening because I am so much a child of Nicodemus, a child of a Nicodemus culture. I am not alone in this. Many of us are children of that culture, so sure of the dynamics of the Church and of society, so apt at dealing with the visible Church, with the flesh, so much masters of Israel, so confident of the unbelievable, prodigal power of our society, that we have lost the capacity to understand the fourth dimension of God's action. Either that or we are simply cynical about it — "How can a man be born when he is old?" How can God reign and rule over our history? How can the super-

natural grace of God be anything except a way of talking about human idealism? How can old feelings of awe, reverence, worship, holy fear . . . how can those ancient things ever live again?

The fear of the Lord was a product of ignorance, we think; it was a product of the days when there was so little man could do or understand about nature, and so much that simply had to be referred to the direct intervention of God. But now? There is so much we know and so much we can do to manage the universe, tinker with it, reshape it, use it, take it apart, and put it together again. If there is a God, He must almost certainly be an absentee God. Like the Deists of two centuries ago, we find a place for God before time began (for perhaps Someone was needed to wind up the creation at the beginning). Or, with courteous scepticism, we find a place for Him among the ideals or the symbolic things which speak for what we feel we ought to respect or wish we could respect but are not able even to accept as realities. This is the Nicodemus culture, half wistful, half incredulous.

And for many of us, this is the only live option. It is either that or nothing. Some there are, no doubt, who can find a refuge in superstition — in one or another of the grinding fundamentalisms which hold many in their sway. But this is a desperate alternative. And there seems to be no middle ground. There seems to be no place for the supernatural. It is either superstition or scepticism; and for most of us, the latter is our only possible alternative. So we are Nicodemus people.

When I get to this point in my meditation, then I realize that I really do not believe what I say. I am a master of Israel, like Nicodemus. I understand full well what makes the world go round. If I do not have a clue as to how or why anything happens, at least I can predict what will happen, and I know what to do with it. But because I am a master of Israel, I never quite lose the uncomfortable uncertainty that there is more to the picture than this. No more than Nicodemus could be happy with his solution, can I. Nor can we, of the Nicodemus culture.

What has happened to us is that our theology has failed us. What has happened is that we do not have adequate words to deal with the supernatural in our time. What has happened to us is that we are trying to cope with the incredible richness of a technological civilization, using the words — the thought-forms — of a bygone age.

The fact that we have pushed creation a long way back in history does not really make the Christian doctrine of creation any different than it ever was. But it does require a new grip on that doctrine.

Christians have never believed that the creation was something that happened at the beginning of time, or just before the beginning. Christians have always believed that creation was a continuous, steady action of God. The time-span really doesn't make any difference. But we have been left behind by our information — we flounder with words and concepts which simply won't do. And because we are helpless to cope with all we know, we tend to lose our grip on it altogether, and simply accept confusion,

and try to think of it as an intelligent man's scepticism.

So are we with revelation. There was a time when the direct revelation of Himself by God seemed a fairly simple matter. He had an assortment of channels to use, some quite natural, some otherwise. We were content with this bargain, and glad to see one way of learning about God complemented by another. Now, suddenly, we seem to have come to a point where there are no ways of learning about God which are not natural, which are not susceptible to scientific analysis. And with this comes the loss of any real faith in the fact of divine revelation. It is simply a word to describe a certain body of things which people believe. But what they believe, and the reason why they believe in them, alike are simply part of the natural equipment of man in a completely natural universe.

Christians have never really believed that divine revelation depended on God using certain ways to reveal Himself which were not like the normal ways of men. Divine revelation is not a parlor trick. Divine revelation — the patient teaching of God — is something which happens through all the normal channels of human experience. The miracle is not in the means by which we learn about God, but in the fact that we learn about God at all. The miracle is not in how a man learns, but in the whole incredible transaction of learning itself. But we have forgotten this, or lost our hold on it. And therefore we are confused and incredulous people.

This is part of the spiritual crisis of our time. There is not much difference between the most sophisticated societies and the simplest societies in this. We are not all that different from one another. The son of the new nation just emerging from the Stone Age still emerges into the same world that we know. He, like us, is bemused by the wealth of knowledge and power which surrounds him. He, like us, has no words big enough or deep enough to cope with all this wealth of experience. He, like us, is betrayed into a kind of fearful unbelief.

All I mean to say here is that the problem of recovering a true, deep sense of the supernatural is a common problem for all mankind and for the Church everywhere, in every society. When I say "recovering the sense of the supernatural," I do not think of this as simply restoring a lost vocabulary. Doubtless some of our vocabulary is gone for good. I am not sure even of the word, "supernatural," itself.

What matters is not any particular words, but tools with which to understand the experience of life. What matters is not that we shall perpetuate a holy vocabulary. What matters is that we shall have the instruments with which to deal with existence in all its depth and wonder and glory. And whether this be called "super-

natural" or whatever word we call it, the fact is all that matters.

If we must find new words to describe the Christian doctrine of creation, then let us by all means find those words. The miracle of creation remains — that astonishing fact of existence itself, that awareness of the shimmering curtain of reality which is given to us at the beginning. If we must find new words for the doctrine of revelation, then let us do so by all means. Again, the words are not the things which matter. What matters is that we shall find a way to come to terms with the wonder of human knowledge itself, with the extraordinary, unbelievable marvel of man's capacity to understand anything at all. This is the heart of any doctrine of revelation.

I think this is really the significance of Christ's refusal to meet Nicodemus on Nicodemus' terms. There is no dialogue here, really. Christ does not attempt to make a bargain with Nicodemus, or meet him halfway, or lead him from one thing to another. The confrontation is absolute. Nicodemus' wistful questioning, his incredulity, his tentative approach to the Master — all this is simply ignored. No, it is even smashed to bits. It is smashed to bits by the supernatural fact which confronts it.

And something like this is happening to us, too. The fact of God, the fact of creation, the fact of revelation, the fact of judgment, the fact of the transforming grace of God which gives our existence whatever glory and meaning it has — these facts do not bargain with us. They confront us. If we do not have the means with which to come to grips with them, so much the worse for us. God's continuing creation remains. His patient teaching of us, as fast as we are able to learn, remains. The miracle of existence, of knowledge, of truth, of goodness — these things remain facts of experience. Our old words, our ideas, are simply not big enough now to hold all that God is giving us.

Therefore the urgent and essential task before us all — old nations and new alike, ancient Churches and young ones alike — is to find the new words and new tools of the mind with which we can deal with the realities of our existence. No Church has any great advantage in this, and no society. It is a common task, I daresay, for all mankind. And the sooner we get at it, the sooner will we become masters of the wealth and power we have.

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minister to him, and its obligation to see that we live in a society in which the dictates of his conscience are respected.

B. The Church calls upon all people, especially the leaders of nations, to exercise the strongest discipline of conscience to prevent total war. Under modern conditions, such war cannot serve any moral or even useful purpose. Every possible moral force must be summoned to prevent its occurrence. It is becoming increasingly evident that all-out modern war cannot protect the world's peoples, that an atomic holocaust cannot serve the purpose that war may once have served as an instrument of political or police action to secure justice and peace, that total war under modern conditions is self-defeating, and that it will utterly fail to secure peace with the enemy or even peace within the borders of the countries waging it. When world disarmament is feasible, the weapons of war, including all nuclear weapons, must be abolished. Christians can and should exert every influence to insure that any war which breaks out anywhere in the world is limited. In any armed conflict we must set clearly defined objectives and cease to wage war when they are achieved.

C. Realizing the social sin inherent in the world, the Church recognizes that the United States must remain strong militarily as long as the threat of military attack from without remains. The Church recognizes that a strong military posture does serve as a deterrent to an aggressor nation intent upon military conflict. To this end, the Church further recognizes that the government must keep itself abreast of all developments in warfare. However, the Church declares that the concept of massive retaliation, marked by obliteration bombing of large areas and masses of people, should be repudiated.

This statement will be concluded next week.

SOUTHEAST ASIA

Structural Study

The Rt. Rev. Stephen F. Bayne, Jr., Anglican Executive Officer, brought before the recent House of Bishops meeting in Columbia, S. C., a detailed memorandum on the Council of the Church of Southeast Asia, asking the House's Committee on Constitution and Committee on Canons to study the Council's structure "to see what changes might be required in our American structure to permit full participation in this Council" by the missionary districts of the Philippines and Taiwan.

The two Committees were asked to report back to the House of Bishops on the matter at General Convention in 1964.

The Council, composed of eight dioceses (our two, plus Hong Kong and Macao, Rangoon, Jesselton, Korea, Kuching, and Singapore and Malaya) is, the report says, "a scheme for inter-provincial structure which would provide, *de facto* at least, for responsible local government without violating existing or future Pro-



Bishop Harris of Liberia (standing), and Bishop Brown, his coadjutor, chat with Isabel Baumgartner, LIVING CHURCH reporter at the House of Bishops meeting.



The Rt. Rev. Horacio Santa Maria, secretary General of the Philippine Independent Church, visited the House of Bishops meeting in Columbia, S. C., between visits to the dioceses of Bishop Louttit of South Florida (right) and Bishop Wright of East Carolina (left). Bishop Santa Maria's trip to this country was to help the PIC learn ways of teaching stewardship.

vincial loyalties. . . . It is both a step toward [a Provincial structure] and also a scaffolding for an inter-Provincial union such as is presently unknown in Anglican life."

The report continues, "The swiftly-moving political and social scene makes it desirable to lodge effective reserve authority in the regional Church of Southeast Asia, in the event of some emergency which would prevent remote ecclesiastical authorities from acting."

Bishop Bayne pleaded for changes in structure which will give young Churches progressive stages of independence, leading to at least the nomination and then the election of their own bishops. "The basic problem in the Christian world today," he said, "is to find, in every possible way, means of encouraging responsible partnership. We seem to be fostering a kind of ecclesiastical colonialism. We are trying to meet 20th century needs with 19th century methods. How can we best plan, as quickly as possible, to make mission groups Churches and not just children of this Church? Every time we elect a bishop for the Philippines, for example, we deprive the Philippines of the very experience of self-government that they require."

THE OPPOSITION

"Agents"

Dr. Carl McIntire, head of the American Council of Churches and the International Council of Churches, went through with plans to hold a meeting in Columbia, S. C., in protest against the visit of Dr. Ramsey, Archbishop of Canterbury [L.C., September 9th].

Dr. McIntire came to Columbia on October 26th, the day before Archbishop Ramsey's arrival, and conducted his rally

at Township Auditorium there. Some 1,000 people attended, contributing about \$1,750 for the purchase of additional radio time for Dr. McIntire's program, "Twentieth Century Reformation Hour."

One of Dr. McIntire's criticisms of the Archbishop involved the latter's recent visit to the Russian Orthodox Church. He said Archbishop Ramsey "came back praising" the Russian Church, although he had been "free to stay away and expose this conspiracy [Dr. McIntire claimed that Russian Church members are 'agents of the Soviet Secret Police'] rather than dignifying it with a visit."

The American Council of Churches leader, an evangelical, also took exception to some of Dr. Ramsey's theological statements. He cited statements attributed to the Archbishop that "it is possible to believe that Jesus Christ is divine without believing in the Virgin Birth," and that "hell is not a visible place but the state of people who make hell for themselves. Heaven is not a place for Christians only; I expect to meet some atheists there."

RACE RELATIONS

Local Methods

Methods of desegregating congregations depend on local churches, Presiding Bishop Lichtenberger told newsmen at a press conference in Columbia, S. C., on October 27th. The conference was held just before the opening of the House of Bishops' meeting in Columbia.

Race problems in the U.S., he said, are "not an issue between north and south, but an issue throughout the country. Some of the most outspoken people favoring fair play are people of the south."

"We have many desegregated parishes in the north," Bishop Lichtenberger said, "and in my former diocese in the border state of Missouri, Negroes participate in many congregations without any difficulty whatever. And naturally we are making

an effort to see that all institutions the Church has control over are open to all people."

He agreed that outbreaks such as those in Little Rock, Ark., in 1957, and this year in Oxford, Miss., have a negative influence on the Church's mission in Africa and Asia. "It always has a serious effect when Christian people do not live up to the Gospel which they profess. This is only one of many ways in which we deny our Lord every day. But news like this is of course picked up by people everywhere in the world almost at once."

The Cover

Dinnertime in a foundling Home in Madras, India, finds children eating the more heartily because of Church World Service's SOS (Share Our Surplus) program. This year, CWS, overseas relief agency of the National Council of Churches, is asking \$1,000,000 from its member Churches in its Thanksgiving appeal to finance its 1963 program. Some 10,000,000 of the world's hungry in 32 areas of acute need are expected to receive about 330,000,000 pounds of U.S. surplus foods.

Each dollar given to the program provides for distribution of more than 300 pounds of food. Most of the transportation costs are paid by the U.S. or the governments of people receiving the aid. SOS funds finance final distribution, administration, and supervision.

HOW MUCH?

Continued from page 14

chaos if everybody even tried, if we want to be literal about it. Let's do be practical — even selfish. Let's put aside for the moment any consideration of what we should help the Church to do for others, or to advance the Kingdom of God on earth. Let's just look at what it's doing for us.

How much is it worth to you to have satisfying services available whenever and pretty much wherever you choose to attend them? to have Church schools, staffed with capable and dedicated teachers, for your children to attend? to have the Sacraments administered with dignity and beauty? to have skilled counsel in times of trouble or bereavement? to have sane voices speaking out, from Christian motives, in the hysteria of our times? to have companionship with the people of God?

These are among the many things we have and take for granted. But we won't continue to have them automatically, or with token support. We can't continue indefinitely to divide and re-divide the legacy from the past, or the Church will cease to be relevant, and our children's children and countless of our fellow men will never know of it. Oh, God will get by, all right. He'll continue to work His purpose out. But He doesn't have to do it through the Church. Already, some philosophers, including at least one responsible theologian, are referring to our time as the start of the "post-Christian era." God will get by, but I, for one, if only from a selfish standpoint, would like to see the Church continue to be — and become increasingly — a channel through which He can work.

I've asked a lot of questions, and haven't really answered any — because I can't. Least of all the question of how much you should give. I do strongly urge that, unless or until you are led to some better solution to this dilemma of conscience we all face, you consider the tithe as a jumping-off place. It is scripturally based, and has in its favor long acceptance by Judaism and Christianity. It is being done — and not just by people who get written up in *Reader's Digest* as having made all kinds of money by being in partnership with the Lord.

You may or may not find that exactly 10% represents what you need to give. Returning to the young man we spoke of earlier, you'll recall that when he heard that saying of Jesus he "went away sorrowful, for he had great possessions."

It's easy for us to assume that he was told to sell all that he had because his riches loomed so large in his scale of values as to block his quest for eternal life. But our money isn't that important to us, is it? Of course not. Then how important is it? To what extent — or at what percent — is it too important?

BOOKS

Continued from page 4

lem of whether one has a duty to give extraordinary care to a pain-racked invalid to keep such a person alive in an almost vegetable state, perhaps at the economic sacrifice of the family's well-being, or whether ordinary nursing care, rather than death-prolonging care, is the fulfillment of duty. Euthanasia often is an issue along this line rather than an issue of deliberate killing motivated by mercy.

The examination of artificial insemination by donor, in the case of an infertile husband, where the sperm of an unknown person is used to produce a child, is examined with great detail and care. Wood sympathetically considers the three great risks of this medical procedure: the risk of upsetting a marriage by "virtual adultery"; the risk of producing a child who may be considered illegitimate in the view of the law; and the risk that the child may become for the economic father a symbol of his own lack of virility. Wood's conclusion is that artificial insemination by donor is a threat to the stability of marriage and to the security of the child produced.

The author takes an Anglican mid-way position on therapeutic abortion, where abortion is legally permitted to save the life of the mother. Between the prohibition of the Roman obedience and the laxity of other Communion he allows the morality of therapeutic termination of pregnancy in cases of somatic disease, but he does not allow it on grounds of general health or on psychiatric grounds where there is a hysterical fear or revulsion to pregnancy.

There is no discussion of whether medical abortion before "quickening" is allowable. This may be because in England in 1803 abortion before "quickening" was made a crime for the first time, though such an abortion does not carry a severe penalty and is not regarded as manslaughter. The only discussion of this question found in this book is the statement that "biologists and theologians are now generally agreed on regarding the living fetus as a human being already present in its distinctness from the moment of conception." In view of common and residual notions this affirmation needs more support.

After an examination of the history of the concept of a just war, Prof. Wood comes to the conclusion that "area" and "obliterative" bombing is immoral where the target is obviously civilian morale, efficiency, and involvement with the war effort. Nuclear bombs, he concludes, cannot be anything else by their very nature but obliterative because of fallout, wide area of blast, and consequent effects upon civilian health and fertility. The small bomb dropped upon Hiroshima, which killed 70,000 was "a weapon

of massacre and therefore of barbarism" (p. 82) and "a war that began with a just cause and a right intention would cease to be a just war the moment a nuclear bomb was used." This position challenges our Christian complacency.

Some Moral Problems is well written in a lucid style that avoids technical expressions that might impede lay reading, and is a conscientious, well-reasoned examination of some of the most baffling and chronic problems of our age.

WILFORD O. CROSS

THE SENSE OF THE PRESENCE OF GOD. By John Baillie. Scribner's. Pp. ix, 269. \$3.95.

The late John Baillie, until his retirement, was principal of New College and dean of the faculty at University of Edinburgh. He was also a president of the World Council of Churches and one of Scotland's most distinguished theologians. He had been elected to deliver the Gifford Lectures during the academic year 1961-62 but his untimely death prevented this. *The Sense of the Presence of God* would have constituted these lectures.

The Gifford committee has accepted this book as one of the works in that famous series even though the lectures were not delivered orally. Dr. John McIntyre, successor to Dr. Baillie at Edinburgh, prepared the manuscript for publication. *The Sense of the Presence of God* will be difficult reading for those who have no philosophical background; the last four chapters, however, may be an exception.

Dr. Baillie prefers the Kantian emphasis upon the practical and its opposition to the theoretical as the key to the mystery of the divine presence. The affirmations of faith, according to this perspective, are always practically orientated, providing us with a frame of reference within which our lives are to be lived rather than as adding to the sum of our theoretic, speculative, not to say scientific knowledge (p. 256). It is in this practical dimension that one perceives through the "eyes of faith" the presence of God.

One of Dr. Baillie's virtues as a theologian was his constant encounter with new developments in religious thought. In this book he presents a critical study both of modern logical analysis and of Barthian theology. The former impresses him as being myopic in its approach to theological and philosophical questions, and the latter is objectionable because it tends to limit "knowledge of God" exclusively to the Christian revelation. Although at times Dr. Baillie may need to be placed under the close scrutiny of the linguistic philosopher, it is refreshing to read a theologian who has not sold his philosophic birthright for a mess of analytic pottage.

JOHN E. SKINNER

The Living Church

LETTERS

Continued from page 3

his son, Absalom, being staged in place of King Lear's wandering out into the stormy heath after being cast off by his daughters. Both were powerful kings grown old; both were headstrong; both had been spurned by children whom they had spoiled and misunderstood.

"Certainly, in Bath-sheba, one can see at least a trace of Cleopatra working her wiles on the passionate Antony. Absalom could easily take the place of the treacherous Edmund in King Lear. Uriah would be a stand-in for the role of the innocent Cassio, whose destiny it was to be the third angle of the Othello tragedy. Ittai the Gittite, with his staunch devotion to David, compels one to see sparks of the faithful Enobarbus in Antony and Cleopatra. And so it goes. . ."

As Mr. Leigh-Pink so adequately points out, Shakespeare had to receive the stimulation for his genius in some quarter. The Bible is apparent throughout his works, both in quotations and in the psychological development of his characters. Perhaps this suggests that, on occasion, our various church dramatic groups should add a bit of Shakespeare to such chancel plays as have been produced by Christopher Fry, T. S. Eliot, Henri Gheon and others.

(Very Rev.) WILLIAM B. SPOFFORD, JR.
Dean, St. Michael's Cathedral
Boise, Idaho

Collars and Geography

Does the Mexican government have restrictions re: the wearing of clerical collars by bishops of the American Church [L.C., October 14th, Bishop Brown of Arkansas]?

Further, in your story from Oregon, "Through the Storm," Westport, Wash., is approximately 90 miles from Astoria, Ore., not 40 as you state.

(Rev.) JACK A. BATES
Vicar, St. Christopher's Mission
Rector, St. John's,
Raymond-South Bend, Wash.

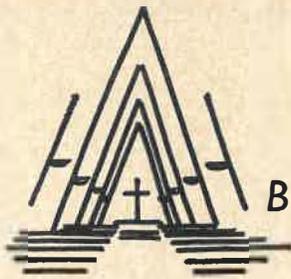
Westport, Wash.

Editor's comment: Nobody, whether Roman or Anglican, native or visitor, can legally wear clerical garb out of doors in Mexico.

What the Church Demanded

Dewi Morgan's article, "The Prayer Book 300 Years Ago" [L.C., October 14th], is excellent, both in the history which it presents, and in the sympathy which it evinces for the conscientious Presbyterians who were driven out of the Church. There is, however, a serious misstatement which needs to be corrected.

In writing about the repressive measures which accompanied the Prayer Book of 1662, and became a part of the Restoration Settlement, the author states that "such a situation was imposed by the state, not initiated by the Church." Were this true, Churchmen would no longer have to apologize for the noxious Five-Mile Act or the tyrannical Clarendon Code. But, in actual fact, this settlement was imposed by the state precisely because this was what the



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dominant Laudian Church party demanded.

The bishops, many of whom had suffered courageously during the preceding years, were in no mood for either compromise or conciliation. Before he left Holland, Charles had promised, in the *Declaration of Breda*, a measure of liberty, and after the restoration, he promised a conference at which the details of "comprehension" would be worked out. But when the conference convened at Savoy, the "Episcopalians" were already in possession of the Church machinery, and the Presbyterians were in the position of suppliants. The Churchmen were determined to suppress those who had earlier suppressed them, and they had succeeded in winning the king to their position. That the Clarendon Code, for instance, was not a Church enactment, as such, in no way alters the fact that this is what the Church had sought.

It may well be that the Church was right in rejecting "comprehension" (though the method by which this was done cannot be easily defended), but the point is that history does not permit us to put the responsibility upon the state.

(Rev.) NEIL R. JORDAHL
Rector, St. Peter's Church

Paris, Ky.

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PEOPLE and places

Appointments Accepted

The Rev. Clifford W. Atkinson, who has been assistant at the Bishop Anderson Foundation in Chicago while doing graduate work at the University of Chicago, is now in charge of Grace Church, Boone, Iowa. Address: 1302 First St.

The Rev. Robert D. Battin, formerly rector of Calvary Church, Americus, Ga., is now vicar at the Church of St. Augustine of Canterbury, Wheeler Rd., Augusta, Ga.

The Rev. Arnold B. Carlson, formerly vicar at St. Nicholas' Mission, Tahoe City, Calif., is now rector of St. Mark's Church, Havre, Mont. Address: 519 Third Ave.

The Rev. Arthur Lee Dasher, IV, formerly vicar at St. David's Church, Englewood, Fla., is now curate at St. Michael's Church, Orlando, Fla.

The Rev. John Rogers Davis, formerly rector of the Church of the Epiphany, Flagstaff, Ariz., is now curate at the Church of St. Michael and All Angels, Tucson, Ariz. Address: 7113 Luana Pl.

The Rev. E. Addis Drake, formerly chaplain at the Annie Wright Seminary, Tacoma, Wash., is now locum tenens at St. Peter's Church, San Pedro, Calif. Address: 1650 W. Ninth St.

The Rev. Lindsay O. Duvall, formerly addressed in Weems, Va., and in Irvington, Va., is now associate rector of the Church of St. Luke the Physician, Gresham, Ore. Address: Society of St. Paul, Box 446, Gresham.

The Rev. Arthur L. England, formerly chaplain with the Episcopal City Mission, St. Louis, Mo., is now rector of Christ Church, Cape Girardeau, Mo. Office: 101 N. Fountain; home: 316 N. Franklin.

The Rev. John D. Evans, formerly curate at Grace Church, Hinsdale, Ill., is now vicar at St. Philip's Mission, Benzonia, Mich.

The Rev. H. William Foreman will resign as rector of Trinity Church, Fayetteville, N. Y., on February 1 to become director of the new conference center of the diocese of Central New York, at Cazenovia. The center will be in operation in June.

The Rev. William Fox, formerly curate at Christ Church, Quincy, Mass., is now vicar at St. Mark's Church, North Easton, Mass. Address: 89 Center St.

The Rev. John E. Gilchrist, formerly curate at St. Michael's Church, Charleston, S. C., is now serving St. Matthias' Church, Summerton, S. C., and St. Mark's, Pinewood, with address at Summerton.

The Rev. Samuel Whitney Hale, Jr., formerly rector of St. John's Church, Athol, Mass., will on December 9 become rector of Grace Church, Elmira, N. Y.

The Rev. Robert C. Harvey, formerly at Canterbury College, Kent, England, is now assistant minister at St. Peter's Church, Morristown, N. J.

The Rev. A. Bruce Lauenborg, formerly vicar at Holy Innocents' Church, Key West, Fla., is now vicar at St. Ann's Church, Wauchula, Fla., in charge of Christ Church, Fort Meade.

The Rev. Ralph E. Leach, Jr., formerly vicar at Grace Church, Pine Bluff, Ark., is now vicar at the Church of the Incarnation, West Point, Miss., in charge of the church at Brooksville.

The Rev. A. Fraser Mac Cammond, formerly vicar at Emmanuel Church, Eagle Rock, Va.; St. Mark's, Fincastle; Trinity Church, Buchanan; and Grace Chapel, near Buchanan, is now vicar at St. Thomas' Church, Christiansburg, Va., in charge of St. Andrew's, Galax. Address: Box 236, Christiansburg, Va.

The Rev. Frank W. Marshall, formerly curate at Christ Church, Newton, N. J., began work on the staff of Trinity Cathedral, Newark, on October 1. Address: 141 Broadway, Bayonne, N. J.

The Rev. Thomas H. F. Masson, formerly vicar at St. George's Church, Pearl Harbor, Oahu, Hawaii, is now associate rector at St. Stephen's Parish, San Luis Obispo, Calif. Under sponsorship of this parish, the Division of College Work, and the diocese of California, he will also do chaplaincy work at the California Polytechnic State College.

The Very Rev. Robert F. McGregor is resigning as dean of Trinity Cathedral, Newark, N. J., and as archdeacon of Newark, to become rector of Grace Church, Providence, R. I. He will officiate at the cathedral on Christmas Day, but will begin his new work sometime after that.

While at Trinity Cathedral, Dean McGregor helped to set up and develop the Episcopal Center

for the colleges in Newark. He helped to establish the Institute for Pastoral Counseling and directed a new summer training program in urban work for seminarians.

The Rev. Christopher Morley, Jr., formerly rector of the Church of the Redeemer, Chicago, will on November 21 become rector of Christ Church, 669 Douglas St., Chattanooga, Tenn.

The Rev. William C. Newman, formerly assistant at St. John's Mission, Olivia, Minn., and St. John's Mission, Hutchinson, is now vicar at Calvary Church, St. James, Minn. Address: R. R. 3, New Ulm, Minn.

The Rev. James Nickell, formerly curate at Grace Church, Madison, N. J., became assistant at Christ Church, West Englewood, N. J., on October 12. Address: 925 River Rd., Teaneck, N. J.

The Rev. Dr. John W. Norris, retired priest of the diocese of Vermont, is serving as locum tenens at St. James' Church, Woodstock, N. Y. The rector of St. James' Church, the Rev. Edward M. Green, is on a six-month leave of absence for rest and study.

The Ven. Sydney R. Olorenshaw, rector of Christ Church, Totowa, N. J., is now also archdeacon of Passaic.

The Rev. Robert J. Reuss, formerly curate at St. John's Church, Huntington, L. I., N. Y., is now assistant at Christ Church, Westerly, R. I. Address: 5 Grove Ave.

The Rev. Smerriil Scaies, Jr., formerly diocesan missionary of Connecticut, is now general secretary of the diocesan department of missions and church extension.

The Rev. Mr. Scaies worked since July of this year as diocesan missionary, charged with the creation of new missions with special emphasis on survey work and architectural advice. In his new capacity he will work with all diocesan missions and with the diocesan unit of research and field study. (The Rev. Edward H. Cook who formerly served as the general secretary of missions and church extension, is now rector of Trinity Church, Newtown, Conn.)

The Rev. Walter R. Scott, formerly rector of Christ Church, Wellsburg, W. Va., is now chaplain at St. Peter's School, Peekskill, N. Y.

The Rev. James C. Stoutsenberger, formerly rector of St. Gregory's Church, Boca Raton, Fla., is now rector of St. Joseph's Church, Boynton Beach, Fla.

The Rev. Walter N. Thompson, formerly a curate at St. Christopher's Chapel of Trinity Parish, New York, is now the director of the Foundation for Christian Work at Stevens Institute of Technology, Hoboken, N. J., serving as campus pastor. He has his office at Trinity Church, Seventh and Washington Sts., Hoboken, N. J.

The Rev. Richard J. Welsh, formerly vicar at St. John's by the Lake, Worthington, Minn., is now rector of St. Mary's Church, Mitchell, S. D. Address: 212 W. Third Ave.

The Rev. Samuel E. West, Jr., formerly president and headmaster of the Kemper School, Boonville, Mo., is now rector of Trinity Parish, Marshall, Mich.

The Rev. Robert C. Worthey, formerly assistant at St. John's Church, Bridgeport, Conn., is now a diocesan missionary in Connecticut, serving St. David's, Gales Ferry, and St. James', Poquetanuck. Address: Box 67, Gales Ferry.

Diocesan Positions

The Rev. Schuyler Clapp, rector of Trinity Church, Detroit, is now also acting dean of the downtown Detroit convocation of the diocese of Michigan.

Changes of Address

The Rev. Henry C. Beck, who was editor of the *American Church News* until the magazine began to work with a volunteer staff, is now living and writing at Hillcrest Farm, R.D. Robbinsville, N. J., and exercising his priesthood on assignment by Bishop Banyard of New Jersey.

The Rev. John N. Borton, rector of St. Mark's Church, Newark, N. J., formerly addressed in Newark, may now be addressed: c/o Best, Tulip Lane, Summit, N. J.

The Rev. Thomas Foster, retired priest of the diocese of Michigan and a resident of Ironwood,

Mich., may be addressed until May 1 at 907 S. Fourteenth St., Dade City, Fla.

The Rev. Joel E. Novey, curate at the Church of St. Mark and St. John, Rochester, N. Y., has moved from Rosewood Terrace to 542 Hazelwood Terrace, Rochester 9.

Mr. Basil H. Pritchard, representative of J. Wip-pell & Co., Ltd., England, has moved his office from Paterson, N. J., to 13-00 Plaza Rd., Fair Lawn, N. J.

The Rev. Fulton Smith, who has been serving as curate at Grace Church, Newark, N. J., is on temporary leave of absence from the diocese. Address: 84 Wheatland Ave., Dorchester 24, Mass.

Miss Ethel M. Springer, retired dean of St. Margaret's House, Berkeley, Calif., is now a resident of the Hermitage, 5000 Fairbanks Ave., Alexandria, Va.

Births

The Rev. Fleetwood J. Albrecht and Mrs. Albrecht, of Fort Motte and Eutawville, S. C., announce the birth of their second son and fourth child, Fleetwood James, Jr., on October 19.

The Rev. James E. Carroll and Mrs. Carroll, of All Saints' Church, Long Beach, Calif., announce the birth of their second son, Mark Maddux, on September 19.

The Rev. H. Don Harrison and Mrs. Harrison, of St. Margaret's Church, Carrollton, Ga., announce the birth of a son, Michael Tisdale, on September 17.

The Rev. Ledlie I. Laughlin, Jr. and Mrs. Laughlin, of Grace Church, Van Vorst, Jersey City, N. J., announce the birth of a daughter, Rebecca, on August 12.

The Rev. Thomas M. Magruder and Mrs. Magruder announce the birth of a son, John Thomas, on October 8. John's father is administrative assistant to the Bishop of Nevada.

The Rev. Franz A. Ollerman, Jr. and Mrs. Ollerman, of St. Paul's Church, Gladwin, Mich., announce the birth of a daughter, Patricia Margaret, on October 25.

Armed Forces

Chaplain (Captain) J. E. Flinn, USAF, formerly addressed at an APO number in New York, may now be addressed at 202 Ave. B, West; Barksdale AFB (SAC), La. He was also recently named an

honorary canon to the ordinary of the diocese of Dallas for his work among the armed forces.

Chaplain R. H. Hawn, formerly in charge at St. Michael's Church, Fort Benning, Ga., is now chaplain to Episcopal congregations of Bad Kreuznach and Baumholder, Germany. Address: HQ 8th Inf. Div. (Trains), APO 111, c/o P. M., New York, N. Y.

Seminaries

The Rev. Dr. James L. Jones, Talbot professor of New Testament and Greek at the Divinity School in Philadelphia, will be on sabbatical leave from January 1 through June 30, 1968.

Seabury-Western Theological Seminary played host to the Archbishop of Canterbury and the Rt. Rev. Henry R. McAdoo, Bishop of Ossory, Ferns, and Leighlin, Ireland, in October. Archbishop Ramsey gave the Hale Memorial sermon and Bishop McAdoo, the lectures. The latter also received the honorary degree of doctor of sacred theology. Scheduled for the middle of November were other visitors: the Very Rev. Robert F. Royster, dean of the Cathedral of St. James, South Bend, Ind., and the Rev. Donald E. Bitsberger, of the Overseas Department of the National Council.

Missionaries

The Rev. John B. Lewis and the Rev. Robert MacLeod Smith and their families have returned to Japan after furlough.

Correction

The issue of October 28 inadvertently listed the Rev. Stephen Garmey as vicar of St. Paul's Chapel of Trinity Parish, New York. The vicar is the Rev. Robert C. Hunsicker; Fr. Garmey and the Rev. Leonard C. Wolcott are curates at St. Paul's Chapel. Fr. Hunsicker was the appointed escort of the Archbishop of Canterbury, throughout the morning of Sunday, October 14, in company with the Archbishop's chaplain, the Rev. John Andrew. Fr. Hunsicker escorted Archbishop Ramsey from the Bishop's House at the cathedral in a special limousine, in which also rode the Archbishop's chaplain and a secret service man. A police car went ahead to handle traffic.

A brief stop was made, exactly timed for 10:15

a.m., at St. Paul's Chapel. On the Broadway porch, Fr. Hunsicker presented his waiting staff, Frs. Wolcott and Garmey. Then the Archbishop moved into St. Paul's Chapel, and addressed the waiting congregation and blessed them. During the eleven o'clock service at Trinity Church Fr. Hunsicker attended the Archbishop in the chancel and in procession.

Other Changes

The Rev. Raymond T. Ferris, rector of Christ Church, Nashville, Tenn., is now at St. John's Church, Southend on Sea, Essex, England, working under the Wates-Seabury Exchange Plan. His children, aged 10 and 15, are "happily enrolled in English schools," and find that they can carry their curriculum with about as much time and effort as was required at home, though "in some respects the schools are more difficult." All four Ferrises enjoyed a tour of Cornwall and Wales in September.

The Rev. G. W. C. Thomas, the "exchange partner," is meanwhile living in the rectory of Christ Church, Nashville, with his wife and daughter.

President Kennedy has appointed Charles V. Willie, Ph.D., of the diocese of Central New York, to his committee on juvenile delinquency of the U. S. Department of Health and Welfare. Dr. Willie, a member of the diocesan committee on strategy and planning, will be on leave from his work as research assistant of the Youth Development Center of Syracuse University and will live in Washington.

DEATHS

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

Rose V. H. Zadig, mother of the Rev. Alfred T. K. Zadig, died in New Rochelle, N. Y., on October 25th.

Mrs. Zadig, who was 58, had been a resident of New Rochelle for 46 years, during which time she was a member of Temple Israel. She was active in various synagogue activities.

She is survived by her husband, Alfred E. Zadig; Fr. Zadig, who is vicar of St. Andrew's Church, Mastie Beach, N. Y.; and two grandchildren.

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RAISE EXTRA MONEY! Church organizations can now raise needed funds in a surprisingly easy, sure way, sewing babywear. Free details! Babygay, Dept. R-1, Warsaw, Indiana.

POSITIONS OFFERED

CASEWORKER: M.S.W. with wide experience, including supervision; responsible for some case-work, some supervision and administrative direction. Write Rev. Ralph Bonacker, Director, Episcopal City Mission Society, New York City 12.

PRIEST wanted for church of 340 communicants in midwest community of 75,000. New parish hall and attractive rectory. Prefer married priest 35-45. Reply Box M-848.*

POSITIONS WANTED

EXPERIENCED PRIEST seeks rectorship in Low Church diocese. Over twenty years' experience. Good pastor, able preacher and administrator. Excellent references. Reply Box K-854.*

ORGANIST, young, single, experienced in Episcopal service, desires position in preferably a New York state church. Must have other income also, and is experienced in office work. Reply Box M-856.*

QUALIFIED, dependable, single, church sexton, age 23, seeks to relocate in San Francisco peninsula area around January 1. Reply Box C-850.*

WANTED: Vestry or rector who needs literate, articulate, devoted pastor. Prayer Book Catholic. Forte: calling and teaching the faith. Reply Box D-851.*

RECORDINGS

CHRISTMAS CHIMES! FREE RECORDS! Excellent Chime Recordings. Hi-Fi 33 $\frac{1}{2}$ 12" double-side records. Albums available: Christmas Chimes, Praise, Faith, Cathedral, Morning, Evening, Wedding, Easter, Patriotic, Memories. Also Organ-Chimes Albums: Christmas, Wedding, Hymns, Favorites. Twenty hymns on each. One FREE for every three purchased. \$3.98 each monaural. \$4.98 stereo. Postage Paid. Free catalogue. Chimes, 1818 Outpost Drive, Hollywood 28, Calif.

RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

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

CLASSIFIED ADVERTISING RATES

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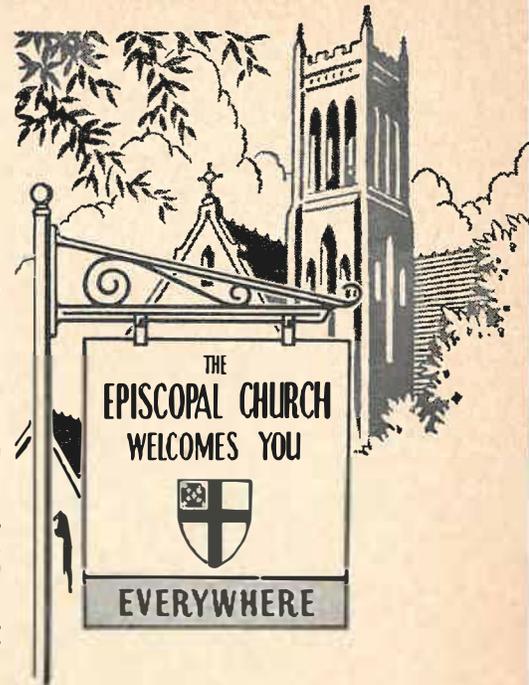
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THE LIVING CHURCH

CHURCH DIRECTORY

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



TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 5th St. & Wilcox
Sun HC 7:30, 9:30, 11:15; MP 9, Cho EP 7;
Daily MP & HC 7, EP 5:45; also HC Wed 6:30;
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

ST. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15 (Sung), 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

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 8; 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 6:45; 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. Canon Don H. Copeland, D.D., r
Sun HC 6:30, 7, 8, 9, 11; Daily 7:30, also Tues
6:30, Fri 10; HD 6:30, 7:30, 11:15; 6; 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. Cald-
well, 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

ASCENSION

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

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; A.C., 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; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

CHICAGO, ILL. (Cont'd.)

ST. PAUL'S 50th & Dorchester
Sun HC 8, 9, MP 11 (1S HC 11); Daily EP 5:30;
Daily HC Mon-Fri 7; Wed & Sat 9:30

EVANSTON, ILL.

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2001 St. Paul
Rev. Osborne R. Littleford, r
Sun 7:30, 9, 11, 4; Daily HC and the offices

MOUNT CALVARY N. Eutaw and Madison Sts.

Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8, 9 (Low Mass), 11 (High Mass);
Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Anthony P. Treasure
Sun 8 Low Mass, Family Mass & Ch S 9:30, Sung
Mass 11; Mon 9 Low Mass; Tues, Wed & Fri 7
Low Mass; Sat 8:30 Low Mass, C 10 to 11

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.

Rev. Terence J. Finlay, D.D., r
Sun 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, Th.D., Ph.D.
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 9 & 1S 11, MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.

Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,
Wed, Fri 7:30, Tues, Thurs, Sat 10, HD 7:30 & 10

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

Rev. C. O. Moore, p-in-c; Rev. C. L. Udell, asst.
Sun Mass 8, 9:30 (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

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

ST. PAUL'S CHAPEL Broadway & Fulton St.

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

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL 487 Hudson St.

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.

Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 HC, 8:45 MP, 9 Sol High Mass, 10:30 HC
(Spanish), 6 EP; Weekdays Mon thru Thurs 7:30
MP, 7:45 HC; Fri 8:45 MP, 9 HC; Sat 9:15 MP,
9:30 HC; EP daily 6

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

PEEKSKILL, N. Y.

ST. PETER'S 137 N. Division
Rev. M. L. Foster, r; Rev. J. C. Anderson, c
Sun MP 7:15, HC 7:30, 9 (Sung), 11 (Sol); Tues 7;
Wed 9:30; Fri 6; C Sat 4

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 (MP 8:40); Daily EP
5:30; C Sat 4:30-5:30, 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Weekdays 7:45, 5:30;
Wed, Thurs, Fri 12:10; Sat 9:30, C Fri 4:30-5:30,
Sat 12-1

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 7:30, 9 H Eu, 11 Mat & H Eu

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