

The Living CHURCH

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***Diaconate—
a Radical
Concept***

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***Work—
a Theological
Matter***

Annie Mae Begay: Miss Navajo, 1963
[see page 6].



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LETTERS

Most letters are abridged by the editors.

Brave or Foolish?

In reply to your question regarding the bomb scare in Grace Church, Syracuse, N. Y. [L.C., October 6th], my answer is —

I would have omitted the sermon, evacuated the church, waited 15 minutes, and then gone on with the Mass.

(Rev.) BAYARD H. GOODWIN
Rector, St. Mary's Church

Amityville, N. Y.

The answer is: Stand fast! Fire to order! Praise God for the blessing.

We do not flee everytime the devil shouts "boo!"

The duty of soldiers is to fight not flee.

These people in Syracuse were given at low cost what Peter and Paul and our other brothers and sisters paid for at great physical as well as nerve-wracking expense.

By little victories are major battles won.

Praise God and thank him, you in Syracuse, that you have been found worthy to suffer persecution and that you remained faithful and were able to serve Him and us under fire and to grow in grace — Grace Church indeed!

May God continue to bless you and all others who remain faithful in His service after the example of the saints.

LAWRENCE LAFER

Seaford, N. Y.

My answer to your question about the decision taken at Grace Church, Syracuse, under threat of a bomb, is in the words of George Macaulay Trevelyan: "There are times when it is wise to die for honor alone."

For rector and people to have fled the church *en masse* would have been an act of flagrant cowardice such as provokes further aggressions. As it was, they offered their lives in the cause of civilization and brotherhood. Had the sacrifice been required, it would have been a historic one — heard round the world. As it is, the offer deserves to be remembered to the lasting glory of the parish and of the whole church.

This is not to impugn the decision later taken by the vestry that the offer will not in like circumstances be repeated. There is all the difference between a flight in panic and a retreat in good order. One is a disgrace; the other need not be, and I do not think that in this instance it was.

(Miss) CHARLOTTE ISABEL CLAFLIN
Buffalo, N. Y.

I feel called upon to comment briefly on your editorial "Brave or Foolish?" [L.C., October 6th] regarding the priest who continued the service despite the threat of a bomb. Three adults left the building. The others remained. We cannot presume to know the motives of either the priest or his congregation. If this tense situation did indeed allow for "glamorized heroics" among individual Church members, it nevertheless produced an arena for real Christian witness in the face of those who would use intimidation and hate against the Church. These courageous people were simply translating their prayers into action. The Collect for

the Fifteenth Sunday after Trinity appropriately reads: "Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy; and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen."

Was it a courageous act or a foolhardy act? I have had the privilege of knowing Fr. Welsh for some 10 years. In this time as rector of Grace Church, Syracuse, he has done much to better the understanding between Negroes and whites. His parish is located in an area of social and economic tension and this has demanded bold, imaginative, and inspired leadership. This Fr. Welsh has continued to bring to his people. His decision to remain in church was based on the sincere belief that to run would be to encourage further threats of violence. He did what he thought the situation warranted — to stand firm in the face of danger. His people chose to stand with him.

(Rev.) E. ROBERT DICKSON
Curate, Zion Church

Rome, N. Y.

Assistance is asked in an editorial in your issue of October 6th to determine whether the decision to continue a service and sermon in a church where an unconfirmed report was received that a bomb was present and about to go off was brave or foolish, i.e. right or wrong. While I believe I have the answer I prefer, rather than give it, to point out why the editorial writer does not have the answer also. It is the remote and theoretical atmosphere which surrounds editorial desks. This obscures the vision sometimes. The only place where the answer can be clearly and unmistakably seen is in the building where, and at the time when, the bomb is actually or reportedly present.

But one is surprised to find doubt expressed in this matter on the same page where the same, or another, editorial writer sees clearly that the decision of a court that a patient in a hospital must receive a blood transfusion if the hospital and doctor order it, even though the patient withhold consent, is wrong. One matter seems no more difficult than the other. The argument is that the transfusion is neither surgery nor medicine and that while the hospital is justified in insisting that its orders be followed in matters surgical and medical in this intermediate area the wish of the patient must govern. There may be some argument whether transfusion is surgery or medicine, but what argument supports its being neither? What other hospital procedures fall in this category? If it can be successfully maintained that a patient may ask for, or consent to, admission to a hospital but retain control of the procedures then to be followed, is there not likely to follow a much greater and more widespread explosion than that resulting from an impromptu bomb in church on Sunday morning?

(Rev.) W. D. F. HUGHES
Rector, St. Columba's Church
Middletown, R. I.

Comment —

All fools are brave — how else would they earn the distinction?

MRS. J. SUBLETTE
Kansas City, Mo.

The Living CHURCH

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

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THINGS TO COME

October

- 20. Trinity XIX
- 27. Trinity XX
Episcopal School Week, to November 3d
- 28. St. Simon and St. Jude

November

- 1. All Saints' Day
- 3. Trinity XXI
- 7. Second triennial conference — convention of the Episcopal School Association and Unit of Parish and Preparatory School of the Department of Christian Education, Washington, D. C., to 9th

- 10. Trinity XXII
- 17. Trinity XXIII
- 24. Sunday next before Advent
- 28. Thanksgiving Day
- 30. St. Andrew

December

- 1. First Sunday in Advent
- 8. Second Sunday in Advent

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

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October 20, 1963

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PRESIDING BISHOP

Phlebitis

Presiding Bishop Lichtenberger has been hospitalized in Greenwich, Conn., for phlebitis, National Council officers announced on October 10th.

This condition, said the announcement, is a late complication of the hernia operation the Presiding Bishop underwent late in August [L.C., September 15th]. He was admitted to Greenwich Hospital on October 2d, and given anti-coagulants. His physician prescribed complete immobilization for "at least two weeks."

National Council officials said Bishop Lichtenberger expects to be back at his desk by the middle of November. They emphasized that the phlebitis has nothing to do with the Parkinson's syndrome with which the Presiding Bishop is afflicted.

NATIONAL COUNCIL

Bayne for Bentley

Bishop Bayne, Executive Officer of the Anglican Communion, will replace the Rt. Rev. John B. Bentley as head of the National Council's Overseas Department, effective November 1, 1964, when he will leave his present office.

Bishop Bentley will be 68 years old, normal retirement age for National Council staff, next February, but Presiding Bishop Lichtenberger has asked him to continue to head the Overseas Department until after General Convention next October. He became the director of the Department in 1948, after serving as Suffragan of Alaska (1931-1942), Bishop-in-charge of Alaska (1942-1943), and Bishop of Alaska (1943-1947). Among the events marking his tenure with the National Council were the establishment of new missionary districts in Central Brazil, Southwestern Brazil, Central America, and Taiwan, and the founding of the Episcopal Seminary of the Caribbean.

Bishop Bayne, Anglican Executive Officer by appointment of the Archbishop of Canterbury since 1960, had been Bishop of Olympia from 1947 until then. The 55-year-old bishop is a graduate of Amherst College and the General Theological Seminary, and holds several honorary degrees. He is the author of a number of books, and writes an occasional

column for THE LIVING CHURCH and other publications, under the title, "Anglican Perspectives."

Bishop Bayne said that his main task in his new job will be to implement the Anglican Congress document, "Mutual Responsibility and Interdependence in the Body of Christ" [L.C., September 1st]. "The supreme and radical proposal called 'Mutual Responsibility' . . . is a summary of all I have come to believe in and hope for in the Anglican Communion," he said.

Bishop Bentley's Day

The fall National Council meeting, which opened at Christ Church, Cincinnati, Ohio, on October 11th, turned out in many ways to be an organizational tribute to the Rt. Rev. John Bentley, retiring head of the Overseas Department. Bishop Bentley, as vice president of the Council, presided at the meeting in the absence of Presiding Bishop Lichtenberger, who is hospitalized [see above]. Bishop Bentley's retirement, which is effective on October 31, 1964, was accepted by the Council.

"A great missionary and administrator" was the way Bishop Wright of East Carolina, chairman of the Overseas Department, described Bishop Bentley, in brief remarks which he made after saying that



he realized the occasion was premature for such tributes. "But if this was an occasion for tributes to Bishop Bentley that is what I would say," said Bishop Wright.

Bishop Bentley himself told THE LIVING CHURCH that he and his wife own a house in Virginia, where he was born, and that they intend to live there after his retirement.

"Looking back over my ministry," said Bishop Bentley, "I'm like the ball player — I wonder why I got paid for it, it has been so much fun."

The Council approved the appointment of Bishop Bayne, now Executive Officer of the Anglican Communion, as Bishop Bentley's successor in the Overseas Department.

The following message was sent to Bishop Lichtenberger from his "National Council Family":

"We have received the message that you must be away from us with the deepest disappointment and sorrow. No words can really express the effect of your absence. The family is not complete. But be assured we all will do our duty with the attention, dedication, and good humor you always lead us to apply.

"We will pray for your swift recovery, deeply thankful for the heartening news we have already received."

More Council news next week

CENTRAL NEW YORK

Support for Syracuse

The clergy of the diocese of Central New York have supported recent action by the rector and parish of Grace Church, Syracuse, N. Y., in "standing firm in the face of a threat of dangerous violence."

Most of the adult congregation of Grace Church stayed to listen to the rector's sermon on September 22d, in spite of an anonymous telephone call saying there was a bomb in the church [L.C., October 6th]. The vestry later decided that the church's facilities would be at the disposal of the Congress on Racial Equality, should CORE wish to hold a meeting there. (The rector, the Rev. Walter N. Welsh, had said he was convinced the bomb threat, which turned out to be a false alarm, was a result of previous use of the parish building for CORE meetings.) The vestry also decided that, in the event of a future bomb threat, the church would be evacuated immediately.

The clergy of the diocese said:

"We, the clergy of the diocese of Central New York . . . wish to convey to the rector wardens, vestry, and congregation of Grace Church, Syracuse, our heartfelt greetings and commendation of their standing firm in the face of a threat of dangerous violence. We recognize the particular problems faced by the community and the particular locality in which this parish ministers. We offer our prayers for and oral support of the dedicated effort of this parish to be effective witnesses of Christ's church."

Birmingham Advisors

Bishop Carpenter of Alabama is chairman of a new 24-member Committee on Group Relations, comprising clergy and civic leaders in Birmingham, Ala., formed to study racial problems and propose solutions.

The committee, which includes 15 whites and nine Negroes, will offer recommendations to Mayor Albert Boutwell, the Birmingham city council, and interested civic organizations.

[RNS]

CIVIL RIGHTS

Commitment, Not Estimate

Passage of President Kennedy's civil rights proposals by the Congress "without compromise and without delay" has been urged in a statement signed by 615 members of the faculty and administration of Columbia University, according to an announcement from the chaplain of the University, the Rev. John M. Krumm, an Episcopalian, who with the other members of the religious counselor's staff of the university drew up and circulated the statement. The signers also pledged themselves to work for "such policies in the life of our university as will guarantee impartial treatment and equal rights for Negroes and establish their full integration into our academic and social life."

In a covering letter to the faculty, Dr. Krumm said: "We have sought to avoid any condemnation of the university but by our language to pledge ourselves to eliminate any practices of racial discrimination or segregation which may be found to exist. We invite our colleagues to call any such practices to the attention of the university administration where we believe they will be remedied."

In releasing the statement Dr. Krumm pointed out that it was "a pledge of commitment to principles and not an estimate of our past or present performance in this area. In a university as large as ours such an estimate would be very difficult to make. All we want to put on record is our commitment. We think the public ought to know about it."

DISASTERS

The Wrath of Hurricane Flora

Hurricane Flora concentrated her wrath on Cuba and Haiti for several days or so early this month, killing an estimated 4,000 in Haiti and an undetermined number in Cuba.

Evaluation of loss to the Church in Haiti was far from complete at press



Daily News, Charlotte Amalie, St. Thomas

Bishop Mills chats with Mrs. Bornn: Only woman chancellor?

time, but the Overseas Department of National Council had received a telegram from the Rev. Gerald L. Carnes, executive assistant to Bishop Voegeli of Haiti, saying that medicine and food were urgently needed.

Bishop Bentley, head of the Department, told THE LIVING CHURCH that help was on its way through Church World Service, relief arm of the National Council of Churches. Episcopalians who wish to help may send contributions to the Presiding Bishop's Committee on World Relief, at 815 Second Avenue, New York, N. Y. 10017. Checks should be made out to Lindley M. Franklin, Jr., and marked, "For Haiti Hurricane Relief."

VIRGIN ISLANDS

Madame Chancellor

The appointment of Mrs. Edith L. Bornn to be chancellor was announced by Bishop Mills of the Virgin Islands at the convocation of his district, held September 30th and October 1st at St. John's Church, Christiansted.

Mrs. Bornn, of St. Thomas, V. I., is believed to be the only woman chancellor in the American Church.

A graduate of Columbia University, Mrs. Bornn is a former vestryman of All Saints' Church, St. Thomas, and a former member of the All Saints' parish school board. She is a member of the Attorney General's committee on juvenile delinquency, a member of the Citizens' Advisory Committee for Community Improvement, chairman of the Citizen's Fire Protection Committee, first vice president of the Women's League of St. Thomas, chairman of the Virgin Islands bar examiners, a member of the American Bar Association, a member of the Virgin Islands Bar Association, and a

vice president of the International Federation of Women Lawyers.

The bishop, addressing the convocation, said that November 24th has been set as the date when the British islands of Tortola and Virgin Gorda will be included in the missionary district of the Virgin Islands.

He called upon Churchpeople to help improve substandard housing conditions in the islands, saying, "As Christians and members of the Anglican Communion, we should hang our heads in shame when we find human beings living in a depressed area, whether it is a metropolitan city of the world or the Virgin Islands. These depressed areas are inhabited by God's people." He also pointed out, "We must stop looking down our noses at political forces. These forces have something to do with the way we live. [They] can be for good or evil."

On racial discrimination, Bishop Mills said, "I hate prejudice. It is a sin. Unfortunately, we all have some kind of prejudice; hence, we are all sinners, but it is a denial of our Christian birthright if we condone it. No matter where we find it, I believe that we are committed to expose it."

ELECTIONS AND APPOINTMENTS. Council of advice: Rev. Edward Turner, Rev. Raymond Abbitt; C. Warren Smith, D. C. Canegata.

CONNECTICUT

Partnership

On October 2d, a check for \$10,000 was handed by warden Horace Shepard of Trinity Church, Newtown, Conn., to Raymond Bowen, warden of St. Luke's Church, New Haven. Trinity is a suburban church; St. Luke's is an inner-city church. The check changed hands at a stewardship dinner at Trinity Church.

St. Luke's has always been predomi-

nantly Negro, and Trinity predominantly white, although both are striving to become integrated, according to the Rev. Edward H. Cook, rector of Trinity. Both churches are planning to build parish houses. But St. Luke's has been trying to build one for 40 years, with campaign after financial campaign, but has never been quite successful.

When Trinity received a large legacy two years ago, said Fr. Cook, it was decided that the "first fruits" should be offered to God in accordance with the principles of Christian stewardship. The stewardship committee appointed by the vestry, after seven months of study, decided to contribute the main portion of the sum set aside to an inner-city church. (The parish also overpaid its diocesan missionary apportionment and set aside a sum toward the salary of a social worker for Newtown.) St. Luke's was selected, and it was decided to give the money toward its building fund.

The Rev. Edward Geyer, rector of St. Luke's, and his vestry, quickly understood that the last thing Trinity desired was a "lady bountiful" attitude, or any idea that this was anything in the nature of a "handout" from a fortunate church to a less fortunate one.

As Fr. Cook said: "It is the hope of the two rectors and vestries that the gift will be only the least important of many future contacts between the two churches. Actually, Trinity has far more to gain here than St. Luke's, since the suburban church today is in grave danger of isolation from the real events of the real world, and since the Church is sent not to serve itself but the world. St. Luke's is doing Trinity a great favor in allowing its members to feel that they are having a share in today's great missionary field of the inner city — as far as this country is concerned, the 'front line trenches' of the Church's work." He called attention to the fact that St. Luke's is reaching out into its neighborhood, holding services in Spanish and conducting English language classes for its Puerto Rican neighbors. Three Puerto Rican members were guests at the dinner.

The gift, said Fr. Cook, was given "in humility, in friendship, and in deep admiration for the magnificent example Negro Christian Americans are giving to our nation and the world in abstinence from violence, in forgiveness, and in Christian love."

COLORADO

Denver Dean

The first official act of Bishop Minnis of Colorado in the 10th year of his episcopate was the installation of the Very Rev. Herbert M. Barrall as dean of St. John's Cathedral, Denver.

The new dean was installed on September 29th, the ninth anniversary of Bishop Minnis' consecration. He has

been rector of the cathedral parish since March, and had been a canon at the cathedral since 1959. His son, Mark, 14, was an acolyte at his installation as dean.

The 41-year-old dean was born in Nanticoke, Pa.; educated at Hobart College and the Virginia Theological Seminary; and confirmed, made a deacon, and ordained a priest all at St. Stephen's Church, Wilkes Barre, Pa. After his ordination to the priesthood in 1946, he served as curate of St. John's Church, Waterbury, Conn., rector of St. John's Church, Cambridge, Ohio, and rector of Grace Church, Middletown, N. Y., before going to the Denver cathedral. While in Ohio, he served as chaplain to Episcopal students at Muskingum College.

As dean, he succeeds the Rev. William S. Lea, now rector of Christ Church, Winnetka, Ill.

ARIZONA

Chosen

Miss Annie Mae Begay, a resident student at Good Shepherd Mission at Fort Defiance, Ariz., was chosen Miss Navajo, 1963, late last month during ceremonies at the annual Navajo Tribal Fair at Window Rock, Ariz. [see cover].

Miss Begay, 18, who had been chosen Miss Fort Defiance earlier, will reign as "queen" of the Navajo people during the coming year, and will continue her education at Good Shepherd Mission.

Miss Begay is one of a family of 13 children who lost their mother in an automobile accident two years ago. Their father, Hosteen Begay, does not speak English and lives some distance from the mission. Her three-year-old brother and six-year-old sister are, like Annie Mae Begay, residents of the mission. The other children live with relatives.

Miss Begay, who has resided at the mission for four years, is a senior at the Window Rock high school. She is planning to enroll at Arizona State College, Flagstaff, next year to take a business course. She sings in the mission choir and was secretary of the Episcopal Young Churchmen there last year.

MELANESIA

Two from the Islands

Two Solomon Islanders — the Rev. Dudley Tuti and the Rev. Leonard Alufurai — are to be consecrated bishops in All Saints' Cathedral, Honiara, Solomon Islands, on November 30th. They will be assistants to the Bishop of Melanesia, the Rt. Rev. A. T. Hill.

These men will be the first Solomon Islanders to become bishops, according to *Melanesian Mission*, official publication of the diocese. Both are now rural deans, and both received part of their education at Te Aute College and St. John's College, Auckland, New Zealand.

SPRINGFIELD

Assessment by Four

At an unusually lengthy session, the annual synod of the diocese of Springfield met in Bloomington, Ill., October 8th and 9th, and approved a \$500,000 capital funds campaign to be conducted in 1964.

Four archdeacons were speakers at the annual dinner; their speeches constituting a "report on the state of the Church." The Ven. O. Dudley Reed, summing up the speeches, pointed to four areas involved in a realistic assessment of the Church: the revolution for racial justice, with only token integration in Episcopal churches; the urbanity of the Episcopal Church in the midst of an important agricultural region of the nation; the membership of the Episcopal Church heavily weighted on the side of ownership and management in an area of heavy industrialization; and, finally, the insular outlook of Episcopalians.

The synod adopted a resolution commending the resolution of the House of Bishops meeting in Toronto in August, urging Congress to pass civil rights legislation, and commending the Presiding Bishop's Whitsunday letter on the same subject.

ELECTIONS. Deputies to General Convention: clerical, Edmund M. Ringland, F. S. Arvedson, Darwin B. Bowers, Harris B. Mowry; lay, Wallace M. Mullikin, Paul C. Baker, Robert L. Shade, James M. Winning. Alternates: clerical, James H. Pearson, William L. Lahoy, O. Dudley Reed, David E. Nyberg; lay, Col. William Berkeley, George W. Howard III, Col. A. R. MacMillan, Thomas P. Shafer.

Standing Committee: Rev. Darwin B. Bowers, Rev. Canon William L. Jacobs, William P. Shade, A. B. Shacklett.

Council of the diocese: Rev. Canon William L. Jacobs, Ven. O. Dudley Reed, Phillip M. Webber, Vincent R. Sartell.

ENGLAND

Article XIII

An Anglican priest in Cambridge, England, who comes from a Jewish family, has criticized Article 13 of the Thirty-Nine Articles on the grounds that it is objectionable to some Jewish people.

The Rev. W. H. Montefiore, new vicar of Great St. Mary's Church, Cambridge, said that while he asserted his belief in the articles, which he called "magnificent as a whole," he found it "hard to subscribe to each and every one." Specifically, he referred to the 13th article, which says, in part: "Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace . . . yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin."

Noting that he came from a Jewish family, Mr. Montefiore said, "While I stand before you as a Christian this does

not prevent me from admiring some of my fellow Jews. I cannot believe that every single act of every member of the Jewish faith has the nature of sin. For me to subscribe specifically to this article would be rather like committing a sin against the Holy Ghost, for I would be deliberately calling black what I know to be white." He said that, in asserting his belief in the articles, "I take account of the period in which they were written (mid-16th century) and accept them as agreeable to the word of God as then understood and expressed," and added that "it is hard to see how any loyal priest of the Church of England could withhold such consent" to the articles. [RNS]

Milestone

Lady Bridge, president of the Portsmouth (England) diocesan Mothers' Union Association, was installed as the first woman lay canon of Portsmouth Cathedral, recently. She was installed during the annual diocesan festival of the Mothers' Union, held in the Cathedral on October 3d.

SOUTHERN VIRGINIA

New in Old

The first service of a new mission was held in an old church on September 23d, when approximately 110 people filled to overflowing the old church on Jamestown Island, Virginia. Among those attending were Bishop Gunn of Southern Virginia and Bishop Rose, his suffragan.

An organizational meeting was held by the Rev. William Egelhoff, vicar of the mission. The new mission is sponsored jointly by the diocese of Southern Virginia and Bruton Parish Church, which has been in operation continuously since 1633. The rector of Bruton Parish, the Rev. Cotesworth P. Lewis, assisted Mr. Egelhoff with the first service.

The old church in which the mission's first service was held was built early in the 17th century. It stands on the island where the Rev. Robert Hunt celebrated the first Eucharist for the Jamestown Colony in 1607.

INTERCHURCH

Guests

The Sisters of Guadalupe, a Roman Catholic order, are using the chapel at St. Luke's in the Desert, an Episcopal hospital for tuberculars in Tucson, Ariz.

The sisters, who maintain a nursing home across the street from the hospital, asked permission to use the chapel, and the Rev. Keith Kreitner, chaplain at St. Luke's, referred the request to Bishop Harte of Arizona, who granted permission. The sisters hold their services at 8 a.m. every Sunday.

MISSOURI

Special Request

Led by Bishop Cadigan of Missouri, a group of seven of Missouri's top religious leaders called upon the Governor of Missouri, John M. Dalton, on October 2d, and asked him to call a special session of the state's legislature to enact a public accommodations law.

The men told the Governor that they believed the situation in the human rights field had changed appreciably since the adjournment of the legislature in June, when a bill banning racial discrimination in all business serving the public was allowed to die in the closing hours of the session. The group was given a 30-minute appointment with the governor, but they spent some 45 minutes with him at his request and then spent some time with him and representatives of the press.

In addition to Bishop Cadigan, who organized the group, the seven included Bishop Welles of West Missouri; two rabbis from Kansas City; an auxiliary bishop to the Roman Catholic Archbishop of St. Louis; the executive secretary of the Presbytery of St. Louis, United Presbyterian Church; and a prominent Roman Catholic layman from St. Louis.

Bishop Cadigan, commenting on the visit, said he felt the group tried to avoid bringing any "pressure" on the governor and they felt his response was a cordial one, even though he did not commit himself on the matter of calling a special session. The bishop told reporters that the group did not feel satisfaction with a bill similar to the one which the legislature had allowed to expire. That bill applied only to restaurants, motel, and hotels, and exempted taverns and resorts from the requirement to serve all persons. "We



Bishop Gunn (left) conveys best wishes to Mr. Egelhoff while Bishop Rose (right) and Mr. Lewis look on: Built-in tradition.

don't want to see second-class citizens in our state," he asserted. He said the group favors a bill which would apply to all businesses which cater to the public.

In its prepared statement, the group said, "We urge Governor John M. Dalton of Missouri to call a special session of the Missouri General Assembly to consider passage of a public accommodation bill making it unlawful for any place of business and place of public accommodation licensed to cater to the general public to refuse service on the basis of race, creed, or color." All the religious leaders said they would work diligently toward the passage of a public accommodations bill if a special session were called for that purpose.

St. Louis, site of the 1964 General Convention, has had for more than two years a public accommodations law which has worked well.

CHICAGO

Fr. MacWhorter

The Rev. Gardner Alpheus MacWhorter, 74, priest and journalist, died in Chicago Wesley Memorial Hospital, on October 8th.

Fr. MacWhorter, who was born in Omaha in 1889, received his theological training at Seabury-Western Theological Seminary. After his ordination to the priesthood in 1915, he served his entire ministry, until his retirement in 1957, in the diocese of Chicago, except for a period (1924-1925) in Wisconsin Rapids, Wis. At the time of his retirement he was rector of the Church of the Good Shepherd, Momence, Ill. In 1920 and 1921 he was acting religion editor of the *Chicago Tribune*. From 1923 until 1929 he was in charge of radio broadcasting to the MacMillan Arctic expedition. He served as chaplain and necrologist of the Chicago Press Veterans Association from 1945 until 1960.

He is survived by his brother, the Rev. Hugh M. MacWhorter. Fr. Hugh MacWhorter, who, like his brother, retired in 1957, was rector of the Church of St. Andrew's, Downers Grove, Ill., until his retirement.

OHIO

Farewell to Parish

The Rev. Louis M. Brereton, rector of St. Paul's Church, Canton, Ohio, has been appointed to the post of archdeacon of the diocese of Ohio by Bishop Burroughs of Ohio.

Bishop Burroughs, in announcing the appointment on September 18th, said, "The cutting of the happy ties of parish ministry, always a hard thing for a true pastor to do, will, in my judgment, be assuaged by the warmth of the welcome

Continued on page 11

the author proposes changing

The Office of Deacon

by the Rev. Robert Zimmerman

Rector, Calvary Church, Danvers, Mass.

The great genius of the Church's three-fold Catholic ministry is that it has succeeded in adapting itself in certain periods to meet the needs of the Church. We know full well that the ministry as we know it today is not identical with that of the early Church. But our claim has always been not that our ministry has the same *pattern* as the early Church, but rather that it is the *same ministry*, continuous in time, which has changed and evolved to serve Christ's Church.

This was at the core of the great debate between the Anglicans and the Puritans in seventeenth-century England. The Puritans at that time claimed that their ministry, patterned on Calvin's Geneva, was the same pattern as was to be found in the New Testament. The Anglicans claimed that their ministry was the same one found in the New Testament, but that it had adapted itself to various circumstances.

How does that affect us today? The Presbyterian or the Congregationalist, at first glance, has a ministry more like that of the first century. The parish minister is the head of the congregation and around him he has a board of elders and deacons who assist him in the temporal and spiritual affairs of his parish. Unlike Episcopal vestrymen, these men have liturgical functions as well as administrative duties.

This is very much like the pattern of the early Church. Each congregation was under the charge of a bishop, who was the principle liturgical "president" of the local assembly. Around the Lord's Table he had gathered with him his board of presbyters and the deacons. In those days a deacon was even more important liturgically than the presbyter. He read the Gospel, assisted in the prayers, helped administer the Holy Communion, and called on the sick after each Eucharist. It certainly was not simply a "probationary period" before advancement to the priesthood. The "priest" in those days was the bishop! The presbyters were the wise elders of the congregation, which is what the word "presbyter" means in Greek.

This pattern did not persist, however. As the Church grew, and small mission congregations grew up around a mother church, a new bishop was not appointed for each congregation. Rather, the bishop delegated one of his presbyters to be his representative in the new congregation, and this presbyter was given a share in

the bishop's priestly functions — specifically to preside in his name at the Eucharistic assembly. (One function the bishop never gave up in the Western Church was the completion of the Church's rites of initiation, namely, the administration of Confirmation.) It was not too many generations, therefore, until the system evolved which we have today. The bishop became the head of the church in a geographical area called a diocese, with the parish priests being in charge of the local congregations. The cathedral church in a diocese, of course, still preserves the idea that one church is the mother church of the diocese, which is the bishop's church *par excellence*.

I point out this rather important evolution in the offices of a bishop and a priest for a special reason. I think that the times in which we live call for an equally radical change in our concept of the three-fold ministry — a change consistent with the principle of a continuous ministry, altering to meet the needs of particular situations without destroying the integrity of the offices themselves.

I am advocating a change in our concept of the office of deacon. This once important office is, I think, not being put to its best use today. For many generations now we have treated the office of deacon the way Roman Catholics treat their so-called minor orders. It is, pure and simple, a step in the preparation for the priesthood. A young man spends four years in college, and three years in seminary. He is then ordained a deacon. If he is lucky, he gets a curacy under a wise and able priest who will teach him as much about the ministry as all of his academic training put together. Perhaps a majority of our deacons are instead placed as "ministers-in-charge" of mission congregations. Their ministry is an incomplete one. They can read Morning Prayer, or ante-Communion, but they cannot celebrate the Holy Eucharist, or, without another to celebrate, administer the Bread of Life to their people. They

cannot pronounce the forgiveness of sins in Christ's name. They are, in short, half-ministers. They can't even enlist in the army as military chaplains.

No other Church in Christendom does this! Protestant men are ordained to their full ministry upon graduation from seminary. In the Roman Church the diaconate covers the last years of seminary study and the priesthood is conferred at graduation. There has, of course, been a slight alleviation of this situation in the Episcopal Church, by many bishops using their discretion to ordain after six months. But now there seems to be a swing in the other direction. Here in Massachusetts, the standing committee has decided, with some justification, that if we are to have a diaconate, we'll make something of it. And deacons must now wait a full year.

I agree with the reasoning, but not with the solution. I, too, want to make something of the diaconate, but I don't think the way to do it is to give a man half a ministry. I want to propose, therefore, an entirely new concept of the office of deacon.

This would be a return to the ancient Church's idea of having a number of deacons in every congregation, deacons somewhere between our ordained deacon and the Congregational lay deacon. Such a deacon would be ordained a deacon in the traditional ministry, but remain primarily a layman all his life. Essentially, I am proposing that we abolish "lay readers," make the training a little bit tougher, and ordain these men deacons. Then, in addition to reading the daily Offices, these men could assist at Holy Communion, read the Gospel, and, in the absence of a priest, baptize babies. They could also assist priests in certain special areas of parish calling. And I see no reason why there should not be at least one in every parish.

Why is this important? Under the influence of the Liturgical Movement, the Eucharist is becoming more and more central in the life of the Church. I am



Harold Lambert Photo

On Sunday, a collar and stole?

fully convinced that one of the things which holds this movement back is that the practical problem of administering Holy Communion in many of our parishes is a difficult one. Especially is this so for that growing number of congregations like my own where administering Communion has become a real problem — churches with 400 to 700 communicants. These congregations don't really need two priests, but on "Communion Sunday" the service is a very long, drawn-out affair, unless the rector cuts his sermon to a minimum, or eliminates half the music from the service. We recoil in horror when it is suggested to us that one way to solve the Morning Prayer-Holy Communion battle is to combine the first part of Morning Prayer with the Eucharist — the service is already too long. And when we see that attendance has a very steady way of dropping on the "first Sunday" we are not about to make this the pattern for the rest of the month. We can lament that people don't like to spend many happy hours in Church — but do we not have to accept people as they are, and try to go on from there? Furthermore, when the administration of the sacrament is a long, drawn-out affair, it distorts the "shape of the Liturgy," to borrow a phrase from Dom Gregory Dix. How many Episcopal parsons envy their Presbyterian neighbor on a big festival when it comes to administering the sacrament!

Why not solve the problem by letting laymen administer the chalice? Well,

General Convention has voted on this countless times, and the lay people in particular always vote it down. There is no reason to think they will not continue to do so. And perhaps their instinct is right. All through the ages this has been the part of the Liturgy which has been done by ordained people — but not always by priests! We simply need deacons who are deacons, and not priestlings!

What about "perpetual deacons," as they already exist? The big difference is that I want to make this the rule instead of the exception. Further, the training required of perpetual deacons under present Canons simply encourages the idea which frightens many bishops, that this is really a "back door to the priesthood." As one bishop put it so well, "The trouble with perpetual deacons is that they don't stay perpetual."

We can only solve this by a basic change in our thinking, namely, by abandoning the idea that the deacon is a highly trained man who is working toward becoming a priest. The diaconate should be restored as an order with its own integrity, demanding training to be sure, but not a theological degree or its equivalent. Deacons should have a special liturgical function, but their primary job should still be to be "laymen" in the world. Perhaps an "ordained layman" would be the best way of describing their status. There is a sense, of course, in which all laymen are "ordained" to witness to the Gospel through their Baptism. But I think there is an important place for this specialized ministry within the Body of Christ.

Another real implication of such a step would be to make the three-fold ministry more meaningful to those other Christians with whom we are exploring the possibilities of Church unity. Presbyterians and Congregationalists simply do not understand our diaconate. When it is explained to them, they invariably say that they prefer their own concept of a deacon better. And I, for one, am almost forced to agree with them. My concept, of course, is somewhere between theirs and ours. I think a deacon should be really ordained, and not just an elected church officer. On the other hand, I think he should be a "layman" in his daily life. Perhaps a collar and a stole on Sunday, but a necktie or a lunch box five days a week!

What does this new way of looking at the office of deacon mean for those who are preparing for the priesthood of the Church? The present period of diaconate for a young man is considered a time of testing, a time of apprenticeship under the guidance of a rector if the man is a curate, or under the bishop if he is a vicar.

I would simply amplify this by an important shift in theological education, and recommend ordination to the diaconate after two years of seminary training.

Then I would send the man away from the seminary to spend a year's apprenticeship with carefully chosen clergy. *This year would be a vital part of his theological education.*

Then, after his year's apprenticeship, he would return to the seminary for his final year of instruction, which would be infinitely more useful in the light of his year's practical experience. He would then continue to function as a deacon throughout his senior year in the seminary's field-work program. Thus, he would have a two-year diaconate instead of six months to a year, but when he graduated, he would be eligible for ordination to the priesthood. This would eliminate the previously mentioned problem of putting deacons in positions which really require the full priesthood, such as missions or large curacies. Further, he would be eligible immediately for the military chaplaincy, as are the graduates of the seminaries of all other Churches.

This kind of "testing period" might well be more valuable than the present diaconate. First of all, it would enrich theological education. Secondly, it would eliminate the stigma from those young men who, after a period of testing, really don't feel called to the priesthood. The fact is, most present deacons become priests, and the problem comes later, and there is the stigma of deposition. If it really is just a question of mistaken vocation, these young men could still continue for the rest of their lives as deacons (assuming they have felt some sort of call to the work of the Church, or they would not have gotten to be seminary seniors), but still work out their primary life's vocation in another field. One of the real tragedies of the priesthood is those men who really do not have a call but who have gotten ordained anyway. Many of these men could, however, fulfill their very real call to Christian service by the kind of diaconate I envisage.

I realize that this is a radical new way of thinking about an office in the Church's apostolic ministry. But in some ways I feel that it is a return to the original concept. At any rate, the genius of the apostolic ministry is not that it is static, but that it is capable of meeting the needs of the Church under various circumstances. In summary, the Church of today needs this concept of the office of deacon for the health of the parish, especially where the insights of the Liturgical Movement are taken seriously, and where an attempt is made to make the Holy Communion more central to our worship. But it would also rescue this once-important office from the limbo of simply being a stepping stone to the priesthood. I feel that there are real and healthy ecumenical implications in this proposal, and, that there are healthy possibilities for its employment in theological education, particularly if it is coupled with an apprentice program during the course of study.

A Theology Needed

Often these days, someone — the top expert who knows what he is talking about or back fence “expert” who doesn’t — deploras the declining moral standards of this nation. “Weakened moral fiber” has become a catchword. There is much in these days to bear out these dark forebodings but there is also, now and then, a ray of light that betokens the possibility of a new and better day.

What these people refer to in their cassandrings is usually either sexual morality or such things as cheating on exams by college students. But we would like to point up a different, and more subtle, matter of moral concern.

Two reports have recently pointed to this matter: One is the report of the Mercury program by NASA, the other is a report by Vice Admiral Hyman Rickover on the atomic submarine program.

The NASA report, while expressing satisfaction with the program for the most part, criticized both contractors and its own technicians for shoddy work and expensive delays. In particular, the report included findings of: bad soldering of the escape-tower wiring for John



Glenn’s spacecraft (possibly disastrous in a launching emergency); rejection of 14 defective storage batteries for Walter Schirra’s capsule; at least 720 “discrepancies” in Gordon Cooper’s backup capsule, of which 526 were called “directly attributed to a lack of satisfactory workmanship”; metal shavings in a pump shaft on one flight; dirt, loose parts, and trash; contaminated oxygen and water supplies. About 50% of spare components delivered by manufacturers had to be discarded, in the last two years.

Admiral Rickover — who has been making the same complaint ever since the beginning of the atomic submarine program — claims that his main problem is not concerned with the development of nuclear reactors but with ineffective quality control in industry, with obtaining parts that meet specifications.

The admiral’s protest is against what he considers a critical over-all problem in America: “Much of American industry does not know what is going on in its plant.”

The perils and threats of the machine age are many, from de-personalization of people, to unemployment, to boredom. The advantages of a machine and technological age are many, too, and had best not be forgotten. But there is one threat to human welfare that has seldom, if ever, been mentioned, and that is the increasing loss of craftsmanship and the concept of work as a worthwhile thing.

A teen-age girl once dismayed her mother when she was told to clean up her room, by saying, “That’s for the maid to do.” The family did not have a maid and had never had one! More and more, men and women are thinking of all forms of work as something that is for the machines to do. Apparently, even the people who make the machines are adopting this attitude.

There have been some voices crying out against the “built-in obsolescence” that is a part of America’s hard-sell, and we have not yet come anywhere near to losing our Puritan inclination to regard laziness as the chief of all vices. We do a great deal of talking about how hard we work — but we have come to have, for the most part, little concern with the quality — craftsmanship — of what we do, and we have come to find decreasing satisfaction in our work. We are indeed a nation with conflicting standards — we absolutely must keep *busy*, but work is something we are ashamed of. The housewife doesn’t want to be called a housewife any more, because it sounds like a drudge — she’s a homemaker, and she can’t wait to tell you how hard she works dragging the children around in the car, doing the shopping, etc. She does still cook and wash and sweep — even with machines — but these are menial tasks and not much mentioned. A typist is not a typist any more, she’s a stenographer; and a stenographer is a secretary. These terms not only have more status — they have status because they sound like less work. Even the bartender is now a mixologist!

The worst part of looking on work as degrading is that you can no longer give any part of yourself to the doing of it. And craftsmanship requires just that. So we have the age of the short cut, the age of the shoddy product, the age of mediocrity. And if man becomes depersonalized by the machine, it is not entirely without his own hand in the process — or rather his own will. There is no short cut to the satisfaction that can only be had from a good honest job of work, but there is self giving involved in it, and there is a certain humility, and there is something that comes close to obedience, the affirmative response to a calling.

The Puritan mind would have looked on our society as suffering from a moral illness in its shoddy workmanship and lack of competent craftsmanship (and craftsmanship is not merely a manual thing — the really good lawyer or physician or teacher or student must be concerned with the craft of his calling). But the problem is really not so much a moral one as a theological and spiritual one. It is spiritual in origin, rooted in man’s sin, and individual men’s individual sins. It is rooted in the self-centeredness, the self-withholding, the self-aggrandizement of pride; in the ingratitude, the discontent of covetousness; in the impulsiveness, the heedlessness, the uncontrol of anger; in the inhumanity and hatred of envy; in the inordinate desire of that presently well-promoted sin, lust; and of course most obviously in the gluttony that wants more and more for itself at any price, and the sloth that will not spend itself for anything. The manufacturer who is more interested in getting contracts than in delivering the products as promised is blood brother to the workman who goofs off on the job, figuring that the union will keep him from being fired — and both of them are essentially sinners.

Editorial Mind

The problem is theological and spiritual, and these are the particular and peculiar realm of the Church's leadership and ministry. One of the things that America needs most is a real theology of work — an understanding of the creative nature of labor; of the effect upon it of the Fall of Man; of its relationship to his sense of identity; of the meaning of vocation; and of the relationship of man's work to God's creation and providence.

Here is a great unfilled need, and there is no other place where it may be filled save the Church. This is not a philosophical matter for the great secular minds to meditate on; it is not a sociological nor a psychological problem as our society would automatically tend to call it. The problem is theological, and only Christ, in and through His Church, can offer what today's men and women need.

One of our correspondents wonders why the editor could not make up his mind about the rightness or wrongness of the decision of priest and congregation to continue with the church service in the face of a bombing scare. The editor had no difficulty making up his personal mind on the subject. But other members of the editorial staff strongly disagreed.

In such cases, sometimes the editor overrules the others and expresses his opinion as THE LIVING CHURCH's opinion. Sometimes, however, he decides that his personal opinion does not have enough logical and theological backing to be THE LIVING CHURCH's opinion.

NEWS

Continued from page 7

he will receive as our new archdeacon. I am deeply happy to make this announcement."

Dr. Brereton has served St. Paul's Church, Akron, St. Peter's Church, Lakewood, as well as St. Paul's Church, Canton. He has served in many areas of diocesan life, is a long time member of the standing committee, and was an examining chaplain for over nine years.

Dr. Brereton assumes a post left vacant since the Rev. Donald M. Wonders retired in 1960.

NEWARK

Correction

In reporting the death of Bishop MacAdie, Suffragan of Newark, THE LIVING CHURCH in its August 11th issue incorrectly said that Mrs. MacAdie was not with her husband at the time of his death on August 1st. Says Mrs. MacAdie:

"I was present and with him at the Passaic General Hospital, Passaic, N. J., at the time of his death."

WASHINGTON

The Bells Ring Out

Ronald Barnes, carillonneur at the National Cathedral, Washington, D. C., played the initial recital on the new carillon there on the evening of September 22d.

Paul Hume, music critic for the Washington Post, wrote later that "the cathedral's carillon has a sweetness and power, a majestic beauty and a brilliant sonority, I have never heard in any of a dozen of the world's other carillons. From near or far, the bells ring with a mellow beauty."

Among the works played at the initial recital was a Prelude and Toccata by Richard Dirksen, associate organist and

choirmaster at the cathedral, and a Passacaglia by Leo Sowerby, formerly organist at St. James' Cathedral, Chicago, and now director of the College of Church Musicians, located at the cathedral. Concerts on the carillon are to be held weekly, at five o'clock on Saturdays.

WORLD RELIEF

SOS

"Share Our Surplus" has now become "Share Our Substance."

The change, according to Church World Service, which benefits from the SOS appeal, reflects "a desire to demonstrate to our friends abroad that we are distributing food and other supplies as a result of gifts given in the spirit of Christian stewardship, out of the 'substance' which God has given us, rather than out of the 'surplus,' which implies something that we do not need."

The activities of CWS, relief arm of the National Council of Churches, include the giving of food and other supplies to victims of major disasters, such as the earthquake in Skopje, Yugoslavia, this summer [L.C., October 6th]. Among the more unusual undertakings of CWS was the recent shipment of two noodle machines, paid for by the Christian Rural Overseas Program, which are to produce fortified noodles to supplement the diet of Algerians engaged in a reforestation project. Some 15,500 Algerians are employed by the Christian Committee for Service in Algeria in a program to revitalize the eroded earth of the region, and alleviate unemployment.

Flour used in making the noodles will be supplied from the SOS program, through which, in the past year, almost half a billion pounds of food were distributed to people in 35 areas of acute need.



Algerians to use noodles: Feeding the hungry is part of CWS' job.

According to the Scriptures

Why Read the Old Testament?

by J. R. Brown

The Old Testament is obviously important to specialists of one kind or another — to the historian of the ancient world, the anthropologist, the man of letters — for it undoubtedly contains some superb poetry and prose. But why should the ordinary Christian bother with it? If we want to learn about the Church and Christianity, do we not go to the New Testament? Has not the Old Testament been superseded, and is it not at best simply a witness to the preparation for our Lord?

We are often uneasy about the place of the Old Testament within Christianity, and when we open it all sorts of difficulties arise. Right at the beginning we are given a picture of creation which is flatly contradicted by our modern knowledge, for we know that the shaping of the world into its present form lasted millions of years, not a few days, with man appearing only at the end of a long process of development. Or there are moral difficulties. The bloodthirsty character of parts of the Old Testament is often deprecated, but whether, in these days of mass-bombing and nuclear warfare, we are in any position to sit in judgment on it is another matter. There is Psalm 137, with its prayer for revenge, Psalm 26, in which the speaker congratulates himself on his own piety, and so on. It often seems a long way from the spirit of Jesus Christ.

Ought we then to discard the Old Testament? Eighteen hundred years ago Marcion wanted the Church to reject the Old Testament and a lack of sympathy with its traditions and faith has shown itself many times since. About 20 years ago a speaker in the Convocation of Canterbury urged the provision of a supplementary lectionary containing non-biblical literature which would replace the Old Testament lessons. Indian and Chinese Christians have asked whether their own sacred writings do not contain religious and moral teachings as noble as any in the Old Testament and if these might not replace it in their worship.

Part of the answer is that many of the most familiar terms of Christianity are of Old Testament origin and cannot be understood without it. But there is more than a merely linguistic connection; there is theological continuity as well,

and it is taken for granted by all the writers of the New Testament. The word "Church" which they use is in its Greek form (*ecclesia*) a translation of the Hebrew *Qahal*, used to describe the people of Israel solemnly assembled before the Lord their God. The very word "Christ" is not (as it has become for us) a proper name at all, but simply the Greek translation of the Hebrew *Mashiah*, Messiah, the "anointed One" who would be God's agent in redemption. To understand the word "Gospel" as Jesus used it we have to go back to the later chapters of the Book of Isaiah where it is used of the "good tidings" that the Lord, victorious over His enemies, would establish His reign over men — see Isaiah 40:9 and, especially, 52:7-10, and the opening verses of chapter 61, a passage quoted by our Lord in the synagogue at Nazareth when He added, "Today this has come to pass" (Luke 4:18). He is the Messiah, come to do the works of the Messiah, bringing to men help and deliverance: All that the word "Gospel" means in the Old Testament is made flesh in Him.

This part of the great Old Testament vocabulary of salvation shows how there is a real, organic, and spiritual unity between the two Testaments. Week by week we come together to take our part in the Holy Communion, and at the heart of it there are the words of Jesus, "This is my body; this is my blood of the New Testament" (Covenant). But what is a cove-

nant, anyway, and what did Jesus mean by talking about a *new* one? A covenant is what we would call a bilateral agreement (although between God and man there can be no question of a negotiated agreement on equal terms). To understand these words, and to understand what the Holy Communion is about, we have to go back to a prophet of the sixth century B.C., Jeremiah (see Jeremiah 31:31). God had entered into a covenant with His people Israel on Sinai, but she had proven faithless and Jeremiah looked to the future and thought in terms of another great divine act, and a new covenant. Jesus takes up these words; the Last Supper is the solemn rite in which the New Covenant is inaugurated, the liturgical act which gives the intention with which He goes through His Passion. Since covenants were ratified by sacrifice (see Genesis 15:9-18, and Exodus 24:1-11), now there came the sacrifice of the Messiah, that Israel might be redeemed from her sin and be gathered together around Him as a holy People unto the Lord.

Here is the real reason why we use and treasure the Old Testament; not primarily because it is a book of religious and moral teachings (else why should it not in India be replaced by the Hindu sacred writings?) but because it is a book of spiritual history. Together with the New Testament, it tells us of the working out of the one purpose of God, begun in the history of Israel, made complete in the life and work of Jesus, and continued now in the Church. It was from the Old Testament that Jesus learned what His work was to be, and without it our knowledge of Him is incomplete. "Thus it is written that the Messiah should suffer," He says in St. Luke 24:46. "The Messiah died for our sins according to the Scriptures," says St. Paul in I Corinthians 15:3. The Old Testament is the history of the Word becoming flesh.

Baptism

Now that I am new born, new made, a babe in Christ
And have acquired a present family,
Become the person — or begun to — that God wills,
Inherited a future without end —

I have become as well quite old,
Acquired strong roots, a history of my own.
I have not only present family, but tribe,
Membership in an ancient people, called of God.
Future without end is mine, and past as well,
Past that so new-acquired still fills my veins.

The Promise of my people is fulfilled;
The Law of my people has blossomed into grace;
The God of my people has come — not sent — Messiah
And He is mine, and I am born in Him.

CHRISTINE FLEMING HEFFNER

This is the first column in a new semi-monthly series announced in last week's L.C. The Rev. James R. Brown is associate professor of Old Testament at Nashotah House.

BOOKS

Contributions to the Cause

The Churches and Christian Unity.
 Edited by **R. J. Bevan.** Oxford University Press. Pp. 258. \$4.

A distinct contribution to the cause of Church unity is this English version of the *Look* magazine articles on the principal American Churches, written, as were the *Look* articles, by eminent and well qualified members of the Churches being presented. These articles are, however, on a higher level than the *Look* articles and are beamed to those sincerely interested in Church unity, rather than those who are just curious about the peculiarities of each of the Churches.

The editor reminds us that "supporters of unity, in all Christian bodies, realize very strongly the value of the tradition of their own Church, to which they have given their allegiance under God, and they respect the deeply-held convictions of their own brothers and friends with whom they share this tradition." This is certainly true of every contributor to *The Churches and Christian Unity*.

It makes the cause of Church unity seem harder than those outside active participation in the ecumenical movement might think. It is refreshing to find that we Episcopalians are not the only ones who have convictions and a sense of the relevance of history in this whole matter.

Something new for a non-Roman book which intends to promote better understanding between the denominations and further the cause of Church unity is the inclusion of two chapters by Roman Catholics. The one on the "General Problems of Ecumenism," by Bernard Leeming, S.J., is an exceedingly logical and, at times, statistical approach. He agrees that the present book is necessary for early stages of unity conversations, but feels that a change in method is taking place. "The present aim is not to slur over the disagreements, but to go back to wider and deeper principles which may put the disagreements into the perspective of fundamental principles and so ultimately resolve them."

As all Episcopalians are likely to do, I turned immediately to the chapter on the Church of England by the Rt. Rev. Geoffrey F. Allen, D.D., Bishop of Derby. Instead of a strong statement of the faith and practice of the Anglican Church, I found a chapter which so documents our own tensions and uncertainties as to leave any non-Anglican the clear impression that we simply don't know what we believe or even what we are. The article did present our tensions and inner problems clearly, but I believe those who like to be called Anglo-Catholics will join me in disapproving of the general direction of the whole discussion. The book as a whole is fine back-



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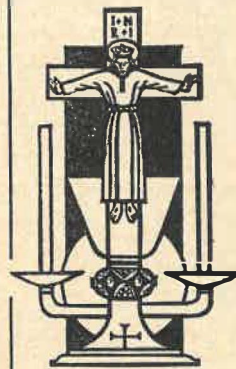
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ground reading for an understanding of the ecumenical movement in England, and in one whole chapter on the Church of South India, I found the explanation for the general acceptance of the South India scheme in England as compared to our American reluctance to accept it so readily.

The other Churches given a whole chapter each are the Orthodox Church, the Baptists, the Congregationalists, the Methodists, and the Presbyterian Churches.

JAMES P. DEWOLFE, JR.

The reviewer is rector of All Saints' Church, Fort Worth, Texas; chairman of the department of missions, diocese of Dallas; urban dean; and a member of the Church's Joint Commission on Approaches to Unity.

Books Plus

Confirmation. A series of four filmstrips with recordings and manuals, produced by Morehouse-Barlow; \$44.50 by November 15th, afterwards \$49.50. Confirmation workbook, "Soldiers and Servants," \$2.25; available only from M-B's four stores in New York, Chicago, San Francisco, and Los Angeles.

A unique, valuable, audio-visual help for more effective preparation for Confirmation. It should be bought by parishes or groups of parishes and circulated through their dioceses. Sponsored by competent educators and Churchmen in the dioceses of New York and Los Angeles, it approaches the Baptism-Confirmation initiation into the Christian community through Tom's experience of belonging to a scout troop. It tries to present God's forgiveness of sins through Christ in terms of Eddie's bitterness against and final reconciliation with a man who accidentally hit him with his car.

The Church Universal in which Tom and Eddie will be communicants is described historically as the people of God, rooted in Jewish history and the first century martyrs and later heroes. They are gathered around the Lord's table for the Holy Communion, the joyful, Christian worship of God.

The confirmation workbook offers a maximum of 20 lessons, the first four on the themes of the four filmstrips. It may be used with them or independently.

The technical quality of the filmstrips and recordings is excellent. The art work is tasteful. But the figure of Christ is stiff, spotless, and Johannine, and the representation of the Ascension and the descent of the Spirit unconvincing. The rector is handsome and the boys and girls well dressed, good but not sappy. Cathedral Films produced the pictures and recordings.

BRADFORD YOUNG

Mr. Young is rector of Grace Church, Manchester, N. H.

**PEOPLE
and places**

Ordinations

Priests

Idaho — On June 19, the Rev. Stanton Tate.
Indianapolis — On September 7, the Rev. Robert P. Bollman.

Milwaukee — On September 21, the Rev. A. Fergus With, the Rev. David F. With (the latter's son), the Rev. Calvin Lee Gilbertson, and the Rev. David W. Kent.

Western Massachusetts — On September 14, the Rev. Lafayette H. Sprague, Jr.

Deacons

We list below the names of recently ordained deacons not previously reported in our columns. The larger churches usually have the deacons' help as curates; where no church is listed we have not as yet received a report of appointment.

Fred Altman (C. America) recently completed a year's study at the Episcopal Theological Seminary of the Caribbean in Puerto Rico. After completing courses at the Spanish Language Institute in San Jose, he will be assigned to work in Guatemala. The Rev. Mr. Altman is a Dutch citizen and became a member of the Episcopal Church while working for a fruit company in Honduras.

Paul W. Buckwalter (W. Mass.).

Raymond E. Cole, Jr. (Pa.), Grace Church, Mount Airy, Pa.

Walter Correll (Olympia), St. Paul's, Bremerton, Wash.

John C. Danforth (Mo.), Epiphany, New York City. The Rev. Mr. Danforth, who graduated in June from Yale with his bachelor's degree both in law and in divinity, will also be associated in New York City with a law firm. His address: 130 E. Seventy-Fifth St., New York City, 10021.

John W. Darden (Dallas), Holy Cross, Burleson, Texas.

William W. Davis (Pa.), St. Andrew's in the Field, Somerton, Philadelphia.

Allen Jordan (Olympia), St. John's, Snohomish, Wash.

George C. Kershaw II (Dallas), St. Mary's, Mesquite, Texas, and St. Timothy's, Seagoville.

Kenneth L. Lindsey (W. Mass.).

Durstan R. McDonald (Pa.), Trinity, Oxford, Pa.

Don G. Perrin (Dallas), All Saints', Atlanta, Texas.

Elton D. Smart (Dallas), St. Paul's, Waxahachie, Texas, and St. Thomas', Ennis.

Daniel Smolen (Idaho), canon, St. Michael's Cathedral, Boise.

Fred Arnold Thompson (Dallas), Church of Our Merciful Saviour, Kaufman, and Holy Trinity, Forney.

Charles Weidemann, formerly a Captain in the Church Army, was ordained deacon in a service held at St. Paul's Cathedral, Los Angeles, early in September.

ACU CYCLE OF PRAYER

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

October

20. St. John's, Shawano, Wis.; St. Luke's, Catskill, N. Y.
21. Church of the Epiphany, Concordia, Kan.
22. St. Luke's, Racine, Wis.
23. St. Andrew's, Baltimore, Md.
24. St. Mary's, Phoenix, Ariz.
25. Trinity, Chambersburg, Pa.; St. Luke's, Saranac Lake, N. Y.; House of the Redeemer, New York, N. Y.
26. St. Philip's, Palatine, Ill.

Changes of Address

The Rt. Rev. Oliver J. Hart, retired Bishop of Pennsylvania, may now be addressed at Box 457, Paoli, Pa., 19301.

The Rt. Rev. Reginald Mallett, who is retiring as Bishop of Northern Indiana on October 29, may be addressed at 519 Hooper Lane, Chapel Hill, N. C., after November 1.

The Rev. Alan Paul Bell, priest of the diocese of Newark who is studying for his Ph.D. in clinical psychology, may be addressed at 434 W. 120th St., Apt. 8-K, New York City.

The Rev. Richard P. Constantinos, vicar of Christ Church, Stanhope, N. J., and St. Joseph's Chapel, Lake Lackawanna, may be addressed at Box 357, Stanhope.

The Rev. Canon Edward A. Heffner, M.D., and Mrs. Heffner (who is managing editor of THE LIVING CHURCH) have had a change of address in Milwaukee from 1662 N. Humboldt Ave. to 9130 W. Park Hill Ave., Milwaukee, Wis., 53226.

The Rev. George V. Hewes, priest of the diocese of Montana, formerly addressed in Kalispell, Mont., and in Gresham, Ore., may now be addressed at Mount Resurrection Monastery, Box 68, Sandy, Ore., 91030.

The Rev. Leonard E. Nelson, formerly addressed in New Orleans, where he was dean of the cathedral, is now doing graduate work and may be addressed at 701 Fielding Ave., Tampa, Fla., 33606.

The Rev. Dr. James Archibald Mitchell, of Tenafly, N. J., will be at St. Martin's Church, 50 Orchard Ave., Providence, R. I., for several months.

The Rev. James M. Nickell, formerly addressed in Teaneck, N. J., where he was curate at Christ Church, may now be addressed at the Westover Park Apts. F-8, Durham, N. C. He is doing graduate work in theology at Duke University.

The Rev. Ronald H. Rowland, formerly addressed in Mountain Lakes, N. J., where he was rector of St. Peter's Church, may after November 20 be addressed at 211 W. Main St., Berryville, Clarke County, Va.

Births

The Rev. Kenneth A. Polglase and Mrs. Polglase, of St. Martin's Church, Maywood, N. J., announce the birth of a son, Geoffrey Hampton, on September 11.

The Rev. John D. Raciappa and Mrs. Raciappa, of St. Timothy's Church, Jacksonville, Fla., announce the birth of their fourth son, James St. John, on September 23.

The Rev. John A. Russell and Mrs. Russell, of St. Francis Boys' Home, Salina, Kan., announce

the birth of their fourth child and second daughter, Jennifer Anne, on September 23.

The Rev. Morgan C. Silbaugh and Mrs. Silbaugh announce the birth of their second son, John Morgan, on August 15; this was the day after they had moved into the rectory of St. John's Church, Phoenix, N. Y., where the Rev. Mr. Silbaugh has been appointed missionary.

The Rev. Alfred G. Tottey, Jr. and Mrs. Tottey, of St. Paul's Church, Chittenango, N. Y., announce the birth of their first child, Nancy Allyn, on July 31.

Receptions

The Rev. Luis Ducet was received as a deacon by Bishop Richards of Central America on September 7. The Rev. Mr. Ducet was for a number of years a member of the Jesuit Order in the Roman Catholic Church. Spanish by birth, he has worked in Latin America for the past 15 years. He recently completed private studies under the direction of the Rev. William C. Frey and is now in charge of the Mision San Pablo, Guadalupe, San Jose, Costa Rica. Address: Apartado 288, San Jose.

Women

Mrs. Hazel Evans, formerly director of Christian education in the Tioga-Tompkins mission field of the diocese of Central New York, is now serving on the staff of St. Mark's Church, Mount Kisco, N. Y.

Church Army

Sister Gretchen Kightlinger, formerly at the Church Army headquarters office on Montague St. in Brooklyn, is now house manager at the Church Army house, 124 Pierrepont St., Brooklyn 1.

Captain and Mrs. John Klatte (Sister Alice) formerly at Fort Washakie, Wyo., are now assigned to the Little Snake River Mission, with address at Box 937, Dixon, Wyo.

Cadet and Mrs. Arthur Mussenden, who are at work in the Virgin Islands, should be addressed at St. Andrew's Vicarage, Box 2283, St. Thomas, V. I., 00802.

Cadet Titus Peter, formerly at Redby, Minn., is now assigned to St. Peter's by the Sea, Box 497, Sitka, Alaska.

Resignations

The Rev. F. Vernon Losee, vicar of Grace Chapel, East Rutherford, N. J., and St. Stephen's Mission, Delawanna, Clifton, will retire on December 1. Address: 85 Main St., Newton, N. J.

The Rev. Richard C. Tumilty has given up his work at St. John's Church, Tacoma, Wash. He continues to be chaplain at Annie Wright Seminary, Tacoma, and also serves as priest-organist at Christ Church, Tacoma. Address: Annie Wright Seminary.

DEATHS

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

The Rev. Phillips Brooks Warner, retired priest of the diocese of Connecticut, died September 11th, at his home in Bridgewater, Conn.

Mr. Warner was born in Bridgewater, in 1892. He received the B.A. degree from Trinity College, and studied at the General Theological Seminary. He was ordained to the priesthood in 1923, and from 1923 to 1928 he was rector of St. Paul's Church, on the staff of the Episcopal mission to city institutions, and chaplain at the Episcopal Orphan's Home, St. Louis. From 1928 to 1930, he served churches in Redding and Weston, Conn., and from 1930 to 1953 he was rector of Trinity Church, South Norwalk, Conn. He was priest-in-charge of St. John's Church, Pine Meadow, and St. Paul's Church, Riverton, Conn., from 1953 to 1960, when he retired.

He is survived by his wife, the former Nellie Castle; and a son, Phillips Warner, Jr.

THE ANGLICAN CYCLE OF PRAYER

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

October

20. St. Edmundsbury and Ipswich, England
21. St. Helena
22. St. John's, South Africa
23. Western Kansas, U.S.A.
24. Salisbury, England
25. San Joaquin, U.S.A.
26. Saskatchewan, Canada

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