

The Living CHURCH

December 9, 1962

25 cents



Cape Times Photographic Studio

The Assistant Bishop of Capetown (behind crucifer) and Bishop Pardue of Pittsburgh (at right) lead a silent procession of 12,000 white and Colored Anglicans in South Africa [see page 7].

Three Questions about Bishops [page 12]

Christmas Observances



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

"I know that God is at work in that small unit of His Church with which I am personally familiar, of which I am personally a part. I believe that what He has done here is relevant to all His people. Each of us in Christian conversation has this minimum claim to fall back on: that the treasure we have in our earthen vessels is treasure indeed, because it is the gift of the living God."

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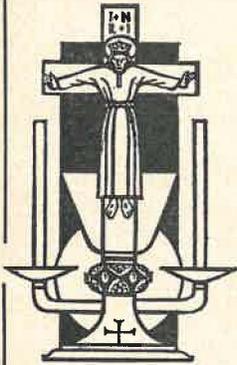
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By this time most parishes will have launched their Christmas plans. Yet Church school teachers have the responsibility for making the final lessons rich in meaning and teaching. All the many activities connected with Christmas, at church and in the home, may be deeply educational experiences if directed by reverent, understanding adults.

The world has stimulated our Christmas urge to give loving gifts on our Lord's birthday into a vast national industry, an important factor in our economy. But if the world declares, in every street and store, for six weeks in advance, that Christmas is coming, why can't we turn some of this to our own use? After all, it is our Feast. The steady reminders that the shopping days are running out may be for Church folk a mounting fan-fare announcing for us that the Day is almost here. How shall we prepare?

There is much discussion about the proper use of Advent. The strictarians tell us that Advent was designed for a worthy approach to Christmas, that it is a penitential season, and that all "Christmassy" observances should be delayed until after the Feast. The claim is that "the Christmas season starts with the Day, and lasts until Epiphany," and that all festival doings should be during these 12 days. True. Yet the world in which our children live is energetically pointing to Christmas. The younger ones know nothing of the penitential approach to one's Christmas Communion. What shall we do in the Church school?

The Church School

The altar guild may take over the decorating of the church — although in a few vital parishes everybody is invited to come and assist — but the children can decorate the parish house: the hall, their chapel, each classroom.

Class handwork in these last Advent Sundays may be the making of Christmas cards. Each child can make his own, for his parents or others. This brings up the question of the wording on a truly Christmas greeting. Shall we print, "Unto us a child is born," "O Come, let us adore Him," "Christ is born of Mary . . . Peace to men on earth"?

In class, too, figures may be made for each child's home crèche. Clothespins are readily made into figures, or figures may be modeled with the new clays, but keep them simple, within the skills of children. Creative imagination makes them live, and this is Christian education.

Other class projects: A clay base for a candle to put in the window at home; paper transparency, or a Christmas poster; peep show in a shoe box, with the shepherds or the manger group.

Some activities may involve the whole school:

The carol service, not just the singing of all the Christmas hymns in the hour preceding the midnight service, but a truly children's and family Christmas service for the youngest ones. This must, therefore, be at a suitable hour — perhaps the afternoon of Christmas Eve, or the next Sunday afternoon.

Assembling the parish crèche should be assigned to some class or group, not merely brought from storage and put in the "usual place" by adults. One parish has the figures brought to the manger by chosen children during the family service on the Advent Sunday — first the shepherds and the animals; then on the eve, the Holy Family.

Last year there was a vogue of live crèches, outside the church, done by young people in costumes, often with several live animals: donkey, sheep, cow, pony. This can be announced in the local press. People drive by, stop, and watch, as the actors walk through several programs.

The Home

A diocesan nursery department suggests: Are we satisfied with our present way of keeping Christmas in the home? What impression do our children get from the hustle, the errands — do they catch the inner meaning? Cannot we find some better way of recreating, for one memorable day, the beauty, the mystery, the hush, the joy, the wonder?

Clearly, we must simplify. We must eliminate, from our own and our children's lives, all that tires needlessly, and is beyond our strength. We can add quiet times for stories full of Christmas happiness; planned sharing with someone less fortunate; candles in the windows "for those who have no home"; carols sung by the whole family.

Let's urge every family to have its own crèche as well as tree. If the figures are made by hand, so much the better experience. At least the stable and the trimmings can be devised, not merely purchased.

In all this, the teacher is the key person. You have two more Sundays; make sure that your children enter into the joy of the Day.

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.

How Do You Follow?

During the first week of Advent the two missions which I serve will be enjoying the blessings of a preaching mission conducted by Fr. Adams of the Order of the Holy Cross. The missionary and others have been of inestimable help both to me and the parishioners in giving directions as to how a mission is best prepared for. We have worked and prayed very hard.

It seems to me that everyone knows more and does more about preparation than follow-up. Since the purpose of our mission is to enlighten those who really are ostensibly already Christians, I ask the help of any of your readers in advising us practically about mission follow-up. We will welcome letters in THE LIVING CHURCH (from which my ministry is often enriched) or personal ones from anyone who has advice and the time at this busy season to send it to us.

(Rev.) JAMES N. PURMAN

Vicar, Church of the Resurrection
Chapel of the Holy Evangelists

Baltimore, Md.

No Euphemism

In your editorial in the November 4th L.C., entitled "A Time to Pray," you say — "When the United States refused to give what was euphemistically called "air cover" — i.e. direct military support — to the attempt by Cuban patriots to initiate a rebellion against the Castro regime, we felt that the right decision had been made even though the result was defeat for our nation's friends."

You call the term "air cover" euphemistic. It is not euphemistic — it is a well-known term with a plain meaning to military men. This indicates that you are not familiar with military affairs. I am amazed that you as a Christian would advocate a clear betrayal such as this!

MRS. C. PHILLIPS KERR

Springfield, Va.

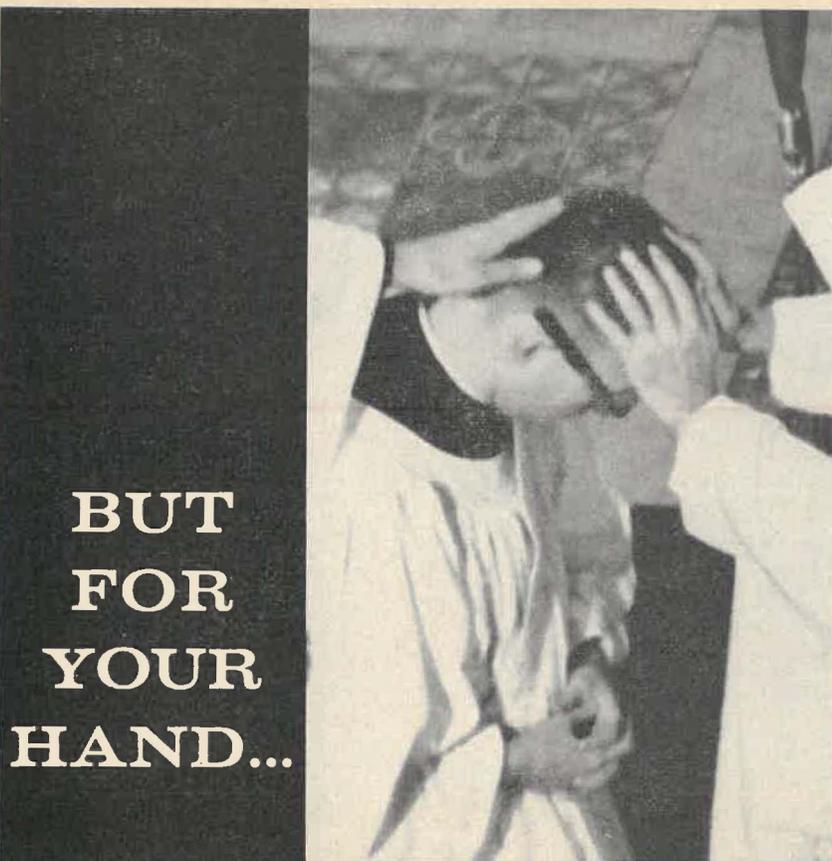
No Reply

Last spring, following the suggestion in Course 4 of the Episcopal Church Fellowship Series, I had my Sunday school class write letters to 10 mission priests at home and abroad, including places in South Dakota, Wyoming, Alaska, Haiti, Hawaii, Puerto Rico, Brazil, Liberia, and the Philippines.

To date, not a single answer has been received. My children are sorely disappointed, and I am embarrassed.

I realize that most of these men have large territories to serve and probably have little or no secretarial help, but I do not think it would have taken too much time to acknowledge these letters. There is surely no better way to impress upon ten-year-old children the diverse and courageous ways the

Continued on page 19



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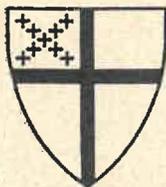
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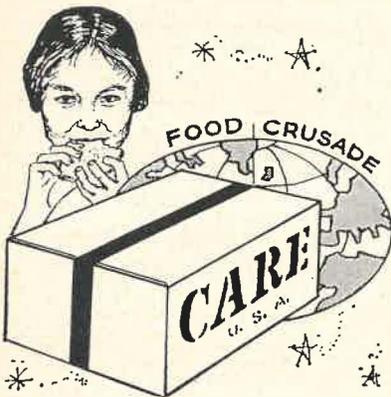


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BOOKS

What Manner of Man?

Among Friends. An autobiography. By **Henry Knox Sherrill**, retired Presiding Bishop. Atlantic-Little, Brown, 12/16. Pp. 340.

Here is a book with a perfect title: *Among Friends*. The title describes the book and points to a central quality of the man who wrote it, Henry Knox Sherrill.

This is a straightforward, utterly unpretentious account of the life and human relationships and work of Henry Sherrill as he looks back over his 72 years. It begins with his childhood and boyhood days in the old Dutch village of Flatbush on the edge of Brooklyn and his summers on a farm in the Berkshire Hills at Richmond.

It moves on to his early schooling in Brooklyn, as a scholarship-boy at Hotchkiss and through his "wholly undistinguished years" as a C student at Yale. In college he made his quiet decision for the ministry because "the world needed Christ." Through the influence of older

ing World War I; his first rectorship of four years at Our Saviour, Brookline, Mass.; then his call, at the age of 33, to be rector of Trinity Church in Boston, where in seven short years he revitalized that great parish and won the confidence of the whole diocese; his election as the sole nominee for Bishop of Massachusetts in 1930; his 16 years in that demanding post, during which he carried through his notable service as chairman of the Army and Navy Commission during World War II; all climaxed by his election on the first ballot as Presiding Bishop in 1946 and his masterful leadership of our whole Church through four General Conventions.

Interlarded through the basic record of this strenuous ministry among us are the records of his other major concerns; his large part in two Lambeth Conferences; his ecumenical roles as first president of the National Council of Churches and as a president of the World Council of Churches; his years as a trustee and president of the Massachusetts General Hospital; his highly responsible work as a member of the corporation of Yale University; his service on President Truman's Committee on Civil Rights; his travels to Alaska and Germany, Russia, Japan, the Philippines, and Brazil; a delightful chapter on the humor of Phillips Brooks added for good measure.

The story ends as quietly as it begins: Henry Knox Sherrill back with his family in Boxford and content with his vegetable garden and his chickens and "Barbara" and with three sons in the ministry.

Once this man got underway he rose quickly to the top in every situation. The book moves slowly, but the life rushes on while the man never appears flurried. The careful reader will be struck by the way one thing led to another, the experiences and relationships of one task preparing the way for the larger task ahead.

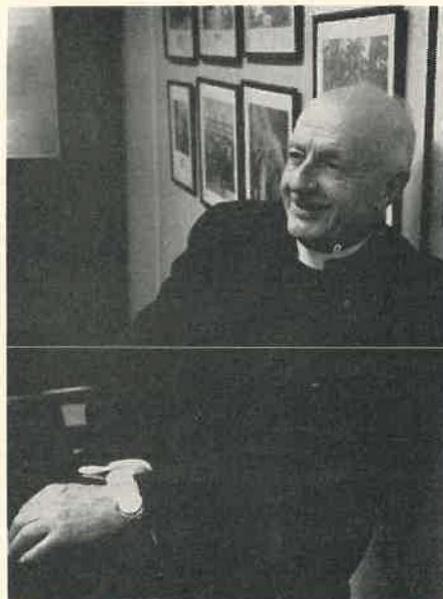
As one privileged to be his friend for many years and often his associate I ask myself, what were the qualities which made "Henry" so outstandingly effective? Certainly his rare *gift of friendship*, his capacity to relate himself so warmly to all sorts and conditions of men.

He has always been a *worker* from the time he started out at dawn to the hay-fields on the Richmond farm. He has given himself to every task with hand and heart and practical intelligence.

His *forthrightness* is constantly revealed in the book, almost shockingly at times. But he seldom lost a friend by it, for the hard word was quickly followed by the friendly word and the reaching out of the hand.

And there is *simplicity* in thought and taste and faith and piety. There has been nothing complicated or devious about him. He seems to have been extraordinarily free from interior conflicts and able to be just himself. His *capacity* to

Continued on page 19



Episcopal Church Photo

The Most Rev. Henry Knox Sherrill
The hard decisions were not put off.

friends he found his way to the Episcopal Theological School in Cambridge. In that "beloved community" he began to mature and there came the first hint of his leadership qualities in his election as president of the small student body.

Succeeding chapters tell the story of his ever-unfolding and wonderfully fruitful ministry; three apprentice years as an assistant at Trinity, Boston; two years of deep and demanding pastoral ministry as chaplain of a base hospital in France dur-

The Living CHURCH

Volume 145 Established 1878 Number 24

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

STAFF

Peter Day, editor. Christine Fleming Heffner, managing editor. Ray C. Wentworth, news editor. Alice Kelley, book editor. Rev. Lewis M. Kirby, Jr. (St. George's Parish, Box 22, Perryman, Md.), music and records editor. Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Edna Swenson, advertising assistant. Lorraine Day, credit manager, People and Places editor. Roman Bahr, subscription manager.

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THINGS TO COME

December

9. Second Sunday in Advent
12. Convention of the diocese of Northern Indiana, St. James' Cathedral, South Bend, Ind.
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
 Association of Professional Women Church Workers, annual Christmas meeting, Windham House, New York, N. Y., to 29th.
28. Holy Innocents
30. Christmas I

January

1. Circumcision
6. The Epiphany
13. Epiphany I
20. Epiphany II
25. Conversion of St. Paul
27. Epiphany III

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.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wis. **SUBSCRIPTION RATES:** \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

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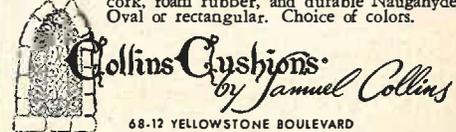
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The angel has caused Isaac to be released from the sacrificial altar, and now Abraham, who was prepared even to kill his only son in obedience to God's command, embraces the boy. The sculpture, in St. John's Church, Salisbury, Conn., is by Marion Sanford, a parishioner. Miss Sanford recently presented the work to the parish.

O God of our fathers Abraham and Isaac, who didst command Thy people that by the keeping of law and the sacrifice of their hearts, they might be prepared for the coming of Thine only-begotten Son; grant us to live by His commandments and to part willingly with all that Thou askest of us; that when He shall come again we may be received into the joy of Thy Kingdom; through the same Jesus Christ our Lord. *Amen.*

— cfh

The Living Church

For 84 Years:

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

Second Sunday in Advent
December 9, 1962

SOUTH AFRICA

The Archbishop Is Back

The Most Rev. Joost de Blank, Archbishop of Capetown, South Africa, has returned to Capetown from London after spending eight weeks in England recuperating from a cerebral thrombosis [L.C., September 23d].

Dr. de Blank said he would resume his duties immediately. In his absence, the Capetown archdiocese has been administered by his assistant, the Rt. Rev. Roy W. F. Cowdry.

[RNS]

Procession in Silence

by the Rt. Rev. AUSTIN PARDUE

A number of months ago I was invited by Archbishop Joost de Blank to go to South Africa in November and address the opening mass meeting of the Church Congress in Capetown at the Municipal Auditorium. Canon Hood, chancellor of St. Paul's Cathedral, London, also was to be there. I accepted.

Later, the archbishop was taken seriously ill and sent back to England, temporarily. It then appeared that the invitation was more significant and my speaking schedule was increased. The objective of the congress was to present a vital witness to Christ in a land torn with terrifying racial complications. The archbishop had planned the program with his usual care and brilliance.

I quote from the *Congress Herald*, "The aim of the congress is to set before Anglicans their great heritage in the diocese, to show what has been achieved, and what are the challenges that lie ahead. The congress will be an Anglican 'shop window,' showing the activities and relevance of the Church to contemporary society, and drawing Anglicans together as a great family of God. There are to be exhibitions showing the Church in action and also an exhibition displaying Church treasures and historical documents. The exhibitions will be opened by the British Ambassador . . . Sir John Maud. For four nights the city hall will accentuate the congress . . . motto, which is 'Rise Up And Build.' There will be a massed Festival Evensong, with a choir of over 500. There will be a youth night, presented by the young people of the diocese."

The congress was held November 4th to 11th.

Other speakers at the Congress were the Rev. Roy Deasy, who is in charge of young people's work in the diocese of London, England; the Rev. Lesley Wilder, rector of St. Matthew's Church, San Mateo, Calif.; the Rev. A. Stephen Hopkinson, general director of the Industrial Christian Fellowship of Great Britain; the Rev. Canon A. W. Eaton of South Africa; the Rev. C. Edward Crowther, chaplain of the University of California; the Rev. Charles M. Pond, rector of Grace Church, Freeport, Ill.; the Very Rev. John J. Weaver, dean of the Detroit cathedral; and the Rev. W. T. St. J. Brown, rector of St. Luke's Church, Evanston, Ill.

I spoke of my plans for the trip to Africa to the Rt. Rev. John J. Wright, Roman Catholic Bishop of Pittsburgh. He immediately suggested that I visit the Second Council in Rome on my way to South Africa. Bishop Wright and I have been working together on social issues, and have had a close personal association with one another. When Pope John XXIII first announced the Council, I immediately wrote a pastoral letter to my diocese which gave strong praise to the idea. Bishop Wright took the letter, and

read it on a radio broadcast to his own diocese. The letter was widely circulated in the Roman Catholic Church.

Mrs. Pardue went with me as far as Rome. We arrived in the Eternal City on a Saturday and Bishop Wright met us for lunch, with his secretary, Fr. O'Brien. After lunch he took us to see many of the ecclesiastical highlights of Rome and then finally to St. Peter's, where we met many of his friends and were given a careful tour of the entire setup of the Vatican Council.

Bishop Wright also gave a dinner for us at Alfredo's Restaurant, and presented Mrs. Pardue and myself with appropriate gifts. Dinner guests were mostly eminent Roman clergy. I was pleased to find that they also included the Rev. Canon and Mrs. Frederick C. Grant. Dr. Grant is an official observer at the Vatican Council for the Anglican Communion.

Dr. Grant is an old friend and examined me when I took my examinations for both deacon's and priest's orders. He is a top representative, for in his heart, Dr. Grant is genuinely enthusiastic about what is happening in Rome. He told me of his excellent relationship with Jesuit scholars and showed his understanding of what is happening. He is completely open



Cape Times Photographic Studio

In Capetown, a public witness: Most of the onlookers were unsympathetic.

and unprejudiced. The entire Council is carried on in Latin and it takes a scholar of Dr. Grant's stature intelligently to represent us. The Council may carry on for four years, Dr. Grant says, and then he quoted the Holy Father as saying, "Unless we run out of money." Our observer said that every night he sits up for hours translating Latin reports. He is sworn to secrecy. Incidentally, the observers have the best seats in St. Peter's, by all odds.

The morning after the dinner, Bishop Wright sent two of his young priest-scholars to take us to High Mass at the Mother Church of the Benedictine Order. We listened to 300 monks sing the Mass with rare beauty, and we saw the liturgical movement at its best. A mitred abbot was the celebrant. The next day Bishop Wright again sent two young priests to take us through the Vatican and the Sistine Chapel. (The Council makes it necessary for these rare treasures to be closed to the public much of the time at present.)

Mrs. Pardue then left for home and I left for Africa by air. I stopped at Leopoldville, the Congo, where I immediately felt the tremendous tensions in that tragic area. I visited Anglican bishops and clergy at Salisbury, Bulowayo, Livingstone, and Johannesburg. In every instance, the tensions, the problems, and the divisions among whites, tribes, Coloreds, and Hindus were heart-rending. I arrived in Capetown on the day before the congress opened, with a good case of dysentery and dehydration. However, my illnesses soon cleared up and on Sunday morning, November 4th, I preached at St. George's Cathedral at the Solemn High Mass. In the afternoon I had a conference with a group of Church leaders and later I went to the cathedral and joined in one of the great spiritual experiences of my life.

This was a solemn procession of some 12,000 Anglicans, white and Colored. We marched to the parade grounds in the heart of the city. Here, in the midst of all the tensions, the white Anglicans joined with the Colored Anglicans in a public witness. The procession of these thousands of people was carried out in dead silence, as masses of observers, mostly unsympathetic, crowded the streets to see this demonstration of racial unity in Christ's name. As far as I could see, down many blocks, Anglicans were still coming. I don't think anything quite like that has ever happened before. What a shame that Archbishop de Blank was in a hospital in London and could not witness his dream of united power in Christ. [Archbishop de Blank has now returned to South Africa. See story, page 7.] The procession was led by the Suffragan Bishop of Capetown, with his own staff, including the dean and the archdeacon. Leading all was a young Colored crucifer.

I was impressed by three large signs in the front of the cathedral in the heart of the city, which said that people of all

racess and colors were welcome and cordially invited to all services and activities at all times. One sign was in English, one in Afrikaans, and one in tribal language.

Those of us who were visitors had a difficult time getting visas. Also, we were not permitted to make any addresses over the radio. There are so many laws and restrictions that there is not room here to discuss them, but I will say that the Anglicans, in quiet dignity, are strongly bearing witness to Christ wherever laws conflict with the Gospel.

Speaking of the radio: A strange thing happened. As I said, we were not permitted to make a broadcast, but I did happen to speak publicly about the Vatican Council, as people were anxious to hear about it. As a result, I was asked to give a half-hour radio interview on this theme, and, of course, I had to tell why I was in Capetown. So, in a sense, I was able to include much of the news of the Anglicans' Church Congress in spite of the law.

One of my most privileged moments of the congress was to make the speech at the rally of the Cape Colored in a racially segregated compound. Of one thing these Churchmen have no doubt, they know that their Church stands solidly with them, come what may.

All I can say is that you are asked to pray for and support the work of the gallant Anglican Communion throughout South Africa. Also, I add that our own Bishop Mize [the Rt. Rev. Robert H. Mize, Bishop of Damaraland, Southwest Africa] is doing tremendous work for the Church in his assignment, which is difficult beyond description.

VATICAN COUNCIL

Add St. Joseph

Saint Joseph, foster father of our Lord, under whose protection the Second Vatican Council has been placed, will from now on be commemorated in the Canon of the Mass according to the Roman Catholic use.

The new usage is by order of Pope John XXIII.

Recess Prolonged

Opening of the second session of the Second Vatican Council, originally scheduled for May 12, 1963, has been postponed by Pope John XXIII until September 8, 1963.

This was announced by the Most Rev. Archbishop Pericle Felici, Secretary General of the Council, as the bishops gathered for their 28th general congregation with Achille Cardinal Lienart, Bishop of Lille, France, presiding. The first session was to be solemnly closed on December 8th.

It had been announced previously that the second session would last from May 12th to June 29th. Archbishop Felici's

statement did not indicate how long the Council fathers would continue to meet after the new opening date. [RNS]

New Study on Revelation

Pope John XXIII has intervened in the debate on the controversial project on the sources of Christian revelation by ordering a new study of the draft. Debate on the project [L.C., December 2d] was stopped by an announcement that it was the Pope's wish that the project be reviewed by a special commission before the Council resumed its examination of it.

Conveyed to the Council through Amleto Cardinal Cicognani, Vatican Secretary of State, the announcement said the commission will be composed of several cardinals and members of the Council's Theological Commission and of the Vatican Secretariat for Promoting Christian Unity.

It will be the commission's task, the announcement said, to redraft the project, making it shorter, and placing greater emphasis on the general principles of Roman Catholic doctrine already treated by the Council of Trent and the First Vatican Council. [RNS]

Difficult Truth?

Debate on Christian unity, one of the great central themes of the Second Vatican Council, began after the 27th general congregation completed discussion of a project on communications media and sent it to a commission for any amendments considered necessary.

The new project, introduced by Amleto Giovanni Cardinal Cicognani, Vatican Secretary of State and president of the Commission for the Oriental Churches, was concerned solely with the Eastern Orthodox Churches, which have fewer doctrinal differences with Roman Catholics than do the Protestant Churches.

Cardinal Cicognani said the purpose of the project was to "emphasize the doctrine of the [Roman] Catholic Church in such a way that the Council may prepare a document which might open the way of unity in the charity of Christ."

A Vatican Radio broadcast said the first part of the project explains "the theological unity of the Church, which is based on the unity of the government based upon Peter and his successors. Account was taken of the difficulty which the separated Oriental brothers have in accepting this truth, yet it was made clear that the Church neither can nor wishes to accomplish unity to the detriment of any truth, however small."

The station said the second part of the project treats of the means which should be adopted in reaching conciliation. The third part of the project, it said, examines "the way and conditions of reconciliation, respecting all that forms part of the religious historical and psychological heritage of these Oriental Churches." [RNS]

Sympathy for India

Three officers of the Central Committee of the World Council of Churches — the same three who, late in October, expressed regret for U.S. action against the import of weapons to Cuba [L.C., November 4th] — have offered their “profound sympathy” to India in that country’s struggle for security against inroads by Chinese Communist troops.

The statement from Dr. Franklin Clark Fry, president of the Lutheran Church in America, and chairman of the committee; Dr. Ernest A. Payne, general secretary of the Baptist Union of Great Britain and Ireland, vice chairman; and Dr. W. A. Visser ’t Hooft, general secretary of the WCC, said:

“At this critical hour for the life and spirit of India, involved in a struggle to defend its national security, the officers of the World Council of Churches desire to assure the Churches and Christians of India of their profound sympathy and express the hope that just and peaceful settlement can be reached.”

AFRICA

Egypt and the Sudan

Two Sudanese, among the first to be made bishops, are to be consecrated on the feast of the Conversion of St. Paul, January 25, 1963. They will be the first bishops from their respective tribes.

The Ven. Elinana Jabi Ngalamu is to be assistant bishop and will continue in the archdeaconry of Moru-Dinka, with headquarters at Amadi; and the Rev. Yeremaya Kufuta Dotira is to be assistant bishop and will act as archdeacon of Zande and Bari, with his work centering around Maridi, Sudan.

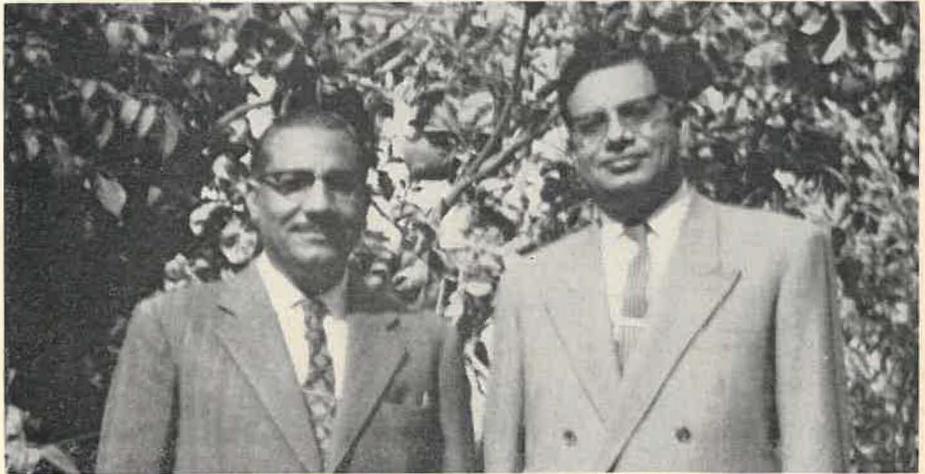
The Archbishop in Jerusalem, the Most Rev. A. Campbell MacInnes, is to be consecrator, and is to be assisted by the Rt. Rev. Oliver C. Allison, Bishop in the Sudan, and one or more bishops from the neighboring Province of the Church of Uganda and Ruanda-Urundi.

Both bishops-to-be come from pagan families, and became Christians while attending Church schools in the Sudan. All members of both immediate families have since been converted to Christianity. The two men will spend two months of study and preparation at St. George’s Theological College, Jerusalem, Jordan, before their consecration.

In Egypt, north of the Sudan, the Church was to have its first ordination in a decade with Aziz Wasif Yousef and Ghais Abd-al-Malik Barsoum to be made deacons in All Saints’ Cathedral, Cairo, on November 23, 1962. As the diocese in Egypt and Libya is currently without a bishop, the Archbishop in Jerusalem was to officiate at the ordination. The candidates were to be presented by the Ven.



The Rev. Yeremaya Kufuta Dotira (left) and the Ven. Elinana Jabi Ngalamu
Among the first to be consecrated.



Aziz Wasif Yousef (left) and Ghais Abd-al-Malik Barsoum
First ordination in a decade.

Adeeb Shammass, archdeacon-in-charge. The Rev. Canon Felix V. A. Boyse, principal of St. George’s Theological College, where the ordinands have been in residence for the past year was to conduct a quiet day for the clergy on the day before the ordination.

Mr. Yousef will be assigned to duty at the cathedral in Cairo, and Mr. Barsoum will assist the archdeacon at the Church of Jesus, Light of the World, in old Cairo.

The Church in Egypt, according to the Rev. John D. Zimmerman, has about 1,500 members, in 12 congregations. There are, or will be, eight clergymen ministering in the diocese, three of whom are English; five, including the ordinands, are Egyptians.

WASHINGTON

Up, Gabriel

The Archangel Gabriel took his place beside the rose window in the south transept of the Washington Cathedral late in October. The archangel — or rather, his statue — was hoisted with a rope and

crane to his 10-story-high niche as one of the finishing touches on the transept.

According to the Washington, D. C., *Daily News*, the statue weighs some 4,000 pounds.

PUERTO RICO

Personal Thanks

Excerpt from the November, 1962, *Bishop’s Letter* of Bishop Swift of Puerto Rico:

“Although nearly a year ago . . . we sensed a rather sudden thawing in the Church of Rome’s attitude toward us, there has recently been a most interesting development.

“In the first place, I was asked to write a statement on the Ecumenical Council [Second Vatican Council of the Roman Catholic Church] for a local Roman Catholic magazine, and after due consideration I complied. The article simply said that, following the visits of the Archbishop of Canterbury and of the Presiding Bishop to the Vatican, we were gladly joining as requested in daily prayer for God’s blessing upon the Council. The editor of the magazine wrote me a letter of appreciation, but then to my utter amazement I had a telephone call from the local

archbishop's office, asking for an appointment so that I might be thanked in person.

"The bearer of this expression of gratitude turned out to be no less than the papal nuncio to the Dominican Republic, who simultaneously holds the title of apostolic delegate to Puerto Rico. I had the cathedral staff with me to greet him and his chaplain when they arrived; we had over an hour's visit together, gifts were exchanged, and then he graciously accepted my offer to tour the cathedral proper as well as our parochial school.

"His Excellency emphasized again and again what our prayers meant, and urged frequent . . . gatherings so that all Christians could understand each other better. . . . Knowing that the delegate, himself an Italian, served for years in the Vatican Secretariat, I have no reason but to assume that his attitude represents official policy."

INTERCHURCH

The Chosen Nine

The Joint Commission on Approaches to Unity has chosen nine of its number to represent the Episcopal Church at the second meeting of the Consultation on Church Union.

The nine will meet with a like number from the Methodist Church, the United Presbyterian Church, and the United Church of Christ (original participants in the consultation), and also with representatives of the Disciples of Christ.

The Disciples were invited into the consultation by the original four, at their meeting in Washington, D. C., last April [L.C., April 22d]. Also invited were the Polish National Catholic Church and the Evangelical United Brethren. Neither of these Churches has yet taken action on the invitation. Purpose of the meetings is to explore the possibility of forming a united Church, "truly Catholic, truly Reformed, and truly Evangelical."

Chosen by the Joint Commission at its meeting at the General Theological Seminary on November 14th were these nine, who will represent this Church in Oberlin, Ohio, next March (other Commission members will represent the Commission

at other meetings of the consultation): Bishop Bayne, Anglican Executive Officer; Bishop Brady of Fond du Lac; Bishop Emrich of Michigan; Bishop Gibson of Virginia; the Rev. James P. DeWolfe, Jr.; the Rev. Charles D. Kean; the Rev. Alden D. Kelley; Mrs. Clifford C. Cowin; Peter Day.

YOUNG PEOPLE

International Art

by JANE L. KEDDY

Last year, as usual, the fifth and sixth grades of the eleven o'clock Sunday school session at Emmanuel Parish, Wakefield, Mass., sent their Christmas offering to Holy Trinity School, Port-au-Prince, Haiti. This time, however, the children decided that they wanted to become better acquainted with the Puerto Rican school children.

Because of the difficulty of communicating between English-speaking and French-speaking children, "Class 56-11" sent some crayon drawings showing episodes in their lives they thought might interest the Haitian boys and girls. The Haitians responded in kind. The result is an exhibit and sale of art by Haitian and U.S. artists, which is to be held at Emmanuel's parish house December 13th to 15th.

Sponsors of the exhibit and sale hope that, through the artistic creativity of parishioners, of fellow Christians in Haiti, and of friends outside the parish, the religious implications of all creativity will be shown. In addition, they hope to publicize the work being done at Holy Trinity School in Haiti.

Work by the Haitian artists Bélizaire (who writes, "You don't know how happy I am to be able to take part in your exhibit"), Boucard, Lafontante, Tiga, and Péri will be for sale, as well as a number

Mrs. Keddy is teacher of "Class 56-11" — the fifth and sixth grades, 11:00 a.m. session — at Emmanuel Church.

of drawings by Haitian children. The latter will be priced so that children can afford to buy them. Wilbur H. Burnham, creator of stained glass windows, will exhibit designs and tools used in his craft. Emmanuel Church has windows of his design. Graphic arts processes will be exhibited by Harold Lightbown and Gordon Buffett, and architectural work by John Peirce, Boston; statuary by Jean Tock, Boston; and pastel portraits by Florence Whitmore of the Boston Museum of Fine Arts will be shown.

"Class 56-11" has been joined in the work of preparing the exhibit and sale by Emmanuel's vestry (the Rev. John V. Thorp is rector of the parish), the Christian witness commission, the education commission, the Girls' Friendly Society, parishioners, and friends outside the parish. A parishioner at a neighboring Roman Catholic Church (Mr. Fred Fiandaca) has contributed generously of his time and counsel, and has offered an abstract work for sale. Seabury Press has contributed originals of three overlays (illustrations in *Our Prayer and Praise* — third grade curriculum material) by a sister of the Community of the Holy Spirit.

As part of the exhibit program, Mrs. Eugene Meyer, wife of the pastor of the Congregational church in Auburndale, Mass., will speak on December 13th on the subject, "What is religious art?" And on the 15th Mrs. Edna Wentzel, librarian at the Wakefield Junior High School, will give an illustrated lecture on "Madonnas by artists of many lands."

In a recent letter, Sister Anne Marie, SSM, principal of Holy Trinity School, said:

"As usual, we have a full enrollment. Each day we have the difficult task of turning many away. We shall have over 650 children this year, and I shall need a shoe horn to fit them in. Just how many of our parents will manage to find the money for books, uniforms, shoes, tuition, etc., I do not know. What a real struggle it is for them even to survive. How can we, who have three good meals a day and education taken for granted, know what it is to walk miles to school, often without even a biscuit to eat, or to copy lessons from someone else's book because you cannot buy the needed book, and then to study under a street light because you have no electricity?"

THEOLOGICAL EDUCATION

Needed: "Holy Worldliness"

A comparison, drawn from personal experience, of theological education in Britain and the United States will be the subject of the first of three major addresses to be given by the Rev. Reginald H. Fuller, professor of New Testament languages and literature at Seabury-Western Theological Seminary, at the forthcoming conference of the Anglican Inter-Seminary Movement.

The conference, at which delegates of



Em. R. Racine

Bishop Voegeli of Haiti presents diplomas to a recent graduating class at Holy Trinity School; Need for a shoe horn.



Captain Lloyd E. Coldwell, C.A. (right), formerly of the diocese of California, recently became the first man commissioned at Church Army's new training center in Brooklyn, N. Y. Captain Robert C. Jones (left), national director of the society, assisted Bishop MacLean, Suffragan of Long Island, in the ceremony. "I now feel that we are moved in and have begun to establish roots at our new home," said Captain Jones.

scholar in 1957 and 1958.

Mrs. Andersen is a physician who has specialized in pediatrics. They have four children.

Virginia First

Next month, Mrs. Harold C. Kelleran will become associate professor of Christian education and pastoral theology at the Virginia Theological Seminary, Alexandria, Va. The seminary, in announcing her election by its board of trustees, said that Mrs. Kelleran will be the first woman to become a full-time member of the seminary's faculty.

Mrs. Kelleran, who has been director of Christian education for the diocese of Washington since 1946, has served as visiting instructor at the seminary for the past 13 years. In the Washington diocese, she has been responsible for the Christian education activities of some 96 parishes and missions, as well as summer conferences, schools of religion, and diocesan training programs. She was a member of the Division of Curriculum Development of the National Council's Department of Christian Education from 1946 until 1961.

NEW YORK

First Lady of the World

The Cathedral of St. John the Divine, New York City, with an estimated capacity of 10,000 people, was filled with so many that it was reported some could not enter the church and had to stay outside on November 17th. People of different

Continued on page 17

the 24 member seminaries of the movement are expected to be present, is to be held December 27th through 29th at the Philadelphia Divinity School.

Dr. Fuller, in his other two addresses, intends to present a consideration of the term, "holy worldliness," which describes a quality he considers needful in clergymen today. He intends to show the relation of this quality to theological education. He has been quoted as saying, "At present, the seminaries are producing the wrong kind of holiness and the wrong kind of worldliness in our clergy."

The Anglican Inter-Seminary Movement was founded by seminarians in 1945, to promote understanding and fellowship among the Anglican seminaries of North America, with an interchange of contemporary thinking about faith, worship, education, and missionary outreach. Each year a different seminary acts as host to its conference. Students elected in the host seminary are national officers for the movement for the year in which that seminary is host. Each seminary has local officers, as well.

Dr. Fuller is not the only prominent clergyman to be scheduled for appearance at the conference. Keynote speaker is to be Bishop Creighton of Washington, who will open the conference. Discussion group sessions will be headed by the Rev. Lloyd G. Patterson, Jr.; of the Episcopal Theological School, Cambridge, Mass.; the Rev. Charles W. Scott, associate rector of Christ Church, Bronxville, N. Y.; the Rev. Stanley E. Johnson, chaplain at the University of Pennsylvania; and the Rev. Robert C. Batchelder, rector of St. James' Church, Lancaster, Pa.

After Dr. Fuller's presentation and the group discussion session, a panel will debate issues raised by Dr. Fuller and by conference participants in discussion sessions. The panel will be made up of Dr. Fuller; the Very Rev. Edward G. Harris, dean of the Philadelphia seminary (who

will be moderator); Bishop Warnecke of Bethlehem; and the Rev. Robert N. Rodenmayer, executive secretary of the Division of Christian Ministries.

Australian at CDSP

The Rev. Francis Ian Andersen, acting principal of Ridley College, Melbourne, Australia, has accepted appointment as professor of Old Testament at the Church Divinity School of the Pacific, according to the Very Rev. Sherman E. Johnson, dean of CDSP. Dr. Andersen expects to move, with his family, to California around February 1st. He will succeed Dr. James B. Pritchard, now on the faculty of the University of Pennsylvania.

Dr. Andersen, who was born in Queensland, Australia, is 37 years old. He has degrees from the University of Queensland, the University of Melbourne, and the University of London. His Ph.D. degree (in Old Testament) is from Johns Hopkins University. He was a Fulbright



Dr. Andersen: After Melbourne, the U.S.



Mrs. Kelleran: After 13 years, full time.

to accept the episcopate, then there are

Three Questions About Bishops

we must settle for ourselves

by the Rt. Rev. Stephen F. Bayne, Jr.
Executive Officer of the Anglican Communion

There are at present three problems created for the Church and the world by the institution of episcopacy.

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The first is the question of the bishop's being — not of his existential presence, which is probably undeniable, but that far more entertaining and nutritious chestnut of a question as to whether he is "*esse*" or "*plene esse*" or "*bene esse*" or "*non esse*" or whatever-kind-of-*esse* with respect to the Church. My own interest in this goes back, I'm glad to say, before the question became a personal one to me. In the first diocesan convention I attended as a parish priest, in the notable and then somewhat exotic diocese of Missouri, a resolution was introduced by one of the clergy proposing that, since Lambeth in both 1920 and 1930 had exhibited great generosity of spirit in suggesting that no particular theory of the episcopate was to be demanded of anybody, and since the institution of the episcopate was clearly a difficulty to many earnest people seeking Christian unity, the diocese of Missouri should do away with bishops, in the interests of both charity and ecumenicity. Mercifully the resolution failed, and the Church staggered on with its burden. But the incident caused no little stir in the minds of young priestlings like myself; and for the first time then, and ever since then, the episcopate stuck like a bone in my craw — not the institution itself which I did not and do not question, but the meaning of it, particularly as set within the benevolent agnosticism of Lambeth.

The benevolence has since been some-

what corrected, and Lambeth has decided to be not quite so agnostic! But there remains within Anglicanism a notable reluctance to define the place of this central institution, coupled with a ferocious determination to maintain it; and this marriage of two moods is a curious thing. Indeed it is more than curious. It may now be even a culpable fault, for I question whether we ought to continue engaging in unity conversations unless we are prepared to give a more forthright account of our faith in the historic episcopate than the mere, slippery suggestion that the institution itself be taken into everybody's system like a vitamin pill, with as few questions as possible about what it is or what it should be or how it will rejuvenate the various enfeebled systems into which it goes.

If we are to do this, then we must go further than simply to bat back and forth the various "*esse*" theories, either plain *esse* or *esse* with various flavors. In point of fact, I think the three principal "*esses*" are probably all true, depending on where you start. At least they all seem excellent theories to me, used appropriately in various contexts. To say that the episcopate is of the "*plene esse*" — the fullness — of the Church is really only to say that the Church could exist without it, that Christ is Lord of His Church and can do with it what He wills, even though the episcopate rightly crowns its fullness. Again, to say that it is of the "*bene esse*" of the Church — that it is for the good and right perfection of the Church — is to add what seems to be a somewhat gratuitous value judgment; yet it is not one which I should dispute, even if I should not be inclined to volunteer it. The only fact we can be sure

of is that the episcopate exists, and that it has existed as the fullness of the Church's ministry from the earliest time that any consistent pattern of the Church's life can be discerned. If we play with opinions as to what value to place on this fact, this is to indulge a normal human curiosity. But the decision about the episcopate itself must in the end depend on surer and more objective factors than our own sinful opinions.

The Church of England, and Anglican theology in general, stick to this more certain ground. Abiding by our somewhat casual habits of establishing doctrine, we say the most important things about the episcopate in a preface, like Bernard Shaw. I quote from the Ordinal of the American Prayer Book:

"It is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church — Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had Episcopal Consecration or Ordination."

Beginning with a somewhat impressionistic historical sketch, the preface gets to a "therefore" which is the heart of it, and which says in effect that as far as the Church of England (or a daughter Church like our own) is concerned, the right to exercise the sacred ministry depends on episcopal ordination. In this we are saying two things. First, we say that we do not presume to judge what other Christians do. Second, we say that we are satisfied as to the necessity of the historic episcopate, in the light of history. The first statement is a necessary and appropriate expression both of charitable modesty toward others and also of that humble agnosticism which ought to characterize every such practical and inescapable Christian judgment. The second is a plain statement that the episcopate is of the "*esse*" of the Church.

If this is not so — if the statement is meant simply to say that the sacred ministers of the Episcopal Church must be episcopally ordained if they are licitly to function within that Church, then we

From the Pitt Memorial Lecture, delivered at the Berkeley Divinity School, New Haven, Conn., February 22d.

would also have to find that when they were ordained, they were ordained as priests or whatever of the Episcopal Church, and that the Episcopal Church (or the Church of England) acknowledged itself to be only one of a multiplicity of equal sects, from which man might make his own liberal choice. But there is no faintest suggestion in the Prayer Book of either of these corollary doctrines. The ministry to which a man is ordained is the ministry of the Church of God. The Church of England is the Church of God, existing in a particular historical body — it is not one of several variant forms of that Church or a fraction of it; it is all there is of the Church as far as England goes. And the same philosophy carried over into our own American Church as well.

In the absence, then, of any support for the notion that the doctrine of the Ordinal and its preface is for Anglicans alone, I must read the preface as a curious and modest but entirely unambiguous statement that in the eyes of the Prayer Book, the historic episcopate is of the “*esse*” of the Church.

Now let me say again that I don’t hold much with any of these “*esse*” judgments about the episcopate. They all smell wrong. They are either pious opinion born in a theologian’s study or else claims hurled at others in moments of controversy. In either case, they seem to me presumptuous in the extreme. In this whole matter, all that a man has to go on is history. I do not know what God thinks of all this; I do not know how old or young the Church may be; all anybody knows is that so far, the tide of history has swept the main body of the Church in one direction, that of historic episcopacy. If the Church is God’s at all, then our allegiance belongs to it, and to stand with it as close to the center of its life as we can; and the episcopate is one of the undeniable marks of that center.

Therefore I am content with none of the “*esse*” judgments (and with all of them equally, in their degree). I am willing to suppose that God thinks well of the episcopate, if it turns out that He does, and indeed that He regards it as good for the Church or even essential to it (always saving His own ultimate lordship over it). But the real question is not to be answered at this level at all, I think. Even if, as I suppose, the episcopate is of the “*esse*” of the Church, the real question is still moral rather than metaphysical. The Church’s mission is not merely to exist and reproduce itself, it is to fulfill Christ’s work in history. Therefore to speak of the being of the Church or its wellbeing or its fullness, is to speak about witness and suffering and victory and purity and courage and mercy and the supernatural grace through which this world is nourished and transformed. It is certainly not to bandy theories about organization. If the episcopate is of the *esse* of the Church,

which I personally accept and believe to be the doctrine of the Prayer Book, this is of very little consequence beside the fact that the Cross is also of the *esse* of the Church, and I do not doubt a good deal more central in its life and witness.

If Churches are to be urged to take episcopacy into their systems, I do not dissent. Indeed I pray that they will. But let them understand that what we are really talking about is not the addition of a magical official with un-named and mysterious powers, but one more guarantee — and historically the most significant guarantee — that the Church will continue to hold at the heart of its life the marks of Lord Jesus. If the episcopate does not bear those marks, then it is idle and it may be even wicked to dally with theories about how essential an element in the Church’s life it may be, in the eyes of God. If Anglicanism is to proceed responsibly and candidly in reunion negotiations with others, and clings — as I am sure we must — to the Lambeth Quadrilateral as the minimum basis of agreement, it is urgent that we fill out the picture of the bishop, that he may be seen to be not merely an essential Church officer but the best servant of the Cross and the Resurrection the Church has yet found. Without this moral judgment, the metaphysical judgments seem to me monstrous — like children playing with a consecrated Host.

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A second question about bishops now begins to be a very live one in the life of our own Church. Can there be more than one bishop in any one place? Perhaps the question is better put: What happens to the bishop when there is more than one of him in one place?

Our Constitution and Canons make it clear that we do not approve of any situation, and do not intend that there shall be situations, where two bishops in communion with each other exercise jurisdiction in the same area. Yet we are involved in three kinds of situations where precisely such anomalies exist. One is on the continent of Europe, where the ordinary jurisdiction of the seven American congregations and of the American Episcopal military personnel is vested in an American bishop (myself) while the jurisdiction of English Churchmen is divided between two other bishops. This is not the anomaly it seems to be, for in fact none of the bishops concerned claims “jurisdiction” in the full sense of the word. Our European congregations are chaplaincies, not parishes; there is no territorial jurisdiction involved; there is no ministry to the national citizens of the countries concerned; and all that really is anomalous is that, at few awkward moments, it might be possible that two Anglican bishops be confirming in the same city at the same time, or that an Anglican of indeterminate origin might have to choose

what particular tradition of Anglicanism he wished to share in a given community. I do not say that the situation is therefore ideal; all I say is that the anomalies are not very grievous ones.

A second situation arises, most characteristically in North America, where immigration has brought national minorities and their Churches side-by-side with us, and in one case — that of the Polish National Catholic Church — the minority and their Church happen to be in full communion with ours, not only in Europe where there is no conflict of jurisdiction, but in America where there is. It has been dangerously easy for us to live with this situation comfortably and with consciences soundly asleep. We have done so for 30 years and more, not indeed without warm and growing friendship and occasional demonstrations of brotherhood, but still without any significant sign on either side that we are uncomfortable at giving such steady consent to schism every day that we continue our parallel episcopates.

In early days in America, there was a case, no doubt, for seeing this problem within the framework of America’s unique, polyglot culture. We were a nation of minorities, and each minority had to face and cope with its own problems of continuity with its past and of assimilation into its future unity. But one wonders how long this may continue to be a realistic interpretation. I think myself that it is a fiction now of dubious value, no matter how true it may once have been. The fact now is that Americans of remote Polish ancestry and of remote English ancestry live side by side in acknowledged communion with one another, accepting the equal validity of one another’s faith and order, willing to receive and be received into the central sacramental treasures of the Church’s life, as each celebrates those mysteries, yet living entirely separate lives. I cannot accept a doctrine of full communion which does not demand of both parties that they move steadily and boldly into a complete unity of life, as swiftly as our weaknesses and sins will permit us to do so. Much less is it defensible to consent to an apparently endlessly-receding horizon of parallel lives which never meet.

The third situation is the new one presented by our concordat with the Philippine Independent Church. Here there is no question of national minorities. Both Churches came into existence practically simultaneously; both are fully national Churches; each now fully accepts the other’s faith and order as undeniably of the Catholic Church; each now admits members of the other freely to its sacramental life.

The Presiding Bishop had this to say recently about this concordat. “It is not an end in itself,” he said, “it simply opens the way for us to be partners in obedience to God’s will.” Then he quoted Lesslie Newbigin: “The value of such a relation-

ship does not lie in the numbers of millions of people who are related to one another. It lies in the degree to which through that relationship there is to some measure a recovery of integrity and faith in the life of the Church, the Body of Christ."

Very wisely, Bishop Lichtenberger cautioned both Churches that such recovery of integrity and faith is not done in a moment. "Even those of you who know the difficulties and the opportunities," he warned, "would not venture . . . to say in precise terms what we must do now and in the years ahead." Indeed, the most significant element in the Philippine relationship is the establishment of the Joint Commission of both Churches, deliberately to plan the steps which will obey the leading of God's will and bring us gently but unhesitatingly together.

But the main point in all three kinds of situations is that there be a steady, unremitting drive to end the anomalies of parallel episcopates. Clearly we cannot end those anomalies wholly until in God's providence the visible unity of the Church is possible. But even in what we call the "Wider Episcopal Fellowship," these anomalies exist in sharp reality. For the most part we have not seen the immense ecumenical significance of the relationship of full communion. We have therefore failed to rise to what this relationship demands of us. Our own American Church is most involved in these anomalies, no doubt, and to meet them and solve them is a particular American ecumenical problem. But problem it is, and doubly so because it does not seem to be a problem to many of our fellow-Churchmen.

And yet the real question lies beyond this. For the troubling fact is that something happens to the episcopate as long as we permit there to be two bishops side-by-side. The bishop ceases then to be the center of unity, and dwindles until he is simply a regional denominational executive. He becomes the bishop of the Episcopalians or the Old Catholics or of the Filipinos or whatever; he becomes in fact what the non-episcopalian usually thinks he is anyway — simply an administrative officer oddly liked by those groups like our own, whose eyes turn backwards.

If this is what he is, then let us put an end to the pretensions of the Prayer Book, consecrate him simply as a bishop of the Episcopal Church, and enter into our ecumenical conversations accordingly, putting forward our own denominational peculiarities to match others in a grand ecclesiastical horse-trade. But it is not clear to me that what would result from that kind of conversation would be any deeper or truer than the situation we have now.

It is up to episcopalians, those who believe in bishops, to see to it that the episcopate is not allowed to lose the greatness which is its one distinctive and saving

feature. If the bishop is allowed to become simply an administrative officer for a given sect of Christians, then he inescapably ceases to be the center of continuity and unity and becomes no more than a prime element in an ecclesiastical power structure. As long as we consent, even unthinkingly and passively, to the blasphemy of parallel episcopates, we are not taking the episcopate seriously, nor the ecumenical problem either.

I have no easy proposal to make here. The answer is certainly not to attempt to force an undesired uniformity. Even Rome, with its passion for conformity, has not attempted this successfully, but has improvised its own system of separate rites and congregations. Whether this is the right course for us is a question nobody now can answer. I think I should be content, at this point, simply to have all of us concerned admit that there is a problem, and begin to struggle with it. But I am sure that if we continue to consent to it, we are lost. In such a case, we should no doubt continue to wear the episcopate around our neck, like a lucky cross, but it would be increasingly difficult for the world to understand why either we or God get so excited about a little jewelry.

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The third question I raise is the vast and formless one of the nature, the vocation of the episcopate. What is the bishop? What does he do? It may be that there is no single, simple answer. The episcopate is like any other historic institution; it grows and changes and bears the marks of different times and different cultures. Like the moderately eccentric costumes we wear, bishops reveal the historical accidents through which we have passed — a dash of Tudor court dress, a touch of the equestrian, a flick of patrician purple, a quaint bit of jewelry here or there, and all of this overlaid with rather tertiary judgments as to what each adornment signifies in the degree of "high-Church" or "low-Church" opinion it reflects. The institution is not unlike its dress.

The bishop has been many things in 19 centuries. He has been an immense swell at times, a wealthy landed proprietor on whose shoulders rested the riches as well as the cares of a great household. In our melancholy decline from those days we have preserved little; I suppose the bishop's discretionary fund is about the only tattered remnant in fact! But the flavor lingers agreeably in the "lordship" conferred here and there, or in the generally unmanageable houses it is still thought appropriate for bishops to inhabit.

At other times the bishop has been a great officer of state, filled with the responsible cares of a nation's life. On the principle that where the carcass is, there

will the vultures be gathered together, there is no question that the medieval episcopate drew to itself men of enormous abilities and practical skill, who helped to establish the tradition of the authoritative worldly wisdom of the episcopate, a tradition again of somewhat dubious currency today.

Or again, the bishop has been the great teacher of the Church's doctrine. This is surely a little closer to the heart of his vocation than his money or his power. Yet even here, though I believe with all my heart in the centrality of his ministry as a teacher of the faith, we need guard ourselves against distortions of tradition, which tend to make bishops thought of as solitary oracles of stupendous wisdom. In this healthy correction, we are greatly aided by the presbyterate, who remind us that we are not authoritative and infallible oracles at all, but only the collective voice of the Church, dependent on the brains and bellows of other orders if we are to fulfill our teaching office aright.

Still again, we have been thought of at times as what I can only call the Queen Bees of the Church, in luxurious captivity, with plethoric and distended abdomens, surrounded by busy, buzzing presbyters fanning us with their wings and feeding us with purest honey, in order solely that we may lay our ecclesiastical eggs in ordination and confirmation, in abundant supply, for the perpetuation of the hive.

So one could go on. The episcopate has been many things in many years. Some of the roles the bishop has played have been entirely accidental — certainly wealth and civil station and power are no more than the by-products of a missionary era, and the development of oracular individualism no more than the consequence of the loss of the collective sense of the episcopate which in turn grew out of the loss of the corporate sense of the Church.

But what shall one discern of the central and continuing elements? Certainly these, at the least, are nuggets left over after we shake the gravel around a little:

First, the bishop is the principal organ of the Church's continuity. Many beside Anglicans were moved at the enthronement of the present Archbishop of Canterbury when we were reminded that this was the 100th holder of that office. Memory goes back over all the vicissitudes of history through which that archbishopric has endured, and we reflect on how amazingly it has preserved the continuity of the Christian community in Britain, even since apostolic times.

Second, the bishop is the principal organ of the Church's unity. At the center of the clergy and laity, with all their right and true diversity of thought and worship and life, he remains steadfast and predictable (if he be a true bishop) as the single, personal symbol of that continuing common life which holds all this diversity together, and gives it a single life and a

single mission. It is not by accident that the bishop, in our Prayer Book, is the one person known as the "Father in God."

Third, he is the Church's principal liturgical officer, expressing in his person and acts that common work — the action — of the Church which is the heart of its unity.

Fourth, he is the principal teaching officer of the Church. I repeat that he is not necessarily the originator of the Church's doctrine. Doctrine is the product of the collective life and worship of the Church, and of its collective reflection on God's revelation, and this is not a task for an individual oracle. Nonetheless, the bishop remains the voice of that collective reflection and judgment.

Fifth, the bishop is the chief minister of the Church — the one who fulfills in his life and work, God willing, the ministry and service of Christ.

Sixth, he is the spearhead of the Church's mission. He it is above all others who remembers what God has called the Church out of the world to be and to do; and because he is this memory, he serves as the constant reminder to the Church of its mission and vocation.

These are surely the nuggets to be found, or at least the chief ones. But what is distressing is the perseverance of unworthy traditions of the bishop's ministry, or the appearance of new ones which mislead and corrupt. It is certainly no great contribution to the historic episcopate to present it as essentially an administrative office. In point of fact, except for a few emergency situations of various kinds, the centralizing of administrative power in the bishop is a tradition both absurd in its lack of practical efficiency and hostile to his true and necessary work. No secular business would endure for a year with the preposterous administrative structure which far too many dioceses assume is true Church tradition. And to expect the Church's principal real-estate agent and banker to function also as its teacher, liturgical officer, father in God, etc., is nonsense.

Even more distressing is the increasing vogue of a somewhat magical theory of the bishop. Such a theory supposes that if you can only contrive somehow to get him to take part in an ordination, all will be well, no matter how little else there may be of coherent agreement or unity expressed in the service. Or again, in the extremely sensitive and vexed area of intercommunion, if only the bishop (or some episcopally-ordained extension of him) can con-celebrate at least the core of the liturgy, then all will be well, no matter what the degree of unity underlying this extraordinary act. Such proposals *can* be no more than purest magic, acceded to by those who do not believe in them for the sake of sociability with those who do.

Where this is so, desperate harm has

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TITHING—

does the accent belong

on parish support

or God's poor?

by a Churchwoman

One of my daughters is studying French and frequently asks me to help her with her homework. She does rather well with memorizing conversational phrases, and most of the time the only criticism I have to make is that the words are right, but the accent is wrong.

I think this applies very frequently to the words about tithing, a subject which comes up every fall along with parish budgets and Every Member Canvasses. Tithing is presented to us as our Christian duty (the allusions all seem to come from the Old Testament, however), and something which it is hoped all Episcopalians will do, eventually.

We are told that the bishop tithes, and what percentage of the clergy tithe, and what blessings will fall our way if we tithe. But I think that the main hindrance to tithing becoming the general method of giving in our church, is that the accent is placed on the wrong thing. Specifically, on the wrong side of the envelope. The black side is for ourselves in our parish and (if you can spare a tiny bit extra) the red side is for others.

If a family is going to tithe suddenly, after years of token giving, it may require a complete change in that family's standard of living and way of life. To make such a drastic change in his children's environment, a parent has to have a very strong motivation. With the accent where it is placed at present, I feel sure that very few families feel that motivation.

For example, in order to tithe my family would have to give about \$70 to \$80 a month to the Church. The only way we could realize such a sum each month would be to sell our home and move to an inexpensive development. This would provide about \$50 of the necessary \$80. Next we would have to sell our new car at a loss and get an older one with smaller monthly payments. This would take care of the other \$30.

As we spend nothing per month on smoking, liquor, or entertaining and hard-

ly anything on clothes, there is no way we could cut down on luxuries as a means of providing the tithe. So it would have to come from a complete change in our way of living, mainly a change of property.

To make such a sacrifice, we would have to have a tremendous desire to tithe, and so far no one has been able to convince me that tithing is necessary to salvation, peace of mind, or that it is God's will for me. But perhaps this is because the accent is always on supporting the Church.

The Church is the Body of Christ. But as such it is no longer the body of the poor Man of Nazareth. Rather I see it as overly pretentious places of worship; heated and cooled and rocked to the tune of \$10,000 (and up) organs. Cuddled up close by are the luxurious parish houses with stainless steel kitchens, interior decorated living rooms, and ultra-modern classrooms used perhaps one hour a week. A few blocks away stand the air-conditioned rectories with two cars in each garage.

Truly I am not inspired by all this to short-change my own children, to deny them their home, their car, perhaps their education. But if the accent were on the suffering poor of this world, the hungry without food, the cold without clothing, the sick without medical care, the old without love, the imprisoned without hope, or missionaries to bring Christianity to those who have never heard of Christ, why, then, no sacrifice would seem too hard.

Certainly there are thousands of words poured out each fall about tithing, but too often the accent is on the support of the parish, when the accent should be on helping God's poor. Why not change the envelopes in which we give our offerings to read, "Ninety percent for others, and ten per cent for our parish"? Then maybe more people would be inspired to try tithing.

Spelling Out the Faith

Several articles in recent issues of Episcopal Church magazines — notably the *Witness* and the *Protestant Episcopal Standard* — have complained of the difficulties faced by other Churches in unity negotiations with Anglicans. Things seem to go forward without major difficulty up to a certain point. Then, in some Anglican legislative body, a majority report and a minority report are brought up for consideration. The minority report objects to the unity plan because it fails to make explicit certain things which are not made explicit in Anglican formularies themselves. And, much to the surprise of the trusting members of the other Churches, the minority report is followed and the unity plan falls to the ground.

Since most such ill-starred plans have been concerned with relationships with non-episcopal Churches, the complaint has been voiced chiefly by Churchpeople of Liberal-Evangelical persuasion. But perhaps they can understand the problems of other Churchpeople better if they will consider the sort of safeguards they might want in a unity plan with the Roman Catholic Church. Perhaps the Episcopal Church tacitly accepts some Reformation principles which would have to be made explicit under such conditions.

The Episcopal Church, together with the other Churches of the Anglican Communion, does not order its own life on the basis of elaborate confessional statements covering every important point of doctrine, discipline, and worship. The Thirty-Nine Articles are the monument of our best effort in this direction and they simply do not stand on the same level in Anglican Church life as the Westminster Confession among the Presbyterians and the doctrinal decrees of the Council of Trent among the Roman Catholics.

Truth Through Every Avenue

The Episcopal Church seeks to know the truth through every possible avenue — through the Holy Scriptures, through the testimony of the early Church and the writings of the Fathers, through the Ecumenical Councils, through the use of reason, through the insights of science and philosophy, through the testimony of Christian individuals and groups who are not of our Communion, through the life of prayer and worship.

But when this vast and indefinable body of testimony is placed in juxtaposition with an articulate and in some respects very different Christian tradition, many Anglicans feel considerable anxiety about the maintenance of important elements of Christian truth.

In the context of unity negotiations with Protestant Churches, we do not think that the anxiety has to do with maintaining a rigid and peculiar Anglicanism. Rather, it has to do with remaining in the mainstream of the central Christian tradition. Onesided emphases and even deviations from this tradition are not uncommon in our midst. Indeed, it might be (and is)

shrewdly argued that large sections of the Church do not even agree as to what the central Christian tradition is on some particular point (such as apostolic succession). Nevertheless, Anglicanism has not set itself apart from any element of the experience of the undivided Church. It makes room for conflicting opinions by agreeing upon what we shall say and do together in our worship, and by our common reverence for the whole Church of which we are a part.

On the matter of the episcopate, which is only one of the key issues in Church unity discussions, it is true that Anglicanism does not in its formularies explicitly require belief in any particular theory of Holy Orders. On the other hand, it does require that every ordination of deacon or priest or bishop be conducted in such fashion as to satisfy the requirements of the principal theories of Holy Orders known to the Catholic tradition. In unity negotiations, it is fairly easy to agree upon an ordination rite which offends nobody's conscience. But it is exceedingly difficult to settle the question of the recognition of ministers who have already been ordained in a manner that conflicts with Catholic tradition.

Virtual Impossibility

The effort to settle which theory is the true one, or to produce a new theory to meet a new situation, faces a virtual impossibility; for no one theory is likely to prove to be held by the majority. The more we try to define what we are doing in a rite of unification-ordination, the more remote is the possibility of agreement about it. Through its history, the Holy Catholic Church has not done things because it had a theory about them; rather, it has had theories about the things it does.

In our view, the Ceylon Scheme in its rite of unification satisfied every essential of the various theories of Holy Orders known to Catholic tradition. Its prayer, accompanying the laying on of hands, asked God, rather than man, to be the judge of the needs of those involved for grace, power, and authority for the ministries they were to exercise; and to supply their needs accordingly. This is precisely what God is asked to do in any service of conditional Baptism or Confirmation or ordination, and the Holy Catholic Church has never considered it improper to approach the Lord with such uncertainty in mind. Nevertheless, some of the Anglican actions regarding the plan objected seriously to the fact that it did not say explicitly that those who had not received episcopal ordination were now being ordained. Perhaps a better stipulation would have been to ask for a declaration that the rite was intended to be sufficient to ordain a person who had not previously been ordained according to anybody's theory of Holy Orders. The very existence of the unification rite is an impressive testimony to the importance of Catholic concepts of the requirements for ordination; in negotiations between Protestant Churches, as a rule, no such rite is required or desired.

In a sense, such matters as unification rites, statements of faith, etc., represent the last, rather than the first, hurdles to be crossed. The Episcopal Church, with precisely the same Constitution, Canons, Book of Common Prayer, and Bible it now has, and with a House of Bishops impeccably consecrated, could be made an almost intolerable spiritual home for Anglo-Catholics

on the one hand, or Liberal Evangelicals on the other, if a dominant group used all the means at its disposal to enforce a policy of rigid hostility to the other group. The fear that those entering into a united Church from the Protestant tradition would be hostile to the Catholic elements of the Church's heritage is the thing that leads to demands for explicit support of key aspects of this heritage. And no piece of paper has been, or could be, devised to quiet this fear. Only people in confrontation with each other, discussing frankly their concerns and their differences, can arrive at genuine understanding and mutual confidence.

The vast majority of the Episcopal Church treasures its Catholic heritage. The vast majority of the Episcopal Church treasures its Protestant heritage. Basically, this Church is not a federation of disagreeing Protestants and Catholics, but a living synthesis of the two traditions. It is a Church composed of Protestant-Catholics. The spokesman for either tradition is not likely to find himself in a minority when the tradition appears to be endangered.

Hence, we wonder whether spokesmen for the Evangelical side of things are not wasting ink in deploring the Catholic demand for explicit reassurances. The Episcopal Church possesses (whether explicitly or implicitly) and does not intend to surrender its Catholic heritage. We might as well take this as a "given," and proceed

from there to a consideration of the best way to share this heritage with our fellow-Christians in other Communions.

We are not at all certain that the best way to this end is by stipulations, definitions, denials of Protestant traditions and practices, etc. Having adopted the Creed as our statement of belief, we become a little foolish when we add a statement that it is supposed to be believed, and a little more foolish when we try to define how it is to be believed. What particular confessionism can stand before the vast testimony of the Catholic Church of all the ages? And who would dare to pack this testimony into a 20th-century confession, destined to the same white-elephant status as the Thirty-Nine Articles?

Our Commission on Approaches to Unity has been charged with discussing the possibilities of a united Church, "truly Catholic, truly Reformed, and truly Evangelical," with a group of other Churches. Just what this might mean will have to be brought out in much thought and discussion, not only at the level of the Commission, but at many other levels of Church life. We should not even be thinking about uniting until the several Churches have a common sense of the kind of Church that is in accordance with God's will. Then, and only then, will statements of faith and rites of unification have a significant part to play.

NEWS

Continued from page 11

Churches and different faiths packed the cathedral for a memorial service for the late Anna Eleanor Roosevelt, Churchwoman, widow of a President, and a world-renowned figure in her own right.

Ambassador Adlai E. Stevenson, United States Representative to the United Nations, delivered the eulogy, saying, in part, "A grief perhaps not equalled since the death of her husband 17 years ago is the world's best tribute to one of the great figures of our age — a woman whose lucid and luminous faith testified always for sanity in an insane time and for hope in a time of obscure hope — a woman who spoke for the good toward which man aspires in a world which has seen too much of the evil of which man is capable."

He said that the 78-year-old Mrs. Roosevelt lived "most of the time in tireless activity as if she knew that only a frail fragment of the things that cry out to be done could be done in the lifetime of even the most fortunate." He said:

"Her life was crowded, restless, fearless, and lonesome. Perhaps she pitied most not those whom she aided in the struggle, but the more fortunate who were preoccupied with themselves and cursed with the self-deception of private success. She walked in the slums and ghettos of the world, not on a tour of inspection, nor as a condescending patron, but as one who could not feel complacent while others were hungry, and who could not find contentment while others were

in distress. This was not sacrifice; this, for Mrs. Roosevelt, was the only meaningful way of life.

"These were not conventional missions of mercy. What rendered this unforgettable woman so extraordinary was not merely her response to suffering; it was her comprehension of the complexity of the human condition. . . .

"What we have lost in Eleanor Roosevelt is not her life. She lived that out to the full. What we have lost, what we wish to recall for ourselves, to remember, is what she was herself. And who can name it? But she left a name to shine on the entablatures of truth, forever."

"We pray that she has found peace. . . . But today we weep for ourselves. We are lonelier; someone has gone from one's life who was like the certainty of refuge; and someone has gone from the world who was like a certainty of honor."

Officiant at the service was Bishop Donegan of New York. Presiding Bishop Lichtenberger also participated. Other participants included the dean of the cathedral, the Very Rev. John V. Butler, and the Rev. Gordon L. Kidd, rector of St. James' Church, Hyde Park, N. Y. (parish of the Roosevelt family).

UNITED NATIONS

"Order" in the Cathedral

More than 100 Boy Scouts, from 14 Manhattan troops, stood at attention inside the Cathedral of St. John the Divine, New York City, on October 21st. Each

carried a flag representing one of the members of the United Nations. They marched down the center aisle of the cathedral and placed the flags in stands.

The occasion was a "Convocation for the United Nations," a service marking World Order Sunday. An estimated 1,500 people, many associated with the United Nations, listened to the choir of boys and men at the cathedral and heard an address given by the Rev. O. Frederick Nolde, director of the Commission of the Churches on International Affairs of the World Council of Churches.

The theme of Dr. Nolde's address was, "In a changing world — Christian Hope." "World Order Sunday, initiating United Nations' week, provides a special opportunity to offer supplications, prayers, intercession, and thanksgiving for all men; for rulers and for all that are in authority in order that people everywhere may live a quiet and peaceable life in all godliness and honesty," said Dr. Nolde. "It is a moment for rededication to the support of the United Nations, as it seeks in a turbulent world to fulfill the purpose of its Charter, and to project that support into the months that lie ahead."

"The Christian cannot justify an attitude of gloom or despair," he said. "There is a God who will reign supreme even though empires may fall, the material world become devastated, and man be wiped from the face of the earth. This is our Christian heritage," he said. "If men put their confidence, not in missiles and

satellites but in the power of the spirit," said Dr. Nolde, then there is hope.

The service was sponsored by the U.N. committee of the Manhattan division of the Protestant Council of the City of New York, and was held in the cathedral by invitation of Bishop Donegan of New York.

BOOKS

Ideas for the Library

A new list of books recommended for parish libraries, published by the National Council's Department of Christian Education, has been made available.

The list contains titles listed under these headings: Bible, biography, Church history, doctrine, worship, the work of the Episcopal Church, reference, and children's books. Suggestions are made for selecting books for beginning on a small budget, and for additions that might be made as funds increase.

Suggestions for further titles, and ideas for improving a library, will be made in a Parish Library Newsletter, issued three times a year. The list of recommended books, and the newsletter, may be obtained free, on request, from the editor, *Parish Library Newsletter*, 28 Havemeyer Place, Greenwich, Conn.

THE PROVINCES

Work for the Fourth

While the world watched the power struggle around Cuba in late October, the synod of the fourth province met at Pensacola, Fla. (October 24th-26th), to consider the refugee problem as it confronts the Church today. As a result, the province has undertaken to raise, through voluntary gifts, the sum of \$100,000 to help with work among the Cuban refugees in Miami.

The province has just completed a substantial program known as "Operation Food," in which, through the sale of

coupon books and from offerings, over \$20,000 was raised for use by the Episcopal Latin American Center in Miami in buying supplementary food for the more desperately needy refugee families. Allowances of up to \$100 a month, supplied by the federal government, do not provide even the essentials for these families.

To help the present fund-raising campaign, the diocese of South Florida is releasing a social worker from the Latin American Center to speak throughout the province. In addition, filmstrips telling the story of the refugees (available from the diocese of South Florida) have been prepared. Coupon books are to be distributed to each of the province's dioceses.

In an address to the synod, the Rev. Canon A. Rees Hay, provincial chairman of the committee on Cuban refugee work, told of the work of the Episcopal center in Miami. He said that a full-time priest (himself a Cuban refugee), a social worker, and a coördinator of English classes are provided there. Besides the services of the Church, the center provides a program of emergency relief, English classes, clothing, food, and medical assistance. In addition, 24 Cuban refugee students are being sponsored in 12 colleges and universities throughout the country. The Church is providing for the needs of these students, he said, thus enabling them to take advantage of scholarship opportunities. He pointed out that a greater threat to our ultimate security than missiles in Cuba is the fact that there are some 15,000 Latin American students studying in Cuba under full scholarships from Moscow.

The Rev. Terence Ford (right), rector of the *Misión de San Marcos*, Ancón, Panama, congratulates parishioners Carlos Raul Moreno, new governor of a Panamanian province, and Mrs. Moreno. Mr. Moreno's appointment, by President Roberto Chiari of Panama, was the occasion for some controversy among Panamanians, since Mr. Moreno is a former Roman Catholic priest. Lay organizations of the Roman Church have called Mr. Moreno a "renegade, a rebel, and an excommunicate," and have alleged that his appointment is an insult to their Church [L.C., June 17th].



BISHOPS

Continued from page 15

been done to the unity of the Church and to the whole ecumenical task. It is not enough to have the mere physical collocation of these ministers. Grace, including the grace of orders, is not an impersonal thing to be added to a mixture, like vermouth to gin. Grace is a Person acting through persons, who have at least a minimum degree of inter-personal communication and understanding. This is not to say that you must have full agreement before you can begin on the ecumenical task. I only quote myself when I say that "the secret of unity lies not in people thinking alike but in people acting together." I believe this implicitly; I believe that this is an essential understanding of unity which has been abundantly shown and proved within Anglican life. But this is not at all the same thing as saying that the mere physical participation of individuals in certain common gestures and words constitutes people acting together. This would be magic with a vengeance!

Rather what such acts require and presuppose is a *sufficient* agreement on the intention of the act and the parts played by those who share the act — a meeting of minds sufficient to establish the act as an act of the Church and not simply a group of individual actions done by people who happen to be in the same place at the same time.

What constitutes "sufficient" in this is not easy to say. Within our Anglican household, we have learned to tolerate happily a very generous interpretation of sufficiency. No doubt this is partly because we are all "Episcopalians" or "Anglicans" (whatever that means), and thereby have an assurance of unity and common loyalty which makes up for what might otherwise seem an insufficient degree of agreement. From this point of view, the ecumenical task is very likely largely that of finding ways in which the unity of all Christians in Baptism can be seen and accepted as an even stronger common loyalty than what is now given by the somewhat mysterious quality known as "being an Episcopalian."

But certainly "sufficient" must include a manly and sensible and biblical and historical understanding of what the point and work of the bishop is. A little less energy spent in contriving ways to insert the bishop into non-episcopal ecclesiology, and a little more energy spent on saying what he is and what he does would take us a long way forward in the ecumenical task.

* * * * *

All three questions are related — they are really all one question, as to the seriousness with which we understand the inheritance of the episcopate, and the task of establishing that ministry in its right fullness. This is of course a very great

task, to be undertaken only in the sober intercourse of ecumenical life.

I have only two tests to suggest, by which the authenticity of this dialogue can be measured. One is that of the relevance of the episcopate to the society in which we live and which we try to serve. We will learn a good deal in our task by looking back to what the Scriptures have to tell us. But the episcopate is not a biblical institution. The Holy Scriptures no doubt must limit and guide and correct us in our studies. But they will not provide the doctrine, nor will they outline the institution. So, too, is there much to be learned from the long history through which the Holy Spirit has guided us. But once again, the form and doctrine of the episcopate of our time can never be established solely on historical grounds. The question of present relevance — of the part that the episcopate can play and should play in the present obedience and mission of the Church — is the test most seldom applied, and in many ways is the most urgent of these three.

The second test is that of greatness, based on that cardinal element in our faith that the important bishop and the only real bishop is the great Shepherd and Bishop of our souls who is the Lord of the Church. The authority and ministry of the bishop must in the end be seen clearly to be a fulfillment in time and space of Christ's ministry. There is no greatness in the episcopate, or in any man who holds that office, which comes from his position as an ecclesiastical officer or a figure adorned with civil or secular dignity. The greatness in the episcopate, which clothes even the little and sinful men who are privileged to bear its glory and wonder for their few years, comes from the radical and astounding assertion of the Church that Christ uses this ministry to fulfill His own — to continue His priestly offering and widen His shepherding love and extend His saving teaching through the long years of waiting.

Christ is the test of all this. He is the minister; He is the bishop. And only by constantly bringing our reconstruction of the episcopate into His presence, and measuring it and testing it by His ministry, can any even approximately true doctrine of the episcopate be established. He alone can save us from antiquarianism and from magic. He alone can preserve in us the costly relevance which is the final test of the episcopate.

LIVING CHURCH ENDOWMENT FUND

The amounts noted below have been received in response to The Church Literature Foundation's appeal for contributions toward a \$200,000 endowment fund to underwrite the costs of publishing THE LIVING CHURCH. (Contributions qualify as charitable deductions under federal income tax laws.)

Previously acknowledged\$9,317.60
Receipts Nos. 4122-4135, Nov. 9-27 337.00

\$9,654.60

LETTERS

Continued from page 3

Church spreads God's Kingdom than to hear first-hand from a man in the field. All the descriptive powers I can muster would not have one-tenth the effect of a letter describing the day-to-day life of a missionary and his people.

I think the clergy involved were remiss and, if nothing else, passed up an opportunity for a "public relations" gambit. The children had planned to "adopt" one of the respondents who seemed most interesting and needy as a class project.

I write only in the hope that some missionaries seeing this will take note for the future. I wonder also if this lack of response is a common experience. I sincerely hope not. Such letters could do much to awaken our children to the adventure and glory of serving Christ throughout the world.

LAURA LEE THOMAS
(Mrs. Trevor E. G. Thomas)

West Orange, N. J.

Editor's comment: According to the October issue of the *Episcopalian*, in 1960 the Church had 858,490 Church school pupils, 270 overseas missionaries.

Crown in Print

My father used to say, "She will receive a crown in Heaven," but I would like to give credit to a very deserving Churchwoman now.

In the article on the Church in South Africa, "We Are Anglicans" [L.C., November 11th], it speaks of "SAVE, Inc., an organization with headquarters in Prairie Village, Kan., which has been set up to enlist the help of American Churchmen for Bishop Mize in Southwest Africa."

This organization was conceived and organized, and is now carried on by one lone Episcopalian, Mrs. P. E. Bowers of Prairie Village. Mr. and Mrs. Bowers, who are old friends of Bishop Mize, realized the hardships he was undergoing in Southwest Africa. Mrs. Bowers decided the bishop needed the financial assistance and the assurance of his friends and his Church in America.

She sent a mimeograph newsletter to a small list of people. The project grew until it was necessary to incorporate. The writing,



the collecting of pictures, the promotion, the mailing and all the necessary errands involved are done by Mrs. Bowers alone. She says, "Someday I hope to move the addressograph and file cabinets out of my dining room and be able to have a meal in style again."

One other person should be mentioned and that is her rector, the Rev. Clifford E. Barry Nobes of St. Paul's Church in Kansas City, Mo. Without his advice, encouragement, and spiritual support I'm sure Mrs. Bowers would have given up this tremendous job years ago.

MARGARET BRADEN
(Mrs. F. C. Braden)

Yuma, Ariz.

BOOKS

Continued from page 4

make hard decisions; he did not put them off or try to evade them.

His fairness; he tried to see to it that the other man and the other side had their chance to state their case.

His compassion is revealed in what concerned him and whom he admired, and is at work in his tireless self-giving as a pastor to the dying and the sick and the bereaved.

The book is full of his humor. How often those of us who sat under him in the House of Bishops have seen him relax himself and us when things grew tense.

His humility — oh, I won't say he has never been a little pleased with himself. Who wouldn't be with so much to be pleased about? But it is all overlaid with humbling gratitude to a host of friends and helpers.

Who will want to read the book? His friends everywhere, who may well find themselves in it. Bishops who want to know how to carry their inescapable administrative loads without groaning and remain chief shepherds of the flock. Parsons who want to know how to be good parsons. Plain people who like to read about a real man.

This is a good book about a good servant of the Christ whom the world so greatly needs.

ANGUS DUN
Bishop Dun is Washington's retired diocesan.

Provocative, Important

KERYGMA AND MYTH. A Theological Debate, Volume II. Edited by Hans-Werner Bartsch. Translated by Reginald H. Fuller. S.P.C.K. Distributed in U.S. by Seabury. Pp. viii, 360. \$6.

Prof. Fuller of Seabury-Western has performed an important service by putting into English some of the most valuable essays which have appeared in the controversy over Bultmann's demythologizing, including the mordantly ironic essay by Karl Barth.

If English-speaking readers sometimes wonder what the problem is (Doesn't everyone demythologize something? Didn't the Fathers do so?), their lack of concern is due to several factors, including (1) lack of desire to discover a rigorous theological method, (2) emphasis on the practical instead of the theoretical, and (3), especially among Anglicans, unwillingness to base all Christian theology on the Bible alone. Some of the points made in the debate may not seem entirely relevant. Probably the essay Americans will find most meaningful is that on "Two World Concepts — Two Languages" by the late Gustav Brondsted — a clear, sober, theological analysis of the situation.

A point barely touched on by most of

the contributors is that there are various kinds of New Testament criticism. It is not criticism as such which leads to demythologizing and requires existentialist exegesis; it is a particular kind of criticism, based on critical principles not always or, indeed, not often expressed. Because this criticism, reacting against earlier approaches, demands a kind of historical proof practically mathematical in nature, and finds that the New Testament cannot supply it, it takes refuge in absolute negative conclusions, no more "provable" than the positive ones it opposes.

Disagreement with the methods and conclusions of many of the contributors, however, should not permit us to neglect this book. It is provocative, stimulating, and important. The kinds of questions which Bultmann raised are going to be with us for a long time.

ROBERT M. GRANT

The Rev. Dr. Grant is professor of New Testament, University of Chicago.

Parish Level Renewal

One Bread, One Body. By the Rev. Nathan Wright, Jr. Foreword by the Rt. Rev. James A. Pike. Seabury. Pp. xi, 148. \$3.75.

The whole Church is becoming increasingly aware of the forces of spiritual renewal which are in the air today. It is thus increasingly necessary to have short, readable books which will help clergy and laity implement the work of renewal at the local parish level. Fr. Wright's *One Bread, One Body* is of precisely this sort, and it should receive a warm welcome.

The topic of this book is liturgical worship. The author demonstrates that the Holy Eucharist is central not only for the internal spiritual life of the Church, but also for the advancement of Christian unity, for the development of a witnessing laity, for the building up of Christian social patterns, for a better understanding of theology, and so forth. Sacramental renewal, in other words, is presented in its proper role as the close partner of a variety of other movements, all of which are expressing this new vitality, new creativity, and new awareness of the working of the Holy Spirit in the 20th century.

The book itself follows the outline of the eucharistic liturgy in the Prayer Book. Each chapter takes a portion of the rite and shows its meaning and relevance in various ways. There are numerous striking quotations from ancient and modern authors. With these quotations Fr. Wright provides a kind of running bibliography which will introduce the reader to many of the principal authors and books that have influenced the present liturgical revival. The wide range of material drawn from theologians of many backgrounds, Catholic and Protestant, Eastern and Western, should certainly serve to com-

mend this book to readers outside our own ecclesiastical fold.

Although the book itself is not especially concerned with ceremonial, one will find here the important theological principles which are the basis for the Gospel and Offertory processions, and the use of the free-standing altar.

One can only regret that a book of this sort has to be sold at such a price. It is bound in imitation cloth.

H. BOONE PORTER, JR.

Fr. Porter (D.Phil.-Oxon.), professor of liturgics, General Theological Seminary, is a member of the Standing Liturgical Commission and of the Home Department of the National Council.

Books Received

BEING A CHRISTIAN IN TODAY'S WORLD. By Walter Leibrecht, research professor, University of Chicago. Muhlenberg Press, a Fortress Book. Pp. 48, \$1. This 50 page book is moving and well written. Its chapter headings are The Courage to Live, Beyond Despair, Christian Vocation, The Place of our Calling, and Vocation and our Daily Work.

JESUS CHRIST AND MYTHOLOGY. By Rudolf Bultmann. Scribners. Pp. 96. Paper, \$1.25. (First published 1958.)

BEYOND ANXIETY. The Christian Answer to Fear, Guilt, Inhibition, Frustration, Indecision, Loneliness, Despair. By James A. Pike. Scribners. Pp. viii, 149. Paper, \$1.25. (First published 1953.)

ZEN DICTIONARY. By Ernest Wood, former president, American Academy of Asian Studies, San Francisco. Philosophical Library. Pp. 165. \$4.75.

BREAKING INTO PRINT. An Editor's Advice on Writing. By Edward Weeks, editor, the *Atlantic Monthly*. The Writer, October 15th. Pp. viii, 145.

GEORGE MATHESON. The Free Captive. By the Rev. Michael Daves (Methodist). Upper Room. Pp. 32. Paper, 20¢; \$2. a dozen. (Seventh in series on great hymn writers of the Christian church. Matheson wrote, "O Love that wilt not let me go.")

TOWARD SPIRITUAL RENEWAL. The Individual, the Family, the Church. By Nels F. S. Ferré, professor of Christian theology, Andover Newton Theological School. Upper Room. Pp. 24. Paper, 20¢; \$1 for 6.

LETTERS TO A TEEN-AGE SON. By Henry Gregor Felsen. Dodd, Mead; September 24th. Pp. 126. \$3.

CULTURE AND COMMUNICATION. By Robert T. Oliver, Ph.D., LL.D., head, department of speech, Pennsylvania State University. Thomas (#506 in American Lecture Series), July. Pp. xvii, 165. (Study of "independent sovereignty of nation-state" and of "deeply imbedded cultural differences" as these constitute "barriers to international understanding and cooperation.")

HANDBOOK OF PREACHING RESOURCES FROM ENGLISH LITERATURE. Compiled and edited by James Douglas Robertson. Macmillan. Pp. 268. \$5.

CHRISTIANS IN CONVERSATION. With a preface by Most Rev. Peter W. Bartholome. Newman Press. Pp. x, 112. \$3.

THE GROWING STORM. Sketches in Church History from A.D. 600 to A.D. 1350. By G. S. M. Walker. Eerdmans. Pp. 252. \$3.75. (Volume 2 of a new series on the Advance of Christianity through the Centuries.)

THE COMMUNICATION OF THE GOSPEL IN NEW TESTAMENT TIMES. London: S.P.C.K. Greenwich, Conn.: Seabury Press. Pp. 93. Paper, \$2.25.

CHRISTIAN SPIRITUALITY TODAY. Essays contributed to the *YORK QUARTERLY*, 1959-60. Edited by the Archbishop of Canterbury. London: Faith Press. Pp. 62. 5/- (about \$1.50 if ordered through an American dealer).

PEOPLE and places

Appointments Accepted

The Rev. William V. Albert, formerly rector of All Saints' Memorial Church, Meriden, Conn., is now curate at St. John's Church, Jersey City, N. J.

The Rev. Robert Floyd Appleton, formerly a member of the Society of St. John the Evangelist, has withdrawn from the Society with the consent of the chapter, the superior, and the visitor. He is now assistant priest at the Church of the Transfiguration, New York City. Address: 1 E. Twenty-Ninth St., New York 16.

The Rev. James Murchison Duncan, priest of the diocese of Washington, formerly addressed in Cranston, R. I., is now rector of St. James' Church, Long Branch, N. J.

The Rev. Galen C. Fain, formerly vicar at St. Paul's Church, Ironton, Mo., is now vicar at Trinity Church, St. James, Mo. The Rev. Mr. Fain left his work in Ironton because he had reached the compulsory retirement age of 72.

The Rev. Russell Gale, formerly rector of All Saints' Church, Regina, Sask., Canada, will on January 1 become assistant rector at Calvary Church, Summit, N. J.

The Rev. Wallace H. Garrett, formerly a chaplain of the U. S. Navy, is now in charge of St. James' Church, Shreveport, La., and is serving as Episcopal chaplain at Centenary College. Address: Box 8073, Shreveport.

The Rev. Frank E. Greene, formerly rector of St. Chrysostom's Church, Wollaston, Mass., is now in charge of St. Michael's Mission, Holliston, Mass., and is assistant at St. Andrew's Church, Farmingham. Address: 165 Maynard Rd., Sudbury, Mass.

The Rev. Robert B. Hall, formerly rector of St. Luke's Church, Baton Rouge, La., is now rector of the Church of the Holy Comforter, Miami, Fla. Address: 150 S.W. Thirteenth Ave., Miami 35.

The Rev. Francis A. Hoeffinger, formerly vicar at St. Martin's in the Fields, Grand Island, N. Y., is now vicar at St. Mary's Mission, Cadillac, Mich. Vicarage: 408 E. Harris; church: 815 E. Lincoln.

The Rev. Clifford R. Horvath, formerly curate at Christ Church, Springfield, Mo., and chaplain to Episcopal students at Southwest Missouri State College, is now curate at Grace Church, Massapequa, L. I., N. Y. Address: 3 Cedar Shore Dr.

The Rev. John Paul Jones, Jr., formerly rector of Thankful Memorial Church, Chattanooga, Tenn., is now assistant rector at Grace-St. Luke's Church, Memphis, and headmaster of the parish day school. Address: 1720 Peabody Ave., Memphis 4.

The Rev. Theodore J. Jones, formerly of Brooklyn, N. Y., is now rector of the Church of the Incarnation, Miami, Fla.

The Rev. James L. Lowery, Jr., formerly in charge of Grace Church, Elmira, N. Y., is now rector of St. Paul's Church, Greenwich, N. Y., and St. Stephen's, Schuylerville, in the diocese of Albany. Address: 145 Main St., Greenwich, N. Y.

The Rev. John A. Maguire, formerly a teacher in the Romance languages at Hobart College, Geneva, N. Y., is now vicar at St. James' Church, Green Ridge, Pa.

The Rev. Frank W. Marshall, Jr., formerly curate at Christ Church, Newton, N. J., became rector of Trinity Church, Bayonne, N. J., on November 15. Address: 141 Broadway, Bayonne. He served briefly and temporarily on the staff of Trinity Cathedral, Newark, N. J., between the two parishes.

The Rev. Lex S. Mathews, formerly vicar at St. Luke's Mission, Scottsboro, Ala., is now associate chaplain at Florida State University, Tallahassee, Fla. Address: 655 W. Jefferson St.

The Rev. Milton E. McWilliams, Jr., formerly associate rector at St. Francis' Church, Houston, Texas, is now rector of St. Mark's Church, Bay City, Texas. Address: 2200 Ave. E.

The Rev. Robert L. Meany, who was ordained deacon in June, is now vicar at St. Agnes' Church, Sandpoint, Idaho, and St. Mary's, Bonners Ferry.

The Rev. W. Robert Mill, formerly engaged in graduate study, with address in Cambridge, Mass., has for several months been Episcopal chaplain to

Duke University. Address: 1110 Arnette Ave., Durham, N. C.

The Rev. James A. Mitchell, retired priest of the diocese of Newark, is serving temporarily as assistant at Grace Church, Providence, R. I. His permanent address is 30 Engle St., Apt. 23, Tenafly, N. J.

The Rev. Lorin A. Paull, formerly curate at the Church of St. Michael and All Angels, Denver, Colo., is now rector of the Church of St. Charles the Martyr, Fort Morgan, Colo.

The Rev. Albert Fitz-Randolph Peters, formerly assistant at the Church of St. Edmund the Martyr, Joliet, Ill., and vicar of the Church at Lily-Cache, is now rector of St. Margaret's Church, 2555 E. Seventy-Third St., Chicago 49.

The Rev. Herbert E. P. Pressey, formerly vicar at Trinity Church, St. James, Mo., is now associate at Grace Church, Kirkwood, Mo. Address: 528 Parkwoods Ave., Kirkwood 22.

The Rev. Malcolm H. Prouty, formerly rector of St. Matthew's Church, Darlington, S. C., is now rector of the Church of the Holy Cross, Shreveport, La. Address: 875 Cotton St.

The Rev. Edward H. Rankin, formerly curate at the Church of the Holy Communion, South Orange, N. J., is now chaplain at Oklahoma State University, Stillwater, Okla. (Fr. Rankin had accepted appointment as curate at St. James' Church, Lancaster, Pa., but resigned before taking up duties in Lancaster.)

The Rev. Leonidas M. Rose, formerly vicar at St. Anne's Church, Warsaw, Ind., is now vicar at Holy Apostles' Church, Satellite Beach, Fla.

The Rev. Lawrence H. Rouillard, formerly rector of Trinity Church, Canton, Mass., is now chaplain at the Claremont Colleges, Claremont, Calif. Address: 255 W. Sixth St.

The Rev. Ferdinand D. Saunders, formerly in charge of the Church of the Redeemer, Mattituck, N. Y., will on January 1 become rector of All Saints' Church, Baldwin, N. Y. Address after December 15: 2375 Harrison Ave., Baldwin.

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The Rev. Charles A. Schmidt, formerly rector of Trinity Church, Belleville, Mich., is now rector of Trinity Church, Canton, Mass. Rectory: 9 Chapel St.

The Rev. John Vallensia, former Roman Catholic priest who is studying for his doctorate at GTS, is now also serving as assistant at several churches in the diocese of Newark, at Mount Arlington, Stanhope, and Lake Lackawanna, N. J.

Ordinations

Priests

Long Island — On November 3, the Rev. Hubert N. Air, Jr. and the Rev. Michael B. Webber; on November 8, the Rev. Francis H. Spitzer.

Milwaukee — On October 20, the Rev. Robert G. Carroon, the Rev. Don M. Dixon, and the Rev. Robert L. Mathews.

Newark — On October 22, the Rev. Hayward L. Levy, Jr.

Upper South Carolina — On November 10, the Rev. David Acrill Fort, priest in charge, the Church of Our Saviour, Trenton, S. C., and Trinity Church, Edgefield.

West Missouri — On November 8, the Rev. John W. Biggs, the Rev. Perry M. Smith, and the Rev. William A. Bacon.

Wyoming — On November 16, the Rev. Richard C. Maddock, vicar, St. Thomas' Church, Dubois, Wyo., and St. Helen's, Crowheart.

Deacons

Charles A. Deacon, Jr. (Mass.), curate, Christ Church, Rochester, N. Y.

Raymond L. Phillips, Jr. (U.S.C.), assistant, St. Thaddeus', Aiken, S. C.

Living Church Correspondents

The Rev. L. A. Davis, P. O. Box 7, Salisbury, Southern Rhodesia, is now correspondent for Central Africa.

The Rev. Donald W. Mayberry, 809 Eighth Ave. S., Fargo, N. D., is now correspondent for North Dakota.

Armed Forces

Chaplain (Capt.) John R. McGrory, Jr., formerly addressed at an APO number in New York, is now at the Air Proving Ground Center, Eglin Air Force Base, Fla.

Resignations

The Rev. Dr. Guy H. Madara has resigned as rector of St. Mark's Church, Paterson, N. J. He retired from the active ministry about two years ago. Address: 241 E. Main St., E-2, Bergenfield, N. J.

The Rev. Albert E. Martin, vicar of the Church of the Incarnation, West Milford, N. J., and the Church of the Good Shepherd, Ringwood, has resigned from the active ministry because of serious illness.

Seminaries

The Rev. Thomas J. Talley, curate at Trinity Church, Garnerville, N. Y., will at the start of the second semester of this academic year begin work at Nashotah House as assistant professor of liturgics. The Rev. Imri M. Blackburn, professor of ecclesiastical history at the seminary, is now also registrar.

Mrs. Harold C. Kelleran, for the past 16 years director of Christian education for the diocese of Washington, will on January 1 begin work as asso-

ANGLICAN CYCLE OF PRAYER

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

December

9. Washington, U.S.A.
10. Wellington, New Zealand
11. West Buganda, Uganda
12. Western Massachusetts, U.S.A.
13. Western Michigan, U.S.A.
14. Western New York, U.S.A.
15. Western North Carolina, U.S.A.

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

WANT SUMMER EMPLOYMENT — High School senior, rector's daughter, A. F. S. exchange in Philippines 1962, wants to earn income to enter college next fall. Reply Box C-857.*

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

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THE LIVING CHURCH

ciate professor of pastoral theology and Christian education at Virginia Theological Seminary. Her office will be at the seminary. For the time being she will continue to live at 2913 N St., Washington 7, D. C.

Engagements

Miss Virginia Kathleen Jones, daughter of the Rt. Rev. Girault M. Jones, Bishop of Louisiana, and Mrs. Jones, will be married on December 29 in Sewanee, Tenn., to Mr. Pled Duncan Callicott, son of Mr. and Mrs. Claude W. Callicott, of Franklin and Nashville, Tenn.

Mr. and Mrs. Lawrence Hart, of Sussex, England, announce the engagement of their daughter, Diana Wilby Hart, to the Rev. Thomas V. Sullivan, vicar of All Saints' Church, Wolcott, Conn., and diocesan missionary. Miss Hart was formerly school nurse and science teacher at the Cathedral Choir School in New York.

Adoptions

The Rev. Robert H. Maitland, Jr. and Mrs. Maitland, of St. Peter's Church, Mount Arlington, N. J., and Christ Church, Stanhope, announce the adoption of a son, Jeffrey John, born October 23, 1962. (Fr. Maitland will become rector of the Church of the Holy Communion, Norwood, N. J., on January 14. His address will then be 66 Summit St., Norwood.)

Changes of Address

The offices of the diocese of Springfield have been moved to 726 S. Second St., Springfield, Ill. Mail intended for the diocese and for the Rt. Rev. Dr. Albert A. Chambers, Bishop of Springfield, should be addressed there. The Bishop's residence is at 1190 Williams Blvd., Springfield.

The Rev. Hugh Farrell, priest of the diocese of Olympia, formerly addressed in Oakland, Calif., may now be addressed at the House of Rest, 10 Finchley Rd., London N.W. 8, England. The address became effective December 1 and was to remain the same for at least a year, according to Fr. Farrell.

The Rev. Nelson W. Pinder, vicar at the Church of St. John the Baptist, Orlando, Fla., may be addressed at 438 Cottage Hill Rd.

The Rev. Allen B. Purdom, Jr., rector of St. Matthew's Church, St. Petersburg, Fla., may be addressed at Box 4718, St. Petersburg 39.

The Rev. Willis R. Rowe, rector of St. Mary's Church, Stuart, Fla., may be addressed at 310 Amerigo Ave., Stuart.

Births

The Rev. Alexander Blair and Mrs. Blair, of St. Anne's Church, El Paso, Texas, announce the birth of a daughter, Mary Frances, on November 13.

The Rev. H. Hunt Comer and Mrs. Comer, of Grace Church, Asheville, N. C., announce the birth of their first child, Eleanor Ann, on October 23.

The Rev. Marshall Esty Denkinger and Mrs. Denkinger, of St. Paul's Church, North Arlington, N. J., announce the birth of a son, Thomas Lockman, on September 20.

The Rev. Richard J. Herschel and Mrs. Herschel, of St. Alban's Church, Newtown Square, Pa., announce the birth of their second son and sixth child, Peter Andrew, on November 6.

The Rev. Albert W. Hillestad and Mrs. Hillestad, of St. Mark's Church, Oconto, Wis., announce the birth of their third son and fifth child, James Frederick, on October 12.

The Rev. Richard Cassels Nevius and Mrs. Nevius, of St. Paul's Parish, K St., Washington, D. C., announce the birth of a son, Alestair Michael, on November 7.

ACU CYCLE OF PRAYER

December

- The Rev. Howard C. Gale, Beverly, Mass.; St. Andrew's, Kenosha, Wis.
- St. Mary's, Stuart, Fla.
- St. Patrick's, Dallas, Texas
- The Rev. Ian L. Bockus, Caribou, Maine
- St. Andrew's, Mastic Beach, N. Y.; Church of St. Michael and All Angels, South Bend, Ind.; St. Alban's, Los Angeles, Calif.; Christ Church, Redondo Beach, Calif.
- Trinity, Utica, N. Y.
- St. Luke's, Mineral Wells, Texas; Trinity, New Castle, Pa.

The Rev. Donis Dean Patterson and Mrs. Patterson, of St. Andrew's Church, Washington Court House, Ohio, announce the birth of a second son, Andrew Joseph, on October 29.

The Rev. Marshall T. Rice and Mrs. Rice, of the Church of the Atonement, Fairlawn, N. J., announce the birth of their first child, Cynthia Kent, on October 30.

The Rev. Robert G. Wagner and Mrs. Wagner, of St. John's Church, Montclair, N. J., announce the birth of their first child, Frederick Marshall, on October 25.

Other Changes

The Rev. Charles J. Child, Sr., retired rector of Trinity Church, Paterson, N. J., was named "Man of the Year" last month by the Paterson Kiwanis Club.

The Rev. Stanley P. Gasek, rector of Grace Church, Utica, N. Y., was appointed vice-chairman of the 1962 Greater Utica United Fund Drive. Serving this year as assistant to the general chairman, Mr. Addison M. White, junior warden of St. James' Church, Clinton, N. Y., Fr. Gasek will next year be general chairman.

DEATHS

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

The Rev. Arthur P. Stembridge, retired priest of the diocese of Los Angeles, died September 21st, in Ventura, Calif.

The Rev. Mr. Stembridge was born in Detroit, Mich., in 1888. He studied at the Church Divinity School of the Pacific, and received the S.T.B. degree from Philadelphia Divinity School in 1930. He was ordained to the priesthood in 1929. Mr. Stembridge served the Church in California, Pennsylvania, Idaho, and Kansas, until his retirement in 1942. After his retirement he served as a supply priest in the dioceses of Kansas and Los Angeles, and in the District of Western Kansas.

Mr. Stembridge is survived by his wife, the former Harriet V. Rutter.

John Davidson Cooper, son of the Rev. John R. Cooper and Mrs. Cooper, died August 17th, in an accident on the eastern shore of Maryland, at the age of 14. The Rev. Mr. Cooper is rector of Memorial Church, Baltimore, Md.

Frank Hallberg, senior warden emeritus of Trinity Church, Bayonne, N. J., and a resident of Westfield, N. J., died November 9th, in Neshanic, N. J., at the age of 79.

Mr. Hallberg retired in 1948 from the Socony-Mobile Co., New York City, after 30 years of service as a correspondent in the audit department. For 55 years he had served as junior warden or senior warden on the vestry of the Bayonne church.

Mr. Hallberg is survived by his wife, the former Mabel Oliver; a son, Oliver, of Westfield; a brother, Harry, of Westfield; and a granddaughter.

Henry Wellesley Jones, an active Churchman and senior warden for many years of St. Martin's-in-the-Fields, Twenty-nine Palms, Calif., died at his home, in Twenty-nine Palms, on October 20th.

Mr. Jones, who was 81 years of age, went to Twenty-nine Palms from Chicago in 1938. He was a retired executive of a machinery company.

Survivors include his wife, Charline, a son, Harlow, and three grandchildren.

Cecil A. Poston, an active member of St. Stephen's Church, Spokane, Wash., was killed October 24th, in an automobile accident, north of Spokane. He was 63 years of age.

Mr. Poston and his brothers operated a Spokane dairy until 1950, when it was merged with the Carnation Co. Since the merger, his interests were dairy and livestock.

Survivors include his wife, Martha; three daughters; a son; two brothers; and two sisters.

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. & Wilmot
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 Finlay 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

PALM SPRINGS, CALIF.

ST. PAUL'S IN THE DESERT 125 W. El Alameda
Rev. Fredrick A. Barnhill, D.D.
Sun 8, 9, 11; Thurs 10

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 4:30-5

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

ST. THOMAS'

18th & Church Streets, N. W.
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues
& HD HC 12:15; Thurs HC 7:30

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

DAYTONA BEACH, FLA.

ST. MARY'S Ridgewood at Orange
Rev. J. R. (Knox) Brumby, r; Rev. Robt. N.
Huffman, c
Sun 7:30, 9, 11; Daily 7 (ex Tues & Thurs 10);
C Sat 5:30

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
Rev. 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. Cold-
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

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; IS, first Sunday; 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.

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

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. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 15, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tolly 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 (6 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. IGNATIUS'

Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery
care); Daily ex Mon 7:15 MP & Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
Rev. Chas. H. Graf, r; Rev. A. MacKillop, c
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

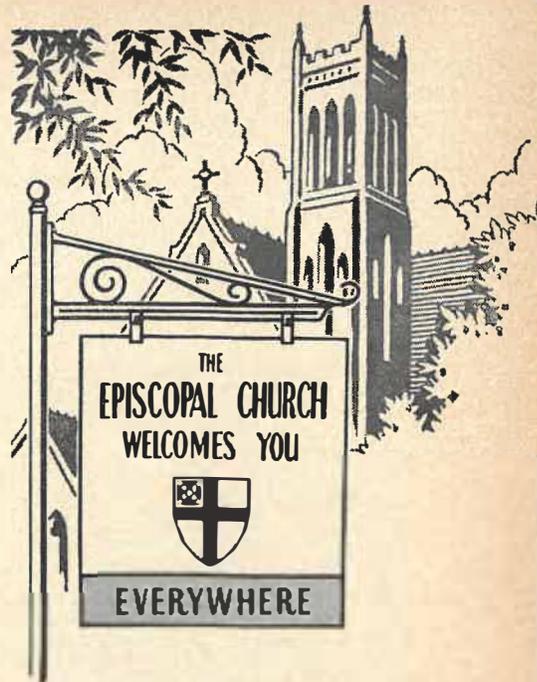
Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

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.



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

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 12:10 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 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

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

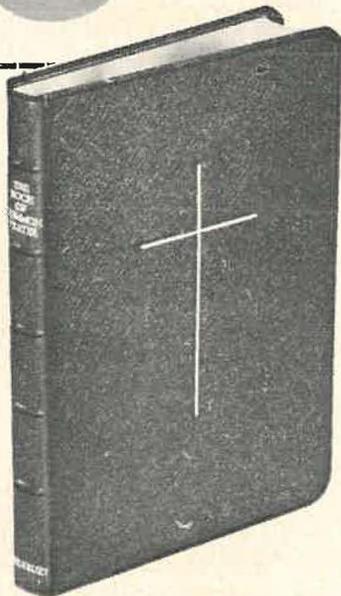
RICHMOND, VA.

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

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